LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת במדבר

Parshas Bamidbar

The 22 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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וידבר ה׳ אל משה במדבר סיני באוהל מועד וגו׳

"Havayah spoke to Moshe in the Wilderness of Sinai"

◇

"Lifting the head … to their skulls" means raising the lower will, born of a person's own understanding of G-d, to the essence of the soul above it, where the Supernal Will shines. That will, revealed at Sinai, is drawn into the soul through the Torah, by the Levites' ascent from below and the Kohanim's clothing of the Supernal Will from above.

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 asks what "lifting the head" in the census of Bamidbar means, and why it is commanded in the Tent of Meeting. As the skull surrounds the brain, the soul has a lower will, born of each person's contemplation of G-d's greatness in the worlds, "according to what he measures in his heart," and a Supernal Will above the intellect, born of the soul's self-nullification before G-d's essence. The essence of the soul never enters the body; it stays above, bound to its root. At Sinai this higher will was revealed, and the souls flew out at every utterance. Sin cuts a person off from that root, like a body severed from its head. The remedy is to lift the lower will to "their skulls," through the Omer count and the Tent of Meeting, a union higher than knowledge, revealed in the Torah and above all in the Oral Torah. Two services bring it about: the Levites rise from below through Gershon, driving out evil, Merari, bitterness, and Kehas, gathering the self to its source; the Kohanim, led by Aharon, clothe the Supernal Will in the Mishnah.

OUTLINE

1 **Two wills** ¶1–2

As the skull surrounds the brain, the soul has a lower will, born of contemplating G-d's greatness in the worlds, each according to his measure, and a Supernal Will above the intellect, born of self-nullification before His essence. That higher will was revealed at Sinai; it is the "Nullify your will" of Avos and the exodus from all limitation.

2 **The severed head and its remedy** ¶3–4

"Lift up the head … to their skulls" is binding the lower will to the essence of the soul above, from which sin can cut a person off. The remedy comes through the Omer count and the Tent of Meeting, a union higher than knowledge, revealed in the Torah, the Oral Torah especially, through the service of the Levites and the Kohanim.

3 **Gershon, Merari and Kehas** ¶5–6

The Levites raise the soul from below through the holy gevuros: Gershon drives the evil out, Merari is the bitterness of an honest reckoning, and Kehas gathers the whole self to its source, turning bitter into sweet. The Kohanim, by contrast, work from above, clothing the holy in the six orders of the Mishnah.

4 **Aharon and the Torah** ¶7

One's yearning must be for G-d Himself and not for the Torah alone, yet it is brought into the Torah, "my mother's house," through Aharon, as G-d's word reaches Israel through Moshe and Aharon. The maamar closes with Midrashic and Zohar sources on "Lift up the head."

KEY CONCEPTS

The lower will רצון התחתון

The will born of a person's own understanding of G-d's greatness as He fills and encompasses the worlds. It sustains love and awe, but it still leaves him with a will of his own: "Do His will as your will."

The Supernal Will רצון העליון

A will above the intellect, born of the soul's self-nullification before G-d's essence. It surrounds the mind as the skull surrounds the brain, it was revealed at Sinai, and it is enclothed in the laws of the Torah.

Makif מקיף

That which encompasses a level and affects it from outside without being contained in it. The essence of the soul stands over its powers as a makif and does not enter the body.

Lifting the head נשיאת ראש

Raising the lower will, the "head," to "their skulls," the root of the soul above, where the Supernal Will shines; the remedy for a soul cut off from its root.

Venoadti and venodati ונועדתי ונודעתי

"I will meet" and "I will be known": the bond with G-d through knowledge, as against a higher union that comes from His very self, "I am who I am." The Tent of Meeting is the place of the higher union.

Gershon, Merari and Kehas גרשון מררי קהת

The three Levite levels of holy gevuros: driving the evil out, the bitterness of an honest reckoning, and gathering the whole self to its source, in which the bitter is turned into sweet.

Klos hanefesh כלות הנפש

The soul's longing to the point of expiring, to pour itself out into its Father's bosom; it was revealed at Sinai, when "their souls flew out."

SECTION 1 · ¶1–2

Two wills

1 וידבר ה' אל משה במדבר סיני[1,2,3] באוהל מועד וגו'. שאו את ראש וגו' לגלגלותם[4] וגו'. להבין ענין נשיאת ראש ומה ענין פרשה זו אל אוהל מועד.

"Havayah spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting," etc. "Lift up the head," etc., "to their skulls (legulgelosam)," etc. To understand the matter of "lifting the head," and what this portion has to do with the Tent of Meeting.

> The maamar opens with the first verses of Bamidbar, where G-d speaks to Moshe in the Tent of Meeting and commands him to count the Jewish people. The words for "take a count," se'u es rosh, literally mean "lift up the head," and legulgelosam, plainly "by their skulls" (one count for each head), can also be read "to their skulls"; the Alter Rebbe asks what this "lifting of the head" means in the soul, and why it is tied to the Tent of Meeting.

כי הנה כתיב נעשה אדם בצלמנו[5] שכמו שיש ראש וגולגולת בגשמיות הגוף שהראש עיקרו המוח ועצם הגולגולת מקיפו, כן יש ברוחניות הנפש תלת מוחין שהם חב"ד [חכמה בינה ודעת] והרצון הנמשך מהם לקיום המדות[6] וחיותן דאית רצון ואית רצון.[7]

For it is written, "Let us make man in our image": just as in the physicality of the body there is a head and a skull — the head, whose main part is the brain, and the bone of the skull, which encompasses it — so in the spirituality of the soul there are three mochin (intellectual faculties), namely Chochmah (wisdom), Binah (understanding) and Daas (knowledge), and the will that is drawn from them to sustain the emotive attributes (middos) and their life-force (chayus). For there is will and there is will:

> Because man is made "in the image" of G-d, the body's structure mirrors the soul's: the physical head holds the brain within and the skull around it, and in the soul there is the intellect (Chochmah, Binah and Daas) and a will that flows from that intellect and gives the emotions their existence and vitality. In Tanya, chapter 3, the Alter Rebbe sets out the same order: Chochmah, Binah and Daas are the source of the emotive attributes, and Daas is what "sustains them and gives them life," the very phrase used here. The closing words announce that there are two kinds of will.

אית רצון לתתא ואית רצון לעילא שהוא נקרא רצון העליון שהוא בבחינת מקיף על המוח.

there is a will below and there is a will above, which is called the Supernal Will, and which is at the level of a makif (that which encompasses) over the mind.

> The lower will is the one that grows out of understanding. The higher one, the Supernal Will, is not produced by the mind at all; it surrounds the mind from above, as the skull surrounds the brain. A makif is something that encompasses a level and affects it from outside, without being contained in it.

וביאור ענין זה הנה כתיב נודע בשערים בעלה[8] ופי' בזהר (פי'[9] וירא דק"ג) לכל חד לפום שיעורא דילי' [דיליה] כמו דמשער בלבו,[10]

The explanation of this: it is written, "Her husband is known in the gates," and the Zohar explains (Parshas Vayera, p. 103): "to each one according to his own measure, as he measures in his heart" —

> To explain the will that is born of understanding, the Alter Rebbe cites the verse about the woman of valor, "Her husband is known in the gates." The Zohar hears in "gates" (she'arim) the word "measures" (meshaer): G-d, "her husband," is known to each person according to the measure he can conceive in his heart. Tanya, chapter 44, brings the same Zohar to explain why love of G-d has endless levels, each person according to his own measure.

דהיינו ע"י שיעמיק ויתבונן בחב"ד [בחכמה בינה ודעת] שלו בגדולת א"ס ב"ה כפי עומק מחשבתו וכאשר יוכל שאת בלבו ע"י כן הוא מכיר את בוראו הכרה בלב לדבקה בו יתי'.

that is, through his deepening and contemplating, with his Chochmah, Binah and Daas, the greatness of the Infinite One (Ein Sof), blessed be He, according to the depth of his thought and as much as he is able to bear in his heart; through this he recognizes his Creator with a recognition in the heart, so as to cleave to Him, may He be blessed.

> Knowing G-d "according to one's measure" means meditating with one's own intellect on the greatness of the Infinite One, as deeply as one's thought can reach and as much as one's heart can hold. The result is not abstract information but a recognition felt in the heart, which leads a person to cleave to G-d.

הגם דלית מחשבה תפיסא בי' [ביה] כלל[11,12] היינו בי' [ביה] דוקא דהיינו בעצמותו ומהותו כביכול.

Although "no thought can grasp Him at all," that means "Him" specifically, that is, His essence and being, as it were.

> The Tikkunei Zohar's statement that "no thought can grasp Him at all" might seem to rule such meditation out. The Alter Rebbe answers that the word "Him" is precise: what no thought can grasp is G-d's own essence and being.

אבל הנה זה כל האדם[13] להתבונן במה שהוא מהוה עולמות עליונים ותחתונים עד אין מספר ומחיה את כולם[14] ומוציאם מאין ליש ומחדשם בטובו בכל יום[15] ובכל רגע.

But this is the whole of man: to contemplate how He brings into being upper and lower worlds without number, gives life to them all, brings them out from nothing into something, and in His goodness renews them every day and every moment.

> What a person can and must contemplate ("this is the whole of man," in the closing words of Koheles) is G-d as Creator: He brings countless higher and lower worlds into being from nothing and gives them all life, as the Levites say in their prayer in the book of Nechemiah, "You give life to them all." The words "in His goodness renews them every day" echo the morning blessing Yotzer Or before the Shema; the maamar adds "every moment," for creation never stops.

2 וכל אחד לפי מה שהוא משער בלבו יכול הוא להרחיב דעתו ולהלהיב לבו ונפשו לקשר נפשו בה' ולדבקה בו

And each one, according to what he measures in his heart, can broaden his mind and set his heart and soul aflame, to bind his soul to G-d and to cleave to Him,

> Each person, according to what he can conceive in his heart, can broaden his understanding and set his heart and soul aflame, so as to bind his soul to G-d and cleave to Him. This is the first, "lower" path to G-d: through one's own understanding.

כפי ערך עומק שכלו ותבונתו וכפי ריבוי ההתמדה והתשוקה שמעורר בלבו כל אחד לפי מה שהוא להתלהב ולהתלהט לדבקה בו יתּ.

in the measure of the depth of his intellect and understanding, and according to the abundance of perseverance and yearning that he arouses in his heart — each one according to what he is — to become aflame and ablaze to cleave to Him, may He be blessed.

> The strength of this attachment differs from person to person. It depends on the depth of one's intellect and understanding and on how much persistence and longing one arouses in one's heart; each person's fire burns according to who he is.

והנה נודע הוא לשון נפעל כי שבחא דקוב"ה [דקודשא בריך הוא] הוא בעלה דמטרוניתא[16, 17, 18] (ע' [עיין] בזהר שלח קס"ג ב'[19] ובפ' תזריע מ"ב ב'[20] ובפ' אמור צ"ו ב' ועמ"ש לעיל פ' תשא ע"פ זה יתנו[21] כו')

Now, nodda ("is known") is a passive form, for the praise of the Holy One, blessed be He, who is the Husband of the Matronita (see the Zohar, Shelach, 163b, Parshas Tazria, 42b, and Parshas Emor, 96b; and see what is written above, in Parshas Ki Sisa, on the verse "This they shall give," etc.),

> The Alter Rebbe now reads the word nodda ("is known") precisely: it is passive, describing G-d as being made known. In the Zohar, "her husband" is the Holy One, blessed be He, the Husband of the Matronita (the Queen, that is, the Shechinah), and the verse speaks of His praise. Torah Ohr, Ki Sisa, opens its discourse "This they shall give" with the same verse: G-d is the husband of every Jewish soul and gives each one its love and awe, according to its own measure.

שנודע בשערים שהוא יתי' הוא המשפיל את עצמו בהשתלשלות והתפשטות גדולתו יתי'

[is] that He is known in the gates: that He, may He be blessed, is the One who lowers Himself through the chain of descent (hishtalshelus) and the spreading forth of His greatness, may He be blessed,

> G-d's praise is that He lowers Himself, through the descending chain of worlds and the spreading forth of His greatness. "Known in the gates" thus describes a divine self-lowering, not only a human achievement.

להיות נודע. ע"י כן ונתפס בקרב איש ולב עמוק[22] לפום מה דמשער בלבו דוקא כל חד וחד לפום ערך שיעורא דיליה[23] להמשיך ולקשר אליו יתי' לדבקה בו.

so as to be known thereby and grasped within the inwardness of a man and a deep heart, "according to what he measures in his heart" specifically, each and every one according to his own measure, to draw [Him] down and bind [himself] to Him, may He be blessed, to cleave to Him.

> He lowers Himself in order to be known: so He can be grasped in the inner depths of a person's heart ("the inwardness of a man and a deep heart," words borrowed from Psalms), by each one according to his own measure. The person, in turn, uses that grasp to draw G-d down and bind himself to Him.

(כי נודע הוא לשון התקשרות[24] כנודע) שבמקום שאתה מוצא גדולתו שם אתה מוצא ענותנותו[25] כמ"ש במ"א.

(For nodda is an expression of connection, as is known.) [This is] that "in the place where you find His greatness, there you find His humility," as is explained elsewhere.

> The parenthesis adds that nodda, from the root of "knowing," also means connection; Tanya (end of chapter 3 and chapter 42) explains Daas this way, as in "Adam knew Chavah." The Sages' teaching that "wherever you find His greatness, there you find His humility" expresses the same idea: G-d's greatness shows itself in His stooping to be known (the Talmud, Megillah 31a, says "His might"; the Kehot note points to the Rebbe's remark on the exact wording quoted here).

והנה הרצון הנמשך מזה לקיום המדות אהבה ויראה שאהבה הוא לדבר שהוא כרצונו וכן להיפוך השנאה הוא לדבר שנגד רצונו

Now, the will that is drawn from this to sustain the emotive attributes of love and awe — for love is for a thing that accords with one's will, and likewise, conversely, hatred is for a thing that goes against one's will —

> The Alter Rebbe now describes the lower will: the will that arises from this knowledge and sustains love and awe. Love is felt toward what one wants and hatred toward what one does not want, so the emotions depend on will.

והוא לפ״ע [לפי ערך] ההשגה וההשכלה בגדולתו ית׳ דממכ״ע [דממלא כל עלמין] וסוכ״ע כי ממנו נלקח רצון זה ולכן נק׳ רצון התחתון[26] שהוא למטה מן הדעת

is in proportion to the comprehension and intellectual grasp of His greatness, may He be blessed, how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), for this will is taken from it. Therefore it is called the lower will, which is below Daas (knowledge).

> This will is measured by one's understanding of G-d's greatness as He fills and encompasses all worlds, since it is derived from that understanding. Because it is born of the mind, it is called the lower will, "below Daas."

אבל אית רצון לעילא שהוא למעלה מעלה מן הרצון הנולד מן הדעת והשכלה שנתפס ומשיג בשכלו ובינתו ענין התפשטות גדולתו של הקב״ה שהוא ממכ״ע [ממלא כל עלמין] וסוכ״ע

But there is a will above, which is far, far higher than the will born of Daas and intellect, in which one grasps and comprehends with his intellect and understanding the spreading forth of the greatness of the Holy One, blessed be He, how He fills all worlds and encompasses all worlds;

> The higher will is far above the will that is born when a person grasps with his mind how G-d's greatness spreads through the worlds, filling and encompassing them. It is not a product of comprehension at all.

אלא נמשך מבחי' ביטול השגתו והשגת כל הנבראים לגבי מהותו ועצמותו ית' מפני רוממותו עד אין קץ דלית מחשבה תפיסא בי' [ביה] כלל והוא למעלה מבחי' ההשגה וגדר השכלה ועי"ז תתעורר הנפש לצאת מנרתיקה

rather, it is drawn from the level of the nullification (bittul) of his comprehension, and of the comprehension of all created beings, before His being and essence, may He be blessed, because of His exaltedness without end, for "no thought can grasp Him at all"; and it is above the level of comprehension and the bounds of intellect. Through this the soul will be aroused to go out of its sheath,

> Instead, it comes from the recognition that one's own comprehension, and that of every creature, is null before G-d's essence, which no thought can grasp; so this will is itself above comprehension and the bounds of intellect. This awareness rouses the soul to "go out of its sheath," beyond the confines of the body and its garments.

והוא בחי' תשוקה וכלות הנפש ממש להשתפך אל חיק אביה הוא מהותו ועצמותו ית' דכולא קמי' [קמיה] כלא חשיבא[27] ממש ולא שייך לומר ממכ"ע [ממלא כל עלמין] וסוכ"ע

and this is the level of yearning and the very expiring of the soul (klos hanefesh), to pour itself out into the bosom of its Father, which is His being and essence, may He be blessed, before whom "all is considered as truly nothing," and of whom it does not apply to say "fills all worlds" and "encompasses all worlds,"

> This is a longing so intense that the soul is ready to expire (klos hanefesh) and pour itself into its Father's bosom, G-d's very essence. Before that essence all existence is as nothing, so even the terms "filling all worlds" and "encompassing all worlds" do not apply to it.

אלא בזיו וההארה מאור א"ס ב"ה המאיר ומחיה כל עלמין והוא בחי' מלכות א"ס ב"ה כמ"ש מלך יחיד חי העולמים[28] וכתיב מלכותך מלכות כל עולמים[29]

except of the radiance and illumination from the Infinite Light (Or Ein Sof), blessed be He, which shines into and gives life to all worlds. This is the level of the Malchus (sovereignty) of the Infinite One (Ein Sof), blessed be He, as it is written, "King, Unique One, Life of the worlds," and it is written, "Your kingship is a kingship over all worlds."

> Those terms describe only the radiance that comes from the Infinite Light and gives life to the worlds. That radiance is called the Malchus (kingship) of the Infinite One, as the blessing Yishtabach calls Him "King … Life of the worlds" and Psalms says "Your kingship is a kingship over all worlds": kingship is a relationship with the worlds.

אבל הוא לבדו הוא לא בגדר ממלא כל עלמין ולא בגדר סובב כל עלמין ולית מחשבה תפיסא בי' [ביה] כלל כי אתה הוא קודם שנברא[30] העולם ואתה הוא כו' כנ"ל ואני הוי"ה לא שניתי[31] כתיב

But He alone, He is not within the category of "filling all worlds," nor within the category of "encompassing all worlds," and "no thought can grasp Him at all." For "You are He before the world was created, and You are He…," etc., as mentioned above; and it is written, "I, Havayah, have not changed."

> G-d Himself is beyond both categories, and no thought can grasp Him. As the morning prayers say, "You are He before the world was created, and You are He since the world was created," and as G-d says through Malachi, "I, Havayah, have not changed": creation makes no change in Him.

ותשוקה נפלאה[32] זו ורצון זה נמשך לנשמות והאיר בהתגלות על נפשם בחג השבועות על ידי מתן תורה בעשרת הדברות כמארז"ל [כמאמר רבותינו זכרונם לברכה] שעל כל דבור ודבור[33] פרחה נשמתן

This wondrous yearning and this will were drawn down to the souls and shone in revelation upon their soul on the festival of Shavuos, through the Giving of the Torah in the Ten Commandments, as our Sages, of blessed memory, said that at each and every utterance their souls flew out.

> The wondrous longing of the higher will was drawn into the souls of Israel and openly revealed at the Giving of the Torah on Shavuos. This is why the Sages say that their souls flew out at each of the Ten Commandments.

והיינו שהדבור היה ממשיך להם תשוקה זו שהדבור הוא המשכה ממהותו ועצמותו יתי' לנש"י [לנשמות ישראל] (ועמש"ל [ועיין מה שכתוב לעיל] פי' יתרו בד"ה מראיהם ומעשיהם[34] ומ"ש ע"פ ואהי' [ואהיה] אצלו אמון)[35]

That is, the utterance drew this yearning down to them, for the utterance is a drawing down from His being and essence, may He be blessed, to the souls of Israel (and see what is written above, in Parshas Yisro, in the discourse beginning "Their appearance and their workings," and what is written on the verse "And I was with Him as a nursling").

> The divine utterances at Sinai carried this longing to the people, because each utterance was a drawing down from G-d's own essence to the souls of Israel. Torah Ohr, Yisro ("Their appearance and their workings"), explains that the Torah was given from the fiftieth gate, which encompasses every level equally, with no above and below; and the Shavuos discourse below on "And I was with Him as a nursling" explains that the mitzvos are the Supernal Will itself, which is above Chochmah.

וזהו אנכי ה' אלהיך דייקא המאיר ומתפשט בך ואנכי מי שאנכי[36] פי' שאין מכיר ומשיג בחי' אנכי

And this is [the meaning of] "I am Havayah your G-d": "your G-d" specifically, who shines and spreads within you. And Anochi ("I") [is] "I am who I am" (Anochi mi she'Anochi): that is, none recognizes and comprehends the level of Anochi

> This is why the First Commandment says "your G-d": G-d as He shines within each Jew. Anochi ("I") here means G-d's very self, "I am who I am," whom no one but He Himself can know. In Likkutei Torah, Pinchas, the Alter Rebbe explains that this Anochi is the inner dimension of the Supernal Will, higher even than the Name Havayah, which G-d lowered into the laws of the Oral Torah so that it would be revealed in the souls.

אלא אנכי בעצמי והוא הוא הוי"ה אלקיך דהיינו ניצוץ אלהות השורה בך כי חלק[37] הוי' עמו כמ"ש ואתם הדבקים[38] בה' אלהיכם חיים כולכם היום

except I Myself. And He is the very One who is "Havayah your G-d," that is, the spark of G-dliness that dwells within you, for "Havayah's portion is His people," as it is written, "And you who cleave to Havayah your G-d are all alive today."

> That very self is "Havayah your G-d," the spark of G-dliness that dwells in each Jew, since "Havayah's portion is His people." The verse "you who cleave to Havayah your G-d are all alive today" speaks of this bond between the soul and G-d.

כי הנה מהות הנשמות ועצמותן לא ירדה להתלבש בעוה"ז בגוף ונה"ב [ונפש הבהמית] אלא זיו והארה בעלמא ממנה בלבד הוא שמתפשט ונתפס בשכל ומדות כנ"ל שהן הן כחות הנפש

For the being and essence of the souls did not descend to be enclothed in this world, in the body and the animal soul; rather, only a mere radiance and illumination from it is what spreads forth and is grasped in the intellect and the emotive attributes, as mentioned above, which are the very powers of the soul.

> The soul's essence never descended into the body and the animal soul in this world. Only a glimmer of it spreads into the intellect and emotions, the soul's powers, which are what a person consciously experiences.

אבל עיקר מהותה ועצמותה של הנשמה לפי מה שהיא במקור חוצבה מריש כל דרגין וכו' בראתיו יצרתיו אף עשיתיו[39] הוא למעלה מעלה מגדר ההשגה הנתפס בשכל אנושי

But the main being and essence of the soul, as it is in the source from which it was hewn, "from the head of all levels," etc. — "I created him, I formed him, I also made him" — is far, far above the bounds of the comprehension that is grasped by human intellect;

> The soul as it is in its source, "from the head of all levels," is far beyond what any human mind can comprehend. Isaiah's "I created him, I formed him, I also made him" is cited for its three verbs, which name the stages of the soul's descent, through the worlds of Beriah (creation), Yetzirah (formation) and Asiyah (action).

אלא שהיא דבוקה בשורשה באלהים חיים בדביקות נצחי לעולמי עד ואין לה אלא רצון אחד לאביה שבשמי' [שבשמים] בלבד לעולי' [לעולם] בלי שינוי בבחי' ביטול אליו יתי'

rather, it cleaves in its root to the living G-d with an eternal cleaving, forever and ever, and it has only one will, for its Father in Heaven alone, forever, without change, in a state of nullification (bittul) toward Him, may He be blessed,

> In that root the soul is permanently attached to the living G-d. It has only one desire, for its Father in Heaven, and it remains in unchanging self-nullification (bittul) before Him.

לפי שהיא חלק אלוה ממעל ממש (וכמבואר במ"ע [במצות עשה] ע"פ יונתי בחגוי[40] כו') והשינויים הם למטה מצד שינוי ההשגות בכחות הנפש בלבד.[41]

because it is truly "a part of G-d above" (as is explained [in the discourse] on "My dove, in the clefts," etc.); and the changes are below, due only to the changes in comprehension in the powers of the soul.

> This is because the soul is truly "a part of G-d above," the words of Iyov as Tanya, chapter 2, reads them. All the rises and falls a person experiences happen only below, in the soul's powers, according to the changes in his understanding.

והיינו לפי שהנפש עצמה אינה מתלבשת בכחותי' [בכחותיה] אלא עומדת עליהם מלמעלה בבחי' מקיף בלבד.

That is, because the soul itself is not enclothed in its powers, but stands over them from above, at the level of a makif (that which encompasses) only.

> The soul's essence does not enter its powers; it stands over them as a makif, an encompassing presence. The discourse on "My dove" in Likkutei Torah, Shir HaShirim, explains this: the body is too small to contain the whole soul, so only a glimmer of it is enclothed there, while the soul as a whole remains above as a makif, which the Sages call the mazal.

ובשבועות על ידי מתן תורה נתגלה הרצון העליון שהוא למעלה מן הדעת והאיר אז שורש נשמות תוך כחות הנפש בגילוי רב ועצום (ועמ"ש במ"א ע"פ כי תצא[42] בפי' בקשו פני את פניך[43] ה' אבקש כו')

And on Shavuos, through the Giving of the Torah, the Supernal Will, which is above Daas, was revealed, and the root of the souls then shone within the powers of the soul with a great and mighty revelation (and see what is written elsewhere, on the verse "When you go out," in the explanation of "Seek My face; Your face, Havayah, I will seek," etc.).

> At Sinai, on Shavuos, the Supernal Will, which is above Daas and belongs to that encompassing level, was revealed, and the root of the souls shone openly within their conscious powers. The parenthesis points to the discourse "When you go out" (Likkutei Torah, Ki Seitzei), which reads David's "Seek My face; Your face, Havayah, I will seek" as seeking the heart's hidden inner point and drawing down the inwardness of Havayah.

ולכן על כל דבור פרחה נשמתן דהיינו שנסתלק למעלה מבחי' וגדר השכלה והשגה להכלל ולבטל במציאות, ממש אליו ית' בכלות הנפש ממש.

Therefore, at each utterance their souls flew out: that is, [the soul] withdrew upward, beyond the level and bounds of intellect and comprehension, to be absorbed and nullified in its existence, utterly, into Him, may He be blessed, with a true expiring of the soul.

> Hence "at each utterance their souls flew out": the souls rose beyond all intellect and comprehension and were wholly absorbed into G-d, nullified in their very existence, in a true expiring of the soul.

וזהו אשר הוצאתיך מארץ מצרים[44] שכל העולמות ומדרגות שלמטה מבחי' זו נק' בשם מצרים לגבי בחינה זו

And this is [the meaning of] "who brought you out of the land of Egypt": for all the worlds and levels that are below this level are called by the name Mitzrayim (Egypt) relative to this level,

> The First Commandment continues, "who brought you out of the land of Egypt." Relative to the revealed essence, all worlds and levels below it count as Mitzrayim, Egypt, a name that suggests limitation.

כי שאר כל עניני השגות ודביקות באלהים חיים הם עדיין בבחינה וגדר מצר וגבול הנ"ל וכמ"ש במ"א

for all the other kinds of comprehension and cleaving to the living G-d are still within the category and bounds of the constraint (meitzar) and limit mentioned above, as is explained elsewhere

> Every other kind of comprehension of G-d and attachment to Him, however lofty, still lies within boundaries, the meitzar (narrow strait) that the name Mitzrayim implies. Leaving Egypt, in this sense, is leaving all limits.

(לקמן ע"פ וספרתם[45] לכם ועמ"ש בביאור ע"פ אלה מסעי[46] הענין שעד ירדן יריחו נק' יצ "מ).

(below, on the verse "And you shall count for yourselves"; and see what is written in the explanation on the verse "These are the journeys," on the concept that up to the Jordan at Jericho is called the Exodus from Egypt).

The parenthesis cites two discourses: one on counting the Omer, and an explanation of "These are the journeys." In the latter (Likkutei Torah, Masei) the Alter Rebbe explains that all forty-two journeys are called "going out of Egypt" up to the Jordan at Jericho, because whatever is enclothed in a vessel is constraint and limit compared with the encompassing light above the vessel, which is "scent" (reiach, as in Yericho).

וזהו בטל רצונך מפני רצונו[47,48] שענין עשה רצונו כרצונך הוא מצד רצון התחתון הנמשך מהשגת והשכלת לבותם כל אחד מכחות הנפש המתלבש בגוף

And this is [the meaning of] "Nullify your will before His will." For "Do His will as your will" stems from the lower will, which is drawn from the comprehension and understanding of their hearts, each one, from the powers of the soul that is enclothed in the body;

The Mishnah in Avos says both "Do His will as your will" and "Nullify your will before His will." The first belongs to the lower will: a will born of each person's understanding, in the powers of the soul that is enclothed in the body.

והרי עדיין יש לו רצון נפרד בפני עצמו אלא שאעפ"כ [שאף על פי כן] על ידי העמקת הדעת והתבוננות בגדולתו ית' יתפעל ויעשה בנפשו ולבו רצונו של מקום ב"ה

and so he still has a separate will of his own, except that nevertheless, through deepening his mind and contemplating His greatness, may He be blessed, he will be moved and will do, in his soul and heart, the will of the Omnipresent, blessed be He.

At that level the person still has a will of his own, separate from G-d's. Only through deep contemplation of G-d's greatness is he moved to carry out G-d's will in his heart and soul.

משא"כ ענין בטל רצונך כו' הוא בחי' ביטול והעברה לגמרי שלא יהיה לו רצון עצמו כלל כ"א רצון אחד להי' לבדו דהיינו שיהיה רצון עליון לבדו מאיר בו להשתפך נפשו אל חיק אביה ממש.[49]

Whereas "Nullify your will," etc., is the level of nullification and complete removal, so that he has no will of his own at all, but only one will, for G-d alone; that is, that the Supernal Will alone shine in him, so that his soul pours itself out into the very bosom of its Father.

"Nullify your will" is a higher state: the person's own will is removed entirely, and only one will remains, for G-d alone. This is the Supernal Will shining in him, so that his soul pours itself out into its Father's bosom.

SECTION 2 • ¶3–4

The severed head and its remedy

3 וזהו שאו את ראש[50] וגו' לגולגלותם[51] וגו' דהיינו לקשר רצון התחתון הנמשך מבחי' ראש ומוחין המלובשים בגוף ונפש

And this is [the meaning of] "Lift up the head," etc., "to their skulls," etc.: that is, to bind the lower will, which is drawn from the level of the head and the mochin (intellect) that are enclothed in the body and soul,

> Now the Alter Rebbe answers the opening question. "Lift up the head … to their skulls" means taking the lower will, which comes from the "head," the intellect enclothed in body and soul, and binding it to something higher.

ולחברו ולהעלותו למעלה למקור חוצבה עיקרה ושרשה דיליה שהוא מהות הנשמה עצמה העומדת למעלה והיא בבחי' מקיף ואינה מאירה בתוך הגוף

and to join it and raise it far, far above, to the source from which it was hewn, its essential core and its own root, which is the being of the soul itself that stands above; it is at the level of a makif (that which encompasses) and does not shine within the body.

> The lower will is to be joined and raised to its source: the essence of the soul, which stays above as a makif and does not shine within the body. This higher root is what the verse calls "their skulls."

כי עונותיכם מבדילים[52] ביניכם לבין אלהיכם ונכרתה הנפש ההיא מלפני[53] אני ה' וכמ"ש במ"א, והוא כמשל האדם שנכרת גופו מראשו.

For "your iniquities separate between you and your G-d," and "that soul shall be cut off from before Me: I am Havayah," as is explained elsewhere. It is like the analogy of a person whose body is cut off from his head.

> Why does the essence of the soul not shine in the body? Because sins separate a person from G-d, as Isaiah says, and the Torah speaks of a soul "cut off from before Me"; the result is like a body severed from its head.

4 והעצה היעוצה לזה הוא כמו דרך משל אם היה נמצא ברפואות לחבר גופו אל ראשו,[54] כך הוא הענין נשיאת ראש שהוא רצון התחתון הנולד משכל ומדות כחות הנפש להעלות למעלה לבחי׳ גולגלותם דווקא

The counsel prescribed for this is, by way of analogy, as if a remedy were to be found to join his body to his head. So is the matter of "lifting the head": that the lower will, which is born of the intellect and the emotive attributes (middos), the powers of the soul, is to be raised up to the level of "their skulls" specifically,

> The remedy for this severing is like a cure, if one could be found, that would rejoin a body to its head. "Lifting the head" is that remedy: the lower will, born of the soul's intellect and emotions, is raised specifically to "their skulls."

דהיינו גולגולת שלהם עצמם שהוא שרש נשמתם למעלה כי שם מאיר רצה״ע [רצון העליון] כנ״ל (ועמ״ש פ׳ כי תשא סד״ה שמאלו תחת לראשי[55] וע״פ ויקהל משה)[56]

that is, their own skull, which is the root of their soul above, for there the Supernal Will shines, as mentioned above (and see what is written in Parshas Ki Sisa, at the end of the discourse beginning "His left hand is under my head," and on the verse "And Moshe assembled").

> "Their skulls" means each person's own skull: the root of his soul above, where the Supernal Will shines. The first discourse in the parenthesis, Torah Ohr, Ki Sisa, "His left hand is under my head," ends on this very verse: the Torah and mitzvos, which descend like water, hold a person so that he does not fall, and through charity he binds and raises his soul to G-d.

וזהו ענין ספירת העומר[57] היום יום כו׳

And this is the matter of the Counting of the Omer: "Today is [such-and-such a] day," etc.

> The Counting of the Omer belongs to this lifting of the head. On each of the forty-nine days between Pesach and Shavuos one counts, "Today is such-and-such a day of the Omer."

פי' כי ימים הם בחי' המשכות והיינו המשכת רצון העליון (עמ"ש בד"ה וספרתם הנ"ל בפי' וענין תספרו חמשים יום[58] וע' ג"כ מ"ש בפ' אמור בפי' וספרתם[59] לכם ממחרת השבת[60] כו') מלמעלה למטה

The explanation: days are the level of drawings-down, namely the drawing down of the Supernal Will (see what is written in the discourse beginning "And you shall count," mentioned above, in the explanation of the matter of "You shall count fifty days"; and see also what is written in Parshas Emor, in the explanation of "And you shall count for yourselves from the morrow of the Shabbos," etc.) from above to below.

> Each counted "day" is a drawing down, and what the days of the count draw down from above to below is the Supernal Will. The parenthesis points to the discourse below on "And you shall count," which explains that to reach the revelation of "I am who I am" on Shavuos one counts fifty days, the forty-nine gates of understanding and the fiftieth that includes them all; and to Likkutei Torah, Emor, which explains that to receive the Torah, the revelation of G-d's will below, even the animal soul must first be nullified, through the Omer offering of barley and the count.

והיינו ע"י בחי' אהל מועד[61] כי מועד על שם ונועדתי שמה לבני[62] ישראל.

And this is through the level of the Tent of Meeting (Ohel Moed), for moed is named for "And I will meet there with the Children of Israel."

> This drawing down of the Supernal Will comes through the Tent of Meeting (Ohel Moed). The word moed (meeting) comes from G-d's promise, "I will meet (venoadti) there with the Children of Israel."

והנה ונועדתי ונודעתי הוא ענין אחד אותיות דדין כאותיות דדין ושניהם לשון התקשרות ודביקות הקב"ה בנש"י [בנשמות ישראל], אלא שנודעתי הוא ע"י הדעת וההשגה בגדולתו ית' כמ"ש נודע בשערים בעלה,[63]

Now, venoadti ("I will meet") and venodati ("I will be known") are one matter — the letters of the one are like the letters of the other — and both are expressions of the connection and cleaving of the Holy One, blessed be He, with the souls of Israel. But nodati is through Daas (knowledge) and comprehension of His greatness, may He be blessed, as it is written, "Her husband is known in the gates,"

> Venoadti ("I will meet") and venodati ("I will be known") have the same letters, with the ayin and dalet changing places, and both describe G-d's bond with the souls of Israel. But "being known" comes through Daas, the understanding of G-d's greatness, like the "Her husband is known in the gates" of the first paragraph.

אבל ונועדתי הוא בחי' יחוד וקשר עליון מבחי' אנכי מי שאנכי[64] לקשר נפשם להשתפך אל חיק אביה

whereas venoadti is the level of a supernal union and bond from the level of "I am who I am," binding their soul to pour itself out into the bosom of its Father

> "Meeting," by contrast, is a higher union that comes from G-d's very self, "I am who I am." It binds the souls so that they pour themselves out into their Father's bosom, beyond understanding.

(ועמ"ש ע"פ להקריב לי במועדו[65, 66] וע' בזהר פ' ויגש דר"ו ע"ב[67] ובהרמ"ז [ובהרב משה זכות] שם ובזהר משפטים דצ"ז ע"א).

(and see what is written on the verse "to offer to Me in its appointed time"; and see the Zohar, Parshas Vayigash, p. 206b, and the Ramaz there; and the Zohar, Mishpatim, p. 97a).

> The parenthesis points to a discourse on "to offer to Me in its appointed time (moed)" and to two passages of the Zohar, with the commentary of the Ramaz (Rabbi Moshe Zacuto). In Vayigash the Zohar speaks of the time when the will is present and the bond is crowned, so that the two worlds, upper and lower, are joined and meet together; in Mishpatim it reads "a man who sells his daughter" as the Holy One, blessed be He, and the holy soul.

אך אי אפשר להמשיך ולהאיר על נפשם בהתגלות ממש אור בחינה זו כ"א ע"י בחי' אהל ומשכן

However, it is impossible to draw down and shine the light of this level upon their soul in actual revelation except through the level of a Tent and a Mishkan.

> The light of this level can be revealed in the soul only through a "Tent" and a Mishkan, a dwelling that holds it. This answers the opening question of why the census is tied to the Tent of Meeting.

שהוא מה שכתוב אחזתיו ולא ארפנו[68] עד שהבאתיו אל בית אמי ואל חדר הורתי בית אמי זו תורה שבכתב וחדר הורתי זו תושבע"פ [תורה שבעל פה]

This is what is written, "I held him and would not let him go, until I brought him into my mother's house and into the chamber of her who conceived me." "My mother's house" is the Written Torah, and "the chamber of her who conceived me" is the Oral Torah.

> The verse in Shir HaShirim describes this dwelling: "I held him and would not let him go, until I brought him into my mother's house and into the chamber of her who conceived me." The Alter Rebbe reads "my mother's house" as the Written Torah and "the chamber of her who conceived me" as the Oral Torah.

כמו שהולד ניתן בבטן אמו כך הוא ענין רצה"ע [רצון העליון] המלובש בדיני התורה שבע"פ [שבעל פה] איסור והיתר חייב וזכאי כו',

Just as the unborn child is set in its mother's womb, so the Supernal Will is enclothed in the laws of the Oral Torah — forbidden and permitted, guilty and innocent, etc.

> As a child is enclosed in its mother's womb, the Supernal Will is enclosed in the laws of the Oral Torah: what is forbidden or permitted, who is guilty or innocent. These rulings are the "chamber" that holds the infinite will.

והגם שירדה תורה ונתלבשה בדברים גשמיים עכ"ז [עם כל זה] הרי מלובש בה רצה"ע [רצון העליון] ממש ועי"ז גם האדם העוסק בה ממשיך ומאיר על נפשו אור הרצה"ע [הרצון העליון] ממש אשר לית מחת"ב [מחשבה תפיסא ביה] כלל כמ"ש במ"א (וע' בזוה"ב [בזוהר חלק ב'] צ"ו א').

And although the Torah descended and was enclothed in physical things, nevertheless the Supernal Will itself is enclothed in it; and through this, the person who occupies himself with it also draws down and shines upon his soul the light of the Supernal Will itself, which "no thought can grasp at all," as is explained elsewhere (and see Zohar, Part II, 96a).

> Although the Torah has come down into physical subjects, the Supernal Will itself is enclothed in it. So a person who studies it draws onto his own soul the light of that will, which no thought can grasp.

אך שצריך האדם לתת עצות בנפשו שלא ישאר למטה וצריך לזה ב' בחי' בחינת כהנים ובחי' לוים.

But a person must set counsels in his soul so as not to remain below, and for this two levels are needed: the level of Kohanim and the level of Levites.

> Yet a person must take counsel so as not to remain "below," in the lower level. Two modes of service are needed for this: that of the Kohanim and that of the Levites.

בחינת כהנים הוא מלמעלה למטה בחי' מים שיורדים[69] ממקום גבוה למקום נמוך ובחי' לוים הוא בחי' שלהבת אש העולה ממטה למעלה.

The level of Kohanim is from above to below, the level of water, which descends from a high place to a low place; and the level of Levites is the level of a flame of fire, which rises from below to above.

> The Kohanim stand for a flow from above to below, like water, which always descends from a high place to a low one. The Levites stand for the opposite movement, like a flame, which always rises upward.

SECTION 3 • ¶5-6

Gershon, Merari and Kehas

5 וביאור ענין זה הנה כתיב ובחנות המשכן יקימו[70] אותו הלוים פי׳ ובחנות המשכן כשירד בחי׳ המשכן ממדרגתו תהיה הקמה ע״י הלוים דהיינו בנשמת האדם למטה שירדה הארתה ונתלבשה בגוף ונה״ב [ונפש הבהמית] בעוה״ז.

The explanation of this: it is written, "And when the Mishkan comes to rest, the Levites shall set it up." The meaning: "when the Mishkan comes to rest" — when the level of the Mishkan descends from its rank, the setting up will be through the Levites. That is, in the soul of man below, whose radiance descended and was enclothed in the body and the animal soul in this world:

> The verse "When the Mishkan comes to rest, the Levites shall set it up" is read as a lesson for the soul. When the "Mishkan," the soul's radiance, has come down from its level into the body and the animal soul in this world, it is the Levites, the soul's upward-striving powers, who must raise it up again.

הנה זאת העצה לעורר על נפשו בחי׳ גבורות קדושות והם מתחלקים לשלש בחי׳ גרשון קהת ומררי גרשון הוא ענין מ״ש גרש את האמה הזאת[71] ואת בנה שהוא מבחי׳ גבורות (שלכן קוראין פרשה זו בר״ה [בראש השנה])

here is the counsel: to arouse upon his soul the level of holy gevuros (powers of restraint). These divide into three levels: Gershon, Kehas and Merari. Gershon is the matter of what is written, "Drive out (garesh) this handmaid and her son," which is from the level of gevuros (which is why this portion is read on Rosh HaShanah),

> The counsel is to arouse holy gevuros, the soul's fiery powers of restraint, which divide into three like the three Levite families: Gershon, Kehas and Merari. Gershon (from garesh, "drive out") is like Sarah's "Drive out this handmaid and her son," an act of Gevurah; the parenthesis notes that this is why that portion is read on Rosh HaShanah, the day of judgment.

כי שמאל דוחה[72] ומגרש את הרע מקרבו ואיזהו גבור הכובש[73] את יצרו[74] והוא בחי׳ היותר מעולה ממ״ש ביצ״מ [ביציאת מצרים] כי ברח העם[75] לפי שהיה עדיין הרע בתוקפו כמ״ש במ״א,[76]

for "the left pushes away" and drives the evil out from within him, and "Who is mighty? One who conquers his inclination." This is a higher level than what is written of the Exodus from Egypt, "for the people had fled," because the evil was still in its strength, as is explained elsewhere.

> Gevurah is the "left hand" that pushes away, driving the evil out from within, and the Mishnah calls mighty (gibbor) the one who conquers his inclination. This is higher than the Exodus, when "the people fled": as Tanya, chapter 31, explains, they had to flee because the evil within them was still at full strength.

אבל העיקר הוא לגרש את הרע מקרבו שיהיה הרע בורח ממנו וכמ״ש ורדפו מכם חמשה מאה[77]

But the main thing is to drive the evil out from within him, so that the evil flees from him, as it is written, "Five of you shall pursue a hundred."

> The goal is to drive the evil out so thoroughly that it flees from the person, not he from it. This is the promise "Five of you shall pursue a hundred": holiness pursues and the evil runs.

ולכן (לע״ל [לעתיד לבוא]) כתיב כי לא בחפזון תצאו[78] וגו׳ דאתכפי׳ סט״א [סטרא אחרא] וזהו ותאמר שרה שהיא בחי׳ ומדת מלכותו[79] יתי׳ לאברהם שהוא בחי׳ חסד[80] עליון גרש האמה הזאת ואת בנה כי לא ייירש וגו׳,

Therefore (of the Time to Come) it is written, "For you shall not go out in haste," etc., for the sitra achra (the other side) has been subdued. And this is [the meaning of] "And Sarah said" — she being the level and attribute of His Malchus (sovereignty), may He be blessed — "to Avraham" — he being the level of supernal Chesed (kindness) — "Drive out this handmaid and her son, for [he] shall not inherit," etc.

> That is why, of the redemption to come, it says, "You shall not go out in haste": the sitra achra will already be subdued, so there will be nothing to flee from. Sarah, who stands for G-d's Malchus (sovereignty), tells Avraham, who stands for supernal Chesed (kindness), to drive out the handmaid and her son, who must not inherit with Yitzchak.

ישמעאל הוא בחי׳ תאוות רעות ושרשם, וכענין לא כאברהם שיצא ממנו[81] ישמעאל[82] וכמ״ש במ״א.

Yishmael is the level of evil desires and their root, as in the matter of "not like Avraham, from whom Yishmael issued," as is explained elsewhere.

> Yishmael stands for evil desires and their root, which must not inherit together with holiness. The Sages' words "not like Avraham, from whom Yishmael issued" show that such an unholy offshoot came forth even from Avraham, and the text refers elsewhere for the explanation.

6 ומררי הוא ענין המרירות[83] בהיות ממארי דחושבנא על ימי חלדו אשר רובם ככולם בחשך ילך[84] בכריתות הגוף מן הראש הוא בחי' לגולגלותם של נפשו שאינה מאירה בנפשו כ"א לעתים רחוקים מפני עוונותיו המבדילים. או משום שעדיין לא אתכפייא סט"א [סטרא אחרא] וכו'. או משום שהלביש נפשו בלבושים צואים מהבל ורעות רוח[85] מדברים בטלים ומחשבות אדם ותחבולותיו[86] בעניני עוה"ז וכסופין בטלין דילי' [דיליה]. ובחינה זו היא ג"כ מבחי' לוים שרש הגבורות שהמרירות הוא מיסוד אש ושעי"ז הוא מתעורר כח החמימות וכמ"ש במ"א, ועי"ז הוא בא לבחי' ומעלת קהת מלשון ולו יקהת עמים[87] (אלא שהיו"ד נוספת להורות על הפעולה לעתיד) שהוא לשון אסיפה וקיבוץ כתרגומו ולו יתכנשון עממיא דהיינו שמתאסף ומתקבץ אליו לבו ורוחו ונשמתו אליו יאסוף[88] במקור חוצבה ברשפי אש שלהבת[89] העולה למעלה. ומה שלא נאמר בפירוש לשון אסיפה כדכתיב בהתאסף ראשי עם[90] וגו' כי שם נאמר יחד שבטי ישראל שקבוצם נקרא אסיפה אבל בהקבץ בחי' שאר עמים להתאסף למקורם נאמר יקהת מלשון קיוהא הוא ענין חריפות וחמיצות כמו דרך משל העושה מטעמים מדברים חריפים וחמוצים וכו', כך הוא בענין זה דאתהפכו מרירא למיתקא ו לכן נק' בחי' זו קהת והיא ג"כ עבודת הלוים מבחי' גבורות שמרירו הוא דאתהפכא למיתקא וחשוכא לנהורא[91] (ועמ"ש ע"פ נשא את ראש בני גרשון[92] כו' מענין ג' בחי' הלוים). והנה כל זה הוא עבודת הלוים להעלות נפשו לה' ממטה למעלה[93] להיות דבוקה בשורשה באלהים חיים, אבל בחי' הכהנים הוא מלמעלה למטה, כי הנה כתיב ובא אהרן ובניו[94] וגו' וכסו וגו' שהם הם המכסים ומלבישים את כלי הקדש בלבושים רבים שש וארגמן כו' שית גוונין הם שית סדרי משנה שבהם מלובש רצה"ע [רצון העליון] יתי' משא"כ בבני קהת כתיב ולא יבאו לראות[95] כבלע את הקדש.

And Merari is the matter of bitterness (merirus): when one is among the "masters of reckoning" over the days of his life, most of which, as good as all, "went in darkness," with the body cut off from the head — which is the level of "their skulls" of his soul, which does not shine in his soul except at rare times, because of his iniquities that separate. Or because the sitra achra (the other side) has not yet been subdued, etc. Or because he has clothed his soul in filthy garments of vanity and striving after wind: idle words, and the thoughts of man and his schemes in matters of this world, and his own idle longings. This level, too, is from the level of the Levites, the root of the gevuros (powers of restraint); for bitterness is from the element of fire, and through it the power of warmth is aroused, as is explained elsewhere. And through this he comes to the level and distinction of Kehas, from the expression "and to him shall be the gathering (yikhas) of the peoples" (except that the yud is added to indicate the action in the future), which is an expression of gathering and assembling, as the Targum renders it, "and to him shall the peoples gather." That is, his heart, his spirit and his soul gather and assemble to Him — "He will gather [them] to Himself" — into the

source from which it was hewn, with flashes of fire, a flame rising upward. And the reason it does not say the expression of gathering (asifah) explicitly, as it is written, "When the heads of the people gathered," etc., is that there it says, "together, the tribes of Israel," whose assembling is called asifah; but for the assembling of the level of the other peoples, to gather to their source, it says yikhas, from the expression kiyuha, which is the matter of sharpness and sourness, as, by way of analogy, one who makes delicacies from sharp and sour things, etc. So it is in this matter: the bitter is turned into sweet. And therefore this level is called Kehas. It, too, is the service of the Levites, from the level of gevuros, whose bitterness is turned into sweetness and darkness into light (and see what is written on the verse "Lift up the head of the sons of Gershon," etc., on the matter of the three levels of the Levites). Now, all this is the service of the Levites: to raise one's soul to G-d from below to above, so that it cleave in its root to the living G-d. But the level of the Kohanim is from above to below. For it is written, "Aharon and his sons shall come," etc., "and they shall cover," etc.: they are the ones who cover and clothe the holy vessels in many garments, fine linen and purple, etc. The six colors are the six orders of the Mishnah, in which the Supernal Will, may He be blessed, is enclothed. Whereas of the sons of Kehas it is written, "But they shall not come in to see when the holy is covered."

> The other two Levite levels complete the ascent: Merari is the bitterness of an honest reckoning over a life spent far from the soul's root, and Kehas is the gathering of the whole self back to its source, in which the bitter is turned sweet. The Kohanim work in the opposite direction, clothing the Supernal Will in the garments of the Mishnah.

SECTION 4 • ¶7

Aharon and the Torah

7 והענין כי אמרו רז״ל [רבותינו זכרונם לברכה] כל האומר אין לי אלא[96] תורה אפי׳ [אפילו] תורה אין לו שעיקר תשוקתו וחפצו יהיה להי׳ לבדו ולדבקה בו יתי׳ ולא להתורה בלבד וכמ״ש אחזתיו ולא ארפנו

The explanation is this: our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not even have Torah." For his main yearning and desire must be for G-d alone, and to cleave to Him, may He be blessed, and not to the Torah alone; as it is written, "I held him and would not let him go."

> The Sages teach that one who says "I have nothing but Torah" does not even have Torah; the Alter Rebbe reads this to mean that one's deepest yearning must be for G-d Himself, not for the Torah alone. So the verse says, "I held him and would not let him go."

אחזתיו דוקא אלא שהבאתיו אל בית אמי[97] וגו' והוא ע"י בחי' אהרן הכהן העליון המביא[98] רצה"ע [רצון העליון] אל בית אמי כנ"ל

"I held him" specifically, except that "I brought him into my mother's house," etc. And this is through the level of Aharon, the supernal Kohen, who brings the Supernal Will into "my mother's house," as mentioned above

> "I held him" means G-d Himself; only then, "I brought him into my mother's house," the Torah, in which G-d's will is housed. This bringing is the work of Aharon, the supernal Kohen, who brings the Supernal Will into the Torah, as explained above.

(וע' בזהר פ' קרח דקע"ז ב' ובהרמ"ז שם וע' בזהר ויחי דרל"ב ב' פי' פסוק ולא יבואו כו' בע"א [באופן אחר])

(and see the Zohar, Parshas Korach, p. 177b, and the Ramaz there; and see the Zohar, Vayechi, p. 232b, which explains the verse "And they shall not come," etc., in another way),

> The parenthesis points to the Zohar on Korach (with the Ramaz's commentary), which says the Kohen covered everything before the sons of Kehas came near, and they approached only by the poles, for the inner and hidden service belongs to the Kohen. It also points to the Zohar in Vayechi, which reads "And they shall not come to see" of those who are not worthy to gaze on the King's hidden delight.

וכמ"ש בתורה כמה פעמים וידבר ה' אל משה ואל אהרן שדבר ה' נמשך לישראל ע"י בחי' משה ובחי' אהרן וזהו ענין עוטה אור כשלמה[99] וכמ"ש במ"א.

and as is written in the Torah many times, "Havayah spoke to Moshe and to Aharon": the word of G-d is drawn down to Israel through the level of Moshe and the level of Aharon. And this is the matter of "Who wraps [Himself] in light as with a garment," as is explained elsewhere.

> This is why the Torah so often says "Havayah spoke to Moshe and to Aharon": G-d's word reaches Israel through both Moshe and Aharon. The text links this to the verse "Who wraps [Himself] in light as with a garment," which it explains elsewhere.

(וע' מענין שאו את ראש[100] ברבות מצורע ס"פ י"ח. במדבר פרשה א' שזהו ענין וירם קרן שם ר"פ ד'. פרשה ז' דרכ"ג ב'.

(And on the matter of "Lift up the head," see the Midrash Rabbah: Metzora, at the end of section 18; Bamidbar, section 1, that this is the matter of "And He raised up a horn"; there, at the beginning of section 4; section 7, p. 223b;

> The closing parenthesis lists Midrashic sources on "Lift up the head": the Midrash Rabbah on Metzora, and several sections of Bamidbar Rabbah, one of which links it to "He has raised up a horn for His people."

פרשה ט' דר"ל ב' פרשה י' דרל"ו ג'. פנחס פכ"א דרפ"א ב'. שה"ש [שיר השירים] רבה בפסוק שרך אגן[101] זח"ג [זהר חלק ג] פנחס רנ"ג ב'):[102]

section 9, p. 230b; section 10, p. 236c; Pinchas, section 21, p. 281b; Shir HaShirim Rabbah, on the verse "Your navel is a round goblet"; Zohar, Part III, Pinchas, 253b.)

> The list continues with further sections of Bamidbar Rabbah and with Shir HaShirim Rabbah, which the Kehot notes quote: the children are counted as their fathers' children (section 9), Israel counts by the moon (section 10), G-d handed them over to Moshe by number (Pinchas, section 21), and Israel is like "a heap of wheat," which is taken out to be sown only by number (on the verse "Your navel is a round goblet … your belly is a heap of wheat"). Last comes the Zohar on Pinchas (III, 253b), where, a manuscript notes, the first-ripe fruits are called the "heads" of all, as in "Lift up your heads, O gates" and "Lift up the head of all the congregation of the Children of Israel."

IN ONE'S AVODAH

A person must not remain "below," with only a will born of his own understanding. He should contemplate G-d's greatness as far as his heart can bear, drive the evil out with holy gevuros, feel the bitterness of an honest reckoning over his days, and gather his whole self back to its source. His yearning must be for G-d Himself and not for the Torah alone, and he brings that yearning into the laws of the Torah, in which the Supernal Will is enclothed.

QUESTIONS FOR DISCUSSION

1. How does the image of the brain and the skull explain the difference between the lower will and the Supernal Will?
2. Why does "no thought can grasp Him" not free a person from contemplating G-d's greatness?
3. What is the difference between "Do His will as your will" and "Nullify your will before His will"?
4. How does the bitterness of Merari lead to Kehas, where the bitter is turned into sweet?
5. Why is it not enough to say "I have nothing but Torah," and how do the services of the Levites and the Kohanim work together?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וידבר — במדבר סיני**

The note dates this maamar to the year 5560 (1799-1800) and refers to the list of maamarim at the end of Maamarim Ketzarim for that dating.

KEHOT'S NOTE

משנת תק״ס — ראה רשימת המאמרים בסו״ס מאמרים קצרים ע׳ תרכה הערה 164. ראה הערת כ״ק אדמו״ר לעיל בהערות וציונים יט, א. (בהוספות להערות וציונים — השוואות למאמר זה עם כתב-יד). קיצורים והערות והגהות באוה״ת במדבר כרך-ו ע׳ א׳תרצג. כאן בא כל המאמר בהמשך אחד, ולא נחלק לסעיפים. הסעיפים כפי שנרשמו שם (הנדפס מגוכתי״ק הצ״צ): א) מתחיל מריש המאמר עד שו״ה רצון — הדעת. ב) מתחיל משו״ה רצון — אבל עד א, ב שו״ה ממש — ממש. ג) מתחיל משו״ה ממש — וזהו עד שו״ה משה. ד) מתחיל משו״ה משה — וזהו.

2 Kehot's note points to Numbers 1:1-2 for these words.

במדבר א׳:א׳-ב׳ **Numbers 1:1-2**

וַיְדַבֵּר ה׳ אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר: שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying: 'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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

3 "Havayah spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting, on the first of the second month," in the second year after the Exodus. The maamar opens with this verse and asks why the census is tied to the Tent of Meeting.

במדבר א׳:א׳ **Numbers 1:1**

וַיְדַבֵּר ה׳ אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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4 **שאו את ראש וגו׳ לגלגלותם**

G-d tells Moshe: "Take a count (literally, 'lift up the head') of the whole congregation of the Children of Israel ... by their skulls," that is, head by head. The Alter Rebbe reads both words in the soul: "lifting the head" is raising the lower will, and legulgelosam is "to their skulls," the soul's root above, where the Supernal Will shines.

במדבר א׳:ב׳ **Numbers 1:2**

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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5 **נעשה אדם בצלמנו**

On the sixth day of Creation G-d says, "Let us make man in our image, after our likeness." Because man is formed in the divine image, the head and skull of the body can serve as a model for the powers of the soul.

בראשית א׳:כ״ו **Genesis 1:26**

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

6 **תלת מוחין . . לקיום המדות**

Tanya, chapter 3, explains that the soul's Chochmah, Binah and Daas are the source of its emotive attributes, which are born of understanding.

KEHOT'S NOTE

ראה תניא פרק ג.

7 **דאית רצון ואית רצון**

The note says that the phrase "there is will and there is will" is brought in Derech Mitzvosecha in the name of the Zohar.

KEHOT'S NOTE

בדרך מצותיך פח, ב בשם הזהר. וראה תו״א ויקהל פז, ד. סה״מ תש״ט ע׳ 113 בהערה "הובא ונתבאר בסהמ״צ להצ״צ מצות לא תבערו. ואולי הכוונה לזח״ג קכט, א מצחא דאקרי רצון כו׳".

8 **נודע בשערים בעלה**

From the song of the woman of valor that closes Proverbs: "Her husband is known in the gates, when he sits among the elders of the land"; plainly, her husband is honored at the city gates, where the leaders sit. The Zohar reads "her husband" as the Holy One, blessed be He, and the "gates"

(she'arim) as the measure (meshaer) by which each person knows Him.

Proverbs 31:23 משלי ל״א:כ״ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג. ראה תניא פרק מד.

9 **ופי׳ בזהר (פ׳ ויקרא דק״ג)**

The discourse there ("The eyes of all look to You") opens with the same Zohar, Vayera 103b, on "Her husband is known in the gates" ("according to what he measures in his heart") and then brings a further explanation given in the Zohar there.

KEHOT'S NOTE

ראה לקמן פ׳ מטות פה, ב.

10 **לכל חד לפום שיעורא דילי׳ כמו דמשער בלבו**

The Zohar (Vayera) explains "Her husband is known in the gates": the Holy One, blessed be He, is known and cleaved to by each person according to what he measures in his heart, as far as he is able. The Alter Rebbe takes this as the contemplation that gives birth to the lower will.

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט׳:קנ״ג-קס״ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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11 **לית מחשבה תפיסא בי׳ כלל**

The note points to section 299 of the Rebbe Rashab's long series of discourses of 5672 for a further discussion of "no thought can grasp Him at all."

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳ ואמר). ראה המשך תער״ב סעי׳ רצט.

12 **דלית מחשבה תפיסא בי׳ כלל**

From Eliyahu's prayer (Pasach Eliyahu) in the introduction to the Tikkunei Zohar: "You are exalted above all the exalted, hidden from all the hidden; no thought can grasp You at all." The Alter Rebbe limits this to G-d's essence, which leaves room to contemplate Him as Creator.

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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13 **זה כל האדם**

"The end of the matter, when all has been heard: fear G-d and keep His commandments, for this is the whole of man." The Alter Rebbe borrows the phrase: contemplating how G-d creates and sustains the worlds is the whole of man.

Ecclesiastes 12:13 קהלת י״ב:י״ג

סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם׃

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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14 **ומחי׳ את כולם**

In the days of Ezra and Nechemiah the Levites lead the people in prayer: "You alone are Havayah; You made the heavens ... and You give life to them all." The maamar borrows the phrase for G-d's constant giving of life to everything He created.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מְשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי׳ ט, ו.

15 **ומחדשם בטובו בכל יום**

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 2

16 **בעלה דמטרוניתא**

The text's first citation for "her husband" as the Holy One, blessed be He, Husband of the Matronita. The Zohar there says of "Yaakov was a tam (perfect) man" that he is "the husband of that tam."

Zohar, Sh'lach 13:119–128 ספר הזהר, שלח לך י״ג:קי״ט-קכ״ח

17 **בעלה דמטרוניתא**

The text's second citation. The Zohar there reads "The heart of her husband trusts in her" as the Holy One, blessed be He, who therefore set her over the world and entrusted all His weapons to her hands; the Ramaz, the

how he enters the gates, the four gates of love, awe, Torah and mitzvos.

KEHOT'S NOTE

תו״א פו, ג.

22 בקרב איש ולב עמוק

David describes his enemies, who search out wrongs and hide their plots: "the inward part of a man, and the heart, is deep." The Alter Rebbe borrows the words in another sense, for the inner depths of the person in whom G-d, lowering Himself, becomes known and grasped. (context: Steinsaltz Tanakh)

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עַוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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23 לפום מה דמשער בלבו דוקא כל חד וחד לפום ערך שיעורא דיליה

The Zohar's reading of "Her husband is known in the gates": G-d is known and cleaved to by each person according to what he measures in his heart. Here it is joined to the idea that G-d lowers Himself in order to be known.

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט׳:קנ״ג-קס״ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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24 נודע הוא לשון התקשרות

Tanya explains at the end of chapter 3 that Daas comes from "Adam knew Chavah" and means connection and union, binding one's mind firmly to the greatness of G-d; chapter 42 repeats that "Daas means connection." The same sense of knowing as connecting underlies the reading of nodda here.

Tanya, Likkutei Amarim 3:13 תניא, חלק ראשון; ליקוטי אמרים ג׳:י״ג

וְהַדַּעַת, הוּא מִלְּשׁוֹן "וְהָאָדָם יָדַע אֶת חַוָּה", וְהוּא לְשׁוֹן הִתְקַשְּׁרוּת וְהִתְחַבְּרוּת, שֶׁמְּקַשֵּׁר דַּעְתּוֹ בְּקֶשֶׁר אַמִּיץ וְחָזָק מְאֹד, וְיִתְקַע מַחֲשַׁבְתּוֹ בְּחוֹזֶק בִּגְדוּלַת אֵין־סוֹף בָּרוּךְ־הוּא, וְאֵינוֹ מַסִּיחַ דַּעְתּוֹ.

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KEHOT'S NOTE

ראה תניא ספי״ג. פמ״ב.

25 שבמקום שאתה מוצא . . ענותנותו

Rabbi Yochanan: wherever you find the might (gevurah) of the Holy One, blessed be He, there you find His humility. The maamar quotes it as "His greatness" (the Kehot note

Kehot note adds, explains that this speaks of the descent of the Shechinah.

Zohar, Tazria 1:2–3:11 ספר הזהר, תזריע א׳:ב׳-ג׳:י״א

She "seeks him but finds him not", for it is not his way to unite with her save in his temple. She "calls him and he answers not", for She dwells among other peoples, and only his sons hear his voice. R. Isaac interpreted thus: ' "I make plaint to him of my bed, that he may unite with me to gladden and bless me", for, as we have learnt, from the union of the King with the Community of Israel many righteous ones obtain a holy inheritance and many …

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18 בעלה דמטרוניתא

The text's third citation, in Emor: the Zohar there reads "A woman of valor is the crown of her husband" as Knesses Yisrael, whose husband is the Holy One, blessed be He. With the other two passages it supports reading "her husband" as the Holy One, blessed be He, Husband of the Matronita.

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 …

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19 בזהר שלח קס״ג ב׳

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

KEHOT'S NOTE

ויעקב איש תם בעלה דההוא תם.

20 ובפי׳ תזריע מ״ב ב׳

The note says the Zohar's wording in Tazria (42b) is copied in Or HaTorah on Nach: "The heart of her husband trusts in her," this is the Holy One, blessed be He, who set her over the world and entrusted His weapons to her, with the Ramaz's explanation that it speaks of the descent of the Shechinah.

KEHOT'S NOTE

הלשון נעתק באוה״ת נ״ך-א ע׳ תרמד וביהל אור ע׳ קז ״בטח בה לב בעלה דא קוב״ה דבג״כ מני לה על עלמא לאתדברא עלה כל זיונין דילי׳ אפקיד בידהא . . . והרמ״ז פי׳ דנאמר על ירידת השכינה״.

21 ועמ״ש לעיל פ׳ תשא ע״פ זה יתנו

The discourse "This they shall give" opens with "Her husband is known in the gates": the Holy One, blessed be He, is the husband of every Jewish soul and gives to each one, so that all the love and awe in a soul come from Him, "to each according to his own measure," and according to

points to the Rebbe's remark on this exact wording) and applies it to G-d's lowering Himself so as to be known.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עֲנָוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה לא, א (וראה הערת כ"ק אדמו"ר בסי' המאמרים ה'ש"ת, ע' 40, בדיוק גי' זו. ובלקוטי הגהות לתניא פ"ד).

26 **ולכן נק' רצון התחתון**

The note quotes the Rebbe: in this maamar "head" is the lower will born of intellect and "skull" the Supernal Will above it, which is the detailed sense; in general the skull is part of the head, so here, where the verse adds legulgelosam ("by," or as read here, "to their skulls"), the head is the intellect and the will that follows it, while in "When you lift up the head" (Ki Sisa), which does not say legulgelosam, the head includes the will above intellect.

KEHOT'S NOTE

"בלקו"ת ר"פ במדבר, ש"ראש" הוא רצון התחתון שנולד מהשכל, ו"גולגולת" הוא רצון העליון שלמעלה מהשכל, ויש לומר שזהו בפרטיות, אבל בכללות — גם הגלגולת נכלל בהראש, ולכן בהפסוק "שאו את ראש גו' לגולגלותם (שבזה מדבר בלקו"ת שם) — צריך לומר ש"ראש" הוא המוח [השכל שבמוח והרצון שע"פ שכל] משא"כ בפסוק כי תשא את ראש גו' (שלא נאמר בו לגלגלותם), יש לומר שב"ראש" נכלל גם הגולגולת, הרצון שלמעלה מהשכל" — ד"ה כי תשא-תשל"א (נדפס בקונטרס כ"ב שבט — תנשא) הערה 4.

27 **כולא קמי' כלא חשיב**

The Zohar's teaching that all is considered as nothing before Him. The Alter Rebbe uses it to explain why the terms "filling all worlds" and "encompassing all worlds" do not apply to G-d's essence.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

28 **מלך יחיד חי העולמים**

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

KEHOT'S NOTE

ברכת ישתבח.

29 **מלכותך מלכות כל עולמים**

From David's Psalm 145 (Ashrei): "Your kingship is a kingship over all worlds, and Your dominion is throughout every generation"; plainly, His reign is eternal (olamim, "ages"). The maamar reads olamim as "worlds": kingship, which relates to the worlds, belongs to the radiance of the Infinite Light, not to G-d's essence.

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, יג.

30 **אתה הוא קודם שנברא**

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

ראה תפלת השחר. של"ה ג, ב.

31 **אני ה' לא שניתי**

G-d tells the people through Malachi, "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed": because He does not change, His bond with them endures. Here the verse shows that creation, which relates only to G-d's radiance, makes no change in G-d Himself.

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.

32 **ותשוקה נפלאה**

The note says this passage, from "this wondrous longing," is quoted in Or HaTorah on Pinchas.

KEHOT'S NOTE

נעתק אוה"ת פנחס ע' אי'קכג.

33 **שעל כל דבור ודבור**

Rabbi Yehoshua ben Levi: at each utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel left them. The Alter Rebbe explains this as the revelation of the higher will, drawn from G-d's essence, which lifted the souls beyond all comprehension.

Shabbat 88b:7 שבת פ"ח ב:ז'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְּנוּזָה שֶׁגְּנוּזָה לְךָ תִּשַּׁע מֵאוֹת וְשִׁבְעִים וְאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר

are all alive today." The maamar cites it for the soul's bond with G-d, which is its life.

Deuteronomy 4:4 דברים ד׳:ד׳

וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם׃

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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KEHOT'S NOTE

דברים ד, ד.

39 **בראתיו יצרתיו אף עשיתיו**

G-d promises through Isaiah to gather Israel from the ends of the earth: "everyone who is called by My name, whom I created for My glory, I formed him, I also made him." The maamar uses the three verbs for the soul's descent from its source through Beriah, Yetzirah and Asiyah; in its essence the soul stays beyond human comprehension.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו׃

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.

40 **ע״פ יונתי בחגוי**

The discourse there explains that the soul as a whole is not enclothed in the body, which is too small to contain it; only a glimmer of it is, while the whole soul remains above as a makif, called the mazal.

KEHOT'S NOTE

לקו״ת שה״ש טז, ד.

41 **חלק אלו-ה ממעל ממש**

Iyov, defending his ways, asks, "What is the portion of G-d from above?", that is, what share G-d above allots a man for his deeds. As in Tanya, chapter 2, the Alter Rebbe reads the words as a statement: the soul is truly "a part of G-d above," which is why in its root it never changes. (context: Steinsaltz Tanakh)

Job 31:2 איוב ל״א:ב׳

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרוֹמִים׃

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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Tanya, Likkutei Amarim 2:1 תניא, חלק ראשון; ליקוטי אמרים ב׳:א׳

וְנֶפֶשׁ הַשֵּׁנִית בְּיִשְׂרָאֵל, הִיא חֵלֶק אֱלוֹהַּ מִמַּעַל מַמָּשׁ, כְּמוֹ שֶׁכָּתוּב: "וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים", וְ"אַתָּה נָפַחְתָּ בִּי", וּכְמוֹ שֶׁכָּתוּב בַּזֹּהַר, מַאן דְּנָפַח מִתּוֹכֵיהּ נָפַח, פֵּירוּשׁ, מִתּוֹכְיוּתוֹ וּמִפְּנִימִיּוּתוֹ, שֶׁתּוֹכְיוּת וּפְנִימִיּוּת הַחַיּוּת שֶׁבָּאָדָם מוֹצִיא בִּנְפִיחָתוֹ בְּכֹחַ׃

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KEHOT'S NOTE

איוב לא, ב. תניא רפ״ב. וראה הנסמן במאמרי אדה״ז — פרשיות לע׳ שלה.

וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה׳ אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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

KEHOT'S NOTE

שבת פח, ב.

34 **בד״ה מראיהם ומעשיהם**

The discourse "Their appearance and their workings" explains that on Shavuos the fiftieth gate was revealed, which encompasses all levels with no above and below, and in it the Torah was given; and, on this page, that Moshe, close to that gate, drew from it the "kindness kept" (notzer chesed) that is far above the chain of descent, its source and root.

KEHOT'S NOTE

ראה תו״א סט, ג.

35 **ע״פ ואהי׳ אצלו אמון**

The passage there explains that the Torah and mitzvos are the Supernal Will, above Chochmah, "from the head of all levels," and that their inner core is the Supernal Delight, the inner dimension of the will.

KEHOT'S NOTE

לקמן יח, ב.

36 **ואנכי מי שאנכי**

The passage there explains that "I am who I am" (Anochi mi she'Anochi) is the inner dimension of the Supernal Will, which G-d lowered, as it were, to the level of "feet," the Oral Torah, as in "I taught Ephraim to walk" (Hoshea 11:3), so that it would be revealed in the souls; it adds that this level is far above the Name Havayah, for it is not held by any name or letter.

KEHOT'S NOTE

ראה לקמן פ, ב. ובהנסמן במאמרי אדה״ז — פרשיות לע׳ רט. אוה״ת במדבר ו ע׳ א׳תרצו.

37 **כי חלק ה׳ עמו**

In the song of Ha'azinu Moshe says, "For Havayah's portion is His people; Yaakov is the lot of His inheritance": of all the nations, Israel is G-d's own share. The maamar reads it of the spark of G-dliness in each Jew, G-d's own portion within him.

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.

38 **ואתם הדבקים בה״א**

Moshe reminds the people that those who followed Baal Peor perished, "but you who cleave to Havayah your G-d

42 **ע"פ כי תצא**

The passage there explains that to free the soul's own intellect and emotions, one must draw down G-dliness from the mazal, the soul that stands above the body.

KEHOT'S NOTE

לקו"ת שם לו, ב.

43 **בקשו פני את פניך ה' אבקש**

David says, "On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I will seek": his heart relays G-d's call, and he answers it. The text points to its explanation in the discourse on "When you go out," where "My face" is read as the inwardness of the heart. (context: Steinsaltz Tanakh)

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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44 **וזהו אשר הוצאתיך מארץ מצרים**

The note says Or HaTorah has a gloss on this passage, on "who brought you out of the land of Egypt."

KEHOT'S NOTE

באוה"ת במדבר-ו ע' א'תרצו הג"ה לכאן.

45 **ע"פ וספרתם**

The discourse there explains that to reach the revelation of "I am who I am" on Shavuos one must count the Omer, "You shall count fifty days": forty-nine gates of understanding, the seven attributes each made up of seven, and the fiftieth gate that includes them all.

KEHOT'S NOTE

לקמן י', ג.

46 **בביאור ע"פ אלה מסעי**

The discourse there explains why all the journeys ran "up to the Jordan at Jericho": Jericho (from reiach, scent) stands for the encompassing light above the vessels, which is grasped only as a scent is, and whatever is enclothed in a vessel is called constraint and limit relative to it.

KEHOT'S NOTE

לקו"ת מסעי צ, ד.

47 **בטל רצונך מפני רצונו**

The note says Or HaTorah has a gloss on this passage, on "Nullify your will before His will."

KEHOT'S NOTE

אבות ב, ד. — באוה"ת במדבר-ו ע' א'תרצו הג"ה לכאן.

48 **בטל רצונך מפני רצונו**

Rabban Gamliel: "Do His will as your will, so that He will do your will as His will; nullify your will before His will."

The maamar assigns the first to the lower will and the second to the higher will.

Pirkei Avot 2:4 משנה אבות ב':ד'

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 ...

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49 **אנכי ה"א**

G-d speaks the First Commandment at Sinai: "I am Havayah your G-d, who brought you out of the land of Egypt, out of the house of bondage." The maamar reads "I" as G-d's very self, "your G-d" as the spark of G-dliness in each Jew, and the Exodus as leaving all limits.

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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KEHOT'S NOTE

שמות כ, ב.

PARAGRAPH 3

50 **וזהו שאו את ראש כו' לגלגלתם**

The note says Or HaTorah has a gloss on this passage that explains the concept of the Gulgalta, the "skull."

KEHOT'S NOTE

באוה"ת במדבר-ו ע' א'תרצו הג"ה לכאן דמבאר ענין גלגלתא.

51 **שאו את ראש וגו' לגולגלותם**

G-d's command to count the people: "Take a count (literally, 'lift up the head') of the whole congregation of the Children of Israel ... by their skulls," head by head. Here legulgelosam is read "to their skulls": the lower will is raised to the soul's essence, its "skull" above.

Numbers 1:2 במדבר א':ב'

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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52 **עונותיכם מבדילים**

The prophet tells the people why their prayers go unanswered: G-d's hand is not too short to save, "but your iniquities have separated between you and your G-d." Here sin is what keeps the essence of the soul from shining in the body.

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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KEHOT'S NOTE

ישע׳ נט, ב.

53 **ונכרתה הנפש ההיא מלפני**

Said of a Kohen who approaches holy offerings while impure: "that soul shall be cut off from before Me: I am Havayah." The Alter Rebbe compares this cutting off to a body severed from its head.

Leviticus 22:3 ויקרא כ״ב:ג׳

אֱמֹר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל־אִישׁ אֲשֶׁר־יִקְרַב מִכָּל־זַרְעֲכֶם אֶל־הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַה׳ וְטֻמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִלְּפָנַי אֲנִי ה׳

Say unto them: Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the L-RD, having his uncleanness upon him, that soul shall be cut off from before Me: I am the L-RD.

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KEHOT'S NOTE

ויקרא כב, ג.

PARAGRAPH 4

54 **אם היי׳ נמצא ברפואות לחבר גופו אל ראשו**

The note says that the Rebbe there, comparing Bava Metzia 107b and Bava Basra 74b, points to the great precision of the Rebbeim's wording in this conditional phrase, "if a remedy were to be found."

KEHOT'S NOTE

להעיר מב״מ (קז, ב) הרוגי חרב. פרש״י כו׳ מי לאו כו׳ עבדי להו סמא וחיי. וב״ב (עד, ב) שאינו מצוי כלל. וגם בזה נראה גודל דיוק ל׳ רבותינו נשיאינו — לקו״ש חל״ט ע׳ 207 הערה 68.

55 **סד״ה שמאלו תחת לראשי**

That discourse explains that the "left hand" that pushes away brings about the lifting of the head, and near its end that the "right hand that embraces" is the Torah and mitzvos, which descend like water from a high place to a low one and hold a person so that he does not fall.

KEHOT'S NOTE

תו״א פו, ג.

56 **וע״פ ויקהל משה**

The text also points to the Torah Ohr discourse on "And Moshe assembled" (Vayakhel); the Kehot note gives its page, 89c.

KEHOT'S NOTE

תו״א פט, ג.

57 **וזהו ענין ספירת העומר**

The note says Or HaTorah has a gloss on this passage about the Counting of the Omer.

KEHOT'S NOTE

באוה״ת במדבר-ו ע׳ איתרצט הג״ה לכאן. וראה בד״ה במדבר סיני — תשמ״ז ובהערות לשם.

58 **תספרו חמשים יום**

G-d's command for the days between Pesach and Shavuos: count seven full weeks, "you shall count fifty days," and on the fiftieth bring a new offering. The text points to its discourse on this count, which leads to the revelation at the Giving of the Torah.

Leviticus 23:16 ויקרא כ״ג:ט״ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה׳

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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59 **בפ׳ אמור בפי׳ וספרתם**

the passage shares nothing with the note

KEHOT'S NOTE

לקו״ת שם לה, ד.

60 **וספרתם לכם ממחרת השבת**

"And you shall count for yourselves from the morrow of the Shabbos," from the day the Omer is waved: the count begins on the day after the first day of Pesach, called here "the Shabbos." The text points to its discourse on this verse in Parshas Emor.

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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61 **והיינו ע״י בחי׳ אהל מועד**

The note refers to Or HaTorah on Vayikra for the Tent of Meeting as the channel of the Supernal Will.

KEHOT'S NOTE

אוה״ת ויקרא ע׳ שכז.

62 **ונועדתי שמה לבנ״י**

G-d tells Moshe of the Mishkan and its altar: "And I will meet there with the Children of Israel, and it shall be sanctified by My glory." The Alter Rebbe derives moed, in "Tent of Meeting," from this verse's venoadti.

Exodus 29:43 שמות כ״ט:מ״ג

וְנוֹעַדְתִּי שָׁמָּה לִבְנֵי יִשְׂרָאֵל וְנִקְדָּשׁ בִּכְבֹדִי׃

And there I will meet with the children of Israel; and [the Tent] shall be sanctified by My glory.

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KEHOT'S NOTE

שמות כט, מג.

63 **נודע בשערים בעלה**

"Her husband is known in the gates." Here it represents the bond with G-d that comes through knowledge (venodati), as against the higher bond of "meeting" (venoadti).

Proverbs 31:23 משלי ל״א:כ״ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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64 **ונועדתי ונודעתי הוא ענין אחד . . אנכי מי שאנכי**

The note says this passage, from "venoadti and venodati are one matter" to "I am who I am," is copied in Or HaTorah on Nach.

KEHOT'S NOTE

נעתק באוה״ת נ״ך-א ע׳ תרמו.

65 **ע״פ להקריב לי במועדו**

The note identifies the discourse on "to offer to Me in its appointed time" that the text cites as the one printed in the Siddur, 33d.

KEHOT'S NOTE

סידור לג, ד.

66 **להקריב לי במועדו**

G-d commands the daily and festival offerings: "My offering, My bread … you shall take care to offer to Me in its appointed time (moed)." The text refers to its discourse on this verse for the meaning of moed.

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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67 **בזהר פ׳ ויגש דר״ו ע״ב**

The note says the wording of this Zohar passage is copied in Or HaTorah on Vayikra, with more on p. 428.

KEHOT'S NOTE

הלשון נעתק באוה״ת ויקרא-ב ע׳ תכה. יהל אור ע׳ קפט. וראה שם ע׳ תכח. ראה סה״מ תרנ״ב ע׳ קל. ובזהר משפטים דצ״ז ע״א:

68 **אחזתיו ולא ארפנו**

The beloved, having searched for him through the night, finds the one her soul loves: "I held him and would not let him go, until I brought him into my mother's house and into the chamber of her who conceived me." The Alter Rebbe reads the "house" and the "chamber" as the Written and Oral Torah, the dwelling for the Supernal Will.

Song of Songs 3:4 שיר השירים ג׳:ד׳

כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי׃

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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KEHOT'S NOTE

שה״ש ג, ד.

69 **מים שיורדים**

The Talmud compares the words of Torah to water: as water leaves a high place and goes to a low one, so the Torah abides with the humble. The Alter Rebbe uses the image for the Kohanim's mode, a flow from above to below.

Taanit 7a:3 תענית ז׳ א:ג׳

אָמַר רַב יְהוּדָה: גָּדוֹל יוֹם הַגְּשָׁמִים כְּיוֹם שֶׁנִּיתְּנָה בּוֹ תּוֹרָה, שֶׁנֶּאֱמַר: ״יַעֲרֹף כַּמָּטָר לִקְחִי״, וְאֵין ״לֶקַח״ אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר: ״כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ״. רָבָא אָמַר: יוֹתֵר מִיּוֹם שֶׁנִּיתְּנָה בּוֹ תּוֹרָה, שֶׁנֶּאֱמַר: ״יַעֲרֹף כַּמָּטָר לִקְחִי״, מִי נִתְלָה בְּמִי? הֱוֵי אוֹמֵר: קָטָן נִתְלֶה בַּגָּדוֹל.

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KEHOT'S NOTE

ראה תענית ז, א.

PARAGRAPH 5

70 **ובחנות המשכן יקימו**

G-d puts the Levites in charge of the Mishkan: "When the Mishkan travels, the Levites shall take it down, and when the Mishkan encamps (chanos), the Levites shall set it up." The Alter Rebbe reads its "coming to rest" as a descent, the soul's descent into the body, which the Levites' service raises up.

Numbers 1:51 במדבר א׳:נ״א

וּבְנָסַע הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם וּבַחֲנֹת הַמִּשְׁכָּן יָקִימוּ אֹתוֹ הַלְוִיִּם וְהַזָּר הַקָּרֵב יוּמָת׃

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

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KEHOT'S NOTE

derstanding” (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: “He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city” (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: “You shall enjoy the fruit of your labors, you shall be happy …

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75 **כי ברח העם**

> **“And it was told to the king of Egypt that the people had fled”: Pharaoh learns that Israel is not coming back. As Tanya, chapter 31, explains, they fled because the evil within them was still strong.**

Exodus 14:5 שמות י״ד:ה׳

וַיֻּגַּד לְמֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם וַיֵּהָפֵךְ לְבַב פַּרְעֹה וַעֲבָדָיו אֶל־הָעָם וַיֹּאמְרוּ מַה־זֹּאת עָשִׂינוּ כִּי־שִׁלַּחְנוּ אֶת־יִשְׂרָאֵל מֵעָבְדֵנוּ׃

And it was told the king of Egypt that the people were fled; and the heart of Pharaoh and of his servants was turned towards the people, and they said: ‘What is this we have done, that we have let Israel go from serving us?

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KEHOT’S NOTE

שמות יד, ה.

76 **כמ״ש במ״א**

> **In this manuscript, in the Tzemach Tzedek’s own hand, “as is explained elsewhere” is followed by “(in Parshas Behar),” naming the place.**

KEHOT’S NOTE

בכוך 1102 בגוכי״ק הצ״צ נוסף: ״(בפ׳ בהר)״. וראה תניא פרק לא ובליקוט פי׳ שם.

77 **ורדפו מכם חמשה מאה**

> **Among the blessings for following G-d’s statutes: “Five of you shall pursue a hundred, and a hundred of you shall pursue ten thousand.” Here holiness pursues and evil flees.**

Leviticus 26:8 ויקרא כ״ו:ח׳

וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ וְנָפְלוּ אֹיְבֵיכֶם לְפְנֵיכֶם לָחֶרֶב׃

And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

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KEHOT’S NOTE

ויקרא כו, ח.

78 **כי לא בחפזון תצאו**

> **The prophet promises of the final redemption: “For you shall not go out in haste, nor go in flight, for Havayah goes before you,” unlike the hurried Exodus from Egypt. There**

במדבר א, נא.

71 **גרש את האמה הזאת**

> **Sarah to Avraham: “Drive out this handmaid and her son, for the son of this handmaid shall not inherit with my son, with Yitzchak.” Gershon’s name (from garesh) is linked to this driving out of evil.**

Genesis 21:10 בראשית כ״א:י׳

וַתֹּאמֶר לְאַבְרָהָם גָּרֵשׁ הָאָמָה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירַשׁ בֶּן־הָאָמָה הַזֹּאת עִם־בְּנִי עִם־יִצְחָק׃

Wherefore she said unto Abraham: ‘Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.’

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KEHOT’S NOTE

בראשית כא, י׳. באוה״ת ויקרא-א ע׳ צד כתב דממה שמבואר כאן בפי׳ גרש את האמה הזאת ״יובן מ״ש בכס״מ [לת״ז ת״י כ דמ״ב ע״א] בפי׳ המשנה פ״ח דפרה משנה ג״ עי״ש.

72 **שמאל דוחה**

> **“Let the left hand always push away and the right hand draw near.” The left, the side of Gevurah, is the power that drives evil away.**

Sotah 47a:6–7 סוטה מ״ז א:ו׳-ז׳

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כְּאֵלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֶלִישָׁע מַאי הֲיָא, דִּכְתִיב: ״וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרַיִם״, וּכְתִיב: ״וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת״.

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KEHOT’S NOTE

סוטה מז, א. ושי״נ.

73 **איזהו גבור הכובש**

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

KEHOT’S NOTE

אבות רפי״ד.

74 **איזהו גבור הכובש את יצרו**

> **Ben Zoma: “Who is mighty? One who conquers his inclination.” Spiritual Gevurah is the strength to conquer and expel the evil inclination.**

Pirkei Avot 4:1 משנה אבות ד׳:א׳

בֶּן זוֹמָא אוֹמֵר, אֵיזֶהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם, שֶׁנֶּאֱמַר (תהלים קיט) מִכָּל מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי. אֵיזֶהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ, שֶׁנֶּאֱמַר (משלי טז) טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר. אֵיזֶהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֶלְקוֹ, שֶׁנֶּאֱמַר (תהלים קכח) יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ, בָּעוֹלָם הַזֶּה. וְטוֹב לָךְ, לָעוֹלָם הַבָּא. אֵיזֶהוּ מְכֻבָּד, הַמְכַבֵּד אֶת הַבְּרִיּוֹת, שֶׁנֶּאֱמַר (שמואל א ב) כִּי מְכַבְּדַי אֲכַבֵּד וּבֹזַי יֵקָלּוּ׃

Ben Zoma said: Who is wise? He who learns from every man, as it is said: “From all who taught me have I gained un-

will be no need to flee, because the sitra achra will have been subdued.

Isaiah 52:12 ישעיהו נ"ב:י"ב

כִּי לֹא בְחִפָּזוֹן תֵּצֵאוּ וּבִמְנוּסָה לֹא תֵלֵכוּן כִּי־הֹלֵךְ לִפְנֵיכֶם ה' וּמְאַסִּפְכֶם אֱלֹקֵי יִשְׂרָאֵל׃

For ye shall not go out in haste, Neither shall ye go by flight; For the L-RD will go before you, And the G-d of Israel will be your rearward.

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KEHOT'S NOTE

ישעי' נב, יב. — בכת"י 1999 מציין להמשך וככה-תרל"ז סע"י א דשם מבאר דהטעם שלא יצאו בחפזון כי הולך לפניהם ה' ע"ש.

79 **שרה . . מלכותו**

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

KEHOT'S NOTE

ראה לקו"ת (להאריז"ל) ח"ש כג, ב.

80 **לאברהם . . חסד**

On "who keeps the covenant and the kindness (chesed)," the Zohar says: "the kindness, this is Avraham." The Alter Rebbe reads Sarah's words to Avraham as Malchus addressing supernal Chesed.

Zohar I, 47b זח"א מז, ב

KEHOT'S NOTE

ראה זח"א מז, ב. הנסמן במאמרי אדה"ז — פרשיות לע' תקפ.

81 **לא כאברהם שיצא ממנו**

The Talmud's account of the banquet of the future, where Avraham declines to lead the blessing because Yishmael issued from him. The Kehot note gives it with the Sifrei for the same phrase.

Pesachim 119b:5 פסחים קי"ט ב:ה'

וְאוֹמֵר לָהֶן: אֵינִי מְבָרֵךְ, שֶׁיָּצָא מִמֶּנִּי יִשְׁמָעֵאל. אוֹמֵר לוֹ לְיִצְחָק: טוֹל וּבָרֵךְ. אוֹמֵר לָהֶן: אֵינִי מְבָרֵךְ, שֶׁיָּצָא מִמֶּנִּי עֵשָׂו. אוֹמֵר לוֹ לְיַעֲקֹב: טוֹל וּבָרֵךְ. אוֹמֵר לָהֶם: אֵינִי מְבָרֵךְ, שֶׁנָּשָׂאתִי שְׁתֵּי אֲחָיוֹת בְּחַיֵּיהֶן, שֶׁעֲתִידָה תּוֹרָה לְאוֹסְרָן עָלַי.

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KEHOT'S NOTE

ספרי האזינו פשי"ב. פסחים קיט, ב.

82 **לא כאברהם שיצא ממנו ישמעאל**

On "For Havayah's portion is His people," the Sifrei says that from Avraham there came forth dross, Yishmael and the sons of Keturah, and from Yitzchak, Eisav, while all of Yaakov's sons were born worthy. The text cites the Sages' phrase for Yishmael as an unholy root that came forth from Avraham.

Sifrei Devarim 312:1–2 ספרי דברים שי"ב:א-ב'

... צְאוּ מִתּוֹךְ שֶׁלִּי, אִי אֶפְשִׁי שֶׁתִּהְיוּ בְתוֹכָהּ, תְּנוּ לִי חֶלְקִי שֶׁאֶהֱא מַכִּירוֹ. כָּךְ כְּשֶׁבָּא אַבְרָהָם אָבִינוּ לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, יִשְׁמָעֵאל וְכָל בְּנֵי קְטוּרָה. בָּא יִצְחָק לָעוֹלָם יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, עֵשָׂו וְכָל אַלּוּפֵי אֱדוֹם. חָזְרוּ לִהְיוֹת רָעִים יוֹתֵר מִן הָרִאשׁוֹנִים. וּכְשֶׁבָּא יַעֲקֹב לֹא יָצְאָה מִמֶּנּוּ פְּסוֹלֶת, אֶלָּא נוֹלְדוּ כָּל בָּנָיו כְּשֵׁרִים, כָּעִנְיָן שֶׁנֶּאֱמַר (בראשית כה

כז): "וְיַעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהָלִים". מֵהֵיכָן הַמָּקוֹם מַכִּיר אֶת חֶלְקוֹ? מִיַּעֲקֹב, שֶׁנֶּאֱמַר: כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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PARAGRAPH 6

83 **ומררי הוא ענין המרירות**

The passage there, on why the maror stands in the middle of the Seder plate, refers back to this maamar's three Levites ("Merari is the level of bitterness") and notes that the Arizal's Likkutei Torah on Nasso says the same.

KEHOT'S NOTE

ראה לקמן שה"ש טו, א שכ"ה בלקו"ת להאריז"ל פ' נשא.

84 **בחשך ילך**

Koheles says that a stillborn is better off than a man who never enjoys his life: "for it comes in vanity and goes in darkness." The Alter Rebbe applies the words to days of a life spent far from the soul's root.

Ecclesiastes 6:4 קהלת ו':ד'

כִּי־בַהֶבֶל בָּא וּבַחֹשֶׁךְ יֵלֵךְ וּבַחֹשֶׁךְ שְׁמוֹ יְכֻסֶּה׃

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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85 **הבל ורעות רוח**

Koheles's refrain, "This too is vanity and striving after wind." These are the "filthy garments" in which a person clothes his soul.

Ecclesiastes 4:4 קהלת ד':ד'

וְרָאִיתִי אֲנִי אֶת־כָּל־עָמָל וְאֵת כָּל־כִּשְׁרוֹן הַמַּעֲשָׂה כִּי הִיא קִנְאַת־אִישׁ מֵרֵעֵהוּ גַּם־זֶה הֶבֶל וּרְעוּת רוּחַ׃

Again, I considered all labour and all excelling in work, that it is a man's rivalry with his neighbour. This also is vanity and a striving after wind.

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KEHOT'S NOTE

קהלת ד, ד.

86 **מחשבות אדם ותחבולותיו**

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

KEHOT'S NOTE

מוסף דר"ה.

87 **ולו יקהת עמים**

Yaakov blesses Yehudah: "The scepter shall not depart from Yehudah ... until Shiloh comes, and to him shall be the gathering (yikhas) of the peoples": kingship stays with

Yehudah until the king to come, to whom the peoples will assemble. The Alter Rebbe hears Kehas in yikhas, the gathering of the soul to its source. (context: Steinsaltz Tanakh)

Genesis 49:10 בראשית מ״ט:י׳

לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים׃

The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, As long as men come to Shiloh; And unto him shall the obedience of the peoples be.

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KEHOT'S NOTE

בראשית מט, י׳.

88 **ורוחו ונשמתו אליו יאסוף**

Elihu tells Iyov that if G-d set His heart upon man and "gathered to Himself his spirit and his soul," all flesh would perish: plainly, G-d taking back the breath of life. The maamar uses the words for the soul gathered back to its source, the level of Kehas. (context: Steinsaltz Tanakh)

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.

89 **רשפי אש שלהבת**

The beloved asks to be set as a seal upon his heart, "for love is strong as death … its flashes are flashes of fire, a flame of G-d." The ascent of the soul is like a flame that rises upward.

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 שַׁלְהֶבְתְּיָהּ׃

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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KEHOT'S NOTE

שה״ש ח, ו.

90 **בהתאסף ראשי עם**

Before Moshe blesses the tribes: "And He was King in Yeshurun, when the heads of the people gathered, together, the tribes of Israel." The word asifah is used for the gathering of the tribes of Israel, and so it is not used for Kehas.

Deuteronomy 33:5 דברים ל״ג:ה׳

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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KEHOT'S NOTE

דברים לג, ה.

91 **דאתהפכא . . וחשוכא לנהורא**

The Zohar's phrase for turning bitterness into sweetness and darkness into light. This transformation is the Levites' service at the level of Kehas.

Zohar I, 4a זח״א ד, א

KEHOT'S NOTE

זח״א ד, א.

92 **ע״פ נשא את ראש בני גרשון**

The discourse there links the three spellings-out (milu'im) of the Name, Av, Sag and Mah, which correspond to Chochmah, Binah and Z'eir Anpin, with the three Levite families who carried the Mishkan, Gershon, Kehas and Merari, and explains Leah's words at Levi's birth, "This time my husband will be joined to me."

KEHOT'S NOTE

לקמן כא, ג ואילך.

93 **עבודת הלוים . . ממטה למעלה**

The note refers to Or HaTorah on Bereshis for the Levites' service from below to above.

KEHOT'S NOTE

ראה אוה״ת בראשית-א דף קצ, א ואילך.

94 **ובא אהרן ובניו**

G-d's instructions for breaking camp: "Aharon and his sons shall come, when the camp sets out, and take down the screening curtain and cover with it the Ark of the Testimony." The Kohanim cover and clothe the holy, a movement from above to below.

Numbers 4:5 במדבר ד׳:ה׳

וּבָא אַהֲרֹן וּבָנָיו בִּנְסֹעַ הַמַּחֲנֶה וְהוֹרִדוּ אֵת פָּרֹכֶת הַמָּסָךְ וְכִסּוּ־בָהּ אֵת אֲרֹן הָעֵדֻת׃

when the camp setteth forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it;

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KEHOT'S NOTE

במדבר ד, ה.

95 **ולא יבאו לראות**

Of the sons of Kehas, who carried the holy vessels once they were wrapped: "But they shall not come in to see when the holy is covered (literally, 'as the holy is swallowed'), lest they die." The sons of Kehas, whose service rises from below, have no part in this covering.

Numbers 4:20 במדבר ד׳:כ׳

וְלֹא־יָבֹאוּ לִרְאוֹת כְּבַלַּע אֶת־הַקֹּדֶשׁ וָמֵתוּ׃

but they shall not go in to see the holy things as they are being covered, lest they die.'

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KEHOT'S NOTE

במדבר ד, כ.

PARAGRAPH 7

96 **כל האומר אין לי אלא תו׳**

Rabbi Yosei: "Whoever says he has nothing but Torah does not even have Torah," for, the Talmud explains, one who does not practice has no share even in study. The Alter Rebbe reads it inwardly: one's yearning must be for G-d Himself, not for the Torah alone.

Yevamot 109b:4–5 יבמות ק״ט ב:ד׳-ה׳

עֲרֵבֵי שַׁלְטֵיוֹן — דְּעָבְדִי שְׁלוּחַ דּוּכָּא. תּוּקְעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תוֹרָה — אֵין לוֹ אֶלָּא תוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתָּם וַעֲשִׂיתֶם" — כֹּל שֶׁיִּשְׁנוֹ בְּעֲשִׂיָּה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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

KEHOT'S NOTE

יבמות קט, ב.

97 **אחזתיו ולא ארפנו אחזתיו דוקא אלא שהבאתיו אל בית אמי**

The beloved finds the one her soul loves: "I held him and would not let him go, until I brought him into my mother's house." The soul holds G-d Himself, and through Aharon brings Him into the Torah, "my mother's house."

Song of Songs 3:4 שיר השירים ג׳:ד׳

כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי׃

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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98 **אהרן הכהן העליון המביא**

The Zohar on Korach, cited in the text, on Aharon and his sons covering the holy things, after which the sons of Kehas could come near, and on the inner service of the incense entrusted to the Kohen.

Zohar, Korach 5:22–7:29 ספר הזהר, קרח ה׳:כ״ב-ז׳:כ״ט

So here, when Moses saw wrath impending he at once told Aaron, who was the "friend" of the Matrona, to take the incense, which increases peace in the world and binds the knot of faith, which is the joy of higher and lower and effects the removal of wrath. R. Eleazar said: 'It is written "Cut ye not off the tribe of the families of the Kohathites from among the Levites" (Num. 4, 18), because they are the main stock of the Levites, and further, "This do unto them that …

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

99 **עוטה אור כשלמה**

The psalmist praises G-d as Creator: "He wraps Himself in light as with a garment; He stretches out the heavens like a curtain." The text connects it with the word of G-d reaching Israel through Moshe and Aharon, and refers elsewhere for the explanation.

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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100 **שאו את ראש**

The Zohar on Pinchas, the last of the text's sources on "Lift up the head," expounds "Lift up your heads, O gates": the gates are the fifty gates of supernal understanding, and each has a "head" to spread forth and be included in the others. A manuscript, the Kehot note says, identifies the words meant: though a tree has many branches and figs, the first-ripe are called bikkurim, the "heads" of all, as in "Lift up your heads, O gates" and "Lift up the head of all the congregation of the Children of Israel."

Zohar, Pinchas 113:775–777 ספר הזהר, פנחס קי״ג:תשע״ה-תשע״ז

101 **שררך אגן**

"Your navel is a round goblet that never lacks mixed wine." The last Midrashic source the text gives on "Lift up the head" is Shir HaShirim Rabbah on this verse.

Song of Songs 7:3 שיר השירים ז׳:ג׳

שָׁרָרֵךְ אַגַּן הַסַּהַר אַל־יֶחְסַר הַמָּזֶג בִּטְנֵךְ עֲרֵמַת חִטִּים סוּגָה בַּשּׁוֹשַׁנִּים׃

Thy navel is like a round goblet, wherein no mingled wine is wanting; Thy belly is like a heap of wheat Set about with lilies.

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102 The Zohar (Vayechi, in a Tosefta) reads "And they shall not come to see when the holy is covered" of those who are not worthy to gaze on the hidden delight of the King and are turned away, while Moshe saw "eye to eye." The text cites it as another explanation of the verse.

Zohar, Vayechi 46:476–47:484 ספר הזהר, ויחי מ״ו:תע״ו-מ״ז:תפ״ד

ביאור הדברים הנה
אית רצון ואית רצון כו׳

Explanation of the matters: “There is will and there is will”

The soul has two wills: a lower will, a longing for G-d born of understanding how His greatness spreads forth to create and enliven the worlds, and a higher will, rooted in the soul’s source and shining in Yechidah as nullification before His essence, which no thought can grasp. “Lift up the head … to their skulls” means raising the lower will to the higher, a bond that the Giving of the Torah joined to the soul’s powers.

THE MAAMAR IN BRIEF

This short maamar explains the preceding one: there is will and there is will. The lower will is a longing for G-d born of contemplating the spreading forth of His greatness in bringing the worlds into being and giving them life. Because the mind rules over the heart, the heart feels it, each person according to what he “measures in his heart,” so it is small or great. The higher will is rooted in the soul’s source and shines in Yechidah as nullification before G-d’s essence. The outer heart cannot hold it: it is the love “with all your might,” equal in every Jew but encompassing the body from above. “Lift up the head … to their skulls” means raising the lower will to the higher. The Giving of the Torah joined that encompassing level to the soul’s powers, for the Torah is one with G-d’s wisdom, yet it is enclothed in physical laws the mind can grasp. When the Mishkan, “the fallen sukkah of David,” descends, the Levites raise it: Gershon subdues evil, Merari’s bitterness turns darkness into light, and through Kehas sins become merits. The Kohanim hold G-d Himself, not the Torah alone, until He is brought into the soul’s powers.

OUTLINE

1 **The will born of understanding** ¶1

The lower will is a longing born of contemplating how G-d’s greatness spreads forth to create and enliven the worlds; the mind rules over the heart, and each person knows G-d according to what he “measures in his heart.”

2 **The higher will of the soul's root** ¶2

The love of understanding has degrees, but the will rooted in the soul's source shines in Yechidah as nullification before G-d's essence: the love "with all your might," equal in every Jew yet encompassing the body from above.

3 **"Lift up the head … to their skulls"** ¶3

The lower will is lifted to the higher. The Giving of the Torah joined the encompassing level to the soul's powers, for the Torah is one with G-d's wisdom.

4 **The Torah's light and the Levites** ¶4

Enclothed in physical laws, the Torah's light returns a person to the root of the good. When the Mishkan falls, the Levites raise it as Gershon, Merari and Kehas.

5 **The Kohanim: "I held him"** ¶5

One must hold fast to G-d Himself, not to the Torah alone, until He is "brought" into the soul's powers.

KEY CONCEPTS

The lower will רצון תחתון

A longing for G-d born of understanding His greatness as it spreads forth into creation; it grows with the depth of one's intellect and is felt in the heart.

The higher will (the Supernal Will) רצון העליון

The will rooted in the soul's source, above intellect: nullification before G-d's essence, beyond all grasp and equal in every Jewish soul.

Yechidah יחידה

The innermost, "single" level of the soul, in which the higher will shines.

The encompassing (makif) מקיף

A level that is not enclothed within a vessel but encompasses it from above; the soul's root stands so in relation to the body.

Self-nullification (bittul) ביטול

Here, the nullification of one's own understanding, and of all creation, before G-d's essence: the mark of the higher will.

Gershon, Kehas and Merari גרשון קהת ומררי

The three Levite families, read as three ways of raising what has fallen: subduing the evil, bitterness over the descent, and the transformation of darkness into light.

SECTION 1 · ¶1

The will born of understanding

1 ביאור הדברים הנה אית רצון ואית רצון כו'. רצון הנולד מן הדעת וההשכלה לפי העמקת שכלו שתופס ומשיג עד"מ איכות ההטבה שיהיה לו מן הדבר ככה תתגדל התשוקה כו'.

Explanation of the matters: Now, there is will and there is will, etc. A will born of Daas (knowledge) and intellectual understanding: according to the depth of his intellect as it grasps and comprehends, for example, the quality of the benefit he will have from the thing, so will the longing grow, etc.

> The heading, "Explanation of the matters," marks this as a short explanation of the preceding maamar on "Lift up the head," which turned on the saying "there is will and there is will." The first kind of will is born of the intellect: the more deeply a person grasps how much good a thing holds for him, the stronger his longing for it grows.

והנה לית מחשבה תפיסא בי' [ביה][1] אלא בהתפשטות גדולתו מהוה מאין ליש ומחיה עליונים כו'. ודבר זה כאשר נתפס בשכלו ובהעמקת הדבר נולד מזה התשוקה בלב בחיצוניותו

Now, "no thought can grasp Him," except in the spreading forth of His greatness, [as He] brings into being from nothing to something and gives life to the higher [worlds], etc. And when this thing is grasped in his intellect, and through delving deeply into the matter, there is born from this the longing in the heart, in its outer dimension (chitzoniyus),

> Applied to G-d: His essence is beyond all thought, but the mind can grasp the "spreading forth of His greatness," His bringing the worlds into being from nothing and giving them life. When a person contemplates this deeply, a longing for G-d is born in the outer dimension of his heart, the level of feeling a person can sense.

כי הלב יכול להיות כלי לקבל אור זה המתפשט בשכלו כי המוח שליט על הלב[2]

for the heart can be a vessel to receive this light that spreads forth in his intellect, since the mind rules over the heart.

> This is possible because the heart can receive what the mind understands: the mind rules over the heart, so a felt love can grow out of contemplation.

(וזהו נודע בשערים בעלה[3] שבעלה דמטרוניתא הוי׳ נודע בשערים כו׳) ואהבה זו בא מלמעלה בבחי׳ השתלשלות רבות בהתפשטות גדולתו ושם אתה מוצא ענותנותו[4] כו׳.

(And this is [the meaning of] "Her husband is known in the gates": that the Husband of the Matronita, Havayah, is known in the gates, etc.) And this love comes from above, at the level of many [stages of] the chain of descent (hishtalshelus), in the spreading forth of His greatness; and there you find His humility, etc.

> The parenthesis ties this to the verse "Her husband is known in the gates" (Proverbs 31:23), read as G-d, the "Husband" of the Matronita (the Queen, a Zohar name for the Shechinah), becoming known. Such love comes from above through many stages of descent, in which G-d's greatness spreads down to where a person can grasp it; and as the Sages say, wherever you find His might, there you find His humility, His lowering Himself so as to be known.

וזהו נודע בשערים בעלה לכל חד וחד לפום מה דמשער בלבא[5] ושבחא דקב״ה [דקודשא בריך הוא] איהו בעלה דמטרוניתא שהוא נודע כו׳.

And this is [the meaning of] "Her husband is known in the gates": to each and every one according to what he measures in his heart; and the praise of the Holy One, blessed be He — He is the Husband of the Matronita — is that He is known, etc.

> The Zohar reads "known in the gates (she'arim)" as "according to what each one measures (meshaer) in his heart": each person knows G-d according to the depth of his own understanding. G-d's praise as the "Husband of the Matronita" is exactly this, that He makes Himself known.

SECTION 2 · ¶2

The higher will of the soul's root

2 והנה בתשוקת אהבה זו יש בה בחי׳ קטנות וגדלות לפי גדלות וקטנות השכל כי הקטן אוהב כו׳.

Now, in the longing of this love there is the aspect of smallness and of greatness, according to the greatness and smallness of the intellect; for a child loves, etc.

> The love born of understanding has degrees, smallness and greatness, because it follows how great or small the person's understanding is. The text gives only the start of an analogy, "a child loves, etc.": what a person loves matches the stage of his mind.

ולכן נק' רצון תחתון שהוא המתפשט מכחות הנפש שכל ומדות. אבל אית רצון לעילא בשרש הנשמה במקור חוצבה בכל העולמות אבי"ע [אצילות בריאה יצירה עשיה].

Therefore it is called "the lower will," for it is what spreads forth from the powers of the soul: intellect and emotive attributes (middos). But there is a will above, in the root of the soul, in the source from which it was hewn, in all the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

> Because this love spreads from the soul's powers, its intellect and emotions, it is called the "lower will." Above it there is a will rooted in the source of the soul, the place from which it was "hewn," throughout the four worlds of Atzilus, Beriah, Yetzirah and Asiyah.

ובהארתה למטה בבחי' יחידה שבנפש[6] הפרטי בביטול מערך השגתו והשכלתו מפני עוצם רוממותו ית' דלית מחשבה תפיסא בי' [ביה] וביטול כל הנבראים לגבי עצמותו ומהותו ית' דכולא קמי' [קמיה] כלא ממש חשיבי

And in its shining below, at the level of Yechidah within the individual soul, [it is] in the nullification (bittul) of the measure of his comprehension and understanding, because of the immensity of His exaltedness, may He be blessed, for "no thought can grasp Him"; and [in] the nullification of all created beings in relation to His essence and being, may He be blessed, for "all before Him are considered as truly nothing."

> This higher will shines below in Yechidah, the innermost, "single" level of the individual soul. It shows itself as nullification: the person's understanding counts for nothing before G-d's exaltedness, which no thought can grasp, and all creation is as nothing before His essence.

(הגם דלית מחשבה תפיסא במהותו ית' מ"מ היינו במהות עצמו אבל בגדולת מהותו לגבי נבראים שאין ערוך אליו ית' כל הנשמה תהלל[7] ולגדולתו אין חקר)[8] ועי"ז תתעורר הנפש לצאת מנרתיקה זה הגוף.

(Although "no thought can grasp" His being, may He be blessed, nevertheless that refers to His very being itself; but as to the greatness of His being in relation to created beings, that there is no comparison to Him, may He be blessed: "Every soul shall praise," and "His greatness is unsearchable.") And through this the soul will be aroused to go out of its sheath, this body.

> The parenthesis explains what can be contemplated here: G-d's essence itself is beyond thought, but one can reflect on how far His greatness surpasses all created beings, as the verses "Every soul shall praise" and "His greatness is unsearchable" say. This contemplation stirs the soul to go out of its "sheath," the body, toward G-d.

והנה לזה אין חיצוניות הלב כלי להיות האהבה ויראה מורגשת בו כי גבהו ממנו אלא תתבטל הנפש מכחותי' [מכחותיה] והיה כלא היה

Now, for this the outer dimension (chitzoniyus) of the heart is not a vessel, for the love and awe to be felt in it, since they are higher than it; rather, the soul will become nullified from its powers, and it will be as though it had not been.

> The outer dimension of the heart, where ordinary feelings are sensed, cannot hold this love and awe, for they are higher than it. Instead the soul is nullified, out of its own powers, as though it did not exist.

וזהו ובכל מאדך[9] והוא מאיר בהשוואה גמורה לכל נפש מישראל אלא שהמונע הוא שאין התלבשותה בגוף אלא עומדת בבחי' מקיף.

And this is [the meaning of] "and with all your might." And it shines in complete equality to every soul of Israel; only, what prevents [it] is that it is not enclothed in the body, but stands at the level of the encompassing (makif).

> This is the love "with all your might" (Deuteronomy 6:5), a love beyond the measure of the soul's powers. It shines equally in every Jewish soul; what holds it back is only that it is not enclothed in the body but stays above it, as an encompassing light (makif).

SECTION 3 · ¶3

"Lift up the head … to their skulls"

3 וזהו שאו את ראש[10] שהוא הרצון התחתון הנולד מהתפשטות החיות בנבראים לגבי רצון העליון שהוא לגולגולת בחי' שרש הנפש ובחי' יחידה הנולד מהתבוננות ביטול ערך הנבראים לגבי עצמותו ומהותו לכן מ"ש בענין כריתות כו'. כי הרשעים מלאים חרטות מבחינת יחידה

And this is [the meaning of] "Lift up the head," which is the lower will, born of the spreading forth of the life-force in created beings, toward the Supernal Will, which is "to the skull": the level of the root of the soul and the level of Yechidah, born of contemplating the nullification of the worth of created beings in relation to His essence and being. Therefore, what is written on the matter of being cut off, etc.; for the wicked are full of regrets, from the level of Yechidah.

> Now the verse "Lift up the head" (Numbers 1:2) is explained: the "head" is the lower will, born of contemplating G-d's life-force spreading through creation, and it is to be lifted "to the skull" (legulgelosam), the higher will of the soul's root and Yechidah, born of contemplating that created beings are nothing before His essence. The words "therefore, what is written on the matter of being cut off, etc." are terse, and a note in Likkutei Sichos observes that something seems to be missing here. The next words give a reason, "the wicked are full of regrets," for their regret comes from Yechidah, which is present even in them; Likkutei Torah, Re'eh, likewise traces these regrets to the soul's wish, beyond reason, not to be separated from G-d.

והמחבר בחי' מקיף הזה להתפשט בכחות הנפש המתלבשים בגוף הוא מ"ת [מתן תורה] בשבועות שעל כל דבור פרחה נשמתן שהדיבור המשיך מעצמותו יתי' אנכי מי שאנכי

And what joins this level of the encompassing (makif) so that it spreads forth into the powers of the soul that are enclothed in the body is the Giving of the Torah on Shavuos, when at each utterance their souls flew out; for the utterance drew down from His essence, may He be blessed: "I" (Anochi), "I am who I am."

> What joined this encompassing level to the soul's powers in the body was the Giving of the Torah on Shavuos, when the souls flew out at each utterance. For each utterance drew from G-d's very essence: the "I" (Anochi) of the first commandment, "I am who I am."

וכן כלל התורה הוא וחכמתו א' וטעמי תורה לא נתגלו[11] דאנת הוא חכים ולא בחכמה ידיעא[12] כו'.

And so too the Torah as a whole: He and His wisdom are one, and the reasons of the Torah were not revealed; for "You are wise, but not with a known wisdom," etc.

> The Torah as a whole is likewise one with G-d: "He and His wisdom are one," as the Rambam writes (Laws of the Foundations of the Torah 2:10). That is why its reasons were not revealed, for G-d is "wise, but not with a known wisdom," as the Tikkunei Zohar says; Tanya, chapter 2, brings these two sayings together in the same way.

SECTION 4 · ¶4

The Torah's light and the Levites

4 ומ"מ שכל אדם תפיסא בה בחיצוניותו כי נתלבשה בדברים גשמיים זרעים מועד כו'. וכאשר האדם מדבק בה שכלו ומחשבתו הרי המאור שבה שהוא עצמותו ומהותו יתי' המלובש בה מחזירו למוטב.[13]

Nevertheless, human intellect grasps it in its outer dimension (chitzoniyus), for it became enclothed in physical matters: [the orders of] Zeraim, Moed, etc. And when a person attaches his intellect and thought to it, then the light within it, which is His very essence and being, may He be blessed, enclothed in it, brings him back to the better (mutav).

> Though the Torah is one with G-d, the human mind can grasp it in its outer dimension, because it is enclothed in physical matters, the laws of the orders of the Mishnah such as Zeraim (Seeds) and Moed (Festivals). When a person attaches his mind to it, the "light within it," which is G-d's very essence, "brings him back to the better," in the words of the Midrash.

פי' כי טוב הוא זיו ואור הגנוז לצדיקים[14] שנהנין[15] כו' ומוטב הוא מקור הטוב הגבה למעלה בשרשו.

That is: "good" (tov) is the radiance and the light stored away for the righteous, who take delight, etc.; and "better" (mutav) is the source of the good, high above in its root.

> The Alter Rebbe distinguishes "good" from "better." "Good" (tov) is the hidden light stored away for the righteous, whose radiance they will enjoy in the time to come; "better" (mutav) is higher still, the source of that good in its root, and it is there that the Torah's light brings a person back.

אך הנה ובחנות המשכן[16] כו' שהוא סוכת דוד הנופלת[17] כו' רגליה יורדת[18] כו' יקימו אותו הלוים ג' בחי' גרשון קהת ומררי.

But now, "and when the Mishkan comes to rest," etc., which is "the fallen sukkah of David," etc., "her feet descend," etc., "the Levites shall set it up": three levels, Gershon, Kehas and Merari.

> Yet there is also a descent: "when the Mishkan comes to rest, the Levites shall set it up" (Numbers 1:51). The Mishkan's coming to rest is read as a fall, like "the fallen sukkah of David" and "her feet descend," and the Levites, in their three families Gershon, Kehas and Merari, raise it up.

בחי' גרשון לאכפייא לסט"א [לסטרא אחרא] ולבער הרע כו' ותשליך במצולות ים[19] כו' מררי להתמרמר על ירידה זו ועל ידי כן אתהפכא חשוכא לנהורא.

The level of Gershon: to subdue the sitra achra (the other side) and to eradicate the evil, etc.: "And You will cast into the depths of the sea," etc. Merari: to feel bitterness over this descent; and through this, darkness is transformed into light.

> Gershon, whose name suggests garesh, "drive out," stands for subduing the sitra achra and removing the evil, as in "You will cast all their sins into the depths of the sea." Merari, from merirus, "bitterness," stands for feeling bitter over this descent, the fall just described, and that bitterness turns darkness into light.

בחי' קהת ולו יקהת עמים[20] ולילה כיום יאיר כחשכה כאורה[21] זדונות נעשה כזכיות[22] וזהו עבודת הלוים להקימה מנפילתה.

The level of Kehas: "And to him shall be the gathering (yikhas) of the peoples"; "and the night shall shine as the day; the darkness is as the light"; deliberate sins become as merits. And this is the service of the Levites: to raise it up from its fall.

> Kehas is read through "and to him shall be the gathering (yikhas) of the peoples," the stage at which "the night shines as the day" and deliberate sins become like merits. This is the Levites' service: raising the fallen Mishkan up from its fall.

SECTION 5 · ¶5

The Kohanim: "I held him"

5 ועבודת הכהנים ובא אהרן ובניו[23] כו׳ כי האומר אין לי אלא תורה[24] כו׳ אלא כמ״ש אחזתיו ולא ארפנו עד שהבאתיו[25] כו׳

And the service of the Kohanim: "Aharon and his sons shall come," etc. For one who says, "I have nothing but Torah," etc.; rather, as it is written, "I held him and would not let him go until I had brought him," etc.

> The Kohanim's service is introduced by "Aharon and his sons shall come" (Numbers 4:5), the verse in which they cover the holy vessels. It is explained through the Sages' saying about one who says "I have nothing but Torah," and through the verse "I held him and would not let him go until I had brought him" (Song of Songs 3:4).

אחזתיו דייקא אלא דלית מחשבה תפיסא בי׳ [ביה][26] ואי״א להתגלות ולהתפשט בכחות הנפש עד שהבאתיו כו׳ ודי״ל [ודי למבין]:

"I held him," precisely; only, "no thought can grasp Him," and it is impossible for it to be revealed and to spread forth in the powers of the soul "until I had brought him," etc. And this suffices for one who understands.

> The stress is on "I held him": one must hold fast to G-d Himself, not to the Torah alone. Yet since no thought can grasp Him, this hold cannot be revealed and spread in the soul's powers "until I had brought him," and the text leaves the rest to the one who understands.

IN ONE'S AVODAH

A person should contemplate G-d's greatness deeply, for the love born of it grows with his understanding; yet he should not rest with that love but lift it to the higher will of the soul's root, nullification before G-d's essence. When he has fallen, the Levites' service raises him: subduing the evil and feeling bitter over the descent until darkness turns into light. And in his Torah study his hold must be on G-d Himself, not on the Torah alone.

QUESTIONS FOR DISCUSSION

1. How do the lower will and the higher will differ in where they come from and in how they are felt?
2. Why can the love born of understanding be small or great, while the higher will shines equally in every Jewish soul?
3. What does it mean that the Giving of the Torah joined the encompassing level of the soul to its inner powers?
4. How do Gershon, Merari and Kehas form an ascent in raising what has fallen?
5. What is lacking in "I have nothing but Torah," and how does the stress on "I held him" answer it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לית מחשבה תפיסא בי'**

From Eliyahu's prayer (Pasach Eliyahu) in the introduction to the Tikkunei Zohar: "No thought can grasp You at all." Here it sets G-d's essence beyond the mind, in contrast to the spreading forth of His greatness, which the mind can grasp.

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)

2 **המוח שליט על הלב**

The Zohar (Pinchas) says that the brain, which is "male," rides upon and rules over the heart. Here this explains why the heart can become a vessel for the light grasped in the mind.

Zohar, Pinchas 39:209 ספר הזהר, פנחס ל"ט:ר"ט

3 From the song of the woman of valor: "Her husband is known in the gates, when he sits among the elders of the land"; plainly, he is honored at the city gates where the leaders sit. Here the "husband" is G-d, who becomes known to the soul.

Proverbs 31:23 משלי ל"א:כ"ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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4 **ושם אתה מוצא ענותנותו**

Rabbi Yochanan: "Wherever you find the might of the Holy One, blessed be He, there you find His humility." The Alter Rebbe applies it to G-d's greatness descending through many stages so that He can be known.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדוֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקֹה שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

5 **לכל חד וחד לפום מה דמשער בלבא**

The Zohar on this verse: "Her husband" is the Holy One, blessed be He, who is known and cleaved to by each one according to what he measures in his heart, as far as he can cleave to the spirit of wisdom. The preceding maamar cites this passage (Vayera 103).

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט':קנ"ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

PARAGRAPH 2

6 **בבחי' יחידה שבנפש**

The Midrash: the soul is called by five names, nefesh, ruach, neshamah, yechidah and chayah. Yechidah, the "single one," is here the level of the soul in which the higher will shines. (Kehot: Bereishis Rabbah 14:11, in another numbering of the sections)

Bereshit Rabbah 14:9 בראשית רבה י"ד:ט'

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייתא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruaḥ (Ezekiel 37:14), neshama (Genesis 2:7), yeḥida (Psalms 22:21), ḥaya (Psalms 143:3). Nefesh – this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruaḥ – because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama – this refers to man's intellect, as people say: Intellect is good. Ḥaya – because ...

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7 **כל הנשמה תהלל**

The closing verse of the Book of Psalms: "Every soul shall praise." Here it expresses the soul's praise of G-d's greatness as it towers over all created beings.

Psalms 150:6 תהילים קי"נ:ו'

כֹּל הַנְּשָׁמָה תְּהַלֵּל קָהּ הַלְלוּ־קָהּ:

Let every thing that hath breath praise the L-RD. Hallelujah.

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8 **ולגדולתו אין חקר**

"Havayah is great and highly praised, and His greatness is unsearchable." The soul contemplates that G-d's greatness has no measure in relation to anything created.

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.

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

9 **ובכל מאדך**

Moshe, in the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe identifies "with all your might" (me'odecha, literally "your very much") with the love that transcends the soul's powers.

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 3

10 **שאו את ראש**

G-d's command to count Israel: "Lift up the head of all the congregation of the children of Israel ... every male, by their skulls," head by head. The preceding maamar opened with this verse; here "the head" is the lower will, lifted "to the skull," the higher will.

Numbers 1:2 במדבר א':ב'

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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11 **טעמי תורה לא נתגלו**

Rabbi Yitzchak asks, "Why were the reasons of the Torah not revealed?" Here the Alter Rebbe connects it to the Torah's oneness with G-d's wisdom, which is beyond revealed understanding.

Sanhedrin 21b:16 סנהדרין כ"א ב:ט"ז

וְאָמַר רַבִּי יִצְחָק: מִפְּנֵי מָה לֹא נִתְגַּלּוּ טַעֲמֵי תּוֹרָה? שֶׁהֲרֵי שְׁתֵּי מִקְרָאוֹת נִתְגַּלּוּ טַעֲמָן, וְנִכְשַׁל בָּהֶן גְּדוֹל הָעוֹלָם. כְּתִיב: "לֹא יְרֻבֶּה לוֹ נָשִׁים". אָמַר שְׁלֹמֹה: "אֲנִי אַרְבֶּה וְלֹא אָסוּר". וּכְתִיב: "וַיְהִי לְעֵת זִקְנַת שְׁלֹמֹה נָשָׁיו הִטּוּ אֶת לְבָבוֹ".

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12 **דאנת הוא חכים ולא בחכמה ידיעא**

From Eliyahu's prayer (Pasach Eliyahu): "You are wise, but not with a known wisdom." G-d's wisdom, with which the Torah is one, is not a wisdom that can be known.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

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. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 4

13 **המאור שבה שהוא הוא עצמותו ומהותו יתי' המלובש בה מחזירו למוטב**

On "They have forsaken Me and not kept My Torah" (Jeremiah 16:11), the Midrash says: would that they had forsaken Me and kept My Torah, for by occupying themselves with it, the light within it would have brought them back to the better. The Alter Rebbe identifies that light with G-d's essence enclothed in the Torah.

Eikhah Rabbah, Petichta 2 איכה רבה, פתיחתא ב'

... רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי חִיָּא בַּר אַבָּא אָמְרֵי, כְּתִיב (ירמיה טז, יא): וְאֹתִי עָזְבוּ וְאֶת תּוֹרָתִי לֹא שָׁמָרוּ, הַלְוַאי אוֹתִי עָזְבוּ וְתוֹרָתִי שָׁמָרוּ, מִתּוֹךְ שֶׁהָיוּ מִתְעַסְקִין בָּהּ הַמָּאוֹר שֶׁבָּהּ הָיָה מַחֲזִירָן לְמוּטָב. רַב הוּנָא אָמַר לְמַד תּוֹרָה אַף עַל פִּי שֶׁלֹּא לִשְׁמָהּ שֶׁמִּתּוֹךְ שֶׁלֹּא לִשְׁמָהּ בָּא לִשְׁמָהּ. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי בְּכָל יוֹם וָיוֹם בַּת קוֹל יוֹצֵאת מֵהַר חוֹרֵב וְאוֹמֶרֶת אוֹי לָהֶם לַבְּרִיּוֹת מֵעֶלְבּוֹנָהּ שֶׁל תּוֹרָה. שְׁמוּאֵל תָּנֵי לָהּ בְּשֵׁם רַבִּי שְׁמוּאֵל בַּר אַמֵּי, אֵימָתַי הַמַּלְכוּת ...

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 and Rabbi Ami to go out and establish [educational programs] ...

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the Mishkan's descent, which the Levites raise. (context: Steinsaltz Tanakh)

Amos 9:11 עמוס ט׳:י״א

בַּיּוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם׃

In that day will I raise up The tabernacle of David that is fallen, And close up the breaches thereof, And I will raise up his ruins, And I will build it as in the days of old;

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14 טוב הוא זיו ואור הגנוז לצדיקים

The light G-d created on the first day, by which one could see from one end of the world to the other, was hidden away for the righteous in the time to come; and the Gemara adds that "good" means the righteous. Here "good" is that hidden light.

Chagigah 12a:10–11 חגיגה י״ב א׳:י׳-י״א

וּלְמִי 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 שָׂמַח, שֶׁנֶּאֱמַר: ״אוֹר צַדִּיקִים יִשְׂמָח״.

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15 לצדיקים שנהנין

In the World to Come there is no eating or drinking; rather, the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah. The words "who take delight, etc." allude to this.

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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16 ובחנות המשכן

G-d puts the Levites in charge of the Mishkan: "When the Mishkan sets out, the Levites shall take it down, and when the Mishkan encamps (chanos), the Levites shall set it up." Its encamping, its "coming to rest," is read as a descent that the Levites raise up.

Numbers 1:51 במדבר א׳:נ״א

וּבְנָסַע הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם וּבַחֲנֹת הַמִּשְׁכָּן יָקִימוּ אֹתוֹ הַלְוִיִּם וְהַזָּר הַקָּרֵב יוּמָת׃

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

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17 סוכת דוד הנופלת

G-d promises through Amos: "On that day I will raise up the fallen sukkah of David," the house of David, now like a hut about to collapse. Here the fallen sukkah stands for

18 רגליה יורדת

Proverbs warns of the strange woman, whose "feet go down to death." Here the words are brought beside the fallen sukkah of David to describe how low the descent reaches.

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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19 ותשליך במצולות ים

Micah's closing prayer: "He will again have compassion on us, He will subdue our iniquities; and You will cast all their sins into the depths of the sea." The Alter Rebbe links it to Gershon, the subduing and removal of evil.

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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20 ולו יקהת עמים

Yaakov blesses Yehudah: "The scepter shall not depart from Yehudah ... and to him shall be the gathering (yikhas) of the peoples." The name Kehas is read through yikhas, "gathering."

Genesis 49:10 בראשית מ״ט:י׳

לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים׃

The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, As long as men come to Shiloh; And unto him shall the obedience of the peoples be.

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21 ולילה כיום יאיר כחשכה כאורה

David says that nothing can hide from G-d: "Even darkness is not dark for You, and the night shines as the day; darkness is as light." Here it is the level of Kehas, where darkness itself becomes light.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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22 **זדונות נעשה כזכיות**

Reish Lakish: great is repentance, for through it deliberate sins become for a person like merits; the Gemara explains that this is repentance out of love. Here it describes the highest stage, Kehas.

Yoma 86b:3 יומא פ"ו ב:ג'

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מֵזִיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כְּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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PARAGRAPH 5

23 **ובא אהרן ובניו**

"Aharon and his sons shall come when the camp sets out, and take down the screening curtain and cover the Ark of the Testimony with it." This is the Kohanim's part in the Mishkan's journeys, here a model of their service.

Numbers 4:5 במדבר ד':ה'

וּבָא אַהֲרֹן וּבָנָיו בִּנְסֹעַ הַמַּחֲנֶה וְהוֹרִדוּ אֵת פָּרֹכֶת הַמָּסָךְ וְכִסּוּ־בָהּ אֵת אֲרֹן הָעֵדֻת:

when the camp setteth forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it;

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24 **האומר אין לי אלא תורה**

A teaching of Rabbi Yosei, as the Gemara explains it: one who says he has nothing but Torah does not even have Torah. The Alter Rebbe uses it to show that one must hold fast to G-d Himself, not to the Torah alone.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוֹף דּוֹק. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמַר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתָּם וַעֲשִׂיתֶם" — כֹּל שֶׁשָּׁנוּ בַּעֲשִׂיָּה יָשְׁנוּ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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25 **אחזתיו ולא ארפנו עד שהבאתיו**

The beloved finds the one her soul loves: "I held him and would not let him go until I had brought him into my mother's house, into the chamber of her who conceived me." The Alter Rebbe stresses "I held him": the hold is on G-d Himself. (Kehot: Song of Songs 3:1)

Song of Songs 3:4 שיר השירים ג':ד'

כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי:

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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26 **דלית מחשבה תפיסא בי'**

Eliyahu's prayer in the introduction to the Tikkunei Zohar: "No thought can grasp You at all." This is why the hold on G-d Himself cannot by itself be revealed in the soul's powers.

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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מבן עשרים

From Twenty Years Old

Twenty is the age of the census and the age at which one may sell inherited land because at twenty the encompassing lights of Abba, the full yud of Chochmah, enter a person; Chochmah, the level nearest to Keser, can then lift his mind "to their Gulgalta," the Supernal Will beyond all intellect.

THE MAAMAR IN BRIEF

The census counts Israel "from twenty years old and upward," and the Talmud lets a young man sell his father's land only at twenty. Etz Chaim explains why: at twenty the encompassing lights (makifim) of Abba enter him. The maamar sets out two levels above intellect, the radiance and the essence of the point of the heart, and the Supernal Will as enclothed in Chochmah and as the Gulgalta that covers the brain. With the will that follows intellect, these make three levels, matched to the three steps of the saying in Avos and to loving G-d with all one's heart, soul and might. The yud spelled out in full equals twenty: the yud is Chochmah, and its filling, vav and dalet, is the emotions and speech (or voice and speech, or the Written and Oral Torah). At twenty the full yud, the mochin of Abba, shines above the hei of Binah, and only then can there be the elevation "to their Gulgalta": Chayah through Chochmah, then Yechidah in the Gulgalta. Chochmah, nearest to Keser, rises first; below twenty, with only the mochin of Imma, a person is still too far from Keser.

OUTLINE

1 **Why twenty** ¶1

The census age and the law of selling a father's estate at twenty, explained in Etz Chaim by the entry of the makifim of Abba; two levels above intellect, in the point of the heart and in the Supernal Will.

2 **Three levels of will** ¶2

A will below intellect, a will above intellect enclothed in Chochmah, and the Gulgalta: the three steps of the saying in Avos, and heart, soul and might.

3 **The full yud is twenty** ¶3

The yud is Chochmah; its filling, vav and dalet, is the emotions and speech rooted in Abba, or voice and speech.

4 **Raised to the Gulgalta** ¶4

The filling as the Written and Oral Torah; at twenty the mochin of Abba shine above Binah, making possible the elevation "to their Gulgalta": Chayah and then Yechidah.

5 **Why only from twenty** ¶5

The opening of the Ulam and the years of Sarah; Chochmah, nearest to Keser, rises first and lifts the mind, while one under twenty, with only the mochin of Imma, cannot yet be raised.

KEY CONCEPTS

The encompassing lights of Abba (makifim) מקיפי אבא

Lights rooted in Chochmah that surround the mind rather than being grasped by it; according to Etz Chaim they enter a person at twenty. In this maamar the mochin of Abba are Chayah, and through them one rises to Yechidah, the Gulgalta.

Gulgalta (the skull) גלגלתא

The highest level of the Supernal Will, which "covers over the brain" of Chochmah and is never enclothed in it; the maamar reads the census word legulgelosam, plainly "by their heads," as "to their Gulgalta."

The point of the heart נקודת הלב

The soul's innermost core, above Binah and Daas, which has two levels: its radiance and its essence.

The filling of the yud מילוי היו"ד

The yud spelled out (yud, vav, dalet) equals twenty. The yud is Chochmah, and its vav and dalet are what extends from it: the emotions and speech.

Chayah and Yechidah חיה יחידה

The two highest levels of the soul, which stay above it as encompassing lights: Chayah is the mochin of Abba, and Yechidah is the Gulgalta.

The mochin of Abba and of Imma מוחין דאבא ודאמא

Intellect drawn from Chochmah and from Binah. One under twenty has only the mochin of Imma, which are still far from the light of Keser.

SECTION 1 · ¶1

Why twenty

1 מבן עשרים.[1,2] בע"ח [בעץ חיים] שכ"ד פי' מארז"ל [מאמר רבותינו זכרונם לברכה][3] פ"ט דב"ב [דבבא בתרא][4] ולמכור בנכסי אביו עד שיהי' [שיהיה] בן עשרים שנה,[5]

"From twenty years old." Etz Chaim, Sha'ar 24, explains the saying of our Sages, of blessed memory, in chapter 9 of [Tractate] Bava Basra, "and to sell of his father's estate, [not] until he is twenty years old":

> The maamar opens with the census verse, which counts the men of Israel "from twenty years old and upward." It links that age to a Talmudic law: one may not sell real estate inherited from his father until he is twenty, a law whose inner reason Etz Chaim explains.

כי אזי נכנסים בו מקיפי אבא (ע' [עיין] מענין מקיפי אבא סד"ה ושאבתם מים[6] בסידור)

for then the encompassing lights (makifim) of Abba enter into him (see on the subject of the makifim of Abba at the end of the discourse beginning "And you shall draw water," in the Siddur).

> The reason Etz Chaim gives is that at twenty the makifim of Abba enter a person: encompassing lights rooted in Chochmah, the higher intellect, which surround the mind rather than being grasped by it. Likkutei Torah, Masei, brings the same teaching: at twenty a person's mind is settled, because the two makifim of Abba are then drawn into him. The parenthesis points to the discourse "And you shall draw water" in the Siddur for more on these makifim.

וע' ד"ה כי תצא[7] שיש בנקודת הלב שלמעלה מהבינה והדעת ב' בחינות הא' הארת נקודת הלב הב' עצמיות נקודת הלב.

And see the discourse beginning "When you go out," [which explains] that in the point of the heart, which is above Binah (understanding) and Daas (knowledge), there are two levels: the first, the radiance of the point of the heart; the second, the essence of the point of the heart.

> The discourse on "When you go out [to war]" finds two levels in the "point of the heart," the soul's innermost core, which lies above understanding and knowledge: its radiance, which can transform a person's thought, speech and action, and its very essence, which can transform the emotions themselves. The Alter Rebbe brings it because the same pairing of a radiance and an essence is about to be applied to the levels above intellect.

וי"ל [ויש לומר] ע"ד מ"ש בד"ה תקעו בחודש[8,9] שהרצון עליון שלמעלה מהשכל יש בו שני בחינות הא' המלובש בחכמה והב' גלגלתא דחפיא על מוחא.[10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26,27,28,29,30,31,32,33,34,35]

It may be explained along the lines of what is written in the discourse beginning "Blow the shofar on the New Moon": that the Supernal Will, which is above intellect, has two levels within it: the first, [the will] that is enclothed in Chochmah (wisdom); and the second, the Gulgalta (the skull) that covers over the brain.

> A parallel from the discourse on "Blow the shofar on the New Moon": the Supernal Will, which transcends intellect, has two levels. One is the will that is enclothed in Chochmah and finds expression through it; the other is the Gulgalta, the "skull" of the supernal configuration, which covers over the "brain" of Chochmah and is never enclothed in it.

SECTION 2 • ¶2

Three levels of will

2 וזה ג"כ כענין מצות וחוקים בד"ה אם בחקותי.[36,37] וזהו ג' המדרגות הא' עשה רצונו כרצונך[38] מבינה נעשה כתר לז"א והוא הרצון שלמטה מהשכל.

This too is like the subject of mitzvos and chukim (statutes) in the discourse beginning "If in My statutes." And these are the three levels. The first: "Do His will as your will": from Binah is made a Keser (the Crown) for Z'eir Anpin (the emotive attributes), and this is the will that is below intellect.

> The same levels of will also underlie the difference between mitzvos in general and chukim, the statutes that have no stated reason, as the discourse "If in My statutes" explains. They also match the three steps of the saying in Pirkei Avos. The first step, "Do His will as your will," is the lowest will: Binah becomes the Keser (the Crown) of Z'eir Anpin, a will that follows from understanding and so stands below intellect.

הב' כדי שיעשה רצונך כרצונו רצון העליון המלובש בחכמה שבהשכל יש מלמעלה מהשכל וזהו נשמת כתר דז"א מת"ת [מתפארת] דאבא. וב' בחי' אלו זהו בכל לבבך ובכל נפשך.[39] הג' בטל רצונך גלגלתא. בכל מאדך.

The second: "so that He will do your will as His will": the Supernal Will that is enclothed in Chochmah, for within intellect there is [something] from above intellect; and this is the soul of the Keser of Z'eir Anpin, from the Tiferes (beauty) of Abba. And these two levels are "with all your heart and with all your soul." The third: "Nullify your will": the Gulgalta; "with all your might."

> The second step, "so that He will do your will as His will," is the Supernal Will enclothed in Chochmah: something above intellect present within intellect, called the soul of the Keser of Z'eir Anpin and drawn from the Tiferes of Abba. Loving G-d "with all your heart and with all your soul" corresponds to these two levels, while the third step, "Nullify your will," is the Gulgalta, beyond all intellect, and corresponds to "with all your might," a love without measure.

SECTION 3 · ¶3

The full yud is twenty

3 והנה יו"ד במילואו עשרים[40] וענין ו"ד שהם מילוי היו"ד היינו המדות ששרשן מאבא שי"ב [ששת ימי בראשית] והדבור ששרשו מאבא יסד ברתא.[41]

Now, the yud spelled out in full is twenty. And the matter of the vav and dalet, which are the filling of the yud, is the emotive attributes (middos), whose root is from Abba, [they being] the six days of Creation; and speech, whose root is from "Abba founded the daughter" (Abba yasad barta).

> Spelled out in full, the letter yud (yud-vav-dalet) has the numerical value twenty (10 + 6 + 4), which links it to the age of twenty. The yud itself is Chochmah, Abba; the added letters of its spelling stand for what extends from Abba: the vav (six) for the six emotive attributes, the six days of Creation, and the dalet for speech, Malchus, of which the Zohar says "Abba founded the daughter."

ועמ"ש ע"פ כי מראש צורים אראנו.[42,43] א"נ [אי נמי] ו"ד קול ודבור. ועיין מכ"ז [מכל זה] בענין מחצית השקל.[44]

And see what is written on the verse "For from the top of the rocks I see him." Alternatively, the vav and dalet are voice and speech. And see on all this in the subject of the half-shekel.

> The text points to what it has written on the verse "For from the top of the rocks I see him," and then gives a second reading of the filling: the vav is voice, which carries to the emotive attributes, and the dalet is articulated speech. For more on all this it points to the theme of the half-shekel.

SECTION 4 • ¶4

Raised to the Gulgalta

4 וגם י״ל [יש לומר] תשב״כ [תורה שבכתב] ותשבע״פ [ותורה שבעל פה]. ולכן בן עשרים מאיר בו יו״ד עם המלוי מוחין דאבא שלמעלה מבחי׳ ה״א נש״ב [נ׳ שערי בינה] שהם שערים הנמשכים מהבינה שכל המושג למדות

It may also be said [that they are] the Written Torah and the Oral Torah. Therefore, at twenty, [when] there shines in him the yud with the filling, the intellect (mochin) of Abba, which is above the level of the hei, the fifty gates of Binah, which are gates drawn from Binah, comprehended intellect [that extends] to the emotive attributes,

> A further reading of the vav and dalet: the Written Torah and the Oral Torah. At twenty, then, the full yud, the mochin of Abba, shines in a person; this is higher than the hei, Binah with its fifty gates (the Talmud's "fifty gates of understanding," Rosh Hashanah 21b), which is understanding that can be grasped and flows into the emotions.

אזי ההעלאה לגלגלתם רצון העליון מה שאינו מושג כלל בחכמה ע״ד ומשה נגש אל הערפל[45] כי ב׳ מקיפים חיה יחידה חיה מוחין דאבא והחכמה תחיה.[46] אח״כ יחידה לגלגלתם.[47,48]

then [comes] the elevation "to their Gulgalta" (legulgelosam), the Supernal Will, that which is not grasped at all in Chochmah, along the lines of "And Moshe approached the thick darkness." For [there are] two encompassing lights (makifim), Chayah and Yechidah. Chayah is the mochin of Abba: "and Chochmah gives life (techayeh)." Afterwards, Yechidah: "to their Gulgalta."

> Only then can there be the elevation "to their Gulgalta": the census word legulgelosam, plainly "by their heads," is read as "to their Gulgalta," the Supernal Will that Chochmah cannot grasp at all, like Moshe approaching the "thick darkness." The two encompassing lights match the soul's two highest levels: Chayah, the mochin of Abba (as "Chochmah gives life," techayeh), and after it Yechidah, the Gulgalta.

SECTION 5 • ¶5

Why only from twenty

5 ועמ"ש ע"פ ומשה נגש[49] כו'. וכענין פתחי לי[50, 51, 52, 53] ואזי אפתח כפתחו של אולם[54] שהוא למעלה מבחי' עשרים כו'.

And see what is written on the verse "And Moshe approached," etc. And [it is] like the matter of "Open for Me," and then "I will open like the opening of the Ulam (the Hall)," which is above the level of twenty, etc.

> The text points again to its discussion of "And Moshe approached [the thick darkness]," and to the Midrash on "Open for Me": if Israel open even a small opening, G-d will open a great one for them, which the text calls "the opening of the Ulam," the Temple's entrance hall. The text describes this great opening as a level "above twenty," beyond the twenty that, as the next part says, stands for Abba and Imma.

ועיין בענין חיי שרה[55] עשרים שנה אוי"א [אבא ואימא] כתר מאה כו'. וע"כ מבן עשרים שנה ומעלה דוקא יכולים לישא בחי' מוחי' [מוחיה] שלו לבחי' הכתר

And see on the subject of "the life of Sarah": "twenty years" is Abba and Imma (Chochmah and Binah); Keser is "a hundred," etc. Therefore it is specifically from twenty years old and upward that one can lift up the level of his intellect (mochin) to the level of Keser,

> Similarly, in the years of Sarah's life, "a hundred years and twenty years," the twenty stand for Abba and Imma (Chochmah and Binah) and the hundred for Keser. Therefore only from twenty upward can a person's mochin be lifted up to the level of Keser.

כי אור החכמה קרוב יותר לכתר ועולה ראשונה וגם עמו עולה כל המסתעפים ממנו כו' וכמ"ש והחכמה מאין תמצא[56] כו'

for the light of Chochmah is closer to Keser and rises first, and with it there also rise all that branch out from it, etc.; and as it is written, "And Chochmah is found from ayin (nothing)," etc.;

> The reason is that the light of Chochmah is the nearest to Keser, so it rises first and carries with it everything that branches out from it. This is "Chochmah is found from ayin (nothing)": Chochmah issues from the ayin, the Keser that is beyond grasp.

משא"כ פחות מבן עשרים שאין לו מבחי' מוחי' [מוחיה] דאבא עדיין רק בחי' מוחי' [מוחיה] דאמא עדיין רחוק הוא מבחי' אור הכתר ולא יכלו להעלותו לגלגלתם כו':

whereas one less than twenty, who does not yet have [anything] of the level of the mochin of Abba, only the level of the mochin of Imma, is still far from the level of the light of Keser, and they could not raise him "to their Gulgalta," etc.

> Below twenty a person does not yet have the mochin of Abba, only the mochin of Imma, Binah; he is still far from the light of Keser, and so he could not be raised "to their Gulgalta." This is why the census counts only from twenty years old and upward.

IN ONE'S AVODAH

The maamar matches the three steps of the Sages' saying, "Do His will as your will," "so that He will do your will as His will" and "Nullify your will," to loving G-d with all one's heart, with all one's soul and with all one's might. The highest of them, setting aside one's own will entirely, reaches the Gulgalta, beyond all intellect.

QUESTIONS FOR DISCUSSION

1. Why does the law of selling a father's estate at twenty point, according to Etz Chaim, to the entry of the makifim of Abba?
2. What is the difference between the Supernal Will enclothed in Chochmah and the Gulgalta, and how do the three steps of the saying in Avos correspond to them?
3. How does the full spelling of the yud explain the number twenty, and what do its vav and dalet stand for?
4. Why must the mochin of Abba be present before a person can be raised "to their Gulgalta"?
5. Why can one who has only the mochin of Imma not yet be lifted to Keser?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מבן עשרים**

It records the Tzemach Tzedek's account: on Monday, Erev Rosh Chodesh Sivan 5569, the Alter Rebbe called him in, blessed him as he did every year, and said this maamar, "From twenty," before him privately; it was later printed in Likkutei Torah.

KEHOT'S NOTE

ראה אודות מאמר זה (ושנאמר בשנת תקס"ט) בסה"מ קונטרסים תו, ב "כ"ק אדמו"ר הצ"צ סיפר: ביום שני ער"ח סיון — שנת תקס"ט — קרא אותי כ"ק אאזמו"ר [רבנו הזקן] ויברכני כרגיל בכל שנה ויאמר לפני ביחידות את המאמר מבן עשרים — שנדפס אח"כ בלקוטי תורה — וכפל את ברכתו הק' שאצליח בכתיבת חדושי תורה בנגלה ובנסתר". וראה עוד בהנסמן על מאמר זה להלן בהוספות ברשימת הכתבי-יד. וראה עוד בענין זה בסה"מ תקס"ו ע' קצד. מאמרי אדה"ז — על פרשיות התורה ע' רי. בששה"ק תער"ב ח"א ע' מב.

2 **מבן עשרים**

"From twenty years old and upward, all who go out to the army in Israel": the census at the start of Bamidbar. The maamar explains why twenty is the age at which a person is counted.

Numbers 1:3 במדבר א:ג

מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם אַתָּה וְאַהֲרֹן׃

from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron.

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KEHOT'S NOTE

במדבר א, ג.

3 **מבן — מארז"ל**

In Likkutei Torah, Masei, the same passage of Etz Chaim is brought: one may sell his father's estate only at twenty because his mind is then settled, since the two makifim of Abba are then drawn into him; only after these makifim have entered does his beard fill out.

KEHOT'S NOTE

ועל"ק במסעי (סוף צב). [כ].

4 **מארז"ל פ"ט דב"ב**

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

KEHOT'S NOTE

קנו, א.

5 **ולמכור בנכסי אביו עד שיהי' בן עשרים שנה**

The Talmud rules that a young man may not sell real estate he inherited from his father until he is twenty. Following Etz Chaim, the maamar finds the inner reason for this age in the makifim of Abba that enter him then.

Bava Batra 156a:3–4 בבא בתרא קנ"ו א:ג'-ד'

אָמַר רַב נַחְמָן אָמַר שְׁמוּאֵל: בּוֹדְקִין לְקְדוּשִׁין, לְגֵרוּשִׁין, וְלַחֲלִיצָה, וּלְמֵיאוּנִין. וְלִמְכּוֹר בִּנְכָסֵי אָבִיו - עַד שֶׁיְּהֵא בֶּן עֶשְׂרִים. וְכֵיוָן דִּבְדָקְנָא לְקְדוּשִׁין, לְגֵרוּשִׁין לְמָה לִי? לֹא נִצְרְכָא אֶלָּא לְיִבּוּם - דִּתְנַן: בֶּן תֵּשַׁע שָׁנִים וְיוֹם אֶחָד שֶׁבָּא עַל יְבִמְתּוֹ - קָנָאָה. וְאֵין נוֹתֵן גֵּט עַד שֶׁיִּגְדַּל.

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

6 **ושאבתם מים**

"You shall draw water with joy from the wellsprings of salvation": the title of the discourse in the Siddur that the text cites on the makifim of Abba.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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7 **ד"ה כי תצא**

The discourse "When you go out to war against your enemies" opens with the Zohar's teaching that the time of prayer is the time of battle: the war in every person's soul, every day, between the holy soul and the animal soul.

KEHOT'S NOTE

לקמן פ' כי תצא לה, ג.

8 **בד"ה תקעו בחודש**

The discourse "Blow the shofar on the New Moon" speaks of the Gulgalta that covers over the brain, far above the seat of Chochmah, Binah and Daas.

KEHOT'S NOTE

לקמן ר"ה נד, ב.

9 **תקעו בחודש**

The psalm of Asaf for the festival: "Blow the shofar on the New Moon, at the appointed time, for our festival day," said of Rosh HaShanah. It is the title of the Rosh HaShanah discourse the text cites on the two levels of the Supernal Will.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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10 **פרשה ט**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

18 המוח שליט על הלב

Kehot's note points to Zohar III, 224a for these words.

Zohar III, 224a זח"ג רכד, א

KEHOT'S NOTE

ראה זח"ג רכד, א.

19 בבחי' יחידה שבנפש

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

KEHOT'S NOTE

ראה ב"ר יד, יא.

20 כל הנשמה תהלל

The words here quote Psalms 150:6; the passage is shown below.

Psalms 150:6 תהילים ק"נ:ו

כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּ־יָהּ׃

Let every thing that hath breath praise the L-RD. Hallelujah.

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KEHOT'S NOTE

תהלים קנ, ו.

21 ולגדולתו אין חקר

The words here quote Psalms 145:3; the passage is shown below.

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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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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KEHOT'S NOTE

תהלים קמה, ג. ובכל מאדך:דברים ו, ה.

22 לכן מ"ש בענין כריתות כו'

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

KEHOT'S NOTE

בלקו"ש-ה ע' 136 מציין שכנראה שחסר כאן.

23 הרשעים מלאים חרטות

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ר"ח ש' היראה בשם ס"ח. שבט מוסר פכ"ד בשם מארז"ל. עלי"ק ר"פ ראה (יח, א). [כ]. ראה תניא פרק יא. אוה"ת פ' ראה ע' תרלה.

24 הוא וחכמתו א'

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

KEHOT'S NOTE

רמב"ם הל' יסודי התורה ב, י.

שהבנים בני אבותיהן שנאמר שאו. נעתק באוה"ת במדבר ג (ושם נסמן פרשה ח').

11 פרשה י'

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

פי' זה דודי כמ"ד ואבדיל אתכם כו' במנין שישראל מונין ללבנה כו' שאו את ראש. נעתק באוה"ת במדבר ע' ג.

12 פנחס פכ"א

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מסרן למשה במנין כו' שאו את ראש — נעתק באוה"ת במדבר ע' ג. וראה שם ע' ב.

13 שה"ש רבה

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ערמת חטים מה חטים הללו כשיוצאין לזרע אין יוצאין אלא במנין כו' שבעים נפש כו' עד שאו את ראש — נעתק באוה"ת במדבר ע' ג.

14 זח"ג פנחס רנ"ג ב'

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

KEHOT'S NOTE

בכת"י 1999 מציין שהכוונה למ"ש "ואע"ג דכמה ענפין אית באילנא וכמה תאנים עלייהו אינון דאקדימו בקדמיתא אתקריאו בכורים אלין אינון רישין דכלהו כגוונא דלהון אתמר שאו שערים ראשיכם, שאו מרום עיניכם וראו מי ברא אלה, שאו את ראש כל עדת בני ישראל".

15 ביאור הדברים

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

KEHOT'S NOTE

ראה בהנסמן בזה להלן ברשימת הכתבי-יד.

16 אית רצון ואית רצון

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

KEHOT'S NOTE

נסמן לעיל א, א.

17 לית מחשבה תפיסא בי'

The words here quote Tikkunei Zohar 17a:10-12; the passage is shown below.

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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KEHOT'S NOTE

ת"ז בהקדמה (יז, א).

25 **טעמי תורה לא נתגלו**

> The words here quote Sanhedrin 21b:16; the passage is shown below.

Sanhedrin 21b:16 סנהדרין כ"א ב:ט"ז

וְאָמַר רַבִּי יִצְחָק: מִפְּנֵי מָה לֹא נִתְגַּלּוּ טַעֲמֵי תּוֹרָה? שֶׁהֲרֵי שְׁתֵּי מִקְרָאוֹת נִתְגַּלּוּ טַעֲמָן, וְנִכְשַׁל בָּהֶן גְּדוֹל הָעוֹלָם. כְּתִיב: "לֹא יַרְבֶּה לוֹ נָשִׁים". אָמַר שְׁלֹמֹה: "אֲנִי אַרְבֶּה וְלֹא אָסוּר". וּכְתִיב: "וַיְהִי לְעֵת זִקְנַת שְׁלֹמֹה נָשָׁיו הִטּוּ אֶת לְבָבוֹ".

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KEHOT'S NOTE

ראה סנהדרין כא, ב.

26 **אנת הוא חכים**

> The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:3–4; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu · 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

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. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

27 **המאור שבה . . מחזירו למוטב**

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

KEHOT'S NOTE

פתיחתא לאיכה רבתי, ב.

28 **טוב הוא זיו ואור הגנוז לצדיקים**

> 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". כֵּינָן שָׁרָאָה אוֹר שֶׁגְּנָזוֹ לַצַּדִּיקִים שָׂמַח, שֶׁנֶּאֱמַר: "אוֹר צַדִּיקִים יִשְׂמָח".

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KEHOT'S NOTE

ראה חגיגה יב, א.

29 **שנהנין**

> Kehot's note points to Berakhot 17a for these words.

Berakhot 17a ברכות י"ז א

KEHOT'S NOTE

ראה ברכות יז, א.

30 **סוכת דוד הנופלת**

> The words here quote Amos 9:11; the passage is shown below.

Amos 9:11 עמוס ט':י"א

בַּיּוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם:

In that day will I raise up The tabernacle of David that is fallen, And close up the breaches thereof, And I will raise up his ruins, And I will build it as in the days of old;

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KEHOT'S NOTE

עמוס ט, יא.

31 **רגלי יורדות**

> The words here quote Proverbs 5:5; the passage is shown below.

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.

32 **ותשליך במצולות ים**

> The words here quote Micah 7:19; the passage is shown below.

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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KEHOT'S NOTE

מיכה ז, יט.

33 **ולילה כיום יאיר**

> The words here quote Psalms 139:12; the passage is shown below.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

34 **זדונות נעשה כזכיות**

> The words here quote Yoma 86b:3; the passage is shown below.

Yoma 86b:3 יומא פ"ו ב:ג'

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מֵזִיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה

שְׁזִדּוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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KEHOT'S NOTE

יומא פו, ב.

35 **אחזתו ולא ארפנו**

The words here quote Song of Songs 3:4; the passage is shown below.

Song of Songs 3:4 שיר השירים ג:ד

כְּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי׃

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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KEHOT'S NOTE

שה"ש ג, א.

PARAGRAPH 2

36 **בד"ה אם בחקותי**

The discourses on "If you walk in My statutes" in Likkutei Torah, Bechukosai, explain that some mitzvos come from Chochmah within Keser and are enclothed in Chochmah, so that they can carry a reason, while the chukim come from Keser within Keser and are pure will.

KEHOT'S NOTE

לעיל פ' בחוקותי.

37 **אם בחקותי**

G-d's promise of blessing opens, "If you walk in My statutes and keep My commandments": the title of the discourse the text cites on mitzvos and chukim.

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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38 **עשה רצונו כרצונך**

Rabban Gamliel: "Do His will as your will, so that He will do your will as His will; nullify your will before His will." The maamar reads its clauses as three ascending levels of will.

Pirkei Avot 2:4 משנה אבות ב:ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, 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 ...

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39 **בכל לבבך ובכל נפשך**

Moshe, in the Shema: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Heart and soul are matched to the first two levels of will, and "with all your might" to the Gulgalta.

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 3

40 **יו"ד במילואו עשרים**

The note says that the value of the full yud as twenty is explained there.

KEHOT'S NOTE

נתבאר בביאה"ז להצ"צ-א ע' רפד.

41 **אבא יסד ברתא**

The Zohar explains "With wisdom He founded the earth": wisdom is Abba, and the earth is the daughter, Malchus. Here it shows that speech, Malchus, is rooted in Abba.

Zohar III, 248a זח"ג רמח, א

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. ועוד.

42 **ע"פ כי מראש צורים אראנו**

A discussion of the verse "For from the top of the rocks I see him," which the note gives for the text's reference to this verse.

KEHOT'S NOTE

ביאוה"ז לאדה"א קג, א ואילך. להצ"צ כרך ב' ע' תתקצג ואילך. אוה"ת בלק ע' תתקד.

43 **כי מראש צורים אראנו**

Bilam's words, "For from the top of the rocks I see him, and from the hills I behold him." The text refers to its discussion of this verse for more on the root of the emotive attributes and speech in Abba.

Numbers 23:9 במדבר כ"ג:ט

כִּי־מֵרֹאשׁ צֻרִים אֶרְאֶנּוּ וּמִגְבָעוֹת אֲשׁוּרֶנּוּ הֶן־עָם לְבָדָד יִשְׁכֹּן וּבַגּוֹיִם לֹא יִתְחַשָּׁב׃

For from the top of the rocks I see him, And from the hills I behold him: Lo, it is a people that shall dwell alone, And shall not be reckoned among the nations.

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44 **בענין מחצית השקל**

On the half-shekel, it explains that the vav is the voice that goes to the emotive attributes, the basis of the second reading here, in which the vav and dalet are voice and speech.

KEHOT'S NOTE

ביאוה"ז לאדה"א נב, ד ואילך, שהוא"ו הוא קול אל המדות. ביאה"ז להצ"צ-א ע' רפד.

PARAGRAPH 4

45 **ומשה נגש אל הערפל**

At Sinai the people stood far off, while "Moshe approached the thick darkness where G-d was." The darkness stands for the Supernal Will, which Chochmah cannot grasp at all.

Exodus 20:18 שמות כ:יי"ח

וַיַּעֲמֹד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹקִים׃

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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KEHOT'S NOTE

שמות כ, יח.

46 **והחכמה תחיה**

Koheles: "Wisdom gives life to those who have it." The word techayeh ("gives life") links Chochmah, the mochin of Abba, to Chayah, the first of the two encompassing levels.

Ecclesiastes 7:12 קהלת ז:יי"ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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47 **נ' שערי בינה**

The words here quote Rosh Hashanah 21b:11-12; the passage is shown below.

Rosh Hashanah 21b:11–12 ראש השנה כ"א ב:י"א-י"ב

רַב וּשְׁמוּאֵל. חַד אָמַר: חֲמִשִּׁים שַׁעֲרֵי בִינָה נִבְרְאוּ בָּעוֹלָם, וְכוּלָּן נִיתְּנוּ לְמֹשֶׁה, חָסֵר אֶחָד, שֶׁנֶּאֱמַר: ״וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹקִים״. ״בִּקֵּשׁ קֹהֶלֶת לִמְצוֹא דִּבְרֵי חֵפֶץ״ — בִּקֵּשׁ קֹהֶלֶת לִהְיוֹת כְּמֹשֶׁה, יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: ״וְכָתוּב יוֹשֶׁר דִּבְרֵי אֱמֶת״ — ״וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה״.

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

KEHOT'S NOTE

ראה ר"ה כא, ב.

48 **אח"כ יחידה לגלגלתם**

It explains that the Gulgoles is Keser (the Gulgalta), and that through the drawing down of the makifim of Abba the elevation to the Gulgalta, Keser, becomes possible.

KEHOT'S NOTE

בד"ה באתי לגני תש"ל (סה"מ מלוקט-ד ע' קלט): "דגולגולתא הוא כתר (גלגלתא), וע"י שנמשכים המקיפים דאבא אפשר להיות ההעלאה לגלגתא, כתר. והיינו שלאחרי עשרים שנה יכולים לקבל נוסף על בחינת חי' של נשמת הצדיק גם מבחינת יחידה שלו, כמבואר בלקו"ת שם שמקיפים דאבא וגלגלתא הם חי' יחידה".

PARAGRAPH 5

49 **ומשה נגש**

"Moshe approached the thick darkness where G-d was": the text points again to its discussion of this verse.

Exodus 20:18 שמות כ:יי"ח

וַיַּעֲמֹד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹקִים׃

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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50 **פתחי לי**

"Open for Me one opening of teshuvah as small as the eye of a needle, and I will open for you openings through which wagons and carriages can enter." The text gives the promise as "like the opening of the Ulam."

Shir HaShirim Rabbah 5:2:2 שיר השירים רבה ה:ב:ב'

51 **פתחי לי**

The Yalkut brings the same Midrash: an opening like the eye of a needle, answered by an opening through which wagons can enter.

Yalkut Shimoni on Nach 988:58 ילקוט שמעוני על נ"ך תתקפ"ח:נ"ח

52 **פתחי לי**

Pesikta Rabbasi gives the same teaching: G-d asks for an opening like the eye of a needle and promises in return a great opening.

Pesikta Rabbati 15 פסיקתא רבתי ט"ו

53 **פתחי לי**

The same teaching in Pesikta deRav Kahana, in the reading for Parshas HaChodesh: an opening like the eye of a needle, answered by a great opening.

Pesikta DeRav Kahana 5:6 פסיקתא דרב כהנא ה:ו

[ו] אני ישנה ולבי ער קול דודי דופק פתחי לי וגו' (שה"ש ה:ב). אמרה כנסת ישרי לפני הקב"ה, רבון העולמים, אני ישינה מבית המקדש ולבי ער בבתי כנסיות ובבתי מדרשות, אני ישינה מן הקרבנות ולבי ער במצות וצדקות, אני ישינה מן המצות ולבי ער לעשותן, אני ישינה מן הקץ ולבי ער לגאולה, אני ישינה מן הגאולה ולבו של הקב"ה ער לגאלינו. א"ר חייא בר אבא מאיכן מצאינו שנקרא הקי ליבן של ישרי, מן הדה דכתי צור לבבי וחלקי אלקים לעולם (תהלים עג:כו). קול דודי דופק (שה"ש שם), זה משה, ויאמר ...

Pesikta de Rav Kahana according to an Oxford manuscript, Dov Mandelbaum ed., N.Y. 1987 (CC-BY)

54 **פתחי לי . . אפתח כפתחו של אולם**

"Open for Me, My sister, My beloved": the Beloved knocks and asks to be let in. The Midrash builds on it the promise

> of a great opening in return for a small one.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַמָּתִי שֶׁרֹאשִׁי 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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Zohar III, 95a זח״ג צה, א

KEHOT'S NOTE

שה״ש ה, ב. וראה שהש״ר ע״פ אני ישנה. יל״ש שם. זח״ג צה, א. פסיקתא רבתי פט״ו. פסיקתא דר״כ פ׳ החודש.

55 חיי שרה

> "The life of Sarah was a hundred years and twenty years and seven years." Its twenty years are read as Abba and Imma, and its hundred as Keser.

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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56 והחכי מאין תמצא

> In his poem on wisdom Iyov asks, "Where (me'ayin) shall wisdom be found?" The maamar reads it as a statement, "Chochmah is found from ayin (nothing)": Chochmah issues from Keser, which is beyond grasp, and so it is the nearest to Keser.

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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KEHOT'S NOTE

איוב כח, יב.

וידבר ה׳ אל משה במדבר סיני באוהל מועד...

"And Havayah spoke to Moshe in the wilderness of Sinai"

The soul comes down into a body in order to rise higher than it ever was in Gan Eden: through Torah and mitzvos it receives a light of Atzilus itself. It climbs by two stages named in the verse, "the wilderness of Sinai," a thirst for G-d born of seeing every world as nothing before Him, and "the Tent of Meeting," G-d's unity revealed in the soul through the Torah and mitzvos, which Aharon and Moshe draw into every Jew once he has first left "Egypt" by turning from evil.

THE MAAMAR IN BRIEF

The maamar reads the census at the start of Bamidbar as the raising of the souls of Israel. A soul's descent into a body seems a loss, yet through Torah and mitzvos it draws down a light of Atzilus higher than anything it knew in the higher Gan Eden; this is why one hour of teshuvah and good deeds here is better than all the World to Come. The greatness is reached through two levels. "The wilderness of Sinai" is midbar, speech: prayer with fiery love and thirst, born of reflecting that all worlds are a lifeless wilderness before G-d, which arouses a cry of the heart and a hatred of evil; Pesukei deZimra and the blessing Yotzer Or build it. "The Tent of Meeting" is G-d's unity drawn into the soul through the "tent" of the Torah and mitzvos, quenching the thirst with joy, as in Ahavas Olam. Moshe, the King's groomsman, brings the unity down; Aharon, the Queen's groomsman, kindles the souls. Both require first leaving Egypt, turning from evil. Finally "Lift up the head" climbs three levels of Yaakov's compassion, up to a love above intellect.

OUTLINE

1 **The census as the raising of the souls** ¶1

"By their families" and "you and Aharon": the souls of Israel are raised through Moshe and Aharon, the groomsmen of the King and of the Queen.

2 **The descent for the sake of an ascent** ¶2

Through Torah and mitzvos the soul draws a light of Atzilus, higher than the higher Gan Eden; then midbar is introduced as speech, the prayer with fire and thirst that refines the animal soul.

3 **The wilderness of Sinai: thirst and the cry of the heart** ¶3–5

Seeing that G-d alone is life awakens thirst, an outcry over one's distance from Him and a hatred of evil; daily prayer, Pesukei deZimra and Yotzer Or build this thirst until Ahavas Olam.

4 **The Tent of Meeting: G-d's unity in the soul** ¶6–7

Mo'ed means being "known" and joined: G-d's unity is revealed in the soul through the "tent" of the Torah and mitzvos, His wisdom and will, as an embrace reaches a friend through his body.

5 **Moshe, Aharon and the going out of Egypt** ¶8–9

Moshe draws down Daas, a felt knowledge of G-d; Aharon kindles the souls' fiery love; but first one must leave Egypt by turning from evil (iskafya), and the "second month" then brings the transformation of darkness into light.

6 **Three levels of compassion** ¶10–14

Compassion comes from Daas; Yaakov's compassion, from the knowledge of G-d, branches into the compassion of the twelve tribes, like the weeping lower waters, and then of the seventy souls, compassion on the soul for being enclothed in a body.

7 **Raising the soul to "by their skulls"** ¶15

The soul is raised through the three levels from below upward, as in the three mentions of compassion before the Shema and the counting of the Omer, up to the great love above intellect revealed at Sinai, "by their skulls."

KEY CONCEPTS

Midbar (wilderness, speech) מדבר

Read three ways: as dibbur, the speech of prayer; as "He subdues," when the Temple stood; and as a dry wilderness, the state of exile, which makes the soul thirst for G-d.

The Tent of Meeting אוהל מועד

G-d's unity drawn down and revealed in the soul; it comes through the "tent" of the Torah and mitzvos, which cover His light as a shadow covers, and it quenches the soul's thirst with joy.

The groomsmen of the King and of the Queen שושבינא דמלכא, שושבינא דמטרוניתא

Moshe leads the "Groom," G-d, down to the soul through Daas; Aharon raises the "bride," the Community of Israel, kindling the souls like the lamps of the menorah.

Subduing and transforming (iskafya and is'hapcha) אתכפיא, אתהפכא

Turning from evil by forcing the sitra achra to yield is the first stage, the going out of Egypt; transforming darkness into light is the second, the fiery thirst of "the wilderness of Sinai."

Atzilus within Asiyah אצילות שבעשיה

The light of Atzilus hidden in the inner dimension of the lowest world is infinitely above the highest level of Beriah; only Torah and mitzvos, done in a body, draw it down.

Three levels of compassion ג' מיני רחמנות

Yaakov's compassion, the twelve tribes' and the seventy souls' descend in that order; the soul is raised through them from below upward: "by their families," "by their fathers' house," and Yaakov.

The skull (gulgoles) גלגולת

The skull surrounds the head and the brain without being enclothed in them; it stands for the great love above intellect, "a service of gift," revealed at the Giving of the Torah.

SECTION 1 · ¶1

The census as the raising of the souls

1 וידבר ה' אל משה במדבר סיני[1,2] באוהל מועד וגו' שאו את ראש כל עדת בנ"י [בני ישראל] למשפחותם[3] וגו' תפקדו אותם לצבאותם אתה ואהרן.[4]

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting," etc.; "Lift up the head of all the congregation of the children of Israel, by their families," etc.; "you shall number them by their hosts, you and Aharon."

> The maamar opens with the first verses of the book of Bamidbar: G-d speaks to Moshe "in the wilderness of Sinai, in the Tent of Meeting" and commands a count of the people. Each phrase will be read as a stage in the soul's service: the "wilderness of Sinai" and the "Tent of Meeting" as two levels, "Lift up the head" as raising the souls, and "you and Aharon" as the two leaders through whom it happens.

הנה למשפחותם פי' לבחי' ע' [שבעים] משפחות שיצאו מע' נפש יוצאי ירך יעקב[5] וכדי להרים ולישא ראש ומוחין של נש"י [נשמות ישראל] המושרשים במקור חוצבם בחי' כנ"י [כנסת ישראל] להעלותם לבחי' ע' [שבעים] נפש הנ"ל תפקדו אתה ואהרן

Now, "by their families" means: to the level of the seventy families that came forth from the seventy souls "who came out of Yaakov's loins." And in order to raise and to lift up the head and the intellect (mochin) of the souls of Israel, which are rooted in the source from which they were hewn, the level of the Community of Israel (Knesses Yisrael), to raise them up to the level of the seventy souls mentioned above, "you shall number [them], you and Aharon."

> "By their families" is taken to mean the seventy families that descended from the seventy souls who went down to Egypt with Yaakov. The census, "lift up the head," is read literally as raising the head and intellect of the souls of Israel, whose root is the Community of Israel (Knesses Yisrael), the collective source of all Jewish souls, up to the level of those seventy souls. That is why the verse gives the count to Moshe and Aharon: "you shall number [them], you and Aharon."

שבחי' משה ואהרן הם המעלים ומנשאים בחי' כנ"י [כנסת ישראל] וכמ"ש נחית כצאן עמך[6] ביד משה ואהרן כי משה הוא שושבינא דמלכא[8, 7] ואהרן שושבינא דמטרוניתא.[11, 10, 9]

For the levels of Moshe and Aharon are the ones who raise up and lift up the level of the Community of Israel, as it is written, "You led Your people like a flock by the hand of Moshe and Aharon." For Moshe is the groomsman of the King (shushvina demalka), and Aharon the groomsman of the Queen (shushvina dematronisa).

> Moshe and Aharon are the ones who raise up the Community of Israel, as the verse in Psalms says that G-d led His people "by the hand of Moshe and Aharon." The Zohar calls Moshe the groomsman (shushvina) of the King and Aharon the groomsman of the Queen, like the two friends who escort the groom and the bride to the wedding canopy; the maamar will explain in section 3 that Moshe brings the "Groom," G-d's unity, down into the soul, and Aharon raises the "bride," the souls of Israel.

SECTION 2 · ¶2

The descent for the sake of an ascent

2 וביאור הדבר הנה נודע שירידת נשמותיהם של ישראל להתלבש בגוף ונפש הבהמית בעוה"ז היא ירידה גדולה להן ממעלתן וממדרגתן שהיו מקודם לכן

The explanation of the matter: It is known that the descent of the souls of Israel to be enclothed in a body and an animal soul in this world is a great descent for them from the rank and the level in which they were before this;

> The Alter Rebbe begins to explain the theme of raising the souls. A soul's coming down to live in a body, together with an animal soul, in this world is a great fall from the level it had before.

שבעודן קשורות במקורן היו נהנין מזיו השכינה[12] בג"ע [בגן עדן] עליון ותחתון אך הירידה צורך עלייה[13] היא.

for while they were still bound to their source they delighted in the radiance of the Shechinah (Divine Presence) in the higher and the lower Gan Eden. But the descent is for the sake of an ascent.

> Before birth, the soul, still bound to its source, enjoyed the radiance of the Shechinah in the higher and the lower Gan Eden, the spiritual paradise. Yet the descent is "for the sake of an ascent": the soul will end up higher than where it began.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] דע מאין באת[14] ולאן אתה הולך[15] פי' שמקור הנשמה היא מאין בחי' ג"ע [גן עדן] העליון (וע' בליקוטי הש"ס [הששה סדרים] מהאריז"ל [מהאריז"ל זכרונו לברכה] ע"ז המאמר) והולכת לקבל שכרה לבחי' אן שהיא ג"ע [גן עדן] התחתון

Now, our Sages, of blessed memory, said, "Know from where (me'ayin) you came and to where (le'an) you are going." That is: the source of the soul is from ayin, the level of the higher Gan Eden (and see in Likkutei HaShas by the Arizal, of blessed memory, on this saying), and it goes to receive its reward at the level of an, which is the lower Gan Eden.

> The Mishnah in Avos tells a person to know "from where (me'ayin) you came and to where (le'an) you are going." The Alter Rebbe reads both words a second way: me'ayin as "from ayin," "nothing," the level beyond grasp that is the soul's source in the higher Gan Eden, and le'an as "to an," a place with bounds, the lower Gan Eden, where the soul goes to receive its reward. Likkutei HaShas, the Arizal's comments on sayings of the Talmud, also explains this saying.

כי אן הוא מלשון אנה שהוא נופל על דבר שיש בו מקום וגבול כמו אנה פניך מועדות[16] (ביחזקאל סי' כ"א)

For an is related to the word anah ("whither"), which applies to something that has place and limit, as in "Whither (anah) is your face set" (in Yechezkel, chapter 21),

> The word an is linked to anah, "whither," which is used of a place with set bounds, as in the verse in Yechezkel. So le'an points to a level that has place and limit.

דהיינו בחי' ג"ע [גן עדן] התחתון שהוא בבחי' מקום וגבול כמארז"ל [כמאמר רבותינו זכרונם לברכה] בפ"ט דפסחים[17] העולם א' ששים בגן[18] כו' וא"כ מהו היתרון והמעלה.

that is, the level of the lower Gan Eden, which is in a state of place and limit, as our Sages, of blessed memory, said in the ninth chapter of Pesachim, "The world is one-sixtieth of the Garden," etc. If so, what is the advantage and the superiority [of the descent]?

> The lower Gan Eden is such a bounded level: the Talmud measures the world as one-sixtieth of the Garden, which shows that the Garden too has a measure. This raises the question: if the soul came from the higher Gan Eden and goes back only to the lower one, what has it gained by coming down?

אלא הענין שתכלית ירידת הנשמות לא היתה בשביל קיבול שכרן בעוה"ב [בעולם הבא] בלבד אלא הירידה היא צורך עליה גם בעודן בעוה"ז מלובשות בגוף הגשמי והוא ענין מארז"ל [מאמר רבותינו זכרונם לברכה] יפה שעה אחת בתשובה[19] ומע"ט [ומעשים טובים] בעוה"ז מכל[20] חיי העוה"ב [העולם הבא][21]

But the point is that the purpose of the souls' descent was not only for the sake of receiving their reward in the World to Come; rather, the descent is for the sake of an ascent even while they are still in this world, enclothed in the physical body. This is the meaning of the saying of our Sages, of blessed memory, "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

> The answer is that the gain of the descent is not only the reward of the World to Come; the ascent takes place even here, while the soul is in the body. The Mishnah in Avos says so plainly: one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

כי כל חיי העוה"ב [העולם הבא] הוא שנהנין מזיו השכינה ואין זה אלא זיו כו' משא"כ תשובה ומע"ט [ומעשים טובים] נק' בזוהר לאשתאבא בגופא דמלכא[22]

For all the life of the World to Come is that they delight in the radiance of the Shechinah, and this is only a radiance, etc.; whereas teshuvah and good deeds are called in the Zohar "to be absorbed into the body of the King" (le'ishtaava begufa demalka).

> The World to Come is the enjoyment of a "radiance" of the Shechinah, a light that shines from G-d but is not G-d Himself. Teshuvah and good deeds the Zohar calls being "absorbed into the body of the King": a union with G-d Himself, as food is absorbed into the body that eats it.

(וע' בפ' יתרו ע"פ זכור[23] את יום השבת ובשיר השירים ע"פ אני ישנה[24, 25] מענין פי' לאשתאבא בגופא דמלכא,

(And see in Parshas Yisro, on the verse "Remember the Shabbos day," and in Shir HaShirim, on the verse "I am asleep," on the meaning of "to be absorbed into the body of the King."

> A long parenthesis begins here, sending the reader to two maamarim on "absorbed into the body of the King." In Torah Ohr, Yisro, the Alter Rebbe explains that the soul came down into a body to reach a union with G-d like the soul's union with its own body, which feels its every pain; in Likkutei Torah, Shir HaShirim ("I am asleep"), that it is complete self-nullification in G-d's light, as food becomes one with the blood of the body.

והנה עם היות כי עיקר גילוי בחי' זו יהי' [יהיה] לעתיד ועי"ז אמרו עתידים צדיקים שיאמרו לפניהם קדוש.[26] מ"מ הארה מבחי' זו מאיר ג"כ בגי"ע [בגן עדן] וכמ"ש בסש"ב [בספר של בינונים] פי' ל"ט בשם הזוהר ונהנין מזיו השכינה כו' והוא זיו תורתן ועבודתן ממש[27] כו',

Now, although the main revelation of this level will be in the Time to Come, and of this they said, "The righteous are destined to have 'Holy' said before them," nevertheless a glimmer of this level shines in Gan Eden too, as is written in Sefer Shel Beinonim, chapter 39, in the name of the Zohar, "And they delight in the radiance of the Shechinah," etc., and this is the radiance of their very own Torah and service, etc.

> The full revelation of this union belongs to the Time to Come, of which the Talmud says that "Holy" will be said before the righteous as it is said before G-d. Even so, a glimmer of it shines already in Gan Eden: Tanya (chapter 39) quotes the Zohar that the souls "delight in the radiance of the Shechinah" and explains that this radiance is their own Torah and service.

ולפי"ז [ולפי זה] יש לומר שזיו תורתן ועבודתן המאיר בגי"ע [בגן עדן] התחתון הוא הגבה מאוד נעלה מהבחי' שהשיגה הנשמה אפי' [אפילו] בגי"ע [בגן עדן] העליון קודם ירידתה בעוה"ז

Accordingly, it can be said that the radiance of their Torah and service that shines in the lower Gan Eden is exceedingly higher and loftier than the level that the soul attained even in the higher Gan Eden before its descent into this world.

> From this the Alter Rebbe draws a bold conclusion: the light of a soul's Torah and service, even as it shines in the lower Gan Eden, is far higher than anything the soul grasped in the higher Gan Eden before it came down.

והוא מובן ע"ד מ"ש בס' הגלגולים פ' עשרים הובא בתו"א [בתורה אור] פ' חיי שרה בד"ה עיין מ"ש בע"ח [בעץ חיים] וכן הוא בהרמ"ז [בהרב משה זכות] ר"פ משפטים, שבחי' אצילות ממש מתלבש בבי"ע בפנימיותם, ואצילות של פנימי' [פנימיות / פנימית] העשיי' [העשייה] הוא גדול לאין קץ יותר מהבחינה היותר גדולה של הבריאה שמבחי' עצמה.

This is understood along the lines of what is written in Sefer HaGilgulim, chapter twenty, quoted in Torah Ohr, Parshas Chayei Sarah, in the discourse beginning "See what is written in Etz Chaim," and so it is in the Ramaz at the beginning of Parshas Mishpatim: that the level of Atzilus (Emanation) itself is enclothed in Beriah, Yetzirah and Asiyah, in their inner dimension (pnimiyus); and the Atzilus of the inner dimension of Asiyah is infinitely greater than the greatest level of Beriah as it is of itself.

> He supports it from Sefer HaGilgulim, a work of the Arizal's teachings on souls, as quoted in Torah Ohr, and from the Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar): Atzilus itself is hidden within the inner dimension of the three lower worlds, and even the Atzilus hidden in Asiyah, the lowest world, is infinitely greater than the highest level Beriah has of its own. The Alter Rebbe brings the same teaching in Iggeres HaKodesh, epistle 20: the light of the Infinite is enclothed first in the Atzilus within Asiyah, and through it even the earth has the power to keep bringing forth growth.

והנה ג"ע [גן עדן] העליון הוא מבריאה וע"י תורה ומצות ממשיכים מ"ד [מיין דוכרין] דאצילות כמ"ש בד"ה עיין מ"ש בע"ח [בעץ חיים] הנ"לובפ' ב ראשית בביאור ע"פ כי כאשר השמים החדשים[28] כו' שהמשכת האצילות בבי"ע נעשה ע"י תורה ומצות דוקא ע"ש.

Now, the higher Gan Eden is of Beriah, and through Torah and mitzvos one draws down the mayin duchrin (masculine waters) of Atzilus, as is explained in the discourse beginning "See what is written in Etz Chaim" mentioned above, and in Parshas Bereishis, in the explanation on the verse "For as the new heavens," etc., that the drawing down of Atzilus into Beriah, Yetzirah and Asiyah comes about specifically through Torah and mitzvos; see there.

> The higher Gan Eden belongs to the World of Beriah. Through Torah and mitzvos a person draws down the "mayin duchrin," the downward flow of divine light, from Atzilus; only Torah and mitzvos bring Atzilus into the lower worlds, as two maamarim of Torah Ohr explain.

ונמצא הנשמה קודם שירדה בעולם הזה לקיים התורה ומצות כשהיתה בג"ע [בגן עדן] העליון שהוא בבריאה לא השיגה כלל בחי' אצילות שבבריאה, שהרי בחי' אצילות אינו נמשך רק ע"י תורה ומצות כנ"ל, ואף הנשמות היותר עליונות שבג"ע [שבגן עדן] העליון לא השיגו רק בחי' בריאה שבבריאה.

It follows that the soul, before it descended into this world to fulfill the Torah and mitzvos, when it was in the higher Gan Eden, which is in Beriah, did not attain at all the level of the Atzilus that is within Beriah; for the level of Atzilus is drawn down only through Torah and mitzvos, as mentioned above. And even the loftiest souls in the higher Gan Eden attained only the level of the Beriah within Beriah.

> So the soul in the higher Gan Eden before birth, having no mitzvos yet, could not grasp the Atzilus hidden within Beriah. Even the loftiest souls there grasped only Beriah's own highest point, "the Beriah within Beriah."

וזהו ישראל עלו במחשבה[29] מחשבה היא בחי' בריאה. ועלה במחשבה היינו הבחי' יותר עליונה שבמחשבה, והיינו בחי' מחשבה שבמחשבה שהיא בריאה שבבריאה משא"כ בחי' אצילות לא השיגו כלל,

This is [the meaning of] "Israel arose in thought": thought is the level of Beriah, and "arose in thought" means the highest level within thought, namely the level of thought within thought, which is the Beriah within Beriah; whereas the level of Atzilus they did not attain at all.

> This is how the Alter Rebbe reads the saying "Israel arose in thought": "thought" is the World of Beriah, and "arose" means its highest point, the "thought within thought," which is Beriah within Beriah, and not Atzilus.

ואע"פ [ואף על פי] שבפי' עלו במחשבה באמת יש פירושים גבוהים יותר הרבה מבחי' ג"ע [גן עדן] שבבריאה כמ"ש ע"פ יונתי בחגוי הסלע[30] ובשאר דוכתי מ"מ אחר שירדה הנשמה בג"ע [בגן עדן] קודם ירידתה בגוף היא בבחי' בריאה, אבל ע"י ירידתן בעוה"ז בקיום התומ"צ [התורה ומצות] נמשך להם זיו תורתן ועבודתן שהוא הארת מ"ד [מיין דוכרין] דאצילות ממש

And although, in the meaning of "arose in thought," there are in truth interpretations far higher than the level of the Gan Eden that is in Beriah, as is explained on the verse "My dove, in the clefts of the rock," and in other places, nevertheless, once the soul has descended into Gan Eden, before its descent into the body, it is at the level of Beriah. But through their descent into this world, in fulfilling the Torah and mitzvos, there is drawn down to them the radiance of their Torah and service, which is a glimmer of the mayin duchrin of Atzilus itself.

> He grants that "arose in thought" has other, far loftier meanings, explained in the maamar on "My dove, in the clefts of the rock," where it is said of the soul as it stays above the body as an encompassing light, the root of the Torah itself. But once the soul has come down to Gan Eden before birth, it stands at the level of Beriah; only by coming into this world and keeping the Torah and mitzvos does it receive the radiance of its Torah and service, a glimmer of the mayin duchrin of Atzilus itself.

לכך גם כשנמשך לה גילוי זה אפי' [אפילו] רק בג"ע [בגן עדן] התחתון שהוא בעשייה ה"ז [הרי זה] כענין האצילות שנמשך ומתלבש בפנימית העשייה שהוא גבוה יותר אין קץ מהבחינה היותר גדולה שבג"ע [שבגן עדן] העליון מצד עצמו שהוא כענין בחי' בריאה שבבריאה כנ"ל,

Therefore, even when this revelation is drawn down to it only in the lower Gan Eden, which is in Asiyah, this is like the Atzilus that is drawn down and enclothed in the inner dimension of Asiyah, which is infinitely higher than the greatest level in the higher Gan Eden as it is of itself, which is like the level of the Beriah within Beriah, as mentioned above.

> So even when this light is revealed only in the lower Gan Eden, which belongs to Asiyah, it is Atzilus enclothed in Asiyah, and infinitely above the best of the higher Gan Eden on its own terms, which is only "Beriah within Beriah."

ועמ"ש ע"פ מי מנה[31] בענין אף עשיתיו[32] אף מרבה בחי' רביעית והוא גילוי אור האצילות שאינו נמשך ומתגלה כ"א ע"י ירידי' [ירידת] הנשמה בעוה"ז דוקא ע"ש.

And see what is explained on the verse "Who has counted," on the subject of "I have even made him" (af asisiv): af ("even") includes a fourth level, and it is the revelation of the light of Atzilus, which is drawn down and revealed only through the descent of the soul into this world specifically; see there.

> The reader is sent to the maamar on "Who has counted" (Likkutei Torah, Balak), where in the verse "I created him, I formed him, I even made him" the word af, "even," adds a fourth level beyond Beriah, Yetzirah and Asiyah: the light of Atzilus, revealed only through the soul's descent into this world.

וענין התלבשות אצילות ממש בעשיי' יש לצייר מנבואת מרע"ה [משה רבינו עליו השלום] שהי' [שהיה] מאיר בו אפי' [אפילו] בחי' אצילות העליון ממש עם היותו מלובש בגוף שמעשי' [שמעשיה] הגשמיו' [הגשמיות], ועמ"ש מזה בביאור ע"פ שוש אשיש[33] כו'

The idea of Atzilus itself being enclothed in Asiyah can be pictured from the prophecy of Moshe our teacher, peace be upon him: there shone in him even the level of the supernal Atzilus itself, even though he was enclothed in a body of physical Asiyah. And see what is explained about this in the explanation on the verse "I will greatly rejoice," etc.,

> Moshe's prophecy shows how Atzilus can be enclothed in Asiyah: the light of the supernal Atzilus itself shone in him while he lived in a physical body. In the maamar on "I will greatly rejoice" (Likkutei Torah, Nitzavim) the Alter Rebbe explains that the souls of Moshe and Avraham were from Atzilus and it shone in them openly below, which shows that Atzilus is present below as well.

וכמ"ש בשע"ק [בשערי קדושה] להרח"ו [להרבי חיים ויטאל] ח"ג [חלק ג'] ש"ו [שער ו'] שנבואת מרע"ה [משה רבינו עליו השלום][34] הי' [היה] מאצילות ממש דרך מעבר הבריאה. ועיין מ"ש עוד מענין התגלות זיו השכינה שבג"ע [שבגן עדן] התחתון ע"י מעשה המצות בפי' שלח ע"פ ועתה יגדל נא כו' ע"ש).

and as is written in Sha'arei Kedushah by Rabbi Chaim Vital, part 3, gate 6, that the prophecy of Moshe our teacher, peace be upon him, was from Atzilus itself, by way of passing through Beriah. And see what is further explained on the revelation of the radiance of the Shechinah in the lower Gan Eden through the performance of the mitzvos, in Parshas Shelach, on the verse "And now, I pray, let [the power] be great," etc.; see there.)

> Rabbi Chaim Vital's Sha'arei Kedushah says that Moshe's prophecy came from Atzilus itself, passing through Beriah only on the way, whereas the other prophets saw Atzilus fully enclothed in the lights of Beriah. The parenthesis closes with a reference to Parshas Shelach, on how the doing of mitzvos reveals the radiance of the Shechinah in the lower Gan Eden.

אך איך ובמה תתגדל מעלת התשובה ומע"ט [ומעשים טובים] כ"כ [כל כך]. הנה הוא ע"י ב' בחי' במדבר סיני[35] ובאוהל מועד בחי' מדבר הוא מ"ש ומדברך נאוה[36] מלשון דיבור

But how, and by what, is the virtue of teshuvah and good deeds made so great? It is through two levels: "in the wilderness of Sinai" and "in the Tent of Meeting." The level of midbar ("wilderness") is [the sense of] what is written, "and your speech (midbarech) is lovely," from the word dibbur ("speech").

> Back to the main line: how do teshuvah and good deeds reach such greatness? Through the two levels named in the verse, "in the wilderness of Sinai" and "in the Tent of Meeting"; the word midbar, wilderness, is first linked to dibbur, speech, as in "your speech (midbarech) is lovely."

כי הנה דבר ה' זו גילוי שכינה כו' וכשמתלבשת בבי"ע נק' מדבר בתוס' [בתוספת] אות מ פתוחה לפי שאז יש פתח ומבוא לחיצונים הם הקליפות וס"א [וסטרא אחרא] לינק ולקבל חיות ממנה בהתלבשותה בע"ש [בערב שבת] כו'

For "the word of Havayah": this is the revelation of the Shechinah, etc.; and when it is enclothed in Beriah, Yetzirah and Asiyah it is called midbar, with the addition of the letter mem, an open mem, because then there is an opening and an entrance for the external forces, namely the kelipos (husks) and the sitra achra (the other side), to nurse and receive life-force from it in its enclothement in Asiyah, etc.

> "The word of Havayah" is the revelation of the Shechinah, G-d's speech that is present in and gives life to creation. When it is enclothed in the lower worlds it is called midbar: the letters of dibbur, speech, with an open mem added, and the open letter hints at an opening through which the kelipos, the forces opposed to holiness, can draw life from it.

(ועי' [ועיין] בזח"א [בזהר חלק א] ד"ו ע"ב משא"כ ם סתומה עלמא דחירות[37] חירות ממה"מ [מלך מלכי המלכים][38] כו' ועי' בזהר ר"פ שלח בענין לסרבה המשרה[39, 40] ובמק"מ [ובמקדש מלך] שם)

(And see the Zohar, Part I, page 6b: "whereas the closed mem is the world of freedom," freedom from the Angel of Death, etc. And see in the Zohar at the beginning of Parshas Shelach on the subject of "lemarbeh hamisrah" [written with a closed mem], and in the Mikdash Melech there.)

> In the parenthesis, the Zohar contrasts the closed mem, "the world of freedom," which the Midrash on Shir HaShirim calls freedom from the Angel of Death. A closed mem stands, unusually, in the middle of the word "lemarbeh" in Isaiah 9:6; the Zohar at the start of Parshas Shelach discusses it, and the Mikdash Melech there, as the Kehot note quotes it, says in the name of Rabbi Chaim Vital that in the future G-d will open that mem, and then Mashiach will come.

שבזמן שבהמ"ק [שבית המקדש] היה קיים נק' מדבר מלשון ידבר עמים[41] כו' שכולם היו מוכנעים תחת הקדושה.

For at the time when the Holy Temple stood, it was called midbar in the sense of "He subdues (yadber) peoples," etc., for they were all subdued under holiness,

> When the Temple stood, the open mem of midbar gave no hold to the forces outside holiness: midbar then meant "He subdues peoples," from the verse in Psalms. All of them were subdued beneath holiness.

והנש"י [והנשמות ישראל] היו ממשלותיו[42] (ועד"ז אמרו רז"ל [רבותינו זכרונם לברכה] פרק ג' דר"ה [דראש השנה] ד' כ"ג ע"פ אתן במדבר ארז[43] כו' ואין מדבר אלא ירושלים).[44]

and the souls of Israel were "His dominion." (Along these lines our Sages, of blessed memory, said in the third chapter of Rosh HaShanah, page 23, on the verse "I will set in the wilderness the cedar," etc., "and midbar means only Jerusalem.")

> The souls of Israel were then G-d's "dominion," in the words of Psalms 114:2. The Talmud likewise reads "I will set in the wilderness the cedar" as speaking of Jerusalem, so that midbar can describe the holy city itself.

אבל בזמן הגלות הנה אמרו רז"ל [רבותינו זכרונם לברכה] גלו כו' שכינה עמהם[45,46] ונקרא מדבר כארץ מדבר וציה כב"י [כביכול] והנה כשם שהוא בכללות העולם כך הוא בפרטיות בנפש האדם

But at the time of exile, our Sages, of blessed memory, said, "They were exiled, etc., [and] the Shechinah was with them"; and it is called midbar, like "a land of wilderness and drought," as it were. And just as it is in the world as a whole, so it is in particular in the soul of man:

> In exile the Shechinah went with Israel, as the Talmud says, and so midbar takes on its other meaning, a dry wilderness, as it were. And what is true of the world as a whole is true within each person's soul.

שבזמן הגלות הנה גם ניצוץ אלקי שבנפש האדם הוא בגלות ומאסר הגוף הגשמי במחשבות אדם ותחבולותיו ויצרי מעללי איש בהבלי העולם וירידת ניצוץ אלקי בגלות הזה הוא צורך עליה

at the time of exile the G-dly spark in a person's soul, too, is in the exile and prison of the physical body, in "the thoughts of man and his schemes, and the impulses of the deeds of man," in the vanities of the world. And the descent of the G-dly spark into this exile is for the sake of an ascent,

> In exile the G-dly spark in a person is held captive by the body and by the thoughts and schemes of worldly life, words taken from the Musaf prayer of Rosh HaShanah. This descent too is for the sake of an ascent.

דהיינו כדי לברר ולהפריד הרע שבנה"ב [שבנפש הבהמית] מלבושי נוגה כו' (כי הנשמה א"צ [אין צריך / אינו צריך] תיקון לעצמה[47] כו') כמ"ש במקום אחר

namely, in order to refine and separate the evil in the animal soul, the garments of Nogah, etc. (for the soul itself needs no rectification, etc.), as is explained elsewhere.

> The aim of the descent is to refine and separate the evil within the animal soul, whose garments belong to Nogah, the husk in which good and evil are mixed. The soul itself, the Alter Rebbe notes, needs no repair, as Etz Chaim says; it comes down only to repair what is below it.

וצ"ל עליה זו ג"כ בבחי' מדבר דהיינו ע"י דיבור התפלה ברשפי אש[48] וצמאון כו' וצעקת הלב כמ"ש צעק לבם[49] כו'

And this ascent too must be at the level of midbar, that is, through the speech of prayer, with flashes of fire and thirst, etc., and the outcry of the heart, as it is written, "Their heart cried out," etc.

> This ascent too must come by way of midbar, here in its sense of speech: the words of prayer, said with "flashes of fire," a burning love, with thirst for G-d, and with the cry of the heart, as the verse in Eichah says, "Their heart cried out."

כי כל זמן שאינו מעורר את האהבה בתפלה כרשפי אש עד שתחפץ להתפשט מלבושיה שבנוגה הנה האדם בטבעו מעורב טו"ר [טוב ורע]

For as long as one does not arouse the love in prayer like flashes of fire, until [the soul] desires to strip off its garments of Nogah, a person by his nature is a mixture of good and evil;

> Until a person's love in prayer burns so strongly that the soul longs to shed its garments of Nogah, he remains by nature a mixture of good and evil.

ואף שאינו עושה רע בפו"מ [בפועל ממש] הוא מחמת שהרע ישן אצלו

and though he does no evil in actual deed, this is because the evil is asleep in him.

> If he does no actual wrong, that is only because the evil in him is "asleep," not because it is gone.

אך אעפי"כ [אף על פי כן] בטבעו הוא בכחו כתולדתו עד שיפרידנו ברשפי אש (וכמ"ש במקום אחר ע"פ מצרף לכסף וכור לזהב ואיש לפי מהללו)[50] האהבה והיינו שיהיה בבחי' צמאון כארץ מדבר וציה כו'

Nevertheless, in his nature it remains in its full strength, as at its birth, until he separates it with the flashes of fire (as is explained elsewhere on the verse "The refining pot is for silver and the furnace for gold, and a man according to his praise") of love; that is, that it be at the level of thirst, like "a land of wilderness and drought," etc.,

> The sleeping evil keeps all its first strength until it is separated out by the fire of love. In Torah Ohr (Ki Sisa, in the supplements) the Alter Rebbe explains the verse he cites here: as silver is put into the furnace again and again until even the finest dross separates, so the flame of love in prayer sifts the evil from the G-dly spark; that love takes the form of thirst, like a parched wilderness.

שהיא ארץ מלחה לא זרועה ולא יצמח בה כל עשב לפי שאין בה חיות של כח הצומח,

which is a salt land, unsown, in which no grass grows, because it has no life-force of the power of growth.

> Such a wilderness is "a salt land," unsown, where nothing grows because it has no power of growth in it.

וכך ישים האדם אל לבו שאפי' [שאפילו] כל העולמות עליונים מריש כל דרגין כו' הם בחי' מדבר ושממון ובחי' דומם ממש שאין בהם חיות כלל לגבי הקב"ה

And so a person should take to heart that even all the higher worlds, "from the head of all levels," etc., are at the level of a wilderness and desolation, and the level of actual inanimate matter that has no life-force at all, in relation to the Holy One, blessed be He.

> In the same way a person should reflect that even the highest worlds, "from the head of all levels," are a wilderness and a wasteland before G-d, like inanimate matter with no life of its own.

כי אתה עשית את השמים ושמי השמים[51] כו' ואתה מחיה את כולם שהוא הוא יתי' חיות כל העולמות ואין עוד מלבדו[52] ואפס זולתו והיו כלא היו.[53,54]

For "You have made the heavens and the heaven of heavens," etc., "and You give life to them all": that He, may He be blessed, is Himself the life-force of all the worlds, and there is nothing else besides Him, and there is naught apart from Him, and they are as if they were not.

> The verse in Nechemiah is the proof: "You have made the heavens and the heaven of heavens ... and You give life to them all." G-d Himself is the life of every world and apart from Him nothing truly exists; reflecting on this is what awakens the soul's thirst for G-d, the "wilderness" quality of prayer.

SECTION 3 · ¶3–5

The wilderness of Sinai: thirst and the cry of the heart

3 ולזאת תכלה אליו נפש כל חי לדבקה בו יתי' חיי החיים ב"ה וכמ"ש לאהבה את[55] ה' אלהיך כי הוא חייך פי' שאין חייך אלא הוא

Therefore the soul of every living being will yearn for Him, to cleave to Him, may He be blessed, the Life of all life, blessed be He; as it is written, "To love Havayah your G-d ... for He is your life," meaning that your life is nothing but He.

> Having seen that no world has life apart from G-d, the soul longs to cleave to Him, the true "Life of all life." The verse "for He is your life" is read literally: a person's life is nothing but G-d Himself.

וכדכתיב ראו עתה כי אני אני הוא[56] ואין אלקים עמדי אלא שמקרא זה על לעתיד נאמר שאז יאמרו ראו עתה כי כו'

And as it is written, "See now that I, I am He, and there is no god with Me." But this verse was said about the Time to Come, when they will say, "See now that," etc.,

> The verse "See now that I, I am He, and there is no god with Me" states the same truth, that nothing exists besides G-d. But it speaks of the Time to Come, when this will be openly seen.

בבחי' ראי' [ראיה] חושיית ממש כדכתי' [כדכתיב] ונגלה כבוד[57] ה' וראו כל בשר כו' וכתיב כי עין בעין יראו[58] וגו',

in the manner of actual sensory sight, as it is written, "And the glory of Havayah shall be revealed, and all flesh shall see," etc., and it is written, "For eye to eye they shall see," etc.

> In the future G-d's unity will be perceived as plainly as the eyes see a physical object, as Isaiah says, "all flesh shall see" and "eye to eye they shall see."

משא"כ עכשיו בזמן הגלות הוא בחי' הצמאון לבוא לבחי' ומדריגה זו שיהי' [שיהיה] בחי' ראי' [ראיה] חושיי' [חושיית] כמ"ש צמאה נפשי לאלקים לאל חי מתי אבוא וארא[59] וגו'

Whereas now, in the time of exile, it is the level of thirst to come to this level and rank, that there be sensory sight, as it is written, "My soul thirsts for G-d, for the living G-d; when shall I come and see," etc.

> Now, in exile, that seeing is not yet given; what we have is a thirst to reach it. The psalmist's words, "My soul thirsts for G-d ... when shall I come and see," express this longing.

והנה כתיב רעבים גם צמאים נפשם בהם תתעטף ויצעקו אל[60] ה' בצר להם כו' שמבחי' הצמאון עד שנפשו עליו תתעטף נולד בחי' הצעקה בלב על ההיפך

Now, it is written, "Hungry and thirsty too, their soul fainted within them; and they cried out to Havayah in their distress," etc. From the level of thirst, until his soul faints within him, there is born the level of the outcry in the heart over the opposite [state],

> The psalm describes people so hungry and thirsty that they faint, and then they "cried out to Havayah in their distress." In the same way an intense thirst for G-d gives birth to an outcry of the heart over its present state, the opposite of that seeing.

כי צר לו מאד הגלות ומאסר הגוף הגשמי והיינו כי בשומו ללבו שאין חיות אמיתי לכל הנבראים ואפי' [ואפילו] לעולמות עליונים אלא אתה הוא המחי' [המחיה] כו'

for the exile and the prison of the physical body are very distressing to him. That is: when he takes to heart that there is no true life-force (chayus) for all the created beings, even for the higher worlds, but only You are the One Who gives life, etc.,

> The distress is the exile and the soul's confinement in a physical body. It comes when a person reflects that no created being, not even the highest world, has any true life of its own: only G-d gives life.

ואי לזאת ישים אשם נפשו[61] איך שהוא רחוק מה' בתכלית הריחוק וחייו אינן חיים אלא חיי ההבל.

then because of this he will lay guilt upon his soul for how he is utterly far from G-d, and his life is no life, only a life of vanity.

> Seeing this, a person feels remorse at how far he is from G-d, and sees that his own life, lived apart from Him, is no real life but "a life of vanity."

4 וזהו במדבר סיני שירדה שנאה[62] על הרע שמחמת בחי' המדבר וצמאון גורם לעורר שנאה על הרע להיות צעקת הלב וכו' כנ"ל.

This is [the meaning of] "in the wilderness of Sinai," [Sinai,] on which hatred came down upon the evil: for the level of wilderness and thirst brings about the arousal of hatred for the evil, so that there is the outcry of the heart, and so on, as mentioned above.

> The name Sinai is read with the Talmud's wordplay, as the mountain from which "hatred" (sin'ah) came down. Here the hatred is for evil: the "wilderness" thirst of prayer stirs up a hatred of the evil in oneself, and with it the outcry of the heart.

ובזה יובן מה שתקנו התפלה[63, 64] בזמן חורבן בהמ"ק [בית המקדש] דוקא כי בזמן שהיה בהמ"ק [בית המקדש] קיים לא היתה שליטה וממשלה להרע שמקליפות וסט"א [וסטרא אחרא] לידבק באדם כ"כ [כל כך].

With this one will understand why they instituted prayer specifically at the time of the destruction of the Holy Temple: for at the time when the Holy Temple stood, the evil of the kelipos (husks) and the sitra achra (the other side) did not have so much rule and dominion to cling to a person.

> This explains why prayer was instituted specifically when the Temple was destroyed: while the Temple stood, the evil of the kelipos and the sitra achra did not have such power to cling to a person. In Likkutei Torah, Chukas, the Alter Rebbe adds that in the First Temple there was no fixed prayer at all, and in the Second Temple the Men of the Great Assembly instituted only a short prayer, in proportion to the evil that had to be burned away.

5 ויתפרדו כל פועלי און[65] כו' אבל בזמן חורבן בהמ"ק [בית המקדש] עת אשר[66] שלט[67] כו' תגבורת היצה"ר [היצר הרע] ונה"ב [ונפש הבהמית] צריך להפריד ע"י התפלה דוקא ברשפי אש וצמאון וצעקת הלב כו' כנ"ל

"All the workers of iniquity shall be scattered," etc. But at the time of the destruction of the Holy Temple, "a time when man rules," etc., the overpowering strength of the evil inclination and of the animal soul must be separated specifically through prayer, with flashes of fire and thirst and the outcry of the heart, etc., as mentioned above.

> This verse completes the thought of the previous paragraph: while the Temple stood, "all the workers of iniquity" were "scattered." After its destruction, "a time when man rules" over man to his harm (Ecclesiastes 8:9), the evil inclination and the animal soul grew strong, and they can be separated out only through prayer with fire, thirst and the cry of the heart.

ותיקנו להתפלל בכל יום כי בכל יום יצרו של אדם[68] מתגבר עליו[69] וצריך להוסיף אומץ כו' ועל בחי' תפלה זו נאמר ומדברך נאוה[70,71] דהיינו כשעולה בבחי' מדבר וצמאון כו'

And they instituted prayer every day, for every day a person's inclination overpowers him, and one must add strength, etc. And of this level of prayer it is said, "and your speech (midbarech) is lovely": that is, when it rises at the level of wilderness and thirst, etc.

> Prayer was made a daily duty because, as the Talmud says, a person's inclination grows stronger against him every day, so he must keep adding strength. Such prayer, rising out of "wilderness" and thirst, is what the verse "your speech (midbarech) is lovely" praises.

(וזהו הא דאיתא בזח"ג [בזהר חלק ג] פ' אחרי דע"ב א' ע"פ[72] הוציאוה ותשרף[73] בשלהובי טיהרא בגלותא,[74] דהיינו שמחמת הוציאוה בגלותא שהוא בחי' מדבר ארץ ציה ועיף בלי מים[75] תגדל בחי' הצמאון והאהבה בחילא יתיר דבחי' תשובה[76]

(This is what is found in the Zohar, Part III, Parshas Acharei, page 72a, on the verse "Bring her out, and let her be burned": "with the flames of the noonday heat, in exile." That is, because "they brought her out" into exile, which is the level of a wilderness, "a parched and weary land without water," the level of thirst and love grows great, "with greater strength," that of the level of teshuvah (return).

> The Zohar reads the story of Tamar as the story of the bride, the Shechinah: "Bring her out" is her being cast down into exile, and "let her be burned" is burning "with the flames of the noonday heat, in exile." So too the soul: brought out into the dry wilderness of exile, its thirst and love grow far stronger, with the "greater strength" that the Zohar ascribes to those who return in teshuvah.

וזהו ותשרף היינו רשפי אש האהבה וכענין בחי' השרפים המבואר ע"פ ונקדשתי[77] בתוך[78] ועמ"ש ע"פ ואני אראה.[79,80]

And this is "and let her be burned": the flashes of fire of love, like the level of the seraphim that is explained on the verse "And I shall be sanctified in the midst," and see what is explained on the verse "And I shall see."

> "Let her be burned" stands for the burning fire of love, like the seraphim, the "burning" angels. In Likkutei Torah, Emor ("And I shall be sanctified in the midst"), the Alter Rebbe explains that the inner point of each Jew's heart is to burn like them with flashes of fire on reflecting that G-d is holy and beyond comparison; and in Likkutei Torah, Shemini Atzeres, that "And I shall see" comes specifically through "my enemies," when darkness is turned into light.

וזהו ומדברך נאוה וכענין שחורה אני[81] ועי"ז דייקא ונאוה כמ"ש במקום אחר וגם ומדברך נאוה היינו הדיבור של התפלה והתורה עיין בזח"א [בזהר חלק א] ויחי דרמ"ו ע"ב ובדף יו"ד סע"א [סוף עמוד א] בההוא מדבר דלחישו דשפוון איהי עולה[82] כו').

And this is "and your speech is lovely," like "I am black, [but lovely]": through this specifically, "and lovely," as is explained elsewhere. Also, "and your speech is lovely" means the speech of prayer and of Torah; see the Zohar, Part I, Vayechi, page 246b, and page 10, end of side a: "through that midbar, the whispering of the lips, she ascends," etc.)

> "Your speech is lovely" is like "I am black, but lovely": it is precisely through the darkness of exile that the beauty comes. The Zohar also reads midbar as the speech of prayer and Torah, the whispering of the lips through which the Shechinah ascends.

והנה עד"ז נתקנו כל פסוד"ז [פסוקי דזמרה] כדי לעורר ולהגדיל בחי' הצמאון בקרב איש ולב עמוק[83] בשומו ללבו איך אפי' [אפילו] השמים ושמי השמים[84] והמים אשר מעל השמים יהללו את שם[85] כו' בחי' שמו בלבי [בלבד]

Now, along these lines all of Pesukei deZimra (the Verses of Praise) were instituted: to arouse and to increase the level of thirst "within man, and the heart is deep," as he takes to heart how even the heavens and the heaven of heavens and the waters that are above the heavens "shall praise the Name," etc., only the level of His Name;

> Pesukei deZimra, the psalms said before the main part of the morning prayer, were arranged for this same purpose, to deepen the thirst. In them one reflects that even the heavens, the heaven of heavens and the waters above them only "praise the Name" of G-d (Psalm 148): they reach only His Name, not Him.

וגם בחי' שמו הוא נשגב בבחי' לבדו דלית מחשבה תפיסא ביה כלל רק הודו וזיוו של שמו על ארץ ושמים[86] כו' כמ"ש במ"א,

and even the level of His Name is "exalted," at the level of "alone," for no thought can grasp Him at all, but only the splendor and radiance of His Name are "upon earth and heaven," etc., as is explained elsewhere.

> And even His Name is "exalted, alone," beyond what thought can grasp; only His "splendor," the radiance of His Name, reaches "earth and heaven." So all creation is far from Him, and the soul thirsts.

וכן עד"ז היא ברכת יוצר אור[87] כו' איך שהמלאכים אומרים קדוש כו' שהוא קדוש ומובדל כו'

And likewise, along the same lines, is the blessing "Who forms light," etc.: how the angels say "Holy," etc., that He is holy and separate, etc.,

> The blessing "Who forms light," before the Shema, works in the same way. It tells how the angels call G-d "Holy," which means that He is separate and beyond them.

ואין ערוך אליו ית' יותר ממה שאין ערוך בחי' דומם לגבי בחי' אדם בעל שכל חי ומדבר כו' כמ"ש במ"א

and there is no comparison to Him, may He be blessed, even more than there is no comparison of the level of the inanimate to the level of man, who has intellect and is living and speaking, etc., as is explained elsewhere.

> There is even less comparison between G-d and the worlds than between a lifeless stone and a human being, who has intellect, life and speech. Before Him even the angels are like inanimate matter.

(ועמ"ש בפ' ויחי ע"פ אוסרי לגפן[88] ובפ' בשלח ע"פ אשירה בפי' אדון הנפלאות ועושה פלא ובפ' משפטים סד"ה עיין בסש"ב [בספר של בינונים] פ' מ"ו.

(And see what is explained in Parshas Vayechi, on the verse "Binding his foal to the vine"; in Parshas Beshalach, on the verse "I will sing," in the explanation of "Master of wonders" and "Doing wonders"; and in Parshas Mishpatim, at the end of the discourse beginning "See in Sefer Shel Beinonim, chapter 46."

> The parenthesis lists maamarim of Torah Ohr that develop this: on "Binding his foal to the vine" (Vayechi), on "I will sing" (Beshalach), where "Master of wonders" and "Doing wonders" are explained, and at the end of the maamar in Mishpatim that opens with Tanya, chapter 46.

ומזה יובן דאפי' [דאפילו] בחי' מדבר העליון) (דלקמן)[89] בחי' ולא ישב אדם שם[90] שעליו נאמר במדבר הגדול והנורא,[91] עכ"ז [עם כל זה] לגבי א"ס ב"ה כמדבר וכשממה ממש יחשב

From this it will be understood that even the level of the supernal midbar) (below), the level of "where no man dwelt," of which it is said, "in the great and awesome wilderness," is nevertheless, in relation to the Infinite One (Ein Sof), blessed be He, considered actually like a wilderness and a desolation;

> From this the Alter Rebbe concludes that even the highest level called "wilderness," the land "where no man dwelt," "the great and awesome wilderness," counts as a wasteland in relation to the Infinite One. The Kehot note records that in the holy manuscript and the first printing "below" stands without parentheses: "the supernal wilderness discussed below."

וכמ"ש ג"כ ע"פ שחורה אני מענין כתר עליון אע"ג [אף על גב] דאיהו אור צח[92] אור מצוחצח אוכמא הוא לגבי עילת העילות[93] כו' ע"ש וכ"ז [וכל זה] הוא ענין הגדלת הצמאון ממטה למעלה והוא בחי' מדבר סיני כו' עד ברכת אהבת עולם אהבתנו

as is also explained on the verse "I am black," on the subject of Keser Elyon (the supreme Crown): "even though it is a clear light, a dazzling light, it is black in relation to the Cause of causes," etc.; see there. All this is the increasing of the thirst from below upward, and it is the level of "the wilderness of Sinai," etc., up to the blessing "With an everlasting love You have loved us."

> The same is said of Keser Elyon, the supreme Crown above all the Sefiros, in the maamar on "I am black," quoting the Tikkunei Zohar: though Keser is "a clear light, a dazzling light," it is "black" before the Cause of causes. All this reflection builds up the thirst from below upward, "the wilderness of Sinai," up to the blessing "With an everlasting love" (Ahavas Olam).

שברכת אהבת עולם היא המשכה מלמעלה למטה לרוות הצמאון כו' (ועמ"ש ע"פ וארשתיך לי לעולם[94,95] כו') ונקי' בחי' אהל מועד:[96,97,98,99,100,101,102,103,104,105,106,107,108,109,110,111,112,113,114,115,116,117,118,119,120,121,122]

For the blessing of Ahavas Olam is a drawing down from above to below, to quench the thirst, etc. (and see what is explained on the verse "And I will betroth you to Me forever," etc.), and it is called the level of "the Tent of Meeting."

> Ahavas Olam is the opposite movement: G-d's love drawn from above to below, quenching the thirst, and this is the level of "the Tent of Meeting." In the maamar on "And I will betroth you to Me forever," later in this parsha, the Alter Rebbe explains that the Community of Israel is called a bride (kallah) because her soul pines (kalsah) to cleave to her source, the Life of all life.

SECTION 4 · ¶6–7

The Tent of Meeting: G-d's unity in the soul

6 ב וביאור הענין כי הנה מלת מועד מלשון ונועדתי לך שמה,[123]

2. The explanation of the matter: The word mo'ed ("meeting") is from the expression "And I will meet (venoadti) with you there."

> Section 2 explains "the Tent of Meeting." Mo'ed, meeting, comes from G-d's words to Moshe about the Ark, "And I will meet with you there."

והנה ונועדתי אותיות ונודעתי[124] (ועמ"ש לעיל בד"ה שאו את ראש כו' לגולגלותם ועמ"ש ר"פ וארא סד"ה וארא[125] מענין נודעתי) שהוא לשון התקשרות והתחברות מלשון והאדם ידע[126] כו',

Now, venoadti has the same letters as venodati, "and I will be known" (and see what is explained above in the discourse beginning "Lift up the head ... by their skulls," and see what is explained at the beginning of Parshas Va'eira, at the end of the discourse beginning "Va'eira," on the subject of nodati), which is an expression of bonding and joining, as in "And the man knew," etc.

> Venoadti, "I will meet," has the same letters as venodati, "I will be known," with the ayin and the dalet changing places; and "knowing" means bonding and joining, as in "And the man knew Chavah." The reader is sent to the maamar "Lift up the head" and to the end of the maamar Va'eira in Torah Ohr, where the Alter Rebbe notes that the verse says lo nodati, "I was not known," for G-d Himself was not yet known to the Patriarchs.

דהיינו המשכת יחוד א"ס ב"ה למטה שיהא שורה ומתגלה בנפש האדם יחודו ית' האמיתי איך הוא ממכ"ע [ממלא כל עלמין] בשוה ואפי' [ואפילו] מלא כל הארץ[127] הלזו הוא כבודו ית' כו'

That is, the drawing down of the unity of the Infinite One (Ein Sof), blessed be He, below, so that His true unity, may He be blessed, rests and is revealed in a person's soul: how He fills all worlds (memalei kol almin) equally, and even "the whole earth," this one, "is full of His glory," may He be blessed, etc.,

> So "the Tent of Meeting" is G-d's unity drawn down into a person's soul, so that he feels how G-d fills all worlds equally and how even this lowly earth "is full of His glory."

כי הוא חיי החיים ב"ה ואין עוד מלבדו[128] כו', ולזאת תהי' [תהיה] שמחת הנפש גדולה לאלקים להתענג על[129] ה' בבחי' אהבה בתענוגים[130] מפני קרבת ה' ודבקותה באלקים חיים תחת אשר היתה צמאה מתי אבוא ואראה[131] כו'

for He is the Life of all life, blessed be He, and there is nothing else besides Him, etc. Therefore the soul's joy in G-d will be great, to delight in G-d with the level of "love in delights," because of the nearness of G-d and its cleaving to the living G-d, in place of its having thirsted, "When shall I come and see," etc.

> When a person feels that G-d is the life of everything and that nothing exists besides Him, the soul rejoices and delights in G-d's nearness, a "love in delights." This joy takes the place of the earlier thirst, "When shall I come and see."

והרווה את נפשה בגילוי יחוד זה והשביע נפש שוקקה[132] כו' וכדכתיב עבדו את[133] ה' בשמחה וכתיב תחת אשר לא עבדת[134] את ה' אלקיך בשמחה ובטוב לבב מרוב כל.

And He has quenched its thirst with the revelation of this unity, and "has satisfied the longing soul," etc. As it is written, "Serve Havayah with joy"; and it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, more than the abundance of all."

> The revelation of G-d's unity quenches the soul's thirst, as the psalm says, "He has satisfied the longing soul." This is why the verses call for serving G-d with joy, and fault service without a joy "more than the abundance of all": plainly the verse means "when you had plenty of everything," but the maamar reads merov kol as "more than all," as the next paragraph explains.

7 ומרוב כל פי' יותר מכל התענוגים אפי' [אפילו] רוחניים בחי' ג"ע [גן עדן] העליון כו'. ועמ"ש ע"פ להקריב לי במועדו.[135, 136]

"More than the abundance of all" means: more than all the delights, even spiritual ones, the level of the higher Gan Eden, etc. And see what is explained on the verse "To offer to Me in its appointed time (bemo'ado)."

> The verse's merov kol, plainly "from the abundance of all," is read as "more than all": the joy of serving G-d is to exceed every delight, even the spiritual delights of the higher Gan Eden. The reader is sent to the maamar on "To offer to Me in its appointed time (bemo'ado)," in Likkutei Torah, Pinchas, where mo'ed, like "And I will meet (venoadti)," means union and joining.

אך איך הוא דרך יחוד א"ס ב"ה למטה בנפש האדם מאחר דלית מחשבה תפיסא ביה[137] כו',[138]

But what is the way for the unity of the Infinite One (Ein Sof), blessed be He, [to come] below into a person's soul, since "no thought can grasp Him," etc.?

> A question: how can the unity of the Infinite One be drawn down into a human soul at all, when, as the Tikkunei Zohar says, no thought can grasp Him?

אך הנה הוא באמת ע"י בחי' אוהל וזהו אוהל מועד והענין כמ"ש ובצל ידי כסיתיך[139] כו' (ועמ"ש מענין זה ע"פ ביום השמיני עצרת[140] דרוש השני) בחי' צל ולא אורה נגלית

But in truth it is through the level of a tent, and this is "the Tent of Meeting." The matter is as it is written, "And in the shadow of My hand I have covered you," etc. (and see what is explained on this subject on the verse "On the eighth day, an assembly," the second discourse): the level of a shadow, and not of revealed light.

> The answer is the "tent": G-d's light comes covered, as a tent covers what is under it. The verse "In the shadow of My hand I have covered you" describes such a covering, a "shadow" and not open light; the reader is sent to the second maamar on "On the eighth day, an assembly" for more on this.

והיינו ע"י בחי' רמ"ח פיקודין[141] שהן רמ"ח איברים דמלכא[142]

That is, through the level of the 248 commandments (pikudin), which are "the 248 limbs of the King."

> The covering consists of the mitzvos: the Tikkunei Zohar calls the 248 positive commandments "the 248 limbs of the King." In Tanya (chapter 23) the Alter Rebbe explains why: as the limbs of the body are a garment for the soul and wholly given over to it, so the mitzvos are wholly given over to G-d's will that is enclothed in them, like a body to its soul.

ונק' איברים עד"מ כמו איברי הגוף שהם בשר גידים ועצמות ובאין מליחה סרוחה ואעפ"כ [ואף על פי כן] שורה ומתלבש בהם חיות הנפש,

And they are called limbs by way of analogy, like the limbs of the body, which are flesh, sinews and bones, and without salting they rot, and nevertheless the life-force (chayus) of the soul rests and is enclothed in them.

> The word "limbs" is a comparison to the human body: the limbs are flesh, sinew and bone that would rot without salting, yet the soul's life rests and is enclothed in them.

כך הם עד"מ הרמ"ח מצות שאף שהם מלובשים בענינים גשמיים סדר זרעים ומועד כו' אעפ"כ [אף על פי כן] שורה ומלובש בהם אור א"ס ב"ה ממש לפי שהן הן חכמתו ורצונו יתי והוא יתי ורצונו וחכמתו הכל[143] א' כו'

So too, by way of analogy, are the 248 mitzvos: although they are enclothed in physical matters, the Order of Zeraim (Seeds) and Moed (Festivals), etc., nevertheless the Infinite Light (Or Ein Sof) itself, blessed be He, rests and is enclothed in them, since they are His very wisdom and will, may He be blessed; and He, may He be blessed, and His will and His wisdom are all one, etc.

> In the same way the mitzvos are enclothed in physical matters, such as the farming laws of the Order of Zeraim and the festival laws of the Order of Moed, yet the Infinite Light itself rests in them, for they are G-d's own wisdom and will, and He is one with His will and wisdom. The Kehot note points to the Rambam (Laws of the Foundations of the Torah 2:10), who says that G-d, unlike us, is one with His knowledge: "it is all one."

והנה כמו למשל א' האוהב את חבירו שמפני אהבתו הוא מחבקו בגופו או בידו

Now, by way of example: one who loves his friend, and because of his love embraces him, [taking hold of] his body or his hand;

> An example: one who loves his friend embraces him, taking hold of his body or his hand.

הנה זה ודאי שלא מפני אהבת הגוף עצמו או היד עצמה ממש הוא מחבקו אלא מפני שאוהב פנימיותו וחיותו הוא מחבקו בגופו או בידו מפני שא"א לו לתפוס בפנימיותו וחיותו בלבד.

certainly he does not embrace him because of love for the body itself or for the hand itself, but because he loves his inner dimension (pnimiyus) and his life-force, he embraces him, [taking hold of] his body or his hand, since it is impossible for him to take hold of his inner dimension and life-force alone.

> Plainly it is not the body or the hand that he loves: he loves his friend's inner self and life, and takes hold of the body or the hand only because the inner self cannot be grasped by itself. The body is the "tent" through which he reaches the person.

כך עד"מ הנה כתיב וימינו תחבקני[144] שהיא התורה הנקי' ימינו של הקב"ה וכן כשהאדם דבוק בתורה הרי זה קרבת ה' ממש ויחוד אא"ס [אור אין סוף] ב"ה בנפשו ממש.

So too, by way of analogy, it is written, "And His right hand embraces me," which is the Torah, called the right hand of the Holy One, blessed be He. So when a person cleaves to the Torah, this is actual nearness to G-d and the actual unity of the Infinite Light, blessed be He, in his soul.

> So too "His right hand embraces me": the Torah, called G-d's right hand, is how G-d "embraces" us. A person who cleaves to the Torah is truly near to G-d, and the Infinite Light itself is united with his soul.

והנה יחוד זה הוא יחוד נפלא ועצום[145] שאין כמוהו בגשמיות, ולכן נקי' לאשתאבא בגופא דמלכא[146] ממש ועמ"ש בד"ה מה טובו אוהליך יעקב:[147, 148, 149]

And this unity is a wondrous and mighty unity, the like of which does not exist in physical things; therefore it is called being truly "absorbed into the body of the King." And see what is explained in the discourse beginning "How goodly are your tents, Yaakov."

> This union through the Torah is a wondrous union, with no parallel in the physical world, and so it is called being truly "absorbed into the body of the King." The reader is sent to the maamar "How goodly are your tents, Yaakov."

SECTION 5 • ¶8–9

Moshe, Aharon and the going out of Egypt

8 ג והנה בי בחי' אלו שהם מדבר סיני ואוהל מועד הם נעשים ונמשכים ע"י בחי' משה ואהרן כי משה שושבינא דמלכא[150]

3. Now, these two levels, the wilderness of Sinai and the Tent of Meeting, are brought about and drawn down through the levels of Moshe and Aharon. For Moshe is the groomsman of the King.

> Section 3 returns to Moshe and Aharon: the two levels, "the wilderness of Sinai" and "the Tent of Meeting," are drawn down through them. Moshe is "the groomsman of the King."

פי' כמו עד"מ שושבינו של החתן שמוליך את החתן למקום הכלה, כך מרע"ה [משה רבינו עליו השלום] הוא הממשיך בחי' יחוד אור א"ס ב"ה למטה שיהא שורה ומתגלה בנפש האדם שיהי' [שיהיה] בבחי' אוהל מועד כו'

That is: just as, by way of analogy, the groomsman of the groom leads the groom to the place of the bride, so Moshe our teacher, peace be upon him, is the one who draws down the level of the unity of the Infinite Light (Or Ein Sof), blessed be He, so that it rests and is revealed in a person's soul, that it be at the level of the Tent of Meeting, etc.

> At a wedding, the groom's groomsman leads the groom to the bride. Moshe likewise brings the "Groom," G-d, down to the soul, drawing His unity into a person so that it rests and is revealed there: this is "the Tent of Meeting."

ואתפשטותא דמשה בכל דרא[151,152] שהוא משבעה רועים[153] כו' הוא בחי' משה דעת ה' דהיינו לידע את ה' שהוא חיי החיים ואין עוד מלבדו כו'

And "the extension of Moshe in every generation," for he is one of the seven shepherds, etc., is the level of Moshe, the knowledge of G-d: that is, to know G-d, that He is the Life of all life and there is nothing else besides Him, etc.,

> The Tikkunei Zohar speaks of "the extension of Moshe in every generation," and Moshe is one of the "seven shepherds" of Israel. Moshe stands for Daas, the knowledge of G-d: knowing that G-d is the life of all life and that nothing exists besides Him.

וכמ"ש דע את אלקי אביך[154] ועבדהו ובחי' דעת אינה הידיעה לבדה אלא דעת מלשון הרגשה[155] שהיא ההרגשה בלב שיכיר וירגיש כאלו רואה לעיני בשר בראי' חושיי' [בראיה] [חושיית] ממש וכמ"ש ראו עתה כי אני אני הוא ואין אלקים עמדי[156, 157, 158]

as it is written, "Know the G-d of your father, and serve Him." And the level of Daas (knowledge) is not knowing alone; rather, daas is an expression of feeling, namely the feeling in the heart, that he recognize and feel as though he sees with eyes of flesh, in actual sensory sight, as it is written, "See now that I, I am He, and there is no god with Me."

> King David told Shlomo, "Know the G-d of your father, and serve Him." Daas here is not mere information but felt awareness: one recognizes and feels G-d's reality as though seeing it with physical eyes, as the verse says, "See now that I, I am He." In Likkutei Torah, Va'eschanan, the Alter Rebbe explains daas the same way: as a person feels that his own soul exists though he cannot grasp what it is, so through daas he feels the reality of G-d.

והגם שמקרא זה נאמר על לעתיד שאז יאמרו ראו עתה כי אני כו' כנ"ל

And although this verse was said about the Time to Come, when they will say, "See now that I," etc., as mentioned above

> The verse speaks of the Time to Come, when G-d's unity will be seen openly. In Likkutei Torah, Shelach, the Alter Rebbe explains that ani, "I," has the letters of ayin, "nothing": G-d's essence, now hidden and so called ayin, will then be revealed as ani, "See now that I, I am He."

(ועיין בגמרא פ"ו דפסחים דס"ח סע"א [סוף עמוד א] סנהדרין[159] דצ"א ע"ב זח"א [זהר חלק א] פי' לך לך דפ"ז ע"ב ח"ב [חלק ב'] משפטים ק"ח ב')[160]

(and see in the Gemara, the sixth chapter of Pesachim, page 68, end of side a; Sanhedrin, page 91b; the Zohar, Part I, Parshas Lech Lecha, page 87b; Part II, Mishpatim, page 108b),

> The parenthesis gives the places that read this verse as speaking of the future. The Talmud (Pesachim 68a, Sanhedrin 91b) learns from its next words, "I put to death and I give life," the resurrection of the dead; and the Zohar on Mishpatim, as the Kehot note quotes it, explains why "I" is said twice: because then all the sitra achra will have passed away.

מ"מ כח זה יש בכל נפש ונשמה מישראל ביניקתה מנשמת מרע"ה [משה רבינו עליו השלום][161] לקשר מחשבתו בה' בקשר אמיץ וחזק כמו שהיא מקושרת בדבר גשמי שרואה בעיני בשר כו'

nevertheless this power exists in every nefesh and neshamah of Israel, through its drawing nurture from the soul of Moshe our teacher, peace be upon him: to bind one's thought to G-d with a firm and strong bond, as it is bound to a physical thing that one sees with eyes of flesh, etc.;

> Even now, every Jewish soul has the power, drawn from the soul of Moshe, to bind its thought to G-d as firmly as it is bound to a physical thing it sees. This is the teaching of Tanya, chapter 42.

אלא שצריכה ליגיעה רבה כו' כמ"ש בסש"ב [בספר של בינונים] פמ"ב (ועמ"ש ע"פ ויקרא אל משה[162] וידבר[163] ה' אליו מאהל מועד לאמר).

only that it requires great toil, etc., as is written in Sefer Shel Beinonim, chapter 42 (and see what is explained on the verse "And He called to Moshe, and Havayah spoke to him from the Tent of Meeting, saying").

> Tanya adds that, because the soul is enclothed in a body, this takes great toil, of the body and of the soul. The reader is also sent to the maamar on "And He called to Moshe."

ואהרן שושבינא דמטרוניתא, פי' מטרוניתא היא בחי' כנ"י [כנסת ישראל] מקור נשמות ישראל ולהעלות נשמות ישראל ולקשרם בה' ולדבקה בו ית' חיי החיים ב"ה הוא ע"י אהרן שהוא ג"כ משבעה רועים[164] כו'

And Aharon is the groomsman of the Queen (Matronisa). That is: the Matronisa is the level of the Community of Israel (Knesses Yisrael), the source of the souls of Israel; and raising the souls of Israel, binding them to G-d and cleaving to Him, may He be blessed, the Life of all life, blessed be He, is through Aharon, who is also one of the seven shepherds, etc.,

> Aharon is "the groomsman of the Queen," the Matronisa, who is the Community of Israel, the source of all the souls. He leads the "bride" up to the "Groom": he raises the souls and binds them to G-d, and he too is counted among the seven shepherds.

הממשיך לכללות נשמות ישראל להיות התפעלות הנפש בחי' מדבר וצמאון ורשפי אש כו'

who draws down to the souls of Israel as a whole (klalus) that there be an arousal of the soul, the level of wilderness and thirst and flashes of fire, etc.

> Aharon arouses in all the souls of Israel the "wilderness" thirst and the fiery love.

כי עבודת אהרן הוא בהעלותך את הנרות.[165] פי' הנרות הם הנשמות כי נר ה' נשמת אדם[166] וע"י אהרן היתה הדלקתם והתלהבותם כרשפי שלהבת כו' כמ"ש במ"א.

For the service of Aharon is "When you raise up the lamps." That is: the lamps are the souls, for "The lamp of Havayah is the soul of man"; and through Aharon was their kindling and their bursting into flame, like flashes of a flame, etc., as is explained elsewhere.

> That is why his service is "When you raise up the lamps": plainly, when you kindle the lamps of the menorah, so that their flames rise. The lamps are the souls, as Proverbs says, "The lamp of Havayah is the soul of man," and Aharon kindled them and made them blaze with flames of love for G-d.

אך עוד אחת[167] היא כי הנה א"א לבוא לבחי' ומדרגות אלו שהם בחי' מדבר סיני ואוהל מועד כו' שהוא ענין צאת הנפש מנרתיקה[168] מלבושי נוגה כו' ושמחת הנפש בה' עושה כו'

But there is one thing more: it is impossible to come to these levels and ranks, which are the levels of the wilderness of Sinai and the Tent of Meeting, etc., which is the matter of the soul's going out of its sheath, the garments of Nogah, etc., and the soul's rejoicing in G-d, its Maker, etc.,

> There is one more condition. The two levels just described, the soul leaving its "sheath," the garments of Nogah, in thirst, and its joy in G-d its Maker, cannot be reached without a prior step, stated in the next words.

עד שיפריד מנפשו קודם חלאת טומאת הרע גמור שמשלש קליפות הטמאות לגמרי דהיינו להיות סור מרע גמור בפו"מ [בפועל ממש] והוא ענין יציאת מצרים.[169, 170]

until he first separates from his soul the filth of the impurity of complete evil, which comes from the three utterly impure kelipos, that is, to "turn away from" complete "evil" in actual deed; and this is the matter of the going out from Egypt.

> First a person must separate from his soul the filth of complete evil, which comes from the three wholly impure kelipos, by turning away from evil in actual deed. This first step is the going out from Egypt.

9 וזהו באחד לחדש השני בשנה השנית לצאתם מארץ מצרים[171] כו' כי בחי' חודש ובחי' שנה הכל א' וצ"ל בבחי' שנית מיציאת מצרים

And this is [the meaning of] "on the first of the second month, in the second year after their going out of the land of Egypt," etc.: for the level of the month and the level of the year are all one, and it must be at the level of "second" from the going out of Egypt,

> The date in the verse, "the first of the second month, in the second year after their going out of the land of Egypt," is read as a stage of service. Month and year say the same thing: this service comes "second," after the going out of Egypt.

דהיינו אחר שיהיה סור מרע גמור בתכלית ואזי יכול לבוא לידי בחי' ומדרגת מדבר סיני ואוהל מועד כו' ע"י בחי' משה ואהרן כו' כנ"ל

that is, after there has been an utter turning away from complete evil; and then one can come to the level and rank of the wilderness of Sinai and the Tent of Meeting, etc., through the levels of Moshe and Aharon, etc., as mentioned above.

> Only after a person has turned away completely from complete evil can he reach the two levels of "the wilderness of Sinai" and "the Tent of Meeting," through Moshe and Aharon, as explained above.

(ובמדרש במדבר רבה) (פ' ג' דף ר"י"ד ע"ד) איתא שלא יצאו ישראל ממצרים אלא בזכות אהל מועד.[172]

(And in the Midrash Bamidbar Rabbah) (section 3, page 214, column d) it is stated that Israel went out of Egypt only in the merit of the Tent of Meeting.

> The Midrash says that Israel left Egypt only in the merit of the Tent of Meeting, which seems to make the second stage the cause of the first.

היינו כי אלמלא עוזרו[173] לא יכול לו וכמ"ש מזה ע"פ אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים[174] בפ' שלח[175] ועזר זה הוא בזכות בחי' אהל מועד הנ"ל,

That is, "were it not for His help, he could not overcome it," as is explained about this on the verse "I am Havayah your G-d, Who brought you out of the land of Egypt," in Parshas Shelach; and this help is in the merit of the level of the Tent of Meeting mentioned above.

> The answer is that even the first stage, turning from evil, needs G-d's help: as the Talmud says, were it not for His help a person could not overcome his evil inclination, and that help comes in the merit of the Tent of Meeting, G-d's unity drawn down from above. In Likkutei Torah, Shelach, the Alter Rebbe says the same of the words "Who brought you out of the land of Egypt": even the soul's yearning upward, the going out of Egypt, comes through G-d's help, "for He stands at the right hand of the needy."

ועיין בזח"ג [בזהר חלק ג] פ' במדבר קי"ז ב' באחד לחדש השני בשנה השנית כולא חד[176] והאי אקרי חדש זיו[177, 178] רמז להההוא ירחא ושתא דנהיר לסיהרא,

And see the Zohar, Part III, Parshas Bamidbar, page 117b: "'On the first of the second month, in the second year': it is all one; and this is called 'the month of Ziv (radiance),' an allusion to that month and year that shines upon the moon."

> The Zohar says that the month and the year here are one, and calls the second month "the month of Ziv," of radiance, because it shines upon the moon.

והיינו שהבחי' ראשונה דיצי"מ [דיציאת מצרים] בחדש הראשון זהו בחי' סור מרע[179] והוא בחי' ומדרגת אתכפיא סט"א [סטרא אחרא]

That is: the first level, of the going out of Egypt in the first month, is the level of turning away from evil, and it is the level and rank of subduing the sitra achra (iskafya),

> The first stage, the going out of Egypt in the first month, is turning from evil. It is iskafya: subduing the sitra achra, forcing the evil side to yield even though it is not yet changed.

וזהו יסוד היסודות ואח"כ החדש השני נק' חדש זיו דנהיר לבחי' ראשונה היינו לבוא לבחי' אתהפכא[180] חשוכא לנהורא שזהו ענין מדבר סיני כו' רשפי אש וצמאון כו'

and this is the foundation of foundations. And afterwards the second month is called "the month of Ziv," which shines upon the first level: that is, to come to the level of transforming darkness into light (is'hapcha chashocha linehora), which is the matter of the wilderness of Sinai, etc., flashes of fire and thirst, etc.

> Iskafya is the foundation of everything. The second month, "Ziv," shines onto that first stage and brings a person to is'hapcha, transforming darkness into light, which is the fiery thirst of "the wilderness of Sinai."

והן הן ג"כ ב' בחי' חצר החיצונה וחצר הפנימית עמ"ש ע"פ ויושט המלך לאסתר,[181, 182] ועיין מענין זה עוד בזח"ג [בזהר חלק ג] בהעלותך קנ"ב ע"ב

And these are also the two levels of the outer court and the inner court; see what is explained on the verse "And the king extended to Esther." And see further on this subject in the Zohar, Part III, Beha'aloscha, page 152b.

> The two stages are also the outer and the inner courtyards of the king's palace in the story of Esther, as the maamar on "And the king extended to Esther" explains. The reader is then sent to the Zohar on Beha'aloscha, on the second Pesach.

ומש"ש [ומה שכתוב שם] דאי תימא כו' לאו הכי כו' ומאן דנטיל יסודא בקדמיתא[183] כו' יובן למשכיל ממ"ש ע"פ קחו מאתכם תרומה.[184] בפי' ויקהל. בענין בחי' אתכפיא שיש בה בחי' שהוא למעלה מבחי' אתהפכא,

And what is written there, "And if you say," etc., "it is not so," etc., "and whoever takes the foundation first," etc., will be understood by the discerning from what is explained on the verse "Take from among you an offering," in Parshas Vayakhel, on the subject of the level of iskafya, that it contains a level that is above the level of is'hapcha.

> There the Zohar asks whether one who brings the Pesach offering in the second month stands at a higher level, and answers, "it is not so ... whoever takes the foundation first" takes the whole building. A thoughtful reader, the Alter Rebbe says, will understand this from the maamar on "Take from among you an offering" in Torah Ohr, Vayakhel, which explains that iskafya, the first stage, contains a level higher even than is'hapcha.

ועמ"ש בשיר השירים ע"פ קול דודי[185, 186] כו' בענין מקפץ על הגבעות:

And see what is explained in Shir HaShirim on the verse "The voice of my beloved," etc., on the subject of "skipping over the hills."

> The reader is also sent to the maamar on "The voice of my beloved" in Likkutei Torah, Shir HaShirim, on "skipping over the hills," where "leaping over the mountains" is love, revealed on one "leg," and "skipping over the hills" is awe, revealed on two.

SECTION 6 · ¶10–14

Three levels of compassion

10 ד ועם כל הנ"ל יובן מ"ש שאו את ראש כו',

4. With all the above, one will understand what is written, "Lift up the head," etc.

> Section 4 returns to the opening words, "Lift up the head," to explain them with all that has been said.

כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] אין קורין אבות אלא שלשה[187] שהם אברהם יצחק ויעקב ומדתו של אברהם היא האהבה[188] ושל יצחק היא היראה פחד יצחק[189] ומדתו של יעקב היא הרחמנות[190] שכלולה משתיהן[191] כו'.

For our Sages, of blessed memory, said, "We do not call [anyone] 'fathers' except three," who are Avraham, Yitzchak and Yaakov. The attribute of Avraham is love; that of Yitzchak is awe, "the Fear of Yitzchak"; and the attribute of Yaakov is compassion, which is composed of both, etc.

> The Talmud teaches that only three are called the "fathers" of the Jewish people, and they stand for three attributes: Avraham for love, Yitzchak for awe ("the Fear of Yitzchak"), and Yaakov for compassion, which combines the other two. The Zohar (Part III, 38a), to which the Kehot note points, calls Yaakov the one who includes the fathers together; the rest of the maamar builds on Yaakov's compassion.

11 והנה מדת הרחמנות היא נמשכה מבחי' הדעת כמו שאנו רואים בחוש שטבע התינוק להיות אכזרי לפי שאין בו דעת,

Now, the attribute of compassion is drawn from the level of Daas (knowledge), as we plainly see that it is the nature of a small child to be cruel, because he has no daas;

> Compassion comes from Daas, mature awareness. A small child, who lacks this awareness, is by nature cruel.

וכן הוא ענין מ"ש כרחם אב על בנים[192] ולא כרחם אם כו' מפני שנשים דעתן קלה[193] משא"כ האיש מפני שדעתו רחבה יותר הוא מרחם ביותר

and so too is the meaning of what is written, "As a father has compassion on his children," and not "as a mother has compassion," etc., because women's daas is light, whereas a man, because his daas is broader, has more compassion.

> The verse compares G-d's compassion to a father's, not a mother's. The Alter Rebbe explains the choice with the Talmud's saying that women's daas is light, while a man's broader daas brings greater compassion; the point he draws is that compassion grows with daas.

וכשם שהוא לענין המרחם כך הוא לענין מי שצריך לרחם עליו וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל מי שאין בו דעה[194] אסור לרחם עליו לפי שאין הרחמנות נופל אלא על מי שיש בו דעת.

And just as it is with regard to the one who has compassion, so it is with regard to the one who needs compassion, as our Sages, of blessed memory, said, "Whoever has no daas, it is forbidden to have compassion on him," for compassion applies only to one who has daas.

> The same holds for the one who receives compassion: the Talmud says one may not have compassion on someone who has no daas. Compassion relates only to a being that has awareness.

12 והנה מדת הרחמנות של יעקב לעורר רחמים רבים אפי' [אפילו] על עולמות עליונים מחמת דעת ה' כו'

Now, Yaakov's attribute of compassion is to arouse great compassion even on the higher worlds, because of the knowledge of G-d, etc.,

> Yaakov's compassion, born of the knowledge of G-d, reaches even the highest worlds. One who knows that G-d alone is life sees that the higher worlds too need compassion.

כי הוא חיי החיים ואין עוד מלבדו כו' והרי הרחמנות שוה על עולמות עליונים מריש כל דרגין כמו על התחתונים ממש

for He is the Life of all life and there is nothing else besides Him, etc. Thus the compassion is the same for the higher worlds, "from the head of all levels," as for the very lowest,

> Since G-d is the life of all life and nothing exists besides Him, the highest worlds are no better off than the lowest. The compassion is the same for both.

מאחר שכולם בחי' מדבר ושממון כו' וכולא קמי' [קמיה] כלא חשיב[195] שהוא מחיה את כולם בשוה ומעלה ומטה שוין אצלו כו'.

since they are all at the level of a wilderness and desolation, etc., and "all before Him is considered as nothing," for He gives life to them all equally, and above and below are equal before Him, etc.

> All the worlds are a "wilderness" before Him, and "all before Him is considered as nothing," as the Zohar says. He gives life to all of them equally, and above and below are the same to Him.

אך בהשתלשלות והמשכת המדרגות נמשך מבחי' יעקב בחי' י"ב שבטים שבט לשון המשכה כמו כוכבא דשביט[196]

But in the chain of descending levels (hishtalshelus) and the drawing down of the levels, there is drawn down from the level of Yaakov the level of the twelve tribes (shevatim): shevet is an expression of extending, as in kochva deshavit (a comet, a trailing star).

> As the levels descend, Yaakov's compassion branches out into the level of the twelve tribes. Shevet, a tribe, is read as "extension," as in the Talmud's kochva deshavit, a comet, a star that trails a long tail.

והוא כמו למשל ענפי האילן שנמשכו מן האילן שממדת רחמנותו של בחי' יעקב נמשך מדת רחמנות אחרת של בחי' י"ב שבטים.

And it is like, for example, the branches of a tree, which extend from the tree: so from the attribute of compassion of the level of Yaakov there extends another attribute of compassion, of the level of the twelve tribes.

> As branches extend from a tree, from Yaakov's compassion there extends a second, lower kind of compassion, that of the tribes.

13 והענין כי בחי' ומדרגות השבטים הוא מ"ש עומד על שנים עשר בקר[197] והים עליהם מלמעלה שהשנים עשר בקר הם בחי' מרכבה לבחי' הים ושם עלו שבטים[198]

The matter is that the level and rank of the tribes is what is written, "It stood upon twelve oxen ... and the sea was upon them, above": the twelve oxen are a chariot (merkavah) for the level of the sea. And "there the tribes went up,"

> The level of the tribes is pictured by Shlomo's great basin, called "the sea," which stood on twelve oxen. The oxen are a "chariot" for the sea, something wholly given over to what it carries, as the tribes are the ones who "went up" to Jerusalem.

וכדכתיב ובשם אלקינו נדגול[199, 200] פי' שהדגלים הם בחי' מרכבה לבחי' שם ה' שהוא בחי' ים והוא בחי' מקור וראשית הגילוי בחי' עלמא דאתגליא להחיות ולהוות עלמין דאתגליין.

as it is written, "And in the Name of our G-d we will set up our banners": that is, the banners are a chariot for the level of the Name of G-d, which is the level of the sea; and it is the level of the source and beginning of revelation, the level of the revealed world (alma de'isgalya), to give life to and bring into being the revealed worlds (almin de'isgalyan).

> The tribes' banners in the wilderness were set up "in the Name of our G-d": they are a chariot for G-d's "Name," which is the "sea." This "sea" is the source and beginning of revelation, the "revealed world" (alma de'isgalya, in the Kabbalah the Sefirah of Malchus) that gives life to all the revealed worlds.

14 והנה בחי' עלמין דאתגליין המקבלים חיותם מבחי' עלמא דאתגלייא הם הנק' מים תחתונים ונק' מי בוכים[201]

Now, the level of the revealed worlds, which receive their life-force (chayus) from the level of the revealed world, are what are called "the lower waters," and they are called "weeping waters,"

> The revealed worlds, which receive their life from the "revealed world," are called "the lower waters." They are also called "weeping waters."

כדאיתא בזהר שהמים[202] התחתונים בוכים[203] אנן בעינן למהוי קדם מלכא[204] והיינו מפני הדעת וההשגה כי יש מים עליונים מהם בבחי' עלמין סתימין דלא אתגליין אך הם נקראים מים התחתונים

as is found in the Zohar, that the lower waters weep: "We want to be before the King." That is because of knowledge and apprehension: for there are waters higher than they, at the level of the hidden worlds (almin sesimin), which are not revealed, but they are called the lower waters.

> The Tikkunei Zohar says that the lower waters weep, "We want to be before the King." They weep because they know: there are higher waters, the hidden worlds, closer to G-d than they, while they are only the lower waters.

ויבדל אלקים בין מים למים[205] דעלמין סתימין מקבלים חיותם מכחות והמשכות נעלמות כו' כמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פי"א [פרק י"א]

[As in] "And G-d separated between waters and waters": for the hidden worlds receive their life-force from hidden powers and flows, etc., as is explained in Sefer Shel Beinonim, Part II, chapter 11.

> The verse "And G-d separated between waters and waters" describes this division: the hidden worlds receive their life from hidden powers and flows, unlike the revealed worlds, as Tanya (Part II, chapter 11) explains with the letters of thought, which stay within the soul, and the letters of speech, which reveal.

ולכן בוכים על ירידתם מטה מטה וכל חפצם וישעם להיות קדם מלכא דוקא.

Therefore they weep over their descent far, far below, and all their desire and their salvation is to be "before the King" specifically.

> Therefore the lower waters weep over how far down they have come, and all they long for is to be "before the King."

וכך היא בחי' ומדת הרחמנות של י"ב שבטים בכל אדם לעורר ר"ר [רחמים רבים] על ניצוץ אלקות שירד ממקום כבודו ממקום גבוה למקום נמוך מאיגרא רמה[206] כו' (ועמ"ש בפ' ויצא ע"פ וישכם לבן[207,208] וע"פ כנשר יעיר[209,210] וע"פ ויאכילך את המן[211,212] כו')

And so is the level and attribute of compassion of the twelve tribes in every person: to arouse great compassion on the spark of G-dliness that came down from its place of glory, from a high place to a low place, "from a lofty roof," etc. (and see what is explained in Parshas Vayeitzei on the verse "And Lavan rose early," and on the verse "As an eagle stirs up," and on the verse "And He fed you the manna," etc.).

> The compassion of the twelve tribes in a person is like this weeping: great compassion for the spark of G-dliness that came down from its place of glory, "from a lofty roof to a deep pit," as the Talmud says. The reader is sent to three maamarim on this compassion: on "And Lavan rose early" (Torah Ohr, Vayeitzei), and on "As an eagle stirs up" and "And He fed you the manna" (Likkutei Torah, Ha'azinu and Eikev).

והנה בהשתלשלות המדרגות מדרגה אחר מדרגה יצאו מי"ב שבטים ע' [שבעים] נפש יוצאי ירך יעקב[213] שהם ג"כ בחי' ומדרגת הרחמנות מדתו של יעקב

Now, in the chain of descending levels, level after level, there came forth from the twelve tribes the seventy souls "who came out of Yaakov's loins," who are also a level and rank of compassion, the attribute of Yaakov.

> Further down the chain, the seventy souls who went down to Egypt with Yaakov came forth from the twelve tribes, and they too are a level of Yaakov's attribute of compassion.

והוא ג"כ בכל אדם לעורר ר"ר [רחמים רבים] על נפשו ולא בשביל הירידה לבדה שירדה ממקום כבודה אלא אף גם זאת שנתלבשה בלבוש הגוף החומרי.

And this too is in every person: to arouse great compassion on his soul, not only because of the descent alone, that it came down from its place of glory, but even this, that it has been enclothed in the garment of the material body.

> In a person this third level is compassion on his own soul, not only because it came down from its place of glory, but because it is enclothed in a coarse, physical body.

SECTION 7 · ¶15

Raising the soul to "by their skulls"

15 והנה כל בחי' ומדרגת המשכת והתעוררות הרחמים על נפשו ולהעלותה ולקשרה בה' הן הם המשכות עליונות הבאות מלמעלה וכמ"ש ונתן לך רחמים[214] ורחמך כו'.

Now, every level and rank of the drawing down and arousal of compassion on one's soul, and of raising it and binding it to G-d, are supernal flows that come from above, as it is written, "And He will give you compassion, and have compassion on you," etc.

> Every arousal of compassion on one's own soul, and every raising of it to G-d, is in truth a flow that comes from above. The verse says, "He will give you compassion, and have compassion on you": even the compassion a person feels is given to him.

וכן אנו אומרים בברכת אהבת עולם אבינו אב הרחמן המרחם רחם נא עלינו ותן בלבנו בינה כו'

And so we say in the blessing Ahavas Olam: "Our Father, compassionate Father, Who has compassion, have compassion on us, and put understanding into our hearts," etc.

> So in the blessing Ahavas Olam, before the Shema, we ask G-d, "compassionate Father," to have compassion on us and put understanding into our hearts.

ואין זה מצד הנפש עצמה לפי השגתה שהרי זה מצד ביטול ההשגה והשגת הנבראים כו'

And this is not from the side of the soul itself, according to its own apprehension; for it comes from the nullity of apprehension, and of the apprehension of created beings, etc.;

> This compassion does not come from the soul's own grasp of things. It comes from seeing that its own understanding, and that of every created being, is as nothing before G-d.

והוא מבחי' דעת ה' מבחי' מרע"ה [משה רבינו עליו השלום] כו' (וכמ"ש בפ' פנחס ע"פ את הכבש אחד[215] תעשה[216] כו')

and it is from the level of the knowledge of G-d, from the level of Moshe our teacher, peace be upon him, etc. (as is explained in Parshas Pinchas on the verse "The one lamb you shall offer," etc.).

> Such a view comes from the knowledge of G-d, the level of Moshe described above. In the maamar in Likkutei Torah, Pinchas, on "The one lamb you shall offer," the Alter Rebbe sums up that the compassion of Yaakov must be aroused and drawn from Moshe's level, Daas, from which compassion comes: this is "the one lamb you shall offer."

והנה ג' בחי' ומדרגות של ג' מיני רחמנות הנ"ל הם כסדרן מלמעלה למטה אך כדי להעלות נפש האדם שהוא למטה מטה מהם צריך להעלות כסדרן מלמטה למעלה

Now, the three levels and ranks of the three kinds of compassion mentioned above are in their order from above to below; but in order to raise up the soul of man, which is far, far below them, one must raise [it] in their order from below to above:

> The three kinds of compassion, of Yaakov, of the tribes and of the seventy souls, flow from above downward in that order. But a person's soul is far below all of them, so to raise it one must climb them in the reverse order, from below upward.

דהיינו תחלה למשפחותם[217] בחי' ע' [שבעים] נפש ואח"כ לבית אבותם בחי' בני יעקב ואח"כ למדרגת יעקב כו'

that is, first "by their families," the level of the seventy souls; and afterwards "by their fathers' house," the level of the sons of Yaakov; and afterwards to the rank of Yaakov, etc.

> This is the order in the verse: first "by their families," the seventy souls; then "by their fathers' house," the twelve sons of Yaakov; and then the level of Yaakov himself. Here the opening verse of the maamar is finally explained.

(ואפשר לומר שכנגד זה מזכירים ומעוררים בשלשה מקומות בתפלה התעוררות רחמים היינו האחד בפסוד"ז [בפסוקי דזמרה] כמו שאומרים והוא רחום[218] כו' זכור רחמיך[219] כו' וכן בברוך שאמר ברוך מרחם כו' וכן באשרי חנון ורחום[220, 221] הוי'.

(And it can be said that corresponding to this, we mention and awaken an arousal of compassion in three places in the prayers: the first in Pesukei deZimra, as we say, "And He, being compassionate," etc., "Remember Your compassion," etc.; and likewise in Baruch She'amar, "Blessed is He Who has compassion," etc.; and likewise in Ashrei, "Gracious and compassionate is Havayah."

> The Alter Rebbe suggests that the prayers follow the same three steps, mentioning compassion in three places. The first is in Pesukei deZimra: "And He, being compassionate," "Remember Your compassion," "Blessed is He Who has compassion" in Baruch She'amar, and "Gracious and compassionate is Havayah" in Ashrei.

הב' בברכת יוצר אור ברחמיך הרבים רחם עלינו. הג' באהבת עולם אבינו אב הרחמן כו' שכ"ז [שכל זה] התעוררות ג' בחי' רחמים הנ"ל כסדרן מלמטה למעלה לפני ק"ש [קריאת שמע] שיוכל לבוא לומר ק"ש [קריאת שמע] בחי' אחד ואהבת[222] כו')

The second, in the blessing Yotzer Or: "In Your great compassion, have compassion on us." The third, in Ahavas Olam: "Our Father, compassionate Father," etc. All this is the arousal of the three levels of compassion mentioned above, in their order from below to above, before the Shema, so that one can come to say the Shema, the level of "One" and "And you shall love," etc.)

> The second is in the blessing Yotzer Or, "In Your great compassion, have compassion on us," and the third in Ahavas Olam, "Our Father, compassionate Father." These three arousals rise from below upward and prepare a person to say the Shema, with its "One" and "And you shall love."

והנה זהו ענין ספירת העומר להמשיך בשבעה שבועות בחי' הרחמנות מבחי' ע' [שבעים] נפש כו' עד יום חג השבועות שאז הוא זמן מתן תורה שעל כל דבור פרחה נשמתן[223] כו'

Now, this is the matter of the counting of the Omer: to draw down, in seven weeks, the level of compassion, from the level of the seventy souls, etc., until the day of the festival of Shavuos, which is the time of the Giving of the Torah, when "at every utterance their souls flew out," etc.,

> The counting of the Omer follows the same path: over seven weeks one draws down compassion, beginning from the level of the seventy souls, until Shavuos. At the Giving of the Torah, the Sages say, "at every utterance their souls flew out."

שהוא גילוי בחי' אהבה רבה שלמעלה מעלה מבחי' הדעת[224] כו' והיא היא בחי' עבודת מתנה[225] כו' ובחי' אש שלמעלה כו'

which is the revelation of the level of great love (ahavah rabbah), which is far, far above the level of Daas (knowledge), etc.; and this is the level of "a service of gift," etc., and the level of the fire from above, etc.

> That flight of the soul was a revelation of ahavah rabbah, "great love," far above Daas and all understanding. It is "a service of gift," a love granted from above rather than reached by effort, and "the fire from above," which came down of itself. In Likkutei Torah, Balak, the Alter Rebbe calls this great love the inner point of the heart, given from above as a gift, and refers back to this maamar.

וזהו לגלגלותם שהוא ענין גלגולת שהיא החופפת על הראש ומוחין שאינה יכולה להתלבש בהם:[226]

And this is "by their skulls" (legulgelosam): it is the matter of the skull (gulgoles), which hovers over the head and the intellect (mochin), which cannot be enclothed in them.

> This is "by their skulls" (legulgelosam): the skull, gulgoles, surrounds the head and the brain and cannot be enclothed within them, as this love is above the intellect and surrounds it.

IN ONE'S AVODAH

In prayer, first deepen the thirst: in Pesukei deZimra and the blessing Yotzer Or reflect that every world, even the highest, is as nothing before G-d, until the soul longs for Him and cries out over its distance and hates the evil in itself; then, from Ahavas Olam, let the revelation of His unity quench that thirst with joy. Pray every day, because the inclination grows stronger every day, and first of all turn away from evil in actual deed. Arouse compassion on your own soul in rising steps: for its being enclothed in a body, for the G-dly spark's fall from its place, and with Yaakov's compassion that sees every world as needing G-d.

QUESTIONS FOR DISCUSSION

1. Why is the light a soul receives in the lower Gan Eden through its Torah and service higher than what it knew in the higher Gan Eden before birth?
2. How do the three meanings of midbar (speech, "He subdues," and wilderness) fit together in the maamar's account of prayer?
3. What does the parable of embracing a friend teach about how the Torah and mitzvos unite a person with G-d, though no thought can grasp Him?
4. Why must turning from evil (iskafya) come before "the wilderness of Sinai" and "the Tent of Meeting," and how can the Midrash say the going out of Egypt came in the merit of the Tent of Meeting?
5. Why must the three levels of compassion, which flow from above downward, be climbed from below upward, and where does the maamar find this order in the prayers and in the counting of the Omer?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וידבר — במדבר סיני**

Two further versions of this maamar, as the Alter Rebbe said or recorded it in 5563.

KEHOT'S NOTE

בספר המאמרים — תקס"ג ע' תפא עוד ב' נוסחאות. באוה"ת במדבר ע' ט עם הגהות אחרות. קיצור שם טז. יז. כו. כט. ובכרך-ד ע' א'תכא. סיום המאמר כרך-ה ע' א'תקנא. א'תקנד. קיצור הענין כרך-ו ע'א'תשא. (וראה ג"כ ד"ה זה בסה"מ תקס"ו ע' קצ. סה"מ תק"ע ע' צה). ראה להלן בהוספות ברשימת הכת"י שמאמר זה נאמר (ג"כ) בשנת תקנ"ז. וראה גם סו"ס מאמרים הקצרים ע' תרכה הע' 164.

2 "And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting, on the first of the second month, in the second year after their going out of the land of Egypt." The maamar will read "the wilderness of Sinai" and "the Tent of Meeting," and later the date itself, as levels of divine service.

Numbers 1:1 במדבר א':א

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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3 **שאו את ראש כל עדת בני"י למשפחותם**

G-d tells Moshe: "Lift up the head of all the congregation of the children of Israel, by their families, by their fathers' house ... by their skulls," that is, take a census, counting them head by head. The maamar reads "lift up the head" literally, as raising the souls, and will explain "by their families," "by their fathers' house" and "by their skulls" as rising levels.

Numbers 1:2 במדבר א':ב

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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4 **תפקדו אותם לצבאותם אתה ואהרן**

G-d's command to Moshe: "From twenty years old and upward, all who go out to the army in Israel, you shall number them by their hosts, you and Aharon." The words "you and Aharon" are the basis for the role of Moshe and Aharon in raising the souls.

Numbers 1:3 במדבר א':ג

מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם אַתָּה וְאַהֲרֹן:

from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron.

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5 **שיצאו מע' נפש יוצאי ירך יעקב**

Kehot's note points to Genesis 46:8 for these words.

Genesis 46:8 בראשית מ"ו:ח

וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה יַעֲקֹב וּבָנָיו בְּכֹר יַעֲקֹב רְאוּבֵן:

And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

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KEHOT'S NOTE

ראה בראשית מו, ח ואילך.

6 **נחית כצאן עמך**

Asaf, in a psalm written in distress, recalls how G-d brought Israel out of Egypt and through the sea: "You led Your people like a flock by the hand of Moshe and Aharon," and takes hope from it. The maamar brings the verse to show that Moshe and Aharon are the two through whom the people are led and raised.

Psalms 77:21 תהילים ע"ז:כ"א

נָחִיתָ כַצֹּאן עַמֶּךָ בְּיַד־מֹשֶׁה וְאַהֲרֹן:

Thou didst lead Thy people like a flock, By the hand of Moses and Aaron.

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KEHOT'S NOTE

תהלים עז, כא.

7 **משה הוא שושבינא דמלכא**

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

KEHOT'S NOTE

זח"ג ברע"מ כ, א. נג, ב. ערה, ב.

8 **משה הוא שושבינא דמלכא**

The Raaya Mehemna, as the Kehot note gives it (also Zohar 3:53b and 3:275b), calls Moshe the groomsman of the King. The maamar will explain that Moshe draws G-d's unity down to dwell in the soul, as a groomsman leads the groom to the bride.

Zohar, Vayikra 47:334–49:342 ספר הזהר, ויקרא מ"ז:של"ד-מ"ט:שמ"ב

All this happened when the men were sinful and not worthy that the spirit of prophecy should rest upon them.' AND IF THE WHOLE CONGREGATION OF ISRAEL SHALL ERR, ETC.

This has been explained to mean, "err in interpreting the law". The "congregation" ('adath) refers to those who were in Jerusalem, from whence instruction went forth to all the people, so that if those who were there erred the whole people erred. AND THE THING BE HID FROM THE EYES OF THE ASSEMBLY: the eyes of the assembly are the ...

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

9 **ואהרן שושבינא דמטרוניתא**

Kehot's note points to Zohar I, 266b for these words.

Zohar I, 266b זח"א רסו, ב

Zohar II, 49b זח"ב מט, ב

KEHOT'S NOTE

זח"א רסו, ב. זח"ב מט, ב. הנסמן בהערה משה.

10 "And all the souls who came out of Yaakov's loins were seventy souls." The Kehot note sends the reader to Genesis 46:8 and on, where the seventy are listed by name; the maamar takes the seventy families of the census as coming from these seventy souls.

Exodus 1:5 שמות א:ה

וַיְהִי כָּל־נֶפֶשׁ יֹצְאֵי יֶרֶךְ־יַעֲקֹב שִׁבְעִים נָפֶשׁ וְיוֹסֵף הָיָה בְּמִצְרָיִם׃

And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

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11 **ואהרן שושבינא דמטרוניתא**

The Zohar, as the Kehot note gives it (also Zohar 2:49b), calls Aharon the groomsman of the Queen (Matronisa). The maamar will explain that the Queen is the Community of Israel, the source of the souls, and that Aharon raises the souls and binds them to G-d.

Zohar, Addenda, Volume I 50:362–373 ספר הזהר, תוספות, כרך א נ:שס"ב-שע"ג

PARAGRAPH 2

12 **נהנין מזיו השכינה**

"In the World to Come there is no eating or drinking ...; rather, the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." This is the soul's life in Gan Eden, which the maamar will compare with the greater union reached through teshuvah and good deeds.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַזֶּה אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַחֲרוּת, 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

ברכות יז, א.

13 **הירידה צורך עליי**

Tanya explains that the final perfection of the days of Mashiach, the revelation of the Infinite Light in this physical world, depends on our deeds and service throughout the exile.

Tanya, Likkutei Amarim 37:17 תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"ז

וְכָל נִיצוֹץ, לֹא יָרַד לָעוֹלָם הַזֶּה, אַף שֶׁהִיא יְרִידָה גְּדוֹלָה וּבְחִינַת גָּלוּת מַמָּשׁ, כִּי גַּם שָׁיְהִיָה צַדִּיק גָּמוּר עוֹבֵד ה' בְּיִרְאָה וְאַהֲבָה רַבָּה בְּתַעֲנוּגִים לֹא יַגִּיעַ לְמַעֲלוֹת דְּבֵיקוּתוֹ בַּה' בְּדַחִילוּ וּרְחִימוּ בְּטֶרֶם יְרִידָתוֹ לָעוֹלָם הַזֶּה הַחוּמְרִי, לֹא מִינָּהּ וְלֹא מִקְצָתָהּ, וְאֵין עֵרֶךְ וְדִמְיוֹן בֵּינֵיהֶם כְּלָל, כַּנּוֹדָע לְכָל מַשְׂכִּיל, שֶׁהַגּוּף אֵינוֹ יָכוֹל לְסָבוֹל כוּ', אֶלָּא יְרִידָתוֹ לָעוֹלָם הַזֶּה לְהִתְלַבֵּשׁ בַּגּוּף וְנֶפֶשׁ הַחִיּוּנִית, הוּא כְּדֵי לְתַקְּנָם בִּלְבָד, וּלְהַפְרִידָם מֵהָרָע שֶׁל שָׁלֹשׁ קְלִיפּוֹת הַטְּמֵאוֹת, ...

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KEHOT'S NOTE

ראה תניא פל"ז.

14 **דע מאין באת**

The Rebbe Maharash's series of maamarim of 5637 quotes and explains this Mishnah.

KEHOT'S NOTE

אבות ג, א. מובא ונתבאר בהמשך וככה-תרל"ז פרק נח. המשך תער"ב-ג ע' אריט.

15 **דע מאין באת ולאן אתה הולך**

Akavya ben Mahalalel: "Know from where you came and to where you are going, and before Whom you are destined to give an account"; the Mishnah's own answer is humbling: from a putrid drop, to a place of dust and worms. The Alter Rebbe reads me'ayin, "from where," as "from ayin," the higher Gan Eden, and le'an, "to where," as "to an," the bounded lower Gan Eden.

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.

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16 **אנה פניך מועדות**

The prophet addresses the sword of G-d's judgment: "Whither is your face set?", that is, wherever its edge is turned. The word anah asks after a direction or place, and so shows that le'an refers to a level of place and limit.

Ezekiel 21:21 יחזקאל כ"א:כ"א

הִתְאַחֲדִי הֵימָנִי הָשִׂימִי הַשְׂמִילִי אָנָה פָּנַיִךְ מָעָדוֹת׃

Go thee one way to the right, or direct thyself to the left; whither is thy face set?

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17 **בפ"ט דפסחים**

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

KEHOT'S NOTE

צד, א.

18 "The world is one-sixtieth of the Garden, and the Garden one-sixtieth of Eden." Since Gan Eden is given a measure, it is a level of "place and limit."

Pesachim 94a:9 פסחים צ"ד א:ט'

תָּא שְׁמַע: מִצְרַיִם הָיָה אַרְבַּע מֵאוֹת פַּרְסָה עַל אַרְבַּע מֵאוֹת פַּרְסָה, וּמִצְרַיִם אֶחָד מִשִּׁשִּׁים בְּכוּשׁ, וְכוּשׁ אֶחָד מִשִּׁשִּׁים בָּעוֹלָם, וְעוֹלָם אֶחָד מִשִּׁשִּׁים בַּגָּן, וְגַן אֶחָד מִשִּׁשִּׁים בְּעֵדֶן, וְעֵדֶן אֶחָד מִשִּׁשִּׁים בְּגֵיהִנֹּם, נִמְצָא כָּל הָעוֹלָם כּוּלּוֹ כְּכִיסּוּי קְדֵירָה לְגֵיהִנֹּם. תְּיוּבְתָּא.

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19 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות ד, יז.

20 **והיו כלא היו**

Ovadiah prophesies of the nations that rose against Israel: "and they shall be as though they had not been." The maamar uses the words for all the worlds as they are before G-d.

Obadiah 1:16 עובדיה א':ט"ז

כִּי כַאֲשֶׁר שְׁתִיתֶם עַל־הַר קָדְשִׁי יִשְׁתּוּ כָל־הַגּוֹיִם תָּמִיד וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ׃

For as ye have drunk upon My holy mountain, So shall all the nations drink continually, Yea, they shall drink, and swallow down, And shall be as though they had not been.

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21 **יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." This is the maamar's proof that the purpose of the descent is reached in this world itself.

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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22 **לאשתאבא בגופא דמלכא**

The Zohar's expression, as the Kehot note gives its place, "to be absorbed into the body of the King." The maamar uses it for the union with G-d that teshuvah and good deeds bring, beyond the "radiance" enjoyed in the World to Come.

Zohar I, 217b זח"א ריז, ב

KEHOT'S NOTE

זח"א ריז, ב [כ].

23 **בפ' יתרו ע"פ זכור**

In the maamar on "Remember the Shabbos day," on that page, the Alter Rebbe explains that the soul came down into a body and an animal soul to rise from the level of "He and His vessels" to "He and His life-forces," which the Zohar calls being "absorbed into the body of the King": a union like that of the soul with the body it lives in, which feels the body's every pain.

KEHOT'S NOTE

בתו"א עא, א ואילך.

24 **ובשיר השירים ע"פ אני ישנה**

In the maamar "I am asleep," on that page, the Alter Rebbe explains that the holy Zohar calls complete self-nullification and inclusion in G-d's light "being absorbed into the body of the King," as food becomes blood that is one with the blood of the soul; then all a person's powers are for G-d alone.

KEHOT'S NOTE

לקו"ת שה"ש לד, ב.

25 The bride says, "I am asleep, but my heart is awake." The words open the maamar in Likkutei Torah, Shir HaShirim, that explains "absorbed into the body of the King."

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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26 **צדיקים שיאמרו לפניהם קדוש**

Rabbi Elazar: "In the future, 'Holy' will be said before the righteous, as it is said before the Holy One, blessed be

of Mashiach arose in thought. The maamar reads this "thought" as the level of Beriah within Beriah.

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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30 The beloved calls to his bride: "My dove, in the clefts of the rock, in the hiding place of the cliff, show me your face." The words open the maamar in Likkutei Torah, Shir HaShirim, that gives loftier meanings of "Israel arose in thought."

Song of Songs 2:14 שיר השירים ב:י"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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31 **מי מנה**

Bilaam's words, "Who has counted the dust of Yaakov." They open the maamar to which the reader is sent for the fourth level added by af.

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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32 **אף עשיתיו**

G-d speaks through Isaiah of those called by His Name: "Everyone who is called by My Name and whom I created for My glory: I formed him, I even made him." Created,

He." The maamar brings it to show that the main revelation of this union belongs to the Time to Come.

Bava Batra 75b:3–4 בבא בתרא ע"ה ב:ג'-ד'

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרָאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עָשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים - דִּכְתִיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרְאוֹ ה' צִדְקֵנוּ". יְרוּשָׁלַיִם - דִּכְתִיב: "סָבִיב שְׁמֹנָה עָשָׂר אָלֶף, וְשֵׁם הָעִיר מִיּוֹם ה' שָׁמָּה", אַל תִּקְרֵי "שָׁמָּה" אֶלָּא "שָׁמָּה". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There."" (Ezekiel 48:35)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

27 **ונהנין מזיו השכינה כו' והוא זיו תורתן ועבודתן ממש**

Tanya explains that the souls in Gan Eden "delight in the radiance of the Shechinah," which is the light of Ein Sof in the Sefiros of Beriah or Yetzirah, "and it is the radiance of their very own Torah and service." The maamar builds on this to show that this radiance is from Atzilus.

Tanya, Likkutei Amarim 39:9 תניא, חלק ראשון; ליקוטי אמרים ל"ט:ט'

מַה שֶּׁאֵין כֵּן הַנְּשָׁמוֹת, אֵינָן נִכְלָלוֹת בֶּאֱלֹהוּת דִּי סְפִירוֹת, אֶלָּא עוֹמְדוֹת בְּהֵיכָלוֹת וּמְדוֹרִין דִּבְרִיאָה אוֹ יְצִירָה, וְנֶהֱנִין מִזִּיו הַשְׁכִינָה, הוּא אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַמְיוּחָד בְּי' סְפִירוֹת דִּבְרִיאָה אוֹ דִּיצִירָה, וְהוּא זִיו תּוֹרָתָן וַעֲבוֹדָתָן מַמָּשׁ [עַיֵּין זֹהַר וַיַּקְהֵל דַּף רי"ן], כִּי שְׂכַר מִצְוָה - הִיא מִצְוָה עַצְמָהּ׃

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28 G-d's promise through Isaiah: "For as the new heavens and the new earth that I am making stand before Me ..., so shall your seed and your name stand." The words open the explanation in Torah Ohr, Bereishis, to which the reader is sent.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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29 **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; the Patriarchs, Israel, the Holy Temple and the name

formed and made are Beriah, Yetzirah and Asiyah, and the extra "even" (af) adds a fourth level, Atzilus.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו׃

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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33 The prophet, speaking for Israel at the redemption: "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The words open the explanation in Likkutei Torah, Nitzavim, to which the reader is sent.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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34 **שנבואת מרע"ה הי' מאצילות ממש דרך מעבר הבריאה**

Rabbi Chaim Vital writes that Moshe rose to Atzilus and saw from there, enclothed in Beriah alone and only in passing, while the other prophets saw Atzilus fully enclothed in the lights of Beriah. The maamar brings it as a picture of Atzilus itself shining within a body in Asiyah.

Sha'arei Kedusha, Part 3 6:17 שערי קדושה, חלק ג ו':י"ז

ואמנם דרך כללות נבאר מדרגתם, כי משה רבינו ע"ה היה עולה עד האצילות ומשם רואה ממש, אלא הוא על ידי התלבשו בבריאה לבדה וגם זה אינו אלא בדרך מעבר לבד, כי האצילות לבדו הוא נמנע, וזהו סוד (שמות פרק י"ג) כי לא יראני האדם וחי, ושאר הנביאים היו רואים באצילות על ידי התלבשות גמור באורות הבריאה.

Nevertheless, I will explain their levels in general. Our teacher Moshe, peace be upon him, would ascend all the way to the world of Emanation-Atzilut, and from there he saw. However, even his perception was only of the world of Emanation-Atzilut as it becomes garbed in the world of Creation-Briyah, and this too, he only saw in a passing manner. For, to grasp the world of Emanation-Atzilut itself is impossible, which is the inner meaning of the verse, "For no man can see Me and live." The other prophets, on ...

Shaarei Kedusha (Public Domain) • Gates of Holiness, translated by Rabbi Amiram Markel, 2013 (CC-BY)

35 Kehot's note points to Numbers 1:1 for these words.

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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36 **ומדברך נאוה**

The beloved praises his bride (in the Sages' reading, G-d praises Israel): "Your lips are like a thread of scarlet, and your speech (midbarech) is lovely." The word for speech is midbar, "wilderness," with a suffix; the maamar reads it both ways, and this verse as speaking of the words of prayer.

Song of Songs 4:3 שיר השירים ד':ג'

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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37 **ם סתומה עלמא דחירות**

The Zohar, at the place the text gives, contrasts the open and the closed mem and calls the closed mem "the world of freedom." The maamar uses it to show that the open mem of midbar is an opening for the external forces.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י"ב:צ"ב-ק"ד

He is "mighty of deeds, from Kabzeel", as if to say: "that great and most mighty tree, from what place comes it, from what grade does it issue? From Kabzeel" (lit. gathering of G-d), from the highest and hidden grade where "no eye hath ever seen, etc." (Is. 64, 3), a grade which contains the whole and which is the focus of the supernal light, and from which everything issues. That light is the sacred and hidden temple (Hekal) wherein is concentrated that divine essence from which all the worlds ...

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

38 **חירות ממה"מ**

On "engraved (charus) on the tablets": "Do not read charus but cheirus, freedom," and Rabbi Yehudah says, "freedom from the Angel of Death." This is the freedom of the closed mem.

Shir HaShirim Rabbah 8:6 שיר השירים רבה ח':ו'

... וּנְהוֹרָא עִמֵּהּ שָׁרֵא, וּמַהוּ מִתּוֹךְ הַחשָׁךְ, זֶה מַלְאַךְ הַמָּוֶת שֶׁקָּרוּי חשָׁךְ, שֶׁנֶּאֱמַר (שמות לב, טז): וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל הַלֻּחֹת, אַל תִּקְרֵי חָרוּת אֶלָּא חֵרוּת, רַבִּי יְהוּדָה וְרַבִּי נְחֶמְיָה וְרַבָּנָן, רַבִּי יְהוּדָה אוֹמֵר חֵרוּת מִמַּלְאַךְ הַמָּוֶת, רַבִּי נְחֶמְיָה אָמַר חֵרוּת מִן הַמַּלְכָיוּת, וְרַבָּנָן אָמְרֵי חֵרוּת מִן הַיִּסּוּרִין. דָּבָר אַחֵר, שִׂימֵנִי כַחוֹתָם, רַבִּי בֶּרֶכְיָה אָמַר זֶה קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר (דברים ו, ו): וְהָיוּ הַדְּבָרִים הָאֵלֶּה וגו' עַל לְבָבֶךָ, כַּחוֹתָם עַל ...

"Place me as a seal upon your heart, as a seal upon your arm, for love is as intense as death, jealousy is as cruel as the grave; its sparks are the sparks of fire, a great conflagration" (Song of Songs 8:6). "Place me as a seal" - Rabbi Meir said: Israel said before the Holy One blessed be He: 'Master of the universe, do what You thought in Your heart to do to us,' as Rabbi Yoḥanan said in the name of Rabbi Eliezer, son of Rabbi Yosei HaGelili: ...

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39 **לסרבה המשרה**

Isaiah's prophecy of the king from the house of David: "For the increase (lemarbeh) of the dominion and for peace without end." In the written text of lemarbeh the mem in the middle of the word is a closed (final) mem. The Zohar and the Mikdash Melech, to which the reader is sent, explain this letter.

Isaiah 9:6 ישעיהו ט':ו

לְמַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת ה' צְבָאוֹת תַּעֲשֶׂה־זֹּאת׃

That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness From henceforth even for ever. The zeal of the L-RD of hosts doth perform this.

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40 **לסרבה המשרה**

The Zohar at the start of Parshas Shelach, at the place the Kehot note gives, on the closed mem of "lemarbeh hamisrah."

Zohar, Sh'lach 5:25–30 ספר הזהר, שלח לך ה':כ"ה-ל'

41 **ידבר עמים**

The psalm of the sons of Korach, celebrating G-d as King over all the earth: "He subdues (yadber) peoples under us, and nations under our feet." The maamar reads midbar in this sense, from yadber, for the time of the Temple, when all was subdued beneath holiness.

Psalms 47:4 תהילים מ"ז:ד'

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

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

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42 **ממשלותיו**

The psalm of the going out of Egypt: "Yehudah became His sanctuary, Israel His dominion," the people who took G-d's rule upon themselves. The maamar uses the word for the souls of Israel in the time of the Temple.

Psalms 114:2 תהילים קי"ד:ב'

הָיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מַמְשְׁלוֹתָיו׃

Judah became His sanctuary, Israel His dominion.

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43 G-d promises, through Isaiah, to turn the desert into a fertile land: "I will set in the wilderness the cedar, the acacia, the myrtle and the oil tree." The Talmud reads the "wilderness" here as Jerusalem.

Isaiah 41:19 ישעיהו מ"א:י"ט

אֶתֵּן בַּמִּדְבָּר אֶרֶז שִׁטָּה וַהֲדַס וְעֵץ שָׁמֶן אָשִׂים בָּעֲרָבָה בְּרוֹשׁ תִּדְהָר וּתְאַשּׁוּר יַחְדָּו׃

I will plant in the wilderness the cedar, the acacia-tree, And the myrtle, and the oil-tree; I will set in the desert the cypress, the plane-tree, and the larch together;

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44 **אתן במדבר ארז כו' ואין מדבר אלא ירושלים**

Rabbi Yochanan: every acacia the nations took from Jerusalem the Holy One, blessed be He, will return to it, as it says, "I will set in the wilderness the cedar, the acacia," and "wilderness" means only Jerusalem, as it says, "Zion has become a wilderness." The maamar brings it to show that midbar can describe a place of holiness.

Rosh Hashanah 23a:11 ראש השנה כ"ג א:י"א

אָמַר רַבִּי יוֹחָנָן: כָּל שִׁיטָּה וְשִׁיטָּה שֶׁנָּטְלוּ גּוֹיִם מִירוּשָׁלַיִם, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִירָן לָהּ, שֶׁנֶּאֱמַר: "אֶתֵּן בַּמִּדְבָּר אֶרֶז שִׁטָּה", וְאֵין מִדְבָּר אֶלָּא יְרוּשָׁלַיִם, שֶׁנֶּאֱמַר: "צִיּוֹן מִדְבָּר הָיְתָה וְגוֹ'".

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45 **גלו כו' שכינה עמהם**

"Wherever they were exiled the Shechinah was with them: they were exiled to Egypt, the Shechinah was with them; they were exiled to Babylon, the Shechinah was with them." In exile, then, the Shechinah itself is in a "wilderness," as it were.

Megillah 29a:4 מגילה כ"ט א:ד'

תָּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הַנִּגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וְגוֹ'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה". וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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46 **גלו כו' שכינה עמהם**

The Sifrei on "I dwell in the midst of the children of Israel" (Bamidbar 35:34), which the Kehot note gives beside the Talmud: wherever Israel were exiled, the Shechinah went into exile with them.

Sifrei Bamidbar 161:5 ספרי במדבר קס"א:ה'

... את מחניהם, ולא תטמא הארץ. רבי נתן אומר: חביבים ישראל שבכל מקום שגלו שכינה עמהם: גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך. ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanliness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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47 **הנשמה א"צ תיקון לעצמה**

> **Etz Chaim teaches that the mitzvos are all to refine the lower parts of a person, but the soul itself needs no repair at all and descends only to draw light into them, and that this is why the soul comes down into this world. The maamar brings it to explain the purpose of the G-dly spark's exile.**

Sefer Etz Chaim 26:2 עץ חיים כ"ו:ב'

... והנה נר"ן כי"א יש לו צלם א' אשר מתלבש בתוכו וזה הצלם הוא המפסיק בין הכלים לבין העצמות האור וא"א שיתלבש הנפש או הרוח או הנשמה תוך הגוף אם לא ע"י צלם זה. ואמנם חלק הצלם הנשאר בסוד המקיף מבחוץ הוא הנקרא חשמ"ל שהוא גימטריא מלבו"ש והבן זה. וז"ס שאמרו בזוהר חדש ש"ה דנ"ח רזא הכא ליודעי מדין תנועי דאיהו שלימא דכלא אן אינון בב"נ אלא רזא דא בצלמינו דא איהו צולמא דב"נ מלגאו ומלבר לגאו סוכלתנו ומנדע וחכמה לבר ההוא צולמא דאזיל עלוי ומדברא ליה לב"נ בנטירא למהוי ...

Sefer Etz Chaim (Public Domain)

48 **רשפי אש**

> **The bride: "For love is strong as death ...; its flashes are flashes of fire, a flame of G-d." The phrase describes the burning love of prayer.**

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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49 **צעק לבם**

> **In the lament over the destruction of Jerusalem: "Their heart cried out to Havayah," the cry of the city's people. The maamar uses it for the cry of the heart in prayer.**

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פּוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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50 **מצרף לכסף וכור לזהב ואיש לפי מהללו**

> **Shlomo's proverb: "The refining pot is for silver and the furnace for gold, and a man according to his praise": as fire tests metal, a man is tested by the praise he receives. The maamar takes the image of the furnace: as fire separates the dross from the metal, the fire of love separates the evil in a person, as the Kehot note quotes from Or HaTorah.**

Proverbs 27:21 משלי כ"ז:כ"א

מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וְאִישׁ לְפִי מַהֲלָלוֹ׃

The refining pot is for silver, and the furnace for gold, And a man is tried by his praise.

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51 **אתה עשית את השמים ושמי השמים**

> **The prayer of the Levites in the days of Nechemiah: "You alone are Havayah; You have made the heavens, the heaven of heavens and all their host ... and You give life to them all." The maamar brings it to show that all the worlds have no life of their own, only from G-d.**

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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52 **ואין עוד מלבדו**

> **Moshe to Israel: "You were shown, to know that Havayah is G-d; there is nothing else besides Him." Since He is the life of all the worlds, nothing exists apart from Him.**

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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53 **Moshe's prayer after the sin of the spies, "And now, I pray, let the power of my L-rd be great." The words open the maamar in Likkutei Torah, Shelach, to which the reader is sent.**

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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54 **From the Ten Commandments: "Remember the Shabbos day to keep it holy." The words open the maamar in Torah**

Ohr, Yisro, to which the reader is sent.

Exodus 20:8 שמות כ:ח

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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PARAGRAPH 3

55 **לאהבה את ה' אלהיך כי הוא חייך**

Moshe's charge to Israel: "To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life and the length of your days." Plainly, cleaving to G-d is what gives life; the Alter Rebbe reads "He is your life" literally: your life is nothing but Him.

Deuteronomy 30:20 דברים ל:כ

לְאַהֲבָה אֶת־יְהוָה אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה 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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56 In the song of Ha'azinu G-d says: "See now that I, I am He, and there is no god with Me; I put to death and I give life." It looks to the time when all will see that He alone has power; the maamar takes it as the open perception of G-d's unity in the Time to Come.

Deuteronomy 32:39 דברים ל"ב:ל"ט

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל׃

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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57 **ונגלה כבוד ה' וראו כל בשר**

Isaiah's prophecy of comfort: "And the glory of Havayah shall be revealed, and all flesh together shall see." Brought to show that in the future G-dliness will be seen with the senses.

Isaiah 40:5 ישעיהו מ:ה

וְנִגְלָה כְּבוֹד יְהוָה וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי יְהוָה דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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58 **כי עין בעין יראו**

Isaiah's prophecy of the redemption, of the watchmen of Zion: "For eye to eye they shall see when Havayah returns to Zion." A second proof that the future revelation will be like physical sight.

Isaiah 52:8 ישעיהו נ"ב:ח

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב יְהוָה צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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59 **צמאה נפשי לאלקים לאל חי מתי אבוא ואראה**

The psalmist of the sons of Korach, far from the Temple, longs: "My soul thirsts for G-d, for the living G-d; when shall I come and appear before G-d?" Plainly ve'era'eh means "and appear," as a pilgrim appears before G-d in the Temple; the same letters read "and I shall see," and the maamar takes it so: the longing of exile to come to that seeing.

Psalms 42:3 תהילים מ"ב:ג

צָמְאָה נַפְשִׁי לֵאלֹקִים לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹקִים׃

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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60 **רעבים גם צמאים נפשם בהם תתעטף ויצעקו אל ה' בצר להם**

The psalm of thanks tells of travellers lost in the desert: "Hungry and thirsty too, their soul fainted within them. And they cried out to Havayah in their distress; He saved them from their straits." The maamar learns from it that thirst gives birth to the outcry of the heart.

Psalms 107:5–6 תהילים ק"ז:ה'-ו'

רְעֵבִים גַּם־צְמֵאִים נַפְשָׁם בָּהֶם תִּתְעַטָּף׃ וַיִּצְעֲקוּ אֶל־יְהוָה בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

Hungry and thirsty, Their soul fainted in them. Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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61 **ישים אשם נפשו**

In Isaiah's prophecy of G-d's servant, "if his soul makes itself a guilt offering." The words are borrowed here for the guilt a person lays on himself on seeing how far he is from G-d.

Isaiah 53:10 ישעיהו נ"ג:י

וַיהוָה חָפֵץ דַּכְּאוֹ הֶחֱלִי אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים וְחֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח׃

Yet it pleased the L-RD to crush him by disease; To see if his soul would offer itself in restitution, That he might see his seed, prolong his days, And that the purpose of the L-RD might prosper by his hand:

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PARAGRAPH 4

62 **במדבר סיני שירדה שנאה**

"The wilderness of Sinai: from which hatred came down upon the nations of the world." The maamar applies the wordplay to the hatred of evil that the thirst of prayer awakens.

Shabbat 89b:1 שבת פ"ט ב:א'

שֶׁפָּרוּ וְרָבוּ יִשְׂרָאֵל עָלָיו; מִדְּבַר סִינַי — שֶׁיָּרְדָה שִׂנְאָה לְאוּמּוֹת הָעוֹלָם עָלָיו. וּמָה שְׁמוֹ? "חוֹרֵב" שְׁמוֹ. וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: "הַר סִינַי" שְׁמוֹ. וְלָמָּה נִקְרָא "הַר חוֹרֵב" — שֶׁיָּרְדָה חוֹרְבָּה לְאוּמּוֹת הָעוֹלָם עָלָיו.

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63 **שתקנו התפלה**

The Talmud discusses the source of the prayer of eighteen blessings and the order in which it was set, as the Kehot note directs.

Megillah 17b:8 מגילה י"ז ב:ח'

תְּפִלָּה מְנָא לַן? דְּתַנְיָא: שִׁמְעוֹן הַפָּקוֹלִי הִסְדִּיר שְׁמוֹנֶה עֶשְׂרֵה בְּרָכוֹת לִפְנֵי רַבָּן גַּמְלִיאֵל עַל הַסֵּדֶר בְּיַבְנֶה. אָמַר רַבִּי יוֹחָנָן, וְאָמְרִי לַהּ בְּמַתְנִיתָא תָּנָא: מֵאָה וְעֶשְׂרִים זְקֵנִים, וּבָהֶם כַּמָּה נְבִיאִים, תִּיקְנוּ שְׁמוֹנֶה עֶשְׂרֵה בְּרָכוֹת עַל הַסֵּדֶר.

The Amidah prayer: From where do we know this? — As it has been taught: Shimon Hapakuli organized eighteen blessings in the presence of Rabban Gamaliel in a fixed order in Yavneh. R. Yohanan said (others report, it was stated in a baraita): A hundred and twenty elders, among whom were many prophets, drew up eighteen blessings in a fixed order.

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64 **שתקנו התפלה**

The Alter Rebbe's Shulchan Aruch opens the laws of prayer: "The Men of the Great Assembly instituted praying three prayers of eighteen blessings every day," corresponding to the daily offerings. The note gives it for the institution of prayer after the destruction of the Temple.

Shulchan Arukh HaRav, Orach Chayim 89:1 שולחן ערוך הרב, אורח חיים פ"ט:א'

הִלְכוֹת תְּפִלָּה וְזִמַּנָּהּ וּבוֹ ט' סְעִיפִים: אַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה תִּקְנוּ לְהִתְפַּלֵּל בְּכָל יוֹם ג' תְּפִלּוֹת שֶׁל י"ח בְּרָכוֹת שֶׁהִתְפַּלְּלוּ הָאָבוֹת, וְקָבְעוּ שְׁתַּיִם מֵהֶן חוֹבָה, שֶׁהֵן שַׁחֲרִית וּמִנְחָה, כְּנֶגֶד ב' תְּמִידִין שֶׁהֵן חוֹבָה בְּכָל יוֹם, וְשֶׁל עַרְבִית תִּקְנוּ רְשׁוּת, כְּנֶגֶד אֵיבָרִים וּפְדָרִים שֶׁאִם לֹא נִתְעַכְּלוּ מִבְּעוֹד יוֹם הֵם קְרֵבִים וְהוֹלְכִים כָּל הַלַּיְלָה, אֲבָל עַכְשָׁו כְּבָר קִבְּלוּהוּ כָּל יִשְׂרָאֵל עֲלֵיהֶם לְחוֹבָה, כְּמוֹ שֶׁיִּתְבָּאֵר בִּמְקוֹמָהּ. וּכְשֶׁרַבּוּ הָאֶפִּיקוֹרְסִין בְּיִשְׂרָאֵל, וְהָיוּ מְצָרִין לָהֶם מְאֹד, ...

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PARAGRAPH 5

65 **ויתפרדו כל פועלי און**

The psalm for the Shabbos day: "For behold, Your enemies, Havayah, for behold, Your enemies shall perish; all the workers of iniquity shall be scattered." The maamar applies it to the time of the Temple, when evil had no hold.

Psalms 92:10 תהילים צ"ב:י'

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן:

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י'.

66 **אשירה**

"I will sing to Havayah, for He is highly exalted." The words open the maamar in Torah Ohr, Beshalach, to which the reader is sent.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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67 **עת אשר שלט**

Koheles observes "a time when man rules over man to his harm." The maamar applies it to the time after the destruction, when the evil inclination grew strong.

Ecclesiastes 8:9 קהלת ח':ט'

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

68 **כי בכל יום יצרו של אדם**

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

KEHOT'S NOTE

סוכה נב, ס"ע"א.

69 **בכל יום יצרו של אדם מתגבר עליו**

Rabbi Yitzchak: "A person's inclination grows stronger against him every day." This is the reason given for daily prayer.

Sukkah 52a:12–13 סוכה נ"ב א:י"ב-י"ג

אֲמַר אַבָּיֵי: אִי מַאן דְּסָנֵי לִי הֲוָה, לָא הֲוָה מָצֵי לְאוֹקוֹמֵי נַפְשֵׁיהּ. אֲזַל תְּלָא נַפְשֵׁיהּ בְּעֵיבּוּרָא דְּדָשָׁא וּמְצַטַּעַר. אֲתָא הָהוּא סָבָא, תְּנָא לֵיהּ: כָּל

הַגָּדוֹל מֵחֲבֵירוֹ — יִצְרוֹ גָּדוֹל הֵימֶנּוּ. אָמַר רַבִּי יִצְחָק: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם, שֶׁנֶּאֱמַר: "רַק

Abaye said: If that had been I could not have restrained myself. He went and leaned in deep anguish against a doorpost, when a certain old man came up to him and taught him: The greater the man, the greater his Evil Inclination. R. Isaac stated: The [Evil] Inclination of a person grows stronger within him from day to day, as it is said, "Only

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70 **ומדברך נאוה**

"And your speech (midbarech) is lovely." The maamar applies it to prayer that rises from the "wilderness" of thirst.

Song of Songs 4:3 שיר השירים ד':ג

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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KEHOT'S NOTE

שה"ש ד, ג.

71 **ומדברך נאוה**

The Zohar in Vayechi, at the place the text gives, which the maamar brings for reading midbar as the speech of prayer and Torah.

Zohar, Vayechi 73:761–75:771 ספר הזהר, ויחי ע"ג:תשס"א-ע"ה:תשע"א

It may be said that there is a female principle above also. The truth is, however, that the whole body takes its description from the end of the body, which is male, although the beginning of the body is female. Here, however, both the beginning and end are female. Here, however, both the beginning and end are female. Observe the recondite allusion in this matter. We see that Jacob blessed Joseph along with his brothers, but when G-d arranged the tribes under four standards He omitted Joseph and put Ephraim ...

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

72 **ע"פ . . מצרף לכסף**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

ראה תו"א קיא, ג. סה"מ — תקס"ג ע' קעז. מאמרי אדה"ז כתובים-ב ע' ריח. באוה"ת במדבר ע' יא מפרש "שכמו ע"י שנותנים הכסף לכור באש מתגלה הסיגים ומתפרדים, כך ע"י רשפי אש האהבה מתגלה תערובת הרע שבנפשו ומתפרד כו'". אוה"ת פ' כי תשא ע' א'תתמג. כרך ז ע' ב'תשפז. וראה גם לקמן פ' נשא כט, ג.

73 **הוציאוה ותשרף**

When Yehudah was told that his daughter-in-law Tamar was with child, he ruled, "Bring her out, and let her be burned." The Zohar reads the story as speaking of the Shechinah in exile, and the maamar reads "let her be burned" as the burning love that exile awakens.

Genesis 38:24 בראשית ל"ח:כ"ד

וַיְהִי כְּמִשְׁלֹשׁ חֳדָשִׁים וַיֻּגַּד לִיהוּדָה לֵאמֹר זָנְתָה תָּמָר כַּלָּתֶךָ וְגַם הִנֵּה הָרָה לִזְנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאוּהָ וְתִשָּׂרֵף׃

And it came to pass about three months after, that it was told Judah, saying: 'Tamar thy daughter-in-law hath played the harlot; and moreover, behold, she is with child by harlotry.' And Judah said: 'Bring her forth, and let her be burnt.'

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74 **הוציאוה ותשרף בשלהובי טיהרא בגלותא**

The Zohar in Parshas Acharei reads Tamar as the bride, the Shechinah: "Bring her out" is her being cast down, as in "He cast down from heaven to earth the glory of Israel," and "let her be burned" is "with the flames of the noonday heat, in exile." The maamar takes it as the fiery thirst and love that exile produces.

Zohar, Achrei Mot 46:280–47:288 ספר הזהר, אחרי מות מ"ו:ר"פ-מ"ז:רפ"ח

75 **ארץ ציי ועיף בלי מים**

David's psalm "when he was in the wilderness of Yehudah": "My soul thirsts for You ... in a parched and weary land without water." Exile is this "wilderness," and it makes the thirst greater.

Psalms 63:2 תהילים ס"ג:ב'

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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KEHOT'S NOTE

תהלים סג, ב.

76 **בחילא יתיר דבחי' תשובה**

The Zohar, as the Kehot note gives its place, says that those who return in teshuvah draw near to the King "with greater strength" than others. The maamar applies it to the strength of the love born in exile.

Zohar I, 129b זח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב.

77 **ע"פ ונקדשתי**

There "in the midst of the children of Israel" is the inner point of each Jew's heart, which is to burn with flashes of fire and fierce love on reflecting that G-d is holy and separate and beyond all comparison.

KEHOT'S NOTE

לעיל פ' אמור לב, ב.

78 **ונקדשתי בתוך**

"And I shall be sanctified in the midst of the children of Israel." The words open the maamar in Likkutei Torah,

Emor, that explains the seraphim.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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79 **ועמי"ש ע"פ ואני אראה**

the passage shares nothing with the note

KEHOT'S NOTE

שמע"צ פח, א.

80 **ואני אראה**

From Hallel: "Havayah is with me among my helpers, and I shall see [the downfall of] my enemies." The words belong to the maamar in Likkutei Torah, Shemini Atzeres, to which the reader is sent.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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81 **שחורה אני**

The bride to the daughters of Jerusalem: "I am black, but lovely." The maamar reads it as beauty that comes through darkness, and elsewhere as Keser being "black" before the Cause of causes.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם 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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KEHOT'S NOTE

שה"ש א, ה.

82 **בההוא מדבר דלחישו דשפוון איהי עולה**

The Zohar, at the place the text gives: "through that midbar," the whispering of the lips, "she ascends." The speech of prayer is the "wilderness" through which the Shechinah rises.

Zohar, Introduction 16:161–17:170 ספר הזהר, הקדמה ט"ז:קס"א-י"ז:ק"ע

Further, we have been taught as follows: It is written "these mighty gods; these are the gods that smote the Egyptians with all manner of plagues in the wilderness" (bamidbar) (I Sam. 4, 8). What does this verse mean? Was it only in the wilderness that the L-rd showed them all His great deeds, and not in inhabited country? Not so, only the term bamidbar means "by means of the word", analogous to the expression "and thy speech (oumidbarekh) is comely" (S. S. 4, 3), or to the expression "and ...

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

83 **בקרב איש ולב עמוק**

The psalmist describes his enemies' hidden plotting, deep "within a man, and the heart is deep." The maamar borrows the words for the depth of the soul where the thirst is to be aroused.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עַוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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84 **השמים ושמי השמים . . על אר"ש**

The words here quote Psalms 148:4; the passage is shown below.

Psalms 148:4 תהילים קמ"ח:ד'

הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם:

Praise Him, ye heavens of heavens, And ye waters that are above the heavens.

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KEHOT'S NOTE

תהלים קמח, ד-יג.

85 **השמים ושמי השמים והמים אשר מעל השמים יהללו את שם**

"Praise Him, heaven of heavens, and the waters that are above the heavens. Let them praise the Name of Havayah, for He commanded and they were created." The maamar notes that they praise only His Name.

Psalms 148:4–5 תהילים קמ"ח:ד'-ה'

הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם: יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ:

Praise Him, ye heavens of heavens, And ye waters that are above the heavens. Let them praise the name of the L-RD; For He commanded, and they were created.

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86 **הודו וזיוו של שמו על ארץ ושמים**

The psalm ends its call to all creation: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven." Plainly it says that He alone is exalted and His splendor is over all; the maamar reads "alone" as a level beyond all grasp, and "upon earth and heaven" as saying that only His splendor, the radiance of His Name, reaches the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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87 **וכן עד"ז היא ברכת יוצר אור**

The Tzemach Tzedek notes that the blessing "Who forms light" is explained here in a different way from the explanation later in Likkutei Torah, Nasso.

KEHOT'S NOTE

באוה"ת פ' נשא ע' רלט מציין שכאן מפרש באופן אחר ממה שנתבאר לקמן פ' נשא כ, ד.

88 **אוסרי לגפן**

"Binding his foal to the vine." The words open the maamar in Torah Ohr, Vayechi, to which the reader is sent.

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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89 **(דלקמן)**

A textual note: in the holy manuscript and in the first printing the word "below" (דלקמן) stands without parentheses, so it reads as part of the sentence: "the supernal wilderness discussed below."

KEHOT'S NOTE

בגוכתי"ק ובדפוס ראשון בלי סוגריים.

90 **ולא ישב אדם שם**

G-d, through Jeremiah, reproaches Israel for forgetting Him "Who led us through the wilderness ... a land through which no one passed and where no man dwelt." The maamar uses the words for the supernal "wilderness" beyond human grasp.

Jeremiah 2:6 ירמיהו ב':ו'

וְלֹא אָמְרוּ אַיֵּה ה' הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרָיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם׃

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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KEHOT'S NOTE

ירמי' ב, ו.

91 **במדבר הגדול והנורא**

Moshe reminds Israel of G-d "Who led you through the great and awesome wilderness." The maamar uses it for the same supernal wilderness, which is still a wasteland before the Infinite One.

Deuteronomy 8:15 דברים ח':ט"ו

הַמּוֹלִיכְךָ בַּמִּדְבָּר הַגָּדֹל וְהַנּוֹרָא נָחָשׁ שָׂרָף וְעַקְרָב וְצִמָּאוֹן אֲשֶׁר אֵין־מָיִם הַמּוֹצִיא לְךָ מַיִם מִצּוּר הַחַלָּמִישׁ׃

who led thee through the great and dreadful wilderness, wherein were serpents, fiery serpents, and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint;

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KEHOT'S NOTE

דברים ח, טו.

92 **כ"ע אע"ג דאיהו אור צח**

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

KEHOT'S NOTE

ת"ז ת"ע (דף קלה, ב).

93 **אע"ג דאיהו אור צח אור מצוחצח אוכמא הוא לגבי עילת העילות**

The Tikkunei Zohar (Tikkun 70), as the Kehot note gives its place: the supernal Keser, though a clear and dazzling light, is black before the Cause of causes. Even the highest level is a "wilderness" before G-d Himself.

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 אֱ לֹהֵינוּ יְ הוָ ה אֶ חָד, בְּ אִ אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּ' יהו"ה, וְכֵן בְּ אִ אִתְקְרֵי אלהינו"ו אהי"ה אלקי"ם אדנ"י וְהָ א אוּקְמוּהָ. וְעוֹד כְּתָר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכְמָא קֳדָם עִלַּת הָעִלּוֹת, וְכָל חֵיילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחֲשָׁכָאן קַמֵּיהּ.

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94 **ע"פ וארשתיך לי לעולם**

The maamar "And I will betroth you to Me forever" later in this parsha: the Community of Israel, source of all the souls, is called a bride (kallah) from "my soul pines" (kalsah nafshi), for her yearning is to cleave to her source, the Life of all life; and each soul, "the lamp of G-d," rises by nature like a flame.

KEHOT'S NOTE

לקמן ח, ב.

95 **וארשתיך לי לעולם**

G-d's promise to Israel through Hoshea: "And I will betroth you to Me forever." The words open the maamar later in this parsha to which the reader is sent.

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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96 **מ"ש בס' הגלגולים**

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

מובא גם באגה"ק סי' כ (קלד, א) וראה במ"מ בליקוט פי' שם.

97 **ג"ע העליון הוא מבריאה**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5672.

KEHOT'S NOTE

קהלת יעקב מע' ג"ע. ראה סה"מ תער"ב-ג אריא. ובסה"מ תרע"ח ע' רח.

שִׂימֵנִי כַחוֹתָם, רַבִּי בֶּרֶכְיָה אָמַר זֶה קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר (דברים ו, ו): וְהָיוּ הַדְּבָרִים הָאֵלֶּה וגו' עַל לְבָבֶךָ, כַּחוֹתָם עַל ...

"Place me as a seal upon your heart, as a seal upon your arm, for love is as intense as death, jealousy is as cruel as the grave; its sparks are the sparks of fire, a great conflagration" (Song of Songs 8:6). "Place me as a seal" – Rabbi Meir said: Israel said before the Holy One blessed be He: 'Master of the universe, do what You thought in Your heart to do to us,' as Rabbi Yoḥanan said in the name of Rabbi Eliezer, son of Rabbi Yosei HaGelili: ...

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KEHOT'S NOTE

שהש"ר ח, ו ד"ה שימני כחותם.

105 **וע' בזהר ר"פ שלח**

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

KEHOT'S NOTE

דף קנז, ב ע"פ למרבה המשרה.

106 **ובמק"מ שם**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

קנו, ב ד"ה והענין. נעתק באוה"ת נ"ך-א ע' קפד "שכ' בשם הרח"ו שלע"ל יפתח הקב"ה מ"ם הנז' באלכסון ותיעשה ב' דלתין של בן דוד ואז יבא המשיח" עכ"ל.

107 **ידבר עמים**

The words here quote Psalms 47:4; the passage is shown below.

Psalms 47:4 תהילים מ"ז:ד'

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ:

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

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KEHOT'S NOTE

תהלים מז, ד.

108 **והנש"י היו ממשלותיו**

Kehot's note points to Psalms 114:2 for these words.

Psalms 114:2 תהילים קי"ד:ב'

הָיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מַמְשְׁלוֹתָיו:

Judah became His sanctuary, Israel His dominion.

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KEHOT'S NOTE

ראה תהלים קיד, ב.

109 **גלו . . שכינה עמהם**

The words here quote Megillah 29a:4; the passage is shown below.

Megillah 29a:4 מגילה כ"ט א:ד'

תָּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הֲנִגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וגו'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שֻׁלַּחְתִּי בָבֶלָה".

ואף הנשמות היותר עליונות **98**

The words here quote Tanya, Likkutei Amarim 37:25-26; the passage is shown below.

Tanya, Likkutei Amarim 37:25-26 תניא, חלק ראשון; ליקוטי אמרים ל"ז:כ"ה-כ"ו

וְאַף שֶׁאֵינוֹ מַשִּׂיג אֶלָּא בְּגַשְׁמִיּוּת, חֲרֵי הַתּוֹרָה נִמְשָׁלָה לְמַיִם, שֶׁיּוֹרְדִים מְמָקוֹם גָּבוֹהַּ כוּ', כְּמוֹ שֶׁנִּתְבָּאֵר לְעֵיל. וְאַף־עַל־פִּי־כֵן, אָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "לֹא הַמִּדְרָשׁ עִיקָּר אֶלָּא הַמַּעֲשֶׂה", וְ"הַיּוֹם לַעֲשׂוֹתָם" כְּתִיב, וּמַבַּטְלִין תַּלְמוּד תּוֹרָה לְקִיּוּם מִצְוָה מַעֲשִׂית כְּשֶׁאִי אֶפְשָׁר לַעֲשׂוֹתָהּ עַל יְדֵי אֲחֵרִים, מִשּׁוּם, "כִּי זֶה כָּל הָאָדָם" וְתַכְלִית בְּרִיאָתוֹ וִירִידָתוֹ לָעוֹלָם הַזֶּה, לִהְיוֹת לוֹ יִתְבָּרֵךְ דִּירָה בַּתַּחְתּוֹנִים דַּוְקָא, לְאַהֲפָכָא חֲשׁוֹכָא לִנְהוֹרָא, "וְיִמָּלֵא כְבוֹד ה' אֶת כָּל ...

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KEHOT'S NOTE

ראה תניא פל"ז. המשך תער"ב-ג ע' תנה.

ישראל עלו במחשבה **99**

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

KEHOT'S NOTE

נסמן לעיל בפ' צו טז, ג. ולקמן פ' מטות פג, ג.

כמ"ש ע"פ יונתי בחגוי הסלע **100**

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

KEHOT'S NOTE

לקו"ת שה"ש טז, ד.

ע"פ מי מנה **101**

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

KEHOT'S NOTE

לקמן פ' בלק סז, ד.

בביאור ע"פ שוש אשיש **102**

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

KEHOT'S NOTE

לקו"ת נצבים מט, ב ואילך.

מ פתוחה **103**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נתבאר באוה"ת במדבר-ד ע' אי'תכב ובאוה"ת נ"ך-א ע' קפג ואילך. אוה"ת-מקץ דף תתקעד, א. וראה גם אוה"ת שמע"צ ע' א'תתי. ספר הערכים-חב"ד מערכת אותיות אות מ"ם (ב) ס"ע רב ואילך. ושי"נ.

חירות ממה"מ **104**

The words here quote Shir HaShirim Rabbah 8:6; the passage is shown below.

Shir HaShirim Rabbah 8:6 שיר השירים רבה ח':ו'

... וּנְהוֹרָא עִמֵּהּ שְׁרֵא, וּמַהוּ מִתּוֹךְ הַחֹשֶׁךְ, זֶה מַלְאַךְ הַמָּוֶת שֶׁקָּרוּי חֹשֶׁךְ, שֶׁנֶּאֱמַר (שמות לב, טז): וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל הַלֻּחֹת, אַל תִּקְרֵי חָרוּת אֶלָּא חֵרוּת, רַבִּי יְהוּדָה וְרַבִּי נְחֶמְיָה וְרַבָּנָן, רַבִּי יְהוּדָה אוֹמֵר חֵרוּת מִמַּלְאַךְ הַמָּוֶת, רַבִּי נְחֶמְיָה אָמַר חֵרוּת מִן הַמַּלְכִיּוֹת, וְרַבָּנָן אָמְרֵי חֵרוּת מִן הַיִּסּוּרִין. דָּבָר אַחֵר,

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

114 **אין עוד מלבדו**

The words here quote Deuteronomy 4:35; the passage is shown below.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

115 **לאהבה . . הוא חייך**

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

KEHOT'S NOTE

שם ל, כ.

116 **ראו עתה כי אני**

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

KEHOT'S NOTE

שם לב, לט. ראה לקמן פ' שלח מח, א שמציין לפסחים דף סח, א.

117 **ונגלה כבוד ה'**

The words here quote Isaiah 40:5; the passage is shown below.

Isaiah 40:5 ישעי'הו מ':ה

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

118 **עין בעין יראו**

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

KEHOT'S NOTE

שם נב, ח.

119 **צמאה נפשי לאלקים**

The words here quote Psalms 42:3; the passage is shown below.

Psalms 42:3 תהילים מ"ב:ג'

צָמְאָה נַפְשִׁי לֵאלֹקִים לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹקִים׃

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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KEHOT'S NOTE

וַאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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KEHOT'S NOTE

מגילה כט, א. ספרי מסעי לה, לד.

110 **במחשבות אדם ותחבולותיו**

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

KEHOT'S NOTE

מוסף דר"ח.

111 **הנשמה א"צ תיקון לעצמה**

The words here quote Tanya, Likkutei Amarim 37:18; the passage is shown below.

Tanya, Likkutei Amarim 37:18 תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"ח

וּכְמוֹ שֶׁכָּתוּב [בְּעֵץ חַיִּים שַׁעַר כ"ו], כִּי הַנְּשָׁמָה עַצְמָהּ אֵינָהּ צְרִיכָה תִּיקוּן כְּלָל כוּ', וְלֹא הוּצְרְכָה לְהִתְלַבֵּשׁ בָּעוֹלָם הַזֶּה וְכוּ', רַק לְהַמְשִׁיךְ אוֹר לְתַקְּנָם כוּ', וְהוּא מַמָּשׁ דּוּגְמַת סוֹד גָּלוּת הַשְּׁכִינָה, לְבָרֵר נִיצוֹצִין וְכוּ'.

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KEHOT'S NOTE

ע"ח שער כו, פ"א. ראה תניא פל"ז.

112 **צעק לבם**

The words here quote Lamentations 2:18; the passage is shown below.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

113 **אתה עשית את השמים**

The words here quote Nehemiah 9:6; the passage is shown below.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

תהלים מב, ג.

120 **רעבים גם . . ויצעקו אל ה'**

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

KEHOT'S NOTE

שם קז, ה-ו.

121 **סיני שירדה שנאה על הרע**

The words here quote Shabbat 89b:1; the passage is shown below.

Shabbat 89b:1 שבת פ"ט ב:א

שֶׁפָּרוּ וְרָבוּ יִשְׂרָאֵל עָלָיו; מִדְּבַר סִינַי — שֶׁיָּרְדָה שִׂנְאָה לְאוּמּוֹת הָעוֹלָם עָלָיו. וּמָה שְׁמוֹ? "חוֹרֵב" שְׁמוֹ. וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: "הַר סִינַי" שְׁמוֹ. וְלָמָּה נִקְרָא "הַר חוֹרֵב" — שֶׁיָּרְדָה חוֹרְבָּה לְאוּמּוֹת הָעוֹלָם עָלָיו.

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KEHOT'S NOTE

שבת פט, ב.

122 **שתקנו התפלה בזמן חורבן ביהמ"ק**

The words here quote Megillah 17b:8; the passage is shown below.

Megillah 17b:8 מגילה י"ז ב:ח

תְּפִלָּה מְנָא לַן? דְּתַנְיָא: שִׁמְעוֹן הַפָּקוֹלִי הִסְדִּיר שְׁמוֹנֶה עֶשְׂרֵה בְּרָכוֹת לִפְנֵי רַבָּן גַּמְלִיאֵל עַל הַסֵּדֶר בְּיַבְנֶה. אָמַר רַבִּי יוֹחָנָן, וְאָמְרִי לַהּ בְּמַתְנִיתָא תָּנָא: מֵאָה וְעֶשְׂרִים זְקֵנִים, וּבָהֶם כַּמָּה נְבִיאִים, תִּיקְנוּ שְׁמוֹנֶה עֶשְׂרֵה בְּרָכוֹת עַל הַסֵּדֶר.

The Amidah prayer: From where do we know this? — As it has been taught: Shimon Hapakuli organized eighteen blessings in the presence of Rabban Gamaliel in a fixed order in Yavneh. R. Yohanan said (others report, it was stated in a baraita): A hundred and twenty elders, among whom were many prophets, drew up eighteen blessings in a fixed order.

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KEHOT'S NOTE

ראה מגילה יז, ב. שו"ע אדה"ז או"ח פט, א. ראה לקמן פ' חקת סב, א. וראה אוה"ת במדבר-א ע' כה.

PARAGRAPH 6

123 **ונועדתי לך שמה**

G-d tells Moshe of the Ark: "And I will meet with you there, and I will speak with you from above the ark cover." The maamar derives mo'ed from this word and links it to "being known."

Exodus 25:22 שמות כ"ה:כ"ב

וְנוֹעַדְתִּי לְךָ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים אֲשֶׁר עַל־אֲרֹן הָעֵדֻת אֵת כָּל־אֲשֶׁר אֲצַוֶּה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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KEHOT'S NOTE

שמות כה, כב.

124 **נודעתי**

"And by My Name Havayah I was not known (nodati) to them." The word discussed in the maamar Va'eira to which the reader is sent.

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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125 **סד"ה וארא**

At the end of the maamar "Va'eira" the Alter Rebbe notes that the verse says lo nodati, "I was not known," and not lo hodati, "I did not make known": G-d Himself was not yet known to the Patriarchs, because the Torah had not yet been given.

KEHOT'S NOTE

תו"א נו, א.

126 **והאדם ידע**

"And the man knew Chavah his wife." "Knowing" is used for intimate union, and so "I will be known" means bonding and joining.

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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KEHOT'S NOTE

בראשית ד, א.

127 **מלא כל הארץ**

The seraphim's call, "The whole earth is full of His glory." The maamar stresses that this includes even our earth.

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

ראה ישעי' ו, ג.

128 **ואין עוד מלבדו**

"Havayah is G-d; there is nothing else besides Him." This is the unity that is revealed in the soul.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

129 להתענג על הוי׳

Isaiah's promise to those who honor the Shabbos: "Then you shall delight in Havayah." The maamar uses the phrase for the soul's delight when G-d's unity is revealed in it.

Isaiah 58:14 ישעיהו נ״ח:י״ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי 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.

130 אהבה בתענוגים

The beloved to his bride: "How fair and how pleasant you are, love in delights." The love of the "Tent of Meeting" is a love of delight, not of thirst.

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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131 מתי אבוא ואראה

"When shall I come and appear before G-d?", read by the maamar as "when shall I come and see." The thirst of the first stage, which the revelation now quenches.

Psalms 42:3 תהילים מ״ב:ג׳

צָמְאָה נַפְשִׁי לֵאלֹקִים לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹקִים׃

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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132 והשביע נפש שוקקה

"For He has satisfied the longing soul, and filled the hungry soul with good." The revelation of G-d's unity satisfies the soul that thirsted.

Psalms 107:9 תהילים ק״ז:ט׳

כִּי־הִשְׂבִּיעַ נֶפֶשׁ שֹׁקֵקָה וְנֶפֶשׁ רְעֵבָה מִלֵּא־טוֹב׃

For He hath satisfied the longing soul, And the hungry soul He hath filled with good.

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133 עבדו את ה' בשמחה

"Serve Havayah with joy; come before Him with song." Joy is the mark of the "Tent of Meeting."

Psalms 100:2 תהילים 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.

134 תחת אשר לא עבדת

In the rebuke, Moshe warns: "Because you did not serve Havayah your G-d with joy and with gladness of heart, from the abundance of all," plainly, when you had plenty of everything. The maamar reads merov kol as "more than all": the joy of serving G-d should be greater than every delight.

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.

PARAGRAPH 7

135 ע״פ להקריב לי׳ במועדו

The Tzemach Tzedek's Or HaTorah on this place notes that the maamar meant here is the one on this verse from 5565.

KEHOT'S NOTE

באוה״ת כאן מציין לד״ה זה משנת תקס״ה והוא הנדפס בסידור לא, ג ואילך. ולקמן פ׳ פנחס עה, א.

136 להקריב לי׳ במועדו

"My offering, My bread ... you shall take care to offer to Me in its appointed time (bemo'ado)." The words open the maamar to which the reader is sent; mo'ed is the same word as in "the Tent of Meeting."

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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137 **דלית מחשבה תפיסא ביה**

Eliyahu's prayer in the introduction to the Tikkunei Zohar: "No thought can grasp You at all." This is the difficulty the "tent" of the mitzvos answers.

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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138 **דלית מחי' תפיסא בי'**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי' ואמר).

139 **ובצל ידי כסיתיך**

G-d's words through Isaiah: "And I have put My words in your mouth, and in the shadow of My hand I have covered you." The "shadow" is the covering of the mitzvos through which G-d's light reaches a person.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעי' נא, טז.

140 **ביום השמיני עצרת**

"On the eighth day you shall have an assembly." The words open the maamar (its second discourse) to which the reader is sent.

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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141 **רמ"ח פיקודין שהם רמ"ח אברים**

Tanya explains the Tikkunei Zohar's saying that the 248 commandments are the 248 limbs of the King: as the limbs are a garment to the soul and wholly subordinate to it, so the mitzvos are vessels for G-d's will, in which His light is enclothed.

KEHOT'S NOTE

ראה ת"ז ת"ל. ע' סש"ב פ"ד ופכ"ג. ושו"נ. [כ].

142 **רמ"ח פיקודין שהן רמ"ח איברים דמלכא**

The Tikkunei Zohar, as the Kehot note directs, calls the 248 positive commandments the 248 limbs of the King. The maamar explains that, like the limbs of a body, the mitzvos hold the life within them.

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

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מַתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מְצוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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143 **והוא יתי' ורצונו וחכמתו הכל א'**

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

KEHOT'S NOTE

רמב"ם הל' יסוה"ת ב, י'.

144 **וימינו תחבקני**

The bride: "His left hand is under my head, and His right hand embraces me." The right hand is the Torah, through which G-d embraces the soul.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקָנִי׃

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

145 **יחוד זה הוא יחוד נפלא ועצום**

Tanya explains the word "grasp": when a person understands a halachah in the Mishnah or Gemara, his intellect grasps and encompasses it and is also enclothed in it; and since the halachah is the wisdom and will of the Holy One, blessed be He, his mind is united with G-d's wisdom and will, a wondrous union.

Tanya, Likkutei Amarim 5:6–7 תניא, חלק ראשון; ליקוטי אמרים ה':ו'-ז'

וְהוּא יִחוּד נִפְלָא שֶׁאֵין יִחוּד כָּמוֹהוּ וְלֹא כְּעֶרְכּוֹ נִמְצָא כְּלָל בְּגַשְׁמִיּוּת, לִהְיוֹת לַאֲחָדִים וּמְיוּחָדִים מַמָּשׁ מִכָּל צַד וּפְנָה. וְזֹאת מַעֲלָה יְתֵרָה גְּדוֹלָה וְנִפְלָאָה לְאֵין קֵץ אֲשֶׁר בְּמִצְוַת יְדִיעַת הַתּוֹרָה וְהַשָּׂגָתָהּ עַל כָּל הַמִּצְוֹת מַעֲשִׂיּוֹת, וַאֲפִילּוּ עַל מִצְוֹת הַתְלוּיוֹת בְּדִבּוּר, וַאֲפִילּוּ עַל מִצְוַת תַּלְמוּד תּוֹרָה שֶׁבְּדִבּוּר.

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KEHOT'S NOTE

ראה ג"כ תניא פ"ה.

146 **לאשתאבא בגופא דמלכא**

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

KEHOT'S NOTE

ז"ח ג (ריג, ב) [כ].

147 **משה שושבינא דמלכא**

Kehot's note points to Zohar I, 266b for these words.

Zohar I, 266b זח"א רסו, ב

Zohar II, 49b זח"ב מט, ב

Zohar III, 2a זח"ג ב, א

KEHOT'S NOTE

ראה זח"א רסו, ב. זח"ב מט, ב. זח"ג ב, א ועוד. וראה ספר הערכים-חב"ד כרך-ב ערך אהרן סעי' ד. ושי"נ.

148 **בד"ה מה טובו אוהליך יעקב**

There, following the Midrash, "your tents, Yaakov" are the Tent of Meeting in the wilderness, Shiloh, Nov and Givon, a temporary dwelling of the Holy One, blessed be He, and "your dwellings, Israel" the Temple in Jerusalem, a permanent one; so too those who set fixed times for Torah are called Yaakov, while Torah scholars who study constantly are Israel.

KEHOT'S NOTE

לקמן פ' בלק עד, ד.

149 **מה טובו אוהליך יעקב**

Bilaam, who came to curse, blesses instead: "How goodly are your tents, Yaakov, your dwellings, Israel." The words open the maamar in Parshas Balak to which the reader is sent.

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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PARAGRAPH 8

150 **משה שושבינא דמלכא**

Another place the Kehot note gives for the two groomsmen, Moshe of the King and Aharon of the Queen.

Zohar, Beshalach 10:114–125 ספר הזהר, בשלח י:קי"ד-קכ"ה

151 **ואתפשטותא דמשה בכל דרא**

Kehot's note points to Zohar III, 216b for these words.

Zohar III, 216b זח"ג רטז, ב

KEHOT'S NOTE

ת"ז תס"ט (קיב, א. קיד, א). ועי"ג"ח זח"ג רטז, ב. רעג, א. ת"ז ת"ע (קלח, א).

152 **ואתפשטותא דמשה בכל דרא**

The Tikkunei Zohar (Tikkun 69) teaches that Moshe's extension is in every generation, in every tzaddik and sage who occupies himself with the Torah. So every soul can draw from Moshe's Daas.

Tikkunei Zohar 112a:13–14 תקוני הזהר קי"ב א:י"ג-י"ד

... אָמַר רַבִּי אֶלְעָזָר אִשְׁתַּמּוֹדָע מַהָכָא דְמשֶׁה מַאֲתָווֹי מַשְׁמַע דְּאִיהוּ הֶבֶל וְאִיהוּ שֵׁת וְאִיהוּ מֹשֶׁה, וְאִתְפַּשְׁטוּתֵיהּ דְמשֶׁה בְּכָל דָּרָא וְדָרָא וּבְכָל צַדִּיק וְצַדִּיק, וְאִיהוּ אָזִיל בִּתְלַת תִּלַת, וּבְכָל תִּלַת דְּאִיהוּ רָכִיב אִתְמַר בְּהוֹן לֹא יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ, מֵהָכָא אִשְׁתְּמוֹדָע דְּאִיהוּ לָא

אִשְׁתַּכַּח אֶלָּא בַּאֲתַר דְּאִית בֵּיקָה אוֹרַיְיתָא, וּבְגִין דָּא זְכִרוּ תּוֹרַת מֹשֶׁה עַבְדִּי. אָמַר לֵקָה רַבִּי יְהוּדָה אִתְפַּשְׁטוּתָא דִילֵיהּ בִּבְנֵי נָשָׁא אִית לֵקָה שְׁעוֹרָא, אָמַר לֵקָה אִין, עַד שִׁתִּין רִבּוֹא, ...

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153 **שהוא משבעה רועים**

"Who are the seven shepherds? David in the middle; Adam, Shes and Mesushelach at his right; Avraham, Yaakov and Moshe at his left." Moshe is one of the seven.

Sukkah 52b:13 סוכה נ"ב ב:י"ג

"וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי יָבֹא בְאַרְצֵנוּ וְכִי יִדְרוֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמֹנוּ עָלָיו שִׁבְעָה רוֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם". מַאן נִינְהוּ "שִׁבְעָה רוֹעִים"? דָּוִד בָּאֶמְצַע, אָדָם שֵׁת וּמְתוּשֶׁלַח מִימִינוֹ, אַבְרָהָם יַעֲקֹב וּמֹשֶׁה בִּשְׂמֹאלוֹ. וּמַאן נִינְהוּ "שְׁמֹנָה נְסִיכֵי אָדָם"? יִשַׁי, וְשָׁאוּל, וּשְׁמוּאֵל, עָמוֹס, וּצְפַנְיָה, צִדְקִיָּה, וּמָשִׁיחַ, וְאֵלְיָהוּ.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

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Shir HaShirim Rabbah 8:11 שיר השירים רבה ח':י"א

KEHOT'S NOTE

סוכה נב, ב. שהש"ר ח, יא.

154 **דע את אלקי אביך**

David to Shlomo: "Know the G-d of your father and serve Him with a whole heart." Knowing G-d comes before serving Him; this is Moshe's level of Daas.

I Chronicles 28:9 דברי הימים א כ"ח:ט'

וְאַתָּה שְׁלֹמֹה־בְּנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד׃

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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KEHOT'S NOTE

דה"א כח, ט.

155 **דעת מלשון הרגשה**

At the end of the chapter the Alter Rebbe writes that "daas is the expression of feeling in the soul": Asaf's words "I was brutish and did not know ... yet I am always with You" mean that though a person may not feel in his soul his

and so called ayin, will then be revealed below as it is above.

KEHOT'S NOTE

ראה לקמן פ' שלח מח, א.

160 ח"ב משפטים ק"ח ב'

The Tzemach Tzedek copies there the Zohar on Mishpatim on why "I, I" is said twice: because then all the sitra achra will have passed away.

KEHOT'S NOTE

"אני אני תרין זמנין אמאי אלא לדייקא דהא לית תמן אלקים אלא הוא, דהא כמה זמנין דאיתמר אני זמנא חדא ולא יתיר והוה תמן סט"א, אבל השתא אני אני הוא ואין אלקים עמדי דהא כל סט"א אתעבר, ודייקא אני אני" — נעתק באוה"ת פ' יתרו ע' תשמ.

161 כח זה יש בכל נפש ונשמה מישראל ביניקתה מנשמת מרע"ה

Tanya: "This power and this quality, to bind one's mind to G-d, is in every soul of the house of Israel, through its nurture from the soul of Moshe our teacher," but since the soul is enclothed in a body it needs great toil, of the body and of the soul.

Tanya, Likkutei Amarim 42:5–6 תניא, חלק ראשון; ליקוטי אמרים מ"ב:ה'-ו'

וְכֹחַ זֶה וּמִדָּה זוֹ לְקַשֵּׁר דַּעְתּוֹ בַּה', יֵשׁ בְּכָל נֶפֶשׁ מִבֵּית יִשְׂרָאֵל, בִּינִיקָתָהּ מִנִּשְׁמַת מֹשֶׁה רַבֵּינוּ עָלָיו הַשָּׁלוֹם. רַק מֵאַחַר שֶׁנִּתְלַבְּשָׁה הַנֶּפֶשׁ בַּגּוּף, צְרִיכָה לִיגִיעָה רַבָּה וַעֲצוּמָה כְּפוּלָה וּמְכוּפֶלֶת. הָאַחַת - הִיא יְגִיעַת בָּשָׂר, לְבַטֵּשׁ אֶת הַגּוּף וּלְהַכְנִיעוֹ שֶׁלֹּא יַחְשִׁיךְ עַל אוֹר הַנֶּפֶשׁ, כְּמוֹ שֶׁנִּתְבָּאֵר לְעֵיל בְּשֵׁם הַזֹּהַר, דְּ"גּוּפָא דְּלָא סָלִיק בֵּהּ נְהוֹרָא דִּנְשָׁמְתָא מְבַטְּשִׁין לֵהּ", וְהַיְינוּ, עַל יְדֵי הִרְהוּרֵי תְּשׁוּבָה מֵעוֹמֶק הַלֵּב, כְּמוֹ שֶׁנִּתְבָּאֵר שָׁם. וְהַשֵּׁנִית - הִיא יְגִיעַת ...

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162 ע"פ ויקרא אל משה

There the mitzvos are called "the 248 limbs of the King," a vessel for the Infinite Light itself, and "the King's commands" as they come down below; through a person's arousal from below the mitzvah becomes a limb of the King.

Leviticus 2:1 ויקרא ב':א'

וְנֶפֶשׁ כִּי־תַקְרִיב קָרְבַּן מִנְחָה לַה' סֹלֶת יִהְיֶה קָרְבָּנוֹ וְיָצַק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבֹנָה:

And when any one bringeth a meal-offering unto the L-RD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

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KEHOT'S NOTE

לעיל ויקרא ב, א.

163 ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר

"And He called to Moshe, and Havayah spoke to him from the Tent of Meeting, saying." The words open the maamar to which the reader is sent.

Leviticus 1:1 ויקרא א':א'

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:

union with G-d in Torah and mitzvos, the union is there, for the body cannot prevent it.

Tanya, Likkutei Amarim 46:11 תניא, חלק ראשון; ליקוטי אמרים מ"ו:י"א

... כְּלוֹמַר שֶׁאַף עַל פִּי שֶׁאֲנִי כִּבְהֵמָה בַּהֲיוֹתִי עִמָּךְ, וְלֹא אֵדַע וְלֹא אַרְגִּישׁ בְּנַפְשִׁי יְחוּד זֶה - שֶׁתִּפּוֹל עָלֶיהָ אֵימָתָה וָפַחַד תְּחִלָּה, וְאַחַר כָּךְ אַהֲבָה רַבָּה בְּתַעֲנוּגִים אוֹ כְּרִשְׁפֵּי אֵשׁ, כְּמִדַּת הַצַּדִּיקִים שֶׁנִּזְדַּכֵּךְ חוּמָרָם; וְכַנּוֹדָע, שֶׁדַּעַת הוּא לְשׁוֹן הַרְגָּשָׁה בַּנֶּפֶשׁ, וְהוּא כּוֹלֵל חֶסֶד וּגְבוּרָה - אַף־עַל־פִּי־כֵן, "אֲנִי תָמִיד עִמָּךְ", כִּי אֵין הַחוֹמֶר מוֹנֵעַ יְחוּד הַנֶּפֶשׁ בְּאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַמְמַלֵּא כָּל עָלְמִין, וּכְמוֹ שֶׁכָּתוּב: "גַּם חוֹשֶׁךְ לֹא יַחְשִׁיךְ מִמֶּךָּ".

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KEHOT'S NOTE

תניא ספמ"ו (סו, ב). תו"א משפטים עד, סע"ג. סה"מ תקס"ה ע' רמח. לקו"ת ואתחנן ו, א. סה"מ תקס"ה ע' תשסז.

156 ראו עתה . . ואין אלקים עמדי

In the song of Ha'azinu G-d says: "See now that I, I am He, and there is no god with Me; I put to death and I give life." The verse describes a seeing of G-d's unity that belongs to the future.

Deuteronomy 32:39 דברים ל"ב:ל"ט

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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KEHOT'S NOTE

דברים לב, לט.

157 ראו עתה כי אני אני הוא ואין אלקים עמדי

The Zohar on Mishpatim, quoted in the Kehot note: "I, I" is said twice to show that there is no other power there, for all the sitra achra has passed away.

Zohar, Mishpatim 3:264–275 ספר הזהר, משפטים ג':רס"ד-ער"ה

It is concerning this time that it is written: "See now that I, even I, am He, and there is no god with me; I kill, and I make alive" (Deut. 32, 39). The double "I, I" indicates the absoluteness of the Divine Presence in the Messianic time, when the "other side" shall be vanquished and be no more seen.

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

158 ראו עתה כי אני אני הוא ואין אלקים עמדי

The Zohar in Lech Lecha, at the place the text gives, on the same verse.

Zohar, Lech Lecha 24:248–259 ספר הזהר, לך לך כ"ד:רמ"ח-רנ"ט

159 פ"ו דפסחים . . סנהדרין

There the Alter Rebbe brings these very places, the Gemara in Pesachim and Sanhedrin, to show that "See now that I, I am He" refers to the Time to Come, the resurrection of the dead; and he adds that ani, "I," has the letters of ayin, "nothing": G-d's essence, now utterly hidden

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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164 **אהרן שהוא ג"כ משבעה רועים**

A talk of the Rebbe given by the note together with the Tikkunim in Zohar Chadash for Aharon being counted among the seven shepherds.

KEHOT'S NOTE

תי' שבז"ח (קד, א). ראה לקוטי שיחות ח"כ ע' 643.

165 **בהעלותך את הנרות**

G-d tells Moshe to say to Aharon: "When you raise up (beha'aloscha) the lamps, the seven lamps shall give light toward the face of the menorah." Beha'aloscha, "when you kindle," literally means "when you make rise," for the flame is made to rise; the maamar reads it as Aharon raising the souls.

Numbers 8:2 במדבר ח':ב

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

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

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KEHOT'S NOTE

במדבר ח, ב.

166 **נר ה' נשמת אדם**

Shlomo's proverb: "The lamp of Havayah is the soul of man, searching all the inner chambers." So the lamps that Aharon lit are the souls of Israel.

Proverbs 20:27 משלי כ':כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

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

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KEHOT'S NOTE

משלי כ, כז.

167 **אך עוד אחת**

The Tzemach Tzedek's Or HaTorah on Beha'aloscha, given for this further condition, the turning from evil that must come first.

KEHOT'S NOTE

ראה אוה"ת בהעלתך ע' שסז.

168 **הנפש — מנרתיקה**

Tanya explains that through the mitzvos the Infinite Light is drawn into physical things that were under kelipas Nogah; the note gives it for the soul's going out of its sheath, the garments of Nogah.

KEHOT'S NOTE

ע' בסש"ב פל"ז. [כ].

169 Rava contrasts "I put to death and I give life" with "I wounded and I will heal," and the Sages learn from it that the same one who died will live: a source for the resurrection of the dead. The text brings it to show that the verse speaks of the future.

Pesachim 68a פסחים ס"ח א

170 The same teaching on "I put to death and I give life," that the verse refers to the resurrection of the dead.

Sanhedrin 91b סנהדרין צ"א ב

PARAGRAPH 9

171 **באחד לחדש השני בשנה השנית לצאתם מארץ מצרים**

"On the first of the second month, in the second year after their going out of the land of Egypt." The date is read as the second stage of service, after the going out of Egypt.

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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172 **שלא יצאו ישראל ממצרים אלא בזכות אהל מועד**

The Midrash, at the chapter the text gives, that Israel went out of Egypt only in the merit of the Tent of Meeting. The maamar explains it as G-d's help, without which the first stage could not be reached.

Bamidbar Rabbah 3 במדבר רבה ג'

173 **כי אלמלא עוזרו אין יכול לו**

"A person's inclination overpowers him every day ..., and were it not that the Holy One, blessed be He, helps him, he could not overcome it." This is the help that comes in the merit of the Tent of Meeting.

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

קידושין ל, ב.

174 **אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים**

"I am Havayah your G-d, Who brought you out of the land of Egypt." The words of the maamar in Likkutei Torah, Shelach, to which the reader is sent.

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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175 ע"פ אני ה' אלקיכם . . בפ' שלח

The Kehot note quotes it: even the soul's expiry from below upward, the level of the going out of Egypt, comes through "Who brought you out," for "were it not for His help," as it is written, "For He stands at the right hand of the needy." The passage there explains that the Name Havayah will then be like Elokim, because a great light from above the Name Havayah will be revealed.

KEHOT'S NOTE

לקמן מט, ב "כי גם כלות הנפש שממטה למעלה שהוא בחי' יציאת מצרים הוא ע"י אשר הוצאתי כו' כי אלמלא עוזרו כו' וכמ"ש כי יעמוד לימין אביון להושיע משופטי נפשו כו'".

176 באחד לחדש השני בשנה השנית כולא חד

The Zohar on Bamidbar, at the place the text gives: month and year are one, and the second month is called "the month of Ziv."

Zohar, Bamidbar 1:7–17 ספר הזהר, במדבר א:ז-יז

Both were "in the first day of the second month", the two being one. That month, besides, is called Ziv (=brightness, splendour), in allusion to the brightness of the moon of that month in that year, by reason that then the worlds altogether found themselves in completion. AFTER THEY HAD COME OUT OF THE LAND OF EGYPT: this emphasizes the fact that Israel's exodus from Egypt took place in the first month.

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

177 אקרי חודש זיו

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

KEHOT'S NOTE

מ"א ו, א.

178 חדש זיו

"In the month of Ziv, which is the second month," Shlomo began to build the Temple. The Zohar reads the name as the radiance that shines on the moon.

I Kings 6:1 מלכים א ו:א

וַיְהִי בִשְׁמוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם בַּשָּׁנָה הָרְבִיעִית בְּחֹדֶשׁ זִו הוּא הַחֹדֶשׁ הַשֵּׁנִי לִמְלֹךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיִּבֶן הַבַּיִת לַיהוָה

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of the L-RD.

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179 סור מרע

"Turn away from evil and do good." The first stage, the going out of Egypt.

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.

180 אתכפיא סט"א . . אתהפכא

The Zohar's introduction, at the place the Kehot note gives for subduing and transforming: "Who among you turns darkness into light and tastes bitter as sweet?" This is is'hapcha, the second stage, after iskafya.

Zohar I, 4a זח"א ד, א

KEHOT'S NOTE

זח"א ד, א.

181 ע"פ ויושט המלך לאסתר

There Esther standing in the court is "Who is this ascending from the wilderness": even the inner court counts as a wilderness compared with the King's own house, where He dwells permanently.

KEHOT'S NOTE

תו"א צד, ג.

182 ויושט המלך לאסתר

When Esther came unbidden into the inner court of the palace, "the king extended to Esther the golden scepter that was in his hand." The words open the maamar in Torah Ohr on the outer and inner courtyards.

Esther 5:2 אסתר ה':ב'

וַיְהִי כִרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בֶּחָצֵר נָשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׁרְבִיט׃

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

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183 ומאן דנטיל יסודא בקדמיתא

The Zohar on the second Pesach: "And if you say that one who brings it in the second month stands at a higher level, it is not so ...; whoever takes the foundation first takes the building." The maamar connects it with the advantage of iskafya, the first stage.

Zohar, Beha'alotcha 13:66–71 ספר הזהר, בהעלותך י"ג:ס"ו-ע"א

IF ANY MAN (lit. a man, a man) OF YOU... SHALL BE UNCLEAN, ETC. What signifies the repetition of the term "a man"? It signifies "a man who is a man", that is, who is otherwise worthy of the name "man", and fit to receive the supernal soul, but who has allowed himself to be blemished and defiled so that the Shekinah cannot abide with him. We read further: OR BE IN A JOURNEY AFAR OFF. There is a dot over the resh of the word rehokah (afar off) to ...

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184 קחו מאתכם תרומה

"Take from among you an offering to Havayah." The words open the maamar in Torah Ohr, Vayakhel, on the level

within iskafya that is above is'hapcha.

Exodus 35:5 שמות ל"ה:ה'

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה' זָהָב וָכֶסֶף וּנְחֹשֶׁת:

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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185 ע"פ קול דודי

There "leaping over the mountains" is a revelation on one "leg" through the patriarchs, in love, and "skipping over the hills" is on two "legs" through the matriarchs, in awe; love comes to revelation more easily than awe.

KEHOT'S NOTE

לקו"ת שה"ש טו, ג.

186

The bride hears her beloved coming: "The voice of my beloved! Here he comes, leaping over the mountains, skipping over the hills." The words open the maamar in Likkutei Torah, Shir HaShirim, to which the reader is sent.

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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PARAGRAPH 10

187 אין קורין אבות אלא שלשה

"We do not call [anyone] 'fathers' except three," Avraham, Yitzchak and Yaakov. The maamar matches each father with an attribute.

Berakhot 16b:13–14 ברכות ט"ז ב':י"ג-י"ד

תָּנוּ רַבָּנַן: אֵין קוֹרִין "אָבוֹת" אֶלָּא לִשְׁלֹשָׁה, וְאֵין קוֹרִין "אִמָּהוֹת" אֶלָּא לְאַרְבַּע. אָבוֹת מַאי טַעְמָא? אִילֵימָא מִשּׁוּם דְּלָא יָדְעִינַן אִי מֵרְאוּבֵן קָא אָתֵינַן אִי מִשִּׁמְעוֹן קָא אָתֵינַן, אִי הָכִי אִמָּהוֹת נָמֵי לָא יָדְעִינַן אִי מֵרָחֵל קָא אָתֵינַן אִי מִלֵּאָה קָא אָתֵינַן! אֶלָּא, עַד הָכָא חֲשִׁיבִי, טְפֵי לָא חֲשִׁיבִי.

Our Rabbis have taught : We restrict the name "Patriarch" to three, and "Matriarch" to four. Why is the name "Patriarch" [restricted to three]? Is it because we are not certain whether we are descended from Reuben or Simeon ? If so, in the case of the Matriarchs we are not certain whether we are descended from Rachel or Leah ! But up to here they were esteemed sufficiently [to be called "Patriarchs"] ; their successors were not so esteemed.

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KEHOT'S NOTE

ברכות טז, ב. וש"נ. לקוטי שיחות ח"ד ע' 1068 הערה 12. ח"י ע' 97 הערה 48.

188 ומדתו של אברהם הוא האהבה

One of the places in the Zohar the Kehot note gives for Avraham's attribute of love (also Zohar 3:263b and 3:267a).

Zohar I, 85a זח"א פה, א

Zohar III, 263b זח"ג רסג, ב

KEHOT'S NOTE

ראה אגה"ק ס"ג (תניא קיט, ב). זח"א פה, א. זח"ג רסג, ב. רסז, א.

189 פחד יצחק

Yaakov to Lavan: "Had not the G-d of my father, the G-d of Avraham and the Fear of Yitzchak, been with me ..." G-d is called "the Fear of Yitzchak," for Yitzchak's attribute is awe.

Genesis 31:42 בראשית ל"א:מ"ב

לוּלֵי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹקִים וַיּוֹכַח אָמֶשׁ:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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KEHOT'S NOTE

בראשית לא, מב.

190 ומדתו של יעקב הוא הרחמנות

Tanya describes the "straight path" of Yaakov's attribute of compassion: to arouse great compassion before G-d for the G-dly spark that gives life to one's soul, which came down from the Life of all life and is enclothed in the body, far from the light of the King's face.

Tanya, Likkutei Amarim 45:1 תניא, חלק ראשון; ליקוטי אמרים מ"ה:א'

עוֹד יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי אִישׁ, לַעֲסוֹק בַּתּוֹרָה וּמִצְוֹת לִשְׁמָן, עַל יְדֵי מַדָּתוֹ שֶׁל יַעֲקֹב אָבִינוּ עָלָיו הַשָּׁלוֹם, שֶׁהִיא מִדַּת הָרַחֲמִים, לְעוֹרֵר בְּמַחֲשַׁבְתּוֹ תְּחִלָּה רַחֲמִים רַבִּים לִפְנֵי ה' עַל נִיצוֹץ אֱלֹהוּת הַמְחֻיֶּה נַפְשׁוֹ, אֲשֶׁר יָרַד מִמְּקוֹרוֹ - חֵיֵּי הַחַיִּים אֵין־סוֹף בָּרוּךְ־הוּא, הַמְמַלֵּא כָּל עָלְמִין, וְסוֹבֵב כָּל עָלְמִין, וְכוּלָּא קַמֵּיהּ כְּלָא חֲשִׁיב, וְנִתְלַבֵּשׁ בְּיֵ"מַשְׁכָּא דְחִוְיָא", הָרָחוֹק מֵאוֹר פְּנֵי הַמֶּלֶךְ בְּתַכְלִית הָהֶרְחֵק - כִּי הָעוֹלָם הַזֶּה הוּא תַּכְלִית הַקְּלִיפּוֹת הַגַּסּוֹת כוּ'.

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KEHOT'S NOTE

ראה תניא פמ"ה. הנסמן למאמרי אדה"ז — פרשיות לע' תקעט. ביהל אור ע' עח מביא בקיצור מכאן "בלקו"ת פ' במדבר . . פ"ד בענין שאו את ראש כו' למשפחותם הם ע' נפש יוצאי ירך יעקב שהם ג"כ מדת הרחמנות מדתו של יעקב לעורר רחי"ר על נפשו כו', ואחי"כ לבית אבותם בחי' בני יעקב י"ב שבטים שלמעלה מע' נפש הנ"ל שהם בבריאה והי"ב שבטים מחברים בריאה עם אצילות ואחי"כ לעורר רחמים דאצילות כו' ע"ש בהביאור" ע"ש.

191 ומדתו של יעקב . . שכלולה משתיהן

Kehot's note points to Zohar III, 38a for these words.

Zohar III, 38a זח"ג לח, א

KEHOT'S NOTE

זח"ג לח, א.

PARAGRAPH 11

192 כרחם אב על בנים

David's psalm: "As a father has compassion on his children, so Havayah has compassion on those who fear Him." The maamar notes that the verse speaks of a father's compassion.

Psalms 103:13 תהילים ק"ג:י"ג

כְּרַחֵם אָב עַל־בָּנִים רִחַם ה' עַל־יְרֵאָיו׃

Like as a father hath compassion upon his children, So hath the L-RD compassion upon them that fear Him. .

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KEHOT'S NOTE

תהלים קג, יג.

193 נשים דעתן קלה

Rabbi Shimon bar Yochai, hiding from the Romans, told his son that women are easily swayed, fearing that his wife might be pressed into revealing their hiding place. The maamar uses the saying only for its point that compassion follows daas.

Shabbat 33b:6 שבת ל"ג ב:ו'

אֲזַל הוּא וּבְרֵיהּ, טְשׁוֹ בֵּי מִדְרְשָׁא. כָּל יוֹמָא הֲוָה מַתְיָא לְהוּ דְּבֵיתְהוּ רִיפְתָא וְכוּזָא דְּמַיָּא וְכָרְכִי. כִּי תְקֵיף גְּזֵירְתָא אֲמַר לֵיקוּ לְבָרֵיהּ: נָשִׁים דַּעְתָּן קַלָּה עֲלֵיהֶן, דִּילְמָא מְצַעֲרֵי לַהּ וּמְגַלְיָא לַן. אַזְלוּ טְשׁוֹ בְּמְעָרְתָא. אִיתְרְחִישׁ נִיסָּא אִיבְּרִי לְהוּ חָרוּבָא וְעַיְנָא דְּמַיָּא, וַהֲווֹ מַשְׁלְחֵי מָנֵיְיהוּ וַהֲווֹ יָתְבִי עַד צַוְּארֵיְיהוּ בְּחָלָא. כּוּלֵּי יוֹמָא גָּרְסִי. בְּעִידָּן צַלּוֹיֵי לָבְשֵׁי מִיכַּסּוּ וּמְצַלּוּ, וַהֲדַר מַשְׁלְחֵי מָנֵיְיהוּ כִּי הֵיכִי דְּלָא לִיבְלוּ. אִיתְּיבוּ תְּרֵיסַר שְׁנֵי בְּמְעָרְתָא. אֲתָא ...

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Kiddushin 80b:5–6 קידושין פ' ב:ה'-ו'

גְּמָ' מַאי טַעְמָא? תְּנָא דְּבֵי אֵלְיָהוּ: הוֹאִיל וְנָשִׁים דַּעְתָּן קַלּוֹת עֲלֵיהֶן. מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יִשְׁמָעֵאל: רָמְז לְיִחוּד מִן הַתּוֹרָה מִנַּיִן - שֶׁנֶּאֱמַר: "כִּי יְסִיתְךָ אָחִיךָ בֶּן אִמֶּךָ".

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Zohar II, 218a זח"ב ריח, א

KEHOT'S NOTE

שבת לג, ב. קידושין פ, ב. זח"ב ריח, א. לקוטי שיחות חי"ז ע' 149 הערה 14.

194 כל מי שאין בו דעה

"Whoever has no daas, it is forbidden to have compassion on him." Compassion applies only where there is awareness.

Berakhot 33a:19 ברכות ל"ג א:י"ט

וְאָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה'". וְכָל מִי שֶׁאֵין בּוֹ דֵּעָה — אָסוּר לְרַחֵם עָלָיו, שֶׁנֶּאֱמַר: "כִּי לֹא עַם בִּינוֹת הוּא עַל כֵּן לֹא יְרַחֲמֶנּוּ עֹשֵׂהוּ".

R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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KEHOT'S NOTE

ברכות לג, א.

PARAGRAPH 12

195 כולא קמי כלא חשיב

"All before Him is considered as nothing." So the highest worlds and the lowest are equal before Him.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

196 כוכבא דשביט

The Talmud's term for a comet, kochva deshavit. The maamar uses it to show that shevet means extension.

Berakhot 58b:11 ברכות נ"ח ב:י"א

עַל הַזִּיקִין: מַאי זִיקִין? אָמַר שְׁמוּאֵל: כּוֹכְבָא דְּשָׁבִיט. וְאָמַר שְׁמוּאֵל: נְהִירִין לִי שְׁבִילֵי דִּשְׁמַיָּא כִּשְׁבִילֵי דִּנְהַרְדָּעָא, לְבַר מִכּוֹכְבָא דְּשָׁבִיט דְּלָא יָדַעְנָא מַאי נִיהוּ. וּגְמִירִי דְּלָא עָבַר כְּסָלָא, וְאִי עָבַר כְּסָלָא — חָרֵב עָלְמָא. וְהָא קָא חָזֵינַן דְּעָבַר! — זִיוֵיהּ הוּא דְּעָבַר, וּמִתְחֲזֵי כִּדְעָבַר אִיהוּ. רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ אָמַר: וַילּוֹן הוּא דְּמִקְרַע, דְּמַגְלַגֵּל וּמְחֲזֵי נְהוֹרָא דְּרָקִיעַ. רַב אָשֵׁי אָמַר: כּוֹכְבָא הוּא דְּעָקַר מֵהַאי גִּיסָּא דְּכִסְלָא וְחָזֵי לֵיקוּ חַבְרֵיהּ מֵהָךְ גִּיסָּא, וּמִיבְּעֵית, וּמְחֲזֵי ...

For shooting stars [Zikin]. What means Zikin ? Samuel said : Kokeba di-Shebit. Samuel also said : The paths of heaven are as familiar to me as the streets of Nehardea, with the exception of the Kokeba di-Shebit, for I know not what that is. There is a tradition that it never passes through the constellation of Orion, for if it did the world would he destroyed. But we see that it does pass through ! It is its brightness that passes through, and so it seems as though it ...

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KEHOT'S NOTE

ברכות נח, ב.

PARAGRAPH 13

197 עומד על שנים עשר בקר

The molten sea in Shlomo's Temple "stood upon twelve oxen ... and the sea was upon them, above." The twelve oxen are the twelve tribes bearing the "sea."

II Chronicles 4:4 דברי הימים ב ד':ד

עוֹמֵד עַל־שְׁנֵים עָשָׂר בָּקָר שְׁלֹשָׁה פְנִים צָפוֹנָה וּשְׁלוֹשָׁה פְנִים יָמָּה וּשְׁלֹשָׁה פְנִים נֶגְבָּה וּשְׁלֹשָׁה פְנִים 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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KEHOT'S NOTE

דה"ב ד, ד.

198 **ושם עלו שבטים**

"For there the tribes went up, the tribes of Yah." The tribes are the ones who "go up" and bear the revelation.

Psalms 122:4 תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם ה׳

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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KEHOT'S NOTE

תהלים קכב, ד.

199 **ובשם אלקינו נדגול**

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

KEHOT'S NOTE

שם כ, ו.

200 **ובשם אלקינו נדגול**

The psalm's prayer for the king in battle: "We will sing of your salvation, and in the Name of our G-d we will set up our banners." The banners of the tribes are a chariot for the Name.

Psalms 20:6 תהילים כ:ו'

נְרַנְּנָה בִּישׁוּעָתֶךָ וּבְשֵׁם־אֱלֹקֵינוּ נִדְגֹּל יְמַלֵּא ה׳ כָּל־מִשְׁאֲלוֹתֶיךָ׃

We will shout for joy in thy victory, And in the name of our G-d we will set up our standards; The L-RD fulfil all thy petitions.

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PARAGRAPH 14

201 **מי בוכים**

The note gives the reading "weeping" (bochim) for the waters in Bereishis Rabbah 5:3, as the Etz Yosef commentary brings it in the name of a commentator on Parshas Vayikra; Sefaria's text of the Midrash there reads dochim.

KEHOT'S NOTE

בוכים (ב"ר פ"ה סי' ג'). הובא בעץ [יוסף] ב' [שם] אבי"ן ש"ט בפ' ויקרא הלי' כן. [כ].

202 **כדאיתא בזהר שהמים**

A Tosafos commentary on the Torah, given by the note alongside the Tikkunei Zohar for the weeping of the lower waters.

KEHOT'S NOTE

ת"ז ת"ה (יט, ב). תוס' הרא"ש (הדר זקנים) בראשית בתחלתו. בחיי ויקרא ב, י"ג.

203 **שהמים התחתונים בוכים**

Rabbeinu Bachya, on the salt of the offerings, as the Kehot note gives it, on the lower waters' weeping.

Rabbeinu Bahya, Vayikra 2:13 רבנו בחיי, ויקרא ב':י"ג

204 **שהמים התחתונים בוכים אנן בעינן למהוי קדם מלכא**

The Tikkunei Zohar (Tikkun 5), as the Kehot note gives its place: the lower waters weep, "We want to be before the King." The maamar applies this to the revealed worlds that know there is something higher.

Tikkunei Zohar 19b:16–17 תקוני הזהר י"ט ב:ט"ז-י"ז

ומחלוקת האי דאיהו לשם שמים בגין דמים תתאין אינון בוכין ואמרין אנן בעיין למהוי קדם מלכא עלת העלות ובען לסלקא לעילא. רקיע אפריש ביניהו עד דעלת העלות שוי לון שוין. י' מסטרא דא וי' מסטרא דא. ו' באמצעיתא. כגוונא דא יו"י דאיהי א. ואלין כלהו קרבין לעלת העלות.

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205 **ויבדל אלקים בין מים למים**

On the second day of creation, "G-d made the firmament and separated between the waters below the firmament and the waters above the firmament." This is the division between the hidden and the revealed worlds.

Genesis 1:7 בראשית א:ז'

וַיַּעַשׂ אֱלֹקִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃

And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

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KEHOT'S NOTE

בראשית א, ז.

206 **מאיגרא רמה**

"From a lofty roof to a deep pit." The Talmud's image for a great fall, used here for the descent of the G-dly spark.

Chagigah 5b:16–17 חגיגה ה' ב:ט"ז-י"ז

רַבִּי חֲנָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בָּגְוֵיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נָפַל מִן יָדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא חֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נָזִיל וְנֵיקְבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיקוּ רַבִּי חִיָּיא לְרַבִּי: תֵּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקְבֵּיל אַפֵּיהּ.

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207 **ע"פ וישכם לבן**

There the Lavan of holiness is the "supernal whiteness," the light of G-d's very essence, which, like white, is no color at all; the root of compassion is what cannot be grasped in the order of the worlds, as in "in Your great compassion."

KEHOT'S NOTE

תו"א כד, א.

208 **וישכם לבן**

Lavan, parting from Yaakov: "And Lavan rose early in the morning, kissed his grandsons and his daughters and blessed them." The words open the maamar in Torah Ohr, Vayeitzei, to which the reader is sent.

Genesis 32:1 בראשית ל"ב:א'

וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֹתָם וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ׃

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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209 **וע"פ כנשר יעיר**

The maamar on "As an eagle stirs up its nest" in Likkutei Torah, Ha'azinu (from 77c) has its last part on 78c, beside the column the note suggests.

KEHOT'S NOTE

אולי הכוונה ללקו"ת האזינו עח, ד.

210 **כנשר יעיר**

In the song of Ha'azinu G-d's care for Israel is like that of an eagle: "As an eagle stirs up its nest, hovering over its young." The words open the maamar in Likkutei Torah, Ha'azinu, to which the reader is sent.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

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

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211 **וע"פ ויאכילך את המן**

There the manna is a heavenly "dew" that "your fathers did not know," yet "He fed you" it, for it became physical enough to be ground in mortars; so too the Torah, which comes "from the mouth of Havayah," came down and was enclothed, and through it a person lives.

KEHOT'S NOTE

לקו"ת עקב יד, א.

212 **ויאכילך את המן**

Moshe reminds Israel: "And He afflicted you and let you hunger, and fed you the manna." The words open the maamar in Likkutei Torah, Eikev, to which the reader is sent.

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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213 **ע' נפש יוצאי ירך יעקב**

"And all the souls who came out of Yaakov's loins were seventy souls." The seventy souls are the third and lowest level of Yaakov's compassion.

Exodus 1:5 שמות א':ה'

וַיְהִי כָּל־נֶפֶשׁ יֹצְאֵי יֶרֶךְ־יַעֲקֹב שִׁבְעִים נָפֶשׁ וְיוֹסֵף הָיָה בְמִצְרָיִם׃

And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

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PARAGRAPH 15

214 **ונתן לך רחמים**

Moshe promises Israel, after the law of a city led astray: "And He will give you compassion, and have compassion on you, and multiply you." The maamar reads it to say that the compassion a person feels is itself given from above.

Deuteronomy 13:18 דברים י"ג:י"ח

וְלֹא־יִדְבַּק בְּיָדְךָ מְאוּמָה מִן־הַחֵרֶם לְמַעַן יָשׁוּב ה' מֵחֲרוֹן אַפּוֹ וְנָתַן־לְךָ רַחֲמִים וְרִחַמְךָ וְהִרְבֶּךָ כַּאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ׃

And there shall cleave nought of the devoted thing to thy hand, that the L-RD may turn from the fierceness of His anger, and show thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto thy fathers;

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KEHOT'S NOTE

דברים י"ג, י"ח.

215 **בפ' פנחס ע"פ את הכבש אחד**

The maamar on "Command the children of Israel ... My offering" in Pinchas (Likkutei Torah, Pinchas 3), which takes up "The one lamb you shall offer." In its summary the Alter Rebbe says that one must arouse compassion, the level of Yaakov, and that this is brought about and drawn from the level of Moshe, Daas, from which compassion comes into being: this is "the one lamb you shall offer."

KEHOT'S NOTE

לקמן בפ' פנחס.

216 **את הכבש אחד תעשה**

From the daily offering: "The one lamb you shall offer in the morning." The words open the maamar in Likkutei Torah, Pinchas, to which the reader is sent.

Numbers 28:4 במדבר כ"ח:ד'

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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217 **למשפחותם**

"Lift up the head of all the congregation ... by their families, by their fathers' house ... by their skulls." The three

stages of raising the soul follow the words of this verse.

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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218 והוא רחום גו' זכור רחמיך

"And He, being compassionate, forgives iniquity." Said in Pesukei deZimra: the first of the three arousals of compassion in the prayers.

Psalms 78:38 תהילים ע״ח:ל״ח

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא־יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא־יָעִיר כָּל־חֲמָתוֹ׃

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

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KEHOT'S NOTE

תהלים עח, לח, כה, ו.

219 זכור רחמיך

"Remember Your compassion, Havayah, and Your kindnesses." Also said in Pesukei deZimra.

Psalms 25:6 תהילים כ״ה:ו׳

זְכֹר־רַחֲמֶיךָ ה' וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה׃

Remember, O L-RD, Thy compassions and Thy mercies; For they have been from of old.

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220 חנון ורחום ה'

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

KEHOT'S NOTE

שם קמה, ח.

221 חנון ורחום הוי'

"Gracious and compassionate is Havayah, slow to anger and great in kindness." From Ashrei, part of the first arousal.

Psalms 145:8 תהילים קמ״ה:ח׳

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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222 אחד ואהבת

"Hear, O Israel, Havayah is our G-d, Havayah is One. And you shall love Havayah your G-d." The three arousals of compassion prepare a person to say these words.

Deuteronomy 6:4–5 דברים ו׳:ד׳-ה׳

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃ וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE. 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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223 על כל דיבור פרחה נשמתן

"At every utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel left them." The maamar takes this as the revelation of great love above Daas.

Shabbat 88b:6 שבת פ״ח ב:ו׳

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא יָצְתָה נִשְׁמָתָן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "נַפְשִׁי יָצְאָה בְדַבְּרוֹ". וּמֵאַחַר שֶׁמִּדִּיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיבְּלוּ? — הוֹרִיד טַל שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהָחְיָה אוֹתָם, שֶׁנֶּאֱמַר: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנֵים עָשָׂר מִיל וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת ...

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KEHOT'S NOTE

שבת פח, ב.

224 שלמעלה מעלה מבחי' הדעת

On that page the Alter Rebbe explains that the will of the heart has an inner and an outer side: its inner point is great love (ahavah rabbah), above reason and Daas, which comes from above as a gift, "a service of gift," and he sends the reader back to this maamar and its "by their skulls"; the outer side is the love born of Daas, of reflecting on G-d's greatness.

KEHOT'S NOTE

ראה לקמן בלק סז, ג.

225 עבודת מתנה

G-d to Aharon: "I give you your priesthood as a service of gift." The great love is called a gift, 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. ראה אגה״ק סי׳ יח ובליקוט פי׳ שם.

226 אש שלמעי'

The Talmud, as the Kehot note directs, on the fire that came down from heaven upon the altar. The great love is likened to that fire, which comes from above of itself.

Yoma 21b:5–6 יומא כ״א ב:ה׳-ו׳

כִּי קָא אָמְרִינַן — בְּדִהֲדְיוֹט. דְּתַנְיָא: "וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט.

...וידבר ה' אל משה במדבר סיני באוהל מועד

רְבוּצָה כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

ראה יומא כא, ב.

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

To understand the explanation of the matters above concerning "in the Wilderness of Sinai"

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

THE MAAMAR IN BRIEF

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

OUTLINE

1 Two stages of Malchus; her nightly descent ¶1–2

The Wilderness of Sinai is Malchus rising as mayin nukvin, the Tent of Meeting the mayin duchrin drawn down to her; in prayer they are the parts before and after Ahavas Olam. At night nine of her Sefiros descend to refine the sparks in kelipas nogah while her Keser stays above, as a gloss shows from the sources.

2 Refinement in the soul and in prayer ¶3–7

The animal soul is a mixture of good and evil, hidden even in an observant person. Prayer with contemplation exposes the evil so that it can be pushed away; alien thoughts arise because the evil clings to the good at the time of refinement, and a person should not despair of his prayer but push them away.

3 Midbar and yadber: war and rest ¶8–11

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

4 The heat of the wilderness ¶12–15

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

5 The Midrash: sea, mountains and wilderness ¶16–23

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

6 The Tent of Meeting ¶24–29

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

7 "Lift up the head": elevations to Keser ¶30–31

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

KEY CONCEPTS

refinement (birur) בירור

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

mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

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

kelipas nogah קליפת נוגה

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

midbar מדבר

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

the point beneath Yesod נקודה תחת היסוד

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

yesh יש

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

the groomsmen (shushvinin) שושבינא דמלכא ודמטרוניתא

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

SECTION 1 · ¶1–2

Two stages of Malchus; her nightly descent

1 להבין ביאור הדברים[1] הנ"ל בענין במדבר סיני באהל מועד[2] כו'. הנה מדבר סיני ואהל מועד הוא הכל בחי' מלכות דאצילות

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

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

רק כי מדבר סיני הוא ענין העלאת מ"נ [מיין נוקבין] דמלי שעולה ממטה למעלה בבחי' מ"נ [מיין נוקבין] ואהל מועד הוא ענין המשכת מ"ד [מיין דוכרין] שנמשך מז"א להמתיק המ"נ [המיין נוקבין] דגבורות דנוק' [דנוקבא] כו'.

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

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

2 וזהו ענין התפלה עד אהבת עולם שנק' מדבר סיני ומאהבת עולם ואילך הוא ההמשכה ונק' אהל מועד וכמש"ת [וכמו שיתבאר] אי"ה [אם ירצה השם].

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

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

והענין דהנה ידוע דבלילה יורדת המל' בבי"ע ליתן טרף לביתה[3] כו' דהיינו לברר בירורי נוגה דבי"ע שנפלו בהם מרפ"ח ניצוצים[4]

The matter is this: it is known that at night Malchus descends into Beriah, Yetzirah and Asiyah "to give food (teref) to her household," etc., that is, to refine the refinements of nogah of Beriah, Yetzirah and Asiyah, into which [some] of the 288 sparks fell.

> The background is a known Kabbalistic teaching, which reads the verse of the woman of valor who rises "while it is still night" to give "food to her household" as Malchus: at night she descends into the three lower worlds, Beriah, Yetzirah and Asiyah. There she sifts out what must be refined from nogah, the "glowing" husk, the one realm of concealment in which good and evil are mixed and so can be separated. What she sifts are sparks of holiness, some of the 288 that fell into those worlds in the breaking of the vessels, the primordial shattering of the first divine vessels.

וכל תשעה ספירות שלה יורדים בבי"ע לברר בירורים רק הכתר שלה נשאר למעלה באצילות וכמ"ש לעולם ה' דברך נצב בשמים

And all nine of her Sefiros descend into Beriah, Yetzirah and Asiyah to refine refinements; only her Keser (Crown) remains above, in Atzilus, as it is written, "Forever, Havayah, Your word stands firm in the heavens."

> Nine of her ten Sefiros descend for this work, but her Keser, her highest point, stays above in Atzilus: "Your word" is Malchus, the attribute of divine speech, and her Keser "stands firm in the heavens." In Likkutei Torah, Shelach (8:2, the Biur on "Mekoshesh Etzim"), the Alter Rebbe reads the verse the same way: the Keser of Rachel (Malchus) is "in the heavens," in Z'eir Anpin her husband, and only her last nine Sefiros go down into Beriah.

(כ"כ [כל כך] בפע"ח [בפרי עץ חיים] שער י"ז[5] פ"ב [פרק ב'] ד"ה והנה מצאתי כתוב אצלי כו' ובשערי ציון ובמ"ח. והרמ"ז [והרב משה זכות] פ' יתרו דס"ז תפסו בפשיטות כמש"ש [כמה שכתוב שם] תחלה בפע"ח [בפרי עץ חיים] ובשער א' פ"ז [פרק ז'] שהכתר שלה יורד להיכל ק"ק [קדש הקדשים] העליון דבריאה והט"ס [והט' ספירות] נכללים בלאה כו'.

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

A long parenthetical gloss now weighs the sources. This view is stated in Pri Etz Chaim (the Arizal's kavanos for prayer and the mitzvos, as Rabbi Chaim Vital recorded them), in Shaarei Tziyon, a book of Kabbalistic prayers, and in Mishnas Chassidim, a digest of the Arizal's system. But the Ramaz, the Kabbalist Rabbi Moshe Zacuto, in his notes on the Zohar, took as plain the reverse picture, also found in Pri Etz Chaim: her Keser goes down to the uppermost chamber of Beriah, the Holy of Holies, while her nine Sefiros are absorbed into Leah, another feminine configuration of Atzilus.

אך ממ"ש במק"מ [במקדש מלך] פ' אמור דף צ' ע"א מלשון הרח"ו [הרבי חיים ויטאל] בפי' מש"ש [מה שכתוב שם] בזהר בשעתא דכנס"י [דכנסת ישראל] אתערת כי אז מתעלים ט' נקודות שבבריאה משמע כמש"כ [כמה שכתוב], וכ"כ [וכן כתב] עוד בפ' אמור דקי"ג ע"ב בשם הרח"ו [הרבי חיים ויטאל],

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

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

וגם בלקוטי השי"ס [הששה סדרים] להאריזי"ל [להארי"י זכרונו לברכה] דט"ז ע"ד ד"ה דע משארז"ל [מה שאמרו רבותינו זכרונם לברכה] לכי ומעטי[6] א"ע [את עצמו]. כי [כתב] אבל הכתר אינו זז ממקומו כו' ע"ש ונרשם שם מהרב ז"ל [זכרונו לברכה / זכרונם לברכה] כנראה שהוא מהאריזי"ל [מהארי"י זכרונו לברכה] עצמו.

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

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

ומה שיש להבין די הפע"ח [הפרי עץ חיים] הנ"ל איך יתיישב עם מ"ש בע"ח [בעץ חיים] שער מיעוט הירח[7] פ"ב [פרק ב'] ושמ"ח פ"ג [פרק ג'] מענין התלבשות ט"ס [ט' ספירות] שלה[8] כו' אין כאן מקומו.

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

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

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

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

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

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

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

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

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

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

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

SECTION 2 · ¶3–7

Refinement in the soul and in prayer

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

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

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

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

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

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

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

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

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

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

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

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

5 ואצ"ל [ואין צריך לומר] בפנימית המדות דנה"ב [דנפש הבהמית] שלא נתהפכו עדיין מטבעם ותולדתם והרי בטבעם הם מעורבים טו"ר [טוב ורע] לפי שנלקחה מקליפת נוגה המעורבת טו"ר [טוב ורע] כנודע.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6 ועי"ז יופרד מן הטוב וישאר הטוב לבדו בלי תערובות רע.

And through this it will be separated from the good, and the good will remain alone, without admixture of evil.

> Once exposed, the evil can be separated from the good, and the good is left alone, with no admixture of evil.

וכמו שהוא הבירור בנפשות האדם שהנפש אלקית מבררת את הנפש הבהמית בשעת התפלה. כך יובן עד"ז למעלה ענין ירידת המל' דאצי' לברר קליפת נוגה דבי"ע. דהנה הרפ"ח ניצוצי קדושה שנפלו בשבירת הכלים הם מעורבים בנוגה וכמשל תערובות הטו"ר [הטוב ורע] בנפש הבהמית שבאדם.

And just as the refinement in human souls is that the G-dly soul refines the animal soul at the time of prayer, so in the same way will be understood, above, the matter of the descent of Malchus of Atzilus to refine the kelipas nogah of Beriah, Yetzirah and Asiyah. For the 288 sparks of holiness that fell in the breaking of the vessels are mixed in nogah, like the analogy of the mixture of good and evil in the animal soul that is in man.

> As in a person, where the G-dly soul refines the animal soul in prayer, so above: Malchus of Atzilus descends into the lower worlds to refine kelipas nogah. The 288 sparks that fell in the breaking of the vessels are mixed into nogah just as good and evil are mixed in the animal soul.

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

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

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

ולכן בירור זה הוא דוקא ע"י ירידתה בבי"ע כי באצילות לא יגור[11]ך[12] רע[25, 24, 23, 22, 21, 20, 19, 18, 17, 16, 15, 14, 13] כלל ואף הקליפות דאצי' הם עומדים ג"כ בבריאה וכמ"ש ברבות בא פט"ו [פרק ט"ו / פרשה ט"ו] דקל"ב ד' בכסאו של הקב"ה אין דבר רע נוגע[26] שנאמר לא יגורך רע

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

> She must descend because in Atzilus there is no evil at all to separate from; even the kelipos said to belong to Atzilus are actually located in Beriah. The Midrash says the same of G-d's throne: nothing evil touches it, as the verse says, "Evil shall not dwell with You."

(ועי' בזח"א [בזהר חלק א] בראשית דכ"ז רע"א ובמק"מ [ובמקדש מלך] שם. נ"ב א' נ"ו סע"ב [סוף עמוד ב] פ' נח דס"ב רע"א וישב קפ"ח א' ויחי דרי"ט ב'. ח"ב [חלק ב'] משפטים ק"ג א' ק"ז סע"ב [סוף עמוד ב] כי תשא קצ"ג סע"ב [סוף עמוד ב].

(And see the Zohar, Part I, Bereishis, folio 27a, at the top, and the Mikdash Melech there; 52a; 56b, at the bottom; Parshas Noach, folio 62a, at the top; Vayeshev 188a; Vayechi, folio 219b. Part II: Mishpatim 103a; 117b, at the bottom; Ki Sisa 193b, at the bottom.

> A parenthesis lists places in the Zohar, with the Mikdash Melech's commentary, that take up the verse "Evil shall not dwell with You" (Psalms 5:5).

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

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

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

וגם בבי"ע הרע נמצא רק בהלבושים דבי"ע ששם יש רע שבבריאה מיעוטו רע וביצירה חציו רע ובעשי' [ובעשיה] רובו רע זהו הכל בלבושים דבי"ע ולכן יורדת שם לברר.

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

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

(ועפ"ז [ועל פי זה] יובן מה שאנו רואים שבשעת התפלה כשהאדם רוצה לדבק שכלו בגדולת הבורא יתי אזי נופלים לו מחשבות זרות המטרידים ומבלבלים אותו מה שלא היו נופלים לו כלל בכל היום כולו.

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

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

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

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

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

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

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

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

וכנזכר בפע"ח [בפרי עץ חיים] (שער י"ח פ"ג [פרק ג']) בכוונת הרחיצה בחמין בע"ש [בערב שבת] שהוא בחי' שלהובא דאשא[27] הנמשך מלמעלה לדחות הק"נ [הקליפת נוגה] שלא תעלה כו'

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

> Pri Etz Chaim teaches this in the kavanos of washing in hot water before Shabbos: the heat corresponds to a "flame of fire" drawn down from above to drive kelipas nogah back, so that it cannot rise with the sparks. Torah Ohr (Supplements, Ki Sisa 15) explains the same: on Erev Shabbos, as Malchus rises from kelipas nogah, nogah seeks to rise with her, and a flame drawn from above strikes it, so that its good rises and its evil is pushed down.

וז"ש [וזהו שכתוב] אש לפניו תלך ותלהט סביב צריו.[28] דהיינו שלא יתעלו רק הניצוצי קדושה לבדם שהוברררו ולא הרע כו'.

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

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

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

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

> The lesson for the person praying follows. He should not despair when alien thoughts intrude on his prayer, as though his prayer were worthless. Tanya (chapter 28) gives the same counsel in nearly the same words: the alien thoughts come from the kelipah, which exerts itself against the G-dly soul just when the G-dly soul exerts itself in prayer, as two wrestlers do.

דהא כך הוא המדה גם בענין הבירורים למעלה רק שיש לו לדחותם ולהסיח דעתו מהם וזהו כענין שלהובא דאשא הנ"ל:[29, 30, 31]

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

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

SECTION 3 · ¶8–11

Midbar and yadber: war and rest

8 ב והנה בעליית המל' מבי"ע לאצילות ע"ז נאמר מי זאת עולה מן המדבר כתמרות עשן.[32]

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

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

פי' כשיורד' [כשיורדת] בבי"ע לברר נקרא' מדבר בתוס' [נקראת] [בתוספת] מ' פתוחה והוא מפני שמצד התלבשות' בבי"ע לברר יכולים החיצונים לינק ממנה

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

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

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

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

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

9 והענין דאז לא היתה יורדת לבי"ע כלל אלא היתה תמיד באצי'. וזהו ענין דבימי שלמה[34] קיימא סיהרא באשלמותא[35, 36] בבחי' יחוד פב"פ [פנים בפנים] עם ז"א באצילות.

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

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

אך לפי"ז [לפי זה] צ"ל לכאורה דא"כ איך היו מתבררים הרפ"ח ניצוצין שנפלו מכבר בשבירה לבי"ע שהם מתבררים ע"י המל' וכמ"ש בפי' ותתן טרף.[37]

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

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

10 וא"כ כיון שאז לא היתה המל' יורדת כלל בבי"ע א"כ איך היו מתבררים. אך הענין דאע"פ [דאף על פי] שאז לא היתה יורדת כלל בבי"ע מ"מ היו מתבררים הניצוצים מחמת היחוד דזו"נ [זעיר אנפין ונוקבא] שהי' [שהיה] באצילות פב"פ [פנים בפנים]

And if so, since Malchus did not then descend into Beriah, Yetzirah and Asiyah at all, how then were they refined? But the explanation is that even though she did not then descend into Beriah, Yetzirah and Asiyah at all, nevertheless the sparks were refined because of the union of Z'eir Anpin and Nukva, which was face to face in Atzilus.

> The question is restated, and the answer begins: even though Malchus did not descend in Temple times, the sparks were still refined, because Z'eir Anpin and Nukva were then united face to face in Atzilus.

ואז מחמת רוב גילוי האור באצילות ממילא היו מתבררים הניצוצים ונכללים בהמל' כנר בפני אבוקה מעוצם הגילוי כו'.

And then, because of the abundance of the revelation of light in Atzilus, the sparks were refined of themselves and included in Malchus, like a candle before a torch, from the intensity of the revelation, etc.

> That union brought so great a revelation of light that the sparks were drawn up into Malchus of themselves, as a candle's flame is lost in the light of a torch. The Kehot note quotes the Rebbe Rashab's Hemshech 5672: the refinement then was an actual transformation, as in King Shlomo's days, when all were subdued and nullified before him.

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

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

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

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

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

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

וביאור הענין מבואר במ"א ע"פ מאמר הזח"א [הזהר חלק א] פ' ויצא (דקמ"ח ע"א) ע"פ קומה ה' למנוחתך דזהו ההפרש בין המשכן שהי' [שהיה] במדבר לבית עולמים שנקרא מנוחה.[38]

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

> The idea is developed elsewhere, on the Zohar's reading of "Arise, Havayah, to Your resting place": the Mishkan, which traveled in the wilderness, differs from the permanent Temple, which the Sages call menuchah, "rest." The Kehot note identifies the place as the Mitteler Rebbe's Biurei HaZohar (132a).

לפי שענין בירור הניצוצות ישנו בב' בחי' הא' כמ"ש ותתן טרף[39] כו' שהיא לשון מלחמה

For the refinement of the sparks takes place in two modes. The first is as it is written, "And she gives teref," etc., which is a term of war.

> There are two ways of refining the sparks. The first is implied by the verse's word teref: in the verse it means food, but its root means prey torn by force, so it is a word of war.

עד"מ המלך יוצא לקראת שונאו באשר הוא שם ונלחם עמו עד שמכניעו וכך הוא ענין ירידת המל' בבי"ע לברר שהוא בחי' היציאה למקום השונא באשר הוא שם להכניעו.

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

> The first mode is like a king who goes out to meet his enemy on the enemy's own ground and fights until he subdues him. Malchus's descent into the lower worlds is like that: she goes out to the enemy's place to subdue him there.

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

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

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

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

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

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

וכך עד"מ בענין ירידת המל' דלכך נק' אז מדבר במ' פתוחה שנותן מקום ליניקת החיצונים כדי לנצחם במלחמה הגדולה להוציא בלעם מפיהם כמ"ש חיל בלע ויקאנו[40] כו' וכענין עת אשר שלט האדם באדם לרע לו.[41]

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

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

אך כ"ז [כל זה] הוא בבחי' הבירור שבדרך מלחמה אמנם הבחי' השנית בענין הבירורים הוא שלא בדרך מלחמה.

But all this is in the mode of the refinement that is by way of war. The second mode of the refinements, however, is not by way of war.

> All of this belongs to the first mode, refinement by way of war; the second mode involves no war at all. The Kehot note adds that the two modes are explained at length in the Rebbe Rashab's Sefer HaMaamarim 5659 and the Rebbe Rayatz's Sefer HaMaamarim 5704.

והיינו כמו עד"מ למטה במלכותא דארעא הנה מלך גדול ונורא שכבר נודע ידו כי חזקה היא וחכמתו רבה עד שאינו צריך ל צאת נגד שונאו להלחם בו ולהכניעו רק מחמת התפשטות גדולתו במקומו ממילא מוכנעים וכפופים וכמו שמצינו דבר זה בשלמה המלך[42] ע"ה [עליו השלום] (כמבואר במלכים א' ה').

That is, as by way of analogy below, in the earthly kingdom: a great and awesome king, whose hand is already known to be strong and whose wisdom is great, so that he does not need to go out against his enemy to fight him and subdue him; rather, through the spreading of his greatness in his own place, they are subdued and bowed of themselves; as we find this with King Shlomo, peace be upon him) (as is explained in I Kings 5).

> Its analogy is a great and awesome earthly king whose might and wisdom are already known: he never needs to march out against his enemies, because the spread of his greatness from his own place makes them submit. So it was with King Shlomo, whose reign the Book of Kings describes as one of peace on every side, with the surrounding kingdoms bringing him tribute and coming to hear his wisdom.

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

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

> Above, too, sparks can be refined without war: this happens when the Infinite Light is drawn down below just as it shines above in Atzilus.

ממילא נעשה ביטול הסט"א [הסטרא אחרא] כביטול הנר בפני האבוקה

Of itself there comes about the nullification of the sitra achra (the other side), like the nullification of a candle before a torch.

> Then the sitra achra, the "other side" opposed to holiness, is nullified of itself, as a candle is lost before a torch.

שהאבוקה היא במקומה וכל הנרות הקטנים ממילא בטלים בהתקבץ כל אורות הנרות לאבוקה מחמת המשכתם אחריה ונדעכים ממקומם וא"צ [ואין צריך / ואינו צריך] לירד למקום הקליפות להכניעם כו'.[43,44]

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

> The torch does not move from its place; the small flames are drawn toward it and merge into it, disappearing from where they stood. There is no need to go down into the realm of the kelipos to subdue them.

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

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

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

דהיינו לפי שאז היה זו"נ [זעיר אנפין ונוקבא] פב"פ [פנים בפנים] שעל כן היה גילוי גדול מאד מא"ס ב"ה ע"י יחוד זה דזו"נ [דזעיר אנפין ונוקבא] שבאצילות

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

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

אזי ממלא היו מתבטלים הקליפות מעוצם הגילוי הזה שבאצי' והיו נכללי' [נכללים] הניצוצי' שבהם כנר באבוקה

then the kelipos were nullified of themselves by the intensity of this revelation in Atzilus, and the sparks in them were included, like a candle in a torch.

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

לכן נק' בחי' זו מנוחה שא"צ [שאין צריך / שאינו צריך] לבחי' מלחמה (ועיין בע"ח [בעץ חיים] שער מיעוט הירח ספ"ב [סוף פרק ב'] ואח"כ כאשר נבנה בית ראשון[45] ע"י שלמה[46] כו' בין בשבת בין בחול כו'.

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

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

וצ"ע [וצריך עיון] ממ"ש הרמ"ז [הרב משה זכות] ר"פ צו ורחל יורדת בבריאה כו' ובזמן בהמ"ק [בית המקדש] לתת טרף לביתה[47, 48, 49] וכ"מ [וכן משמע] בזהר פ' ויחי דרכ"ט סע"ב [סוף עמוד ב] ודף ר"נ ע"א ובפ' יתרו דס"ז ע"ב,

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

> A difficulty follows: the Ramaz, and passages of the Zohar, imply that Rachel, that is, Malchus, descended into Beriah "to give food to her household" even in Temple times.

וי"ל [ויש לומר] דירידתה אז היה רק להיכל ק"ק [קדש הקדשים] דבריאה כמ"ש הרמ"ז [הרב משה זכות] פ' יתרו שם והוא מהפע"ח [מהפרי עץ חיים] ש"א [שער א'] פ"ז [פרק ז']. ובכח זה היו מתבררים הבירורים כו' ועי' בסש"ב [בספר של בינונים] ח"א [חלק א'] פנ"ג [פרק נ"ג])

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

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

משא"כ אחר החורבן שירדה המל' פלאים[50] ונתמעט אורה בימי החול כמ"ש בע"ח [בעץ חיים] שם לכך א"א להיות בירור הניצוצות ע"ד הנ"ל לכך צ"ל הבירור ע"י התלבשותה בקי"נ [בקליפת נוגה] לברר

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

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

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

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

> The parallel is in Torah Ohr, Bereishis, at the end of the discourse on "Behold, man has become like one of us" (Torah Ohr, Bereshit 6:11–12): before the sin, and again in Temple times, the sparks would be absorbed without war, like a candle before a torch, through the abundance of light; after the sin, refinement requires war, going down to "the ground from which he was taken." This is why Malchus is now called midbar with an open mem: she is clothed in kelipas nogah to refine it.

אבל מ' סתומה הוא בחי' בינה עלמא דחירות לפי שאין שם יניקה כו' ונקי' ג"כ יין המשומר[51] משי"ב [מששת ימי בראשית].

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

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

וזהו מי זאת עולה מן המדבר כתמרות עשן[52] כו' הוא הרפ"ח שנבררי [שנבררים] שעולים בהעלאת מ"נ [מיין נוקבין] כדמיון העשן כמ"ש במ"א:

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

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

SECTION 4 · ¶12–15

The heat of the wilderness

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

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

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

שהוא בבחי' גבורות וצמאון כמ"ש למען יזמרך כבוד[53] כו' קארי תדיר ולא שכיך וע"ז נאמר אל תחרש ואל תשקוט אל.[54]

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

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

13 וזהו ענין תוקף החום תגבורת האהבה וכנזכר בפ' בלק דקצ"א ע"פ שחורה אני ונאוה.[55] מגו דחיקו ורחימו אזעירת גרמה[56]

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

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

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

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

> From a whole configuration spread through the lower worlds, she contracts into a single point in Atzilus. That contraction is utter self-nullification, which, the maamar notes, is explained at length in the Biur on the statement mentioned above.

14 ונקודה זו הוא בחי' כתר דמל' שנשאר באצי' תמיד וגם הט"ס [הט' ספירות] שירדו בבי"ע עולים בגבורה וצמאון באצילות

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

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

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

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

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

כי בחי' זו דכתר הוא הרצון שלמעלה מהחכמה ליכלל במאצילה והוא כמשל המדבר שאין בו שום צמיחה רק בחי' דומם ממש בחי' העפר מחמת תוקף החום

For this level of Keser is the will that is above Chochmah, to be included in her Emanator; and it is like the analogy of the wilderness, in which there is no growth at all, only the level of the truly inanimate, the level of dust, because of the intensity of the heat.

> Keser is the will above Chochmah, the will simply to be absorbed into her source. The wilderness is its image: nothing grows there, only lifeless dust, because of the sun's fierce heat.

כך הוא ענין תוקף ביטול זה ורצון זה עד שהיא בבחי' דומם לגבי מאצילה נקודה א' כו' אזעירת גרמה וזהו ומדברך נאוה.[57]

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

> So the intensity of this self-nullification leaves Malchus like something inanimate before her source, a single point, as the Zohar said: "she made herself small." This is what the Song of Songs means by "your speech (midbarech) is comely": in the verse midbarech is "your mouth" or "your speech," and the maamar hears in it midbar, "wilderness."

פי' זו העליה דמל' שעולה מבי"ע בבחי' גבורות שאז נק' מדבר לשון דיבור למען יזמרך כבוד[58] כו' נאוה

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

> Here midbar is read as a term of speech (dibbur): Malchus, the attribute of divine speech, rising from the lower worlds with Gevuros, is the "glory" that sings and is never silent, and that ascent is what the verse calls "comely."

שכך היה כוונת המאציל ית' בתחלה שתרד בי"ע בכדי שתתעלה אח"כ והירידה צורך עלייה וכנז"ל [וכנזכר לעיל].

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

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

וע"ז אמר דוד המלך ע"ה [עליו השלום] שהי' [שהיה] מרכבה למדת מל' ואמר כנגד מדתו צמאה לך נפשי[59] היא המל' מתי אבוא ואראה[60] שתתעלה באצילות כו'.

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

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

15 והנה כמו שיש בחי'[61] זו למעלה במדת מלכות שיורדת בבי"ע והירידה צורך עלי' [עלייה] לברר ולהעלות כו'

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

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

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

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

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

(וכמ"ש בפ' בראשית שם שזהו ענין וישלחהו מג"ע [מגן עדן] לעבוד את האדמה[62] כו' ע"ש). ועיקר הבירור בשעת התפלה שאז עולה בבחי' מדבר וצמאון

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

> The discourse on Parshas Bereishis cited earlier (Torah Ohr, on "Behold, man has become like one of us") sees this in Adam's being sent from Eden "to work the ground from which he was taken": after the sin, the sparks must be refined by going down to the very place of the kelipos. The main refining takes place in prayer, when the soul rises in the thirst of midbar.

והוא הבחי' צעקה שנת"ל [שנתבאר לעיל] שזה היא בחי' מדבר כדכתיב תעו במדבר כו' צמאים כו' ויצעקו[63] כו' ליכלל באורו ית'.

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

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

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

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

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

(ובזה יובן ענין תיקון חצות כי אז מתחיל עליית המל' בבחי' מדבר וצמאון למען יזמרך[64] כו' ולכן צריך לבכות על ירידה זו של השכינה שהוצרך לירד ולהתלבש בק"נ [בקליפת נוגה] ועי"ז מוסיף כח למעלה להיות עליית המל'

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

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

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

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

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

SECTION 5 · ¶16–23

The Midrash: sea, mountains and wilderness

16 ד ובכל זה יש לפרש המדרש רבה פ' במדבר פ"א בענין וידבר ה' אל משה במדבר סיני[79] וז"ל [וזה לשונו] ע"פ ישאו מדבר ועריו חצרים וגו' (בישעי' [בישעיה] סי' מ"ב י"א)

4. And with all this we can interpret the Midrash Rabbah, Parshas Bamidbar, chapter 1, on "Havayah spoke to Moshe in the Wilderness of Sinai." These are its words: On [the verse] "Let the wilderness and its cities raise [their voice], the villages," etc. (in Isaiah, chapter 42, [verse] 11):

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

לנשיא שנכנס למדינה וראו אותו בני המדינה וברחו.[80] נכנס לשניה וברחו מלפניו.

[It may be compared] to a prince who entered a province, and the people of the province saw him and fled. He entered a second, and they fled from before him.

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

נכנס לעיר חריבה[81] וקדמו אותו והיו מקלסין אותו אמר הנשיא זו העיר טובה היא מכל המדינות כאן אני בונה כס נאה כאן אני דר.

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

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

כך כשבא הקב"ה לים ברח מלפניו שנאמר הים ראה וינוס וכן ההרים[82] רקדו כאלים[83] בא במדבר חריבה קדמה אותו וקילסה אותו שנאמר ישאו מדבר ועריו חצרים תשב קדר ירונו יושבי סלע[84]

So too, when the Holy One, blessed be He, came to the sea, it fled from before Him, as it is said, "The sea saw and fled"; and so too, "the mountains skipped like rams." He came to the desolate wilderness; it came out to meet Him and praised Him, as it is said, "Let the wilderness and its cities raise [their voice], the villages that Kedar inhabits; let the dwellers of the rock sing."

> So with G-d: the sea fled from Him, as the psalm of the Exodus says, and the mountains skipped like rams. But the desolate wilderness came out to greet Him with praise, as Isaiah says: the wilderness and its settlements lift up their voices in song.

אמר זו העיר טובה לי מכל המדינות. בו אני בונה כנסיה ודר בתוכו

He said: This city is better for Me than all the provinces; in it I will build a house of assembly (knesiah) and dwell within it.

> G-d therefore chose the wilderness above every other place: there He would build His house of assembly and dwell.

התחילו שמחים שהקב"ה דר בתוכו שנאמר ישושום מדבר וציה[85] עכ"ל [עד כאן לשונו].

They began to rejoice that the Holy One, blessed be He, dwells within it, as it is said, "The wilderness and the parched land shall rejoice over them." End of quote.

> The wilderness rejoiced that He dwelt within it, as Isaiah says, "The wilderness and the parched land shall rejoice."

17 והענין כי עיקר עסק התורה הוא להיות בבחי' ביטול באור א"ס ב"ה לגמרי וכמ"ש ולא תחללו[86] שלא להיות בחי' חלל כמאמר דוחק רגלי השכינה[87, 88] כביכול כו'

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

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

ולכן כל האומר אין לי אלא[89] תורה היינו שהוא בחי' לי יש ודבר אפילו תורה אין לו. וכמ"ש מזה בד"ה ועשית ציץ[90] ובד"ה בחדש השלישי לצאת בנ"י [בני ישראל] מאמ"צ [מארץ מצרים].

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

> Hence the Talmud's "Whoever says, 'I have only Torah,' does not have even Torah," with the stress on "I": one who learns as a self-standing yesh lacks Torah itself, which requires self-nullification. In Torah Ohr, Tetzaveh, on "And you shall make a tzitz," the Alter Rebbe explains that such self-nullification is the opposite of yesh, and it is what subdues the self and breaks through the "iron partition" between a person and G-d.

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

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

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

ובמא"א [ובמאורי אור] אות יו"ד סט"ז ים נק' היצירה ומלכו' [ומלכות] שבה נק' ים סוף סופא דדרגין[91] עכ"ל [עד כאן לשונו] והוא ממ"ש בזח"ג [בזהר חלק ג] שלח קס"ג ב'.[92]

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

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

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

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

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

ולכן נק' יצירה מים תחתונים לגבי הבריאה. וכמו ההפרש שבין שרפים[93] ובין חיות ואופנים[94] שמתנשאים ברעש[95] גדול כו'

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

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

לפי שהשרפים בבריאה שם מאיר אור א"ס בגילוי והם משיגים ע"כ הם אומרים קדוש[96] כו'. אבל החיות והאופנים שהם ביצירה ואין משיגים האור לכן מתנשאים ברעש כו'.

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

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

20 ולכן עיקר עה"ד [עץ הדעת] טו"ר [טוב ורע] מתחיל ביצירה. כמ"ש במא"א [במאורי אור] אות ע' סי"ז וז"ל [וזה לשונו] אך אמיתית עה"ד [עץ הדעת] טו"ר [טוב ורע] הוא ק"נ [קליפת נוגה] מעורבת עם מט"ט [מטטרון] כי ביצירה הטוב והרע שוים הם מעורבים עכ"ל [עד כאן לשונו]

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

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

משא"כ בבריאה שרובו טוב ומיעוטו רע וגם אין מעורבים וכ"כ [וכן כתב] הרמ"ז [הרב משה זכות] ר"פ וישב, ולכן מי הים הם מלוחים ואין ראוים לשתיה.

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

> In Beriah, by contrast, good predominates and the two are not mixed, as the Ramaz also writes. Hence the waters of the sea are salty and undrinkable: the "lower waters" of Yetzirah are already mixed with evil.

21 ובהיות כן זהו ענין הים ראה וינוס[97] שברח מלפני הקב"ה, היינו כשראה גילוי אור א"ס ב"ה דקמיה כולא כלא חשיב ממש לא יוכל לעמוד ולקבל ביטול זה שא"כ היה כלא היה.

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

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

שהרי עיקר בחינתו הוא בהיות יש ודבר נפרד עד ששם בחי' עה"ד [עץ הדעת] טו"ר [טוב ורע] כנ"ל.

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

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

22 וכמ"ש כה"ג [כהאי גוונא] סד"ה וכל העם רואים[98] את הקולות בפי' וירא העם וינועו ויעמדו מרחוק[99] דקאי על הערב רב שלא היו רואים את הקולות

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

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

שהם ההמשכות מאור א"ס ב"ה מה שאור א"ס שורה במה שבטל אליו.

which are the drawings down from the Infinite Light (Or Ein Sof), blessed be He: namely, that the Infinite Light rests upon what is nullified to it.

> The "sounds" are the flow of the Infinite Light downward, which rests only on what is nullified before it. In Torah Ohr, Yisro, the Alter Rebbe explains the sounds as the drawing down of the Infinite Light from concealment into revelation, as a voice carries the breath of the heart out into speech.

שלא רצו לקבל המשכה וביטול זה. כ"א ויעמדו מרחוק. לקבל מחיצוניות החיות שמאיר הקב"ה שע"י יוכלו להיות בבחינת יש שלהם אף שעכ"ז [שעם כל זה] מתפעלים מגדולת הקב"ה רק שהוא מרחוק כו' היינו שאעפ"כ [שאף על פי כן] נשאר בבחי' יש כו',

For they did not want to receive this drawing down and nullification, but rather "they stood from afar," to receive from the outer dimension (chitzoniyus) of the life-force that the Holy One, blessed be He, radiates, so that through this they could remain in their state of yesh. Although even so they are moved by the greatness of the Holy One, blessed be He, it is only from afar, etc.; that is, nevertheless it remains at the level of yesh, etc.

> The mixed multitude did not want that flow, because receiving it meant nullification. So they "stood from afar," taking only from the outer dimension of the divine life-force, so that they could keep their own sense of self. They were moved by G-d's greatness, but only from a distance, and remained a yesh.

וע' כה"ג [כהאי גוונא] בזח"א [בזהר חלק א] ויצא דקס"ב ע"ב[100] בפי' והיו העטופים ללבן[101] כו' אתכספן ומתעטפי מההוא זהרא ולא יכלי לקרבא לגביה[102] כו' ע"ש ומבואר במ"א,

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

> The Zohar reads Yaakov's flocks the same way. In the verse, "the feeble ones (ha'atufim) were Lavan's" means the weaker sheep; the Zohar hears in atufim "those who wrap themselves": when the radiance of the Shechinah is revealed, the other levels are abashed and wrap themselves away from it, unable to come near. The Kehot note sends the reader to Or HaTorah, Matos, for the explanation of this passage in the name of the Baal Shem Tov.

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

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

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

כי ענין הרים אלו הם מ"ש למה תרצדון הרים[103] גבנונים וכדפירש"י [וכדפירש רש"י] (פסחים קי"ח ב') שהם בחי' הרי בתר טורי דפרודא,

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

> These are the mountains the psalm addresses: "Why do you leap, you many-peaked mountains?" Citing Rashi on Pesachim 118b, the maamar identifies them with "the mountains of Bater": bater means cut apart, and so they are, in Aramaic, "mountains of separation" (turei d'pruda).

והיינו כי כמו הר הוא בליטה וגובה כך הוא ענין גסות הרוח שהוא בחי' יש ודבר כו'

That is: just as a mountain is a protrusion and a height, so is the matter of arrogance (gasus haruach), which is the level of a something and a thing, etc.

> A mountain juts out and stands high, as arrogance does (gasus haruach, literally "coarseness of spirit"); it is the stance of a self-standing "something."

משא"כ הר סיני דת"י [דתרגם יונתן] (בשופטים סי' ה') דהוא חליש וזעיר מכל טוריא[104] היינו בחי' ביטול ובחי' מעט הגובה שבו זהו ע"ד שת"ח [שתלמיד חכם / שתלמידי חכמים] צ"ל בו שמינית שבשמינית[105] כו' כמ"ש הפי' בד"ה יביאו לבוש מלכות.[106]

Whereas Mount Sinai, as Yonasan translated (in Judges, chapter 5), is the weakest and smallest of all the mountains: that is, the level of self-nullification (bittul). And the level of the little height that it has is like [the saying] that a Torah scholar must have in him an eighth of an eighth, etc., as the explanation is written in the discourse beginning "Let them bring royal apparel."

> Mount Sinai is the opposite: the Targum Yonasan on the Song of Devorah calls it "the weakest and smallest of all the mountains," an image of self-nullification. Yet it is still a mountain with a little height, like the "eighth of an eighth" of pride the Talmud says a Torah scholar should keep. In Torah Ohr, Megillas Esther, the Alter Rebbe explains that measure: the 32 paths of Chochmah and the heart (lev, numerically 32) make 64, and one sixty-fourth is a lifting of the heart joined to Chochmah, an ascent needed before self-nullification can be drawn down.

משא"כ הרים הנ"ל שהם בבחי' יש וגסות ועז"נ [ועל זה נאמר] וכל הר וגבעה ישפלו[107] כו' וע"כ רקדו וברחו שלא יכלו לקבל המשכה וביטול זה.

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

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

בא במדבר חריבה קדמה אותו וקילסה אותו שנאמרישאו מדבר ועריו חצרים[108] כו'. פי' לשון מדבר חריבה זהו ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] על אלף השביעי וחד חרוב.[109]

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

> The wilderness that welcomed G-d is "desolate" in the sense the Sages give the seventh millennium: the world exists six thousand years, "and one [thousand] desolate." The Kehot note cites the Rebbe Rashab (Sefer HaMaamarim 5651) that this desolation means the world will be emptied of the garments of kelipas nogah.

שהוא מחמת עוצם גילוי אור א"ס יום שכולו שבת[110, 111] יום שכולו ארוך.[112] לא יוכל גשמיות העולם לקבל חיות משם להיות כמו שהוא עתה בבחי' יש ודבר נפרד כו'

This is because of the intensity of the revelation of the Infinite Light, "the day that is entirely Shabbos," "the day that is entirely long": the physicality of the world will not be able to receive life-force (chayus) from there so as to be as it is now, at the level of a something and a separate thing, etc.

> In that era the revelation of the Infinite Light will be so intense, "the day that is entirely Shabbos," "the day that is entirely long," that the world's physicality will not be able to draw life from it and remain, as now, a separate "something."

ויהיו מים במים שבחי' מים תחתונים יהיו במדרגת מים עליונים עלמין סתימין כו' שמעל לרקיע ופרסא המבדיל כו'

And there will be "water in water": the level of the lower waters will be at the rank of the upper waters, the hidden worlds, etc., which are above the firmament and the dividing curtain (parsa), etc.

> Then there will be "water in water": the lower waters will rise to the rank of the upper, hidden waters above the firmament and the dividing curtain (parsa), the partition between levels.

ונק' זה וחד חרוב. בבחינת ביטול ע"ד נקודה תחת היסוד כו'

And this is called "and one desolate": at the level of self-nullification, like the point beneath Yesod, etc.

> That state is what "and one desolate" means: complete self-nullification, like the point beneath Yesod to which Malchus contracts.

ועי"ז יהי' [יהיה] אח"כ בנין חדש. ביתר שאת בבחי' השמים החדשים[113] והארץ החדשה אשר אני עושה שלא יהיו מעלימים ומסתירים כלל.[114]

And through this there will afterwards be a new building, with greater excellence, at the level of "the new heavens and the new earth that I am making," which will not conceal and hide at all.

> Through this nullification a new building will afterwards arise, greater than before: Isaiah's "new heavens and new earth," which will no longer conceal G-dliness at all.

23 וכמ"ש בת"א [בתורה אור] פ' ויצא גבי עשר אעשרנו לך.[115] ואתעדל"ת [ואתערותא דלתתא] זו הנשארת מן העילוי הראשון כו' יעו"ש [ויעויין שם].

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

> The Torah Ohr discourse on Yaakov's vow, "I will surely give a tenth to You," develops the same theme. There each elevation of the future leads to a higher one, and what remains of the first elevation as an arousal from below, to call forth the arousal from above of the next, is called the tithe (ma'aser).

ועיין עוד מענין וחד חרוב שם בד"ה ובבואה לפני המלך.[116]

And see further on the matter of "and one desolate" there, in the discourse beginning "And when she came before the king."

> "One desolate" is also discussed in the Torah Ohr discourse on Esther, "And when she came before the king." There the Alter Rebbe explains the "one [thousand] desolate" as a state of rest beyond the ascents and descents of the six thousand years.

עו"ל [עוד יש לומר] כי הנה פי' במדבר כו' לא ישב אדם שם.[117] יש לפרש בב' אופנים הא' לגנאי. וכמ"ש בד"ה אני לדודי. דהיינו ארץ לא זרועה[118, 119] הם המעשים והדבורים והמחשבות אשר לא להי' המה כו'.

One may further say: now, the meaning of "in the wilderness," etc., "where no man dwelt" can be interpreted in two ways. The first is in a negative sense, as is written in the discourse beginning "I am my beloved's": namely, "a land not sown" is the deeds, words and thoughts that are not for G-d, etc.

> The Alter Rebbe now offers another reading of Yirmeyahu's words, "in the wilderness ... where no man dwelt," which can be taken in two ways. The first is negative: the "land not sown" stands for thoughts, words and deeds that are not for G-d, as the discourse "I am my beloved's" explains.

וזהו אשר לא ישב אדם שם פי' אדם הוא כמ"ש ועל דמות הכסא דמות כמראה אדם[120] שם כו' ע"ש

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

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

והיינו כמ"ש כתפארת אדם[121] לשבת בית[122, 123] (ישעיה מ"ד י"ג). ופי' דקאי על התורה הנקי' אדם.

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

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

ובית הוא תשבע"פ [תורה שבעל פה] ע"ד א"ת [אל תקרי] בניך אלא בוניך[124] כו'. (ועי' זח"ב [זהר חלק ב'] קי"ז ב'[125] ח"ג [חלק ג'] קמ"א סע"ב [סוף עמוד ב]).[126]

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

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

משא"כ בחי' מודומ"ע [מחשבה דבור ומעשה] של הבלי עולם נקי' מדבר אשר לא ישב אדם הנ"ל שם.

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

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

והוא ארץ חריבה לגנאי. ע"ד אמרם ז"ל [זכרונו לברכה / זכרונם לברכה] ע"פ אמלאה החרבה[127] לא נתמלאה צור[128] אלא מחורבנה של ירושלים.[129] הוא יראה שלם.[130, 131]

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

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

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

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

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

ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] וחנינא בני די לו[133] בקב חרובין[134] כו' וכן רשב"י [רבי שמעון בר יוחאי] ור"א [ורבי אלעזר] בנו במערה איברי להו חרובא[135] כו' (פ"ב [פרק ב'] דשבת דל"ג ע"ב).

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

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

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

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

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

ולכן לתקן בחי' מדבר הנ"ל מה שנפל במודמ"ע [במחשבה דבור ומעשה] אשר לא לה' המה בבחי' לא ישב אדם שם. זהו ג"כ ע"י ומדברך נאוה.

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

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

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

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

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

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

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

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

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

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

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

SECTION 6 · ¶24–29

The Tent of Meeting

24 ה והנה אחר שבירורה הניצוצי' בבי"ע והיא עולה בבחי' מ"נ [מיין נוקבין] ע"י גבורו' [גבורות] וצמאון שז"ש [שזהו שכתוב] מדבר כנ"ל אזי אח"כ המשכ' מ"ד [מיין דוכרין] להמתיק גבורות דמ"נ [דמיין נוקבין]

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

> Section 5 turns to the Tent of Meeting. After Malchus has refined the sparks in the lower worlds and risen as mayin nukvin, borne by Gevuros and thirst (the state called midbar), the answer comes from above: mayin duchrin drawn down to sweeten the Gevuros carried in her ascent.

והוא ענין יחוד זו"נ [זעיר אנפין ונוקבא] וכמ"ש כל צמא לכו למים[141] שהוא בחי' מ"ד [מיין דוכרין] הממתיק הגבורות וצמאון דמל'.

And this is the matter of the union of Z'eir Anpin and Nukva, as it is written, "Everyone who thirsts, go to the water," which is the level of mayin duchrin that sweetens the Gevuros and thirst of Malchus.

> This is the union of Z'eir Anpin and Nukva, as Isaiah says, "Everyone who thirsts, go to the water": the water is the mayin duchrin that answers and sweetens Malchus's thirst.

וזהו בחי' אהל מועד שהוא בחי' היחוד זו"נ [זעיר אנפין ונוקבא] שהיא בהיכל אהבה.

And this is the level of the Tent of Meeting, which is the level of the union of Z'eir Anpin and Nukva, which is in the Chamber of Love (Heichal Ahavah).

> This union is the Tent of Meeting, and it takes place in the Chamber of Love (Heichal Ahavah), one of the "chambers" (heichalos) through which prayer ascends.

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

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

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

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

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

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

וזהו ענין מ"ש וישק יעקב לרחל[144] שבחי' יעקב נשפל ונמשך בהיכל ק"ק [קדש הקדשים] להשפיע המ"ד [המיין דוכרין] כו'.

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

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

וזהו ענין אהל מועד מלשון ונועדתי שהוא הצירוף של ונודעתי שהוא בחי' הדעת כדכתיב והאדם ידע[145] שממנו נמשך ההשפעה ע"י בחי' היסוד

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

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

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

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

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

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

for within the Yesod of Z'eir Anpin is enclothed the Yesod of Abba, in which are the intellect (mochin) of Abba and of Arich Anpin and Atik Yomin, which is the level of the enclothement and revelation of the supernal delight (taanug). And below, in the soul, this is the joy of a mitzvah, for joy is the level of a revelation in the soul from the level of delight and the joy of G-d.

> Within the Yesod of Z'eir Anpin is clothed the Yesod of Abba, which carries the intellect of Abba and of Arich Anpin and Atik Yomin, the outer and inner levels of Keser (will, and the delight within it); so the supernal delight is clothed and revealed there. In the soul this appears as the joy of a mitzvah, a revelation of the delight and joy of G-d.

וזהו ענין לאשתאבא בגופא דמלכא[146] שלמעלה מהג"ע [מהגן עדן] שהג"ע [שהגן עדן] רק זיו כו'.

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

> This is "being absorbed into the body of the King," a closeness higher than Gan Eden, where souls enjoy only the radiance of the Divine Presence. In an earlier discourse of Likkutei Torah, Bamidbar (4:2), the Alter Rebbe explains that all the life of the World to Come is enjoying that radiance, while teshuvah and good deeds in this world are what the Zohar calls being absorbed into the body of the King.

אבל ע"י ירידת הנשמה הנה העלי' [העליה] היא כשהמל' עולה מבי"ע בבחי' מ"נ [מיין נוקבין] היא מעלית ג"כ נשמות הצדיקים ממש ונכללי' [ונכללים] בה בבחי' מ"נ [מיין נוקבין] ואח"כ נמשך בהם ממש ג"כ המ"ד [המיין דוכרין] מיסוד ז"א וזהו בחי' לאשתאבא בגופא כו'.

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

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

25 והיינו דוקא ע"י התורה ומצות כי טפת מ"ד [מיין דוכרין] נמשך מה"ח [מה' חסדים] שמהם נמשך כל הרמ"ח מ"ע [מצות עשה] כנודע

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

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

וגם הטפת אבא נמשכת ע"י כל הרמ"ח אברים שמהם נמשכים הרמ"ח מ"ע [מצות עשה] וכמ"ש מזה במ"א ע"פ והיה לכם לציצית[147] כו' ע"ש.

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

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

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

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

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

שמשה הוא שושבינא דמלכא פי' שמשה הוא יסוד אבא[148] לכך הוא השושבינא המוריד את החתן שהוא ז"א ו"ק [ו' קצוות] דאצי' שירד ויתלבש ברמ"ח מ"ע [מצות עשה] גשמיים שהוא בחי' ירידה גדולה.

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

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

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

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

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

וכמ"כ [וכמו כן] למעלה ממש שהרמ"ח מ"ע [מצות עשה] הם ענינים גשמיי' [גשמיים] שהם נתלבשו בעשי' [בעשיה] גשמיי' [גשמיים] והו"ק [והו' קצוות] שהם המדות דאצילות רמ"ח אברי' [אברים] דמלכא הם רוחניי' בחי' אצי'

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

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

שהרי אין ערוך כלל ביניהם ולזה הוא ירידה גדולה להיות התלבשות ו"ק [ו' קצוות] דאצי' ברמ"ח מ"ע [מצות עשה] גשמיים כמו פ' קדש שבתפלין[149] שהוא בחי' ח"ע [חכמה עילאה] שנתלבש באותיות הכתב גשמיי ע"ג [על גבי] קלף גשמי.

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

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

28 וכן בכל המ"ע [המצות עשה]. ובחי' ירידה זו נק' חתן חות דרגא[150] ביום חתונתו[151] זו מתן תורה.

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

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

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

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

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

ויובן זה ע"פ מ"ש בד"ה מצה זו בפי' וענין מוחין דאבא שהוא הבחי' שלמעלה מסדר ההשתלשלות דקמיה כחשכה כאורה[152] ומשם דוקא נמשך הכח להתלבש במצות מעשיות בגשמיות ע"ש גבי בעבור זה עשה[153] ה' לי כו'.[154]

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

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

29 ועמ"ש עוד מענין משה בד"ה ואלה המשפטים[155] כו'. וזהו ויקם משה את המשכן[156, 157, 158, 159] שמשה שהוא יסוד אבא שושבינא דמלכא הוא הקים את המשכן

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

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

שהוא מלכות דאצי' שהמשיך בה גילוי בחי' ז"א הנק' מלכא ועי"ז נעשה קימה מעלייתא לבחי' המשכן

which is Malchus of Atzilus, for he drew into it the revelation of the level of Z'eir Anpin, which is called "the King"; and through this an excellent erecting (kimah me'alyasa) came about for the level of the Mishkan.

> The Mishkan is Malchus of Atzilus, into which Moshe drew the revelation of Z'eir Anpin, "the King," giving it a lofty standing.

ועיין מזה ברבות פקודי פנ"ב כמה חכמים[160] היו שם כו' ולא היו יכולין להקימו כו' עד ואת עלית על כלנה[161] ע"ש

And see about this in [Midrash] Rabbah, Pekudei, chapter 52: "How many sages were there," etc., "and they could not erect it," etc., until "and you surpass them all"; see there.

> The Midrash says that many sages came and could not erect the Mishkan; only Moshe could, fulfilling "and you surpass them all."

ובפ' נשא פי"ב (דרמ"ט ב') ע"פ להקים את המשכן[162] ומי עלה לשמים[163] כו' מי הקים[164] כו' ובזח"ב [ובזהר חלק ב'] פקודי רל"ח ב' ר"מ ע"ב. רמ"א ב'.

And in Parshas Naso, chapter 12 (folio 249b), on [the verse] "to erect the Mishkan": "Who has ascended to heaven," etc., "who has established," etc. And in the Zohar, Part II, Pekudei, 238b, 240b, 241b.

> The Midrash on Naso makes a similar point on the words "to erect the Mishkan," reading "Who has ascended to heaven … who has established all the ends of the earth?" as Moshe, whose erecting of the Mishkan made the world itself stand firm. The Zohar on Pekudei, in the folios cited, tells how the wise-hearted could not erect it until Moshe came.

ואהרן הוא שושבינא דמטרוניתא שממשיך ה"ג [חמש גבורות] מבינה למל' כדי שתתעורר בהעלאת מ"נ [מיין נוקבין] להיות בחי' מדבר סיני כו' כי אהרן בחי' ורב חסד

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

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

והנה כמו שבדרום אין בו ישוב כ"כ [כל כך][165] כ"א בחי' מדבר מתוקף החום כך עד"מ מתוקף האהבה רבה דאהרן שהוא בחי' ימינו של הקב"ה נמשך להיות בבחי' במדבר סיני כו' כנ"ל.

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

> The south, the direction of Chesed, is barely settled because of its heat. In Likkutei Torah, Tazria (2:1), the Alter Rebbe explains why: Chesed and Gevurah include each other, so the south, which is Chesed, also holds the Gevurah of fierce heat. In the same way, Aharon's great love, the "right hand" of G-d, produces the burning thirst of the Wilderness of Sinai.

SECTION 7 · ¶30–31

"Lift up the head": elevations to Keser

30 וזהו שאו את ראש בנ"י [בני ישראל] למשפחותם[166] כו' והיינו ע"י משה ואהרן דייקא וההעלאה מתחלה שמעלים אותנו שאנו למטה בעשי' [בעשיה] היינו אל בחי' למשפחותם ע' [שבעים] נפש. שהם בבריאה.

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

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

אח"כ י"ב שבטים שהם המחברים בריאה ואצילות אח"כ עוד העלאה לבית אבותם האבות הן מרכבתא עילאה חג"ת [חסד גבורה תפארת] דאצילות.

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

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

והן ג' בחי' רחמים (והנה רחמים נמשכים מתפארת כי ע"י ההתבוננות ביקר תפארת גדולת[167] א"ס ב"ה יומשך הרחמים על הירידה כו'

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

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

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

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

> Elsewhere it is explained that the vessel of Tiferes has three "thirds," which may be the root of these three levels of compassion. In Likkutei Torah, Kedoshim, on "And you shall plant every fruit tree," the thirds appear in the laws of a young tree's fruit: in the fourth year Malchus receives from the two lower thirds of Tiferes, down to the chest, and in the fifth from the upper third as well.

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

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

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

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

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

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

(והנה מבואר במ"א דבחי' כתר זה שנמשך לז"א בחג השבועות הוא מא"א [מאריך אנפין] ממש. ועפ"ז [ועל פי זה] יובן עוד מה שנאמר וידבר כו' במדבר כו' שאו כו' לגולגלותם.

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

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

כי הנה מבואר במ"א בביאור ע"פ צאינה וראינה[170] ענין מ"ש במדבר כו' בארץ לא עבר בה איש ולא ישב אדם שם,[171] דבחי' מצחא דז"א נק' אשר לא ישב אדם שם שהוא למעלה מבחי' אדם כדכתיב כי לא אדם הוא,[172, 173] וכמבואר באדרא)[174] (דקל"ו ע"ב),

For it is explained elsewhere, in the explanation (Biur) on [the verse] "Go forth and see," the meaning of what is written, "in the wilderness," etc., "in a land through which no man passed and where no man dwelt": that the level of the Forehead (Mitzcha) of Z'eir Anpin is called "where no man dwelt," for it is above the level of man, as it is written, "for He is not a man," and as is explained in the Idra) (folio 136b).

> The Biur on "Go forth and see" (Likkutei Torah, Shir HaShirim) reads Yirmeyahu's "land where no man dwelt" as the "Forehead" (Mitzcha) of Z'eir Anpin, a level above the figure of "man," as Shmuel says of G-d, "for He is not a man." There, quoting the Arizal and the Idra Rabba, the Alter Rebbe explains that "man" applies to Z'eir Anpin only from the nose down, while the Forehead belongs to "He is not a man."

ולכן נק' ג"כ מדבר כי הנה המדבר אין בו שום צמח האדמה כך מצחא אין בו צמיחת שערות

And therefore it is also called midbar: for just as the wilderness has no growth of the earth, so the Forehead has no growth of hair,

> Therefore it too is called "wilderness": as the desert grows nothing, the forehead grows no hair.

כי הוא למעלה מבחי' צמיחה שהוא בחי' שינויים מקטנות לגדלות שזהו בבחי' אדם משא"כ בבחי' כי לא אדם כתיב לא שניתי[175] כו',

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

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

ועד"ז הוא ענין וחד חרוב שהוא בחי' מנוחה לחיי העולמים[176] שהוא בחי' עלייה שאין למעלה הימנה עוד עלייה בשמטה זו כו' ע"כ היינו שאין בו זריעה וצמיחה כו',

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

> The "desolate" seventh millennium is similar. It is "rest for eternal life," an ascent above which there is no further ascent in that cycle (shemitah, the Kabbalists' cosmic cycle of seven thousand years); therefore, like the sabbatical year and like the desert, it has no sowing and growing.

ועד"ז י"ל [יש לומר] מ"ש בזהר פ' במדבר קי"ז ב' אי באהל מועד אמאי במדבר סיני[177] אלא חד לאורייתא וחד למשכנא

And along these lines one can explain what is written in the Zohar, Parshas Bamidbar, 117b: "If in the Tent of Meeting, why in the Wilderness of Sinai? Rather, one for the Torah and one for the Mishkan."

> This also explains the Zohar's question on the verse, "If in the Tent of Meeting, why in the Wilderness of Sinai?", answered "one for the Torah and one for the Mishkan."

ופי' במק"מ [במקדש מלך] דהיינו דמדבר הוא התורה שרומזת לז"א כו' וזהו הפך ממש"כ [ממה שכתוב] דמדבר סיני הוא העלאה ממטה למעלה והיינו עליי' [עלייה] המל' מבי"ע וכדכתיב מי זאת עולה[178] מן המדבר.

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

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

אך לפמ"ש [לפי מה שכתוב] א"ש [אתי שפיר] כי יש ג"כ בחי' מדבר עליון בחי' אשר לא ישב אדם שם כנ"ל והוא מקור התורה שנאמר וממדבר מתנה[179]

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

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

וז"ש [וזהו שכתוב] במדבר סיני כו' שאו כו' לגלגלתם מדבר סיני הוא בחי' מדבר שממטה למעלה ומדברך נאוה כו' והיינו מה שנעשית בבחי' נקודה א' תחת היסוד שהוא בחי' הכתר שבה בכל מאדך[180] כו' ונעוץ סופן[181, 182] כו'

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

> So the two verses read together: "in the Wilderness of Sinai" is the wilderness from below upward, Malchus becoming a single point beneath Yesod, her Keser, which is love "with all your might" (me'odecha), without limit. And that lowest point is joined to the highest, as Sefer Yetzirah says of the Sefiros, "their end is wedged in their beginning."

והיינו שאו כו' לגלגלותם הוא בחי' מדבר העליון כי מצחא הוא גילוייא דבחי' גלגלתא[183, 184] כמ"ש באדרא (קכ"ט א') ובאדר"ז [ובאדרא זוטא] (דף רפ"ט ב') היינו כתר עליון

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

> "By their skulls" is the supernal wilderness, since the Forehead is the revelation of the Skull, the supernal Keser, as the Idra and the Idra Zuta explain.

והנה גם בחי' מדבר העליון שהוא בחי' מצחא ורצון העליון י"ל [יש לומר] שזהו חיצוניות התורה אבל פנימיותה היא בחי' ואהי' [ואהיה] שעשועים[185] שלמעלה מבחי' מדבר הנ"ל.

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

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

ועמ"ש ע"פ ואהי' [ואהיה] אצלו אמון[186] מענין דוד זמירות קרית להו[187] כו' שיש בתורה פנים ואחור כו'.

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

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

31 ועמ"ש בפי שלח ע"פ אני[188] הי' כו' מענין בשעה שישראל אומרים אי"ר [אמן יהא שמיה רבא][189] מברך הקדוש ברוך הוא מנענע ראשו כו',

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

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

ואפ"ל [ואפשר לומר] שזהו ענין וממדבר מתנה[190] כו' עבודת מתנה[191] כו' פי' מתנה זהו ענין אתדל"ע [אתערותא דלעילא] מבחי' שאין אתעדל"ת [אתערותא דלתתא] מגעת שם אלא שבאה ממילא בתורת מתנה אחר היותו בבחי' מדבר כו'

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

> This may be the "gift" of "from the wilderness, a gift," and of the priesthood called "a service of gift": an arousal from above, from a level that no arousal from below can reach. It comes of itself, as a gift, once a person has made himself a midbar, self-nullified and thirsting; so the Sages read the verse: one who makes himself like the wilderness, which all tread upon, is given the Torah as a gift (Eruvin 54a).

ועמ"ש סד"ה אני ישנה בענין פתחי לי[192] כו' ואני אפתח לך ועמ"ש בד"ה ואתחנן כו':

And see what is written at the end of the discourse beginning "I am asleep," concerning "Open to me," etc., "and I will open for you"; and see what is written in the discourse beginning "And I pleaded," etc.

> The discourses on "I am asleep" ("Open to me … and I will open for you") and on "And I pleaded" develop the theme.

IN ONE'S AVODAH

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

QUESTIONS FOR DISCUSSION

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

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **להבין ביאור הדברים**

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

KEHOT'S NOTE

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

2 The opening verse of Bamidbar: G-d spoke to Moshe in the Tent of Meeting, in the Sinai desert, in the second year after the Exodus, commanding the census of Israel. Plainly the two phrases name one place; the maamar reads them as two states of Malchus of Atzilus, her ascent (the wilderness) and the flow drawn down to her (the Tent of Meeting).

Numbers 1:1 במדבר א:א

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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

PARAGRAPH 2

3 **ליתן טרף לביתה**

In Proverbs' praise of the woman of valor, she rises while it is still night to provide food (teref) for her household; teref also means prey, a sense the maamar uses later. The Kabbalists read the verse of Malchus, who descends at night into the lower worlds to refine the sparks there.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

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

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KEHOT'S NOTE

משלי לא, טו.

4 **מרפ"ח ניצוצים**

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

KEHOT'S NOTE

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

5 **(עיין בפע"ח שער י"ז**

This gloss is printed there with changes and additions.

KEHOT'S NOTE

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

6 **לכי ומעטי**

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

Chullin 60b:2–3 חולין ס' ב:ב'-ג'

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

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7 **שער מיעוט הירח**

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

Sefer Etz Chaim 36:2 עץ חיים ל"ו:ב'

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

Sefer Etz Chaim (Public Domain)

8 **מענין התלבשות ט"ס שלה**

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

Sefer Etz Chaim 48:3 עץ חיים מ"ח:ג'

ענין הקלי' וענין ד' עולמות אבי"ע השינוי שיש ביניהן דע כי גם בקלי' יש בחי' אבי"ע ובכל עולם יש בו ה' פרצופים שהם כללות י"ס של אותו

העולם וכל פרצוף מהם כולל י"ס על דרך שהוא בקדושה ונבאר עתה עניינם דע כי אע"פ שבכל ד' עולמות יש בחי' קלי' יש שינוי בעולמות בעצמם כי הנה בעולם אצילות של הקדושה הטוב מרובה על האצילות של הטומאה ואינם מעורבים כלל הקדושה עם הטומאה ובעולם הביאה הקדושה מובה על הטומאה של הקלי' דבריאה אמנם הם מעורבים יחד וביצירה הוא מחצה על מחצה וגם ...

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9 **לעולם ה' דברך**

The psalmist praises G-d: "Forever, Havayah, Your word stands firm in the heavens," His word eternal and unchanging. Here "Your word" is Malchus, the attribute of divine speech, whose Keser remains above in Atzilus, "in the heavens," while the rest of her descends.

Psalms 119:89 תהילים קי"ט:פ"ט

לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמָיִם:

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

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KEHOT'S NOTE

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

PARAGRAPH 5

10 David's cry when hard pressed, "How long shall I set counsels in my soul, with sorrow in my heart all day?", as he searches for a way out of his troubles. The Alter Rebbe borrows the phrase for the resolve that follows when a person discovers the evil in himself.

Psalms 13:3 תהילים י"ג:ג'

עַד־אָנָה אָשִׁית עֵצוֹת בְּנַפְשִׁי יָגוֹן בִּלְבָבִי יוֹמָם עַד־אָנָה יָרוּם אֹיְבִי עָלָי:

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

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PARAGRAPH 7

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

Sotah 42a:6 סוטה מ"ב א:ו'

כַּת מְסַפְּרֵי לָשׁוֹן הָרָע — דִּכְתִיב: "כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע", צַדִּיק אַתָּה ה' — לֹא יָגוּר בְּמָגוֹרְךָ רָע.

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

Chagigah 12b:11 חגיגה י"ב ב:י"א

הָנֵי בִּרְקִיעָא אִיתַּנְהוּ? הָנֵי בַּאֲוִירָא אִיתַּנְהוּ! דִּכְתִיב: "הַלְלוּ אֶת ה' מִן הָאָרֶץ תַּנִּינִים וְכָל תְּהוֹמוֹת אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר רוּחַ סְעָרָה עוֹשָׂה דְּבָרוֹ"! אָמַר רַב יְהוּדָה אָמַר רַב: דָּוִד בִּיקֵּשׁ עֲלֵיהֶם רַחֲמִים, וְהוֹרִידָן לָאָרֶץ. אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגוּרְךָ

(בְּמָגוֹרְךָ) רָע". צַדִּיק אַתָּה ה', לֹא יָגוּר בְּמָגוֹרְךָ רָע. וּמְנָלַן דְּאִיקְּרִי "שָׁמַיִם" — דִּכְתִיב: "וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם מְכוֹן שִׁבְתֶּךָ".

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

Niddah 13b:3 נדה י"ג ב:ג'

אִיכָּא דְּאָמְרִי, אָמַר רַבִּי אַמִּי: כָּל הַמַּבִּיא עַצְמוֹ לִידֵי הִרְהוּר — אֵין מַכְנִיסִין אוֹתוֹ בְּמְחִיצָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. כְּתִיב הָכָא: "יַיְרֵעַ בְּעֵינֵי ה'", וּכְתִיב הָתָם: "כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגוּרְךָ רָע".

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14 **לא יגורך רע**

David's morning prayer: "For You are not a G-d who desires wickedness; evil shall not dwell with You." The verse is the basis for the principle that no evil exists in Atzilus.

Psalms 5:5 תהילים ה':ה'

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע:

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

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15 **לא יגורך רע**

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

Zohar, Bereshit 22:255–24:264 ספר הזהר, בראשית כ"ב:רנ"ה-כ"ד:רס"ד

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

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16 **לא יגורך רע**

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

Zohar, Bereshit 87:276–88:288 ספר הזהר, בראשית פ"ז:ער"ו-פ"ח:רפ"ח

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

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17 **לא יגורך רע**

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

Zohar, Bereshit 95:383–97:394-ספר הזהר, בראשית צ"ה:שפ"ג צ"ז:שצ"ד

AND THE L-RD SAW THAT THE WICKEDNESS OF MAN WAS VERY GREAT IN THE EARTH, AND THAT EVERY IMAGINATION OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL CONTINUALLY. R. Judah quoted in this connection the verse: For thou art not a G-d who hath pleasure in wickedness, evil shall not sojourn with thee (Ps. 5, 5). He said: 'One lesson that may be derived from this verse is that if a man cleaves to the evil imagination and follows after it, not only does he defile himself thereby, but …

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18 **לא יגורך רע**

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

Zohar, Noach 9:56–10:63ספר הזהר, נח ט':נ"ו-י':ס"ג

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

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19 **לא יגורך רע**

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

Zohar, Vayeshev 16:179–18:190ספר הזהר, וישב ט"ז:קע"ט-י"ח:ק"צ

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

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20 **לא יגורך רע**

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

Zohar, Vayechi 23:182–26:195ספר הזהר, ויחי כ"ג:קפ"ב-כ"ו:קצ"ה

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

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21 **לא יגורך רע**

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

Zohar, Mishpatim 3:161–172ספר הזהר, משפטים ג':קס"א-קע"ב

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

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22 **לא יגורך רע**

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

Zohar, Mishpatim 13:433–14:443-ספר הזהר, משפטים י"ג:תל"ג י"ד:תמ"ג

23 **לא יגורך רע**

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

Zohar, Ki Tisa 11:99–107ספר הזהר, כי תשא י"א:צ"ט-ק"ז

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

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24 **לא יגורך רע**

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

Zohar, Emor 47:300–48:309ספר הזהר, אמור מ"ז:ש-מ"ח:ש"ט

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

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25 **לא יגורך רע**

> One of the Talmudic passages the gloss lists that draw on

> "Evil shall not dwell with You."

Shabbat 149b:9–10 שבת קמ"ט ב:ט'-י'

אֶלָּא מֵהָכָא: "גַּם עָנוֹשׁ לַצַּדִּיק לֹא טוֹב", אֵין "לֹא טוֹב" אֶלָּא רָע, וּכְתִיב: "כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגוּרְךָ רָע" — צַדִּיק אַתָּה הִיא וְלֹא יָגוּר בְּמָגוּרְךָ רָע. מַאי מַשְׁמַע דְּהַאי "חֲלָשִׁים" לִישָׁנָא דְּפוּרָא הוּא? — דִּכְתִיב: "אֵיךְ נָפְלְתָּ מִשָּׁמַיִם הֵילֵל בֶּן שָׁחַר נִגְדַּעְתָּ לָאָרֶץ חוֹלֵשׁ עַל גּוֹיִם וְגוֹ'", אָמַר רַבָּה בַּר רַב הוּנָא: מְלַמֵּד שֶׁהָיָה מֵטִיל פּוּר עַל גְּדוֹלֵי מַלְכוּת לֵידַע אֵיזֶה בֶּן יוֹמוֹ שֶׁל מִשְׁכַּב זָכוּר. וּכְתִיב: "כָּל מַלְכֵי גוֹיִם כּוּלָּם וְגוֹ'", אָמַר רַבִּי יוֹחָנָן: שֶׁנָּחוּ מִמִּשְׁכַּב זָכוּר.

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26 **בכסאו של הקב"ה אין דבר רע נוגע**

The Midrash compares the Holy One's throne with Shlomo's: "Nothing evil touches the throne of the Holy One, blessed be He, as it is said, 'Evil shall not dwell with You.'" The Alter Rebbe uses it to show that there is no evil in Atzilus to be refined.

Shemot Rabbah 15:26 שמות רבה ט"ו:כ"ו

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

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

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27 **בכוונת הרחיצה בחמין בע"ש שהוא בחי' שלהובא דאשא**

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

Pri Etz Chaim, Gate of the Sabbath 3:5–6 פרי עץ חיים, שער השבת ג':ה'-ו'

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

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28 **אש לפניו תלך ותלהט סביב צריו**

A psalm of G-d's kingship describes His revelation: "Fire goes before Him and sets ablaze His adversaries round about." The Alter Rebbe reads it as the fire from above that ensures only the refined sparks rise, and not the evil.

Psalms 97:3 תהילים צ"ז:ג'

אֵשׁ לְפָנָיו תֵּלֵךְ וּתְלַהֵט סָבִיב צָרָיו׃

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

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

Numbers 2 במדבר ב'

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

Sanhedrin 103a:12 סנהדרין ק"ג א':י"ב

וְאָמַר רַב חִסְדָּא אָמַר רַבִּי יִרְמְיָה בַּר אַבָּא: אַרְבַּע כִּיתּוֹת אֵין מְקַבְּלוֹת פְּנֵי שְׁכִינָה: כַּת לֵצִים, כַּת שַׁקְרָנִים, כַּת חֲנֵיפִים, כַּת מְסַפְּרֵי לָשׁוֹן הָרָע. כַּת לֵצִים - דִּכְתִיב: "מָשַׁךְ יָדוֹ אֶת לֹצְצִים". כַּת שַׁקְרָנִים - דִּכְתִיב: "דֹּבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי". כַּת חֲנֵיפִים - דִּכְתִיב: "כִּי לֹא לְפָנָיו חָנַף יָבוֹא". כַּת מְסַפְּרֵי לָשׁוֹן הָרָע - דִּכְתִיב: "כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע", צַדִּיק אַתָּה וְלֹא יִהְיֶה בִּמְגוּרְךָ רָע.

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

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

Numbers 7 במדבר ז'

PARAGRAPH 8

32 **מי זאת עולה מן המדבר כתמרות עשן**

In the Song of Songs, onlookers see a procession coming up from the desert, its incense rising like columns of smoke: "Who is this that rises from the wilderness (midbar) like pillars of smoke?" The Alter Rebbe reads it as Malchus ascending from the lower worlds to Atzilus, carrying the refined sparks. (context: Steinsaltz Tanakh)

Song of Songs 3:6 שיר השירים ג':ו'

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר כְּתִימְרוֹת עָשָׁן מְקֻטֶּרֶת מֹר וּלְבוֹנָה מִכֹּל אַבְקַת רוֹכֵל׃

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

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33 **ידבר עמים**

In a psalm of G-d's kingship over the nations: "He subdues peoples under us, nations beneath our feet." Yadber, "He subdues," shares the root of dibbur, speech; the maa-

mar reads it as Malchus, the divine word, ruling with dominion while the Temple stood.

Psalms 47:4 תהילים מ"ז:ד'

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

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

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PARAGRAPH 9

34 בימי שלמה

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

Shemot Rabbah 15:26 שמות רבה ט"ו:כ"ו

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

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

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35 קיימא סיהרא באשלמותא

The Zohar's statement that in the days of Shlomo "the moon stood in its fullness." The Alter Rebbe reads it as Malchus remaining in Atzilus in union with Z'eir Anpin while the Temple stood.

Zohar, Vayetzei 8:55–10:65 ספר הזהר, ויצא ח':נ"ה-י':ס"ה

It says of Solomon that" In Gibeon the L-rd appeared to him in a dream by night" (I Kings 3, 5). Here we have "appearing" and "dream" combined, to show that there was there a mingling of two grades, a higher and a lower, the reason being that Solomon had not then yet attained his full development. But when he had perfected himself it is written of him, "And G-d gave Solomon wisdom" (Ibid. 5, 9), also" And Solomon's wisdom excelled, etc." (Ibid. 10); for the moon then reached its ...

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36 קיימא סיהרא באשלמותא

A second Zohar passage with the saying that in Shlomo's time the moon stood in its fullness.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

There is a tradition concerning King Solomon, that when he first sat on his throne the Moon was in her fulness,

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37 ותתן טרף

"She rises while it is still night and gives food to her household," the verse already cited for Malchus's descent to refine the sparks.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

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

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PARAGRAPH 10

38 לבית עולמים שנקרא מנוחה

The Talmud discusses "the rest and the inheritance" of Deuteronomy, and Rabbi Shimon reads "rest" (menuchah) as Jerusalem, citing "This is My resting place forever." It is the source for calling the permanent Temple "rest."

Zevachim 119a זבחים קי"ט א

39 ותתן טרף

"She gives food (teref) to her household." In the verse teref means food; its root is the tearing of prey, and the maamar takes it as a term of war for the first mode of refinement.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

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

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40 חיל בלע ויקאנו

Tzofar the Naamasi, describing the fate of the wicked man: "He swallowed wealth, and he shall vomit it up; G-d will cast it out of his belly." Applied to the external forces, which take in holiness only to be forced to give it back.

Job 20:15 איוב כ':ט"ו

חַיִל בָּלַע וַיְקִאֶנּוּ מִבִּטְנוֹ יֹרִשֶׁנּוּ אֵל׃

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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41 עת אשר שלט האדם באדם לרע לו

Koheles observes "a time when man ruled over man to his harm," leaving open whose harm is meant, the ruled or the ruler. The maamar reads it as the ruler's harm: the ex-

ternal forces hold sway over holiness for a time, to their own undoing. (context: Steinsaltz Tanakh)

Ecclesiastes 8:9 קהלת ח':ט'

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ׃

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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42 **בשלמה המלך**

The chapter describes Shlomo's rule over all the kingdoms around him, which brought him tribute, and the peace he had on every side. It is the example of a king whose greatness subdues his enemies without war.

I Kings 5:7–8 מלכים א ה':ז'-ח'

וְכִלְכְּלוּ הַנִּצָּבִים הָאֵלֶּה אֶת־הַמֶּלֶךְ שְׁלֹמֹה וְאֵת כָּל־הַקָּרֵב אֶל־שֻׁלְחַן הַמֶּלֶךְ־שְׁלֹמֹה אִישׁ חָדְשׁוֹ לֹא יַעְדִּרוּ דָּבָר׃ וְהַשְּׂעֹרִים וְהַתֶּבֶן לַסּוּסִים וְלָרָכֶשׁ יָבְאוּ אֶל־הַמָּקוֹם אֲשֶׁר יִהְיֶה־שָּׁם אִישׁ כְּמִשְׁפָּטוֹ׃

And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month; they let nothing be lacking. Barley also and straw for the horses and swift steeds brought they unto the place where it should be, every man according to his charge.

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43 **קומה ה' למנוחתך**

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

Zohar, Vayetzei 1:11–6:36 ספר הזהר, ויצא א':י"א-ר':ל"ו

44 **קומה ה' למנוחתך**

"Arise, Havayah, to Your resting place, You and the Ark of Your strength": a plea that G-d enter His permanent dwelling with the Ark, words Shlomo also spoke at the dedication of the Temple (II Chronicles 6:41). It is the verse behind calling the permanent Temple G-d's "resting place."

Psalms 132:8 תהילים קל"ב:ח'

קוּמָה ה' לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ׃

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

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PARAGRAPH 11

45 **בית ראשון**

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

Tanya, Likkutei Amarim 53:1 תניא, חלק ראשון; ליקוטי אמרים נ"ג:א'

וְהִנֵּה, כְּשֶׁהָיָה בַּיִת רִאשׁוֹן קַיָּם, שֶׁבּוֹ הָיָה הָאָרוֹן וְהַלּוּחוֹת בְּבֵית קָדְשֵׁי קָדָשִׁים - הָיְתָה הַשְׁכִּינָה, שֶׁהִיא מַלְכוּת דַּאֲצִילוּת, שֶׁהִיא בְּחִינַת גִּילּוּי אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא, שׁוֹרָה שָׁם, וּמְלוּבֶּשֶׁת בַּעֲשֶׂרֶת הַדִּבְּרוֹת, בְּיֶתֶר שְׂאֵת וְיֶתֶר עֹז, בְּגִילּוּי רַב וְעָצוּם יוֹתֵר מִגִּילּוּיָהּ בְּהֵיכְלוֹת קָדְשֵׁי קָדָשִׁים שֶׁלְּמַעְלָה בְּעוֹלָמוֹת עֶלְיוֹנִים.

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46 **ואח"כ כאשר נבנה בית ראשון ע"י שלמה**

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

Sefer Etz Chaim 36:2 עץ חיים ל"ו:ב'

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

Sefer Etz Chaim (Public Domain)

47 **לתת טרף לביתה**

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

Zohar, Vayechi 38:409–41:419 ספר הזהר, ויחי ל"ח:ת"ט-מ"א:ת"י"ט

48 **לתת טרף לביתה**

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

Zohar, Vayechi 82:836–83:846 ספר הזהר, ויחי פ"ב:תתל"ו-פ"ג:תתמ"ו

49 **לתת טרף לביתה**

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

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

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

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50 **שירדה המלי' פלאים**

"She has come down astonishingly; she has no comforter," said of Jerusalem after the destruction, whose fall was beyond all expectation. The Alter Rebbe applies it to Malchus, whose descent after the destruction is far greater.

Lamentations 1:9 איכה א':ט'

טָמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה ה' אֶת־עָנְיִי כִּי הִגְדִּיל אוֹיֵב׃

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

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51 **יין המשומר**

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

Berakhot 34b ברכות ל"ד

52 **מי זאת עולה מן המדבר כתמרות עשן**

"Who is this that rises from the wilderness like pillars of smoke?" Read as the refined sparks ascending with Malchus as mayin nukvin.

Song of Songs 3:6 שיר השירים ג':ו'

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר כְּתִימְרוֹת עָשָׁן מְקֻטֶּרֶת מֹר וּלְבוֹנָה מִכֹּל אַבְקַת רוֹכֵל׃

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

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PARAGRAPH 12

53 **למען יזמרך כבוד**

David's psalm of thanks for his rescue ends "so that glory may sing praise to You and not be silent": plainly, "glory" is the psalmist's own soul, which will praise G-d without ceasing. The maamar reads "glory" as Malchus, whose yearning in her ascent never rests. (context: Steinsaltz Tanakh)

Psalms 30:13 תהילים ל':י"ג

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם ה' אֱלֹקַי לְעוֹלָם אוֹדֶךָּ׃

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

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54 **אל תחרש ואל תשקוט אל**

Asaf pleads with G-d not to stay silent while the nations conspire against Israel: "Do not be silent and do not be still, O G-d." Here it is read as the ceaseless calling of Malchus as she rises.

Psalms 83:2 תהילים פ"ג:ב'

אֱלֹקִים אַל־דֳּמִי־לָךְ אַל־תֶּחֱרַשׁ וְאַל־תִּשְׁקֹט אֵל׃

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

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PARAGRAPH 13

55 **שחורה אני ונאוה**

The maiden of the Song of Songs says to the daughters of Jerusalem, "I am black, yet comely." The Zohar reads it of Malchus, who in her great love makes herself small, so small that she appears only as a single point.

Song of Songs 1:5 שיר השירים א':ה'

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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56 **מגו דחיקו ורחימו אזעירת גרמה**

The Zohar on Parshas Balak, where the wondrous child (the Yanuka) expounds "I am black, yet comely": when she is in great love for her beloved, out of distress and love that she cannot bear, she diminishes herself until nothing of her is seen but a single point. The Alter Rebbe identifies this with the burning heat of the wilderness.

Zohar, Balak 6:113–122 ספר הזהר, בלק ו':קי"ג-קכ"ב

He then cited the verse: "I am black but comely, O ye daughters of Jerusalem" (S.S. 1, 5). 'This means that when she (the Moon) is very lovesick for her Beloved, she shrinks to nothing until only a dot is left of her, and she is hidden from all her hosts and camps. Then she says, I am black, like the letter yod, in which there is no white space, and I have no room to shelter you under my wings; therefore "do not look at me", for ye cannot …

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

PARAGRAPH 14

57 **ומדברך נאוה**

The beloved praises the maiden: "Your lips are like a thread of scarlet, and your speech (midbarech) is comely." Plainly midbarech is her mouth or her speech; the maamar hears in it midbar, "wilderness," the thirsting ascent of Malchus, which is "comely" because it fulfills the purpose of her descent. (context: Steinsaltz Tanakh)

Song of Songs 4:3 שיר השירים ד':ג'

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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58 למען יזמרך כבוד

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

Psalms 30:13 תהילים ל':י"ג

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם יְיָ אֱלֹקַי לְעוֹלָם אוֹדֶךָּ׃

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

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59 צמאה לך נפשי

> "My soul thirsts for You," David's words in the wilderness of Yehudah, where his deepest thirst was for G-d. The Alter Rebbe reads "my soul" as Malchus, the attribute of which David was a chariot. (context: Steinsaltz Tanakh)

Psalms 63:2 תהילים ס"ג:ב'

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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60 מתי אבוא ואראה

> From a psalm of the sons of Korach: "My soul thirsts for G-d, for the living G-d; when shall I come and appear before G-d?", the longing of one far from the Temple to appear there again. The maamar joins it to David's words as Malchus's longing to rise into Atzilus. (context: Steinsaltz Tanakh)

Psalms 42:3 תהילים מ"ב:ג'

צָמְאָה נַפְשִׁי לֵאלֹקִים לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹקִים׃

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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PARAGRAPH 15

61 ובחי' — (והנה

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

KEHOT'S NOTE

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

62 וישלחהו מג"ע לעבוד את האדמה

> After the sin: "G-d sent him out of the Garden of Eden to work the ground from which he had been taken." Read as the soul's descent into the body to refine the animal soul.

Genesis 3:23 בראשית ג':כ"ג

וַיְשַׁלְּחֵהוּ יְיָ אֱלֹקִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃

Therefore the L-RD G-d sent him forth from the garden of Eden, to till the ground from whence he was taken.

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63 תעו במדבר כו' צמאים כו' ויצעקו

> The first of the four groups the psalm calls on to give thanks: travelers lost in the wilderness, "hungry and thirsty," who "cried out to Havayah in their distress" and were rescued. The Alter Rebbe takes it as the soul's thirsting cry in prayer, the level of midbar.

Psalms 107:4–6 תהילים ק"ז:ד'-ו'

תָּעוּ בַמִּדְבָּר בִּישִׁימוֹן דָּרֶךְ עִיר מוֹשָׁב לֹא מָצָאוּ׃ רְעֵבִים גַּם־צְמֵאִים נַפְשָׁם בָּהֶם תִּתְעַטָּף׃ וַיִּצְעֲקוּ אֶל־יְיָ בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

They wandered in the wilderness in a desert way; They found no city of habitation. Hungry and thirsty, Their soul fainted in them. Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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64 למען יזמרך כבוד

> "So that glory may sing praise to You," cited again for the ascent of Malchus that begins at midnight.

Psalms 30:13 תהילים ל':י"ג

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם יְיָ אֱלֹקַי לְעוֹלָם אוֹדֶךָּ׃

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

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KEHOT'S NOTE

תהלים ל, יג.

65 הוא — יתאמץ

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

KEHOT'S NOTE

וע' בסש"ב פכ"ח. [כ].

66 וכנזכר בפע"ח

> Kehot's note points to where this is explained further: Sefer HaMaamarim 5600.

KEHOT'S NOTE

ראה גם תו"א קיב, ד. יהל אור ע' שכח. ובסה"מ תר"ן ע' שצא.

67 אש לפניו תלך

> The words here quote Psalms 97:3; the passage is shown below.

Psalms 97:3 תהילים צ"ז:ג'

אֵשׁ לְפָנָיו תֵּלֵךְ וּתְלַהֵט סָבִיב צָרָיו׃

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

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KEHOT'S NOTE

תהלים צז, ג.

68 מי זאת עולה מן המדבר

> Kehot's note points to Song of Songs 3:6 for these words.

Song of Songs 3:6 שיר השירים ג':ו'

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר כְּתִימְרוֹת עָשָׁן מְקֻטֶּרֶת מֹר וּלְבוֹנָה מִכֹּל אַבְקַת רוֹכֵל׃

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

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

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KEHOT'S NOTE

שה"ש ג, ו.

69 **ידבר עמים תחתנו**

The words here quote Psalms 47:4; the passage is shown below.

Psalms 47:4 תהילים מ"ז:ד'

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

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

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KEHOT'S NOTE

תהלים מז, ד.

70 **בימי שלמה קיימא סיהרא**

Kehot's note points to Zohar I, 150a for these words.

Zohar I, 150a זח"א קנ, א

Shemot Rabbah 15:26 שמות רבה ט"ו:כ"ו

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

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

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KEHOT'S NOTE

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

71 **מ"מ היו מתבררים הניצוצים מחמת היחוד זו"נ שהי' באצי'**

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

KEHOT'S NOTE

והי' הבירור בבחי' אתהפכא ממש וכמו שלמה המע"ה שהיו כולם נכנעים ובטלים אליו כו' — המשך תער"ב-ג ע' אישכנ. וראה גם שם ח"ב ע' אסד.

72 **מעוצם הגילוי הם מתבטלים ממילא**

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 215 הערה 32.

73 **מבואר במ"א . . קומה ה'**

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז לאדהאמ"מ קלב, א. ובהבא להלן ראה המשך בששה"ק תער"ב ח"ב ע' תשעד.

74 **בית עולמים שנק' מנוחה**

The words here quote Zevachim 119a:8; the passage is shown below.

Zevachim 119a:8 זבחים קי"ט א:ח'

מִכָּלָל דִּלְרַבִּי יְהוּדָה קְרוּב? אֵין; דְּהָאָמַר רַב אַדָּא בַּר מַתְנָה: מַעֲשֶׂר שֵׁנִי וּמַעֲשֵׂר בְּהֵמָה נֶאֱכָלִין בְּנוֹב וְגִבְעוֹן לְדִבְרֵי רַבִּי יְהוּדָה. וְהָא בָּעֵי בֵּירָה! וְלָאו תָּנֵי רַב יוֹסֵף: שָׁלֹשׁ בֵּירוֹת הֵן – שִׁילֹה, וְנוֹב וְגִבְעוֹן, וּבֵית עוֹלָמִים? הוּא תָּנֵי לַהּ וְהוּא אָמַר לַהּ: לְאֲכִילַת מַעֲשֵׂר שֵׁנִי, וְאַלִּיבָּא דְּרַבִּי יְהוּדָה.

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KEHOT'S NOTE

זבחים קי"ט, א.

75 **חיל בלע ויקיאנו**

The words here quote Job 20:15; the passage is shown below.

Job 20:15 איוב כ':ט"ו

חַיִל בָּלַע וַיְקִאֶנּוּ מִבִּטְנוֹ יֹרִשֶׁנּוּ אֵל׃

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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KEHOT'S NOTE

איוב כ, טו.

76 **עת אשר שלט האדם**

The words here quote Ecclesiastes 8:9; the passage is shown below.

Ecclesiastes 8:9 קהלת ח':ט'

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ׃

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

77 **הבירור שבדרך מלחמה . . שלא בדרך מלחמה**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5704.

KEHOT'S NOTE

נתבאר בארוכה בסה"מ-תרנ"ט ע' קסב ואילך. סה"מ תש"ד ע' 106 ואילך.

78 **ונק' ג"כ יין המשומר**

Kehot's note points to Berakhot 34b for these words.

Berakhot 34b ברכות ל"ד ב

KEHOT'S NOTE

ברכות לד, ב.

PARAGRAPH 16

79 **וידבר ה' אל משה במדבר סיני**

The verse on which the Midrash comments, the opening verse of Bamidbar.

Numbers 1:1 במדבר א:א

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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80 **לנשיא שנכנס למדינה וראו אותו בני המדינה וברחו**

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

Bamidbar Rabbah 1:2 במדבר רבה א:ב

81 **המדרש רבה . . נכנס לעיר חריבה**

The discourse there on "The sea saw and fled … the mountains skipped like rams" cites this Midrash.

KEHOT'S NOTE

ראה לעיל פ' צו טז, ב. וראה המשך בששה"ק תער"ב ח"ב ע' אי"ט.

82 **הים ראה וינוס וכן ההרים**

The words here quote Psalms 114:3; the passage is shown below.

Psalms 114:3 תהילים קי"ד:ג

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃

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

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KEHOT'S NOTE

תהלים קיד, ג-ד.

83 **הים ראה וינוס וכן ההרים רקדו כאלים**

The psalm of the Exodus: at the splitting of the sea, "the sea saw and fled … the mountains skipped like rams." The Midrash reads both as fleeing before G-d.

Psalms 114:3–4 תהילים קי"ד:ג-ד

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃ הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃

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

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84 **ישאו מדבר ועריו חצרים תשב קדר ירונו יושבי סלע**

Yeshayahu calls on the wilderness, its towns and the villages of Kedar, and the dwellers of the rock, to raise their voices in a new song to G-d. The Midrash's proof that the wilderness welcomed G-d with song.

Isaiah 42:11 ישעיהו מ"ב:י"א

יִשְׂאוּ מִדְבָּר וְעָרָיו חֲצֵרִים תֵּשֵׁב קֵדָר יָרֹנּוּ יֹשְׁבֵי סֶלַע מֵרֹאשׁ הָרִים יְצִוָּחוּ׃

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

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85 **ישושום מדבר וציה**

A prophecy of the redemption: "The wilderness and the parched land shall rejoice; the desert shall be glad and blossom like the lily." The Midrash's proof that the wilderness rejoiced in G-d's dwelling there.

Isaiah 35:1 ישעיהו ל"ה:א

יְשֻׂשׂוּם מִדְבָּר וְצִיָּה וְתָגֵל עֲרָבָה וְתִפְרַח כַּחֲבַצָּלֶת׃

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

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KEHOT'S NOTE

ישע' לה, א.

PARAGRAPH 17

86 **ולא תחללו**

G-d commands Israel, "You shall not profane My holy Name, and I shall be sanctified among the children of Israel." Plainly techalelu is "profane"; the Alter Rebbe hears in it chalal, a void, and reads it as "do not make yourself a void devoid of G-dliness."

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב. וראה לעיל (פקודי) ד, א.

87 **דוחק רגלי השכינה**

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

Berakhot 43b:19–20 ברכות מ"ג ב:י"ט-כ'

וְיֵשׁ אוֹמְרִים, אַף לֹא יַפְסִיעַ פְּסִיעָה גַּסָּה: דְּאָמַר מָר, פְּסִיעָה גַּסָּה נוֹטֶלֶת אֶחָד מֵחֲמֵשׁ מֵאוֹת מִמְּאוֹר עֵינָיו שֶׁל אָדָם. מַאי תַּקָּנְתֵּיהּ? לַהְדְּרֵיהּ בְּקִדּוּשָׁא דְּבֵי שְׁמֶשֵׁי. וְאַל יְהַלֵּךְ בְּקוֹמָה זְקוּפָה: דְּאָמַר מָר הַמְהַלֵּךְ בְּקוֹמָה זְקוּפָה אֲפִילּוּ אַרְבַּע אַמּוֹת, כְּאִילּוּ דּוֹחֵק רַגְלֵי שְׁכִינָה, דִּכְתִיב: "מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ".

Some declare he should not walk with a big stride. For the teacher has said : A big stride takes away one five hundredth part of the light of a man's eyes. What is the remedy for if ? He may restore it [by drinking the wine of] Sanctification on the [Sabbath] night. He should not walk with an erect car-

riage. For the teacher has said: He who walks with an erect carriage, even a distance of four cubits, is as though he pushed against the feet of the Shekinah; ...

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Kiddushin 38a קידושין ל"ח א

KEHOT'S NOTE

ברכות מג, ב. קידושין לח, א. [כ].

88 **דוחק רגלי השכינה**

The same phrase in the Talmud's saying that one who sins in secret is as if he pressed the feet of the Shechinah, for "the earth is My footstool"; the same page forbids walking four cubits with haughty, upright bearing. (Kehot: Kiddushin 38a)

Kiddushin 31a:2 קידושין ל"א א:ב'

תָּנֵי תַּנָּא קַמֵּיהּ דְּרַב נַחְמָן: בְּזְמַן שֶׁאָדָם מְצַעֵר אֶת אָבִיו וְאֶת אִמּוֹ אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: יָפָה עָשִׂיתִי שֶׁלֹּא דָרְתִּי בֵּינֵיהֶם, שֶׁאִלְמָלֵי דָרְתִּי בֵּינֵיהֶם, צִיֵּרוּנִי. אָמַר רַבִּי יִצְחָק: כָּל הָעוֹבֵר עֲבֵירָה בַּסֵּתֶר - כְּאִילּוּ דוֹחֵק רַגְלֵי שְׁכִינָה. שֶׁנֶּאֱמַר: "כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי".

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89 **כל האומר אין לי אלא תו'**

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

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרָבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּחַ דּוּכָּא. תּוּקְעָן עַצְמוֹ לְדָבָר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

90 **בד"ה ועשית ציץ**

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

KEHOT'S NOTE

תו"א פג, ב.

PARAGRAPH 18

91 **ים סוף סופא דדרגין**

The Zohar on Parshas Shelach, which the maamar gives as the source of Me'orei Or's words; there the Zohar speaks of the "sea" of Malchus, with its seventy levels.

Zohar, Sh'lach 13:119–128 ספר הזהר, שלח לך י"ג:קי"ט-קכ"ח

92 **יהי רקיע ויהי מבדיל**

"Let there be a firmament in the midst of the waters, and let it divide between waters and waters." The division that created the lower waters, the source of separate existence.

Genesis 1:6 בראשית א':ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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KEHOT'S NOTE

בראשית א, ו.

PARAGRAPH 19

93 **וכמו ההפרש שבין שרפים**

The Talmud on the song of the ministering angels, who say "Holy, holy, holy" only after Israel sings below. The Kehot note sends the reader here for the difference between the classes of angels.

Chullin 91b חולין צ"א ב

KEHOT'S NOTE

ראה חולין צא, ב. צב, א. תו"ה ברוך.

94 **חיות ואופנים**

The Talmud continues: "Blessed," the Ofanim are the ones who say it. The Kehot note cites it for the difference between the Seraphim, who say "Holy," and the Ofanim.

Chullin 92a חולין צ"ב א

95 **חיות ואופנים שמתנשאים ברעש**

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

KEHOT'S NOTE

ברכת יוצר.

96 **אומרים קדוש**

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

Isaiah 6:3 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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PARAGRAPH 21

97 **הים ראה וינוס**

"The sea saw and fled." Interpreted as the separate existence of the "sea" fleeing the revelation that would nullify it.

Psalms 114:3 תהילים קי"ד:ג'

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃

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

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PARAGRAPH 22

98 **סד"ה וכל העם רואים**

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

KEHOT'S NOTE

תו"א עד, ג.

99 **ויעמדו מרחוק**

At Sinai, "all the people saw the sounds ... and the people saw, and they trembled and stood from afar," recoiling from the thunder and the shofar. The Torah Ohr discourse reads "stood from afar" as receiving only from a distance, so as to remain a yesh. (context: Steinsaltz Tanakh)

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

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

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KEHOT'S NOTE

שמות כ, טו.

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

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

KEHOT'S NOTE

ראה אוה"ת פי' מטות ע' אישלח הפי' בשם הבעש"ט.

101 **והיו העטופים ללבן**

"And the feeble ones were Lavan's, and the strong ones Yaakov's": Yaakov set his rods only before the strong sheep, so the weak lambs went to Lavan. The Zohar hears in ha'atufim "those who wrap themselves," those who wrap themselves away from the divine radiance. (context: Steinsaltz Tanakh)

Genesis 30:42 בראשית ל':מ"ב

וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הָעֲטֻפִים לְלָבָן וְהַקְּשָׁרִים לְיַעֲקֹב׃

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

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102 **אתכספן ומתעטפי מההוא זהרא ולא יכלי לקרבא לגביה**

The Zohar on Parshas Vayetzei: when the fiery radiance of the Shechinah is revealed, the other levels are abashed, wrap themselves away from that radiance and cannot come near to it. Cited as a parallel to standing "from afar."

Zohar, Vayetzei 32:319–322 ספר הזהר, ויצא ל"ב:שי"ט-שכ"ב

103 **למה תרצדון הרים**

The psalmist addresses the lofty, many-peaked mountains: "Why do you leap, you many-peaked mountains?", envious of the mountain G-d desired for His dwelling. The mountains here are the arrogant ones, contrasted with the humble Sinai that G-d chose. (context: Steinsaltz Tanakh)

Psalms 68:17 תהילים ס"ח:י"ז

לָמָּה תִרְצָדוּן הָרִים גַּבְנֻנִּים הָהָר חָמַד אֱלֹקִים לְשִׁבְתּוֹ אַף־ה' יִשְׁכֹּן לָנֶצַח׃

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

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KEHOT'S NOTE

תהלים סח, יז.

104 **דהוא חליש וזעיר מכל טוריא**

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

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

טוּרַיָּא זָעוּ מִן קֳדָם יְיָ טוּרָא דְּחָרְמוֹן וְטוּרָא דְכַרְמְלָא מִתְרַגְּשִׁין דֵּין עִם דֵּין וְאָמְרִין דֵּין לְדֵין דֵּין אֲמַר עֲלַי תִּשְׁרֵי שְׁכִנְתֵּיהּ וְלִי חֲזָיָא וְדֵין לְדֵין אֲמַר עֲלַי תִּשְׁרֵי שְׁכִנְתֵּיהּ וְלִי חֲזָיָא אַשְׁרֵי שְׁכִנְתֵּיהּ עַל טוּרָא דְסִינַי דְּהוּא חֲלָשׁ וּזְעֵיר מִכָּל טוּרַיָּא דֵּין סִינַי מִתְרַגִּיף וּמִתְרַגֵּישׁ וְסָלֵיק תְּנֵנֵיהּ כִּתְנָנָא דְאַתּוּנָא מִן קֳדָם דְּאִתְגְּלֵי עֲלוֹהִי יְקָרָא דַיְיָ אֱלָהָא דְיִשְׂרָאֵל׃

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105 **ת"ח צ"ל בו שמינית שבשמינית**

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

Sotah 5a:16 סוטה ה' א:ט"ז

אָמַר רַב חִיָּיא בַּר אָשֵׁי אָמַר רַב: תַּלְמִיד חָכָם צָרִיךְ שֶׁיְּהֵא בּוֹ אֶחָד מִשְּׁמוֹנָה בְּשִׁמְינִית. אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ: וּמְעַטָּרָא לֵיקוּ כִּי סָאסָא לְשׁוּבַלְתָּא. אָמַר רָבָא: בְּשַׁמְתָּא דְּאִית בֵּיקוּ, וּבְשַׁמְתָּא דְּלֵית בֵּיקוּ.

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KEHOT'S NOTE

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

106 **בד"ה יביאו לבוש מלכות**

On that page (91b) the Alter Rebbe explains the "eighth of an eighth": the 32 paths of Chochmah and the heart (lev, numerically 32) make 64, and one sixty-fourth is the lifting of the heart joined to Chochmah, an ascent needed before self-nullification can be drawn down, for without ascent there is no drawing down.

KEHOT'S NOTE

תו"א צא, ב.

107 **וכל הר וגבעה ישפלו**

The prophet's call to clear the road for the return to Zion: "Every valley shall be raised, and every mountain and hill made low." Read as the humbling of arrogance and self-assertion.

Isaiah 40:4 ישעיהו מ':ד

כָּל־גֶּיא יִנָּשֵׂא וְכָל־הַר וְגִבְעָה יִשְׁפָּלוּ וְהָיָה הֶעָקֹב לְמִישׁוֹר וְהָרְכָסִים לְבִקְעָה׃

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

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KEHOT'S NOTE

ישע' מ, ד.

108 **ישאו מדבר ועריו חצרים**

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

Isaiah 42:11 ישעיהו מ"ב:י"א

יִשְׂאוּ מִדְבָּר וְעָרָיו חֲצֵרִים תֵּשֵׁב קֵדָר יָרֹנּוּ יֹשְׁבֵי סֶלַע מֵרֹאשׁ הָרִים יְצָוָחוּ׃

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

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KEHOT'S NOTE

ישע' מב, יא.

109 **על אלף השביעי וחד חרוב**

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

Rosh Hashanah 31a:8–9 ראש השנה ל"א א:ח'-ט'

וְקָמִיפַּלְגִי בְּדְרַב קַטִינָא, דְּאָמַר רַב קַטִינָא: שִׁיתָּא אַלְפֵי שְׁנֵי הָוֶה עָלְמָא וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אָמַר אַבָּיֵי: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם". בְּמוֹסְפֵי דְּשַׁבְּתָא מָה הָיוּ אוֹמְרִים? אָמַר רַב עָנָן בַּר רָבָא אָמַר רַב: "הַזִּיו לָךְ".

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KEHOT'S NOTE

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

110 **יום שכולו שבת**

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

Mishnah Tamid 7:4 משנה תמיד ז':ד

... בַּשַּׁשִּׁי הָיוּ אוֹמְרִים (שם צג), ה' מָלָךְ גֵּאוּת לָבֵשׁ וגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לֶעָתִיד 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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111 **יום שכולו שבת**

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

Sanhedrin 97a:13 סנהדרין צ"ז א:י"ג

תַּנְיָא כְּוָותֵיהּ דְּרַב קַטִינָא: כְּשֵׁם שֶׁהַשְּׁבִיעִית מְשַׁמֶּטֶת שָׁנָה אַחַת לְשֶׁבַע שָׁנִים, כָּךְ הָעוֹלָם מְשַׁמֵּט אֶלֶף שָׁנִים לְשִׁבְעַת אַלְפִים שָׁנָה, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא", וְאוֹמֵר: "מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת" – יוֹם שֶׁכּוּלּוֹ שַׁבָּת. וְאוֹמֵר: "כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר".

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112 **יום שכולו שבת . . ארוך**

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

Kiddushin 39b:8 קידושין ל"ט ב:ח'

חֲרִי שֶׁאָמַר לוֹ אָבִיו: עֲלֵה לַבִּירָה וְהָבֵא לִי גוֹזָלוֹת, וְעָלָה לַבִּירָה וְשִׁלַּח אֶת הָאֵם וְנָטַל אֶת הַבָּנִים וּבִחֲזִירָתוֹ נָפַל וָמֵת – הֵיכָן טוֹבַת יָמָיו שֶׁל זֶה, וְהֵיכָן אֲרִיכוּת יָמָיו שֶׁל זֶה? אֶלָּא: "לְמַעַן יִיטַב לָךְ" – לְעוֹלָם שֶׁכּוּלּוֹ טוֹב, "וּלְמַעַן יַאֲרִיכֻן יָמִיךְ" – לְעוֹלָם שֶׁכּוּלּוֹ אָרוֹךְ.

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KEHOT'S NOTE

סנהדרין צז, סע"א. קידושין לט, ב. סוף תמיד.

113 **השמים החדשים**

G-d's promise: as "the new heavens and the new earth that I am making" will endure before Me, so will your seed and your name. Here it is the new building that follows the nullification of the seventh millennium.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע' סו, כב.

114 **רפאני הוי׳ וארפא**

Yirmeyahu's prayer for himself, "Heal me, Havayah, and I shall be healed," the verse of the discourse where the "sea" is explained as Yetzirah.

Jeremiah 17:14 ירמיהו י״ז:י״ד

רְפָאֵנִי ה׳ וְאֵרָפֵא הוֹשִׁיעֵנִי וְאִוָּשֵׁעָה כִּי תְהִלָּתִי אָתָּה׃

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

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PARAGRAPH 23

115 **עשר אעשרנו לך**

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

Genesis 28:22 בראשית כ״ח:כ״ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

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

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116 **בד״ה ובבואה לפני המלך**

There "six thousand years the world exists, and one desolate" is explained as a state of rest without ascents and descents: all six thousand years are descents for the sake of ascent, which lead to the ascents of the souls in Gan Eden and of the bodies in the days of Mashiach and the Resurrection.

KEHOT'S NOTE

תו״א צו, א ושי״נ. וראה גם לעיל פ׳ בהר מא, ב.

117 **במדבר . . לא ישב אדם שם**

Yirmeyahu rebukes Israel for forgetting G-d, "who led us in the wilderness ... in a land through which no man passed and where no man dwelt," a land unfit for people to live in. The Alter Rebbe reads "no man dwelt there" in two ways, negative and positive. (context: Steinsaltz Tanakh)

Jeremiah 2:6 ירמיהו ב׳:ו׳

וְלֹא אָמְרוּ אַיֵּה ה׳ הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרָיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם׃

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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KEHOT'S NOTE

ירמי׳ ב, ו.

118 **ארץ לא זרועה**

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

KEHOT'S NOTE

להבין ביאור הדברים הנ״ל בענין במדבר סיני באהל מועד כו׳

שם ב, ב.

119 **ארץ לא זרועה**

G-d recalls Israel's love as a bride, "your following Me in the wilderness, in a land not sown." The maamar reads the unsown land negatively as thought, speech and action not devoted to G-d. (context: Steinsaltz Tanakh)

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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120 **ועל דמות הכסא דמות כמראה אדם**

Yechezkel's vision of "a likeness like the appearance of a man" upon the throne, the source for the divine sense of "man."

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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121 **כתפארת אדם**

The Zohar explains "man" as the Torah: "This is the Torah: a man," "like the beauty of a man," as the Kehot note quotes it from Or HaTorah.

Zohar, Mishpatim 13:433–14:443 ספר הזהר, משפטים י״ג:תל״ג-י״ד:תמ״ג

122 In context Yeshayahu mocks the idol-maker, who carves wood "like the form of a man, like the beauty of a man, to dwell in a house," a figure for a shrine. The Zohar and the discourse cited read "the beauty of a man" as the Torah, called "man," dwelling in the "house" of the Oral Torah. (context: Steinsaltz Tanakh)

Isaiah 44:13 ישעיהו מ״ד:י״ג

חָרַשׁ עֵצִים נָטָה קָו יְתָאֲרֵהוּ בַּשֶּׁרֶד יַעֲשֵׂהוּ בַּמַּקְצֻעוֹת וּבַמְּחוּגָה יְתָאָרֵהוּ וַיַּעֲשֵׂהוּ כְּתַבְנִית אִישׁ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת׃

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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123 **כתפארת אדם לשבת בית**

The Zohar explains "man" and "house" as Z'eir Anpin and Nukva, as the Kehot note quotes it from Or HaTorah.

Zohar, Idra Rabba 41:297–42:309-ספר הזהר, האדרא רבא מ"א:רצ"ז-מ"ב:ש"ט

124 **א"ת בניך אלא בוניך**

"Do not read banayich (your children) but bonayich (your builders)": Torah scholars build the world. Here it links "house" with the Oral Torah.

Berakhot 64a:14ברכות 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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KEHOT'S NOTE

ברכות סד, א. וש"נ.

125 **זח"ב קי"ז ב'**

Or HaTorah sums up this Zohar passage: it concerns the Torah, "This is the Torah: a man," "like the beauty of a man."

KEHOT'S NOTE

"פי' על התורה זאת התורה אדם כתפארת אדם" — אוה"ת נ"ך-א ע' רמד.

126 **ח"ג קמ"א סע"ב**

Or HaTorah sums up this Zohar passage: "man" and "house" are Z'eir Anpin and Nukva.

KEHOT'S NOTE

"אדם בית זו"נ" — אוה"ת נ"ך-א ע' רמד.

127 **אמלאה החרבה**

G-d's word through Yechezkel against Tyre, which rejoiced at Jerusalem's ruin: "I shall be filled from her that is laid waste."

Ezekiel 26:2יחזקאל כ"ו:ב'

בֶּן־אָדָם יַעַן אֲשֶׁר־אָמְרָה צֹר עַל־יְרוּשָׁלַם הֶאָח נִשְׁבְּרָה דַּלְתוֹת הָעַמִּים נָסַבָּה אֵלָי אִמְלְאָה הָחֳרָבָה:

'Son of man, because that Tyre hath said against Jerusalem: Aha, she is broken that was the gate of the peoples; She is turned unto me; I shall be filled with her that is laid waste;

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KEHOT'S NOTE

יחזקאל כו, ב.

128 **לא נתמלאה צור**

The Talmud reads this verse as a law of history: when one of the two is full, the other is laid waste.

Megillah 6a:16מגילה ו' א:ט"ז

קֵסָרִי וִירוּשָׁלַיִם, אִם יֹאמַר לְךָ אָדָם: חָרְבוּ שְׁתֵּיהֶן — אַל תַּאֲמֵן. יָשְׁבוּ שְׁתֵּיהֶן — אַל תַּאֲמֵן. חָרְבָה קֵסָרִי וְיָשְׁבָה יְרוּשָׁלַיִם, חָרְבָה יְרוּשָׁלַיִם וְיָשְׁבָה קֵסָרִי — תַּאֲמֵן, שֶׁנֶּאֱמַר: "אִמְּלְאָה הָחֳרָבָה". אִם מְלֵיאָה זוֹ — חֲרֵבָה זוֹ, אִם מְלֵיאָה זוֹ — חֲרֵבָה זוֹ.

Caesarea and Jerusalem [are rivals]. If one says to you that both are destroyed, do not believe him; if he says that both are flourishing, do not believe him; if he says that Caesarea is waste and Jerusalem is flourishing, or that Jerusalem is waste and Caesarea is flourishing, you may believe him, as it says, "I shall be filled, she is laid waste" (Ezekiel 26:2); if this one is filled, that one is laid waste, and if that one is filled, this one is laid waste.

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KEHOT'S NOTE

מגילה ו, א. רש"י בראשית כה, כג.

129 **לא נתמלאה צור אלא מחורבנה של ירושלים**

Rashi: the two nations will never be equal in greatness; Tyre was filled only from the destruction of Jerusalem.

Rashi on Genesis 25:23רש"י על בראשית כ"ה:כ"ג

ויאמר ה' לה. עַל יְדֵי שָׁלִיחַ; 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 בְּגִדְלָה, כְּשֶׁזֶּה קָם זֶה נוֹפֵל, וְכֵן הוּא אוֹמֵר אִמְּלְאָה הָחֳרָבָה (יחזקאל כ"ו), לֹא נִתְמַלְּאָה צוֹר אֶלָּא מֵחָרְבָּנָהּ שֶׁל יְרוּשָׁלַיִם:

AND THE ETERNAL SAID UNTO HER ויאמר ה' לה 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 ...

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130 **ירושלים הוא יראה שלם**

Kehot's note points to Taanit 16a for these words.

Taanit 16aתענית ט"ז א

KEHOT'S NOTE

תוד"ה הר — תענית טז, א. ב"ר נו, טז.

131 **יראה שלם**

The Midrash on the name Jerusalem: Avraham called the place Yirah and Shem called it Shalem, and G-d joined the

two names. Here it is "complete awe." (Kehot: Bereshit Rabbah 56:16)

Bereshit Rabbah 56:10 בראשית רבה נ"ו:י

... קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים ר' ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומעונתו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ד"א מלמד שהראה לו הקב"ה בית המקדש חרב ובנוי חרב ובנוי שנא' שם המקום ההוא ה' יראה הרי בנוי היך מה דאת אמר (דברים טו) שלש פעמים בשנה יראה אשר יאמר היום בהר ה' הרי חרב ...

"Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen" (Genesis 22:14). "Abraham called the name of that place The L-rd will see" – Rabbi Yoḥanan said: He said before Him: 'Master of the universe, when You said to me: "Take you your son, your only one," I had something to argue in response: Yesterday you said: "For it is through Isaac [that descendants will be considered for you[" ..." and now You say: ...

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132 **ולאום מלאום יאמץ**

"And one nation shall prevail over the other nation." Applied to the G-dly soul and the animal soul: when one is full, the other is laid waste.

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.

133 **וחנינא בני די לו**

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

KEHOT'S NOTE

תענית כד, סע"ב.

134 **וחנינא בני די לו בקב חרובין**

A heavenly voice said that the world is sustained for Chanina's sake, while Chanina My son is satisfied with a kav of carobs from one Erev Shabbos to the next.

Taanit 24b:14 תענית כ"ד ב:י"ד

אָמַר רַב יְהוּדָה אָמַר רַב: בְּכָל יוֹם וְיוֹם בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת: כָּל הָעוֹלָם כּוּלּוֹ נִיזּוֹן בִּשְׁבִיל חֲנִינָא בְּנִי, וַחֲנִינָא בְּנִי דַּיּוֹ בְּקַב חָרוּבִים מֵעֶרֶב שַׁבָּת לְעֶרֶב שַׁבָּת. הֲוָה רְגִילָא דְּבִיתְהוּ לְמֵיחֲמָא תַּנּוּרָא כָּל מַעֲלֵי דְּשַׁבְּתָא וְשָׁדְיָיא אַקְטַרְתָּא

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135 Rabbi Shimon bar Yochai and his son hid in a cave, where a miracle occurred: a carob tree was created for them, and a spring of water.

Shabbat 33b:6 שבת ל"ג ב:ו'

אֲזַל הוּא וּבְרֵיהּ, טָשׁוֹ בֵּי מִדְרָשָׁא. כָּל יוֹמָא חֲוָה מַתְיָא לְהוּ דְּבֵיתְהוּ רִיפְתָּא וְכוּזָא דְּמַיָּא וְכָרְכִי. כִּי תְקֵיף גְּזֵירְתָא אֲמַר לֵיקוּ לִבְרֵיהּ: נָשִׁים דַּעְתָּן קַלָּה עֲלֵיהֶן, דִּילְמָא מְצַעֲרִי לַהּ וּמְגַלְיָא לַן. אֲזַלוּ טָשׁוֹ בְּמְעָרְתָּא. אִיתְרְחִישׁ נִיסָּא אִיבְּרִי לְהוּ חָרוּבָא וְעֵינָא דְּמַיָּא, וַהֲווֹ מַשְׁלְחִי מָנֵיהּוּ וַהֲווֹ יָתְבִי עַד צַוְּארֵיהוּ בְּחָלָא. כּוּלֵּי יוֹמָא גָּרְסִי. בְּעִידָּן צַלּוֹיֵי לָבְשֵׁי מִיכַּסּוּ וּמְצַלּוּ, וַהֲדַר מַשְׁלְחִי מָנֵיהוּ כִּי הֵיכִי דְּלָא לִיבְלוּ. אִיתְּיבוּ תְּרֵיסַר שְׁנֵי בְּמְעָרְתָּא. אֲתָא ...

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136 **ע"פ והאיש משתאה לה**

The discourse on "And the man was wondering at her, keeping silent" to which the text refers as explained elsewhere.

KEHOT'S NOTE

אוה"ת בראשית-א דף קלא, ב.

137 **והאיש משתאה לה מחריש**

"And the man was wondering at her, keeping silent," the verse of the discourse the Alter Rebbe cites for "no man dwelt there" in the positive sense.

Genesis 24:21 בראשית כ"ד:כ"א

וְהָאִישׁ מִשְׁתָּאֵה לָהּ מַחֲרִישׁ לָדַעַת הַהִצְלִיחַ ה' דַּרְכּוֹ אִם־לֹא׃

And the man looked stedfastly on her; holding his peace, to know whether the L-RD had made his journey prosperous or not.

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138 **לית דין בר נש**

Chizkiyah, amazed at an insight of his student Rabbi Yochanan, exclaimed, "This is no mortal man" (some read: "This is a true man"). The maamar uses the phrase for a level beyond the human, the positive sense of "no man dwelt there."

Shabbat 112b:8 שבת קי"ב ב:ח'

קָרֵי עֲלֵיהּ: לֵית דֵּין בַּר אֱנָשׁ. אִיכָּא דְּאָמְרִי: כְּגוֹן דֵּין בַּר אֱנָשׁ. אָמַר רַבִּי זֵירָא אָמַר רָבָא בַּר זְמִינָא: אִם רִאשׁוֹנִים בְּנֵי מַלְאָכִים — אָנוּ בְּנֵי אֲנָשִׁים. וְאִם רִאשׁוֹנִים בְּנֵי אֲנָשִׁים — אָנוּ כַּחֲמוֹרִים. וְלֹא כַּחֲמוֹרוֹ שֶׁל רַבִּי חֲנִינָא בֶּן דּוֹסָא וְשֶׁל רַבִּי פִּנְחָס בֶּן יָאִיר, אֶלָּא כְּשְׂאָר חֲמוֹרִים.

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KEHOT'S NOTE

שבת קיב, ב.

139 **ויסב אלקים את העם דרך המדבר**

"And G-d led the people around by way of the wilderness," the verse of the discourse the text cites at the close of this section.

Exodus 13:18 שמות י"ג:י"ח

וַיַּסֵּב אֱלֹקִים אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמֻשִׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם׃

But G-d led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.

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140 **במקום שבע"ת עומדים**

"In the place where penitents stand, the perfectly righteous cannot stand." Here teshuvah is the positive sense of "no man dwelt there."

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה 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 לְדָבָר 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. וראה הערת כ"ק אדמו"ר בס' המאמרים ה'תש"ט, ע' 183.

PARAGRAPH 24

141 **כל צמא לכו למים**

The prophet's invitation: "Ho, everyone who thirsts, go to the water," freely given to all who come. Read as the mayin duchrin that answer and sweeten the thirst of Malchus.

Isaiah 55:1 ישעיהו נ"ה:א'

הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כָּסֶף לְכוּ שִׁבְרוּ וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב:

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישע' נה, א.

142 **ע"פ וארשתיך לי לעולם**

There the Congregation of Israel, source of all souls, is called kallah (bride), from "my soul expires" (kalsah nafshi), for her longing is to cleave to her source with all her being.

KEHOT'S NOTE

לקמן ח, א.

143 **וארשתיך לי לעולם**

"I will betroth you to Me forever," the verse of the discourse cited for the embrace of Torah and mitzvos.

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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144 **וישק יעקב לרחל**

Meeting his cousin at the well, "Yaakov kissed Rachel" and wept. Read as Z'eir Anpin lowering himself to bestow on Malchus.

Genesis 29:11 בראשית כ"ט:י"א

וַיִּשַּׁק יַעֲקֹב לְרָחֵל וַיִּשָּׂא אֶת־קֹלוֹ וַיֵּבְךְּ:

And Jacob kissed Rachel, and lifted up his voice, and wept.

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KEHOT'S NOTE

בראשית כט, יא.

145 **והאדם ידע**

"And the man knew Chavah his wife." Knowledge (daas) as union, the sense the Alter Rebbe finds in mo'ed and venodati.

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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146 **לאשתאבא בגופא דמלכא**

There the life of the World to Come is only enjoying "the radiance of the Shechinah," whereas teshuvah and good deeds in this world are called in the Zohar "being absorbed into the body of the King"; this is why the soul's descent is for the sake of ascent even while it is clothed in the body.

KEHOT'S NOTE

ע"ל (ב, סע"א). במדבר. [כ].

PARAGRAPH 25

147 **והיה לכם לציצית**

"And it shall be for you as tzitzis," the verse of the discourse cited on the 248 limbs and the 248 positive commandments.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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PARAGRAPH 26

148 **שמשה הוא יסוד אבא**

The note refers to a talk of the Rebbe there on Moshe as the Yesod of Abba.

KEHOT'S NOTE

ראה לקוטי שיחות ח"ו ע' 244.

PARAGRAPH 27

149 **פ' קדש שבתפלין**

"Sanctify to Me every firstborn," the opening of the first section written in the tefillin, which the Alter Rebbe identifies with the higher Chochmah.

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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PARAGRAPH 28

150 **חתן חות דרגא**

The Talmud's saying that a man should go down a step in choosing a wife. Here it names the descent of the "groom," Z'eir Anpin, into the mitzvos.

Yevamot 63a יבמות ס"ג א

KEHOT'S NOTE

ראה יבמות סג, א.

151 **ביום חתונתו**

"On the day of his wedding and on the day of the gladness of his heart."

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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KEHOT'S NOTE

שה"ש ג, יא.

152 **כחשיכה כאורה**

"Darkness and light are alike to You." The level of Abba, above all gradation, before which light and darkness are equal.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

153 **בעבור זה עשה ה' לי**

"Because of this Havayah did for me when I went out of Egypt," the verse on which the discourse "This matzah" makes its point.

Exodus 13:8 שמות י"ג:ח'

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרָיִם:

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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154 **זו מ"ת**

The Mishnah reads "the day of his wedding" as the giving of the Torah. The wedding is the descent of Z'eir Anpin into the mitzvos.

Taanit 26b:6 תענית כ"ו ב:ו'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ.

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KEHOT'S NOTE

תענית כו, ב.

PARAGRAPH 29

155 **בד"ה ואלה המשפטים**

The discourse the text cites for more on Moshe's role.

KEHOT'S NOTE

תו"א שם בתחלתו. ובאוה"ת הגהות על מאמר זה. ובדרך מצותיך מצות עבד עברי.

156 **ויקם משה את המשכן**

"And Moshe erected the Mishkan." Moshe, the Yesod of Abba, raises Malchus by drawing Z'eir Anpin into her.

Exodus 40:18 שמות מ':י"ח

וַיָּקֶם מֹשֶׁה אֶת־הַמִּשְׁכָּן וַיִּתֵּן אֶת־אֲדָנָיו וַיָּשֶׂם אֶת־קְרָשָׁיו וַיִּתֵּן אֶת־בְּרִיחָיו וַיָּקֶם אֶת־עַמּוּדָיו:

And Moses reared up the tabernacle, and laid its sockets, and set up the boards thereof, and put in the bars thereof, and reared up its pillars.

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KEHOT'S NOTE

שמות מ, יח.

157 **ויקם משה את המשכן**

One of the Zohar passages on Parshas Pekudei that the text cites on Moshe's erecting of the Mishkan.

Zohar, Pekudei 39:344–40:353 ספר הזהר, פקודי ל"ט:שמ"ד-מ':שנ"ג

When they brought the tabernacle to Moses, they brought it in all its parts, each part to be fitted in its place, and all the parts to be joined together to form a whole. For when they at-

tempted to do so themselves, they did not succeed; so they brought it to Moses, who straightway succeeded in joining the parts together, putting each in its place. So we read, "and Moses reared up the tabernacle", and also, "the tabernacle was reared up".

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

158 **ויקם משה את המשכן**

A further passage of the Zohar on Pekudei that the text cites on the same subject.

Zohar, Pekudei 40:380–390צ"ש-פ"ש-מ':ת"פ ,פקודי ,הזהר ספר

AND MOSES REARED UP THE TABERNACLE, AND LAID (vayiten) ITS SOCKETS. At the time when these pillars and supports were put into their places, the pillars and supports of the evil side were loosened and swept away from their places.

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

159 **ויקם משה את המשכן**

A further passage of the Zohar on Pekudei that the text cites on the same subject.

Zohar, Pekudei 40:400–42:409ט"ת-ב"מ:ת'-מ' ,פקודי ,הזהר ספר

For all that, seeing that the work was accomplished by and under his direction, it was as though he himself had done it. Moreover, it is the finishing of a work which is the decisive factor, and therefore we read: "And Moses reared up the tabernacle"; all those wise-hearted men attempted to rear it up but could not, the honour being left for Moses.'

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

160 **כמה חכמים היו שם**

Many sages came to Moshe and could not erect the Mishkan, and of this Shlomo said, "Many daughters have done valiantly, but you surpass them all": Moshe was above them all.

Shemot Rabbah 52:4ד':נ"ב ,רבה שמות

כמה חכמים היו שם, ובאו להם אצל משה ולא היו יכולין להקימו?! אלא אמר שלמה (משלי לא): רבות בנות עשו חיל ואת עלית על כולנה, שמשה היה מעולה מכולם. ואת עלית על כולנה. למה? שעשו את המשכן ולא היו יודעין ליישבו. מה עשה? נטלו כל אחד ואחד מלאכתו, ובאו להם אצל משה ואומרים: הרי קרשים, הרי בריחין. כיון שראה משה אותם, מיד שרתה עליו רוה"ק, והקימו. ולא תאמר משה העמידו, אלא המשכן נעשו בו נסים ועמד מעצמו, שנאמר: הוקם המשכן. ואם תמה את על זה, הרי שלמה, כשבנה בית המקדש ...

There were numerous wise men there, and they came to Moses, but they were unable to erect it. As Solomon said: "Many daughters have performed valiantly, but you have surpassed [alit] them all" (Proverbs 31:29); as Moses was the most excellent [meuleh] of them all. "But you have surpassed them all." Why? Because they crafted the Tabernacle but were unable to put it together. What did they do? Each and every one took [the product of] his labor and they came to Moses. They said: 'Here are the boards, here ...

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161 **ואת עלית על כלנה**

"Many daughters have done valiantly, but you surpass them all," applied by the Midrash to Moshe's erecting of the Mishkan.

Proverbs 31:29משלי ל"א:כ"ט

רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה׃

'Many daughters have done valiantly, But thou excellest them all.'

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162 **להקים את המשכן**

"On the day that Moshe finished erecting the Mishkan," the verse the Midrash expounds.

Numbers 7:1במדבר ז':א

וַיְהִי בְּיוֹם כַּלּוֹת מֹשֶׁה לְהָקִים אֶת־הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיְקַדֵּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וַיִּמְשָׁחֵם וַיְקַדֵּשׁ אֹתָם׃

And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them;

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163 **להקים את המשכן ומי עלה לשמים**

The Midrash opens "to erect the Mishkan" with "Who has ascended to heaven and come down?": first of G-d, then of Moshe, who went up to G-d; and "who has established all the ends of the earth" is Moshe's erecting of the Mishkan, with which the world itself was made firm.

Bamidbar Rabbah 12:11א"י:י"ב במדבר רבה

164 **ומי עלה לשמים כו' מי הקים**

"Who has ascended to heaven and come down ... who has established all the ends of the earth?" The Midrash reads it of Moshe.

Proverbs 30:4משלי ל':ד

מִי עָלָה־שָּׁמַיִם וַיֵּרֶד מִי אָסַף־רוּחַ בְּחָפְנָיו מִי צָרַר־מַיִם בַּשִּׂמְלָה מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ כִּי תֵדָע׃

Who hath ascended up into heaven, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?

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165 **דרום אין בו ישוב כ"כ**

There the south is explained as Chesed and the north as Gevurah; because Chesed and Gevurah include each other, the south, which is Chesed, holds Gevurah, its intense heat, which is why it is little settled.

KEHOT'S NOTE

ראה לעיל פ' תזריע יט, ד.

PARAGRAPH 30

166 **שאו את ראש בנ"י למשפחותם**

G-d's command to count Israel: "se'u es rosh," plainly "take a census," "by their families, by their fathers' house ... by their skulls," that is, head by head. The maamar reads se'u es rosh as "lift up the head" and the stages of the count as successive elevations, up to "skulls," Keser. (context: Steinsaltz Tanakh)

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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167 **ביקר תפארת גדולת**

At his feast Achashverosh displayed "the glory of the splendor of his greatness." The words are borrowed for contemplating the greatness of the Infinite One, which arouses compassion from Tiferes.

Esther 1:4 אסתר א׳:ד׳

בְּהַרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקַר תִּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמְאַת יוֹם׃

when he showed the riches of his glorious kingdom and the honour of his excellent majesty, many days, even a hundred and fourscore days.

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168 **עמ"ש . . בד"ה ונטעתם כל עץ מאכל**

The discourse on "And you shall plant every fruit tree" begins on that page; further on it speaks of the thirds of Tiferes: in the fourth year Malchus receives from the two lower thirds of Tiferes, down to the chest, and in the fifth year from its upper third as well.

KEHOT'S NOTE

לעיל שם כט, א ואילך.

169 **ונטעתם כל עץ מאכל**

"And you shall plant every fruit tree," the verse of the Likkutei Torah discourse cited on the three thirds of Tiferes.

Leviticus 19:23 ויקרא י"ט:כ"ג

וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מַאֲכָל וַעֲרַלְתֶּם עָרְלָתוֹ אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל׃

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as forbidden; three years shall it be as forbidden unto you; it shall not be eaten.

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170 **בביאור ע"פ צאינה וראינה**

There, quoting the Arizal and the Idra Rabba (136b), "man" applies to Z'eir Anpin only from the nose down, and the Forehead belongs to "He is not a man"; the ten Sefiros in three lines form the figure of man, while Keser is above all division.

KEHOT'S NOTE

לקו"ת שה"ש כג, ג ואילך.

171 **בארץ לא עבר בה איש ולא ישב אדם שם**

"In a land through which no man passed and where no man dwelt," read as the Forehead of Z'eir Anpin, above the level of "man."

Jeremiah 2:6 ירמיהו ב׳:ו׳

וְלֹא אָמְרוּ אַיֵּה ה' הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם׃

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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172 **כי לא אדם הוא**

Shmuel tells Shaul that G-d's decree will not be reversed: "the Eternal One of Israel does not lie or relent, for He is not a man, that He should relent." Here it names the level above the figure of man, beyond change.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

173 **כי לא אדם הוא**

The Idra Rabba, which the text cites on the Forehead as the level of "for He is not a man."

Zohar, Idra Rabba 28:199–29:209 ספר הזהר, האדרא רבא כ"ח:קצ"ט-כ"ט:ר"ט

174 **וכמבואר באדרא**

The Idra passage is quoted there: the Forehead is of the level of "for He is not a man."

KEHOT'S NOTE

נעתק בלקו"ת שה"ש כג, ג.

175 **לא שניתי**

"For I, Havayah, have not changed." The changelessness of the level above "man."

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.

176 **מנוחה לחיי העולמים**

> The psalm of Shabbos is for the future, "the day that is entirely Shabbos and rest for eternal life."

Mishnah Tamid 7:4 משנה תמיד ז:ד

... בַּשַּׁבָּת הָיוּ אוֹמְרִים (שם צג), ה' מָלָךְ גֵּאוּת לָבֵשׁ וְגוֹ'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לֶעָתִיד 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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177 **אי באהל מועד אמאי במדבר סיני**

> The Zohar on Bamidbar asks why the verse names both places and answers, "one for the Torah and one for the Mishkan." The Alter Rebbe reconciles it with his own reading.

Zohar, Bamidbar 1:7–17 ספר הזהר, במדבר א:ז-יז

Their forces were thus enumerated and noted, excepting some who did not enter into the count. Therefore it is written that "the L-rd spake unto Moses in the wilderness of Sinai, in the tent of meeting the two corresponding one to the Torah and the other to the Tabernacle.

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

178 **מי זאת עולה**

> "Who is this that rises from the wilderness, leaning upon her beloved?" Cited for the Wilderness of Sinai as an ascent from below.

Song of Songs 8:5 שיר השירים ח:ה

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דּוֹדָהּ תַּחַת הַתַּפּוּחַ עוֹרַרְתִּיךָ שָׁמָּה חִבְּלַתְךָ אִמֶּךָ שָׁמָּה חִבְּלָה יְלָדַתְךָ:

Who is this that cometh up from the wilderness, Leaning upon her beloved? Under the apple-tree I awakened thee; There thy mother was in travail with thee; There was she in travail and brought thee forth.

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KEHOT'S NOTE

שה"ש ח, ה.

179 **וממדבר מתנה**

> In the list of Israel's journeys, "and from the wilderness [they went] to Mattanah," a place name that also means "a gift"; the Sages read it of the Torah, given as a gift to one who makes himself like the wilderness (Eruvin 54a). Here it is the supernal wilderness, source of the Torah. (context: Steinsaltz Tanakh)

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, יח.

180 **בכל מאדך**

> "And you shall love Havayah your G-d ... with all your might," the love without limit associated with the Keser of Malchus.

Deuteronomy 6:5 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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KEHOT'S NOTE

דברים ו, ה.

181 **ונעוץ סופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

182 **ונעוץ סופן**

> The ten Sefiros: "their end is wedged in their beginning." The lowest point, the Keser of Malchus, is bound to the highest.

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)

183 **מצחא הוא גילווייא דבחי' גלגלתא**

The Idra Rabba: "the Forehead of the Skull, the will of wills." Cited for the Forehead as the revelation of the Skull.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

184 **מצחא הוא גילווייא דבחי' גלגלתא**

The Idra Zuta, which the text cites for the same point about the Forehead and the Skull.

Zohar, Idra Zuta 10:49–14:58 ספר הזהר, האדרא זוטא י':מ"ט-י"ד:נ"ח

185 **ואהי' שעשועים**

Wisdom, the Torah, speaks of herself before Creation: "I was with Him as a nursling, and I was His delight day by day." The inner dimension of the Torah, higher than the supernal wilderness.

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.

186 **ע"פ ואהי' אצלו אמון**

There "nursling" (amon) is the nourishment of knowledge and comprehension, after which comes the delight (sha'ashuim); David was faulted for calling the words of Torah "songs," a tune one repeats for its sweetness.

KEHOT'S NOTE

לקמן יח, א.

187 **דוד זמירות קרית להו**

G-d's rebuke of David for calling the words of Torah "songs." The discourse cited uses it to distinguish the Torah's "front" and "back."

Sotah 35a:21–22 סוטה ל"ה א:כ"א-כ"ב

דָּרַשׁ רָבָא: מִפְּנֵי מָה נֶעֱנַשׁ דָּוִד — מִפְּנֵי שֶׁקָּרָא לְדִבְרֵי תוֹרָה "זְמִירוֹת", שֶׁנֶּאֱמַר: "זְמִרוֹת הָיוּ לִי חֻקֶּיךָ בְּבֵית מְגוּרָי". אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: דִּבְרֵי תוֹרָה שֶׁכָּתוּב בָּהֶן "הֲתַעְיִף עֵינֶיךָ בּוֹ וְאֵינֶנּוּ", אַתָּה קוֹרֵא אוֹתָן זְמִירוֹת?! הֲרֵינִי מַכְשִׁילְךָ בְּדָבָר שֶׁאַפִּילוּ תִּינוֹקוֹת שֶׁל בֵּית רַבָּן יוֹדְעִין אוֹתוֹ, דִּכְתִיב: "וּלְבָנַי קְהָת לֹא נָתָן כִּי עֲבֹדַת הַקֹּדֶשׁ וְגוֹ'", וְאֵיהוּ אַתְיֵיהּ בַּעֲגָלְתָא.

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

PARAGRAPH 31

188 **בפ' שלח ע"פ אני ה'**

That discourse asks why "I am Havayah your G-d" is said twice and explains that the souls existed before creation, in G-d's thought, and descended into body and animal soul through the divine utterance, a descent for the sake of ascent.

KEHOT'S NOTE

לקמן מח, ב ואילך.

189 **בשעה שישראל אומרים אי"ר"**

When Israel enter the synagogues and study halls and answer "May His great Name be blessed," the Holy One, blessed be He, nods His head.

Berakhot 3a:14 ברכות ג' א:י"ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וָיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ הַגָּדוֹל מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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KEHOT'S NOTE

ברכות ג, א.

190 **וממדבר מתנה**

"And from the wilderness, Mattanah (a gift)," read as the gift that comes from the supernal wilderness.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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191 **עבודת מתנה**

"A service of gift I give you, your priesthood." The priestly service as a gift from above.

Numbers 18:7 במדבר י"ח:ז'

וְאַתָּה וּבָנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת־כְּהֻנַּתְכֶם לְכָל־דָּבַר 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.

192 **פתחי לי**

"I am asleep, but my heart is awake": the beloved knocks and calls, "Open to me, my sister, my love." The Midrash adds G-d's promise, "Open for Me an opening like the eye

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

> **of a needle, and I will open for you" openings wide enough for wagons, the opening from below that is answered from above.**

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַמָּתִי שֶׁרֹאשִׁי 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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והיה מספר בנ״י כחול הים אשר לא ימד...

"And the number of the children of Israel shall be as the sand of the sea..."

The soul, called "earth," yearns endlessly for G-d. Now it depends on the "water" of the mitzvos and the "spirit" of the Torah drawn from above, but in the Time to Come its own fiery longing, the arousal from below, will rise higher than any influence from above, and through teshuvah the counted "number" of the mitzvos will become a number "which cannot be counted."

THE MAAMAR IN BRIEF

The maamar explains Hosea 2:1 together with Ecclesiastes 3:11 (Koheles), "He has set the world in their heart." Man is a small world: the four elements of the world are in his soul, and by rectifying them he rectifies the world. The source of the souls is Knesses Yisrael, G-d's Malchus, called "earth" because it is the lowest level, where a separate people exists, and because eretz suggests ratzo and ratzon, running and will. The earth is never sated with "water," the influence from above. Below, the body and the world conceal (olam from he'elem), so G-d "visits" the earth through the mitzvos, upper waters that awaken a matching love, and through prayer, which brings hidden love and awe to birth and "divides" Elokim into Mi and Eleh. The Torah, "the spirit of Havayah," is higher still. Now the influence from above surpasses the ascent from below; in the future the arousal from below will rise of itself: earth above water, the female encompassing the male. The mitzvos given in number will become uncountable through teshuvah, which is above hishtalshelus, and the very place of "not My people" will be called "children of the living G-d."

OUTLINE

1 **Man as a small world; Malchus is "earth"** ¶1–5

The four elements of the world are in man's soul. The souls come from Malchus, the lowest level, called "earth," which runs and yearns toward G-d and is never sated with the "water" of influence from above; the soul below, contemplating G-d, burns with the same thirst.

2 Visiting the earth: mitzvos, prayer and Torah ¶6–8

Because the body and the world conceal, G-d "visits" the earth through the mitzvos, upper waters from Atzilus, and through prayer, in which hidden love and awe are born and Elokim "divides" into Mi and Eleh. The Torah, the "spirit" that rests on one who speaks its words, is higher than "water."

3 The Time to Come: the uncountable number ¶9–13

Now the influence from above is higher, but in the future the arousal from below will rise of itself. The mitzvos, given in number, become uncountable through teshuvah, which is above hishtalshelus; "not My people" become "children of the living G-d," and Yehudah and Israel are gathered under one head on the great "day of Yizre'el."

KEY CONCEPTS

Earth (Malchus) ארץ

G-d's Malchus and the souls that come from it: the lowest level, where a separate people can exist, and therefore full of running (ratzo) and will (ratzon) toward G-d.

Water מים

The influence from above, chiefly the mitzvos, "upper waters" from Atzilus, which awaken a matching love in the soul, "as water reflects face to face."

Spirit (ruach) רוח

The drawing down through Torah study, the "speaking spirit"; it is higher than "water" and rests upon a person from above.

The stream (division) of Elokim פלג אלקים

The division of the Name Elokim into Mi and Eleh: the revealed world coming out of concealment, love and awe revealed in the heart.

The four elements ד' יסודות

Fire, air, water and earth in the soul, which correspond to the four letters of Havayah and to the higher and lower unities.

Arousal from below אתערותא דלתתא

The soul's own longing. Now it depends on the arousal from above; in the Time to Come it will be greater than it in its own right.

Teshuvah תשובה

Return to G-d from the depth of the heart, which comes from above number and hishtalshelus; it makes the counted mitzvos uncountable and turns "not My people" into "children of the living G-d."

SECTION 1 · ¶1–5

Man as a small world; Malchus is "earth"

1 והיה מספר בנ"י [בני ישראל][1,2] כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי.

"And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted; and it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'"

> The maamar opens with Hosea 2:1, the first verse of the haftarah of Parshas Bamidbar. In Hosea it comes right after G-d had the prophet name his son Lo-ammi, "Not My people" (Hosea 1:9), and it promises that this same people will be beyond counting and will be called "children of the living G-d." The maamar will explain each phrase: a "number" that cannot be counted, and "in the place" where they were called "not My people."

הנה האדם הוא עולם קטן.[3,4,5] כמ"ש באדר"נ [באבות דרבי נתן] פל"א וכמו שיש בעולם ד' יסודות[6] אש רוח מים עפר כך יש בנפש האדם ד' יסודות.

Now, man is a small world, as it is written in Avos deRabbi Nosson, chapter 31. And just as in the world there are four elements, fire, air (ruach), water and earth, so in the soul of man there are four elements.

> The Sages teach that man is a "small world": Avos deRabbi Nosson (chapter 31) lists how everything G-d created in His world He also created in man. The Alter Rebbe applies this to the four elements of which, as the Rambam describes (Yesodei HaTorah 3:10), everything beneath the heavens is made: just as the world has fire, air, water and earth, the human soul has four corresponding elements. In Torah Ohr, Mikeitz, he explains them at length: the soul's fire dwells in the heart, as its thirst for G-d, and its water in the brain, as wisdom.

(ועיין בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'] שד' יסודות הם ד' אותיות הוי' וכ"כ [וכן כתב] במא"א [במאורי אור] אות ד' סכ"ד ושהם ג"כ ד' עולמות אבי"ע [אצילות בריאה יצירה עשיה]).

(And see Etz Chaim, Sha'ar 41, chapter 3, that the four elements are the four letters of [the Name] Havayah; and so it is written in Me'orei Or, letter Dalet, section 24, and that they are also the four worlds, Atzilus, Beriah, Yetzirah and Asiyah.)

> The parenthesis adds that in the Arizal's Etz Chaim the four elements correspond to the four letters of the Name Havayah, and that Me'orei Or, a Kabbalistic work arranged by the letters of the alphabet, says the same and links them also to the four worlds of Atzilus, Beriah, Yetzirah and Asiyah. The maamar uses this correspondence later, when it pairs the soul's elements with the letters of Havayah.

וכמ"ש גם את העולם נתן בלבם[7] מבלי אשר[8] לא ימצא האדם את המעשה אשר עשה האלהים מראש ועד סוף (בקהלת סי' ג' י"א) פי' שהעולם הוא נתן בלבם של בני האדם

And as it is written, "He has also set the world in their heart, so that man will not find the work that G-d has done from beginning to end" (in Koheles, chapter 3, [verse] 11). That is, He has set the world in the heart of human beings,

> Koheles (King Shlomo) says that G-d "set ha'olam in their heart"; plainly, He gave people a concern with the world, though they cannot fathom His work from beginning to end. The Alter Rebbe first reads it literally: the world itself has been placed within the heart of man. Later the maamar also reads the word, written העלם, as "concealment" (he'elem), and near its end it explains the puzzling "so that man will not find...".

דהיינו ד' יסודות שלו וכל העולם תלוי באדם כשיתקן ד' יסודות שלו בזה הוא מתקן את כל העולם כולו[9]

that is, its four elements. And the whole world depends on man: when he rectifies his four elements, by this he rectifies the entire world, all of it.

> What is placed in man's heart is the world's four elements, so the state of the world depends on him. When a person rectifies the four elements within himself, he thereby rectifies the entire world.

(ועיין בזהר פ' מקץ דקצ"ה ע"ב). ולהבין זה וגם להבין פי' דקרא מבלי אשר לא ימצא האדם וגו'.

(And see the Zohar, Parshas Mikeitz, folio 195b.) To understand this, and also to understand the meaning of the verse "so that man will not find," etc.:

> The Zohar on Parshas Mikeitz expounds this same verse: the world and its deeds follow the will of man's heart. The Alter Rebbe now sets out to explain how this works, and what the end of the verse means.

הנה מקור הנשמות היא כנסת ישראל נק' בשם ארץ. וכמ"ש והארץ הדום רגלי[10] והוא בחי' מלכותו[11] ית' שהיא מקור וחיות כל העולמות.

Now, the source of the souls is the Congregation of Israel (Knesses Yisrael), [which] is called by the name "earth," as it is written, "and the earth is My footstool." This is the level of His Malchus (sovereignty), may He be blessed, which is the source and life-force of all the worlds.

> The explanation begins from the source of the souls, Knesses Yisrael, the collective root of all Jewish souls, which Scripture calls "earth" ("and the earth is My footstool"). This is G-d's Malchus (sovereignty), the source and life-force of all the worlds; the next paragraphs explain why creation comes specifically from Malchus and why it is called "earth."

2 וכמ"ש מלכותך מלכות כל עולמים.[12] כי באי"ס ב"ה בעצמו ובכבודו כביכול אתמר אנת חכים ולא[13] בחכמה ידיעא[14] ולית מחשבה תפיסא ביה כלל[15] ולא היו העולמות יכולים להתהוות יש מאין בבחינה זו

As it is written, "Your kingship is a kingship of all worlds." For of the Infinite One (Ein Sof), blessed be He, in His own self and glory, as it were, it is said, "You are wise, but not with a known wisdom," and "No thought can grasp Him at all"; and the worlds could not have come into being as something from nothing from this level;

> The verse "Your kingship is a kingship of all worlds" shows that the worlds come from G-d's kingship. Of G-d as He is in Himself, the Tikkunei Zohar says "You are wise, but not with a known wisdom" and "No thought can grasp Him at all"; from that level nothing separate could come into being as "something from nothing."

אלא הרי הוא לבדו כמו קודם שנברא העולם רק מה שהעולמות חיים וקיימים שנתהוו מאין ליש

rather, He is alone, as before the world was created. Only, [the fact] that the worlds live and endure, having come into being from nothing into something,

> At the level of His own being G-d is alone, exactly as before the world was created, with nothing existing beside Him. That the worlds nonetheless live and endure as created beings is due to a particular attribute, named in the next part.

היינו בבחי' מלכותו יתי' שאין מלך בלא עם[16,17] שלהיות עם בבחי' נפרד הוא מבחי' מלך משא"כ בשאר מדותיו יתי' כמו חכים ולא כו' שהרי הוא לבדו כמו קודם שנברא העולם ואחר שנברא.

is through the level of His Malchus, may He be blessed, for there is no king without a people: for there to be a people, at the level of something separate, comes from the level of "king." This is not so with His other attributes, may He be blessed, such as "wise, but not," etc., for [there] He is alone, the same before the world was created as after it was created.

> That attribute is Malchus, kingship, because "there is no king without a people," and a people is by definition separate from the king; Rabbeinu Bachya (on Genesis 38:30) uses the same saying to explain why on Rosh Hashanah, the day the world was created, we call G-d "the holy King." With G-d's other attributes, such as His wisdom, nothing separate is required, and He remains alone both before and after the creation of the world.

3 והנה בחי' מלכותו ית' הוא בחינה ומדרגה התחתונה להחיות ולהוות מאין ליש והוא בחי' עלמא דאתגליא ונק' עולם הדבור

Now, the level of His Malchus, may He be blessed, is the lowest level and degree, [serving] to give life and to bring into being from nothing into something. It is the level of the revealed world (alma de'isgalya), and is called the world of speech,

> Malchus is the lowest of G-d's attributes, and its role is to give life to the created worlds and bring them into being from nothing. It is called "the revealed world" and "the world of speech," because, like speech, it brings outward what was hidden.

כי דבר מלך שלטון[18] שהנהגת המלך הוא ע"פ דבורו שהוא הנראה והנגלה לזולתו. משא"כ המחשבה סתומה.

for "the word of a king is dominion": the king's rule is through his speech, which is what is seen and revealed to another. Thought, by contrast, is hidden.

> Koheles says "the word of a king is dominion": a king rules through his spoken word, which others can hear and obey. Thought stays hidden within the thinker and cannot direct others, so Malchus is linked with speech.

ודבור מלשון ידבר עמים[19] שע"י הדבור הוא מנהיג[20] ולכן נקרא בחי' מלכותו ית' בשם ארץ שהיא המדרגה התחתונה להיות עם

And dibbur (speech) is from the same root as "yadber amim" (He shall govern peoples), for through speech he leads. Therefore the level of His Malchus, may He be blessed, is called by the name "earth," for it is the lowest level, [needed] for there to be a people.

> The Alter Rebbe connects dibbur (speech) with yadber in "yadber amim," understood as governing peoples: a king leads through speech. Malchus is called "earth" because, like the earth at the bottom of creation, it is the lowest level, the one at which a "people" separate from the King can exist.

(עמ"ש בפ' מקץ ד"ה ענין חנוכה[21] כארץ הלזו השפלה כו', ועמ"ש בד"ה אחרי ה' אלקיכם תלכו[22] בפי' וענין שהבריאה היא מאין ליש דהיינו מבחינה שהיא כאין ואפס ע"ש).

(See what is written in Parshas Mikeitz, in the discourse beginning "The matter of Chanukah," [on] "like this lowly earth," etc.; and see what is written in the discourse beginning "After Havayah your G-d shall you walk," on the meaning and concept that creation is from nothing into something, that is, from a level that is as nothing and naught; see there.)

> Two cross-references. In the Chanukah discourse in Torah Ohr, Mikeitz, the Alter Rebbe explains that G-d's kingship is called "earth," like this lowly earth, because it descended from its place of glory so that He be called King. In Likkutei Torah, Re'eh, on "After Havayah your G-d shall you walk," he explains that creation is "from nothing" because the worlds come not from G-d's essence but from His Malchus, a mere radiance that is "as nothing" before Him.

וממנה נמשכים הנשמות כמארז"ל [כמאמר רבותינו זכרונם לברכה] במשנה ספי"ד דשבת ר"ש [רבי שמעון] אומר כל ישראל[23] כו' וכתיב ואתם תהיו לי[24] ממלכת[25] כהנים[26, 27, 28, 29, 30] (וממלכת הוא לשון פועל יוצא כלומר שממשיכין בחי' מלכותו ית' בגילוי למטה במה שמקבלים עליהם עול מלכות שמים)[31]

And from it the souls are drawn, as our Sages, of blessed memory, said in the Mishnah, at the end of chapter 14 of [Tractate] Shabbos: "Rabbi Shimon says: All Israel," etc. And it is written, "And you shall be to Me a kingdom (mamleches) of priests." (And mamleches is a transitive verb form; that is to say, they draw down the level of His Malchus, may He be blessed, in revelation below, by accepting upon themselves the yoke of the kingship of Heaven.)

> From Malchus the souls are drawn, as the Mishnah's teaching that "all Israel are children of kings" shows, and as the verse calling Israel "a kingdom of priests" shows. The parenthesis reads mamleches as an active form, "making king": by accepting the yoke of Heaven's kingship, Jews bring G-d's kingship into open revelation below. The Kehot note observes that this parenthesis is already found in old manuscripts, so it may be the Alter Rebbe's own; the Zohar on Tzav likewise reads mamleches as the priests "making her reign."

ובמא"א [ובמאורי אור] אות מ"ם סס"ב פי' ממלכת כהנים הם מל' דאו"א [דאבא ואימא] (ועיין בזח"ג [בזהר חלק ג] פ' צו דל"ד ע"ב קדושים פ"א א', וברבות פקודי פנ"א קס"ג ב' משפטים פ"ל קמ"ו ג' כי תשא ר"פ מ"ה קנ"ט ב').

And in Me'orei Or, letter Mem, section 62, [it] explains [that] "a kingdom of priests" is the Malchus of Abba and Imma. (And see the Zohar, Part III, Parshas Tzav, folio 34b, [and] Kedoshim, [folio] 81a; and in [Midrash] Rabbah, Pekudei, chapter 51, [folio] 163b, Mishpatim, chapter 30, [folio] 146c, [and] Ki Sisa, at the beginning of chapter 45, [folio] 159b.)

> Me'orei Or explains "a kingdom of priests" as the Malchus of Abba and Imma, the kingship aspect of the higher configurations of Chochmah and Binah. The parenthesis lists passages in the Zohar and in Midrash Rabbah that also discuss this verse.

שהם מבחי' מלכותו ית' ובחי' דבור וכמ"ש ויהי האדם לנפש חיה[32] ות"א [ותרגום אונקלוס] לרוח ממללא[33] הגם שישר אל עלו במחשבה[34]

For they are from the level of His Malchus, may He be blessed, and the level of speech, as it is written, "And man became a living soul," and Targum Onkelos [renders it] "a speaking spirit." And although Israel arose in thought,

> The souls come from Malchus, the level of speech: where the Torah says man "became a living soul," Targum Onkelos renders "a speaking spirit," defining the human soul by speech. The Alter Rebbe then raises a difficulty: the Sages say Israel "arose in thought" before creation, which is higher than speech.

היינו בשרשן ומקורן שסוף מעשה במחשבה תחלה[35] הי' בחכמה יסד ארץ[36] שיסוד ושורש ארץ היא בבחי' חכמה וסוף מעשה היא בחי' מלכותו ית',

that is in their root and source, for "the end of the deed is first in thought": "Havayah founded the earth with wisdom," for the foundation and root of the earth is in the level of Chochmah (wisdom), while the end of the deed is the level of His Malchus, may He be blessed.

> The answer is that "thought" refers to the souls' ultimate root. As the Shabbos hymn Lecha Dodi puts it, "the end of the deed is first in thought": "Havayah founded the earth with wisdom" means that the root of "earth" lies in Chochmah, while "earth" itself, the end of the process, is Malchus.

(וזהו מ"ש בזח"ב [בזהר חלק ב'] פקודי דרכ"ה ע"ב ת"ח [תא חזי] נשמות איהו קדש כו' עד ואית ליה לבר קדש אחרא[37] ועיין בפי' הרמ"ז [הרב משה זכות] שם).

(And this is what is written in the Zohar, Part II, Pekudei, folio 225b: "Come and see: the souls, that is 'Holy' (Kodesh)," etc., until "and outside it has another 'Holy'"; and see the commentary of the Ramaz there.)

> The Zohar on Pekudei says that Israel are "holy" (Kodesh) and stand beyond number, for that Kodesh is above all levels, while the ransom they give is another, outer "holy" that is counted; it then goes on to expound this very verse, "And the number of the children of Israel." The Alter Rebbe sees in it the two levels of the souls, their root beyond number and their source in Malchus, and refers to the commentary of the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist) there.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] למה נק' שמה ארץ שרצתה לעשות רצון קונה[38,39] ברבות פ' בראשית ספ"ה שארץ מלשון רצוא.

Now, our Sages, of blessed memory, said: Why is it called by the name eretz (earth)? Because it ran (ratzsah) to do the will of its Maker (in [Midrash] Rabbah, Parshas Bereishis, end of chapter 5). For eretz is related to ratzo (running),

> The Midrash says the earth (eretz) is so called because it ratzsah, "ran" or "wanted," to do its Maker's will. The Alter Rebbe first links eretz with ratzo, running: the eager upward rush of the soul toward G-d.

וכמ"ש כי בכה ארוץ גדוד[40] וגם מלשון רצון כלומר שרוצה לעשות רצון קונה, ולהיות לה רצון ותשוקה ממטה למעלה והכל א' שבחי' כללות נש"י [נשמות ישראל] במקורן ושרשן יש בהם בחי' רצוא ברצון ותשוקה לדבקה בו באי"ס ב"ה

as it is written, "For with You I run (arutz) against a troop"; and it is also related to ratzon (will), that is to say, that it wants to do the will of its Maker, and to have a will and yearning from below upward. And it is all one: for the souls of Israel as a whole (klalus), in their source and root, have the level of ratzo (running), with will and yearning to cleave to Him, to the Infinite One (Ein Sof), blessed be He.

> The verse "with You I run (arutz)" shows the sense of running, and eretz also suggests ratzon, will: the wish to do G-d's will and to rise from below upward. The two meanings are one: the souls of Israel as a whole, in their source, run toward G-d with will and yearning to cleave to Him.

(ועמ"ש מזה בפ' בראשית בד"ה כי כאשר השמים[41] החדשים והארץ החדשה כו') וכמ"ש ואל אישך תשוקתך[42] (עמ"ש בד"ה והיה לכם לציצת ובד"ה בפ' נסכים),[43]

(And see what is written about this in Parshas Bereishis, in the discourse beginning "For as the new heavens and the new earth," etc.) As it is written, "And your yearning shall be to your husband" (see what is written in the discourse beginning "And it shall be to you for tzitzis," and in the discourse on the passage of the libations),

> The verse "your yearning shall be to your husband" expresses this yearning of Knesses Yisrael for G-d. The parentheses refer to other discourses that discuss this yearning and the meaning of eretz.

והיינו מפני השגתה בהיותה בבחי' ארץ שהיא בחי' המדרגה התחתונה להיות עם ודבר נפרד אשר על כן תכלה אליו יתי' בבחי' צמאון,

and this is because of its perception, being at the level of "earth," which is the level of the lowest degree, [where there is] to be a people and a separate thing; therefore it pines for Him, may He be blessed, with thirst.

> The yearning comes from Malchus perceiving its own place: as "earth" it is the lowest level, where there is a people and separate existence. Feeling that distance, it pines for G-d with thirst.

וכמ"ש צמאה לך נפשי[44] כמה לך בשרי לדבקה בו יתי ליבטל וליכלל באור א"ס ב"ה חיי החיים ב"ה ממש כמו שהיתה קודם ירידתה מאור פניו יתי.

As it is written, "My soul thirsts for You; my flesh longs for You": to cleave to Him, may He be blessed, to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, the Life of life, blessed be He, exactly as it was before its descent from the light of His countenance, may He be blessed.

> The psalm's words "My soul thirsts for You, my flesh longs for You" express that longing. Its thirst is to cleave to G-d, to be nullified and included in the Infinite Light, the Life of all life, exactly as it was before it descended from His presence.

וע"ז נאמר שלש הנה לא תשבענה[45] כו' ארץ לא שבעה מים[46] (במשלי סי' ל' ט"ז) פי' מים נקרא בחי' השפעה מלמעלה למטה המחדש בטובו[47] כו'

Of this it is said, "There are three that are never sated," etc., "the earth, which is not sated with water" (in Proverbs, chapter 30, [verse] 16). That is, "water" is the name for the level of influence from above to below, "Who renews in His goodness," etc.

> This thirst is why Proverbs counts "the earth, which is not sated with water" among the things never satisfied. "Water" here is G-d's flow of influence from above to below, the power by which, as the blessing Yotzer Or before the morning Shema says, He "renews in His goodness" the work of creation.

(וזהו כענין מ"ש ויבוא כגשם לנו[48] ועמ"ש מזה בד"ה האזינו השמים[49] בפי' יערוף כמטר לקחי.[50] ומ"ש מענין גשם בד"ה תורה צוה.[51]

(And this is like the matter of what is written, "And He will come to us like the rain"; and see what is written about this in the discourse beginning "Give ear, O heavens," on the meaning of "My teaching shall drop like the rain"; and what is written on the matter of rain in the discourse beginning "The Torah [Moshe] commanded."

> Rain, like water, is an image for influence descending from above: "He will come to us like the rain," and "My teaching shall drop like the rain." In Likkutei Torah, Haazinu, the Alter Rebbe explains that through Torah and mitzvos the Infinite Light is drawn from beyond the "heavens," from Keser, and comes down as this rain; in the discourse "Torah tziva" (Vezos HaBerachah) he explains that "He causes the rain to fall," said from Shemini Atzeres, is a drawing from the very essence of Chochmah.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] ברבות פ' עקב דרצ"ב ג' רבנן אמרי כל הנסים שעשה הקב"ה לישראל לא עשאן אלא על המים[52] כו' ע"ש.

And this is what our Sages, of blessed memory, said in [Midrash] Rabbah, Parshas Eikev, folio 292c: "The Rabbis say: All the miracles that the Holy One, blessed be He, performed for Israel, He performed only through water," etc.; see there.

> The Midrash says that all the miracles G-d performed for Israel were done through water. This fits the reading of water as the channel of divine influence from above.

ועד"ז יש לפרש ענין יקוו המים אל מקום אחד[53, 54, 55] ופי' אחד היינו מה שהוא אחד בשבעה רקיעים ובארץ ובד' רוחות העולם דהיינו המשכת אלקותו ית' במדות עליונות

In the same way one can explain the matter of "Let the waters be gathered to one place." The meaning of "one" is His being One in the seven firmaments and on the earth and in the four directions of the world, that is, the drawing down of His G-dliness, may He be blessed, into the supernal emotive attributes (middos).

> The same reading explains "Let the waters be gathered to one place." The word echad ("one") alludes to G-d's oneness in the seven firmaments and the earth (ches, eight) and the four directions (daled, four), that is, His G-dliness drawn into the supernal emotive attributes.

משא"כ לגבי הקב"ה מצד עצמותו ומהותו ית' לא שייך עליו מדת אחד כלל שהרי הוא יחיד ומיוחד כו' כמ"ש במ"א והמשכה זו אל מקום אחד נק' יקוו המים מים יורדים מגבוה כו' ועמ"ש בד"ה וכל העם רואים את הקולות)

But with regard to the Holy One, blessed be He, from the standpoint of His essence and being, may He be blessed, the attribute of "one" does not apply to Him at all, for He is singular and unique, etc., as is explained elsewhere. And this drawing down to "one place" is called "Let the waters be gathered," [for] water descends from a high place, etc.; and see what is written in the discourse beginning "And all the people saw the sounds.")

> G-d's essence is beyond even the attribute of "one," for He is singular and unique, beyond any number. The drawing down of His oneness into the attributes is called "let the waters be gathered," because water flows from a high place to a low one, as divine influence descends.

(ועי' בזח"א [בזהר חלק א] בראשית די"ח א' ודל"ג א') ועמ"ש מזה בד"ה ששת ימים תאכל מצות ומ"ש בבה"ז [בביאורי הזהר] פ' בשלח בד"ה עוד י"ל [יש לומר] מאמר הנ"ל באופן אחר

(And see the Zohar, Part I, Bereishis, folio 18a and folio 33a.) And see what is written about this in the discourse beginning "Six days you shall eat matzos," and what is written in Biurei HaZohar, Parshas Beshalach, in the discourse beginning "The aforementioned teaching can also be explained in another way":

> Further references: the Zohar on Bereishis, which explains "one place" as the place where all the levels gather in unity; a discourse on "Six days you shall eat matzos"; and Biurei HaZohar, the Mitteler Rebbe's discourses on the Zohar, on Beshalach, which explains the matter in another way, summarized in the next part.

דבחי' ים ובחי' ארץ הוא עלמא דאתכסיא ועלמא דאתגליא שבבחי' עלמא דאתגליא הנברא יש ודבר נפרד מאין ליש כנ"ל משא"כ בעלמא דאתכסיא הם כלולים שם בבחינת ביטול כו'

that the level of "sea" and the level of "earth" are the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya). In the revealed world the created being is a something and a separate thing, from nothing into something, as mentioned above; whereas in the hidden world they are included there in a state of self-nullification (bittul), etc.

> There "sea" is the hidden world and "earth" (dry land) the revealed world. In the revealed world a created being exists as a separate "something"; in the hidden world created things remain included in their source in a state of self-nullification.

ע"ש באריכות, ונזכר ג"כ בת"א [בתורה אור] פ' בשלח בד"ה אז ישיר משה

See there at length. And it is also mentioned in Torah Ohr, Parshas Beshalach, in the discourse beginning "Then Moshe sang,"

> Torah Ohr on Beshalach, in the discourse "Then Moshe sang," applies this theme of sea and land to Moshe. The verse it cites follows in the next part.

שזה ענין מ"ש במשה כי מן המים משיתיהו[56] כו' ע"ש וע"כ ארץ היא צמאה למים ולא שבעה מים כו'.[57]

that this is the meaning of what is written of Moshe, "for I drew him out of the water," etc.; see there. Therefore the earth thirsts for water and is not sated with water, etc.

> In Torah Ohr, Beshalach, the Alter Rebbe explains that Moshe's soul was from the "sea," the hidden world, where created things are nullified in their source: he was "drawn out of the water," and so he was "heavy of mouth," speech and revelation being withheld from him because of his great self-nullification. The paragraph concludes that because "earth" is the level of separate existence, it thirsts for the "water" of divine influence and is never sated.

4 ותמיד בחי' זו היא בצמאון למעלה למקורה ושרשה כי נשגב שמו לבדו[58] רק הודו וזיוו של שמו על ארץ הארה בעלמא

And this level is always in thirst upward, for its source and root, for "His Name alone is exalted"; only "His splendor" and the radiance of His Name are "upon the earth," a mere glimmer.

> This level, "earth," always thirsts upward toward its source, because G-d's own Name is exalted beyond it. As the psalm says, only "His splendor" is "upon the earth": what reaches the earth is a mere glimmer of His radiance.

והיא לא שבעה רק תמיד היא בבחי' צמאון זה (וכמ"ש ע"פ אתם נצבים בפי' למען ספות הרוה את הצמאה)[59] וכמ"ש לע"ל [לעתיד לבוא] ילכו מחיל אל חיל[60]

And it is not sated; rather, it is always in this state of thirst (as is explained on [the verse] "You are standing," on the meaning of "so as to add the watered to the thirsty"); and as it is written of the Time to Come, "They shall go from strength to strength."

> Since it receives only a glimmer, it is never sated and its thirst never ends. The parenthesis points to a discourse on "You are standing" that explains "to add the watered to the thirsty," and the verse "They shall go from strength to strength," said of the Time to Come, shows that even then the ascent continues.

כי באי"ס ב"ה כשמו כן הוא אין לו סוף ואין לו תכלה לא שייך שביעה ותמיד כלתה אליו יתי' לדבקה בו ממש כי הוא חיי החיים ב"ה ומקורא דכולא,

For with the Infinite One (Ein Sof), blessed be He, Who is as His Name, having no end and no limit, satiety does not apply; and it always pines for Him, may He be blessed, to cleave to Him in very truth, for He is the Life of life, blessed be He, and the source of all (mekora dechola).

> The reason is that G-d is Ein Sof, "without end," just as His Name says. Since He has no end, there can be no point of satiety in cleaving to Him, and the soul always pines for Him, the Life of all life and the source of all.

(ועמ"ש ע"פ אני ישנה בפי' יונתי ע"ד עיניך יונים שזהו ענין מ"ש עיני האדם לא תשבענה[61] כו' בכל יום יהיו בעיניך כחדשים שלא שבעתן העין ועמ"ש ע"פ בשברי לכם כו' בפי' ולא תשבעו).[62]

(And see what is written on [the verse] "I am asleep," on the meaning of "My dove," in the manner of "Your eyes are doves": that this is the matter of what is written, "The eyes of man are never sated," etc.; "every day they shall be in your eyes as new," [things] of which the eye has not had its fill. And see what is written on [the verse] "When I break for you," etc., on the meaning of "and you shall not be sated.")

The parenthesis refers to two discourses. In Likkutei Torah, Shir HaShirim, on "I am asleep," the Alter Rebbe reads "the eyes of man are never sated" as an unceasing gaze at the glory of the King, like doves that never tire of looking at each other, which is why the Torah should be "new in your eyes every day"; in Likkutei Torah, Bechukosai, he reads "you shall eat and not be sated" as returning to the Torah again and again, each time as if new.

וכן הוא ג"כ בנפש האדם למטה המשכלת ומתבוננת בה' אחד איך שהוא ית' המחדש בטובו כו'

And so it is also with the soul of man below, which comprehends and contemplates the One G-d: how He, may He be blessed, is the One "Who renews in His goodness," etc.,

What was said of Knesses Yisrael applies also to the individual soul below. Its thirst is awakened when a person reflects on how the One G-d continually renews creation in His goodness.

ומהווה כל העולמות מאין ליש ממש אשר ע"כ היא ג"כ בחי' ארץ בבחי' רצוא ורצון בחי' צמאון שמיסוד האש כשלהבת העולה מאליה לדבקה בו ית' ולאהבה את[63] הוי' כי הוא חייך

and brings all the worlds into being, truly from nothing into something. Therefore it, too, is the level of "earth," in the state of ratzo (running) and ratzon (will), the level of thirst that comes from the element of fire, like a flame that rises of itself, to cleave to Him, may He be blessed, and "to love Havayah, for He is your life."

Contemplating that G-d creates all the worlds from nothing makes the soul "earth," running and yearning toward Him. This thirst comes from the element of fire within the soul, which, like a flame, rises upward by its nature, to cleave to G-d and "to love Havayah, for He is your life": to love G-d is to love one's very life.

ולכן לא שבעה בחי' מים הנ"ל וזהו וגם הנפש לא תמלא[64,65] (בקהלת סי' ו').

Therefore it is not sated by the level of "water" mentioned above. And this is [the meaning of] "And also the soul is not filled" (in Koheles, chapter 6).

Because it loves G-d as its very life, the soul is never sated by the "water" of influence from above. Koheles says the same: "and also the soul is not filled."

וכמ"ש ברבות שם על פסוק זה וז"ל [וזה לשונו] שהנפש יודעת כל מה שהיא עמלה לעצמה היא עמלה לכך אינה שבעה לא תורה ולא מעשים טובים[66] כו'

As is written in [Midrash] Rabbah there, on this verse, and these are its words: "For the soul knows that whatever it toils, it toils for itself; therefore it is not sated, neither with Torah nor with good deeds," etc.

> The Midrash on that verse explains that the soul knows that all its toil is for itself, and so it is never satisfied, whether with Torah or with good deeds. Its longing for G-d always wants more.

וכ"ה ברבות (פ' ויקרא פ' ד' ע"ש) ובקהלת רבה ע"פ כל הנחלים הולכים אל הים והים איננו מלא[67, 68, 69]:

And so it is in [Midrash] Rabbah (Parshas Vayikra, chapter 4; see there), and in Koheles Rabbah on the verse "All the rivers go to the sea, yet the sea is not full."

> The same teaching appears in Vayikra Rabbah and in Koheles Rabbah. There "All the rivers go to the sea, yet the sea is not full" is read as the heart and the soul, which are never filled.

5 קיצור. ענין שהאדם הוא עולם קטן גם את העולם נתן בלבם[70]. ד"י [ד' יסודות] ארץ בחי' אחרונה וע"כ היא בבחי' רצוא ורצון. ארץ לא שבעה מים.[71] ויבא כגשם לנו[72]:

Summary. The concept that man is a small world: "He has also set the world in their heart." The four elements: "earth" is the last level, and therefore it is in the state of ratzo (running) and ratzon (will). "The earth, which is not sated with water." "And He will come to us like the rain."

> The summary restates the first section in brief: man as a small world, with the world set in his heart; "earth," the last of the four elements, which therefore runs and yearns upward; and the earth that is never sated with "water," the influence from above, which comes like rain.

SECTION 2 · ¶6–8

Visiting the earth: mitzvos, prayer and Torah

6 ב אך בהיות[73] הנשמה מלובשת בלבוש הגוף הגשמי ונמשך אחר ענינים גשמיים שבעוה"ז. הנה הגוף והעולם הם המעלימים ומסתירים על קדושת נפשו

2. However, when the soul is enclothed in the garment of the physical body and is drawn after the physical matters of this world, the body and the world conceal and hide the holiness of his soul,

> The second section begins. When the soul is enclothed in a physical body and drawn after the matters of this world, the body and the world hide its holiness.

כי עולם מלשון העלם[74] שלא יתפעל ולא יתלהט בנפשו להיות בחי' רצון וצמאון ותשוקה מורגשת בנפש שוקקה,

for olam (world) is related to he'elem (concealment), so that he is not stirred and does not become aflame in his soul to be at the level of a will, thirst and yearning that is felt, in "a yearning soul."

> The word olam (world) is related to he'elem (concealment): the world conceals G-dliness. As a result a person is not stirred and does not burn with a felt longing for G-d, the "yearning soul" described above. In Likkutei Torah, Shelach, the Alter Rebbe explains how this concealment comes about: through the many stages of descent the divine life-force is wrapped in so many garments that the world seems to exist on its own.

(וזהו ג"כ פי' גם את העלם נתן בלבם[75,76] שפירשו ברבות בקהלת על פסוק זה שהוא לשון העלם כמ"ש זה שמי לעלם[77] כו' ע"ש).

(And this is also the meaning of "He has also set ha'olam in their heart": [the Sages] explained in [Midrash] Rabbah on Koheles, on this verse, that it is an expression of he'elem (concealment), as it is written, "This is My Name forever (le'olam)," etc.; see there.)

> This gives a second reading of "He has set ha'olam in their heart": the Midrash reads ha'olam, written in the verse without a vav, as he'elem, concealment. It compares "This is My Name le'olam," which is also written without a vav and so can be read "to conceal."

והנה ע"ז נאמר פקדת הארץ ותשוקקיה (בתלים סי' ס"ה יו"ד) להיות נפש שוקקה וכמ"ש אני לדודי ועלי תשוקתו[78].[79]

Now, of this it is said, "You visited (pakadta) the earth and made it yearn (vateshokekeha)" (in Tehillim, chapter 65, [verse] 10): that it become "a yearning soul," as it is written, "I am my Beloved's, and His yearning is for me."

> The remedy is in the verse "You visited the earth and made it yearn": the Alter Rebbe reads vateshokekeha as "made it yearn," that it become a yearning soul. The yearning of Knesses Yisrael for G-d is also expressed in "I am my Beloved's, and His yearning is for me."

וארז"ל [ואמרו רבותינו זכרונם לברכה] בשה"ש [בשיר השירים] רבה על פסוק זה ואין תשוקתן של ישראל אלא לאביהם שבשמים.[80] והיינו ע"י פקדת ארץ היינו המצות שהם פקודי[81] ה'

And our Sages, of blessed memory, said in Shir HaShirim Rabbah on this verse: "And the yearning of Israel is only for their Father in Heaven." And this is through "You visited (pakadta) the earth," that is, the mitzvos, which are "the precepts (pikudei) of Havayah,"

> The Midrash on that verse says that Israel's yearning is only for their Father in Heaven. The "visiting" (pekidah) of the earth is the mitzvos, called "the precepts (pikudei) of Havayah," from the same root as pakadta.

כי המצות הן נמשכות מרצון העליון רעוא דכל רעוין[82] ושורש המצות הוא בחי' חסד ואהבת ה' אלינו וכמ"ש אהבתי אתכם אמר[83] ה' (ועמ"ש סד"ה ולא אבה בפי' תצא גבי כי אהבך ה' אלקיך)

for the mitzvos are drawn from the supernal Will, the "Will of all wills," and the root of the mitzvos is the level of Chesed (kindness) and G-d's love for us, as it is written, "I have loved you, says Havayah" (and see what is written at the end of the discourse beginning "But He would not," in Parshas Teitzei, regarding "for Havayah your G-d loved you"),

> The mitzvos come from G-d's supernal will, the "Will of all wills," and their root is His Chesed and His love for us, as the prophet says, "I have loved you, says Havayah."

אשר על כן ציונו המצות האלה להיות וימינו תחבקני[84] וזהו כמים הפנים לפנים[85] שע"י קיום המצות שהם מבחי' מים עליונים ולמעלה מבחי' הים

which is why He commanded us these mitzvos, so that there be "and His right hand embraces me." And this is "As water [reflects] face to face": for through fulfilling the mitzvos, which are of the level of the upper waters and higher than the level of "sea":

> That love is why He commanded the mitzvos: so that His "right hand," Chesed, should embrace us. "As water reflects face to face": G-d's love, expressed in the mitzvos, evokes a matching love in the person, because the mitzvos are "upper waters," higher than the "sea."

שהרי הים הוא מבחי' מים תחתונים שמתחת לרקיע דאע"ג [דאף על גב] שהוא עלמא דאתכסיא הנה ידוע מענין יוצר אור ובורא חשך[86] שבחי' בריאה נק' העלם ועלמא דאתכסיא

for the sea is of the level of the lower waters, which are beneath the firmament: although it is the hidden world (alma de'iskasya), it is known from the matter of "Who forms light and creates darkness" that the level of Beriah (Creation) is called concealment and the hidden world,

> The "sea," called the hidden world in the first section, belongs to the lower waters beneath the firmament. "Who forms (yotzer) light and creates (borei) darkness" pairs each world with its verb: Beriah, the world of "creating," goes with darkness, the concealment of the hidden world; Yetzirah, the world of "forming," goes with light, the revealed world.

כמו בחי' מחשבה ויצירה נק' עלמא דאתגליא בחי' דיבור כמ"ש בד"ה מי מנה עפר יעקב וכ"ז [וכל זה] הוא מתחת לרקיע ופרסא שבין אצילות לבריאה

like the level of thought, while Yetzirah (Formation) is called the revealed world (alma de'isgalya), the level of speech, as is explained in the discourse beginning "Who has counted the dust of Yaakov"; and all this is beneath the firmament and the partition (parsa) between Atzilus and Beriah.

> Beriah is hidden like thought, while Yetzirah is the revealed world, like speech. Both lie beneath the "firmament," the partition (parsa) that separates Atzilus from the worlds below it.

אבל המצות שהן מבחי' אצילות הן מים עליונים שמעל לרקיע וזהו יערוף כמטר לקחי[87] ועי"ז מתעורר ג"כ בנפש האדם רצון העליון שבנפש לאהבת ה'

But the mitzvos, which are of the level of Atzilus, are the upper waters above the firmament; and this is "My teaching shall drop like the rain." And through this there is aroused in the soul of man, too, the supernal will that is in the soul, for the love of G-d.

> The mitzvos come from Atzilus, above that partition: they are the "upper waters," the rain of "My teaching shall drop like the rain." Through them the supernal will hidden in a person's soul is awakened as love of G-d.

(וכמ"ש ענין זה במ"א ע"פ וידבר משה אל ראשי המטות ובד"ה אחרי הוי' אלקיכם תלכו גבי ואת מצותי תשמרו וע"פ כי תצא).

(As this matter is explained elsewhere, on [the verse] "And Moshe spoke to the heads of the tribes," and in the discourse beginning "After Havayah your G-d shall you walk," regarding "and My commandments you shall keep," and on [the verse] "When you go out.")

> The parenthesis lists other discourses where this idea is developed: on "And Moshe spoke to the heads of the tribes," on "After Havayah your G-d shall you walk," and on "When you go out."

גם פקדת לשון פקידת עקרה.[88] וכמ"ש וה' פקד את שרה[89] כמארז"ל [כמאמר רבותינו זכרונם לברכה] (פ"ק [פרק קמא] דתענית ד"ח ע"ב).

Pakadta is also an expression of the remembering (pekidah) of a barren woman, as it is written, "And Havayah remembered (pakad) Sarah," as our Sages, of blessed memory, said (the first chapter of Taanis, folio 8b).

> A second meaning: pakad also means remembering a barren woman so that she conceives, as in "Havayah remembered Sarah." The Talmud (Taanis 8b) uses the word for both a woman and the rain, and the Tzemach Tzedek, quoted in the Kehot note, adds Rashi's reading: pakad is the conceiving and "He did" the birth, so "You visited the earth" is its conceiving through the rains, after which it gives birth.

כי בזמן שאין בהמ"ק [בית המקדש] קיים נקרא כנס"י [כנסת ישראל] בשם עקרה לא ילדה[90] דהיינו שאין לה בחי' לידה והתגלות האהבה לה' רק שהאהבה היא מסותרת בבחי' עיבור והעלם

For at a time when the Holy Temple does not stand, Knesses Yisrael is called "barren, who did not give birth": that is, it has no level of birth and revelation of love for G-d; rather, the love is hidden, in a state of gestation (ibbur) and concealment.

> In exile, when the Holy Temple does not stand, Knesses Yisrael is called "barren": her love for G-d does not come to birth and revelation. It stays hidden, like a child still in the womb.

וזהו בחי' עקרה (ועמ"ש בפ' משפטים ע"פ לא תהיה משכלה ועקרה ובפ' תזריע ד"ה שוש תשיש ותגל העקרה).

And this is the level of "barren." (And see what is written in Parshas Mishpatim on [the verse] "There shall be none who miscarries or is barren," and in Parshas Tazria, the discourse beginning "Rejoice, rejoice and exult, O barren one.")

> This hidden state of love is what "barren" means here. The parenthesis refers to discourses on "none who miscarries or is barren" and on "Rejoice, O barren one."

אך ע"י המצות פקדת להיות גילוי האהבה (ועמ"ש ע"פ אני ישנה בפי' קול דודי דופק[91] פתחי לי וע"פ אלה פקודי המשכן[92]),

But through the mitzvos, "You visited (pakadta)," so that there be a revelation of the love (and see what is written on [the verse] "I am asleep," on the meaning of "The voice of my Beloved knocks: Open for me," and on [the verse] "These are the accounts (pekudei) of the Mishkan").

> Through the mitzvos G-d "visits" her, and the hidden love comes to revelation. The parenthesis refers to discourses on "I am asleep... the voice of my Beloved knocks: Open for me" and on "These are the accounts (pekudei) of the Mishkan."

ועד"ז נתקן ענין התפלה וקודם התפלה ממשיכים עליו מצות ה' בטלית ותפילין שכל תפלה היא בחי' לידת המוחין[93] וחבלי לידה הם הוידויים סלח לנו.

And in the same way the matter of prayer was instituted; and before prayer one draws upon oneself the mitzvos of G-d, with tallis and tefillin. For every prayer is the level of the birth of the intellect (mochin), and the birth pangs are the confessions, "Forgive us."

> Prayer was instituted in the same pattern: before praying one puts on tallis and tefillin, drawing G-d's mitzvos upon oneself, and prayer itself is a "birth" of the mochin, whose birth pangs are the confessions, such as "Forgive us." The Kehot note says the Mitteler Rebbe brings this teaching in the name of the Arizal's Pri Etz Chaim and explains it: love and awe that lie covered in deep contemplation, "gestation and concealment," come out into revelation during prayer.

ויענך ע' [עיין] קלין דיולדה[94] כו' (עמ"ש בפ' וארא בד"ה לכן אמור) והמוחין הם אהבה ויראה היינו להיות אהוי"ר [אהבה ויראה] מתגלה בנפש האדם ע"י היגיעה בתפלה בכל אדם לפי בחינתו ומדרגתו

And "May He answer you": the seventy cries of a woman giving birth, etc. (see what is written in Parshas Vaera, in the discourse beginning "Therefore say"). And the mochin are love and awe; that is, that love and awe be revealed in the soul of man through toil in prayer, in each person according to his level and rung.

> "May He answer you" is Psalm 20, "May Havayah answer you on the day of distress," said in the daily prayers; the Zohar likens its seventy words to the seventy cries of a woman in labor. The mochin born in prayer are love and awe, which through toil in prayer become revealed in each person according to his level.

וזהו ותשוקקיה שעי"ז נעשה בחי' נפש שוקקה ממטה למעלה בתפלה כי פקדת ממעלה למטה ותשוקקיה ממטה למעלה ועי"ז רבת תעשרנה[95] פלג[96] אלקים מלא מים[97,98]

And this is "and made it yearn (vateshokekeha)": through this there comes to be a yearning soul, from below upward, in prayer. For "You visited (pakadta)" is from above to below, and "made it yearn" is from below upward. And through this, "You greatly enrich it; the stream (peleg) of Elokim is full of water."

> This is vateshokekeha: through prayer the soul becomes a "yearning soul," rising from below. "You visited" is G-d's movement from above to below, "made it yearn" is man's from below upward, and together they bring "You greatly enrich it; the stream of Elokim is full of water."

(ע' [עיין] מענין פלג פ"ק [פרק קמא] דתענית[99] שם וברבות בראשית פרשה ד'[100] ובערוך ערך קבה[101] ובמא"א [ובמאורי אור] אות פ' ססעי' [סוף סעיף] י"א ובלק"ת [ובלקוטי תורה (להאריז"ל)] מהאריז"ל [מהארי"י זכרונו לברכה] בתלים ע"פ זה).

(See on the matter of peleg the first chapter of Taanis, there; and [Midrash] Rabbah, Bereishis, section 4; and the Aruch, entry Kubah; and Me'orei Or, letter Peh, end of section 11; and the Likkutei Torah of the Arizal, on Tehillim, on this verse.)

> The parenthesis gives sources for the word peleg: the Talmud, which speaks of a kind of vault in the heavens from which rain comes, the Midrash on G-d's ever-full spring, the Aruch, Me'orei Or, and the Arizal's Likkutei Torah on Tehillim. The Tzemach Tzedek's Yahel Or, quoted in the Kehot note, adds that peleg also means palga, "half": the division of the upper waters above the firmament from the lower waters below.

והענין כי אלקים הוא בחי' הצמצום והסתר פנים דהיינו בזמן שהמוחין שהם אהוי"ר [אהבה ויראה] הם בעלמא דאתכסיא.

The explanation is: Elokim is the level of tzimtzum (contraction) and the hiding of the face, that is, at a time when the mochin, which are love and awe, are in the hidden world (alma de'iskasya).

> The Name Elokim denotes tzimtzum and the hiding of G-d's face. That is the state in which love and awe remain in the hidden world, not felt in the heart.

אך ע"י שפקדת הארץ ותשוקקיה נעשה פלג אלקים כי שם אלהים מתחלק ונעשה מ"י אל"ה[102]

But through "You visited the earth and made it yearn," there comes to be peleg Elokim: for the Name Elokim divides and becomes Mi Eleh,

> Peleg means a stream, and also a division: when the earth is "visited" and made to yearn, the Name Elokim is "divided." The Zohar reads the letters of Elokim as Mi ("Who") and Eleh ("these"), and here those two parts separate.

שבחי' עלמא דאתגליא הנקרא בשם אלה אינה מסתתרת ומתעלמת ונכללת במקורה בתוך עלמא דאתכסיא הנק' בשם מ"י והוא פי' שם אלהים כנודע מזוה"ק [מזוהר הקדוש] (בהקדמה דף ב' ע"א) אלא יצא ממקורה מהעלם אל הגילוי להיות בחי' עלמא דאתגליא

so that the level of the revealed world (alma de'isgalya), called by the name Eleh, is not hidden and concealed and included in its source within the hidden world, called by the name Mi (this being the meaning of the Name Elokim, as is known from the holy Zohar, in the Introduction, folio 2a), but has gone out from its source, from concealment into revelation, to be the level of the revealed world.

> Eleh, "these," is the revealed world of things one can point to; Mi, "Who," is the hidden world beyond grasp. When Eleh stays hidden within Mi, the two together form the Name Elokim, as the Zohar explains in its introduction; here Eleh comes out of its source into revelation.

ונתחלק שם מ"י משם אל"ה הן ששה קצוות אשר כל אחד ואחד כלול מכולם כו' כמ"ש בד"ה אלה פקודי המשכן

And the name Mi has divided from the name Eleh, these being the six extremities (ketzavos), each one of which includes them all, etc., as is explained in the discourse beginning "These are the accounts of the Mishkan."

> So Mi and Eleh separate. Eleh stands for the six extremities, the six emotive attributes, each of which includes all the others, as the discourse on "These are the accounts of the Mishkan" explains.

והיינו להיות התגלות אהבה ויראה בגילוי הלב ונעשה מלא מים.

That is, that there be a revelation of love and awe, revealed in the heart, and it becomes "full of water."

> In the soul this means that love and awe become revealed in the heart instead of staying hidden. That is the meaning of "full of water."

(והוא ענין המשכת וגילוי החסדים מהעלמם וכיסויים ביסוד אימא הנק' פלג וזהו ענין וימינך מקרב חוקך כלה[103] חיקך קרי כמ"ש במ"א ע"פ ואהיה אצלו אמון וזהו נהר פלגיו ישמחו עיר אלקים)[104, 105] (בתלים סי' מ"ו ה')[106]

(This is the matter of the drawing down and revelation of the chasadim (kindnesses) from their concealment and covering in Yesod of Imma, which is called peleg (stream). And this is the matter of "and Your right hand, from within chok'cha, consume," where cheik'cha (Your bosom) is read, as is explained elsewhere on [the verse] "And I was with Him as a nursling (amon)"; and this is "A river whose streams (pelagav) gladden the city of G-d") (in Tehillim, chapter 46, [verse] 5).

> In Kabbalistic terms this is the revelation of the chasadim (kindnesses) hidden in Yesod of Imma, which is called peleg, the stream. The Alter Rebbe connects it with "Your right hand, from within chok'cha, consume," where the verse is read cheik'cha, "Your bosom": in Likkutei Torah, Bamidbar, on "And I was with Him as a nursling," he explains this as a plea that the chasadim come out of Yesod of Imma, where the light is stored. He also connects it with "A river whose streams gladden the city of G-d."

ועיין מזה בזח"ב [בזהר חלק ב'] משפטים צ"ח ב' הם המשכת והשפעת המצות שהם אורות עליונים אשר ירדו ונתגשמו בענינים גשמיים כמו ציצית של צמר ותפילין על הקלף

And see on this the Zohar, Part II, Mishpatim, [folio] 98b. [The waters] are the drawing down and flow of the mitzvos, which are supernal lights that descended and became embodied in physical things, such as tzitzis of wool and tefillin on parchment,

> The waters are the flow of the mitzvos: supernal lights that descended and became embodied in physical objects, such as tzitzis of wool and tefillin of parchment. The Zohar on Mishpatim is cited on the river and its streams.

כמו מים שיורדים ממקום גבוה לנמוך והמים הם שמצמיחים כל מיני תענוג, כך המצות הם מצמיחים האהבה והיראה שבנפש להיות לה רצון וצמאון ונפש שוקקה

like water, which descends from a high place to a low one; and it is water that makes all kinds of delights grow. So the mitzvos make the love and awe in the soul grow, so that it have will and thirst and be "a yearning soul."

> Like water, which flows from a high place to a low one and makes all kinds of delights grow, the mitzvos make the love and awe in the soul grow. The soul then has will and thirst, and becomes a "yearning soul."

(ופי' רבת תעשרנה פי' ברבות בחקותי ס"פ ל"ה אחד לעשרה כו' ובשה"ש [ובשיר השירים] רבה בפסוק אני לדודי ועלי תשוקתו פי' לשון עשירות[107] והיינו כמ"ש ברע"מ [ברעיא מהימנא] ר"פ תשא העשיר דא עמודא דאמצעיתא[108] מפני שתפארת עולה עד הכתר בחי' והבריח התיכון[109] כו'

(As for the meaning of "You greatly enrich it" (rabbas te'ashrenah): [Midrash] Rabbah, Bechukosai, at the end of chapter 35, explains it as "one for ten," etc.; and Shir HaShirim Rabbah, on the verse "I am my Beloved's, and His yearning is for me," explains it as an expression of wealth. This is as is written in the Raaya Mehemna, at the beginning of Parshas [Ki] Sisa: "'The rich': this is the middle pillar," because Tiferes (beauty) rises up to Keser (the Crown), the level of "and the middle bar," etc.;

> Two readings of te'ashrenah: Vayikra Rabbah hears in it eser, ten, "one for ten," a tenfold yield when Israel do G-d's will; Shir HaShirim Rabbah hears osher, wealth. The Raaya Mehemna ("the Faithful Shepherd," the Zohar's teachings on the mitzvos) calls the middle pillar, Tiferes, "the rich one," and the Alter Rebbe explains why: Tiferes rises up to Keser, like the middle bar of the Mishkan that ran from end to end.

ומשם יומשך כח הצמיחה ותוספת האור ברבוי והגדלת המדות אהבה ויראה ושיהיו כלולים זה מזה כמ"ש בד"ה וידעת היום והשבות ועמ"ש ע"פ כי כארץ תוציא צמחה כו' ובד"ה בשלח פרעה בענין פי' ראשית תבואתו ומ"ש ע"פ עשר אעשרנו לך.

and from there will be drawn the power of growth and the increase of light, in the multiplying and enlarging of the emotive attributes (middos), love and awe, and [the power] that they be included one in the other, as is explained in the discourse beginning "Know this day and take to heart." And see what is written on [the verse] "For as the earth brings forth her growth," etc., and in the discourse beginning "When Pharaoh sent," on the meaning of "the first of His crop," and what is written on [the verse] "I will surely give a tenth to You."

> From Keser comes the power of growth, which increases love and awe and makes each include the other. The parenthesis refers to several discourses that develop this, among them those on "For as the earth brings forth her growth" and "I will surely give a tenth to You."

עוי"ל [עוד יש לומר] ע"ד מ"ש בזח"א [בזהר חלק א] ויחי דרמ"ו א' שיש לחם עני ולחם פנג[110] ע"ש ובפי' בראשית דל"ג א' פי' דלחם עני זהו בחי' יבשה[111] לשון יבישות

One may further explain [it] along the lines of what is written in the Zohar, Part I, Vayechi, folio 246a, that there is "poor bread" (lechem oni) and "bread of pannag" (see there); and in Parshas Bereishis, folio 33a, it explains that "poor bread" is the level of "dry land" (yabashah), an expression of dryness;

> Another explanation uses the Zohar's contrast between "poor bread" and "bread of pannag," a delicacy. Elsewhere the Zohar identifies "poor bread" with the "dry land" (yabashah), which stays dry until it is filled with water.

ממילא מובן דע"י שנתמלא מים זהו בחינת רבת תעשרנה וז"ש [וזהו שכתוב] ארץ אשר לא במסכנות[112] כו' ע' [עי"ן] בזהר ויחי דרמ"ט ע"ב, ובי' מדרגות אלו בעבודה היינו בחי' אתכפיא ואתהפכא.

it follows that when it is filled with water, this is the level of "You greatly enrich it." And this is what is written, "A land where [you will eat bread] without scarcity," etc. (see the Zohar, Vayechi, folio 249b). And these two levels in divine service are the levels of iskafya (subjugation) and is'hapcha (transformation).

> When the dry land is filled with water it becomes rich: "You greatly enrich it," "a land ... without scarcity." In divine service these two levels are iskafya, subduing the evil inclination, and is'hapcha, transforming it into good.

וז"ש [וזהו שכתוב] שלחייך פרדס[113] כו' שגם בהיותה בחי' בית השלחין[114] ארץ יבשה לחם עוני בחי' אתכפיא גדלה מעלתה כו' ונמשך ע"ז נרד וכרכם[115] כו' כענין ריח ניחוח שמשיב את הנפש כו' ועמ"ש בפ'ויקהל בד"ה קחו מאתכם).

And this is what is written, "Your shoots (shelachayich) are an orchard," etc.: that even when it is at the level of an irrigated field (beis hashelachin), dry land, poor bread, the level of iskafya, its virtue is great, etc., and through this are drawn "nard and saffron," etc., like the matter of "a pleasing fragrance," which restores the soul, etc.; and see what is written in Parshas Vayakhel, in the discourse beginning "Take from among you.")

> The Song of Songs praises even the beis hashelachin, a thirsty field that has no rain and must be watered by hand: the service of iskafya, "poor bread," has great virtue, and from it come "nard and saffron," a pleasing fragrance. The parenthesis refers to a discourse on "Take from among you."

אך תכלית הצמאון הזה הוא כדי לדבקה בחי' רוחא ברוחא מחשבה במחשבה והיינו ע"י התורה וכמ"ש ואשים דברי בפיך[116] דברי ממש דבור בדבור מחשבה במחשבה כו'.

But the purpose of this thirst is to cleave [to Him], the level of "spirit with spirit," thought with thought; and this is through the Torah, as it is written, "And I have put My words in your mouth": My very words, speech with speech, thought with thought, etc.

> Yet thirst is not the goal. Its purpose is to cleave to G-d, "spirit with spirit," thought with thought, and this is achieved through the Torah, of which G-d says "I have put My words in your mouth": G-d's own words in a person's speech.

ועז"נ [ועל זה נאמר] ונחה עליו רוח[117] ה' כי בחי' הדבור נק' רוח ממללא[118] ובחי' זו תהיה נחה עליו מלמעלה.

Of this it is said, "And the spirit of Havayah shall rest upon him": for the level of speech is called "a speaking spirit," and this level will rest upon him from above.

> Of this Isaiah says "the spirit of Havayah shall rest upon him." Speech is called "a speaking spirit," and when a person speaks words of Torah, the divine spirit rests upon him from above.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל היושב ושונה הקב"ה שונה כנגדו (והמשכה של בחי' רוח גבוה מבחי' ההמשכה הנק' מים וכמ"ש ורוח אלקים מרחפת[119] על פני המים וכמ"ש מזה סד"ה והניף ידו על הנהר בעים רוחו).

As our Sages, of blessed memory, said: Whoever sits and studies, the Holy One, blessed be He, studies opposite him. (And the drawing down of the level of "spirit" is higher than the level of the drawing down called "water," as it is written, "And the spirit of G-d hovered over the face of the water"; and as is explained about this at the end of the discourse beginning "And He shall wave His hand over the river with His mighty wind (ruach).")

> As the Sages say (Tanna Devei Eliyahu, chapter 18), when one sits and studies, G-d studies opposite him. The parenthesis adds that the drawing down called "spirit" is higher than the one called "water," as "the spirit of G-d hovered over the face of the water"; in Likkutei Torah, Tzav, the Alter Rebbe explains that "His mighty wind (ruach)" over the river is likewise what is above the water.

והנה בחי' רוח זה הוא ממעלה למטה וכמ"ש עד יערה עלינו רוח ממרום[120] שהרוח הוא יורד ממקום עליון וגבוה מאד נעלה בחי' אויר אור יו"ד דאורייתא מחכמה נפקת[121] והחכמה מאין תמצא[122] כנודע.

Now, this level of "spirit" is from above to below, as it is written, "Until a spirit is poured upon us from on high": for the spirit descends from a supernal place, very high and exalted, the level of avir (air), [which is] or (light) [with a] yud, for the Torah "comes forth from Chochmah," "and Chochmah is found from ayin (nothing)," as is known.

> This "spirit" descends from a very high place, the level of avir (air), whose letters are or (light) with an added yud. The yud alludes to Chochmah, from which the Torah comes, and Chochmah itself is found from ayin, the "nothing" above it. The Tzemach Tzedek, in a note Kehot cites, asks how air can be called so high when Etz Chaim says fire is higher, and answers that though air stands below fire, its root is higher, which is why air is finer than fire.

(ועמ"ש מענין אויר אור יו"ד שהאויר הוא מקור האור בפ' מקץ סד"ה נר חנוכה מצוה כו' מזוזה מימין כו' וע' בזח"ג [בזהר חלק ג] נשא דק"ל ע"ב רוחא דנפיק[123] כו' ע"ש ובפ' ויחי) (דרל"ה א')

(And see what is written on the matter of avir as or [with a] yud, that avir is the source of light, in Parshas Mikeitz, at the end of the discourse beginning "The Chanukah lamp, it is a mitzvah," etc., [on] "the mezuzah on the right," etc.; and see the Zohar, Part III, Naso, folio 130b, "The spirit that goes forth," etc., see there; and in Parshas Vayechi) (folio 235a).

> The parenthesis refers to Torah Ohr, Mikeitz, where the Alter Rebbe explains that a lamp shines only when there is air around the flame, because avir is or with a hidden yud, the source that brings the light out; and to the Zohar on "the spirit that goes forth" from the supernal nostrils, and on Vayechi.

והנה לפי משנ"ת [מה שנתבאר] לעיל ד' יסודות שבנפש הן ד' אותיות הוי', והנה ענין מלא מים זהו יחוד ו"ה בחי' מים ועפר

Now, according to what was explained above, the four elements in the soul are the four letters of [the Name] Havayah. And so the matter of "full of water" is the union of vav and hei, the level of water and earth.

> Returning to the four elements: they correspond to the four letters of Havayah. "Full of water" is the union of vav and hei, the elements of water and earth.

וענין רוח ואש זהו יחוד י"ה וזהו כענין יחו"ת [יחודא תתאה] ויחו"ע [ויחודא עילאה] וכמ"ש במ"א ע"פ פקודי המשכן משכן העדות כו' ומשם תדרשנו.[124, 125, 126]

And the matter of air (ruach) and fire is the union of yud and hei. This is like the matter of the lower unity (yichuda tata'ah) and the higher unity (yichuda ila'ah), as is explained elsewhere on [the verse] "The accounts of the Mishkan, the Mishkan of the Testimony," etc.; and seek it out from there.

> Air and fire are the union of yud and hei, the higher pair. The two unions correspond to the lower unity and the higher unity, as explained in the discourse on "The accounts of the Mishkan."

7 ומשם יובן יתרון מעלת ההמשכה מבחי' רוח על ההמשכה שמבחינת מים כו' וזהו גם את העלם נתן בלבם[127, 128]

From there the superiority of the drawing down from the level of "spirit" over the drawing down from the level of "water," etc., will be understood. And this is "He has also set ha'olam in their heart."

> From this the superiority of "spirit" over "water," that is, of the Torah's drawing down over that of the mitzvos, becomes clear. It also gives a further meaning to "He has also set ha'olam in their heart."

ופי' ברבות דהיינו מ"ש זה שמי לעלם[129] היינו שם הוי' שעכשיו הוא בבחי' העלם וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] לא כמו שאני נכתב אני נקרא[130] כוי'

[Midrash] Rabbah explains [it] as [referring to] what is written, "This is My Name forever (le'olam)": that is, the Name Havayah, which now is in a state of concealment (he'elem), as our Sages, of blessed memory, said: "Not as I am written am I pronounced," etc.

> The Midrash connects ha'olam with "This is My Name le'olam," read as "to conceal": the Name Havayah is hidden in this world. As the Sages say, the Name is not pronounced as it is written; it is written with yud and hei but read with alef and daled.

וניתן להם הכח להמשיכו מההעלם אל הגילוי בלבם כמ"ש בד"ה וארא אל אברהם וע"י יומשך הגילוי בעולם ג"כ:

And they were given the power to draw it from concealment into revelation in their heart, as is explained in the discourse beginning "And I appeared to Avraham"; and through this the revelation will be drawn into the world as well.

> That hidden Name has been "set in their heart": Jews were given the power to draw it out of concealment into revelation in their own hearts. Through this the revelation is drawn into the world as well.

8 קיצור. שצ"ל פקדת ארץ. וע"י כמים הפנים לפנים.[131] גם לשון פקידת עקרה וע"י ותשוקקיה וזהו פלג אלקים שנתחלק שם אלקים להיות מי ברא אלה.[132]

Summary. That there must be "You visited the earth," and through this, "As water [reflects] face to face." Also an expression of the remembering of a barren woman, and through this, "and made it yearn"; and this is "the stream (peleg) of Elokim": that the Name Elokim is divided, to be "Who created these."

> The summary of the second section: the mitzvos are "You visited the earth," and they awaken a matching love, "as water reflects face to face"; pekidah also means remembering the barren, so that hidden love is born, "and made it yearn." This is "the stream (division) of Elokim": the Name divides into Mi and Eleh, "Who created these."

וע"י רבת תעשרנה.[133] והתשוקה יסוד האש ומזה נמשך ונחה עליו רוח[134] הוי' ע"י הדבור בד"ת [בדברי תורה] רוח ממללא:[135]

And through this, "You greatly enrich it." And the yearning is the element of fire, and from it is drawn "And the spirit of Havayah shall rest upon him," through speech in words of Torah, "a speaking spirit."

> Then comes "You greatly enrich it." The soul's yearning belongs to the element of fire, and from it comes the higher level, "the spirit of Havayah shall rest upon him," through speaking words of Torah, the "speaking spirit."

SECTION 3 • ¶9–13

The Time to Come: the uncountable number

9 ג והנה כל זה הוא עכשיו בהיות העולם מעלים והתלבשות הנשמה במאסר הגוף והעולם הגשמי

3. Now, all this is [so] at present, while the world conceals and the soul is enclothed in the prison of the body and the physical world.

> The third section begins. Everything described so far belongs to the present, while the world conceals G-dliness and the soul is imprisoned in the body and the physical world.

שאז צריך להיות פקדת הארץ ותשוקקיה מלמעלה למטה ולהיות נחה עליו רוח[136] ה' לרוות הצמאון שמיסוד האש שיסוד הרוח גבהה מעלתו ממעלת ובחי' האש שמלמטה,

For then there must be "You visited the earth and made it yearn" from above to below, and [there must be] "the spirit of Havayah resting upon him," to quench the thirst that comes from the element of fire; for the element of air (ruach) is higher in virtue than the virtue and level of the fire that is from below.

> In this state the "earth" must be "visited" from above, and "the spirit of Havayah" must rest upon a person to quench the thirst of the soul's fire. For now the element of air, the spirit drawn from above, is higher than the fire that rises from below.

וכן בחי' מים של המצות גדלה מעלתם מבחי' ארץ שבהם ועל ידם נעשה הארץ שוקקה באתערותא דלתתא בתפלה ועכשיו תמיד היא שוקקה ולא שבעה מים

And likewise the level of the water of the mitzvos is greater in virtue than the level of "earth," for by them and through them the earth becomes yearning, with an arousal from below (isarusa dilesata), in prayer. And now it is always yearning and is not sated with water,

> Likewise the "water" of the mitzvos is now higher than the "earth," since only through them does the earth come to yearn, as an arousal from below in prayer. At present the earth always yearns and is never sated.

כי הרי אחר התפלה חוזרת ומתלבשת בעניני הגוף כל אחד ואחד לפי מדרגתו ובחינתו והמאכל מגשם את האדם ומסתיר ממנו אור ה' וקדושתו שלא יבא לידי גילוי בלב

for after prayer it again becomes enclothed in the matters of the body, each person according to his rung and level; and food makes a person coarse and hides from him the light of G-d and His holiness, so that it does not come to revelation in the heart.

> The reason is that after prayer the soul returns to the concerns of the body, each person on his own level. Food in particular coarsens a person and hides G-d's light, so that it does not stay revealed in the heart.

ולכן צריך להתפלל בכל יום עד עת קץ עד בא אמרת ה' לעתיד לבא ואת רוח הטומאה אעביר[137] מן הארץ וגו'

Therefore one must pray every day, until the time of the end, until the word of Havayah comes in the Time to Come: "And the spirit of impurity I will remove from the land," etc.

> Therefore one must pray anew every day, until the end of days, when G-d says, "The spirit of impurity I will remove from the land."

ואזי תהי' [תהיה] מעלת אתערותא דלתתא גדולה וגבוה לאין קץ מצד עצמה שלא תצטרך לאתעדלי"ע [לאתערותא דלעילא] מים ורוח

And then the virtue of the arousal from below will be great and infinitely high in its own right, so that it will not need the arousal from above (isarusa dile'eila), water and spirit,

> Then the arousal from below will be infinitely great in its own right. It will no longer need the arousal from above, the "water" and "spirit" that come down to it.

כי בחי' ארץ רצוא וצמאון שמיסוד האש שלמטה תהא עולה למעלה מעלה ונכללת באור א"ס ב"ה מאליה ומעצמה

for the level of "earth," the running and thirst that come from the element of fire below, will rise higher and higher and be included in the Infinite Light (Or Ein Sof), blessed be He, of itself and on its own.

> The "earth," the soul's running and thirst from the element of fire, will then rise ever higher and be included in the Infinite Light by its own power.

(והוא כענין כמעלת הזהב על הכסף[138] המבואר בתניא פרק חמשים ועי"ש מי"ש בשם האריזי"ל [האר"י זכרונו לברכה] ע"פ והכהנים הלוים כו' והוא בלק"ת [בלקוטי תורה (להאריזי"ל)] ביחזקאל,[139] וע' ברע"מ [ברעיא מהימנא] פ' תרומה דקנ"ח א' מסט' דעלמא דאתי[140] כו' אחע"ב [אשת חיל עטרת בעלה] ב"ן [שם ב"ן] יתעלה בס"ג [בשם ס"ג] שלמעלה ממ"ה [משם מ"ה].[141]

(This is like the matter of the superiority of gold over silver, explained in the Tanya, chapter fifty; and see there what is said in the name of the Arizal on [the verse] "And the priests, the Levites," etc., which is in the Likkutei Torah [of the Arizal] on Yechezkel. And see the Raaya Mehemna, Parshas Terumah, folio 158a, "From the side of the World to Come," etc.: "A woman of valor is the crown of her husband"; [that is,] Ban will be elevated into Sag, which is higher than Mah.

> This is like the Tanya's teaching (chapter 50) that gold is superior to silver: a fiery love, like "flashes of fire," is higher than the love that comes from the side of kindness; the Tanya there cites the Arizal that the Levites of today, whose service is that fiery love, will be the priests in the Time to Come. The Raaya Mehemna adds that from the side of the World to Come "a woman of valor is the crown of her husband": Malchus (the expansion of the Name called Ban) will rise to Sag, the expansion associated with Binah, above Z'eir Anpin (the expansion called Mah); the second discourse "Im bechukosai" in Likkutei Torah explains this from Etz Chaim.

ועוד יובן ענין זה ע"פ מ"ש בד"ה יהודה אתה[142] בענין פי' ביום ההוא תקראי אישי[143] כו' ע"ש).

And this matter will be further understood according to what is explained in the discourse beginning "Yehudah, you," on the meaning of "On that day you shall call [Me] 'my Husband,'" etc.; see there.)

> A further explanation is in the discourse on "Yehudah, you," on the verse "On that day you shall call Me 'my Husband' (ishi)." There the Alter Rebbe reads ishi also as "my fire" (eish): the yearning that rises from below, "your yearning shall be to your husband," will itself be included in the Infinite Light.

וזהו והיה מספר בנ"י [בני ישראל] מספר היינו בחי' מצות שניתנו במספר תרי"ג מצות[144] דאורייתא[145] וזי' מצות דרבנן[146] הם מספר תר"ך[147] למספר בני ישראל

And this is "And the number of the children of Israel shall be": "number" is the level of the mitzvos, which were given in a number: the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis, which are the number 620, corresponding to the number of the children of Israel,

> The maamar now returns to its opening verse. The "number" of the children of Israel is the mitzvos, given in a number: 613 from the Torah and seven from the Rabbis, 620 in all (a count the Kehot note traces to Pardes Rimonim), corresponding to the number of the children of Israel.

המתחלק לששים רבוא ניצוצות נשמות בבחי' גלגלתם שכדי שיומשכו למטה בנש"י [בנשמות ישראל] הוצרכו להיות בבחי' התחלקות לחלקים ולבא במספר ובמפקד (וע' באגה"ק [באגרת הקודש] ד"ה אשרינו מה טוב חלקנו כו').

which divides into sixty myriads (600,000) of sparks of souls, in the manner of "by their heads." For in order that they be drawn down below into the souls of Israel, they had to be divided into parts and to come in a number and a census. (And see Iggeres HaKodesh, the letter beginning "Fortunate are we, how good is our portion," etc.)

> That number divides into 600,000 sparks of souls, counted "by their heads." To be drawn down into the souls below, the mitzvos had to be divided into parts and come in a fixed number, like a census.

וזהו ג"כ פי' פקדת הארץ לשון מנין כמו פקוד כל בכור זכר[148] והיינו לפי שירדו ממעלה למטה וירידתם צורך עלייה היא להעלות הנפשות ולקשרם בה' אחד בבחי' רצוא וצמאון ולכך כשיוגמר עליות הנפש

And this is also the meaning of pakadta ha'aretz: an expression of counting, as in "Count (pekod) every firstborn male." That is because they descended from above to below, and their descent is for the sake of ascent: to raise up the souls and bind them to the One G-d, with running and thirst. Therefore, when the ascents of the soul are complete,

> This is a third meaning of pakadta: counting, as in "Count every firstborn male." The souls are counted because they descended, and their descent is for the sake of ascent: to raise the souls and bind them to G-d with running and thirst.

אזי תהיה בחי' רצוא וצמאון שלהם כרשפי אש[149] העולה למעלה עד אין קץ ויהי' [ויהיה] מספר הזה בבחי' אשר לא ימד ולא יספר[150] והוא בחי' תשובה

then their running and thirst will be like flashes of fire rising upward without end, and this number will be at the level of "which can be neither measured nor counted." This is the level of teshuvah (return).

> When the soul's ascents are complete, its running and thirst will be like flashes of fire rising without end. Then the "number" will become one "which can be neither measured nor counted": this is teshuvah.

וכמאמר רז"ל [רבותינו זכרונם לברכה] אם ישראל עושין תשובה נגאלין[151] כי תשובה מיסוד האש והצמאון ויצעקו אל[152] ה' בחילא יתיר ותשובה עילאה בינה לבא[153, 154]

As our Sages, of blessed memory, said: If Israel do teshuvah, they are redeemed. For teshuvah is from the element of fire and the thirst, "and they cried out to Havayah," with exceeding strength; and the higher teshuvah is "Binah, the heart,"

> The Sages say that redemption depends on teshuvah. Teshuvah comes from the soul's fire and thirst, crying out to G-d with great force; the higher teshuvah is associated with Binah, which the Tikkunei Zohar calls "the heart."

וכתיב לתבונתו אין מספר[155] למעלה מבחי' מספר (ע' [עיין] מ"ש לעיל בפ' אחרי סד"ה כי ביום הזה יכפר בענין ושמתיך בנקרת הצור וע' בזח"ב [בזהר חלק ב'] דרכ"ה ב' הנ"ל).

and it is written, "His understanding has no number": above the level of number. (See what is written above in Parshas Acharei, at the end of the discourse beginning "For on this day He shall atone," on the matter of "And I will place you in the cleft of the rock"; and see the Zohar, Part II, folio 225b, mentioned above.)

> Of Binah, the source of the higher teshuvah, it says "His understanding has no number": it is beyond number. The parenthesis refers back to the discourse on Yom Kippur in Acharei and to the Zohar passage on the "holy" that stands beyond number.

דהיינו למעלה מסדר ההשתלשלות כי ההשתלשלות נקרא מה שהוא נמשך כסדר והדרגה מעילה לעלול כו' כשלשלת הארה והארה דהארה כו'.

That is, above the order of the chain of descending worlds (hishtalshelus): for hishtalshelus is the name for what is drawn down in order and gradation, from cause to effect, etc., like a chain (shalsheles): a glimmer, and a glimmer of a glimmer, etc.

> "Beyond number" means beyond hishtalshelus, the ordered chain of cause and effect. Each level there is only a glimmer of the one above it, like the links of a chain.

וכך הם המשכות המצות במספר ושנק' רמ"ח אברים דמלכא[156] ז"א היינו בחי' ט"ס [ט' ספירות] טפ"ט [ט' פעמים ט'][157] כו' וגם נקראו מצות המלך[158]

And so are the drawings down of the mitzvos: in number; and they are called "the 248 limbs of the King," Z'eir Anpin, that is, the level of the nine Sefiros, nine times nine, etc.; and they are also called "the commandments of the King."

> The mitzvos belong to that order: they come in a number, as "the 248 limbs of the King," Z'eir Anpin, whose nine Sefiros each include nine. They are also called "the commandments of the King."

ועמ"ש בד"ה כי ביום הזה יכפר א"כ הוא נק' סדר ההשתלשלות משא"כ תשובה באה שלא כסדר והדרגה רק למעלה מסדר ההשתלשלות ועמ"ש סד"ה כי ההרים ימושו,[159]

And see what is written in the discourse beginning "For on this day He shall atone." If so, this is called the order of hishtalshelus; whereas teshuvah comes not in order and gradation, but from above the order of hishtalshelus. And see what is written at the end of the discourse beginning "For the mountains shall depart."

> So the mitzvos belong to the order of hishtalshelus, while teshuvah comes without order or gradation, from above it. In Likkutei Torah, Teitzei, on "For the mountains shall depart," the Alter Rebbe explains that the baal teshuvah, by arousing great mercy, draws from the Thirteen Attributes of Mercy of Arich Anpin (the outer level of Keser, the supernal will): lights above the vessels, which come not in the order of hishtalshelus.

וזהו כחול הים שהחול הוא למעלה מן הים[160] וכמ"ש אשר שמתי חול[161] גבול לים וכתיב יורדי הים[162] כך תהיה בחי' ארץ למעלה מהמים וכתיב לרוקע הארץ על המים[163, 164] ובחי' אש תהיה למעלה מבחי' הרוח

And this is "as the sand of the sea": the sand is above the sea, as it is written, "I Who placed the sand as a boundary for the sea," and it is written, "those who go down to the sea." So the level of "earth" will be above the water, and it is written, "Who spread out the earth over the water"; and the level of fire will be above the level of air (ruach).

> This explains "as the sand of the sea": sand is above the sea and is its boundary. In the future "earth" will be above "water," and fire, the soul's longing, above air, the spirit drawn from above.

(ועמ"ש בפ' בראשית ד"ה כאשר השמים החדשים בענין פי' שמים וארץ חדשים שיהי' [שיהיה] לע"ל [לעתיד לבוא] וז"ש [וזהו שכתוב] בירמיה) (סי' ל"א)[165] כי ברא[166] ה' חדשה בארץ נקבה תסובב גבר.

(And see what is written in Parshas Bereishis, the discourse beginning "As the new heavens," on the meaning of the new heavens and earth that will be in the Time to Come; and this is what is written in Yirmeyahu) (chapter 31): "For Havayah has created a new thing in the earth: a female shall encompass a male."

> The new heavens and new earth of the Time to Come are explained in a discourse in Torah Ohr. Jeremiah's "a female shall encompass a male" expresses the same reversal.

היינו שיהי' [שיהיה] התחדשות בחי' חדשה בארץ כי עכשיו כאשר ירד הגשם[167] מן השמים והרוה את הארץ אזי דייקא והולידה והצמיחה

That is, there will be a renewal, the level of "a new thing in the earth." For now, when "the rain comes down from the heavens" and "waters the earth," then precisely "it makes it give birth and sprout";

> Now the earth gives birth and sprouts only when rain comes down from heaven and waters it. It depends on what it receives.

אבל לע"ל [לעתיד לבוא] תהיה בחי' ארץ למעלה מבחי' מים ולא תצטרך לקבל מבחי' מים וזהו נקבה תסובב כו'.

but in the Time to Come the level of "earth" will be above the level of water and will not need to receive from the level of water. And this is "a female shall encompass," etc.

> In the Time to Come the "earth" will be above the "water" and will not need to receive from it. That is the meaning of "a female shall encompass a male": the receiver will surround and surpass the giver.

ועד"ז בחי' אש תהי' [תהיה] למעלה מבחי' רוח ועי' בע"ח שער א"א פ"ב [בעץ חיים] וז"ש [פרק ב'] [וזהו שכתוב] ואני אהיה לה נאום ה' חומת אש כו'[168]

In the same way, the level of fire will be above the level of air (ruach); and see Etz Chaim, Sha'ar Arich Anpin, chapter 2. And this is what is written, "And I will be for her, says Havayah, a wall of fire," etc.

> In the same way, fire will be above air. G-d's promise "I will be for her a wall of fire" alludes to this.

ועיין מענין והיה מספר כו' אשר לא יספר כו' (בגמרא רפ"ב דיומא דכ"ב ע"ב ורפ"ח דפסחים).

And see on the matter of "And the number shall be," etc., "which cannot be counted," etc. (in the Gemara, at the beginning of chapter 2 of Yoma, folio 22b, and at the beginning of chapter 8 of Pesachim).

> The Talmud also discusses the contradiction in the verse: a "number," yet one that "cannot be counted." It explains that the verse describes two states, depending on whether Israel do G-d's will.

ולכן כתיב והיה במקום אשר יאמר[169] להם לא[170] עמי אתם יאמר להם בני אל חי פי' במקום ממש כי ע"י תשובה זדונות נעשו כזכיות[171] ואתהפכא מרירו למיתקא[172]

Therefore it is written, "And it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d'": meaning, in the very place; for through teshuvah willful sins become like merits, and bitterness is transformed into sweetness (is'hapcha meriru lemitka).

> Hence "in the place where it is said to them 'You are not My people,' they will be called 'children of the living G-d'": in that very place. Through teshuvah, willful sins become like merits and bitterness turns to sweetness.

(והענין דהנה כתיב ואשים דברי בפיך[173] כו' ולאמר לציון עמי אתה והיינו כי פי' עמי מבואר בד"ה אתם נצבים[174] גבי לעברך בברית כו' להיות לו לעם.

(The explanation is: it is written, "And I have put My words in your mouth," etc., "and to say to Zion, 'You are My people.'" For the meaning of "My people" is explained in the discourse beginning "You are standing," regarding "that you may enter into the covenant," etc., "to be a people to Him."

> The parenthesis explains "My people" through the verse in Isaiah that ends "and to say to Zion, 'You are My people.'" In Likkutei Torah, Nitzavim, the Alter Rebbe explains "to establish you today as a people to Him": since nothing has any measure before G-d, He made a covenant and raised the souls to supernal thought, so that they could be His people.

כי אין מלך בלא עם[175, 176] פי' שהם נקראים במדרגת עמו שהם אנשים כמותו ומתייחסים אליו בערך מה כו' כי הנשמות עלו במחשבה[177] כו' ע"ש וזהו עמי אשר נקרא שמי עליהם)[178] (בד"ה ב' סי' ז').

For there is no king without a people: that is, they are called by the rank of "His people," for they are men like Him and relate to Him in some measure, etc., for the souls arose in thought, etc.; see there. And this is "My people, upon whom My Name is called") (in II Chronicles, chapter 7).

> As "there is no king without a people," the people must be of the king's kind and in some proportion to him; the souls of Israel arose in G-d's thought, so they can be called "His people." Chronicles likewise speaks of "My people, upon whom My Name is called."

ועי"ד מ"ש בזח"א [בזהר חלק א] ה' אי ע"פ ולאמר לציון עמי אתה אל תקרי עמי אלא עמי[179] כו' (ועיין ת"ז [בתיקוני זהר] תקון י"ח דף ל"ה ב').

And [it is] along the lines of what is written in the Zohar, Part I, [folio] 5a, on the verse "And to say to Zion, 'You are My people'": do not read ami ("My people") but imi ("with Me"), etc. (And see Tikkunei Zohar, Tikkun 18, folio 35b.)

> The Zohar reads ami ("My people") as imi ("with Me"): Israel become G-d's partners. As He made heaven and earth with His word, so do they, through their words of Torah.

וזהו ולאמר לציון דוקא עמי אתה והיינו כמשארז"ל [כמו שאמרו רבותינו זכרונם לברכה] בירושלמי פ"ד דתענית סוף ה"ב חזרנו על כל המקרא ולא מצינו שנקראו ישראל ציון אלא זה שנאמר ולאמר לציון עמי אתה.

And this is "and to say to Zion," specifically, "You are My people." This is as our Sages, of blessed memory, said in the Jerusalem Talmud, chapter 4 of Taanis, at the end of halachah 2: "We have gone over all of Scripture and have not found that Israel are called Zion except in this, as it is said, 'and to say to Zion, You are My people.'"

> Why "Zion" specifically? The Jerusalem Talmud notes that Israel are called Zion only in this verse.

והמכוון כדפי' הקה"ע [הקרבן העדה] שם שע"י קיום מצות המרומזים בפסוק זה ואשים דברי בפיך זו תורה ובצל ידי כסיתיך[180] זו גמילת חסדים כו'

And the intent, as the Korban HaEdah explains there, is that through fulfilling the mitzvos alluded to in this verse, "And I have put My words in your mouth": this is Torah; "and in the shadow of My hand I have covered you": this is acts of kindness (gemilus chassadim), etc.;

> The Korban HaEdah, Rabbi David Frankel's commentary on the Jerusalem Talmud, explains there that the verse alludes to mitzvos: "My words in your mouth" is Torah, and "the shadow of My hand" is acts of kindness.

לנטוע שמים וליסוד ארץ זהו עבודת הקרבנות אזי נק' ציון שהם מצויינים בעולם והיינו כמ"ש בת"א [בתורה אור] פ' מקץ בד"ה רני ושמחי דס"ב סע"ב [סוף עמוד ב]

"to plant the heavens and to lay the foundation of the earth": this is the service of the offerings; then they are called Zion (Tziyon), for they are distinguished (metzuyanim) in the world. This is as is written in Torah Ohr, Parshas Mikeitz, in the discourse beginning "Sing and rejoice," folio 62, end of side b:

> "To plant the heavens and lay the foundation of the earth" is the service of the offerings. By fulfilling these, Israel are called Zion (Tziyon), from metzuyanim, "distinguished," in the world; in Torah Ohr, Mikeitz, on "Sing and rejoice, daughter of Zion," the Alter Rebbe explains that the physical mitzvos are a tziyun, a sign pointing to their spirituality, through which that spirituality is drawn down.

וביאור ענין ציון כו' בצלמנו כדמותנו[181] הן רמ"ח פקודין רמ"ח אברין דמלכא והיינו רוחניות המצות ורוחניות התורה כמו שהן למעלה באור א"ס ב"ה שהן הן בצלמנו ממש

"And the explanation of the matter of Zion," etc.: "in our image, after our likeness" are the 248 commandments, the 248 limbs of the King; that is, the spirituality of the mitzvos and the spirituality of the Torah as they are above, in the Infinite Light (Or Ein Sof), blessed be He, which are truly "in our image."

> Torah Ohr explains that the spirituality of the Torah and the mitzvos, as they are in the Infinite Light, is truly "in our image": the 248 mitzvos are the 248 limbs of the King.

אך גשמיות המצות כו' הם רק בחינת ציון מלשון סימן כו' אזי נקראת כנס"י [כנסת ישראל] ציון כו'

But the physical aspect of the mitzvos, etc., is only the level of tziyun (Zion), in the sense of a sign (siman), etc.; then Knesses Yisrael is called Zion, etc.

> Their physical performance is only tziyun, a sign or marker of that higher reality. Through it Knesses Yisrael is called Zion.

והיינו שאז כנס"י [כנסת ישראל] מקבלת כל האורות שלמעלה ממש הנמשכים בז"א בבחי' י סוד שלה הנק' נקודת ציון

That is, then Knesses Yisrael receives all the lights that are truly above, which are drawn into Z'eir Anpin, in the level of her Yesod (foundation), which is called "the point of Zion."

> Knesses Yisrael then receives all the supernal lights drawn into Z'eir Anpin, in her Yesod, which is called "the point of Zion."

וזהו ולאמר לציון עמי אתה שאזי דוקא כשנקרא ציון ע"י קיום תורה ועבודה וגמ"ח [וגמילות חסדים]. אזי הם בחי' עמי.[182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195]

And this is "and to say to Zion, 'You are My people'": for then specifically, when they are called Zion through fulfilling Torah, divine service and acts of kindness, then they are at the level of "My people."

> So "You are My people" is said to Israel specifically when they are called Zion, through Torah, divine service and acts of kindness. Then they are at the level of "My people."

10 והיינו אנשים כמותו שהרי הם מצויינים ברמ"ח איברין דמלכא ממש. משא"כ כשפוגמים בביטול מ"ע [מצות עשה] וכ"ש [וכל שכן] בעברם על ל"ת [לא תעשה] נאמר לא עמי אתם.[196, 197]

That is, "men like Him," for they are marked out (metzuyanim) in the very 248 limbs of the King. Whereas when they cause a blemish by neglecting positive commandments, and all the more so when they transgress prohibitions, it is said, "You are not My people,"

> Through the mitzvos Israel are marked out in the very 248 limbs of the King, and so they are "men like Him," His people. When they blemish this by neglecting positive commandments, and still more by transgressing prohibitions, the verse says "You are not My people."

מטעם הנ"ל כי פי' עמי שהם אנשים כמותו כו' וזה אינו רק ע"י קיום המצות שהם בחי' בצלמנו כדמותנו[198] כנ"ל וכשעובר ח"ו [חס ושלום] על המצוה נקרא לא עמי כו' ח"ו [חס ושלום].

for the reason mentioned above: the meaning of "My people" is that they are men like Him, etc., and this is only through fulfilling the mitzvos, which are the level of "in our image, after our likeness," as mentioned above; and when one transgresses a mitzvah, G-d forbid, he is called "not My people," etc., G-d forbid.

> The reason is the one given above: to be "His people" is to be in some measure like the King. This comes only through the mitzvos, the "image and likeness," so one who transgresses is called "not My people."

אך ע"י התשובה נעשו בבחי' בני אל חי. שהוא יותר גבוה ממדרגת עמי כו'.

But through teshuvah (return) they become the level of "children of the living G-d," which is higher than the rank of "My people," etc.

> Teshuvah, however, raises them to the level of "children of the living G-d." That level is higher than the level of "My people."

ועמ"ש בפי' אל חי בד"ה וארשתיך לי[199] כי במקום שבעלי תשובה עומדים כו' וזהו במקום אשר כו'.

And see what is written on the meaning of "the living G-d" in the discourse beginning "And I will betroth you to Me." For "in the place where baalei teshuvah stand," etc.; and this is "in the place where," etc.

> The meaning of "the living G-d" is explained in the discourse on "And I will betroth you to Me": there the Alter Rebbe explains that even one whose animal soul rules him can sing "to the living G-d" (Kel chai) by contemplating that G-d is far above even the light that encompasses the worlds. The Sages' saying that the completely righteous cannot stand "in the place where baalei teshuvah stand" explains why the verse says "in the place."

(ועיין מענין והיה במקום כו' בגמרא קדושין דל"ו ע"א ובפרש"י [ובפירש רש"י / ובפירוש רש"י] שם ובמדרש שמות רבה מפסוק זה ויקהל ס"פ מ"ח. וארא ר"פ י"ג כי תשא פל"ט. במדבר רבה פ' ב' וס"פ בלק).

(And see on the matter of "And it shall be that in the place," etc., the Gemara, Kiddushin, folio 36a, and Rashi's commentary there; and the Midrash, Shemos Rabbah, on this verse: Vayakhel, end of chapter 48; Vaera, beginning of chapter 13; Ki Sisa, chapter 39; [and] Bamidbar Rabbah, chapter 2, and the end of Balak.)

> The parenthesis lists Talmudic and Midrashic discussions of this verse, among them the Gemara in Kiddushin, where Rabbi Meir teaches that Israel are called G-d's children in every state.

וזהו מבלי אשר לא ימצא[200] כו' מראש ועד סוף שלא יהיה ראש וסוף כי למעלה ולמטה יהיה שוה כחשכה כאורה[201]

And this is "so that [man] will not find," etc., "from beginning to end": that there will be no beginning and end, for above and below will be equal, "darkness is as light,"

> This also explains the end of the verse in Koheles, "so that man will not find ... from beginning to end": in the future there will be no "beginning" and "end," no higher and lower. As the psalm says, "darkness is as light."

כי בבחי' א"ס ואין מספר לא שייך מעלה ומטה כי הוא למעלה מעלה מבחינת השתלשלות ממדרגה למדרגה.[202, 203]

for at the level of the Infinite (Ein Sof) and "no number," above and below do not apply, for it is far above the level of the chain of descending worlds (hishtalshelus), from rung to rung.

> At the level of the Infinite, which is beyond number, the distinction between above and below does not apply. That level is far above hishtalshelus, the descent from rung to rung.

11 וזהו איש מזריע תחלה[204] יולדת נקבה דהיינו שמה שצריך להיות ע"י אתערותא דלעילא תחלה בזמן שאין בהמ"ק [בית המקדש] קיים ע"י זה צריך להיות בחי' מספר וצמצום בחי' נקבה ודין.

And this is "When the man sows seed first, [the woman] gives birth to a female": that is, because at a time when the Holy Temple does not stand there must first be an arousal from above (isarusa dile'eila), through this there must be the level of number and contraction (tzimtzum), the level of female and judgment.

> The Talmud says that when the man "sows seed first," a female is born. Applied here: when the movement must begin from above, as in the time without the Temple, the result is the "female" level of number, contraction and judgment.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] בת קול שמנהמת כיונה ואומרת[205] אוי לבנים כו' כנזכר בגמרא רפ"ק [ריש פרק קמא] דברכות.[206]

And this is what our Sages, of blessed memory, said: a heavenly voice (bas kol) coos like a dove and says, "Woe to the children," etc., as mentioned in the Gemara at the beginning of the first chapter of Berachos.

> This is why the Sages describe the heavenly voice in the ruins as "cooing like a dove" and lamenting, "Woe to the children." The voice that comes in that time carries the quality of judgment.

12 ופ"ב [ופרק ב'] דחגיגה[207] יצתה בת קול[208, 209] ואמרה שובו בנים[210] שובבים. וזהו מ"ש בזהר ענין הכרוזין שמלמעלה והם נמשכים מבחי' יג"מ [י"ג מדות] הרחמים לעורר בתשובה. ועמ"ש ע"פ אדם כי יקריב[211] מכם.

And in chapter 2 of Chagigah: "A heavenly voice went forth and said, 'Return, O wayward children.'" And this is what is written in the Zohar about the proclamations from above, which are drawn from the level of the Thirteen Attributes of Mercy, to arouse [people] to teshuvah. And see what is written on [the verse] "When a man of you brings an offering."

> The Talmud tells of a heavenly voice calling "Return, O wayward children," and the Zohar speaks of proclamations from above that come from the Thirteen Attributes of Mercy to arouse people to teshuvah. In Likkutei Torah, Vayikra, on "When a man of you brings an offering," the Alter Rebbe explains such an awakening as coming from the supernal "man" above, to draw the heart of man below near to G-d.

אך לפי שהתעוררות זו נמשך מבחי' אתעדל"ע [אתערותא דלעילא] לבד איש מזריע תחלה ע"כ יולדת נקבה היינו בחינה הנק' בת קול שהוא התולדה מבחי' קול העליון.

But because this arousal is drawn from the level of an arousal from above alone, "the man sows seed first," therefore "she gives birth to a female": that is, the level called bas kol ("daughter of a voice"), which is the offspring of the level of the supernal voice.

> Since this awakening comes from above alone, "the man sows first," and the result is "female": the bas kol, literally "daughter of a voice," the offspring of the supernal voice.

והוא בבחי' גבורות וע"כ נקרא בת. ועיין בעה"כ [בערכי הכינויים] בפרדס ערך בת (ועיין בתוספות פ"ק [פרק קמא] דסנהדרין ד"י"א ע"א ד"ה בת קול. ובתוי"ט [ובתוספות יום טוב] פרק בתרא דיבמות מ"ו ד"ה בת קול. וברש"י [וברבי שלמה יצחקי] פ"ז [פרק ז'] דסוטה דל"ג ע"א)

And it is of the level of gevuros (severities), and therefore it is called bas (daughter). And see Erchei HaKinuyim in the Pardes, entry Bas. (And see Tosafos, first chapter of Sanhedrin, folio 11a, the passage beginning "Bas kol"; and Tosafos Yom Tov, last chapter of Yevamos, Mishnah 6, the passage beginning "Bas kol"; and Rashi, chapter 7 of Sotah, folio 33a.)

> It is of the level of gevuros, the severities, and so it is called "daughter." The parenthesis refers to Erchei HaKinuyim, the lexicon of Kabbalistic terms in Rabbi Moshe Cordovero's Pardes Rimonim, and to the Talmud's commentators: Tosafos explains that a bas kol is a second voice that issues from the heavenly voice, as a forceful blow sends out a second sound heard far away.

ולכן דינים שולטים בזמן שאין בהמ"ק [בית המקדש] קיים, אבל לעתיד לבא אשה מזרעת תחלה מלמטה למעלה בלא אתערותא דלעילא ולכן יולדת זכר בחי' חסדים להיות זכר חסדו[212] וכו'.

Therefore judgments (dinim) prevail at a time when the Holy Temple does not stand. But in the Time to Come "the woman sows seed first," from below upward, without an arousal from above, and therefore "she gives birth to a male (zachar)," the level of chasadim (kindnesses), so that there be "He has remembered (zachar) His kindness," etc.

> Therefore judgments prevail while the Temple does not stand. In the future the arousal will come first from below, "the woman sows first," and the result will be "male," the chasadim, as in "He has remembered (zachar) His kindness."

(עו"ל [עוד יש לומר] במעלת ומדרגת התשובה כנודע דבתשובה נאמר לפני הוי' תטהרו שנמשך מלמעלה מבחי' שם הוי'. והענין כי שם הוי' זהו נמשך ע"י ד"י [די יסודות] שבנפש רוח אש מים עפר כנ"ל.

(One may further explain [this] by the virtue and level of teshuvah, as is known: of teshuvah it is said, "Before Havayah you shall be purified," which is drawn from above the level of the Name Havayah. The explanation is: the Name Havayah is drawn through the four elements in the soul, air (ruach), fire, water and earth, as mentioned above.

> Another explanation, from the greatness of teshuvah: of Yom Kippur it is said "before Havayah you shall be purified," from a level above the Name Havayah. The Name Havayah itself is drawn down through the four elements of the soul.

אך לפני הוי' למעלה מד"י [מדי יסודות] זהו מ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'] ענין הבחי' שלמעלה מד"י [מדי יסודות] הכולל ד"י [די יסודות] בכח ולא בפועל כו' והוא מקורן ושרשן ולכן ע"י התשובה נשלם הפגמים שבד"י [שבדי יסודות] כו'.

But "before Havayah," above the four elements, is what is written in Etz Chaim, Sha'ar 41, chapter 3, on the level above the four elements, which includes the four elements potentially but not actually, etc., and is their source and root. Therefore through teshuvah the blemishes in the four elements are made whole, etc.

> "Before Havayah" is above the four elements: Etz Chaim describes a level that contains the four elements in potential, as their source and root. That is why teshuvah can repair the blemishes in the four elements.

וזהו ממש בחי' אשר לא יספר כי בתורה ומצות נאמר את מספר ימיך אמלא[213] ע"ד ואברהם זקן בא בימים[214] כו' כמשנ"ת [כמו שנתבאר] בפ' משפטים,

And this is truly the level of "which cannot be counted." For of Torah and mitzvos it is said, "The number of your days I will fulfill," in the manner of "And Avraham was old, advanced in days," etc., as was explained in Parshas Mishpatim;

> This is the level "which cannot be counted." Torah and mitzvos are measured in time, "the number of your days I will fulfill," as with Avraham, who was "advanced in days."

אבל בע"ת [בעלי תשובה] אפלו בשעתא חדא ביומא חדא ברגעא חדא[215] כו' קריבין לגבי קוב"ה [קודשא בריך הוא] מה דלא הוה הכי אפילו לצדיקים גמורים כמ"ש בזהר פרשה חיי שרה דקכ"ט ובגמרא יש קונה עולמו[216] בשעה אחת כו'

but baalei teshuvah, even in one hour, in one day, in one moment, etc., draw near to the Holy One, blessed be He, which is not so even for the completely righteous, as is written in the Zohar, Parshas Chayei Sarah, folio 129; and in the Gemara: "There is one who acquires his world in a single hour," etc.

> Baalei teshuvah, by contrast, can draw near to G-d in a single moment, which even the completely righteous do not, as the Zohar says. The Talmud likewise says that one may acquire his world in a single hour.

והיינו מפני שממשיך מבחי' שלמעלה מגדר מספר כנ"ל, וזהו ג"כ פי' את העלם נתן בלבם זה שמי לעלם כו'

This is because he draws from the level that is above the bounds of number, as mentioned above. And this is also the meaning of "He has set ha'olam in their heart": "This is My Name le'olam," etc.

> This is because teshuvah draws from the level above number. It also explains "He has set ha'olam in their heart," connected with "This is My Name le'olam."

כי הנה גבי יג"מ [י"ג מדות] הרחמים כתיב ויקרא[217] הוי' הוי' ופסיק טעמא[218] בגווייהו[219] ועמ"ש בת"א [בתורה אור] פרשה בשלח בד"ה וירא ישראל כו' ובחי' שם הוי' שלמעלה מהשתלשלות זהו ענין זה שמי לעלם שהוא בבחי' העלם

For regarding the Thirteen Attributes of Mercy it is written, "And He called: Havayah, Havayah," and the accent divides between them (and see what is written in Torah Ohr, Parshas Beshalach, in the discourse beginning "And Israel saw," etc.); and the level of the Name Havayah that is above hishtalshelus is the matter of "This is My Name le'olam," which is in a state of concealment (he'elem).

> In the Thirteen Attributes of Mercy the verse says "Havayah, Havayah," and the Zohar (Idra Rabba) notes the pause between the two Names, showing two levels of the Name. The level of Havayah above hishtalshelus is "This is My Name le'olam," the hidden Name.

וגם את ההעלם הזה נתן בלבם הכח להמשיכו מההעלם אל הגילוי ע"י התשובה והיינו ע"י כי בהלב יש ג"כ בחי' תעלומות לב[220] שהוא פנימית נקודת הלב שלמעלה מהשכל כמ"ש בד"ה ביום השמיני שלח.

And also this concealment He set in their heart: the power to draw it from concealment into revelation through teshuvah. That is, through [the fact] that in the heart there is also the level of "the hidden places of the heart" (ta'alumos lev), which is the inner dimension (pnimiyus) of the point of the heart, above intellect, as is explained in the discourse beginning "On the eighth day he sent."

> This hidden Name is also "set in their heart": Jews have the power to reveal it through teshuvah. That power lies in the "hidden places of the heart," the innermost point of the heart, which is above intellect.

וזהו ענין התשובה ממעמקים קראתיך[221] מעומקא דליבא וע"י גילוי תעלומות לב ממשיכים גילוי בחי' זה שמי לעלם כו' להיות שמיה רבא מברך[222] לעלם ולעלמי עלמיא).

And this is the matter of teshuvah, "From the depths I have called You": from the depth of the heart. And through revealing the hidden places of the heart, one draws down the revelation of the level of "This is My Name le'olam," etc., so that there be "May His great Name be blessed forever (le'alam) and to all eternity.")

> Hence teshuvah is "from the depths I have called You," from the depth of the heart. Revealing those hidden places draws down the hidden Name, so that "His great Name be blessed le'alam," openly.

ואזי ונקבצו בני יהודה[223] ובני ישראל יחדיו פי' יהודה מלשון הפעם אודה[224]

And then, "And the children of Yehudah and the children of Israel shall be gathered together." The meaning: Yehudah is from the expression "This time I will thank (odeh),"

> Then "the children of Yehudah and the children of Israel shall be gathered together." The name Yehudah comes from Leah's words at his birth, "This time I will thank (odeh) Havayah": thanksgiving.

שהוא בחי' ממטה למעלה[225] וישראל בחי' שמלמעלה למטה ונקבצו יחדיו שיהיה הכל ביחד ושמו להם ראש אחד שעכשיו הם שני בחי' יחוד יחודא עילאה ויחודא תתאה.

which is the level from below upward, and Israel is the level from above to below; "shall be gathered together": that all will be together, "and they shall appoint for themselves one head." For now they are two levels of unity, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah),

> Yehudah, thanksgiving, stands for the movement from below upward, and Israel for the movement from above to below. Now these are two separate unities, the higher and the lower; in the future they will be gathered together under "one head."

וכענין שנאמר כי לא מחשבותי מחשבותיכם[226] שמלמעלה למטה כל מה שלמטה מטה הוא כאין ואפס לגבי העליון ממנו וממטה למעלה הוא בהיפך משא"כ לעת"ל [לעתיד לבוא] יהיה ראש אחד

as in what is said, "For My thoughts are not your thoughts": from above to below, whatever is lower is as nothing and naught relative to what is higher than it, and from below upward it is the reverse; whereas in the Time to Come there will be "one head,"

> From above, each lower level is as nothing before the one above it, and from below it is the reverse, as "My thoughts are not your thoughts." In the Time to Come there will be "one head."

דהיינו למהוי אחד באחד[227] (ועמ"ש ע"פ ויגש אליו יהודה)[228] כי גדול יום יזרעאל[229] פי יזרעאל זריעת[230] אל

that is, to be "one with One" (and see what is written on [the verse] "And Yehudah approached him"), "for great is the day of Yizre'el." The meaning of Yizre'el is the sowing (zeri'ah) of Kel,

> Then they will be "one with One." "Great is the day of Yizre'el": Yizre'el, the name of Hosea's firstborn son, is read as zeri'as Kel, "the sowing of Kel."

כי חסד נקרא בשם אל והיינו הצדקה וחסד שעושין למטה שנזרע בארץ שמטמינים אותו בעפר.[231]

for Chesed (kindness) is called by the name Kel; that is, the charity and kindness that are done below, which is sown in the earth, in that one hides it in the soil.

> Kel is the Name associated with Chesed, so "the sowing of Kel" is the charity and kindness done below. Like seed buried in the soil, they are hidden for now.

וכך כל המצות הם נזרעו ונתלבשו בלבושים גשמיים ולעתיד לבוא הארץ תוציא צמחה[232] יהי' [יהיה] מצמיח ישועות[233]

And so all the mitzvos were sown and enclothed in physical garments; and in the Time to Come "the earth will bring forth her growth": there will be "He causes salvations to sprout,"

> All the mitzvos are like seeds sown in physical garments. In the Time to Come "the earth will bring forth her growth," and G-d, "Who causes salvations to sprout," as the morning blessing says, will bring them forth.

כי קרובה ישועתי[234] לבוא ועי"ז נעשה הכל בחי' יום שלא יהיה ב' בחי' אור וחשך רק לעת ערב[235] יהי' [יהיה] אור. וזהו כי גדול יום מאחר שנעשה הכל בחי' יום וכו':[236]

for "My salvation is near to come." And through this everything becomes the level of "day," so that there will not be two levels, light and darkness, but "at evening time there shall be light." And this is "for great is the day": since everything has become the level of "day," etc.

> Then all will be "day," with no division between light and darkness: "at evening time there shall be light." This is "great is the day of Yizre'el."

13 קיצור. שכל זה עכשיו ההמשכות מים ורוח גבוה מההעלאה דארץ ואש. אבל לע"ל [לעתיד לבוא] תהיה מעלת האתעדל"ת [האתערותא דלתתא] גבוה מצד עצמה והיה אור הלבנה כאור החמה[237] שוין בקומתן.[238]

Summary. That all this is now: the drawings down of water and spirit are higher than the ascent of earth and fire. But in the Time to Come the virtue of the arousal from below (isarusa dilesata) will be high in its own right, and "the light of the moon shall be as the light of the sun," equal in their stature.

> The summary of the third section: now the "water" and "spirit" drawn from above are higher than the ascent of "earth" and "fire" from below, but in the future the arousal from below will be great in its own right. Then "the light of the moon shall be as the light of the sun," the two equal in stature, as the Talmud (Chullin 60b) says they were at creation.

ובחינת מספר בני ישראל המצות יהיה בבחי' אשר לא יספר[239] ע"ד ולתבונתו אין מספר.[240] והיינו על ידי התשובה.

And the level of "the number of the children of Israel," the mitzvos, will be at the level of "which cannot be counted," in the manner of "His understanding has no number." And this is through teshuvah (return).

> The counted "number of the children of Israel," the mitzvos, will become uncountable, like "His understanding has no number." This comes about through teshuvah.

וזהו והיה במקום כו'. וזהו מבלי אשר כו' אשה מזרעת תחלה[241] אתעדל"ת [אתערותא דלתתא] ונקבצו כו' כי גדול יום[242] כו':

And this is "And it shall be that in the place," etc. And this is "so that [man will not find]," etc.; "the woman sows seed first," the arousal from below; "and [they] shall be gathered," etc., "for great is the day," etc.

> This explains "in the place where it is said...," the end of the verse in Koheles, "so that man will not find...," "the woman sows seed first," and "they shall be gathered together ... for great is the day of Yizre'el."

IN ONE'S AVODAH

The maamar draws its lesson in the second and third sections: since the body and the world hide the soul's yearning, a person must draw G-d's "visiting" upon himself through the mitzvos, put on tallis and tefillin before prayer, and toil in prayer every day so that hidden love and awe are born and revealed in the heart; and he must speak words of Torah so that "the spirit of Havayah" rests upon him. Teshuvah from the depth of the heart reaches above all number and can turn the very place of distance into closeness.

QUESTIONS FOR DISCUSSION

1. Why is Malchus, of all the divine attributes, the source of the worlds and of the souls, and why is it called "earth"?
2. How do the mitzvos ("water") and the Torah ("spirit") differ in what they draw down into the soul?
3. What does it mean that every prayer is a "birth" of love and awe, and why are the mitzvos of tallis and tefillin put on before it?
4. Why will the arousal from below be higher than the arousal from above in the Time to Come, and how do the sand above the sea and "a female shall encompass a male" express this?
5. How can teshuvah turn a counted "number" into one that "cannot be counted," and "not My people" into "children of the living G-d" in the very same place?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והי' מספר בנ"י**

The note records that this maamar is printed there in a transcript by the Mitteler Rebbe, and that the additions to that volume print this maamar from the Mitteler Rebbe with a lengthier explanation.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תקעט. קטעים מהמאמר דסה"מ תקס"ה נדפסו ג"כ באוה"ת במדבר ע' נח בכותרת: הגהות לד"ה והי' מספר בנ"י. ובאוה"ת במדבר-ה ע' א'תקנח כעין קיצור. חלק מהמאמר נעתק באוה"ת פ' בלק ע' תתקא ואילך. ושם יש קיצורים. וכן בדרושים לר"ה ע' א'שכא נעתק תוכן סעי' א. בהוספות לסה"מ תקס"ה שם ע' א'כז נדפס מאמר זה מכ"ק אדמו"ר האמצעי באריכות הביאור, ובמאמרי אדה"א במדבר-א ע' ד. מאמר זה נדפס ג"כ בלי ההגהות בסי' תורה אור — לעמבערג (תרי"א) י', ב. ראה גם ד"ה זה דש"פ במדבר תשמ"ג.

2 **והי' מספר בנ"י**

Hosea's prophecy of comfort after the rebuke of chapter 1, where G-d had the prophet name his son Lo-ammi, "Not My people." Israel will be countless as the sand of the sea, and where they were told "You are not My people" they will be called "children of the living G-d." Plainly "in the place where" can mean "instead of being told"; the maamar stresses "in the very place." The whole maamar explains this verse. (context: Steinsaltz Tanakh)

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.'

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

KEHOT'S NOTE

הושע ב, א.

3 **האדם הוא עולם קטן**

The note cites the Rebbe's note there for the sources of the saying "man is a small world."

Kohelet Rabbah 1:8 קוהלת רבה א':ח'

כָּל הַדְּבָרִים יְגֵעִים לֹא יוּכַל וגו', דִּבְרֵי הַבַּטָּלָה מְיַגְּעִין אֶת הָאָדָם, קוֹרֵא הַיּוֹם, כְּבֵשׂ שָׁמֶה. סֶלַע כַּעוֹפֶרֶת, מְעוּט חֲתִיכוֹת. מִתְפַּלְּלוֹת בְּטוּר מְסֻכָּן, חֲתוּכִין שְׁרוּיִין חֲתוּכִין. שׁוֹר מִשָּׁפֵט בְּטוּר מְסֻכָּן, תְּרֵדִין בְּחַרְדָּל. רַבִּי יוֹנָתָן נְשַׂר שַׁעֲרִיהּ אֲזַל לַהֲדָה מִגְדְּלָה דְּצַבָּעַיָּה מִיתְאַסְיָיא, הֲוָה תַּמָּן חַד סַפָּר, אָמַר, בִּשְׁבִיל שֶׁעֲרֵךְ בָּאתָה לְכָאן לְרַפֹּאתוֹ, אָמַר לְקֹה שִׁיטְפוֹ מֵאֲלַל, וְהָא סֵכִית שֶׁיֵּשׁ בָּהּ סַעַל לְרַפֹּאתוֹ, וַאֲנִי הֶעֱתַקְתִּי לְכָאן לְהָחִישׁ מִחְיָה, קָם וּרְבַע לֵקֹה עַל רַגְלָיו, אָמַר לֵקֹה ...

"All matters are wearying; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing" (Ecclesiastes 1:8). "All matters are wearying; man cannot...." Matters of platitude render a person weary. Koreh hayom – assemble there; literally means "read there." However, koreh can be used to mean assemble (see Deuteronomy 33:19) and hayom is translated in Aramaic as yemama, which is similar to taman, there. Thus, one could say koreh hayom is a type of hint or code for "assemble there." sela ka'oferet – few ...

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Zohar III, 134b זח"ג קלד

KEHOT'S NOTE

תנחומא פקודי ג. ת"ז תס"ט (קיז, ב). וראה ג"כ אדר"נ פל"א. קה"ר א, ד. זח"ג קלד, ב. מו"נ ח"א פע"ב. — הערת כ"ק אדמו"ר בסה"מ-תש"ט ע' 40. ובסה"מ מלוקט ח"ג ע' קלו. ובכרך ד ע' צא ובכ"מ.

4 **האדם הוא עולם קטן**

The Midrash teaches that the Tabernacle corresponds both to the whole world and to the formation of man, "who is a small world." The Alter Rebbe builds on this idea: the elements of the world are found in man.

Midrash Tanchuma, Pekudei 3:3–4 מדרש תנחומא, פקודי ג':ג'-ד'

... וָאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹקִים בְּחָכְמָה (שמות לא, ג). לְלַמֶּדְךָ, שֶׁהַמִּשְׁכָּן שָׁקוּל כְּנֶגֶד כָּל הָעוֹלָם, וּכְנֶגֶד יְצִירַת הָאָדָם שֶׁהוּא עוֹלָם קָטָן. כֵּיצַד, כְּשֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ, כֵּילוּד אִשָּׁה בָּרָאוֹ. מַה יִלּוּד אִשָּׁה מַתְחִיל מִטַּבּוּרָם וּמוֹתֵחַ לְכָאן וּלְכָאן לְאַרְבָּעָה צְדָדִין, כָּךְ הִתְחִיל הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹאת אֶת עוֹלָמוֹ מֵאֶבֶן שְׁתִיָּה תְּחִלָּה, וּמִמֶּנָּה הָשְׁתַּת הָעוֹלָם. וְלָמָּה נִקְרָא שְׁמָהּ אֶבֶן שְׁתִיָּה, מִפְּנֵי שֶׁמִּמֶּנָּה הִתְחִיל הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹאת אֶת עוֹלָמוֹ. וּבָרָא בֵּית הַמִּקְדָּשׁ ...

Another explanation of It hath been already (Eccles. 1:10). It is written: The L-rd by wisdom founded the earth (Prov. 3:19) and also: I have filled him with the spirit of wisdom (Exod. 31:3). This teaches us that the Tabernacle was equal both to all the world and to a human embryo, which is a world in miniature. 5:75, n. 20. How is that so? When the Holy One, blessed be He, created His world, He did so just as a child is born to a woman. A child starts ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

5 **האדם הוא עולם קטן**

Avos deRabbi Nosson teaches that G-d formed in man everything He created in His world, and lists the parallels one by one. The Alter Rebbe cites it as the source for "man is a small world."

Avot DeRabbi Natan 31:3 אבות דרבי נתן ל"א:ג'

רבי נחמיה אומר מנין שאדם אחד שקול כנגד כל מעשה בראשית שנא' (שם ה) זה ספר תולדות אדם ולהלן הוא אומר (שם ב) אלה תולדות השמים והארץ בהבראם מה להלן בריאה ועשיה אף כאן בריאה ועשיה

מלמד שהראהו הקב"ה כל הדורות שעתידין לצאת ממנו כאילו הם עומדין (ומשחקין) לפניו. וי"א לא הראהו אלא צדיקים בלבד שנא' (ישעיהו ד':ג') כל הכתוב לחיים בירושלים. רבי יהושע בן קרחה אומר הרי הוא אומר (תהילים קל"ט:ט"ז) גלמי ראו עיניך ועל ספרך וגו' מלמד שהראהו הקב"ה לאדם הראשון דור דור ודורשיו דור דור ופרנסיו דור ...

R. Nehemiah said: Whence do we know that one man is equal in worth to the entire creation? For it is stated, This is the book of the generations of Adam. [In the day that G-d created man, in the likeness of G-d made He him]; V, 1. and elsewhere it states, These are the generations of the heaven and of the earth when they were created, [in the day that the L-rd G-d made earth and heaven]. II, 4. As in the one verse [which describes the creation of ...

Talmud Bavli, Vilna 1883 ed. (Public Domain) • The Minor Tractates of the Talmud, trans. A. Cohen, London: Soncino Press, 1965 (CC-BY)

6 **וכמו שיש בעולם די' יסודות**

The maamar beginning "Vayehi mikeitz" opens on Kehot's page 30c.

KEHOT'S NOTE

ראה רמב"ם הל' יסוה"ת פ"ג ה"י. ראה בארוכה בתו"א ל, ג. ואילך. ובאוה"ת בראשית כרך ד דף תתקעא, א ואילך עם הגהות.

7 **גם את העולם נתן בלבם**

The Zohar on Mikeitz expounds this verse: the whole world and all its deeds are only by the will of the heart, and fortunate are the righteous, who draw down good deeds to benefit themselves and the whole world. This supports the point that by rectifying himself man rectifies the world.

Zohar, Miketz 4:50–57 ספר הזהר, מקץ ד':נ-נ"ז

He further discoursed on the verse: He hath made everything beautiful in its time; also he hath set the world in their heart, yet so that man cannotfind out the work that G-d hath done, etc. (Ibid. 3, 11). 'How happy', he said, 'are those who labour in the Torah and thus learn to see with the eye of wisdom! Whatever G-d has formed in the world has its own controlling grade which directs it either for good or for evil. There are grades of the right and grades of ...

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

8 Koheles, King Shlomo, reflects that G-d made everything fitting in its time and set ha'olam (the world) in people's hearts, to occupy them, yet man cannot fathom His work from beginning to end. The word is written without a vav, so the Midrash also reads it "concealment." The maamar uses all of it: the world's elements placed in man, the Name hidden in the heart, and an end in which there will be no "beginning and end." (context: Steinsaltz Tanakh)

Ecclesiastes 3:11 קהלת ג':י"א

אֶת־הַכֹּל עָשָׂה יָפֶה בְעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף:

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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9 **בזה הוא מתקן את כל העולם כולו**

The note points to a note of the Rebbe's in Likkutei Sichos on the idea that by rectifying himself man rectifies the whole world.

KEHOT'S NOTE

ראה לקו"ש חל"ט ע' 123 הערה 20.

10 **והארץ הדום רגלי**

G-d declares through Isaiah: "The heavens are My throne, and the earth is My footstool; what house could you build for Me?" No building can contain Him. The Alter Rebbe reads "earth," the lowest of the places named, as Knesses Yisrael, the source of the souls, which is G-d's Malchus. (context: Steinsaltz Tanakh)

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת 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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KEHOT'S NOTE

ישע' סו, א.

11 **והוא בחי' מלכותו**

The note says that this passage, identifying the "earth" with G-d's Malchus, is quoted in Or HaTorah on Rosh Hashanah.

KEHOT'S NOTE

מובא באוה"ת ר"ה ע' אשסט.

PARAGRAPH 2

12 **מלכותך מלכות כל עולמים**

From David's psalm of praise (Ashrei): "Your kingship is a kingship of all olamim, and Your dominion is throughout all generations"; plainly, His reign is eternal. The Alter Rebbe reads olamim as "worlds": all the worlds draw their existence from G-d's Malchus. (context: Steinsaltz Tanakh)

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, יג.

13 **חכים ולא בחכי ידיעה**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

14 **אנת חכים ולא בחכמה ידיעא**

From Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." It describes G-d as He is in Himself, beyond the attributes through which He is known.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

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. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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15 **ולית מחשבה תפיסא ביה כלל**

From the opening of the same prayer: "You are exalted above all the exalted, hidden from all the hidden; no thought can grasp You at all." The Alter Rebbe uses it to show that from this level no separate being could come into existence.

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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16 **אין מלך בלא עם**

The note gives this work as one of the sources of the saying "there is no king without a people."

KEHOT'S NOTE

ס' החיים פ' גאולה פי"ה. בחיי וישב לח, ל. עמה"מ שער שעשועי המלך רפ"א.

17 **שאין מלך בלא עם**

Rabbeinu Bachya writes that the Name Elokim in the account of creation is the King of the world, which is why on Rosh HaShanah, the day the world was created and the beginning of His works, we say "the holy King," "for there is no king without a people." The Alter Rebbe uses the saying to explain why creation comes from Malchus.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

PARAGRAPH 3

18 **דבר מלך שלטון**

Koheles counsels obedience to a king: "Since the word of a king is dominion, who may say to him, 'What are you doing?'" His spoken command is the instrument of his rule, and no one challenges it. The Alter Rebbe uses it to show that a king rules through his speech. (context: Steinsaltz Tanakh)

Ecclesiastes 8:4 קהלת ח':ד'

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

19 **ידבר עמים**

In a psalm of the sons of Korach hailing G-d as "a great King over all the earth": "He subdues peoples under us, and nations under our feet." Plainly yadber means "He subdues"; the Alter Rebbe hears in it dibbur, speech, and reads it as leading: a king leads peoples through his word. (context: Steinsaltz Tanakh)

Psalms 47:4 תהילים מ"ז:ד'

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

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

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KEHOT'S NOTE

תהלים מז, ד.

20 **שע"י הדבור הוא מנהיג**

There too dibbur (speech) is derived from "yadber amim," an expression of leading and drawing down; and one who studies and speaks a law of the Torah is likened to a king who commands that justice be done for his people.

KEHOT'S NOTE

ראה תו"א נג, א.

21 **ד"ה ענין חנוכה**

The discourse beginning "The matter of Chanukah" is Torah Ohr, Mikeitz 3; the words the note quotes are on 32c.

KEHOT'S NOTE

תו"א לב, ג "כארץ הלזו השפלה שירדה ממקום כבודה להיות מלך שמו נקרא".

22 Kehot's note points to Deuteronomy 13:5 for these words.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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23 Rabbi Shimon rules that all Israel are children of kings, and so may use rose oil on Shabbos as royalty do. The

Alter Rebbe cites it to show that the souls of Israel come from G-d's Malchus.

Mishnah Shabbat 14:4 משנה שבת י"ד:ד'

הַחוֹשֵׁשׁ בְּשִׁנָּיו, לֹא יִגְמַע בָּהֶן אֶת הַחֹמֶץ, אֲבָל מְטַבֵּל הוּא כְדַרְכּוֹ, וְאִם נִתְרַפֵּא נִתְרַפֵּא. הַחוֹשֵׁשׁ בְּמָתְנָיו, לֹא יָסוּךְ יַיִן וְחֹמֶץ, אֲבָל סָךְ הוּא אֶת הַשֶּׁמֶן, וְלֹא שֶׁמֶן וְרֵד. בְּנֵי מְלָכִים סָכִין שֶׁמֶן וְרֵד עַל מַכּוֹתֵיהֶן, שֶׁכֵּן דַּרְכָּם לָסוּךְ בַּחֹל. רַבִּי שִׁמְעוֹן אוֹמֵר, כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים הֵם:

[If] one has an ache in his teeth he may not rinse them with vinegar, but he may dip [his food] as usual [in vinegar and eat normally], and if he becomes healed, he becomes healed. [If] one has pains in his loins he may not anoint with wine or with vinegar; he may [however] anoint with oil, but not rose oil. Children of kings may anoint their wounds with rose oil, since they are in the habit of so anointing on weekdays. Rabbi Shimon says: All of Israel are ...

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24 ואתם תהיו לי

G-d's words to Moshe for Israel before the giving of the Torah: "And you shall be to Me a kingdom of priests and a holy nation." Plainly it is a calling: to serve Him as priests and to be holy. The Alter Rebbe reads mamleches actively: Israel make G-d King below. (context: Steinsaltz Tanakh)

Exodus 19:6 שמות י"ט:ו'

וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל׃

and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.'

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KEHOT'S NOTE

שמות יט, ו.

25 וממלכת

Manuscript 1824 reads "And mamleches kohanim" ("a kingdom of priests") here, giving both words of the phrase.

KEHOT'S NOTE

בכת"י 1824: וממלכת כהנים.

26 ואתם תהיו לי ממלכת כהנים

The Zohar on Tzav notes that the verse says mamleches, not malchus kohanim, because the priests crown Knesses Yisrael, and when it is blessed through them it is called by their name. This parallels the Alter Rebbe's reading of mamleches as an active form.

Zohar, Tzav 24:166–25:178 ספר הזהר, צו כ"ד:קס"ו-כ"ה:קע"ח

27 ואתם תהיו לי ממלכת כהנים

Discussing the holiness of the Torah and the command "You shall be holy," the Zohar on Kedoshim cites "And you shall be to Me a kingdom of priests and a holy nation."

Zohar, Kedoshim 3:13–23 ספר הזהר, קדושים ג':י"ג-כ"ג

and the Torah is called "holiness", as it is written, "I the L-rd am holy", and the Torah is the supernal holy Name. Therefore he who studies it is first purified and then sanctified. We have learnt that the holiness of the Torah surpasses all other sanctifications, and the holiness of the superior recondite wisdom is highest of all.'

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

28 ממלכת כהנים

The Midrash on Pekudei says that G-d brought Israel before Mount Sinai, gave them the Torah and called them "a kingdom of priests."

Shemot Rabbah 51:4 שמות רבה נ"א:ד'

... כך הקב"ה חיבב את ישראל, והביאם לפני הר סיני, ונתן להם את התורה, וקראן ממלכת כהנים, שנאמר (שמות יט): ואתם תהיו לי ממלכת כהנים. אחר ארבעים יום חטאו, אותה שעה אמרו העובדי כוכבים: אינו מתרצה להם עוד, שנאמר (איכה ד): אמרו בגוים לא יוסיפו לגור, כיון שהלך משה לבקש רחמים עליהם, מיד סלח להם הקב"ה, שנאמר (במדבר יד): ויאמר ה' סלחתי כדברך. אמר משה: רבון העולם! הריני מפויס שמחלת לישראל, אלא הודיע לעיני כל האומות, שאין בלבך עליהם. אמר לו הקב"ה: חייך! הריני משרה שכינתי בתוכם, שנאמר (שמות כה): ...

What is "the Testimony"? Rabbi Shmuel ben Rabbi Yishmael said: It is testimony for all who enter the world that there is forgiveness for Israel. Alternatively, it is testimony for the entire world that [Moses] was appointed by the Holy One blessed be He.). Rabbi Yitzḥak said: To what is this matter comparable? To a king who took a wife and loved her exceedingly. He became angry at her and left her, and her neighbors would say to her: 'He will never come back to you.' Sometime later, he sent ...

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29 ממלכת כהנים

Expounding "A king establishes the land by justice," the Midrash on Mishpatim says that "the land" is Israel, citing "And you shall be to Me a kingdom of priests." Here too Israel is linked with both "land" and "kingdom."

Shemot Rabbah 30:13 שמות רבה ל':י"ג

... ואיש תרומות יהרסנה. דבר אחר: מלך במשפט יעמיד ארץ, אלו ישראל, שנאמר (שמות יט): ואתם תהיו לי ממלכת כהנים. ואיש תרומות יהרסנה, אלו דור המבול, שלא היו עושין את הדין. ראה מה כתיב בהם? (איוב כד) חמור יתומים ינהגו יטו אביונים מדרך. אמר רבי אחא: בקש הקב"ה ליתן להם ארבעה דברים: תורה ויסורין ועבודת

> Targum, to show that the human soul is defined by speech.

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.

33 **לרוח ממללא**

> Onkelos renders "a living soul" as "a speaking spirit." For the Alter Rebbe this shows that the souls come from Malchus, the level of speech.

Onkelos Genesis 2:7 תרגום אונקלוס על בראשית ב׳:ז׳

וּבְרָא יְיָ אֱלֹקִים יָת אָדָם עַפְרָא מִן אַדְמְתָא וּנְפַח בְּאַפּוֹהִי נִשְׁמְתָא דְחַיֵּי וַהֲוַת בְּאָדָם לְרוּחַ מְמַלְלָא׃

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34 **שישראל עלו במחשבה**

> The Midrash lists things that preceded the creation of the world; the Patriarchs, Israel, the Temple and the name of Mashiach "arose in thought" to be created. The Alter Rebbe explains that this refers to the root of the souls, above Malchus.

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 פ"א, ד. לעיל (בחקתי) מז, א. לקמן (שה"ש) יט, ב. ביאוה"ז בלק קו, ב.

35 **שסוף מעשה במחשבה תחלה**

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

KEHOT'S NOTE

קרבנות ותפלה ולא בקשו, שנאמר (שם כא): ויאמרו לאל סור ממנו, אלו היסורין. ודעת דרכיך לא חפצנו, זה תורה. ומה שדי כי נעבדנו, אלו הקרבנות. ומה נועיל כי נפגע בו, זה תפלה. אמר להם הקב"ה: ...

Another matter, "these are the ordinances," that is what is written: "A king upholds the land with justice" (Proverbs 29:4), this is the Holy One blessed be He, who created His world with justice, as it is stated: "In the beginning, G-d created" (Genesis 1:1). "The L-rd created" is not stated, but rather "G-d created." It does not say: 'The L-rd said: Let there be a firmament,' but rather, "G-d" (Genesis 1:6). The same is true of all of them. 12:16). Likewise, David said: "For G-d is Judge" (Psalms 50:6), ...

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30 **ממלכת כהנים**

> The Rabbis expound "concerning a nation and concerning a kingdom" as referring to Israel, who are called a kingdom, as it is said, "And you shall be to Me a kingdom of priests."

Shemot Rabbah 45:1 שמות רבה מ"ה:א׳

... ומי כעמך ישראל גוי אחד בארץ. ועל ממלכה, אלו ישראל, שנקראו ממלכה, שנאמר (שמות יט): ואתם תהיו לי ממלכת כהנים. (ירמיה א): לנתוש ולנתוץ ולהאביד, לפי שעשו אותו מעשה וביקש להשמידם, שנאמר (דברים ט): הרף ממני ואשמידם. וכיון שעמד משה וביקש עליהם רחמים, מיד, וינחם ה'. אמר לפניו: רבש"ע! נתמלאת עליהם רחמים, הנהיגם אתה שיעלו לארץ, ולא ע"י שליח, הה"ד: ויאמר משה אל ה' ראה אתה אומר אלי:

"Moses said to the L-rd: See, You say to me: Take this people up, but You have not informed me whom You will send with me. And You said: I know you by name and you have also found favor in My eyes" (Exodus 33:12). "Moses said to the L-rd: See, You say to me," that is what is written: "One moment I will speak of a nation and of a kingdom, [to uproot, to smash, and to eradicate, but if that nation repents of its evil, that which I ...

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31 **(וממלכת . . עול מלכות שמים)**

> The note says that the parenthetical gloss on mamleches is already found in old manuscripts, so it may be from the Alter Rebbe himself.

KEHOT'S NOTE

הג"ה זו נמצא כבר בכת"י ישנים ולכן אפשר שהוא מאדה"ז. וכ"ה בסה"מ תקס"ה בע' תקפ.

32 **ויהי האדם לנפש חי'**

> "And Havayah G-d formed man of dust from the ground, and breathed into his nostrils the breath of life, and man became a living soul." The Alter Rebbe brings it, with the

הוא ומה ת"ל ימים אלא אינו דומה טעם דג העולה מעכו לעולה מצידון ולעולה מאספמיא:

"G-d called the dry land Earth, and the gathering of the waters He called Seas, and G-d saw that it was good" (Genesis 1:10). "G-d called the dry land Earth [eretz]." Why was it called eretz? It is because it hastened [ratzeta] to perform the will of its Maker. Rabbi Natan in the name of Rabbi Aḥa, and Rabbi Berekhya in the name of Rabbi Yitzḥak said: "I am G-d Almighty [shadai]" (Genesis 17:1) - I am the One who [she] said to the heavens and the earth: Enough [dai]. ...

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40 **כי בכה ארוץ גדוד**

From David's song of thanks after G-d saved him from all his enemies: "For with You I run against a troop; with my G-d I leap over a wall." Arutz can also be read "I crush"; the maamar takes it as "I run," showing ratzo, running, in a word that sounds like eretz. (context: Steinsaltz Tanakh)

II Samuel 22:30 שמואל ב כ"ב:ל'

כִּי בְךָ אָרוּץ גְּדוּד בֵּאלֹקַי אֲדַלֶּג־שׁוֹר:

For by Thee I run upon a troop; By my G-d do I scale a wall.

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KEHOT'S NOTE

ש"ב כב, ל.

41 **בד"ה כי כאשר השמים**

The note says the wording from "Now, our Sages said" to "a people and a separate thing" appears, with slight changes, in this discourse.

KEHOT'S NOTE

הלשון (בשינוים קלים) מתי' והנה ארז"ל [שבשו"ה קדש] עד תי' עם ודבר נפרד [שבשו"ה המדרגה] נמצא בתו"א א, ד. וראה גם סה"מ תקס"ה-ב ע' תשיב ובארוכה באוה"ת בראשית-ג דף תפא ב ואילך.

42 **ואל אישך תשוקתך**

G-d's words to Chavah after the sin: "and your yearning shall be to your husband." The Alter Rebbe applies the verse to the yearning of Knesses Yisrael for G-d, likened to a wife's yearning for her husband.

Genesis 3:16 בראשית ג':ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

43 **ובד"ה בפי נסכים**

This is the discourse on the passage of the libations, "When you come into the land of your dwellings." It notes that the Midrash appears to read eretz as related to ratzon (will), as the Pardes also explains.

KEHOT'S NOTE

פיוט לכה דודי.

36 **ה' בחכמה יסד ארץ**

Shlomo, praising wisdom: "Havayah founded the earth with wisdom; He established the heavens with understanding." The Alter Rebbe reads it as saying that the root of "earth," Malchus, is in Chochmah. (context: Steinsaltz Tanakh)

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.

37 **ואית ליה לבר קדש אחרא**

The Zohar on Pekudei says that Israel are Kodesh ("holy") and stand without number, for Kodesh is the supernal mystery above all levels; outside it is another "holy" beneath it, which stands in number and count: the ransom Israel give, which is counted. Rabbi Elazar then opens with "And the number of the children of Israel shall be as the sand of the sea." The Alter Rebbe brings it for the two levels of the souls.

Zohar, Pekudei 14:88–96 ספר הזהר, פקודי י"ד:פ"ח-צ"ו

For holiness is the essence of the highest of grades; and just as to that highest degree of holiness there is attached a lower degree1Malkuth. that admits of number and computation, so Israel, "the L-rd's hallowed portion", have to give as ransom something of another degree of holiness, that admits of computation. Esoterically speaking, Israel is the tree that stands in the innermost. The ransom is of another kind of holiness, standing outside and admitting of computation. The latter is thus a shield to the former.'

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

38 **ארץ שרצתה לעשות רצון קונה**

The note says the Midrash on why the earth is called eretz is explained there.

KEHOT'S NOTE

נתבאר במאמרי אדה"א במדבר-א ע' צה. וראה גם בספר שער האמונה לאדה"א נד, א ואילך.

39 **למה נק' שמה ארץ שרצתה לעשות רצון קונה**

On "And G-d called the dry land earth," the Midrash says it is called eretz because it ratzsah, ran or wanted, to do its Maker's will. The Alter Rebbe draws from it both meanings, running and will.

Bereshit Rabbah 5:8 בראשית רבה ה':ח'

ויקרא אלקים ליבשה ארץ - למה נקרא שמה ארץ שרצתה לעשות רצון קונה רבי נתן בשם ר' אחא ורי' ברכיה בשם רבי יצחק אמר אני אל שדי אני שאמרתי לשמים וארץ די שאלמלא כן היו מותחים והולכין עד עכשיו ולמקוה המים קרא ימים א"ר יוסי ב"ר חלפתא והלא ים אחד

image for divine kindness coming down from above. (context: Steinsaltz Tanakh)

Hosea 6:3 הושע ו׳:ג׳

וְנֵדְעָה נִרְדְּפָה לָדַעַת אֶת־ה׳ כְּשַׁחַר נָכוֹן מֹצָאוֹ וְיָבוֹא כַגֶּשֶׁם לָנוּ כְּמַלְקוֹשׁ יוֹרֶה אָרֶץ׃

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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KEHOT'S NOTE

הושע ו, ג.

49 **בד"ה האזינו השמים**

The passage reads "the heavens" as the supernal attributes of Atzilus and "the earth" as Malchus, and explains "My teaching shall drop like the rain" as the drawing down, through Torah and mitzvos, of the Infinite Light from beyond the "heavens," from Keser, which then descends as rain.

KEHOT'S NOTE

לקו"ת האזינו עג, א.

50 **יערוף כמטר לקחי**

Moshe opens his song Haazinu: "My teaching shall drop like the rain; my word shall flow like the dew." The Torah is compared to rain descending from above.

Deuteronomy 32:2 דברים ל"ב:ב׳

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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51 **בד"ה תורה צוה**

The explanation of "Torah tziva" is Likkutei Torah, Vezos HaBerachah 3 (from 95b); on 96a the Alter Rebbe explains why from Shemini Atzeres we say "He causes the rain to fall": rain is the inner union of the Written and the Oral Torah, a drawing from the very essence of Chochmah and not a mere glimmer of it, as the Sages likened rainfall to a bridegroom going out to meet his bride.

KEHOT'S NOTE

לקו"ת ברכה צו, א.

52 **רבנן אמרי כל הנסים שעשה הקב"ה לישראל לא עשאן אלא על המים**

The Rabbis say that all the miracles the Holy One, blessed be He, performed for Israel were done through water, beginning with the miracles at the river in Egypt. The Alter

לקמן שלח מ, א ואילך.

44 **צמאה לך נפשי**

David's psalm from the Judean wilderness, where he fled from Shaul: "G-d, You are my G-d, I seek You; my soul thirsts for You, my flesh longs for You, in a parched and weary land, without water." In the desert his deepest thirst is for G-d; the maamar hears in it the soul's thirst to cleave to Him. (context: Steinsaltz Tanakh)

Psalms 63:2 תהילים ס"ג:ב׳

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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KEHOT'S NOTE

תהלים סג, ב.

45 Kehot's note points to Proverbs 30:15 for these words.

Proverbs 30:15 משלי ל׳:ט"ו

לַעֲלוּקָה שְׁתֵּי בָנוֹת הַב הַב יֹאמֵרוּן שָׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הוֹן׃

The horseleech hath two daughters: 'Give, give.' There are three things that are never satisfied, Yea, four that say not: 'Enough':

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46 **שלש הנה לא תשבענה כו' ארץ לא שבעה מים**

Among the sayings of Agur: three things are never sated, four never say "Enough": the grave, the barren womb, the earth that is never sated with water, and fire. The Alter Rebbe reads "earth" as Malchus and the souls, whose thirst the "water" of divine influence never fully quenches. (context: Steinsaltz Tanakh)

Proverbs 30:15–16 משלי ל׳:ט"ו-ט"ז

לַעֲלוּקָה שְׁתֵּי בָנוֹת הַב הַב יֹאמֵרוּן שָׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הוֹן׃ שְׁאוֹל וְעֹצֶר רָחַם אֶרֶץ לֹא־שָׂבְעָה מַיִם וְאֵשׁ לֹא־אָמְרָה הוֹן׃

The horseleech hath two daughters: 'Give, give.' There are three things that are never satisfied, Yea, four that say not: 'Enough': 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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47 **המחדש בטובו**

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

KEHOT'S NOTE

ברכת יוצר.

48 **ויבא כגשם לנו**

Israel's words in Hosea's call to return: "Let us know, let us strive to know Havayah... He will come to us like the rain, like the late rain that waters the earth." Rain is an

Rebbe relates it to water as the flow of influence from above.

Devarim Rabbah 3:8 דברים רבה ג׳:ח׳

53 **יקוו המים אל מקום אחד**

G-d's word on the third day of creation: "Let the waters under the heavens be gathered to one place, and let the dry land appear." The Alter Rebbe reads the gathering to "one place" as the drawing down of G-d's oneness into the attributes. (context: Steinsaltz Tanakh)

Genesis 1:9 בראשית א׳:ט׳

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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54 **יקוו המים אל מקום אחד**

The Zohar explains "to one place" as the place where the unity of the upper world is bound, the level called "the Life of the worlds," where all the levels gather.

Zohar, Bereshit 6:60–7:70 ספר הזהר, בראשית ו׳:ס׳-ז׳:ע׳

THE WATERS: to wit, those that issue from on high, from under the upper He'. FROM UNDER THE HEAVEN: this is the lesser Vau (hence the word yikavva is spelt with two vau's, one for "the heaven" and one for "under the heaven"). In consequence: LET THE DRY LAND APPEAR. This is the lower He. This is disclosed and all the rest is undisclosed; from this last we conclude by inference to that which is undisclosed. TO ONE PLACE: so called because it is here that the whole of the ...

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

55 **יקוו המים אל מקום אחד**

The Zohar reads "one place" as the place called "One," the lower sea, which completes the "One" and into which all the waters gather; it then explains why the dry land is called "dry."

Zohar, Bereshit 39:373–384 ספר הזהר, בראשית ל״ט:שע״ג-שפ״ד

LET THE WATERS UNDER THE HEAVEN BE GATHERED: i.e. those "under the heaven" only. TO ONE PLACE: i.e. to the place which is called "one", namely, the lower sea, which completes the formation of One, and without which G-d would not be called One.

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

56 **כי מן המים משיתיהו**

Pharaoh's daughter named the child she adopted Moshe, "for I drew him (meshisihu) out of the water." Torah Ohr, Beshalach, reads it as the root of Moshe's soul in the "sea," the hidden world of self-nullification. (context: Steinsaltz Tanakh)

Exodus 2:10 שמות ב׳:י׳

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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57 **בד״ה אחרי ה׳ אלקיכם**

There the Alter Rebbe asks why creation is called "something from nothing" when everything comes from G-d, and answers that the worlds come not from His essence but from a mere radiance of Him, His Malchus, which is "as nothing and naught" before Him: kingship is only a "name," a reaching out to others, as in "Your kingship is a kingship of all worlds."

KEHOT'S NOTE

לקו״ת ראה יט, ג.

PARAGRAPH 4

58 The psalm calls on all creation to praise G-d: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon the earth and the heavens"; plainly His glory spans earth and heaven. The Alter Rebbe reads the two halves apart: His Name itself is exalted beyond, and only His splendor, a glimmer, is "upon the earth," which therefore thirsts for its source. (context: Steinsaltz Tanakh)

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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59 **למען ספות הרוה את הצמאה**

Moshe warns against a man who hears the curse yet tells himself he will have peace while following his own heart, "so as to add the watered to the thirsty," a phrase whose plain sense is much discussed. The maamar points, for the soul's unending thirst, to the explanation of this phrase in a discourse on "You are standing." (context: Steinsaltz Tanakh)

Deuteronomy 29:18 דברים כ״ט:י״ח

וְהָיָה בְּשָׁמְעוֹ אֶת־דִּבְרֵי הָאָלָה הַזֹּאת וְהִתְבָּרֵךְ בִּלְבָבוֹ לֵאמֹר שָׁלוֹם יִהְיֶה־לִּי כִּי בִּשְׁרִרוּת לִבִּי אֵלֵךְ לְמַעַן סְפוֹת הָרָוָה אֶת־הַצְּמֵאָה׃

and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying: 'I shall have peace, though I walk in the stubbornness of my heart—that the watered be swept away with the dry';

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60 **ילכו מחיל אל חיל**

In a psalm of the sons of Korach longing for G-d's courts, the pilgrims "go from strength to strength" until each appears before G-d in Zion. The Sages (Berachos 64a) apply it to Torah scholars, who have no rest even in the World to Come; the Alter Rebbe cites it for the endless ascent of the Time to Come. (context: Steinsaltz Tanakh)

Psalms 84:8 תהילים פ״ד:ח׳

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן׃

They go from strength to strength, every one of them appeareth before G-d in Zion.

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61 **עיני האדם לא תשבענה**

Shlomo's proverb: "The grave and destruction are never sated, and the eyes of man are never sated"; plainly, human craving is endless. The discourse on "I am asleep" reads it as the unceasing gaze of "man," Avraham, at the glory of the King, going from level to level. (context: Steinsaltz Tanakh)

Proverbs 27:20 משלי כ״ז:כ׳

שְׁאוֹל וַאֲבַדּוֹן לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה׃

The nether-world and Destruction are never satiated; So the eyes of man are never satiated.

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62 **בשברי לכם כו' בפי' ולא תשבעו**

From G-d's warning in the rebuke: "When I break for you the staff of bread ... you shall eat and not be sated." The discourse in Likkutei Torah, Bechukosai, reads "and not be sated" as a love of Torah that returns to it again and again, each time as new.

Leviticus 26:26 ויקרא כ״ו:כ״ו

בְּשִׁבְרִי לָכֶם מַטֵּה־לָחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ׃

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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63 **ולאהבה את הוי' כי הוא חייך**

Moshe's closing charge to Israel, to choose life: "to love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The soul's love of G-d is love of its very life, and so it is never satisfied.

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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64 Koheles observes: "All the toil of man is for his mouth, and yet the nefesh is not filled"; plainly, a person's appetite is never satisfied. The Midrash, and the Alter Rebbe with it, read nefesh as the soul, which nothing of this world can fill. (context: Steinsaltz Tanakh)

Ecclesiastes 6:7 קהלת ו׳:ז׳

כָּל־עֲמַל הָאָדָם לְפִיהוּ וְגַם־הַנֶּפֶשׁ לֹא תִמָּלֵא׃

All the labour of man is for his mouth, And yet the appetite is not filled.

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65 **וגם הנפש לא תמלא**

Vayikra Rabbah brings the same teaching on this verse, with the parable of the king's daughter, and counts the earth, which "is not sated with water," and the soul, which "is not filled," among three that are "ungrateful," never content with what they are given.

Vayikra Rabbah 4:2 ויקרא רבה ד׳:ב׳

66 **שהנפש יודעת כל מה שהיא עמלה לעצמה היא עמלה לכך אינה שבעה לא תורה ולא מעשים טובים**

The Midrash on this verse: the soul knows that whatever it toils, it toils for itself, so it is not sated with Torah or good deeds; like a king's daughter married to a villager, nothing in this world is enough for it, for it is from above. The Alter Rebbe quotes it word for word.

Kohelet Rabbah 6:6:1 קוהלת רבה ו׳:ו׳:א׳

... אָמַר רַבִּי חֲנִינָא בֶּן יִצְחָק, כָּל מַה שֶּׁיַּעֲמֹל אָדָם מִצְוֹות וּמַעֲשִׂים טוֹבִים, לְפִיו וְלֹא לְפִי בְּנוֹ וְלֹא לְפִי בִּתּוֹ. וְגַם הַנֶּפֶשׁ לֹא תִמָּלֵא, שֶׁהַנֶּפֶשׁ יוֹדַעַת כָּל מַה שֶּׁהִיא עֲמֵלָה, לְעַצְמָהּ הִיא עֲמֵלָה, לְכָךְ אֵינָהּ שְׂבֵעָה לֹא תוֹרָה וְלֹא מַעֲשִׂים טוֹבִים. מָשָׁל לְמָה הַדָּבָר דּוֹמֶה לְעִירוֹנִי שֶׁנָּשָׂא בַּת מְלָכִים, אִם יָבִיא לָהּ כָּל מַה שֶּׁבָּעוֹלָם אֵינָן חֲשׁוּבִין לָהּ כְּלוּם, לָמָּה, שֶׁהִיא בַּת מֶלֶךְ. כָּךְ הַנֶּפֶשׁ אִלּוּ הֵבֵאתָ לָהּ כָּל מַעֲדַנֵּי עוֹלָם אֵינָם כְּלוּם לָהּ, לָמָּה, שֶׁהִיא מִן הָעֶלְיוֹנִים. שְׁלֹשָׁה אֵין מַחֲזִיקִין ...

"Were he to live one thousand years twice, but did not see good, does everything not go to one place? All the toil of man is for his mouth, but the soul, too, is not filled" (Ecclesiastes 6:6-7). "Were he to live one thousand years...all the toil of man is for his mouth." Rabbi Shmuel said: All a person's toil to amass mitzvot and good deeds in this world does not suffice for the breath that emerges from his mouth. "But the soul, too, is not filled" - even its ...

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67 Koheles on the endless cycles of nature: "All the rivers go to the sea, yet the sea is not full; to the place where the rivers go, there they return to go." The Alter Rebbe cites the Midrash on this verse. (context: Steinsaltz Tanakh)

Ecclesiastes 1:7 קהלת א׳:ז׳

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלָכֶת׃

All the rivers run into the sea, Yet the sea is not full; Unto the place whither the rivers go, Thither they go again.

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68 Kehot's note points to Kohelet Rabbah 1:7:4 for these words.

Kohelet Rabbah 1:7:4 קוהלת רבה א׳:ז׳:ד׳

דָּבָר אַחֵר, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם, כָּל חָכְמָתוֹ שֶׁל אָדָם אֵינָהּ אֶלָּא בַּלֵּב. וְהַיָּם אֵינֶנּוּ מָלֵא, וְהַלֵּב אֵינוֹ מִתְמַלֵּא לְעוֹלָם. תֹּאמַר שֶׁמִּמְּשָׁעָה שֶׁאָדָם מוֹצִיא חָכְמָתוֹ מִלִּבּוֹ שׁוּב אֵינָהּ חוֹזֶרֶת עָלָיו לְעוֹלָם, תַּלְמוּד לוֹמַר, שָׁם הֵם שָׁבִים לָלֶכֶת.

Another matter, "all the rivers go to the sea," all the wisdom of a person is only in his heart. "Yet the sea is not full" – but the heart is never full. You might say that from the moment that a person removes wisdom from his heart, it will never return to him; the verse [therefore] states: "They go there again."

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69 **כל הנחלים הולכים אל הים והים איננו מלא**

One reading in the Midrash: all the Torah a person learns is only in the heart, and as the sea is not full, the heart is not full and the soul is never sated, as it says, "and also the soul is not filled."

Kohelet Rabbah 1:7:5 קוהלת רבה א׳:ז׳:ה׳

דָּבָר אַחֵר, כָּל הַנְּחָלִים, כָּל הַתּוֹרָה שֶׁאָדָם לוֹמֵד אֵינָהּ אֶלָּא בַּלֵּב, וְהַיָּם אֵינֶנּוּ מָלֵא, וְהַלֵּב אֵינֶנּוּ מָלֵא, לֹא הַנֶּפֶשׁ שְׂבֵעָה לְעוֹלָם, שֶׁנֶּאֱמַר (קהלת ו, ז): וְגַם הַנֶּפֶשׁ לֹא תִמָּלֵא. תֹּאמַר שֶׁמִּמְּשָׁעָה שֶׁאָדָם מוֹצִיא אֶת תַּלְמוּדוֹ לְאַחֵר שׁוּב אֵינָהּ חוֹזֶרֶת עָלָיו, תַּלְמוּד לוֹמַר, שָׁם הֵם שָׁבִים לָלֶכֶת, דִּכְתִיב (דברים ו, ו): וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ. מַטְרוֹנָא אַחַת שָׁאֲלָה אֶת רַבִּי יוֹסֵי בַּר חֲלַפְתָּא, אָמְרָה לֵקֶה מַהוּ דֵּין שֶׁנֶּאֱמַר (דניאל ב, כא): יָהֵב חָכְמְתָא לְחַכִּימִין, לָא הֲוָה ...

Another matter, "all the rivers," all the Torah that a person studies is only in the heart. "Yet the sea is not full" – but the heart is not full and the soul is never sated, as it is stated: "But the soul is not filled" (Ecclesiastes 6:7). You might say that from the moment that a person expresses his learning to another, it will never return to him; the verse [therefore] states: "They go there again," as it is written: "These matters that I am commanding you today shall ...

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PARAGRAPH 5

70 "He has also set the world in their heart." The first section read it as the world's four elements placed within man.

Ecclesiastes 3:11 קהלת ג׳:י״א

אֶת־הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף׃

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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71 **ארץ לא שבעה מים**

"The earth, which is not sated with water." The first section read it as the endless thirst of "earth" for the influence from above.

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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72 "He will come to us like the rain." Rain, like water, is an image for divine influence from above.

Hosea 6:3 הושע ו׳:ג׳

וְנֵדְעָה נִרְדְּפָה לָדַעַת אֶת־ה׳ כְּשַׁחַר נָכוֹן מֹצָאוֹ וְיָבוֹא כַגֶּשֶׁם לָנוּ כְּמַלְקוֹשׁ יוֹרֶה אָרֶץ׃

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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PARAGRAPH 6

73 **אך בהיות**

The note says this section of the maamar is copied there, with changes.

KEHOT'S NOTE

סעיף זה נעתק באוהי״ת בלק ע׳ תתקמד בשינויים.

74 **עולם מלשון העלם . . ברבות קהלת**

There too "olam is from he'elem": through the many stages of descent the divine power that gives life to the world is concealed in many garments, until the world seems a separate thing; the root of all concealment is in the supernal "circles," in which the light is hidden.

KEHOT'S NOTE

ג, יא. ראה לקמן פי׳ שלח לו, ד. עקב יג, ג ושי״נ. ובכי״מ.

75 In the verse ha'olam is written without a vav, so it can be read he'elem, concealment. The Alter Rebbe now reads it as the concealment set in man's heart.

Ecclesiastes 3:11 קהלת ג׳:י״א

אֶת־הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף׃

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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76 **גם את העלם נתן בלבם**

Rabbi Achavah son of Rabbi Zeira reads ha'olam as he'elem: G-d concealed the explicit Name from them, as it

is written "This is My Name le'olam," where le'olam is written defectively.

Kohelet Rabbah 3:11:3 קוהלת רבה ג׳:י״א:ג׳

... [רבי אומר אפלו לדבר עברה יפה בעתו]. רַבִּי בִּנְיָמִין בְּשֵׁם רַבִּי לֵוִי אָמַר: גַּם אֶת הָעֹלָם נָתַן בְּלִבָּם, אַהֲבַת עוֹלָם נָתַן בְּלִבָּם. אָמַר רַבִּי יוֹנָתָן פַּחְדָּתוֹ שֶׁל מַלְאַךְ הַמָּוֶת נָתַן בְּלִבָּם. נְחֶמְיָה בְּרֵיהּ דְּרַבִּי שְׁמוּאֵל בַּר נַחְמָן אָמַר (בראשית א, לא): וְהִנֵּה טוֹב מְאֹד, וְהִנֵּה טוֹב, זֶה אָדָם. וְהִנֵּה טוֹב, זֶה יֵצֶר טוֹב, מְאֹד, זֶה יֵצֶר הָרָע. וְכִי יֵצֶר הָרָע טוֹב מְאֹד, אֶלָּא לְלַמֶּדְךָ שֶׁאִלּוּלֵי יֵצֶר הָרָע, לֹא בָנָה אָדָם בַּיִת, וְלֹא נָשָׂא אִשָּׁה, וְלֹא הוֹלִיד בָּנִים, שֶׁכֵּן שְׁלֹמֹה אוֹמֵר (קהלת ד, ד): כִּי הִיא קִנְאַת אִישׁ מֵרֵעֵהוּ. ...

Another matter, "He made everything beautiful in its time" – Rabbi Berekhya said that Rabbi Abbahu said in the name of Rabbi Elazar: The schism that was between Reḥavam and Yerovam was fitting to have been between David and Sheva ben Bikhri, but the Holy One blessed be He said: The Temple has not yet been constructed and I am introducing a schism in the kingdom of the House of David? Rather, let the Temple be constructed and then, what will ultimately happen, will happen. Rabbi Binyamin said in the ...

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77 זה שמי לעלם

G-d's words to Moshe at the burning bush: "This is My Name forever (le'olam), and this is My remembrance for all generations." Since le'olam is written without a vav, the Sages read it le'alem, "to be hidden": the Name is not pronounced as it is written. (context: Steinsaltz Tanakh)

Exodus 3:15 שמות ג׳:ט״ו

וַיֹּאמֶר עוֹד אֱלֹקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וֵאלֹקֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר:

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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KEHOT'S NOTE

שמות ג, טו.

78

The Midrash lists yearnings: Israel's is only for their Father in Heaven, a woman's for her husband, the evil inclination's for Cain and his company, and the rains' only for the earth, as it says, "You visited the earth."

Shir HaShirim Rabbah 7:11:1 שיר השירים רבה ז׳:י״א:א׳

אֲנִי לְדוֹדִי וְעָלַי תְּשׁוּקָתוֹ, שְׁלֹשָׁה שׁוּקִין הֵן, אֵין שׁוּקָן שֶׁל יִשְׂרָאֵל אֶלָּא בַּאֲבִיהֶם שֶׁבַּשָּׁמַיִם, שֶׁנֶּאֱמַר: אֲנִי לְדוֹדִי וְעָלַי תְּשׁוּקָתוֹ, אֵין שׁוּקָהּ שֶׁל אִשָּׁה אֶלָּא בְּבַעְלָהּ, שֶׁנֶּאֱמַר (בראשית ג, טז): וְאֶל אִישֵׁךְ תְּשׁוּקָתֵךְ. אֵין שׁוּקוֹ שֶׁל יֵצֶר הָרָע אֶלָּא בְּקַיִן וַחֲבוּרָתוֹ, שֶׁנֶּאֱמַר (בראשית ד, ז): וְאֵלֶיךָ תְּשׁוּקָתוֹ. רַבִּי יְהוֹשֻׁעַ בְּשֵׁם רַבִּי אַחָא אֵין שׁוּקָן שֶׁל גְּשָׁמִים אֶלָּא בָּאָרֶץ, שֶׁנֶּאֱמַר (תהלים סה, י): פָּקַדְתָּ הָאָרֶץ וַתְּשֹׁקְקֶהָ רַבַּת תַּעְשְׁרֶנָּה, אִם זְכִיתֶם תַּעְשִׁירֶנָּה, וְאִם לֹא תְּעַשְּׁרֶנָּה, ...

"I am my beloved's, and his desire is for me" (Song of Songs 7:11). "I am my beloved's, and his desire is for me." There are three desires. The desire of Israel is only for their Father in Heaven, as it is stated: "I am my beloved's, and his desire is for me." The desire of a woman in only for her husband, as it is stated: "Your desire shall be for your husband" (Genesis 3:16). The desire of the evil inclination is only for Cain and his ilk, as ...

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79 אני לדודי ועלי תשוקתו

The maiden of the Song, whom the Sages read as Knesses Yisrael, says: "I am my Beloved's, and His yearning is for me." It expresses the mutual yearning between Israel and G-d.

Song of Songs 7:11 שיר השירים ז׳:י״א

אֲנִי לְדוֹדִי וְעָלַי תְּשׁוּקָתוֹ:

I am my beloved's, and his desire is toward me.

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KEHOT'S NOTE

שה"ש ז, י.

80 וארז"ל בשה"ש . . לאביהם שבשמים

The note points to the Tzemach Tzedek's commentary on Tehillim, on this verse, where the Midrash on Israel's yearning is discussed.

KEHOT'S NOTE

ראה יהל אור ע"פ פקדת הארץ ע' רכו.

81 פקודי ה'

From David's psalm praising the Torah: "The precepts (pikudei) of Havayah are upright, gladdening the heart." The mitzvos are called pikudei, from the same root as pakadta. (context: Steinsaltz Tanakh)

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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82 רעוא דכל רעוין

In the Idra Rabba the forehead of the supernal skull is called "the Will of wills," and the will of Z'eir Anpin stands facing it. The Alter Rebbe uses the phrase for the supernal Will from which the mitzvos are drawn.

Zohar III, 129a זח״ג קכט, א

KEHOT'S NOTE

זח״ג קכט, א. רפח, ב.

83 אהבתי אתכם אמר ה'

G-d tells Israel through the prophet Malachi: "I have loved you, says Havayah," and when they ask how, He answers that He chose Yaakov over his brother Eisav. G-d's love for

Israel is the root of the mitzvos. (context: Steinsaltz Tanakh)

Malachi 1:2 מלאכי א:ב'

אָהַבְתִּי אֶתְכֶם אָמַר ה' וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה' וָאֹהַב אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

84 וימינו תחבקני

The maiden, longing for her beloved, pictures his embrace: "His left hand is under my head, and His right hand embraces me." The right hand is Chesed, expressed through the mitzvos. (context: Steinsaltz Tanakh)

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

85 כמים הפנים לפנים

Shlomo's proverb: "As water reflects face to face, so the heart of man to man": as water shows a face its own image, one heart answers another with the feeling it is shown. So G-d's love shown in the mitzvos awakens a matching love in the soul. (context: Steinsaltz Tanakh)

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

86 יוצר אור ובורא חושך

G-d declares through Isaiah that He alone rules all: "Who forms (yotzer) light and creates (borei) darkness, makes peace and creates evil." The Alter Rebbe hears in the verbs the worlds of Yetzirah (forming), the revealed world of light, and Beriah (creating), the hidden world of concealment. (context: Steinsaltz Tanakh)

Isaiah 45:7 ישעיהו מ"ה:ז'

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה' עֹשֶׂה כָל־אֵלֶּה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישע' מה, ז.

87 יערוף כמטר לקחי

Moshe opens his song Haazinu: "My teaching shall drop like the rain." Here it describes the mitzvos as "upper waters" coming down from Atzilus.

Deuteronomy 32:2 דברים ל"ב:ב'

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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KEHOT'S NOTE

דברים לב, ב.

88 פקדת לשון פקידת עקרה

There pekudei is explained as union, as in the Sages' "a man must visit (lifkod) his wife": the Mishkan is the final hei of the Name, the Shechinah and source of the souls of Israel, and the union of vav and hei comes about through Torah and the mitzvos.

KEHOT'S NOTE

ראה לעיל בפ' פקודי ד, סע"ג ואילך. יהל אור שם ע' רכה "ורש"י פי' פקד הוא ההריון ויעש הלידה, וא"כ גם כאן י"ל כן פקדת הארץ מה שמתעברת ע"י הגשמים ואח"כ והולידה. והרמב"ן מפרש שם בע"א הפקידה הזכירה של הדבר כו' וכן בזהר שם".

89 וה' פקד את שרה

"And Havayah remembered Sarah as He had said." Pekidah is the remembering of a barren woman so that she conceives.

Genesis 21:1 בראשית כ"א:א'

וַה' פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ ה' לְשָׂרָה כַּאֲשֶׁר דִּבֵּר:

And the L-RD remembered Sarah as He had said, and the L-RD did unto Sarah as He had spoken.

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KEHOT'S NOTE

בראשית כא, א. — ראה מאמרי אדה"א במדבר ע' קב ואילך.

90 עקרה לא ילדה

The prophet calls to Zion, pictured as a barren woman: "Sing, O barren one, who did not give birth," for her children will yet outnumber those of the married woman. The Alter Rebbe applies it to Knesses Yisrael in exile, whose love is hidden and not yet born. (context: Steinsaltz Tanakh)

Isaiah 54:1 ישעיהו נ"ד:א'

רָנִּי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה וְצַהֲלִי לֹא־חָלָה כִּי־רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר ה'

Sing, O barren, thou that didst not bear, Break forth into singing, and cry aloud, thou that didst not travail; For more are the children of the desolate Than the children of the married wife, saith the L-RD.

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KEHOT'S NOTE

ישע' נד, א.

(pikudim), the remembering of a barren woman and a counting; vateshokekeha as "made it yearn"; te'ashrenah as wealth and as ten; and peleg Elokim as the "division" of the Name Elokim into Mi and Eleh. (context: Steinsaltz Tanakh)

Psalms 65:10 תהילים ס״ה:י׳

פָּקַדְתָּ֣ הָ֭אָרֶץ וַתְּשֹׁקְקֶ֑הָ רַבַּ֥ת תַּעְשְׁרֶ֗נָּה פֶּ֣לֶג אֱ֭לֹקִים מָ֣לֵא מָ֑יִם תָּכִ֥ין דְּגָנָ֗ם כִּֽי־כֵ֥ן תְּכִינֶֽהָ׃

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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KEHOT'S NOTE

תהלים סה, י׳.

97 The Talmud says "visiting" is said both of a woman, "And Havayah remembered Sarah," and of rain, "You visited the earth..."; and it explains "the stream of G-d" as a kind of vault in the heavens from which rain comes.

Taanit 8b:3 תענית ח׳ ב:ג׳

נֶאֱמַר פְּקִידָה בְּאִשָּׁה, וְנֶאֱמַר פְּקִידָה בִּגְשָׁמִים. נֶאֱמַר פְּקִידָה בְּאִשָּׁה, דִּכְתִיב: "וַיהוה פָּקַד אֶת שָׂרָה", וְנֶאֱמַר פְּקִידָה בִּגְשָׁמִים, דִּכְתִיב: "פָּקַדְתָּ הָאָרֶץ וַתְּשֹׁקְקֶהָ רַבַּת תַּעְשְׁרֶנָּה פֶּלֶג אֱלֹקִים מָלֵא מָיִם".

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

98 **פלג אלקים מלא מים**

The Midrash says that "the stream of G-d" has been full since the six days of creation and has lacked nothing, as one who sweats in a bathhouse weighs no less afterward: G-d's spring is never diminished.

Bereshit Rabbah 4:4 בראשית רבה ד׳:ד׳

...): "ויעל ה' את איוב מן הסערה וגו' מבין שערות ראשו" ועוד שאלו א"ל אפשר (תהלים סה,): "פלג אלקים מלא מים" משמת ימי בראשית ולא חסר כלום אתמהא א"ל הכנס ורחוץ ושקול עצמך עד שלא תכנס ומאחר שתכנס הלך כיון שיצא ושקל עצמו לא חסר כלום א"ל כל אותה הזיעה שיצאת לא ממך יצאת א"ל הן א"ל ומה אתה שאתה ב"ו לא חסר מעיינך כלום מעיינו של הקדוש ברוך הוא על אחת כמה וכמה הוי פלג אלקים מלא מים משמת ימי בראשית ולא חסר כלום א"ר יוחנן נטל ...

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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99 **פ״ק דתענית**

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

KEHOT'S NOTE

ח, ב.

91 Kehot's note points to Song of Songs 5:2 for these words.

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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92 Kehot's note points to Exodus 38:21 for these words.

Exodus 38:21 שמות ל״ח:כ״א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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93 **שכל תפלה היא בחי׳ לידת המוחין**

The note says the Mitteler Rebbe brings this in the name of Pri Etz Chaim, and explains that the "birth of the mochin" means that love and awe, covered in the depth of contemplation ("gestation and concealment"), come out of concealment into revelation at the time of prayer.

KEHOT'S NOTE

במאמרי אדה״א במדבר-א ע׳ קג מביא זה בשם הפע״ח. וראה שם בשער התפלה פי״ז. ובמאמרי אדה״א מבאר ״דפי׳ לידת המוחין היינו בחי׳ המוחין דאו״ר שמכוסי׳ בעומק ההתבוננות שנק׳ עיבור והעלם, ובשעת התפלה יוצאים מן ההעלם לגילוי״ ע״ש. וביהל אור ע׳ עו כי׳ דכאן ״מבואר שכדי להיות לידה וגילוי הוא ע״י קיום המצות וזהו פקדת הארץ ותשוקקי״.

94 **ויענך ע׳ קלין דיולדה**

The Zohar on Pinchas tells of the doe in labor, who cries out seventy cries, as many as the words of "May Havayah answer you on the day of distress" (Psalm 20), "the song of the one giving birth"; G-d hears her and she gives birth. The Alter Rebbe applies it to prayer as the birth of love and awe.

Zohar, Pinchas 104:696–105:706 ספר הזהר, פנחס ק״ד:תרצ״ו-ק״ה:תש״ו

95 **רבת תעשרנה**

When Israel do G-d's will, He visits the earth once and it yields at once, as it says "You visited the earth ... You greatly enrich it (te'ashrenah)": it yields you one for ten, tenfold.

Vayikra Rabbah 35:12 ויקרא רבה ל״ה:י״ב

96 **רבת תעשרנה פלג**

David's psalm of thanks for rain: "You visited (pakadta) the earth and watered it (vateshokekeha); You greatly enrich it; the stream of G-d is full of water." Plainly G-d remembers the land and gives it the water it longs for. The maamar reads every word: pakadta as the mitzvos

There is a river, the streams whereof make glad the city of G-d, The holiest dwelling-place of the Most High.

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100 וברכות בראשית פרשה ד'

The note says Yahel Or quotes this Midrash on G-d's spring and adds that peleg is also from palga, "half," the division of the upper waters above the firmament from the lower waters below.

KEHOT'S NOTE

"מעיינו של הקב"ה כו' פלג אלקים כו' גם לשון פלגא מה שחילק מים עליונים למעלה מהרקיע ומים תחתונים למטה באוקיינוס כו'" — מובא ביהל אור עה"פ.

101 ובערוך ערך קבה

The note quotes it: the Aruch, under kubah, cites the Targum rendering "the stream of G-d" as "the vault of G-d," and cites the Gemara's use of kubah for a tent wide below and narrow above.

KEHOT'S NOTE

"וכן בערוך ערך קבה הביא בשם התרגום פלג אלקים קובתא דאלהא. עוד הביא שם ממנחות פ"ג ל"א ב' שלא יעשנה כקובה ופרש"י כאהל רחב מלמטה וקצר מלמעלה וכן פרק לפני אידיהן י"ח א' לישב בקובה..." יהל אור שם ע' רכה.

102 שם אלקים מתחלק ונעשה מ"י אל"ה

The note gives this Kabbalistic lexicon, with the Tikkunei Zohar, as a source for the division of Elokim into Mi and Eleh.

Tikkunei Zohar, Tikkun 20 תקו"ז תיקון כ

KEHOT'S NOTE

ת"ז ת' כ-כא (מב, ב). קה"י בערך אלקים (פסקא ששית). ובהבא לקמן — ראה סה"מ אדה"א במדבר-א ע' קז. והחרים — תרל"א ע' סב. המשך בששה"ק תער"ב ח"א ס"ע תצג ואילך.

103 וימינך מקרב חיקך כלה

Asaf laments the ruined Sanctuary and pleads: "Why do You withdraw Your hand, Your right hand? From within Your bosom, consume [them]!" that G-d bring out His hand and act. The word is written chok'cha and read cheik'cha, "Your bosom"; the Alter Rebbe reads it as the right hand, Chesed, hidden in the bosom of Yesod of Imma, being drawn out. (context: Steinsaltz Tanakh)

Psalms 74:11 תהילים ע"ד:י"א

לָמָּה תָשִׁיב יָדְךָ וִימִינֶךָ מִקֶּרֶב חֵיקְךָ כַלֵּה׃

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

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KEHOT'S NOTE

תהלים עד, יא.

104 נהר פלגיו ישמחו עיר אלקים

In a psalm of the sons of Korach: "A river whose streams gladden the city of G-d, the holy dwelling of the Most High," Jerusalem. The streams are the chasadim drawn out of Yesod of Imma. (context: Steinsaltz Tanakh)

Psalms 46:5 תהילים מ"ו:ה'

נָהָר פְּלָגָיו יְשַׂמְּחוּ עִיר־אֱלֹקִים קְדֹשׁ מִשְׁכְּנֵי עֶלְיוֹן׃

105 נהר פלגיו ישמחו עיר אלקים

The Zohar on Mishpatim asks what the river's "streams" are, and answers that they are its roots, all rooted in the waters of the river that goes forth from Eden.

Zohar, Mishpatim 3:85–94 ספר הזהר, משפטים ג':פ"ה-צ"ד

"The river, the channels thereof shall make glad the city of G-d" (Ps. 46, 8). What are these channels? They are the roots of the willows, which here are called "upper chambers". These and the roots and the channels-all are rooted in those waters of that mysterious river.

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

106 ע"פ ואהי' אצלו אמון

This is the explanation on "And I was with Him as a nursling." It opens with the counting of the Omer as the mochin of nursing and the sweetening of the gevuros; further on it explains that at times the chasadim are covered in Yesod of Imma and hidden within Binah, and that we ask "Your right hand, from within Your bosom, consume," that the chasadim come out of Yesod of Imma, where the light is stored.

KEHOT'S NOTE

לקמן יח, ד.

107 ובשה"ש . . פי' לשון עשירות

The note quotes the Midrash through Yahel Or: Israel's yearning is only for their Father in Heaven; the rains' yearning is for the earth; "if you merit, te'ashirenah; if not, te'asrenah, it will give you one in ten."

KEHOT'S NOTE

אין תשוקתן של ישראל אלא לאביהם שבשמים כו' תשוקתן של גשמים כו' זכיתם תעשירנה לא זכיתם תעשרנה שתעשה לכם אחד מעשרה כו'" — יהל אור שם ע' רכו.

108 העשיר דא עמודא דאמצעיתא

The Raaya Mehemna at the start of Ki Sisa, on the half-shekel: "The rich shall not give more" — "the rich" is the middle pillar, which shall not go beyond the yud, ten. The Alter Rebbe brings it for te'ashrenah as wealth: Tiferes, the middle pillar, reaching up to Keser.

Zohar, Ki Tisa 2:4–6 ספר הזהר, כי תשא ב':ד'-ו'

109 הבריח התיכון

From G-d's instructions to Moshe for the Mishkan: "And the middle bar in the midst of the boards shall pass through from end to end." It is an image for Tiferes, the middle pillar, which reaches up to Keser.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרֹחַ 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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KEHOT'S NOTE

שמות כו, כח.

110 שיש לחם עני ולחם פנג

The Zohar on Vayechi teaches that there is bread called "poor bread" and bread called "bread of pannag," as there is a Tree of Life and a tree on which death depends.

Zohar, Vayechi 72:752–73:761-ספר הזהר, ויחי ע"ב:תשנ"ב ע"ג:תשס"א

In the expression "his bread" the reference of the word "his" is not specified; but we may divide the word lahmo (his bread) into lehem van, that is, "the bread of van" (which signifies the heavens); hence it is written: "Behold, I will rain bread from heaven for you" (Ex. 16, 4). It is from thence that the tree of life is nourished and crowned, and when it receives this nourishment, then it "yields the dainties of the king". This king is the Community of Israel, who is fed therefrom ...

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

111 דלחם עני זהו בחי' יבשה

Why is it called yabashah, dry land? Because it is "poor bread": it absorbs all the waters of the world and stays dry until it is filled from above, and then the waters flow.

Zohar, Bereshit 39:373–384-ספר הזהר, בראשית ל"ט:שע"ג-שפ"ד

The earth is called "dry" because it is "bread of the poor one" (Yesod), and it remains dry until this place fills it, and then the waters commence to flow from their sources.'

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112 ארץ אשר לא במסכנות

Moshe describes the Land: "A land in which you shall eat bread without scarcity; you shall lack nothing in it." The dry land, once filled with water, is no longer poor. (context: Steinsaltz Tanakh)

Deuteronomy 8:9-דברים ח':ט

אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל־בָּהּ לֶחֶם לֹא־תֶחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בַרְזֶל וּמֵהֲרָרֶיהָ תַּחְצֹב נְחֹשֶׁת׃

a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

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KEHOT'S NOTE

דברים ח, ט.

113 שלחייך פרדס

The beloved praises the maiden: "Your shoots (shelachayich) are an orchard of pomegranates with choice fruits." The Alter Rebbe hears in shelachayich the beis hashelachin, a thirsty field that must be irrigated. (Kehot: Song of Songs 4:3)

Song of Songs 4:13-שיר השירים ד':י"ג

שְׁלָחַיִךְ פַּרְדֵּס רִמּוֹנִים עִם פְּרִי מְגָדִים כְּפָרִים עִם־נְרָדִים׃

Thy shoots are a park of pomegranates, With precious fruits; Henna with spikenard plants,

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KEHOT'S NOTE

שה"ש ד, ג.

114 בית השלחין

The words here quote Moed Katan 20a:4; the passage is shown below.

Moed Katan 20a:4-מועד קטן כ' א:ד'

אִיתְּיבֵיהּ: רֶגֶל עוֹלֶה לוֹ לְמִנְיַן שְׁלֹשִׁים, כֵּיצַד? קְבָרוֹ בְּתְחִילַּת הָרֶגֶל — מוֹנֶה שִׁבְעָה אַחַר הָרֶגֶל, וּמְלַאכְתּוֹ נַעֲשֵׂית עַל יְדֵי אֲחֵרִים, וַעֲבָדָיו וְשִׁפְחוֹתָיו עוֹשִׂין בְּצִנְעָא בְּתוֹךְ בֵּיתוֹ, וְאֵין רַבִּים מִתְעַסְּקִין בּוֹ, שֶׁכָּבָר נִתְעַסְּקוּ בּוֹ בָּרֶגֶל, וְרֶגֶל עוֹלֶה לוֹ. תְּיוּבְתָּא.

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

KEHOT'S NOTE

מו"ק כ, א.

115 נרד וכרכם

The beloved goes on praising the maiden's "orchard": "Nard and saffron, calamus and cinnamon." Fragrances that come from the dry field: the virtue of the service of iskafya.

Song of Songs 4:14-שיר השירים ד':י"ד

נֵרְדְּ וְכַרְכֹּם קָנֶה וְקִנָּמוֹן עִם כָּל־עֲצֵי לְבוֹנָה מֹר וַאֲהָלוֹת עִם כָּל־רָאשֵׁי בְשָׂמִים׃

Spikenard and saffron, calamus and cinnamon, With all trees of frankincense; Myrrh and aloes, with all the chief spices.

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KEHOT'S NOTE

שה"ש ד, י"ד.

116

G-d says to Israel through Isaiah: "And I have put My words in your mouth, and covered you in the shadow of My hand." In Torah study G-d's own words are in a person's mouth: speech joined with speech. (context: Steinsaltz Tanakh)

Isaiah 51:16-ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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117

Isaiah's prophecy of the king from the stem of Yishai, Mashiach: "And the spirit of Havayah shall rest upon him, a spirit of wisdom and understanding." The Alter Rebbe applies it to the divine spirit that rests on one who speaks words of Torah. (context: Steinsaltz Tanakh)

Isaiah 11:2-ישעיהו י"א:ב'

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה'

And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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118 **רוח ממללא**

Onkelos renders "a living soul" as "a speaking spirit." Speech is called "spirit," which links Torah study with "the spirit of Havayah."

Onkelos Genesis 2:7 תרגום אונקלוס על בראשית ב:ז

וּבְרָא יְיָ אֱלֹקִים יָת אָדָם עַפְרָא מִן אַדְמְתָא וּנְפַח בְּאַפּוֹהִי נִשְׁמְתָא דְחַיֵּי וַהֲוַת בְּאָדָם לְרוּחַ מְמַלְלָא׃

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

119 "And the spirit of G-d hovered over the face of the water." The "spirit" is above the "water": the drawing down through Torah is higher than that through the mitzvos.

Genesis 1:2 בראשית א:ב

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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120 Isaiah foretells that the desolation will last "until a spirit is poured upon us from on high," and then the wilderness will become fertile land. The spirit descends from a very high place. (context: Steinsaltz Tanakh)

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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121 **דאורייתא מחכמה נפקת**

On "And wisdom, where shall it be found," the Zohar says the Torah comes forth from Chochmah, from the place called Kodesh, and Chochmah from the place called Kodesh HaKodashim.

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).

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122 **והחכמה מאין תמצא**

Iyov asks, after describing how men find hidden treasures: "And wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from ayin, nothing": Chochmah comes from the level above it, which is "nothing" to the mind. (context: Steinsaltz Tanakh)

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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123 **רוחא דנפיק**

In the Idra Rabba, a spirit goes forth from the nostrils of the Ancient One to Z'eir Anpin, the spirit of life, and from it the spirit destined to rest upon the King Mashiach, to know wisdom.

Zohar, Idra Rabba 9:63–10:73 ספר הזהר, האדרא רבא ט:ס"ג-י:ע"ג

124 Kehot's note points to Song of Songs 4:13 for these words.

Song of Songs 4:13 שיר השירים ד:י"ג

שְׁלָחַיִךְ פַּרְדֵּס רִמּוֹנִים עִם פְּרִי מְגָדִים כְּפָרִים עִם־נְרָדִים׃

Thy shoots are a park of pomegranates, With precious fruits; Henna with spikenard plants,

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125 The Zohar teaches that the hidden beginning was called only Mi ("Who"); wishing to be revealed, it created Eleh ("these"), and when the letters joined, the Name Elokim was completed. The Alter Rebbe uses this to explain "the stream (division) of Elokim."

Zohar, Introduction 4:12–5:21 ספר הזהר, הקדמה ד:י"ב-ה:כ"א

126 Kehot's note points to Zohar, Vayechi 81:824–82:836 for these words.

Zohar, Vayechi 81:824–82:836 ספר הזהר, ויחי פ"א:תתכ"ד-פ"ב:תתל"ו

PARAGRAPH 7

127 **גם את העלם נתן בלבם**

"He has also set ha'olam in their heart," where ha'olam is written without a vav. The Alter Rebbe reads it as the hidden Name placed in the heart.

Ecclesiastes 3:11 קהלת ג:י"א

אֶת־הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף׃

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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128 **גם את העלם נתן בלבם**

The Midrash reads ha'olam as he'elem: G-d concealed the explicit Name, as it says "This is My Name le'olam," where le'olam is written defectively.

Kohelet Rabbah 3:11:3 קוהלת רבה ג:י"א:ג

... [רבי אומר אפלו לדבר עברה יפה בעתו]. רַבִּי בִּנְיָמִין בְּשֵׁם רַבִּי לֵוִי אָמַר: גַּם אֶת הָעֹלָם נָתַן בְּלִבָּם, אַהֲבַת עוֹלָם נָתַן בְּלִבָּם. אָמַר רַבִּי יוֹנָתָן פַּתְחָתוֹ שֶׁל מַלְאַךְ הַמָּוֶת נָתַן בְּלִבָּם. נְחֶמְיָה בְּרֵיהּ דְּרַבִּי שְׁמוּאֵל בַּר נַחְמָן אָמַר (בראשית א, לא): וְהִנֵּה טוֹב מְאֹד, וְהִנֵּה טוֹב, זֶה אָדָם. וְהִנֵּה טוֹב, זֶה יֵצֶר טוֹב, מְאֹד, זֶה יֵצֶר הָרָע. וְכִי יֵצֶר הָרָע טוֹב מְאֹד, אֶלָּא לְלַמֶּדְךָ

שֶׁאֱלוּלֵי יֵצֶר הָרָע, לֹא בָּנָה אָדָם בַּיִת, וְלֹא נָשָׂא אִשָּׁה, וְלֹא הוֹלִיד בָּנִים, שֶׁכֵּן שְׁלֹמֹה אוֹמֵר (קהלת ד, ד): כִּי הִיא קִנְאַת אִישׁ מֵרֵעֵהוּ. ...

Another matter, "He made everything beautiful in its time" – Rabbi Berekhya said that Rabbi Abbahu said in the name of Rabbi Elazar: The schism that was between Reḥavam and Yerovam was fitting to have been between David and Sheva ben Bikhri, but the Holy One blessed be He said: The Temple has not yet been constructed and I am introducing a schism in the kingdom of the House of David? Rather, let the Temple be constructed and then, what will ultimately happen, will happen. Rabbi Binyamin said in the ...

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129 **זה שמי לעלם**

G-d's words to Moshe at the burning bush: "This is My Name forever, and this is My remembrance for all generations." Since le'olam is written without a vav, the Sages read it "to conceal": the Name Havayah is hidden. (context: Steinsaltz Tanakh)

Exodus 3:15 שמות ג:טו

וַיֹּאמֶר עוֹד אֱלֹקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וֵאלֹקֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר:

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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130 **לא כמו שאני נכתב אני נקרא**

"Not as I am written am I pronounced: I am written with yud and hei, and pronounced with alef and daled." The Talmud adds that in the World to Come the Name will be pronounced as it is written.

Pesachim 50a:21-22 פסחים נ א:כא-כב

רַבִּי אַבִינָא רָמֵי: כְּתִיב "זֶה שְׁמִי לְעֹלָם" — "וְזֶה זִכְרִי לְדוֹר דּוֹר". אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: לֹא כְּשֶׁאֲנִי נִכְתָּב, אֲנִי נִקְרָא. נִכְתָּב אֲנִי בְּיוֹד הֵא, וְנִקְרָא אֲנִי בְּאָלֶף דָּלֶת. הַדָּרָן עֲלָךְ אֵלּוּ עוֹבְרִין

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PARAGRAPH 8

131 **כמים הפנים לפנים**

"As water reflects face to face, so the heart of man to man." G-d's love expressed in the mitzvos awakens a matching love in the soul.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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132 **מי ברא אלה**

Isaiah calls on the people: "Lift up your eyes on high and see: Who created these?" the host of the heavens, which He brings out by number. The Zohar reads Mi ("Who") and Eleh ("these") as the two parts of the Name Elokim. (context: Steinsaltz Tanakh)

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:

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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133 **רבת תעשרנה**

"You visited the earth and watered it; You greatly enrich it." The second section expounded the verse phrase by phrase.

Psalms 65:10 תהילים ס"ה:י

פָּקַדְתָּ־הָאָרֶץ וַתְּשֹׁקְקֶהָ רַבַּת תַּעְשְׁרֶנָּה פֶּלֶג אֱלֹקִים מָלֵא מָיִם תָּכִין דְּגָנָם כִּי־כֵן תְּכִינֶנָהּ:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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134 **ונחה עליו רוח הוי'**

"And the spirit of Havayah shall rest upon him." The second section applied it to one who speaks words of Torah.

Isaiah 11:2 ישעיהו י"א:ב

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה'

And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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135 **רוח ממללא**

Onkelos renders "a living soul" as "a speaking spirit," as the Kehot note points out; speech is called "spirit."

Onkelos Genesis 2:7 תרגום אונקלוס על בראשית ב':ז

וּבְרָא יְיָ אֱלֹקִים יָת אָדָם עַפְרָא מִן אַדְמְתָא וּנְפַח בְּאַפּוֹהִי נִשְׁמְתָא דְחַיֵּי וַהֲוַת בְּאָדָם לְרוּחַ מְמַלְלָא:

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PARAGRAPH 9

136 **ונחה עליו רוח ה'**

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

KEHOT'S NOTE

שם יא, ב.

not a vessel or servant to him but a crown on his head, while in this world she is beneath him.

Zohar, Terumah 54:575–585ספר הזהר, תרומה נ״ד:תקע״ה-תקפ״ה

141 ב״ן יתעלה בס״ג שלמעלה ממ״ה

the passage shares nothing with the note

KEHOT'S NOTE

וע״ל רד״ה אם בחקותי הב׳ [מז, ג]. [כ].

142 בד״ה יהודה אתה

The discourse "Yehudah, you" is Torah Ohr, Vayechi 1 (from 45a).

KEHOT'S NOTE

תו״א מה, ב.

143 ביום ההוא תקראי אישי

G-d promises through Hosea: "And it shall be on that day, says Havayah, that you shall call Me ishi ('my Husband'), and shall no longer call Me ba'li ('my Master')." Torah Ohr reads ishi also as "my fire" (eish), the soul's own fiery yearning. (context: Steinsaltz Tanakh)

Hosea 2:18הושע ב׳:י״ח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה׳ תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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144 תרי״ג מצות

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

KEHOT'S NOTE

מכות בסופה.

145 תרי״ג מצות דאורייתא

The Talmud teaches that 613 mitzvos were told to Moshe. The Alter Rebbe adds the seven of the Rabbis to reach 620.

Makkot 23bמכות כ״ג ב

146 וז׳ מצות דרבנן

The note points there for a discussion of the seven mitzvos of the Rabbis.

KEHOT'S NOTE

ראה לקוטי שיחות חכ״א ע׳ 401.

147 תרי״ג . . תר״ך

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

KEHOT'S NOTE

פרדס ש״ח, פ״ג.

148 פקוד כל בכור זכר

G-d tells Moshe: "Count every firstborn male of the children of Israel." It shows pekod in the sense of counting. (context: Steinsaltz Tanakh)

Numbers 3:40במדבר ג׳:מ׳

וַיֹּאמֶר ה׳ אֶל־מֹשֶׁה פְּקֹד כָּל־בְּכֹר זָכָר לִבְנֵי יִשְׂרָאֵל מִבֶּן־חֹדֶשׁ וָמָעְלָה וְשָׂא אֶת מִסְפַּר שְׁמֹתָם׃

137 ואת רוח הטומאה אעביר

G-d's promise through Zechariah for the end of days: "And also the prophets and the spirit of impurity I will remove from the land," when idolatry will be forgotten. Until then, the maamar says, one must pray every day. (context: Steinsaltz Tanakh)

Zechariah 13:2זכריה 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.

138 כמעלת הזהב על הכסף

The Tanya describes a love higher than all others, "like the superiority of gold over silver," a love like flashes of fire from the supernal gevuros of Binah. The Alter Rebbe compares the future ascent of the arousal from below to it.

Tanya, Likkutei Amarim 50:2–3תניא, חלק ראשון; ליקוטי אמרים נ׳:ב׳-ג׳

אַךְ יֵשׁ עוֹד בְּחִינַת אַהֲבָה הָעוֹלָה עַל כּוּלָּנָה, כְּמַעֲלַת הַזָּהָב עַל הַכֶּסֶף, וְהִיא אַהֲבָה כְּ״רִשְׁפֵּי אֵשׁ״ – מִבְּחִינַת גְּבוּרוֹת עֶלְיוֹנוֹת דְּבִינָה עִילָּאָה. דְּהַיְינוּ, שֶׁעַל יְדֵי הִתְבּוֹנְנוּת בִּגְדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא, דְּכוּלָּא קַמֵּיהּ כְּלָא מַמָּשׁ חֲשִׁיב – תִּתְלַהֵט וְתִתְלַהֵב הַנֶּפֶשׁ לְיקַר תִּפְאֶרֶת גְּדוּלָּתוֹ וּלְאִסְתַּכָּלָא בִּיקָרָא דְמַלְכָּא, כְּרִשְׁפֵּי אֵשׁ שַׁלְהֶבֶת עַזָּה הָעוֹלָה לְמַעְלָה, וְלִיפָּרֵד מֵהַפְּתִילָה וְהָעֵצִים שֶׁנֶּאֱחֶזֶת בָּהֶן, וְהַיְינוּ, עַל יְדֵי תִּגְבּוֹרֶת יְסוֹד הָאֵשׁ אֶלְקֵי שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית, וּמִזֶּה ...

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139 והוא בלק״ת ביחזקאל

There the root of Korach's dispute is explained by the teaching of the Arizal's Likkutei Torah on Yechezkel that in the future the Levites will be priests, for the gevuros will then be elevated and the chasadim secondary to them.

Song of Songs 8:3שיר השירים ח׳:ג׳

שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

His left hand should be under my head, And his right hand should embrace me.

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KEHOT'S NOTE

ראה גם לקמן פי׳ קרח נד, ב. שה״ש ח, ג. אוה״ת בראשית-א דף מא, א.

140 מסט׳ דעלמא דאתי

The Raaya Mehemna on "A woman of valor is the crown of her husband": from the side of the World to Come she is

And the L-RD said unto Moses: 'Number all the first-born males of the children of Israel from a month old and upward, and take the number of their names.

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KEHOT'S NOTE

במדבר ג, מ.

149 **כרשפי אש**

The maiden asks to be set as a seal on her beloved's heart, "for love is strong as death... its flashes are flashes of fire, a flame of G-d." The soul's running and thirst will be like flashes of fire rising without end. (context: Steinsaltz Tanakh)

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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150 The Talmud notes the contradiction between "the number of the children of Israel" and "which cannot be measured nor counted," and resolves it: one is when Israel do G-d's will, the other when they do not; it also derives that one may not count Israel directly.

Yoma 22b:5 יומא כ״ב ב:ה׳

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי, רַבִּי יוֹנָתָן רָמֵי, כְּתִיב: ״וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם״, וּכְתִיב ״אֲשֶׁר לֹא יִמַּד וְלֹא יִסָּפֵר״?

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151 **אם ישראל עושין תשובה נגאלין**

Rabbi Eliezer says that if Israel do teshuvah they are redeemed. The Alter Rebbe cites it for the power of teshuvah, which comes from above number.

Sanhedrin 97b:14–15 סנהדרין צ״ז ב:י״ד-ט״ו

אָמַר רַב: כָּלוֹ כָּל הַקִּיצִין, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים. וּשְׁמוּאֵל אָמַר: דַּיּוֹ לָאָבֵל שֶׁיַּעֲמוֹד בְּאֶבְלוֹ. כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, וְאִם לָאו - אֵין נִגְאָלִין. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: אִם אֵין עוֹשִׂין תְּשׁוּבָה אֵין נִגְאָלִין? אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מַעֲמִיד לָהֶן מֶלֶךְ שְׁגְּזֵרוֹתָיו קָשׁוֹת כְּהָמָן, וְיִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמַחֲזִירִין לְמוּטָב. תַּנְיָא אִידָךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, שֶׁנֶּאֱמַר: ״שׁוּבוּ ...

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KEHOT'S NOTE

סנהדרין צז, ב.

152 **ויצעקו אל ה׳**

From the psalm of thanks of those G-d rescued: "And they cried out to Havayah in their distress; He saved them from their straits." The cry of teshuvah, from the soul's fire and thirst. (context: Steinsaltz Tanakh)

Psalms 107:6 תהילים ק״ז:ו׳

וַיִּצְעֲקוּ אֶל־ה׳ בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

153 **בינה ליבא**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

154 **בינה לבא**

In Eliyahu's prayer (Patach Eliyahu): "Binah is the heart, and with it the heart understands." The higher teshuvah is in Binah.

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)

155 **ולתבונתו אין מספר**

The psalmist praises G-d: "Great is our L-rd and abundant in power; His understanding has no number," beyond all measure. The maamar reads tevunah as Binah, the root of the higher teshuvah, beyond number. (context: Steinsaltz Tanakh)

Psalms 147:5 תהילים קמ״ז:ה׳

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

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

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KEHOT'S NOTE

תהלים קמז, ה.

156 **רמ״ח אברים דמלכא**

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

KEHOT'S NOTE

ראה ת״ז ת״ל.

157 **ט״ס טפ״ט**

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

KEHOT'S NOTE

!ERROR#

158 **וגם נק׳ מצות המלך**

The note points to the Rebbe's note there on the mitzvos being called "the commandments of the King."

KEHOT'S NOTE

ראה הערת כ״ק אדמו״ר בסה״מ ת״ש, ע׳ 48.

סד״ה כי ההרים ימושו 159

The note says it explains there that the baal teshuvah, by arousing great mercy, draws from the thirteen attributes of mercy of Arich Anpin, lights above the vessels, from which light comes not in the order of hishtalshelus.

KEHOT'S NOTE

לקו״ת תצא מא, ב. דשם מבאר דבע״ת ע״י שמעורר רחמים גדולים הוא מבחי׳ י״ג ת״ד דא״א שהוא אורות שלמעלה מהכלים ומשם נמשך האור שלא כסדר ההשתלשלות ע״ש.

שהחול הוא למעלה מן הים 160

The note points there for the idea that the sand is above the sea.

KEHOT'S NOTE

ראה אוה״ת ויקרא-א ע׳ קכט.

אשר שמתי חול 161

G-d rebukes the people through Jeremiah: "Will you not fear Me... I Who placed the sand as a boundary for the sea," which its waves cannot cross. The sand stands above the sea and sets its bounds. (context: Steinsaltz Tanakh)

Jeremiah 5:22 ירמיהו ה׳:כ״ב

הַאוֹתִי לֹא־תִירָאוּ נְאֻם־ה׳ אִם מִפָּנַי לֹא תָחִילוּ אֲשֶׁר־שַׂמְתִּי חוֹל גְּבוּל לַיָּם חָק־עוֹלָם וְלֹא יַעַבְרֻנְהוּ וַיִּתְגָּעֲשׁוּ וְלֹא יוּכָלוּ וְהָמוּ גַלָּיו וְלֹא יַעַבְרֻנְהוּ׃

Fear ye not Me? saith the L-RD; Will ye not tremble at My presence? Who have placed the sand for the bound of the sea, An everlasting ordinance, which it cannot pass; And though the waves thereof toss themselves, yet can they not prevail; Though they roar, yet can they not pass over it.

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KEHOT'S NOTE

ירמי׳ ה, כב.

יורדי הים 162

From the psalm of thanks, of seafarers saved from a storm: "Those who go down to the sea in ships." One goes "down" to the sea: the sea is lower than the land.

Psalms 107:23 תהילים ק״ז:כ״ג

יוֹרְדֵי הַיָּם בָּאֳנִיּוֹת עֹשֵׂי מְלָאכָה בְּמַיִם רַבִּים׃

They that go down to the sea in ships, That do business in great waters—

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KEHOT'S NOTE

תהלים קז, כג.

לרוקע הארץ על המים 163

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

KEHOT'S NOTE

שם קלו, ו.

לרוקע הארץ על המים 164

From the great Hallel: "To Him Who spread out the earth over the water, for His kindness endures forever." The earth is above the water. (context: Steinsaltz Tanakh)

Psalms 136:6 תהילים קל״ו:ו

לְרֹקַע הָאָרֶץ עַל־הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ׃

To Him that spread forth the earth above the waters, For His mercy endureth for ever.

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סי׳ ל״א 165

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

KEHOT'S NOTE

פסוק כא.

כי ברא ה׳ חדשה בארץ נקבה תסובב גבר 166

Jeremiah calls to the wayward daughter, Israel: "For Havayah has created a new thing in the earth: a female shall encompass (or court) a male." In the future the receiver will surpass the giver. (Kehot: Jeremiah 31:21)

Jeremiah 31:22 ירמיהו ל״א:כ״ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבֵבָה כִּי־בָרָא ה׳ חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר׃

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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כאשר ירד הגשם 167

G-d likens His word to the rain: "For as the rain comes down ... from the heavens ... and waters the earth, and makes it give birth and sprout." Now the earth brings forth only through the rain it receives. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

ישע׳ נה, י.

ואני אהיי לה נאום ה׳ 168

G-d promises through Zechariah that Jerusalem will need no walls: "And I will be for her, says Havayah, a wall of fire all around." It alludes to fire rising above air in the future. (context: Steinsaltz Tanakh)

Zechariah 2:9 זכריה ב׳:ט׳

וַאֲנִי אֶהְיֶה־לָּהּ נְאֻם־ה׳ חוֹמַת אֵשׁ סָבִיב וּלְכָבוֹד אֶהְיֶה בְתוֹכָהּ׃

For I, saith the L-RD, will be unto her a wall of fire round about, and I will be the glory in the midst of her.

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KEHOT'S NOTE

זכרי׳ ב, ט.

foundation of the earth, and to say to Zion, 'You are My people.'" The Alter Rebbe expounds each phrase.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

174 **בד"ה ואתם נצבים**

There the Alter Rebbe explains "that you may enter into the covenant... to establish you today as a people to Him": "there is no king without a people," and a people are "men like him," related to the king in some measure; since before G-d nothing has any measure, He made a covenant and bound our souls to Him, raising Israel to supernal thought, so that they can be His people.

KEHOT'S NOTE

לקו"ת נצבים מד סע"ד. באוה"ת דברים-ו ע' ב'ת.

175 **אין מלך בלא עם**

The note gives this work as one of the sources of the saying "there is no king without a people."

KEHOT'S NOTE

ס' החיים פ' גאולה פ"ב. בחיי וישב לח, ל. עמק המלך ש' שעשועי המלך רפ"א. פדר"א (פי"ג). [כ].

176 **כי אין מלך בלא עם**

Rabbeinu Bachya: the Name Elokim in creation is the King of the world, "for there is no king without a people." Here it explains what it means to be G-d's people.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

177 **עלו במחשבה**

Israel "arose in thought" before creation. That is why they can be called the people of the King.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

178 **עמי אשר נקרא שמי עליהם**

G-d's answer to Shlomo's prayer at the Temple's dedication: "If My people, upon whom My Name is called, humble themselves and pray..." The people bound to G-d's Name. (context: Steinsaltz Tanakh)

II Chronicles 7:14 דברי הימים ב ז':י"ד

וְיִכָּנְעוּ עַמִּי אֲשֶׁר נִקְרָא־שְׁמִי עֲלֵיהֶם וְיִתְפַּלְלוּ וִיבַקְשׁוּ פָנַי וְיָשֻׁבוּ מִדַּרְכֵיהֶם הָרָעִים וַאֲנִי אֶשְׁמַע מִן־הַשָּׁמַיִם וְאֶסְלַח לְחַטָּאתָם וְאֶרְפָּא אֶת־אַרְצָם׃

if My people, upon whom My name is called, shall humble themselves, and pray, and seek My face, and turn from their evil ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

169 **והי' במקום אשר יאמר**

"Which can be neither measured nor counted." The counted number of the mitzvos becomes uncountable through teshuvah.

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.

170 The Talmud relates that Hosea prayed for Israel and began to bless them with this verse, "in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'"

Pesachim 87b:8 פסחים פ"ז ב:ח'

עַמַּד וּבְקֵשׁ רַחֲמִים וּבְטֵל גְּזֵירָה, וְהִתְחִיל לְבָרְכָן, שֶׁנֶּאֱמַר: "וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם וְגוֹ' וְהָיָה בִּמְקוֹם אֲשֶׁר יֵאָמֵר לָהֶם לֹא עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל חָי וְנִקְבְּצוּ בְּנֵי יְהוּדָה וּבְנֵי יִשְׂרָאֵל יַחְדָּו וְגוֹ' וּזְרַעְתִּיהָ לִּי בָּאָרֶץ וְרִחַמְתִּי אֶת לֹא רֻחָמָה וְאָמַרְתִּי לְלֹא עַמִּי עַמִּי אַתָּה".

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

171 **זדונות נעשו כזכיות**

Reish Lakish: great is teshuvah, for willful sins become for him like merits; the Talmud explains that this is teshuvah out of love.

Yoma 86b:3 יומא פ"ו ב:ג'

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מַזִּיד הוּא, וְקָא קָרֵי לֵהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כְּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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KEHOT'S NOTE

יומא פו, ב.

172 **ואתהפכא מרירו למתקא**

The Zohar calls on those "who turn darkness into light and taste bitter as sweet," the service of transforming evil into good.

Zohar I, 4a זח"א ד, א

KEHOT'S NOTE

זח"א ד, א.

173 **ואשים דברי בפיך**

"And I have put My words in your mouth, and covered you in the shadow of My hand, to plant the heavens and lay the

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179 **ולאמר לציון עמי אתה אל תקרי עמי אלא עמי**

The Zohar: do not read ami, "My people," but imi, "with Me," to be My partner: as G-d made heaven and earth with His word, so do those who engage in the Torah.

Zohar, Introduction 11:64–12:74 ספר הזהר, הקדמה י"א:ס"ד-י"ב:ע"ד

The verse continues: "And to say to Zion thou art 'Ami, my people" (Ibid.). This means, to say to those gates of study and those words of Zion (distinction) "thou art 'Ami". The word 'Ami (my people) may be read 'Imi (with me), meaning "to be a collaborator with Me"; for just as I made heaven and earth by a word, as it says: "By the word of the L-rd the heavens were made" (Ps. 33, 6), So dost thou. Happy are those who devote themselves to the study of ...

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

180 The Jerusalem Talmud says that in all of Scripture Israel are called Zion only in this verse. The Alter Rebbe explains why Zion is used here.

Jerusalem Talmud Taanit 4:2:15 תלמוד ירושלמי תענית ד':ב:ט"ו

רִבִּי יַעֲקֹב בַּר אָחָא בְּשֵׁם רִבִּי יָסָא. לְעוֹלָם אֵין הָעוֹלָם עוֹמֵד אֶלָּא עַל הַקָּרְבָּנוֹת. תַּמָּן תַּנִּינָן. שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיירֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר. עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד. עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים. וּשְׁלָשְׁתָּן בְּפָסוּק אֶחָד. וְאַשִּׁים דְּבָרַיי בְּפִיךְ. זוֹ תוֹרָה. וּבְצֵל יָדִי כִּסִּיתִיךְ. זוֹ גְמִילוּת חֲסָדִים. לְלַמֶּדְךָ שֶׁכָּל מִי שֶׁהוּא עָסוּק בַּתּוֹרָה וּבְגְמִילוּת חֲסָדִים זָכָה לֵישֵׁב בְּצִילוֹ שֶׁלְהַקָּדוֹשׁ בָּרוּךְ הוּא. הָדָא הִיא דִכְתִיב מַה יָקָר חַסְדְּךָ אֱלֹקִים וּבְנֵי אָדָם ...

Rebbi Jacob bar Aḥa in the name of Rebbi Yasa: The world only continues to exist by the sacrifices. There, we stated 1:2.: "Simeon the Just was of the remainders of the Great Assembly. He used to say, the world continues to exist by three things, by the Torah, by worship, and by labors of love" All three are in one verse. 51:16.: I shall put My word in your mouth, that is Torah. By the shadow of My hands I shall cover you, these are labors of love; to ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

181 **בצלמנו כדמותנו**

G-d's words at the creation of man: "Let us make man in our image, after our likeness." Torah Ohr reads the image as the spirituality of the 248 mitzvos, the limbs of the King.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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182 **רוח ממללא**

Kehot's note points to Genesis 2:7 for these words.

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

תרגום של נפש חי' (בראשית ב, ז).

183 **כל היושב ושונה**

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

KEHOT'S NOTE

ראה תדא"ר רפי"ח. ילי"ש איכה רמז תתרלד.

184 **ורוח אלקים מרחפת**

The words here quote Genesis 1:2; the passage is shown below.

Genesis 1:2 בראשית א':ב׳

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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KEHOT'S NOTE

בראשית א, ב.

185 **סד"ה והניף ידו**

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

KEHOT'S NOTE

לעיל צו יז, א.

186 **עד יערה עלינו רוח ממרום**

The words here quote Isaiah 32:15; the passage is shown below.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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KEHOT'S NOTE

ישע"י לב, טו.

187 **שהרוח יורד ממקום עליון וגבוה מאד**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-ב ע' תתקמ שלכאורה הוא נגד מ"ש בע"ח בסופו דאש גבוה מרוח ע"ש.

Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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KEHOT'S NOTE

שמות ג, טו.

188 **דאורייתא מחכמה נפקת**

Kehot's note points to Zohar II, 85a for these words.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

189 **והחכמה מאין תמצא**

The words here quote Job 28:12; the passage is shown below.

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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KEHOT'S NOTE

איוב כח, יב.

190 **בפ' מקץ סד"ה מזוזה מימין**

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

KEHOT'S NOTE

תו"א מג, ב. בביאה"ז להצ"צ שם מציין גם לתו"א זה ומוסיף "ועמ"ש בביאור דמזוזה מימין בסגנון אחר דאף שרוח למטה מאש מ"מ שרשו גבוה יותר ולכן האויר דק יותר מהאש כו'" ע"ש.

191 **ע"פ פקודי המשכן**

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

KEHOT'S NOTE

לעיל פ' פקודי ג, ג ואילך.

192 **גם את העולם נתן**

The words here quote Ecclesiastes 3:11; the passage is shown below.

Ecclesiastes 3:11 קהלת ג':י"א

אֶת־הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף׃

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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KEHOT'S NOTE

קהלת ג, יא.

193 **זה שמי לעלם**

The words here quote Exodus 3:15; the passage is shown below.

Exodus 3:15 שמות ג':ט"ו

וַיֹּאמֶר עוֹד אֱלֹקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וֵאלֹקֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר׃

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of

194 **לא כמו שאני נכתב**

The words here quote Pesachim 50a:21-22; the passage is shown below.

Pesachim 50a:21-22 פסחים נ' א:כ"א-כ"ב

רַבִּי אֲבִינָא רָמֵי: כְּתִיב "זֶה שְׁמִי לְעֹלָם" — "וְזֶה זִכְרִי לְדוֹר דּוֹר". אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: לֹא כְּשֶׁאֲנִי נִכְתָּב, אֲנִי נִקְרָא. נִכְתָּב אֲנִי בְּיוּד הֵא, וְנִקְרָא אֲנִי בְּאָלֶף דָּלֶת. הַדָּרָן עֲלָךְ אֵלּוּ עוֹבְרִין

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KEHOT'S NOTE

פסחים נ, א.

195 **וזהו יהי' . . היינו בחי' מצות...**

The note points there for the explanation of "number" in the verse as the mitzvos.

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' תכז.

PARAGRAPH 10

196 Rabbi Meir teaches that whether or not they act as children, Israel are called G-d's children, citing among other verses "in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'"

Kiddushin 36a:12 קידושין ל"ו א:י"ב

רַבִּי מֵאִיר אוֹמֵר: בֵּין כָּךְ וּבֵין כָּךְ אַתֶּם קְרוּיִם בָּנִים, שֶׁנֶּאֱמַר: "בָּנִים סְכָלִים הֵמָּה", וְאוֹמֵר: "בָּנִים לֹא אֵמֶן בָּם", וְאוֹמֵר: "זֶרַע מְרֵעִים בָּנִים מַשְׁחִיתִים", וְאוֹמֵר: "וְהָיָה בִּמְקוֹם אֲשֶׁר יֵאָמֵר לָהֶם לֹא עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל חָי".

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197 **לא עמי אתם**

"In the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'" The maamar explains both names.

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.

198 **בצלמנו כדמותנו**

"Let us make man in our image, after our likeness." The mitzvos are this "image," and through them Israel are "men like Him."

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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199 **בד"ה וארשתיך לי**

On 8c the Alter Rebbe explains "My heart and my flesh sing to Kel chai, the living G-d": even one whose animal soul rules him, "lame or blind," can be a "bride" to G-d through this; the heart and flesh, which cannot long for the light that gives them life, sing "to the living G-d" when a person contemplates that He is far above even the light that encompasses the worlds.

KEHOT'S NOTE

לקמן ח, ג.

200 **מבלי אשר לא ימצא**

"So that man will not find the work that G-d has done from beginning to end." The Alter Rebbe now reads it as the future state in which there is no beginning and end.

Ecclesiastes 3:11 קהלת ג:י"א

אֶת־הַכֹּל עָשָׂה יָפֶה בְעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף׃

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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KEHOT'S NOTE

קהלת ג, יא.

201 **כחשכה כאורה**

David says that nothing is hidden from G-d: "Even darkness is not dark for You; night shines like the day; darkness is as light." Above and below will be equal. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

202 **במקום שבע"ת עומדים**

Rabbi Abahu: in the place where baalei teshuvah stand, the completely righteous do not stand. The Alter Rebbe links it to "in the place" in Hosea's verse.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר 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. ראה הערת כ"ק אדמו"ר לס' המאמרים ה'תש"ט, ע' 183.

203 Kehot's note points to Bamidbar Rabbah 2:12 for these words.

Bamidbar Rabbah 2:12 במדבר רבה ב:י"ב

PARAGRAPH 11

204 **איש מזריע תחלה**

Rav Yitzchak son of Rav Ami: if the man sows seed first she bears a female; if the woman sows first she bears a male. The Alter Rebbe applies it to the arousal from above and the arousal from below.

Berakhot 60a:14 ברכות ס' א:י"ד

וּמִי מַהֲנֵי רַחֲמֵי? וְהָאָמַר רַב יִצְחָק בְּרֵיהּ דְּרַב אַמֵּי: אִישׁ מַזְרִיעַ תְּחִלָּה — יוֹלֶדֶת נְקֵבָה, אִשָּׁה מַזַּרַעַת תְּחִלָּה — יוֹלֶדֶת זָכָר. שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר"! הָכָא בְּמַאי עָסְקִינַן — כְּגוֹן שֶׁהִזְרִיעוּ שְׁנֵיהֶם בְּבַת אַחַת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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Niddah 25b:17–18 נדה כ"ה ב:י"ז-י"ח

מַהוּ דְּתֵימָא: הוֹאִיל וְאָמַר רַב יִצְחָק בַּר אַמֵּי, אִשָּׁה מַזַּרַעַת תְּחִלָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִלָּה — יוֹלֶדֶת נְקֵבָה, מִדְּהָא זָכָר — הָא נָמֵי זָכָר. קָא מַשְׁמַע לַן: אֵימָא שְׁנֵיהֶם הִזְרִיעוּ בְּבַת אַחַת, הַאי זָכָר וְהַאי נְקֵבָה.

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KEHOT'S NOTE

ברכות ס, א. נדה כה, ב.

205 **בת קול שמנהמת כיונה ואומרת אוי לבנים**

Rabbi Yose heard in the ruins of Jerusalem a heavenly voice cooing like a dove: "Woe, that I destroyed My house... and exiled My children," and Eliyahu told him that G-d says, "Woe to the children who were exiled from their father's table." The voice of the time of exile.

Berakhot 3a:14 ברכות ג׳ א:י"ד

וְאָמַר לִי: בְּנִי, מָה קוֹל שָׁמַעְתָּ בְּחוּרְבָּה זוֹ? וְאָמַרְתִּי לוֹ: שָׁמַעְתִּי בַּת קוֹל שְׁמַנְהֶמֶת כְּיוֹנָה וְאוֹמֶרֶת: "אוֹי שֶׁהֶחֱרַבְתִּי אֶת בֵּיתִי וְשָׂרַפְתִּי אֶת הֵיכָלִי וְהִגְלֵיתִי אֶת בָּנַי לְבֵין אוּמּוֹת הָעוֹלָם". וְאָמַר לִי: חַייֶיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וָיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ הַגָּדוֹל מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ ...

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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206 **רפ"ק דברכות**

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

KEHOT'S NOTE

ג, א.

PARAGRAPH 12

207 **ופ"ב דחגיגה**

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

KEHOT'S NOTE

טו, א.

208 **בת קול**

Tosafos: some say that it was not the voice from heaven itself that was heard, but another voice issuing from it, as when one strikes forcefully and hears a second sound go out from it far away; that is why it is called bas kol, "daughter of a voice."

Tosafot on Sanhedrin 11a:7:1 תוספות על סנהדרין י"א א:ז':א

בת קול. יש אומרים שלא היו שומעין קול היוצא מן השמים אלא מתוך אותו קול יוצא קול אחר כמו פעמים שאדם מכה בכח ושומע קול אחר היוצא ממנו למרחוק ואותו קול היו שומעין לכך קורין אותו בת קול:

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209 **בת קול**

Rashi: the bas kol is "the attribute appointed over it," which knows all seventy languages, for it is made to proclaim and is sent to every tongue.

Rashi on Sotah 33a:9:1 רש"י על סוטה ל"ג א:ט':א

שאני בת קול - אותה מידה הממונה על כך יודעת בשבעים לשונות מפני שעשויה להשמיע והיא משתלחת לכל הלשונות פעמים לזה ופעמים לזה:

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210 A heavenly voice went forth and said, "Return, O wayward children," except for Acher. The voice calling to teshuvah from above.

Chagigah 15a:6 חגיגה ט"ו א:ו'

אַפְקוּהּ לְמֵיטַטְרוֹן וּמַחְיוּהּ שִׁיתִּין פּוּלְסֵי דְנוּרָא. אֲמַרוּ לֵיהּ: מַאי טַעְמָא כִּי חֲזִיתֵיהּ לָא קָמַתְּ מִקָּמֵיהּ? אִיתְיְהִיבָא לֵיהּ רְשׁוּתָא לְמֵימְחַק זְכוּתָא דְאַחֵר. יָצְתָה בַּת קוֹל וְאָמְרָה: "שׁוּבוּ בָנִים שׁוֹבָבִים" — חוּץ מֵאַחֵר.

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211 **ע"פ אדם כי יקריב**

There "adam" is the "likeness of a man" on the throne: G-d enclothes Himself in the ten Sefiros, called the 248 limbs of the King, and "a man of you who brings an offering" is the arousal from above, from the supernal Adam, that brings the heart of man below near to G-d, "as water reflects face to face."

KEHOT'S NOTE

לקו"ת ויקרא ב, ג.

212 **זכר חסדו**

The psalm celebrates G-d's salvation: "He has remembered (zachar) His kindness and His faithfulness to the House of Israel." Zachar (remembered) also means "male": the future birth of chasadim. (context: Steinsaltz Tanakh)

Psalms 98:3 תהילים צ"ח:ג'

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

213 **את מספר ימיך אמלא**

G-d's promise to Israel for serving Him: "None shall miscarry or be barren in your land; the number of your days I will fulfill." Torah and mitzvos are measured in number. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

שמות כג, כו.

214 ואברהם זקן בא בימים

> "And Avraham was old, advanced in days." Service that accumulates day by day.

Genesis 24:1 בראשית כ"ד:א'

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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KEHOT'S NOTE

בראשית כד, א.

215 בשעתא חדא ביומא חדא ברגעא חדא

> Fortunate are the masters of teshuvah, for in one hour, one day, one moment they draw near to the Holy One, blessed be He, which is not so even for the completely righteous, who drew near over many years.

Zohar, Chayei Sara 15:114–16:121 ספר הזהר, חיי שרה ט"ו:קי"ד-ט"ז:קכ"א

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.'

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

216 יש קונה עולמו

> Rabbi wept and said: there is one who acquires his world in a single hour, and one who acquires it over many years.

Avodah Zarah 10b:15–16 עבודה זרה י' ב:ט"ו-ט"ז

יָצְתָה בַּת קוֹל וְאָמְרָה: קְטֵיעָה בַּר שָׁלוֹם מְזוּמָן לְחַיֵּי הָעוֹלָם הַבָּא. בָּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֶה עוֹלָמוֹ בְּשָׁעָה אַחַת, וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים. אַנְטוֹנִינוּס שַׁמְשֵׁיהּ לְרַבִּי, אַדַּרְכָּן שַׁמְשֵׁיהּ לְרַב. כִּי שָׁכֵיב אַנְטוֹנִינוּס, אָמַר רַבִּי: נִתְפַּרְדָה חֲבִילָה. כִּי שָׁכֵיב אַדַּרְכָּן, אָמַר רַב:

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KEHOT'S NOTE

ע"ז י, ב. ושי"נ.

217 ויקרא ה' ה'

> When G-d passed before Moshe after the sin of the Golden Calf: "And He called: Havayah, Havayah, G-d, merciful and gracious." The opening of the Thirteen Attributes of Mercy.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

218 הוי' הוי' ופסיק טעמא

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

KEHOT'S NOTE

זח"ג (קלח, א. רפט, ב). [כ].

219 ופסיק טעמא בגווייהו

> In the Idra Rabba: wherever a name is repeated, a pause divides the two ("Avraham, Avraham," "Yaakov, Yaakov"); in "Havayah, Havayah" both are complete, and through them Moshe drew mercy down from the Ancient One to Z'eir Anpin.

Zohar, Idra Rabba 30:230–31:238 ספר הזהר, האדרא רבא ל':ר"ל-ל"א:רל"ח

220 תעלומות לב

> The sons of Korach protest Israel's loyalty in suffering: G-d would know if they had strayed, "for He knows the hidden places of the heart." The maamar reads them as the innermost point of the heart, above intellect. (context: Steinsaltz Tanakh)

Psalms 44:22 תהילים מ"ד:כ"ב

הֲלֹא אֱלֹקִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב׃

Would not G-d search this out? For He knoweth the secrets of the heart.

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221 ממעמקים קראתיך

> A Song of Ascents: "From the depths I have called You, Havayah": from the depths of distress, and from the depths of the heart, which is how the maamar reads it, "from the depth of the heart." Teshuvah comes from there. (context: Steinsaltz Tanakh)

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.

222 שמי' רבא מברך

> Whoever answers "Amen, may His great Name be blessed" with all his strength, his decree is torn up. The Alter Rebbe uses the words le'alam ("forever") of this response to allude to the revelation of the hidden Name.

Berakhot 3a:6 ברכות ג' א:ו'

לְעוֹלָם קָסָבַר שָׁלֹשׁ מִשְׁמָרוֹת הָוֵי הַלַּיְלָה, וְהָא קָמַשְׁמַע לָן: דְּאִיכָּא מִשְׁמָרוֹת בָּרָקִיעַ וְאִיכָּא מִשְׁמָרוֹת בָּאָרְעָא. דְּתַנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: שָׁלֹשׁ מִשְׁמָרוֹת הָוֵי הַלַּיְלָה, וְעַל כָּל מִשְׁמָר וּמִשְׁמָר יוֹשֵׁב הַקָּדוֹשׁ בָּרוּךְ הוּא וְשׁוֹאֵג כְּאַרְיֵה, שֶׁנֶּאֱמַר: "ה' מִמָּרוֹם יִשְׁאָג, וּמִמְּעוֹן קָדְשׁוֹ יִתֵּן קוֹלוֹ שָׁאֹג יִשְׁאַג עַל נָוֵהוּ".

His opinion is certainly that there are three watches in the night ; but his intention is to inform us that there are watches in heaven as on earth. For there is a teaching : R. Eliezer

says : There are three watches in the night, and at each watch, the Holy One, blessed be He, sits enthroned and roars like a lion ; as it is said, "The L-rd doth roar from on high, and utter His voice from His holy habitation ; He doth mightily roar because of ...

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Shabbat 119b:5 שבת קי"ט ב:ה'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנָה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה'". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מְשׁוּם דְּ"בָרְכוּ ה'". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק ...

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KEHOT'S NOTE

ברכות ג, א. שבת קיט, ב.

223 ונקבצו בני יהודא

Hosea's promise of redemption: "And the children of Yehudah and the children of Israel shall be gathered together, and they shall appoint for themselves one head, and go up from the land ... for great is the day of Yizre'el." The two kingdoms will be one people again. (context: Steinsaltz Tanakh)

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

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

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KEHOT'S NOTE

הושע ב, ב.

224 הפעם אודה

Leah named Yehudah saying, "This time I will thank Havayah." Yehudah stands for thanksgiving from below upward.

Genesis 29:35 בראשית כ"ט:ל"ה

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת־ה' עַל־כֵּן קָרְאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֶּדֶת׃

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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KEHOT'S NOTE

בראשית כט, לה.

225 שהוא בחי' ממטה למעלה

The note says that Yehudah as the movement from below upward is explained in this maamar of the Rebbe.

KEHOT'S NOTE

נתבאר בד"ה ויגש אליו יהודה — תשכ"ה (נ' בקונטרס ה' טבת תשנ"א).

226 כי לא מחשבותי מחשבותיכם

G-d calls the wicked to return to Him through Isaiah, for He forgives abundantly: "For My thoughts are not your thoughts." The view from above and the view from below are opposite. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

ישע' נה, ח.

227 למהוי אחד באחד

The Zohar on Shabbos: as the Holy One is One above, Knesses Yisrael becomes one in the mystery of One below, "to be one with One."

Zohar II, 135a זח"ב קלה, א

KEHOT'S NOTE

זח"ב קלה, א.

228 ע"פ ויגש אליו יהודה

There, in the future Yosef and Yehudah join in true unity, "to be one with One," and Yehudah rises above Yosef, according to "a woman of valor is the crown of her husband"; the passage itself refers back to this maamar on "they shall be gathered together ... one head."

KEHOT'S NOTE

תו"א מד, ב.

229 כי גדול יום יזרעאל

The words here quote Hosea 2:2; the passage is shown below.

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

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

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KEHOT'S NOTE

הושע ב, ב.

230 פיי יזרעאל זריעת א-ל כי חסד נקרא בשם א-ל

The note quotes the Mitteler Rebbe: the supernal chasadim, Kel, of Z'eir Anpin of Atzilus are sown in Malchus, which is the souls of Israel above and below; this is the sowing of the light of the souls in the womb of Malchus.

KEHOT'S NOTE

ומבאר כ"ק אדה"א במדבר-א ע' קיז "דחסדים עליונים שהוא א-ל מאלקי' . . שנזרעו חסדים עליונים דז"א דאצי' במל' שהן בנ"י למעלה ולמטה והוא בחי' זריעת אור דנשי' בבטן המל'".

231 **שמטמינים אותו בעפר**

The note quotes it as adding that the hidden seed "sprouts and bears fruit above, with a great increase of blessing."

KEHOT'S NOTE

"שמצמיח ויעשה פרי למעלה בתוס' ברכה מרובה" — מאמרי אדה"א במדבר ע' קיח. ובסה"מ תקס"ה-ב ע' תקפח מוסיף "(כענין ברכת יצחק במאה שערים כו')".

232 **הארץ תוציא צמחה**

Isaiah likens the redemption to a seed that sprouts: "For as the earth brings forth her growth ... so Havayah G-d will cause righteousness and praise to sprout." The seeds of the mitzvos will sprout in the future. (context: Steinsaltz Tanakh)

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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KEHOT'S NOTE

ישע' סא, יא.

233 **מצמיח ישועות**

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

KEHOT'S NOTE

ברכת יוצר.

234 **כי קרובה ישועתי**

G-d calls Israel through Isaiah to keep justice: "For My salvation is near to come, and My righteousness to be revealed." The sprouting of salvation. (context: Steinsaltz Tanakh)

Isaiah 56:1 ישעיהו נ"ו:א'

כֹּה אָמַר ה' שִׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי־קְרוֹבָה יְשׁוּעָתִי לָבוֹא וְצִדְקָתִי לְהִגָּלוֹת׃

Thus saith the L-RD: Keep ye justice, and do righteousness; For My salvation is near to come, And My favour to be revealed.

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KEHOT'S NOTE

ישע' נו, א.

235 **לעת ערב יהי אור**

Zechariah on the day of G-d's redemption: "It shall be one day ... neither day nor night, and at evening time there shall be light." All will be "day." (context: Steinsaltz Tanakh)

Zechariah 14:7 זכריה י"ד:ז'

וְהָיָה יוֹם־אֶחָד הוּא יִוָּדַע לַה' לֹא־יוֹם וְלֹא־לָיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אוֹר׃

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

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KEHOT'S NOTE

זכרי' יד, ז.

236 **לפני ה' תטהרו**

G-d's command for Yom Kippur: "For on this day He shall atone for you, to purify you; of all your sins before Havayah you shall be purified." The maamar reads "before Havayah" as a level above the Name, which teshuvah reaches. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

ויקרא טז, ל.

PARAGRAPH 13

237 **והי' אור הלבנה כאור החמה**

Isaiah's prophecy of the day G-d heals His people: "And the light of the moon shall be as the light of the sun, and the light of the sun sevenfold." The receiver, the moon, will equal the giver: the arousal from below will be great in its own right. (context: Steinsaltz Tanakh)

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.

238 **שוין בקומתן**

Kehot's note points to Chullin 60b for these words.

Chullin 60b חולין ס' ב

KEHOT'S NOTE

ראה חולין ס, ב.

239 **אשר לא יספר**

"Which can be neither measured nor counted." The counted mitzvos will become uncountable through teshuvah.

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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240 **ולתבונתו אין מספר**

> **"His understanding has no number." The level of Binah, the source of the higher teshuvah, beyond number.**

Psalms 147:5 תהילים קמ"ז:ה'

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

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

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241 **אשה מזרעת תחלה**

> **"If the woman sows seed first, she bears a male." In the future the arousal from below will come first.**

Berakhot 60a:14 ברכות ס' א:י"ד

וּמִי מַהֲנֵי רַחֲמֵי? וְהָאָמַר רַב יִצְחָק בְּרֵיהּ דְּרַב אַמֵּי: אִישׁ מַזְרִיעַ תְּחִלָּה — יוֹלֶדֶת נְקֵבָה, אִשָּׁה מַזַּרַעַת תְּחִלָּה — יוֹלֶדֶת זָכָר. שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר"! הָכָא בְּמַאי עָסְקִינַן — כְּגוֹן שֶׁהִזְרִיעוּ שְׁנֵיהֶם בְּבַת אַחַת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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

242 **כי גדול יום**

> **"For great is the day of Yizre'el." In the future everything will be "day."**

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

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

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ביאור הדברים ע"פ והיה מספר בני ישראל כו'

Explanation of the words on "And the number of the children of Israel shall be"

The Name Elokim joins mi, the hidden, with eleh, the revealed; "the stream of Elokim full of water" is the revealed Chasadim flowing out of concealed Binah, which the mitzvos bring down to the "earth," Knesses Yisrael, who cannot yet rise on her own. In the Time to Come Malchus, G-d's speech, which now receives from where number begins, will receive from Chochmah and Binah themselves, where "to His understanding there is no number," and so Israel's number will be beyond measure and count.

THE MAAMAR IN BRIEF

This maamar explains the preceding discourse on Hosea's verse. It begins with "the stream (peleg) of Elokim": Elokim is made of mi, the hidden, and eleh, the revealed. While the Chasadim stay covered within the Yesod of Binah, eleh is hidden inside the word; when they flow below the chest of Z'eir Anpin, eleh splits off as a stream "full of water." In the soul, contemplation turns a hidden love into felt love and awe. The mitzvos are that water, the Name Mah, which refines the earth of Ban; they come from the five Chasadim, and their root is Keser, "the will of all wills," so they awaken longing in Knesses Yisrael. The earth is never sated because Malchus descends nightly to refine kelipas nogah, which cannot be fully refined before the end of days: even Moshe ate neither bread nor manna to receive the Torah. Now Malchus, G-d's speech, receives a contracted light, the moon's diminution. In the future it will rise, like Moshe's "heavy mouth," to receive from Chochmah and Binah themselves, where there is no number. Through teshuvah, which is Binah, Israel's number will become beyond counting.

OUTLINE

1 Mi and eleh: the stream of Elokim ¶1–2

Elokim joins mi (the hidden) and eleh (the revealed). While the Chasadim are covered within the Yesod of Binah, eleh stays hidden, like a love hidden in mind and heart; when two Chasadim and two thirds are revealed below the chest of Z'eir Anpin, eleh "splits off" as a stream full of water, the love and awe that contemplation brings into the heart.

2 The earth and its water ¶3–5

"You visited the earth and stirred its longing": the mitzvos are water, the Name Mah, which refines and waters the earth of Ban, Knesses Yisrael. They come from the five Chasadim, their root is Keser, "the will of all wills," clothed in Z'eir Anpin, and so they awaken longing (teshukah) in her.

3 Why the earth is never sated ¶6–7

Malchus descends each night into the lower worlds to refine kelipas nogah, and because that refinement cannot be complete before the end of days she cannot rise alone. Food shows this: even Moshe ate neither bread nor manna when he went up to receive the Torah. So Malchus, and every soul, needs constant help from above through the mitzvos.

4 The moon's diminution and the ascent of speech ¶8–11

Malchus is G-d's speech, rooted in Chochmah but now receiving only a contracted light through Z'eir Anpin. In the future it will rise to receive from the higher Chochmah itself, as Moshe's speech stayed within Chochmah; speech will no longer need its outer clothing, will speak of itself (nidberu), and the earth will stand "above the waters."

5 A number beyond counting ¶12–13

Number comes from division, which begins below the chest of Z'eir Anpin, where Malchus now receives; in Binah, "to His understanding there is no number." When Malchus rises to Chochmah and Binah through teshuvah, Israel's number will be beyond count, the Name's vav-hei will become like yud-hei (yihyeh), and Yehudah and Yisrael will share one head.

KEY CONCEPTS

Mi and eleh מי / אלה

"Who" and "these," the two parts of the word Elokim: mi is the hidden source (Binah), eleh what it brings into revelation (the emotive attributes). "Who created these" describes the hidden giving rise to the revealed.

Covered and revealed Chasadim חסדים המכוסים / המגולים

The flows of kindness that Binah brings into Z'eir Anpin. Above the chest, within the Yesod of Imma, they are covered; below it they are revealed and "flow like water."

Mah and Ban מ"ה / ב"ן

Two ways of spelling out the Name Havayah, totaling 45 and 52: Mah is Z'eir Anpin and the level of water, Ban is Malchus and the level of earth. Mah refines Ban, and Ban now always needs Mah's water.

Kelipas nogah קליפת נוגה

The "translucent husk," the mixture of good and evil from which physical, permitted things such as food draw their life. It can be refined and raised to holiness, but not completely before the end of days.

The diminution of the moon מיעוט הירח

The present state of Malchus, which receives only through Z'eir Anpin and descends into the lower worlds; in the future "the light of the moon shall be like the light of the sun."

The ascent of speech עליית הדבור

Malchus, G-d's speech, rising to receive from Chochmah and Binah themselves, so that it no longer needs the outer clothing of voice and letters, as Moshe's speech stayed absorbed in Chochmah.

"To His understanding there is no number" ולתבונתו אין מספר

Binah, where everything is still one and nullified in the Infinite Light, above division and number; Malchus will rise there in the future, and on Yom Kippur.

SECTION 1 · ¶1–2

Mi and eleh: the stream of Elokim

1 ביאור הדברים[1] ע"פ והיה מספר בני ישראל כו'. הנה להבין שרש ענין פלג אלקים[2] כו'.

An explanation of the words on "And the number of the children of Israel shall be," etc. Now, to understand the root of the concept of "the stream (peleg) of Elokim," etc.:

> This maamar is a biur, an explanation of the preceding discourse in this book, on Hosea's verse "And the number of the children of Israel shall be as the sand of the sea." That discourse (Likkutei Torah, Bamidbar 6:6) said that through "You visited the earth" comes "the stream (peleg) of Elokim," the Name Elokim dividing into mi and eleh; this one first explains the root of that idea.

הנה בתיבת אלקים יש אותיות מי אלה כידוע וכמ"ש בזהר בתחלתו[3] ע"פ מי ברא אלה[4,5] כו',

Now, in the word Elokim there are the letters mi [and] eleh, as is known, and as is written in the Zohar at its beginning on "Who (mi) created these (eleh)," etc.

> The Hebrew word Elokim (אלקים) is made of the letters of two words: mi (מי, "who") and eleh (אלה, "these"). The Zohar at its very beginning builds on this, expounding Isaiah's call to look up at the stars: "Lift up your eyes on high and see: Who (mi) created these (eleh)?"

והנה מי הוא בחי' נסתר מאחר דקיימא לשאלה מי הוא מפני שלא נודע ונגלה למטה כו'

Now, mi is the level of the hidden, since it stands as a question, "Who is it?", because it is not known and revealed below, etc.;

> Mi, "who?", is a question, and one asks a question only about something one does not know. So mi stands for what is hidden, not known or revealed to those below; the Zohar itself says of mi that it "stands as a question."

ואלה הוא בחי' נגלה שהרי אינו אומר אלה אלא על דבר הנגלה ונראית לעין כל שיתכן שיאמר עליו אלה לנכח כו'.

and eleh is the level of the revealed, for one says "these" only of something that is revealed and visible to every eye, so that it is possible to say of it "these," in its presence, etc.

> Eleh, "these," is the word one uses when pointing at something that is present and visible to everyone. So eleh stands for what is revealed.

2 וא"כ ב' תיבות הללו הם ב' ענינים הפכיים שזה נסתר וזה נגלה. ושרש הענין הוא למעלה

If so, these two words are two opposite concepts: this one hidden and that one revealed. And the root of the matter is above.

> Mi and eleh are therefore opposites, hidden and revealed. The maamar now traces this contrast to its root in the higher worlds.

הן הנה ב' העולמות עלמא דאתכסיא שנק' מ"י ועלמא דאתגליא שנק' אלה כו', ודרך כלל הנה אותיות י"ה דשם הוי' הן חו"ב [חכמה ובינה] שנק' נסתרות ואותיות ו"ה הן המדות והדבור שנקראו נגלות.

They are the two worlds: the hidden world (alma de'iskasya), which is called mi, and the revealed world (alma de'isgalya), which is called eleh, etc. And in general, the letters yud-hei of the Name Havayah are Chochmah and Binah, which are called "the hidden things," and the letters vav-hei are the emotive attributes (middos) and speech, which are called "the revealed things."

> Above there are two worlds, a "hidden world" and a "revealed world," called mi and eleh. In the four letters of the Name Havayah, the first two, yud and hei, are Chochmah and Binah, the hidden levels of intellect; the last two, vav and hei, are the emotive attributes and speech (Z'eir Anpin and Malchus), the revealed levels, in the language of the verse "The hidden things are for Havayah our G-d, and the revealed things are for us." Pesach Eliyahu in the Tikkunei Zohar applies that verse to Chochmah and Binah.

והנה הבינה מתלבשת בז"א שהוא המדות ויש בחינת חסדים המכוסים ביסוד הבינה ויש בחי' חסדים המגולים[6,7] (כמ"ש בע"ח [בעץ חיים] שכ"ה[8] ושער האונאה)[9]

Now, Binah is enclothed in Z'eir Anpin, which is the emotive attributes; and there is the level of the Chasadim that are covered within the Yesod of Binah, and there is the level of the revealed Chasadim (as is written in Etz Chaim, Sha'ar 25, and Sha'ar HaOna'ah).

> Binah, understanding, enters into Z'eir Anpin, the emotive attributes, the way understanding gives rise to feeling. It brings with it the Chasadim, the flows of kindness that build those attributes. While they are still within Binah's own lowest point (its Yesod), they are "covered"; once they leave it, they are "revealed."

וזהו ענין פלג אלקים[10] דהיינו שנחלקו אותיות אלה המורים על הגילוי שהם החסדים המגולים מאותיות מי המורים על החסדים המכוסים.[11]

And this is the meaning of "the stream (peleg) of Elokim": that the letters eleh, which indicate revelation, that is, the revealed Chasadim, were divided from the letters mi, which indicate the covered Chasadim.

> Peleg means a stream, and also a division. "The stream of Elokim" is the moment the letters eleh divide off from the letters mi: the revealed Chasadim separate from the covered ones.

והוא כדי להיות גילוי החסדים המגולים. שע"ז נאמר מי ברא אלה וענין בחי' זו בנפש היינו התגלות המוחין שהם דחילו ורחימו שכליים.

And this is so that there may be a revelation of the revealed Chasadim; for of this it is said, "Who created these." And this level in the soul is the revelation of the intellect (mochin), which is intellectual awe and love (dechilu urechimu).

> The division happens so that the Chasadim can be openly revealed, and this is "Who (mi) created these (eleh)": the hidden brings forth the revealed. In a person's soul it is intellect that does not stay within itself but gives birth to awe and love born of understanding (dechilu urechimu, the Zohar's Aramaic for awe and love).

משא"כ כשאותיות אלה הם בצירוף בתיבה אחת עם אותיות מי והוא בחינת שם אלקים הרי אז גם אותיות דאלה עדיין הם בבחי' הסתר והעלם כמו אותיות מי ומה גם שקדמו אותיות אלה לאותיות מי בתיבת אלקים.

This is not so when the letters eleh are joined in one word with the letters mi, which is the level of the Name Elokim: then even the letters of eleh are still in a state of hiddenness and concealment, like the letters mi; all the more so since the letters eleh come before the letters mi in the word Elokim.

> When eleh and mi are still joined in the single word Elokim, even eleh, the revealed, remains hidden like mi. He adds that in the word Elokim the letters of eleh even stand first, so they have not yet come out of mi the way "Who created these" describes.

והיינו כאשר כל הה"ח [הה' חסדים] הן סתומים ומכוסים עדיין ביסוד אימא. (ועיין מזה בע"ח [בעץ חיים] שער האונאה פ"ג [פרק ג'] ובלק"ת [ובלקוטי תורה (להאריז"ל)] פי' לך לך במצות מילה).

That is, when all five Chasadim are still closed and covered within the Yesod of Imma. (And see on this Etz Chaim, Sha'ar HaOna'ah, chapter 3, and the Arizal's Likkutei Torah, Parshas Lech Lecha, on the mitzvah of circumcision.)

> This joined state is when all five Chasadim are still closed within the Yesod of Imma (Binah). The parenthesis points to the Arizal's Etz Chaim and to his Likkutei Torah on the mitzvah of circumcision, which, as the paragraph goes on to show, is linked to the uncovering of what is hidden.

וענין בחי' זו בנפש היינו מ"ש בבינונים פט"ז אם אין יד שכלו ורוח בינתו משגת להוליד אהבת[12] ה' בהתגלות לבו כו' רק האהבה מסותרת במוחו ותעלומות לבו כו' יעו"ש [ביעויין שם] באריכות.

And this level in the soul is what is written in [Sefer Shel] Beinonim, chapter 16: "If the hand of his intellect and the spirit of his understanding cannot reach to give birth to love of G-d revealed in his heart," etc., "only the love hidden in his mind and in the hidden recesses of his heart," etc.; see there at length.

> In the soul this is the state that Tanya, chapter 16, describes (the first part of Tanya is called Sefer Shel Beinonim, "the Book of the Intermediates"): a person whose understanding is not strong enough to make love of G-d felt openly in his heart, yet who still has that love hidden in his mind and in the depths of his heart. The love is real, but it is concealed, like eleh still inside Elokim.

אך כאשר נמשכים ב' חסדים וב"ש להאיר בבחי' גילוי בז"א נק' פלג אלקים שנפלגו ונחלקו אותיות אלה שהם בחי' גילוי מב"ח [מ' ב' חסדים] המכוסים שהם בחי' מי

But when two Chasadim and two thirds are drawn down to shine in a revealed way in Z'eir Anpin, it is called "the stream (peleg) of Elokim," for the letters eleh, which are the level of revelation, have split off (niflegu) and divided from the two covered Chasadim, which are the level of mi;

> The Yesod of Imma ends at the chest of Z'eir Anpin. Below that point two Chasadim and two thirds of the third are revealed, while two Chasadim and the remaining third, above it, stay covered, as the Kehot note quotes from the Mitteler Rebbe's version. That release is "the stream of Elokim": eleh splits off (niflegu) from the covered Chasadim, which are mi.

ואזי דייקא הוא מלא מים שהחסדים נמשלו למים והם יורדים מגבוה לנמוך (וכמ"ש בע"ח [בעץ חיים] שכ"ה הנ"ל). ומ"מ שרש הגילוי דאלה נמשך מההעלם דמי.

and then specifically it is "full of water," for the Chasadim are likened to water, and they descend from high to low (as is written in Etz Chaim, Sha'ar 25, mentioned above). Nevertheless, the root of the revelation of eleh is drawn from the concealment of mi.

> The Chasadim are compared to water, which flows from high to low, so once released they are a stream "full of water"; Etz Chaim (Sha'ar 25) calls them "streams of water" that descend first and open the way. Yet even this revealed flow has its source in the hidden mi.

וזהו מי ברא אלה והיינו שע"י ההתבוננות בשכלו ועומק תבונתו נולד ונמשך הדחילו ורחימו בהתגלות לבו.

And this is "Who (mi) created these (eleh)": that is, through contemplation with his intellect and the depth of his understanding, the awe and love are born and drawn forth, revealed in his heart.

> This is the sense of "Who created these" in a person: by contemplating with his intellect and the depth of his understanding (the hidden mi), he brings awe and love to birth, felt openly in his heart (the revealed eleh).

ועיין בע"ח [בעץ חיים] ובלק"ת [ובלקוטי תורה (להאריז"ל)] שם דלפעמים מתגלה גם שליש העליון דחסד המכוסה ואף כל הה"ח [ההי חסדים] כו'

And see Etz Chaim and the Arizal's Likkutei Torah there, that at times even the upper third of the covered Chesed is revealed, and even all five Chasadim, etc.

> Etz Chaim and the Arizal's Likkutei Torah add that sometimes even the upper third of the Chesed that is normally covered (the third Chesed, in Tiferes, whose upper third lies above the chest) is revealed, and at times all five Chasadim are.

וע' בפי' הרמ"ז [הרב משה זכות] בזהר פ' וירא (בדף צ"ח ע"ב) גבי כיון דאתגזר אתגלי כולא[13] כו'.

And see the commentary of the Ramaz on the Zohar, Parshas Vayera (on folio 98b), regarding "Once he was circumcised, everything was revealed," etc.

> The Zohar on Parshas Vayera quotes Rabbi Abba: before Avraham was circumcised he was "closed," and once he was circumcised "everything was revealed," and the Shechinah rested on him. The Alter Rebbe points to the commentary of the Ramaz, Rabbi Moshe Zacuto, the seventeenth-century Kabbalist, on this passage, as bearing on the state in which even the covered Chasadim come into the open.

[ואפשר שזהו ענין מי גילה[14] לבני רז זה פי' מי היינו בינה גילה לבני נו"ה [נצח והוד] רז זה היינו החסדים המכוסים ביסוד אימא שנק' רז לפי שהם מכוסים

[And perhaps this is the meaning of "Who (mi) revealed this secret to My children?" The meaning is: mi, that is, Binah, "revealed to My children," Netzach and Hod, "this secret," that is, the Chasadim that are covered within the Yesod of Imma, which are called "secret" because they are covered;

> The Talmud relates that 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?" The Alter Rebbe suggests a Kabbalistic reading: mi is Binah, "My children" are Netzach and Hod, and "this secret" is the Chasadim hidden in the Yesod of Imma, called a secret because they are covered.

ומי גילה לבני רז זה היינו יציאתם מההעלם אל הגילוי,

and "Who revealed this secret to My children" is their emergence from concealment into revelation.

> Read this way, "Who revealed this secret" means that Binah brought the hidden Chasadim out into revelation.

ועמ"ש מזה בד"ה בשעה שהקדימו נעשה לנשמע כו' דפי' רז זה היינו גילוי האהבה המוסתרת שיש בכל נפש מישראל כו' ושם נתבאר דפי' רז זה היינו יסוד דאבא] (ועמ"ש בד"ה ואהיה אצלו אמון[16] [15] בפי' וימינך מקרב חיקך כלה):[17]

And see what is written on this in the discourse beginning "When they put 'we will do' before 'we will hear,'" etc., that the meaning of "this secret" is the revelation of the hidden love that is in every Jewish soul, etc.; and there it is explained that the meaning of "this secret" is the Yesod of Abba.] (And see what is written in the discourse beginning "And I was with Him as a nursling (amon)," on the meaning of "and Your right hand, from within Your bosom, consume.")

He refers to the discourse on this same Talmudic passage, which explains "this secret" in the soul as the hidden love present in every Jew, now revealed, and above as the Yesod of Abba (Chochmah). In the Shavuos discourse "And I was with Him as a nursling," later in this book, he reads "Your right hand, from within Your bosom" as Knesses Yisrael's plea that G-d's right hand, His supernal Chesed hidden within the Torah, be brought out of concealment into revelation as the love in the soul.

SECTION 2 · ¶3–5

The earth and its water

3 ב ופי' פקדת[18] ארץ ותשוקקה שע"י המצות שהם בחי' מים נולדה גילוי האהבה בהארץ שהיא כנס"י [כנסת ישראל].

2. And the meaning of "You visited the earth and stirred its longing (vateshokekeha)" is that through the mitzvos, which are the level of water, the revelation of love is born in the "earth," which is the Congregation of Israel (Knesses Yisrael).

Section 2 turns to the beginning of the same verse, "You visited the earth and stirred its longing (vateshokekeha)." In its plain sense vateshokekeha means "and watered it," the earth's longing being for rain; the Alter Rebbe hears in it teshukah, longing: through the mitzvos, which are "water," a revealed love and longing is born in the "earth," Knesses Yisrael, the collective source of the souls of Israel.

והענין כי נגד ד' יסודות אש רוח מים עפר הם ד' שמות ובחי' שם ב"ן [שם ב"ן] זהו בחי' ארץ ועפר.

The explanation is that corresponding to the four elements, fire, air (ruach), water [and] earth (afar), are the four Names; and the level of the Name Ban is the level of "earth" (eretz) and dust (afar).

Kabbalah pairs the four elements with four Names, the four ways of spelling out the letters of the Name Havayah, called by their numerical values Av (72), Sag (63), Mah (45) and Ban (52). The spelling that adds up to fifty-two, Ban, is the level of earth and dust; it is associated with Malchus, the receiver.

ובחי' מים הוא בחי' מ"ה [שם מ"ה] כמ"ש בפתח אליהו[19] שם מ"ה [שם מ"ה] כו' כמיא דאשקי לאילנא[20] כו' וזהו ארץ לא שבעה מים[21] דהיינו יחוד מ"ה [שם מ"ה] וב"ן [ושם ב"ן].[22]

And the level of water is the level of [the Name] Mah, as is written in Pesach Eliyahu, "the Name Mah," etc., "like water that waters the tree," etc. And this is "the earth is not sated with water": that is, the union of Mah and Ban.

> The spelling that adds up to forty-five, Mah, is the level of water. Pesach Eliyahu, Eliyahu's prayer at the opening of the Tikkunei Zohar, calls it "the path of Atzilus" that waters the tree, "like water that waters the tree." So "the earth is not sated with water" describes the union of Mah and Ban: Malchus always receives from Z'eir Anpin and never has enough.

4 והנה ידוע דמ"ה [דשם מ"ה] הוא המברר ב"ן [שם ב"ן][23] כי בחכמה אתברירו.[24] והענין יובן בתורה ומצות דאורייתא מחכמה נפקת

Now, it is known that Mah is what refines (birur) Ban, for "by Chochmah they are refined." And the matter will be understood from Torah and mitzvos, for "the Torah comes forth from Chochmah."

> Mah (Z'eir Anpin) refines Ban (Malchus): birur is the sorting of what is fit for holiness from what is not. Refinement comes through Chochmah, wisdom, and since "the Torah comes forth from Chochmah," the Torah and its mitzvos show how this works.

והנה כל התורה הוא הוראה והבדלה בין טמא לטהור כשר או פסול שהוא ענין הבירור.

Now, the whole Torah is instruction and distinction between impure and pure, fit or unfit, which is the matter of refinement (birur).

> All of the Torah's rulings teach and distinguish: impure from pure, fit from unfit. Making such distinctions is exactly what birur, refinement, means.

אך כשר ופסול וחייב וזכאי כו' נמשך מהמדות חו"ג [חסד וגבורה] והיינו שהחכמה מתלבשת להיות מוחין לז"א ועי"ז הוא הבירור

However, fit and unfit, guilty and innocent, etc., derive from the attributes Chesed and Gevurah. That is, Chochmah is enclothed to become the intellect (mochin) of Z'eir Anpin, and through this is the refinement.

> Yet the categories themselves, fit and unfit, guilty and innocent, are expressions of the emotive attributes Chesed and Gevurah, which permit and restrict. So the Torah's refinement takes place when Chochmah becomes the intellect (mochin) of Z'eir Anpin and works through its attributes.

וזהו ענין שם מ"ה [שם מ"ה] שהוא בז"א אך שהוא בהתלבשות החכמה בז"א כי חכמה כח מ"ה [מה][25] (ועיין בזהר בלק דקצ"א ע"ב ע"פ מה שמו כו').

And this is the concept of the Name Mah, which is in Z'eir Anpin, but [it is there] through the enclothing of Chochmah in Z'eir Anpin, for Chochmah is koach mah, "the power of Mah" (and see the Zohar, Balak, folio 191b, on "What (mah) is His name," etc.).

> This is why the Name Mah is in Z'eir Anpin: it is there only as Chochmah clothed in it, for the word Chochmah (חכמה) divides into koach mah (כח מה), "the power of Mah," as the Zohar (3:34a) teaches. The Zohar on Balak, expounding "What (mah) is His name," is given for further study.

ומה שנק' המצות מים כי הם מבחי' ה' חסדים כי רמ"ח מ"ע [מצות עשה] הם מבחי' ט"ס [ט' ספירות] דז"א טפ"ט [ט' פעמים ט'] הוא פ"א כו' עד ה' חסדים המגדילים כמיא דאשקי לאילנא.[26]

And the mitzvos are called "water" because they are from the level of the five Chasadim. For the 248 positive commandments are from the level of the nine Sefiros of Z'eir Anpin: nine times nine is eighty-one, etc., up to the five Chasadim that bring growth, "like water that waters the tree."

> The mitzvos are "water" because they come from the five Chasadim, which, like water, flow down and make things grow. The 248 positive commandments correspond to the nine Sefiros of Z'eir Anpin, each including all nine (eighty-one); the count, abbreviated with "etc.," continues until, with the five Chasadim, it reaches 248, and these Chasadim make Z'eir Anpin grow "like water that waters the tree."

אך הגם דאורייתא מחכמה נפקת היינו שמשם נפקת בבחי' גילוי אבל שרשה הוא מבחי' כתר שתרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תר"ך עמודי אור[27,28] וכתר הוא רצון העליון רעוא דכל רעוין.[29,30,31]

However, although "the Torah comes forth from Chochmah," this means that it comes forth from there in a revealed way; but its root is from the level of Keser, for the 613 commandments of the Torah, together with the seven commandments of the Rabbis, are the 620 pillars of light, and Keser is the Supreme Will, "the will of all wills" (raava dechol raavin).

> The Torah is revealed from Chochmah, but its root is higher, in Keser, the Crown. The 613 Torah commandments and the seven rabbinic ones make 620, the numerical value of keser (כתר), matching the "620 pillars of light" of Keser; and Keser is the Supreme Will, "the will of all wills."

5 וזהו ענין נה"י [נצח הוד יסוד] דא"א שמתלבשים בז"א כמ"ש בע"ח [בעץ חיים][32] סוף שט"ו שז"א מלביש לנה"י [לנצח הוד יסוד] דא"א דהיינו המשכת רעוא דכל רעוין המתלבש בהמצות שהן בט"ס [בטי ספירות] דז"א כנ"ל.

And this is the concept of Netzach, Hod and Yesod of Arich Anpin, which are enclothed in Z'eir Anpin, as is written in Etz Chaim, at the end of Sha'ar 15, that Z'eir Anpin clothes Netzach, Hod and Yesod of Arich Anpin: that is, the drawing down of "the will of all wills," which is enclothed in the mitzvos, which are in the nine Sefiros of Z'eir Anpin, as mentioned above.

> Arich Anpin is the configuration of Keser that is the Supreme Will (the outer dimension of Keser, as against Atik Yomin within it). Its lower attributes, Netzach, Hod and Yesod, are clothed within Z'eir Anpin, as Etz Chaim explains at the end of Sha'ar 15 (chapter 7, the Kehot note specifies); this is how "the will of all wills" comes down and is clothed in the mitzvos, which are in the nine Sefiros of Z'eir Anpin.

וזהו שע"י שפקדת ארץ[33] במעשה המצות ע"ז ותשוקקיה כי לפי שהמצות הם מבחי' רעוא דכל רעוין ע"כ עושין התשוקה והרצון בכנס"י [בכנסת ישראל] כו'.

And this is [the meaning]: that through "You visited the earth," by the performance of the mitzvos, through this "and stirred its longing (vateshokekeha)"; because the mitzvos are from the level of "the will of all wills," therefore they create the longing (teshukah) and the will in the Congregation of Israel, etc.

> This explains the verse: "You visited (pakadta) the earth" is the performance of the mitzvos, which are called pikudim, "precepts," as the preceding discourse notes; through it comes "and stirred its longing (vateshokekeha)." Because the mitzvos carry the Supreme Will, doing them awakens longing and will in Knesses Yisrael.

SECTION 3 • ¶6–7

Why the earth is never sated

6 וגם כח הבירור ע"י שם מ"ה [שם מ"ה] נמשך מהארת המצחא שהוא רעוא דכל רעוין כמ"ש במ"א בביאור ע"פ את קרבני לחמי.[34, 35]

And the power of refinement through the Name Mah, too, is drawn from the radiance of the Forehead (Mitzcha), which is "the will of all wills," as is explained elsewhere, in the explanation on "My offering, My bread."

> The power of the Name Mah to refine has a still higher source: the "Forehead" (Mitzcha), the place in Kabbalah where the Supreme Will, "the will of all wills," shines openly. In the discourse on "My offering, My bread" (Likkutei Torah, Pinchas) the Alter Rebbe explains that the root of Mah is the Forehead, which always stands for will ("it shall be on his forehead for favor (ratzon)"), and that Mah's power to refine Ban is drawn from "the will of all wills," which is above reason.

וביאור ענין ארץ שהיא כנס"י [כנסת ישראל] לא שבעה מים שהם המצות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] והוי רץ למצוה קלה[36,37] כו' לפי שתמיד צריכה להמשכה זו שע"י המצות שהם יעשו בה התשוקה והרצון עליון.

And the explanation of the concept that the "earth," which is the Congregation of Israel (Knesses Yisrael), is "not sated with water," which is the mitzvos, as our Sages, of blessed memory, said, "And run (ratz) to [do] a light mitzvah," etc., is that she always needs this drawing down that comes through the mitzvos, for they will create in her the longing and the supernal will.

> Why is the "earth," Knesses Yisrael, never sated? Because she constantly needs the flow that the mitzvos bring down, which arouses in her longing and the supernal will. This is why the Sages urge us to "run (ratz) to a light mitzvah": each mitzvah adds to that flow, and eretz, "earth," holds the letters of ratz, "run," and of ratzon, "will."

והטעם הוא לפי שהמל' דאצי' מקור נש"י [נשמות ישראל] היא תמיד בבחי' עליות וירידות

The reason is that Malchus of Atzilus, the source of the souls of Israel, is always in a state of ascents and descents.

> Malchus of Atzilus, the root of Jewish souls, does not stay in one place: she is always rising and descending.

שבלילה יורדת לבי"ע. וכמ"ש ותקם בעוד לילה[38] ותתן טרף כו' ובתפלת שחרית היא עולה באצילות (וכמ"ש מזה במ"א ע"פ באתי לגני).[39,40]

For at night she descends to Beriah, Yetzirah and Asiyah, as it is written, "She rises while it is still night and gives food," etc.; and in the morning prayer she ascends into Atzilus (as is explained on this elsewhere, on "I have come into My garden").

> At night she descends into the lower worlds of Beriah, Yetzirah and Asiyah, as the woman of valor "rises while it is still night and gives food to her household": Malchus at night, below, giving life to the lower worlds. In the morning prayer she rises back into Atzilus; the Alter Rebbe's explanation of "I have come into My garden" (Likkutei Torah, Shir HaShirim) sets out the cycle: a descent until midnight, an ascent from midnight through the morning, and from Minchah a gradual descent again.

וזהו ענין לכי ומעטי[41] את עצמך שמסתתרת בבי"ע וכמו שבהלבנה יש שינויים שמתמעט אורה בסוף כל חדש וחוזרת ומתגדלת מר"ח [מראש חודש] עד אמצע החודש כו' כך הוא ג"כ למעלה בבחי' מל'.

And this is the meaning of "Go and diminish yourself": that she is hidden in Beriah, Yetzirah and Asiyah. And just as the moon has changes, its light diminishing at the end of each month and growing again from Rosh Chodesh until the middle of the month, etc., so it is also above, in the level of Malchus.

> The Talmud tells that when the moon complained that two kings cannot use one crown, G-d told it, "Go and diminish yourself." Malchus is the moon, and her "diminishing" is her concealment in the lower worlds; just as the moon wanes at the end of each month and waxes again from Rosh Chodesh, so Malchus descends and ascends.

וע"ז נאמר למען יזמרך[42] כבוד ולא ידום[43] כו' ואני תפלה[44] לעלות מבי"ע לאצילות (וכמ"ש ע"פ וארשתיך לי[45,46] בענין נכספה וגם כלתה נפשי לחצרות[47] ה').

And of this it is said, "So that glory may sing to You and not be silent," etc., and "But I am prayer": to ascend from Beriah, Yetzirah and Asiyah to Atzilus (as is explained on "And I will betroth you to Me," concerning "My soul yearns, and even pines, for the courts of Havayah").

> Two verses describe the ascent: "So that glory may sing to You and not be silent," and "But I am prayer," for prayer is how Malchus rises from Beriah, Yetzirah and Asiyah back to Atzilus. The discourse he cites, on "And I will betroth you to Me" (Likkutei Torah, Bamidbar), ends by explaining that in exile Knesses Yisrael is "the fallen booth of David," always rising and falling, and that in the future she will stand without falling.

אך עכ"ז [עם כל זה] מחמת גודל הירידה וההתלבשות לברר ק"נ [קליפת נוגה] דבי"ע אין בה כח כ"כ [כל כך] מעצמה לבד לעלות מצד שעדיין לא נבררו הבירורים דב"ן [דשם ב"ן] בשלימות והם מחשיכים קצת

Yet even so, because of the greatness of the descent and of the enclothement to refine the kelipas nogah of Beriah, Yetzirah and Asiyah, she does not have so much strength of her own alone to ascend, since the refinements of Ban have not yet been completely refined, and they darken somewhat;

> But Malchus descends so deeply, clothed in the lower worlds to refine kelipas nogah (the "translucent husk," the mixture of good and evil that can be raised to holiness), that she cannot rise on her own strength. The refinements of Ban are not yet complete, and what remains unrefined darkens her somewhat.

ולכן צריכה עזר וכח מלמעלה משם מ"ה [שם מ"ה] שתוכל לעלות (וזהו ענין לכה דודי לקראת כלה כו')

and therefore she needs help and strength from above, from the Name Mah, so that she will be able to ascend (and this is the meaning of "Come, my beloved, to greet the bride," etc.).

> So she needs help from above, from Mah, Z'eir Anpin, the "groom." This is the meaning of "Come, my beloved, to greet the bride," from the Friday-night hymn Lecha Dodi: the groom comes toward the bride.

ויותר יובן זה למטה שלכך א"א לנש"י [לנשמות ישראל] להתעוררות בהעלאת מ"ן [מיין נוקבין] מעצמו וצ"ל פקדת ארץ ותשוקקיה.

And this will be better understood [from] below: this is why it is impossible for the souls of Israel to be aroused, raising mayin nukvin (feminine waters), of themselves, and there must be "You visited the earth and stirred its longing (vateshokekeha)."

> The same thing is easier to see below, in human souls. They cannot awaken themselves to "raise mayin nukvin (feminine waters)," the arousal from below that draws a response from above, entirely on their own; they need "You visited the earth and stirred its longing," an awakening that comes from above.

והוא משום שהאדם ניזון ממאכלים גשמיים שמק"נ [שמקליפת נוגה] ואף שהאדם באכילתו מברר אותן עכ"ז [עם כל זה] אין הבירור בשלימות גמור עדיין ובהכרח נשאר מעט מטומאת ק"נ [קליפת נוגה][48] [וע' בתניא פ"ח [פרק ח']]

This is because man is nourished by physical foods, which are from kelipas nogah; and although a person refines them by his eating, nevertheless the refinement is not yet entirely complete, and of necessity a little of the impurity of kelipas nogah remains [and see Tanya, chapter 8];

> The reason is that people live on physical food, which draws its life from kelipas nogah. Eating with the right intention refines the food, but not completely: a trace of its impurity remains in the person. Tanya, chapter 8, discusses food from kelipas nogah.

ולכך המאכל מגשם את האדם[49] האוכלו שמוריד את נפשו להמשיך אחר גשמיות העולם, ואפילו הצדיק שמכוין באכילתו רק לשם שמים ואוכל רק לשובע נפשו[50, 51] שהיא השכינה (כמ"ש בזהר פ' ויחי דף ר"מ סע"א [סוף עמוד א])

and therefore the food coarsens the person who eats it, drawing his soul down to be drawn after the physicality of the world. And even the tzaddik, who in his eating intends only for the sake of Heaven, and eats only "to satisfy his soul," which is the Shechinah (as is written in the Zohar, Parshas Vayechi, folio 240, end of side a),

> So food makes a person coarser and pulls his soul toward the physical world. This holds even for a tzaddik who eats only for the sake of Heaven, "to satisfy his soul" in the words of Proverbs, which the Zohar (Vayechi, 240a) reads as satisfying the Shechinah, "the place called the soul of David."

מ"מ כיון שעדיין לא הגיע הזמן שתצא ק"נ [קליפת נוגה] לגמרי מחלאתה וטומאתה ותעלה לקדושה[52] עד עת קץ הימין (כמ"ש בבינונים פל"ז) לכן בהכרח שהמאכל מגשם קצת כו'.

nevertheless, since the time has not yet come for kelipas nogah to leave its filth and impurity entirely and ascend to holiness, until the time of "the end of days" (ketz hayamin) (as is written in [Sefer Shel] Beinonim, chapter 37), therefore of necessity the food coarsens somewhat, etc.

> Even such a tzaddik is affected, because kelipas nogah will not be fully cleansed and raised to holiness until "the end of days" (ketz hayamin, from the last verse of Daniel), as Tanya, chapter 37, explains. Until then refinement cannot be total, and food always coarsens a little.

ותדע דמי לנו גדול ממשה רבינו ע"ה [עליו השלום] יודע בשלימות כוונת היחודים עליונים באכילה

And know: for who is greater for us than Moshe Rabbeinu, peace be upon him, who knew perfectly the intention of the supernal unions (yichudim) in eating?

> The proof is Moshe Rabbeinu: no one knew better than he the Kabbalistic intentions (yichudim, "unions" of supernal levels) one can have in eating. The Mitteler Rebbe's version of this discourse, quoted in the Kehot note, sharpens the question: Moshe surely knew those intentions so well that his food caused no concealment at all, so why did he not eat bread?

ולכן נאמר ויבא אהרן וכל זקני ישראל[53] לאכל[54] לחם עם חתן משה לפני האלהים דהיינו שלפי שהיה משה עמהם נק' אכילתם לפני האלהים (וכדאיתא בגמרא סוף מסכת ברכות).

And therefore it is said, "And Aharon and all the elders of Israel came to eat bread with Moshe's father-in-law before G-d": that is, because Moshe was with them, their eating is called [eating] "before G-d" (as is found in the Gemara at the end of Tractate Berachos).

> Scripture says that Aharon and the elders came to eat bread with Moshe's father-in-law, Yisro, "before G-d." The Talmud at the end of Berachos asks whether they ate before G-d, when they ate before Moshe, and concludes that sharing a meal with a Torah scholar is like enjoying the radiance of the Shechinah; Moshe's presence made their meal one "before G-d."

ועכ"ז [ועם כל זה] כשעלה לקבל התורה נאמר ארבעים יום וארבעים לילה לחם לא אכל.[55]

And even so, when he went up to receive the Torah, it is said, "Forty days and forty nights he did not eat bread."

> Yet when Moshe went up to receive the Torah, he ate no bread for forty days and forty nights.

והיינו מטעם הנ"ל שמצד חומריות המאכל וגסותו מק"נ [מקליפת נוגה] בהכרח שיהיה מסתיר ומגשם קצת כיון שלא הגיע זמן שתתברר[56] ק"נ [קליפת נוגה] לגמרי כנ"ל וגדולה מזו שאפילו המן שמלאכי השרת ניזונים בו לא אכל.[57]

This is for the reason mentioned above: because of the materiality and coarseness of the food, [which is] from kelipas nogah, it must of necessity conceal and coarsen somewhat, since the time has not come for kelipas nogah to be entirely refined, as mentioned above. And greater than this: even the manna, on which the ministering angels are nourished, he did not eat.

> He did not eat because physical food, coming from kelipas nogah, still conceals and coarsens a little, since the time of its complete refinement has not come; the Mitteler Rebbe's version adds that the Emanator willed that the worlds still descend, with no ascent until the time of the end. More striking still, he did not eat even the manna, the food on which the angels are nourished.

7 והיינו משום שהגם ששרש המן גבוה מאד אך כשצ"ל יורד ונמשך למטה בבי"ע נמשך דרך חיצונית הכלים והלבושים דבי"ע אשר שם יש תערובות מעה"ד טו"ר [מעץ הדעת טוב ורע].

That is because, although the root of the manna is very high, when it must descend and be drawn down below into Beriah, Yetzirah and Asiyah, it is drawn by way of the outer dimension (chitzoniyus) of the vessels and garments of Beriah, Yetzirah and Asiyah, where there is the mixture of the Tree of Knowledge of good and evil.

> The manna's root is very high, yet to reach this world it must pass through Beriah, Yetzirah and Asiyah by way of the outer layer of their vessels and garments. There good and evil are mixed, as in the Tree of Knowledge, so even manna is not perfectly pure by the time it arrives.

ולגבי קבלת התורה היה גם זה מגשם כו' ולכן עם היות שמצד משה עצמו לא היה שום מניעה שיהיה הבירור על ידו בשלימות כדבעי. מאחר שהוא בחינת מ"ה [מה] כמ"ש ונחנו מ"ה [מה].[58]

And in relation to receiving the Torah, this too was coarsening, etc. Therefore, although on the part of Moshe himself there was no obstacle at all to the refinement being done by him completely, as is fitting, since he is the level of Mah, as it is written, "And we are what (mah),"

> Compared with the holiness of receiving the Torah, even manna coarsens. Moshe himself could have refined it completely, for he is the level of Mah: he and Aharon said of themselves "and we are what (mah)," a phrase that expresses both his self-nullification and his bond with the Name Mah, the refiner.

אך הזמן גרמא שבהכרח המאכל שמק"נ [שמקליפת נוגה] א"א שיתברר כל כך עד שלא יסתיר לגמרי עד עת קץ הימין שאז דייקא תצא ק"נ [קליפת נוגה] מטומאתה וחלאתה[59] לגמרי ותעלה לקדושה להיות מרכבה לה'.

yet the time brought it about: of necessity the food that is from kelipas nogah cannot be refined so much that it does not conceal at all, until the time of "the end of days," for then specifically kelipas nogah will come out of its impurity and filth entirely and ascend to holiness, to become a chariot for G-d.

> What stood in the way was not Moshe but the era. Until "the end of days," food from kelipas nogah cannot be refined so fully that it conceals nothing; only then will kelipas nogah leave its impurity entirely and become a "chariot" for G-d, wholly given over to holiness.

(ועמ"ש מענין זה בפ' יתרו ע"פ וכל העם רואים[60] כו' ועמ"ש ע"פ וידבר משה אל ראשי המטות[61] בענין פרישות מביאה לידי קדושה).

(And see what is written on this matter in Parshas Yisro, on "And all the people saw," etc.; and see what is written on "And Moshe spoke to the heads of the tribes," concerning "Separation brings to holiness.")

> The Alter Rebbe refers to two discourses. In Torah Ohr, Yisro ("And all the people saw"), he explains that food coarsens even a tzaddik, so Moshe ate nothing on the mountain, not even the manna, because the Torah he came to receive is higher than the angels; in Likkutei Torah, Matos ("And Moshe spoke to the heads of the tribes"), he explains vows and the saying "Separation brings to holiness": one who sees that a food draws him down into physicality separates himself from it.

ומכ"ז [ומכל זה] יובן קצת למעלה בענין ירידת המל' בבי"ע לברר ק"נ [קליפת נוגה]

And from all this something will be understood [of how it is] above, regarding the descent of Malchus into Beriah, Yetzirah and Asiyah to refine kelipas nogah.

> What we see in food helps us understand something of Malchus above, who descends into Beriah, Yetzirah and Asiyah to refine kelipas nogah.

דכיון שעדיין א"א להיות הבירור לגמרי לתכליתו. הנה הם המונעים ומעכבים עליית המל' וצריך שיבוא לה העזר והסיוע מלמעלה תמיד ולכן ארץ לא שבעה מים[62] שהוא בחי' פקדת הארץ ותשוקקיה כו'

Since it is not yet possible for the refinement to be complete, to its ultimate end, these are what prevent and hold back the ascent of Malchus, and help and assistance must always come to her from above. Therefore "the earth is not sated with water," which is the level of "You visited the earth and stirred its longing (vateshokekeha)," etc.,

> Because that refinement cannot yet reach its final goal, what is not yet refined holds back her ascent, so she needs constant help from above. This is "the earth is not sated with water," which is "You visited the earth and stirred its longing."

ע"י פלג אלקים מלא מים[63] שעי"ז דייקא תוכל לעלות [וז"ש [וזהו שכתוב] תלמיה רוה[64, 65] כו' כי בחינה זו נק' יורה כמ"ש בגמרא פ"ק [פרק קמא] דתענית ד"ו[66] בענין יורה ומלקוש[67] שיורה הוא ללחלח הארץ (וע' ברע"מ [ברעיא מהימנא] משפט ים קט"ו א').

through "the stream of Elokim is full of water," for specifically through this she will be able to ascend. [And this is what is written, "Saturating its furrows," etc.; for this level is called yoreh (the early rain), as is written in the Gemara, the first chapter of Taanis, folio 6, concerning the early rain and the late rain, that the early rain is to moisten the earth (and see the Ra'aya Mehemna, Mishpatim, folio 115a).

> The help comes through "the stream of Elokim is full of water," the revealed Chasadim, and only through it can Malchus rise. The next verse, "Saturating (raveh) its furrows," fits this: the Talmud explains the name yoreh, the early rain, as the rain that saturates (marveh) the earth and waters it to the depths, citing that very verse; he also points to the Ra'aya Mehemna, a section of the Zohar, on Parshas Mishpatim (the print reads משפט ים, evidently a misprint for Mishpatim).

ובלקוטי הש"ס [הששה סדרים] מהאר"י [מהאלקי רבי יצחק] ז"ל [זכרונו לברכה / זכרונם לברכה] במסכת תענית פי' פסוק פקדת ארץ].

And in Likkutei HaShas by the Arizal, of blessed memory, on Tractate Taanis, he explains the verse "You visited the earth."]

> He adds the Arizal's notes on the Talmud (Likkutei HaShas) on Tractate Taanis, which explain the verse "You visited the earth."

וכמ"כ [וכמו כן] בחי' זו באדם ארץ לא שבעה מים שע"י המצות הנמשלים למים וכמ"ש זורע צדקות[68] וכתיב אשריכם זורעי על כל מים.[69] ע"י"ז דייקא נמשך הרצון והתשוקה בנפש להיות בבחי' ארץ ורצוא כו'

And likewise this level in man, "the earth is not sated with water": through the mitzvos, which are likened to water, as is said, "He sows righteous deeds (tzedakos)," and it is written, "Happy are you who sow beside all waters," through this specifically the will and the longing are drawn into the soul, to be at the level of "earth" (eretz) and of ratzo (running), etc.

> The same applies to a person: the "earth" in him is never sated with water. The mitzvos are likened to water and to seed sown by water, as in the morning blessing "He sows righteous deeds (tzedakos)" and the verse "Happy are you who sow beside all waters"; through them will and longing are drawn into the soul, so that it becomes "earth" (eretz), a word that holds the letters of ratzon (will) and ratzo (running).

ותמיד צ"ל המשכה זו כי הגם שהתפלל היום בכוונה עכ"ז [עם כל זה] מאחר שאח"כ אוכל ושותה ושאר גשמיות. ע"כ צריך תמיד לסיוע מלמעלה לעורר התגלות הרצון

And this drawing down must always take place, for although he prayed today with intention (kavanah), nevertheless, since afterwards he eats and drinks and [engages in] other physical things, therefore he always needs assistance from above to arouse the revelation of will;

> This drawing down must happen constantly: even after praying with full intention, a person goes on to eat, drink and deal with physical things, so he always needs help from above to awaken the revelation of will.

והיינו ע"י קיום המצות ששרשם מבחי' רעוא דכל רעוין כו':

and that is through the fulfillment of the mitzvos, whose root is from the level of "the will of all wills," etc.

> That help comes through keeping the mitzvos, whose root is "the will of all wills."

SECTION 4 · ¶8–11

The moon's diminution and the ascent of speech

8 ג והנה כ"ז [כל זה] הוא עכשיו שצ"ל פקדת הארץ שבחי' מים של המצות מבחי' שם מ"ה [שם מ"ה] גדלה מעלתם מבחי' ארץ שם ב"ן [שם ב"ן] כו' וזהו ג"כ ענין מיעוט הירח כנ"ל

3. Now, all this is [the case] now, when there must be "You visited the earth," for the level of the water of the mitzvos, from the level of the Name Mah, is greater in stature than the level of "earth," the Name Ban, etc.; and this is also the meaning of the diminution of the moon, mentioned above.

> Section 3 places everything said so far in time: it describes the present, when the "earth" must be "visited" because the "water" of the mitzvos, from the Name Mah, ranks above the "earth," the Name Ban. This inequality is the "diminution of the moon" mentioned above.

אבל לע"ל [לעתיד לבוא] כתיב והיה אור הלבנה[70] כאור החמה שיהי' [שיהיה] זו"נ [זעיר אנפין ונוקבא] שוין בקומתן והוא מ"ש בע"ח [בעץ חיים] שער מיעוט הירח ספ"א [סוף פרק א'] שתקבל אורותיה מאימא עצמה שלא ע"י ז"א דמיון או"א [אבא ואימא][71] כו'

But of the Time to Come it is written, "And the light of the moon shall be like the light of the sun": that Z'eir Anpin and Nukva will be equal in stature. This is what is written in Etz Chaim, Sha'ar Mi'ut HaYareach (the Gate of the Diminution of the Moon), at the end of chapter 1: that she will receive her lights from Imma herself, not through Z'eir Anpin, like Abba and Imma, etc.;

> In the Time to Come, Isaiah says, "the light of the moon shall be like the light of the sun": Z'eir Anpin (the sun) and Nukva (the moon) will be equal in stature. Etz Chaim describes the final stage of the moon's growth: she will receive her lights from Imma herself, not through Z'eir Anpin, the way Abba and Imma stand as equals.

דהיינו שזו"נ [שזעיר אנפין ונוקבא] יקבלו שניהם השפע מחכמה עילאה בהשואה א' (ועמ"ש מזה בד"ה מהרה ישמע כו' משמח חתן עם הכלה).[72]

that is, that Z'eir Anpin and Nukva will both receive the flow from the higher Chochmah (Chochmah Ila'ah) equally (and see what is written on this in the discourse beginning "Speedily… may there be heard," etc., "who gladdens the groom with the bride").

> Both Z'eir Anpin and Nukva will then receive the flow directly from the higher Chochmah, in equal measure. The Alter Rebbe refers to his discourse on the last wedding blessing, which ends "who gladdens the groom with the bride," where groom and bride are these two levels.

ופי' הענין הוא דהנה שם ב"ן [שם ב"ן] הוא בחי' מל' דאצילות שהיא בחי' דבור העליון כמ"ש באשר דבר מלך שלטון[73] כמו עד"מ במלך בשר ודם שהמלך מנהיג מלכותו בדבורו.

The explanation of the matter is this: the Name Ban is the level of Malchus of Atzilus, which is the level of the supernal speech, as it is written, "Inasmuch as the word of a king is rule," as, by way of analogy, with a king of flesh and blood, who governs his kingdom by his speech.

> To explain this: Ban is Malchus of Atzilus, which is G-d's supernal speech. As Koheles says, "the word of a king is rule": a human king governs his kingdom by his word, so G-d's kingship (Malchus) is His speech.

וכך עד"מ למעלה נק' בחי' מלכות בשם דבור ועמ"ש מזה באגה"ק [באגרת הקודש] ד"ה להבין אמרי בינה.[74]

And so, by way of analogy, above, the level of Malchus is called by the name "speech." And see what is written on this in Iggeres HaKodesh, in the section beginning "To understand words of understanding."

> Above, too, Malchus is therefore called "speech." In Iggeres HaKodesh (the fourth part of Tanya), letter 25, beginning "To understand words of understanding," the Alter Rebbe explains that G-d's word is called Shechinah by the Sages and Malchus by the Kabbalists, because "the word of a king is rule."

והנה שרש הדבור הוא מהחכמה ונקרא אבא יסד ברתא.[75] בחכמה יסד ארץ[76] (כמ"ש באגה"ק [באגרת הקודש] ע"פ ויעש דוד שם).[77,78]

Now, the root of speech is from Chochmah, and it is called "Abba founded the daughter"; "With Chochmah He founded the earth" (as is written in Iggeres HaKodesh on "And David made a name").

> Speech has its root in Chochmah, as in the Zohar's phrase "Abba (Chochmah) founded the daughter (Malchus)" and the verse "With Chochmah He founded the earth," "earth" being Malchus. Iggeres HaKodesh 5, which opens "And David made a name," explains that the forming of the letters of speech comes from the hidden depths of intellect, the level called "Abba founded the daughter."

אך הארת חכמה הנמשכת ומתלבשת באותיות הדבור הנמשכים ומתגלים בבי"ע הוא רק הארה מצומצמת וזהו מיעוט הירח שמתלבשת המל' באותיות הדבור המתגלים לחוץ כו'

But the illumination of Chochmah that is drawn down and enclothed in the letters of speech, which are drawn down and revealed in Beriah, Yetzirah and Asiyah, is only a contracted illumination. And this is the diminution of the moon: that Malchus is enclothed in the letters of speech that are revealed outwardly, etc.

> But the light of Chochmah that reaches the letters of speech as they are revealed in Beriah, Yetzirah and Asiyah is only a contracted glimmer. That is the moon's diminution: Malchus is clothed in letters of speech that go outward.

אבל לע"ל [לעתיד לבוא] שיהיו שוין בקומתן היינו שבחי' מקור הדבור היא בחי' מלי דאצילות תתעלה למעלה לקבל השפע דחכמה עילאה כמו שמקבלים המדות מהחכמה שזהו בחי' התכללות ועליות הדבור בחכמה.

But in the Time to Come, when they will be equal in stature, that is, the level of the source of speech, which is the level of Malchus of Atzilus, will be raised up to receive the flow of the higher Chochmah, just as the emotive attributes (middos) receive from Chochmah. This is the level of the inclusion and ascent of speech in Chochmah.

> In the Time to Come, when sun and moon are equal, Malchus of Atzilus, the source of speech, will rise to receive from the higher Chochmah directly, as the emotive attributes do now. Speech will then be included in Chochmah and raised up into it.

9 והוא ע"ד מ"ש במשה רבינו ע"ה [עליו השלום] כי כבד פה[79] וכבד לשון אנכי. דהיינו מפני שהיה מבחי' עצמיות חכמה עילאה לא היה יכול כח הדבור שלו לירד ולהתלבש בחיצוניות כ"כ [כל כך] כ"א היה כח הדבור נכלל ומתעלה בעצמיות חכמה כו'.

This is like what is written of Moshe Rabbeinu, peace be upon him, "For I am heavy of mouth and heavy of tongue." That is: because he was from the level of the essence of the higher Chochmah, his power of speech could not descend and be enclothed in the outer dimension (chitzoniyus) so much; rather, the power of speech was included and elevated in the essence of Chochmah, etc.

> Moshe told G-d, "For I am heavy of mouth and heavy of tongue." The Alter Rebbe explains that Moshe's soul came from the very essence of the higher Chochmah, so his power of speech could not descend fully into outward expression; it stayed absorbed in Chochmah and was raised up into it. In Likkutei Torah, Va'eschanan, he says the same: Moshe stood above Malchus, the level of speech, and could not lower himself into it.

כך עד"מ למעלה הוא עליית הנוק' [הנוקבא] דבור העליון לקבל מחו"ב [מחכמה ובינה] עצמן.[80]

So, by way of analogy, above, there is the ascent of Nukva, the supernal speech, to receive from Chochmah and Binah themselves.

> Above, this corresponds to the ascent of Nukva, the supernal speech, to receive from Chochmah and Binah themselves. The Kehot note suggests that this also means receiving without Z'eir Anpin in between.

אך לפעמים יש בחינה כזו שהוא להפך וחסרון גדול דהיינו מה שעל זמן חורבן בית המקדש נאמר נאלמתי דומיה[81] כו'

However, at times there is such a state that is the opposite, and a great deficiency: that is, what is said of the time of the destruction of the Holy Temple, "I was mute with silence," etc.

> There is also an opposite kind of silence, a great lack: of the time of the Temple's destruction the verse "I was mute with silence" is said.

וזהו לגריעותא והיינו שאי אפשר להיות גילוי הדבור מחמת ההסתר של הקליפות כרחל לפני גוזזיה[82] נאלמה (וכמ"ש מזה במ"א ע"פ והיה אור הלבנה כו').

And this is for the worse: that is, that the revelation of speech is impossible because of the concealment of the kelipos, "like a ewe (rachel) that is mute before her shearers" (as is explained on this elsewhere, on "And the light of the moon shall be," etc.).

> That silence is a flaw: the kelipos conceal so much that speech cannot be revealed, "like a ewe (rachel) that is mute before her shearers." In Likkutei Torah, Masei, the Alter Rebbe explains that Malchus is called Rachel, the ewe that lets herself be shorn without resisting, and that speech drawn down into Asiyah, where the kelipos conceal, is in exile and "mute."

אבל בחי' כבד פה דמשה הוא להפך ממש שמצד התגלות החי"ע [החכמה עילאה][83] לא יוכל לדבר וזהו ענין עליית הדבור כו'

But the level of Moshe's "heavy of mouth" is the very opposite: because of the revelation of the higher Chochmah he could not speak. And this is the concept of the ascent of speech, etc.

> Moshe's heaviness of speech is the very opposite: he could not speak because supernal Chochmah was revealed in him. That is the ascent of speech, not its fall.

(וזהו ענין יונת אלם[84] דלשבח קאמר וכענין מלה בסלע[85] משתוקא בתרין. והנה עכ"ז [עם כל זה] אינו מובן דמ"מ לפ"ז [לפי זה] אין כאן דבור כלל ואיך נק' עליית המל' שהוא עליית הדבור.

(And this is the meaning of "the mute dove" (yonas elem), which is said in praise, and like the matter of "A word is worth a sela, silence two." Now, even so, this is not understood: for nevertheless, according to this there is no speech here at all, so how is it called the ascent of Malchus, which is the ascent of speech?

> So too "the mute dove" in Psalms is said in praise, and the Sages say that if a word is worth a sela, silence is worth two. But a question arises: if there is no speech at all, how can this be called the ascent of Malchus, of speech?

ואפ"ל [ואפשר לומר] עפמ"ש [על פי מה שכתוב] באגהה"ק [באגרת הקודש] ע"פ ויעש דוד. שהאותיות הן בבחינת חומר וצורה הנק' פנימית וחיצונית[86] כו' ועיקר בחי' המל' שנק' דבור היינו פנימית הדבור והוא המאיר בעולמות עליונים רק בעשייה נמשך ע"י התלבשות בחיצונית הדבור שהוא חומר וגוף האותיות. כמו עד"מ באדם הדבור היוצא לחוץ.

It may be said, according to what is written in Iggeres HaKodesh on "And David made [a name]," that the letters are in the manner of matter and form, which are called the inner dimension and the outer dimension, etc.; and the essential level of Malchus, which is called speech, is the inner dimension (pnimiyus) of speech, and it is what shines in the higher worlds; only in Asiyah is it drawn down by being enclothed in the outer dimension of speech, which is the matter and body of the letters, as, by way of analogy, in man, the speech that goes outward.

> The answer comes from Iggeres HaKodesh 5, the letter beginning "And David made a name": letters have form, their inner dimension (the distinct shape of each sound, which comes from the hidden intellect and will of the soul), and matter, their outer dimension (the breath and voice that carry them). The essence of Malchus is the inner dimension of speech, which shines in the higher worlds; only in Asiyah is it clothed in the outer "body" of the letters, like human speech that goes out through the voice.

ולעתיד שיהי' [שיהיה] עליות העולמות לא יצטרך להיות ההתלבשות בחומר וחיצוני ות כו' וזהו עליית הדבור, גם כמו שתי רוחות מספרות[87] זו עם זו הרי הסיפור והדבור שלהם דק כמו מחשבה שלנו,

And in the future, when there will be the ascents of the worlds, there will be no need for the enclothement in matter and externality, etc.; and this is the ascent of speech. Also, as when two spirits converse with each other, their conversation and speech is as subtle as our thought;

> In the future, when the worlds rise, speech will no longer need that outer clothing, and this is its ascent. The Talmud's story of two spirits conversing shows that speech can exist without voice: their speech is as subtle as our thought.

ועד"ז יובן ענין עליית הדבור. ועמ"ש בפ' נח בביאור ע"פ מים רבים בפי' ביום שידובר בה[88] שהדבור אינו בפ"ע [בפני עצמו] רק בה שאינו נמשך למטה כו' ע"ש וזהו כענין מ"ש כאן.

and in the same way the concept of the ascent of speech will be understood. And see what is written in Parshas Noach, in the explanation on "Many waters," on the meaning of "on the day that she is spoken for (sheyedubar bah)": that the speech is not by itself but "bah," in her, so that it is not drawn down below, etc.; see there. And this is like the matter written here.

> That is how speech can rise without being heard. He refers to the explanation in Parshas Noach on "Many waters," on "the day that she is spoken for (sheyedubar bah)": the speech is "in her" (bah), held within, not drawn down below.

ועמ"ש בביאור ע"פ אלה מסעי[89] בענין שם מ"ב דאנא בכח גדולת ז' פעמים ו' וזהו ג"כ ע"ד שבשבת הוא עליית הדבור.

And see what is written in the explanation on "These are the journeys," concerning the Name of forty-two [letters] of "Ana b'choach gedulas," seven times six; and this too is along the lines that on Shabbos there is the ascent of speech.

> He also refers to the explanation on "These are the journeys" (Likkutei Torah, Masei), which reads the journeys as an ascent and points to a discourse explaining the Name of forty-two as seven attributes each of six, like the seven lines of six words of the prayer Ana b'choach. This too, he says, is like the ascent of speech on Shabbos.

ועיין בזהר תרומה דקל"ז ע"א בפי' אין אמר ואין דברים[90] כשאר אמירן דעלמא כו' אלא הם בחי' בלי נשמע קולם ואעפ"כ [ואף על פי כן] בכל הארץ יצא קום[91] ע"ש היטב ובזהר בראשית ד"נ ע"ב

And see the Zohar, Terumah, folio 137a, on the meaning of "There is no speech and there are no words" like the other utterances of the world, etc., but rather they are the level of "their voice is not heard," and even so "their line has gone out through all the earth"; see there well; and the Zohar, Bereishis, folio 50b.

> The Zohar on Terumah reads Psalms 19, "There is no speech and there are no words," as a supernal speech unlike the utterances of this world: "their voice is not heard," and yet "their line has gone out through all the earth," for its flow reaches below. He adds a passage of the Zohar on Bereishis.

ועד"ז איתא בפי' הרמ"ז [הרב משה זכות] בזהר פ' ואתחנן דר"ס ע"ב גבי רב לך[92, 93] בענין וישמע את הקול מדבר אליו[94] כו' שלא ע"י כלי הדבור רק בפנימיות כו' הוא שרש הדבור בפנימיותו כו' ע"ש ואפשר דהיינו פרצוף הפנימי דמלכות) (וכמ"ש מזה במ"א בביאור מאמר הזהר ר"פ בראשית[95] כשושנה[96] כו' כן רעיתי[97] כו').

And along these lines it is found in the commentary of the Ramaz on the Zohar, Parshas Va'eschanan, folio 260b, regarding "Enough for you," concerning "And he heard the voice speaking to him," etc.: not through the instruments of speech but in the inner dimension, etc.; it is the root of speech in its inner dimension, etc.; see there. And perhaps this is the inner configuration (partzuf) of Malchus.) (And as is explained on this elsewhere, in the explanation of the Zohar's statement at the beginning of Parshas Bereishis, "Like a rose," etc., "so is My beloved," etc.)

> Along the same lines, the Ramaz, on the Zohar's comment on "Enough for you" in Va'eschanan, explains "And he heard the voice speaking to him," the voice Moshe heard in the Tent of Meeting: it spoke not through the instruments of speech but inwardly, as the root of speech in its inner dimension. The Alter Rebbe suggests this is the inner partzuf (configuration) of Malchus, and refers to a discourse on the Zohar's opening words, "Like a rose among thorns, so is My beloved among the daughters."

ובמ"א נתבאר באופן אחר[98] שעתה הדבור אינו מקבל הארת ח"ע [חכמה עילאה] אלא ע"י המדות עליונות אבל לעתיד יקבל הדבור מח"ע [מחכמה עילאה] עצמה שלא ע"י המדות כו'

And elsewhere it is explained in another way: that now speech receives the illumination of the higher Chochmah only through the supernal emotive attributes, but in the future speech will receive from the higher Chochmah itself, not through the attributes, etc.

> Elsewhere the ascent of speech is explained differently: now speech receives Chochmah's light only through the emotive attributes, but in the future it will receive from the higher Chochmah itself, without them.

ועמ"ש מזה ע"פ והיה מדי חדש בחדשו[100, 99] ועמ"ש במ"א ע"פ שמח תשמח[101] רעים האהובים[102] בפי' ע"כ יעזוב איש[103] את אביו ואת אמו כו' אך ע"י השמחה כו' ע"ש

And see what is written on this on "And it shall be, from new moon to new moon," and see what is written elsewhere on "Gladden the beloved companions," on the meaning of "Therefore shall a man leave his father and his mother," etc., but through joy, etc.; see there.

> That explanation is found in the discourse on "And it shall be, from new moon to new moon" (Likkutei Torah, V'Zos HaBerachah), which says that on Rosh Chodesh the supernal speech receives from Chochmah itself rather than through the attributes, and in the Siddur's discourse on the wedding blessing "Gladden the beloved companions," on "Therefore shall a man leave his father and his mother," which speaks there of joy.

אך מ"מ כשהדבור עצמו מקבל מחו"ב [מחכמה ובינה] עצמן זהו בחינה גבוה יותר.[104]

But nevertheless, when speech itself receives from Chochmah and Binah themselves, this is a higher level.

> Still, he concludes, the explanation given here, in which speech itself receives from Chochmah and Binah themselves, describes a higher level.

10 ובמ"א נתבאר עוד בפי' אז נדברו[105] יראי ה' דפי' נדברו הוא הדבור אשר בא ממילא ומאליו והיינו בחינת ודברי אשר שמתי בפיך[106] רק שתען לשוני אמרתך[107]

And elsewhere it is further explained, on the meaning of "Then those who fear Havayah spoke (nidberu)," that the meaning of nidberu is speech that comes on its own and of itself; that is, the level of "And My words that I have put in your mouth," only that "my tongue will echo Your word,"

> Malachi says, "Then those who fear Havayah spoke (nidberu) to one another," and the form nidberu suggests speech that happens of itself, "was spoken." It is the speech of "My words that I have put in your mouth," where a person's tongue only echoes G-d's word.

והיינו ע"י בחי' הביטול בעסק התורה וכמ"ש המגיד להבי"י [להבית יוסף] אני המשנה המדברת בפיך[108] וע"ד שכינה מדברת[109] מתוך גרונו של משה.

and that is through the level of self-nullification (bittul) in the study of Torah, as the Maggid said to the Beis Yosef, "I am the Mishnah that speaks in your mouth," and in the manner of "The Shechinah speaks from the throat of Moshe."

One reaches this through bittul, setting oneself aside, while studying Torah. The heavenly Maggid told Rabbi Yosef Karo, author of the Beis Yosef, "I am the Mishnah that speaks in your mouth," and it is said that "the Shechinah speaks from the throat of Moshe": in Likkutei Torah, Va'eschanan, the Alter Rebbe explains that Moshe, who stood above Malchus, the level of speech, could not lower himself into speech, so the Shechinah spoke from his throat.

11 ועד"ז י"ל [יש לומר] ג"כ פי' וענין ביום שידובר בה[110] שזהו בחי' אז נדברו כו'. וזהו ענין לרוקע הארץ על המים[111] שבחי' שם ב"ן [שם ב"ן] שנקרא ארץ לא יצטרך לקבל משם מ"ה [שם מ"ה] שהוא ז"א הנק' מים כו'

And along these lines one can also explain the meaning and concept of "on the day that she is spoken for (sheyedubar bah)," that this is the level of "Then [they] spoke (nidberu)," etc. And this is the meaning of "Who spreads out the earth above the waters": that the level of the Name Ban, which is called "earth," will not need to receive from the Name Mah, which is Z'eir Anpin, called "water," etc.

"The day that she is spoken for" can be read the same way, as the self-arising speech of nidberu. And the verse "Who spreads out the earth above the waters" describes the future, when "earth," the Name Ban, will stand above the "water" and no longer need to receive from the Name Mah, Z'eir Anpin.

וזהו הנני בורא חדשה[112] בארץ נקבה תסובב גבר ולא תהיה צריכה למים כו' וכמ"ש במ"א:

And this is "Behold, I create a new thing in the earth: a female shall encompass a male"; and she will not need water, etc., as is explained elsewhere.

The verse in Jeremiah speaks of "a new thing in the earth: a female shall encompass a male." In the future the feminine, Nukva, will surround and rise above the masculine, Z'eir Anpin, and will no longer need his "water." The text quotes the verse as "Behold, I create," while Jeremiah reads "For Havayah has created," as the Kehot note points out.

SECTION 5 · ¶12–13

A number beyond counting

12 ד והנה ע"ז נאמר והיה מספר בנ"י [בני ישראל] כחול הים אשר לא ימד ולא יספר.[113] כי הנה בחינת מספר נופל על דבר שהוא בבחינת התחלקות ופירוד.

4. Now, of this it is said, "And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." For the concept of number applies to something that is in a state of division and separateness.

> Section 4 returns to the maamar's verse from Hosea, which speaks of a "number" that can be neither measured nor counted, a seeming contradiction. Counting applies only to things that are divided and separate from one another.

והתחלקות זו נמשך מבחי' הגבורות וזהו ענין התחלקות הקול וההבל בכ"ב אותיות הדבור שבה' מוצאות שהוא ע"י ה"ג [חמש גבורות] מנצפ"ך.

And this division derives from the level of the Gevuros. And this is the concept of the division of the voice and the breath into the twenty-two letters of speech, in the five places of articulation, which is through the five Gevuros, mem-nun-tzadi-pei-kaf.

> Division comes from the Gevuros, the powers of restraint that set limits and distinctions. So the single breath and voice divide into the twenty-two letters at the five places of articulation in the mouth, through the five Gevuros associated with the five letters that have final forms, mem, nun, tzadi, pei and kaf.

ועד"ז גם המצות הם בבחינת מספר לפי שהתורה נמשך מבחינת גבורה מימינו אש דת[114] כו'.

And in the same way the mitzvos, too, are in the category of number, because the Torah is drawn from the level of Gevurah: "From His right hand, a fiery law," etc.

> The mitzvos, too, have a number, 613, because the Torah comes from Gevurah: it was given as "a fiery law," and fire is Gevurah.

13 והנה כתיב ולתבונתו אין מספר[115,116] פי' שעיקר התהוות ההתחלקות המדרגות עד ששייך בחינת מספר זהו אחר סיום יסוד אימא

Now, it is written, "And to His understanding there is no number." The meaning is that the essential coming into being of the division of the levels, to the point that the concept of number applies, is after the end of the Yesod of Imma,

> Psalms says of G-d, "to His understanding (tevunah) there is no number." The Alter Rebbe explains: the division of levels into distinct, countable things begins only where the Yesod of Imma (Binah) ends.

דהיינו למטה מהחזה דז"א ששם החו"ג [החסד וגבורה] מגולים ומתחלקים החסדים לג' קוין עד ששם שרש בחי' מספר ומשם מקבלת המל' שמתחלת מהחזה ולמטה כו'.

that is, below the chest of Z'eir Anpin, where the Chasadim and Gevuros are revealed and the Chasadim divide into three lines, so that the root of the concept of number is there; and from there Malchus receives, for she begins from the chest downward, etc.

> That point is the chest of Z'eir Anpin. Below it the Chasadim and Gevuros are revealed and the Chasadim spread into the three lines (right, left and center), so number has its root there; and Malchus, which is built from the chest down, receives from there.

אבל לתבונתו היינו במקום שהחו"ג [שהחסד וגבורה] מכוסים ביסוד אימא הם בבחי' אחדות והתכללות כל החסדים דג' קוין באחדות א' ממש ביסוד אימא

But "His understanding" is where the Chasadim and Gevuros are covered within the Yesod of Imma: they are in a state of unity and inclusion, all the Chasadim of the three lines in truly one unity, within the Yesod of Imma;

> "His understanding" is Binah, where the Chasadim and Gevuros are still covered within the Yesod of Imma. There all the Chasadim of the three lines are truly one.

ולכן הם בבחי' אין מספר למעלה מבחינת ומדרגת המספר דאינו שייך אלא בבחינת התחלקות משא"כ למעלה בעלמא דאתכסיא הם בבחינת אחדות והתכללות וביטול באור א"ס ב"ה שלמעלה מבחינת התחלקות המדרגות וזהו ולתבונתו דייקא אין מספר.

and therefore they are in the state of "there is no number," above the category and level of number, which applies only to a state of division; whereas above, in the hidden world, they are in a state of unity, inclusion and self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He, which is above the division of the levels. And this is "And to His understanding," specifically, "there is no number,"

> So there they are "without number," above counting, which applies only to what is divided. In the hidden world everything is united, included and nullified in the Infinite Light; this is why the verse says "to His understanding," specifically, "there is no number."

שהוא בחי' סתים שלמעלה מבחינת גליא (ועיין מזה בלק"ת [בלקוטי תורה (להאריז"ל)] סוף תהלים ע"פ ולתבונתו אין מספר ועיין בזוהר ס"פ תרומה דקע"א ע"ב).[117]

which is the level of the concealed (setim), which is above the level of the revealed (galya) (and see on this the Arizal's Likkutei Torah, at the end of Tehillim, on "And to His understanding there is no number"; and see the Zohar at the end of Parshas Terumah, folio 171b).

> Binah is the concealed (setim) level, above the revealed (galya). The Arizal's Likkutei Torah on this verse and the Zohar at the end of Terumah, which applies it to G-d who counts the stars, discuss it further.

ועמ"ש בביאור ע"פ אלה מסעי המתחיל לבאר ענין המסעות בענין לא יחפוץ כסיל[118] בתבונה כו' דשם נתבאר ששם בחי' סתים הוא התגלות עתיק כו' ונקרא עץ החיים

And see what is written in the explanation on "These are the journeys," which begins "To explain the concept of the journeys," on "A fool does not desire understanding," etc., where it is explained that there the level of the concealed is the revelation of Atik, etc., and it is called the Tree of Life.

> He refers to the explanation on "These are the journeys" (Likkutei Torah, Masei) that opens "To explain the concept of the journeys," where he expounds "A fool does not desire understanding": the "fool," the forces outside holiness, can draw nothing from the emotive attributes while they are still included in Binah. There it is explained that this concealed level is where Atik, the inner level of Keser, is revealed, and that it is called the Tree of Life.

ועיין בפי' הרמ"ז [הרב משה זכות] בזהר פ' במדבר דקי"ז בפי' והיה מספר כו' דמבואר ממש ע"ד שנתבאר כאן.

And see the commentary of the Ramaz on the Zohar, Parshas Bamidbar, folio 117, on the meaning of "And the number… shall be," etc., where it is explained exactly along the lines explained here.

> The Ramaz, commenting on the Zohar's discussion of "And the number… shall be" in Parshas Bamidbar, explains the verse exactly as here.

והנה עכשיו המל' שהיא הדבור עליון מקבל מבחינת ז"א והיינו מהחזה ולמטה ששם מתחיל בנין הנוק'

[הנוקבא]

Now, at present Malchus, which is the supernal speech, receives from the level of Z'eir Anpin, that is, from the chest downward, where the building of Nukva begins;

> Now Malchus, the supernal speech, receives from Z'eir Anpin only from the chest downward, where the "building" of Nukva begins.

ולכן נקרא מספר בנ"י [בני ישראל] שמשם הוא שרש בחינת מספר (וגם משם הוא שרש בחינת התהוות הזמן כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בראשית והיינו כי הזמן הוא ג"כ בחינת מספר והתחלקות)

and therefore it is called "the number of the children of Israel," for from there is the root of the concept of number (and from there, too, is the root of the coming into being of time, as is written in the Arizal's Likkutei Torah, Parshas Bereishis; that is, because time too is a matter of number and division).

> That is why the verse speaks of "the number of the children of Israel": Malchus, the source of the souls, receives from the place where number begins. Time comes from there too, as the Arizal teaches, for time is also measured and divided.

אבל לע"ל [לעתיד לבוא] שתתעלה המל' שהיא הדבור לקבל מבחינת חו"ב [חכמה ובינה] עצמן שהוא בחינת ולתבונתו אין מספר אזי יהיה בחינת והיה מספר בנ"י [בני ישראל] כו' אשר לא ימד ולא יספר.

But in the Time to Come, when Malchus, which is speech, will be raised to receive from the level of Chochmah and Binah themselves, which is the level of "And to His understanding there is no number," then there will be the level of "And the number of the children of Israel shall be," etc., "which can be neither measured nor counted."

> In the Time to Come Malchus will rise to receive from Chochmah and Binah themselves, the level of "to His understanding there is no number." Then Israel will have a "number" and yet be beyond all measure and count, just as the verse says.

דהיינו שגם עלמא דאתגליא שהוא עכשיו בבחינת מספר. יהיה לעתיד במדרגת בחינת סתים ועלמא דאתכסיא אשר הוא בבחינת אין מספר.

That is, even the revealed world, which is now in the category of number, will in the future be at the level of the concealed and of the hidden world, which is in the category of "there is no number."

> Even the revealed world, which is now counted and divided, will then stand at the level of the hidden world, which is beyond number.

והיינו על ידי התשובה שהיא בחינת בינה ליבא[119] ולתבונתו אין מספר כו' (ולכן ע"י"ז והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי[120] דהפי' במקום ממש כי זדונות נעשו כזכיות כנזכר לעיל.

And this is through teshuvah (return), which is the level of "Binah is the heart," and "to His understanding there is no number," etc. (And therefore through this, "and it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d'": the meaning is "in the place" literally, for intentional sins become like merits, as mentioned above.

> This comes through teshuvah, which is Binah, "the heart," beyond number. That is why, in the very place where it was said "You are not My people," they will be called "children of the living G-d": through teshuvah intentional sins themselves become merits (Yoma 86b), as the preceding discourse explained (Likkutei Torah, Bamidbar 6:9).

ומזה יובן ג"כ ענין יום הכפורים[121, 122, 123] שהוא יום הסליחה משום שאז עליית המל' בבחינת ולתבונתו אין מספר) (כמ"ש בזהר פ' אמור דף ק' ע"ב ודף ק"ב ע"א ובשאר דוכתי)

And from this the concept of Yom Kippur will also be understood: it is the day of forgiveness because then is the ascent of Malchus into the level of "to His understanding there is no number.") (As is written in the Zohar, Parshas Emor, folio 100b and folio 102a, and in other places.)

> Yom Kippur, the day of forgiveness, works the same way: on that day Malchus rises to Binah, the level beyond number. The Zohar on Emor says that on Yom Kippur the supernal Mother shines into the lower Mother, two lights shining as one.

וזהו ביום ההוא[124] יהיה ופי' בלק"ת [בלקוטי תורה (להאריז"ל)] שאותיות דשם הוי'. יהיו לעתיד בבחינת יהיה ב"פ [בי פעמים] י"ה.

And this is "On that day shall be (yihyeh)," which the Arizal's Likkutei Torah explains: that the letters of the Name Havayah will in the future be in the form of yihyeh (יהיה), yud-hei twice.

> Zechariah says, "On that day Havayah shall be (yihyeh) One." The Arizal reads the word yihyeh (יהיה), yud-hei written twice, as the future form of the Name Havayah.

ור"ל [ורוצה לומר] שמדרגת ו"ה שהם זו"נ [זעיר אנפין ונוקבא] יהיו לע"ל [לעתיד לבוא] כמו בחי' י"ה שהם או"א [אבא ואימא] וזהו ממש ענין הנ"ל דוהיה מספר כו' אשר לא יספר

That is to say: the level of vav-hei, which are Z'eir Anpin and Nukva, will in the Time to Come be like the level of yud-hei, which are Abba and Imma. And this is exactly the matter mentioned above, of "And the number… shall be," etc., "which cannot be counted."

> The second half of the Name, vav-hei (Z'eir Anpin and Nukva), will become like the first half, yud-hei (Abba and Imma). This is the same idea as the verse about a number "which cannot be counted."

לפי שעכשיו המל' שהיא ה' אחרונה דשם הוי' בחי' דבר ה' מקבלת מבחינת ו' שהוא המשכה מיו"ד שבראשו מה שנמשך ויורד מלמעלה למטה ועמ"ש מזה בד"ה ושבתי בשלום[125] כמו בחינת מים יורדים מגבוה לנמוך

For now Malchus, which is the last hei of the Name Havayah, the level of "the word of Havayah," receives from the level of vav, which is a drawing down from the yud at its head, what is drawn and descends from above to below (and see what is written on this in the discourse beginning "And I return in peace"), like the level of water that descends from high to low;

> Now Malchus, the last hei of the Name, "the word of Havayah," receives through the vav. The vav is the yud drawn downward, a letter whose head is a yud with a line extending below it, like water flowing from high to low; the discourse on "And I return in peace" discusses this.

ואינו עצמיות היו"ד ממש כ"א שהולך ומתקצר ונעשה קו דק יותר הרבה מהיו"ד עצמו שבראשו

and it is not the actual essence of the yud, but rather it goes on narrowing and becomes a line much thinner than the yud itself at its head;

> So the vav is not the yud's essence: it narrows into a line much thinner than the yud at its head.

והוא ענין קלישת האור כמ"ש במ"א[126] בענין כפילא וקלישא ומבחינת הוי"ו נמשך לבחינת ה' תתאה

and this is the concept of the thinning of the light, as is explained elsewhere on the concept of "doubled and thinned" (kefila uklisha). And from the level of the vav it is drawn to the level of the lower hei.

> This is the "thinning" of the light, which the opening discourse of Torah Ohr, Chayei Sarah (the place the Kehot note gives), explains as "doubled and thinned" (kefila uklisha): the yud drawn out into a vav. From the vav the flow continues to the lower hei, Malchus.

אבל בחינת י"ה אינו ע"י המשכה אלא כי היו"ד עצמו מתגלה בה' והכל בחינה אחת.

But the level of yud-hei is not through a drawing down; rather, the yud itself is revealed in the hei, and it is all one level.

> The first two letters relate differently: the hei of yud-hei is not a drawing down from the yud; the yud itself is revealed in it, so they are a single level.

(ועיין בספר עטרת זקנים בא"ח [באורח חיים] סי' ל"ב גבי כתיבת אות ה' ראשונה דשם ועמ"ש מזה בביאור ע"פ ולא אבה[127] ה' אלקיך)

(And see the book Ateres Zekeinim on Orach Chaim, section 32, regarding the writing of the first letter hei of the Name; and see what is written on this in the explanation on "But Havayah your G-d would not.")

> Ateres Zekeinim, a commentary on the Shulchan Aruch, Orach Chaim, discusses at section 32 how the first hei of the Name is written. He also refers to his explanation on "But Havayah your G-d would not listen to Bilaam."

אכן לע"ל [לעתיד לבוא] יתעלה העולם שבחינת עלמא דאתגליא יהיה בבחינות ומדרגות עלמא דאתכסיא ויהיה זו"נ [זעיר אנפין ונוקבא] המדות והדבור ג"כ בבחינות י"ה שהם או"א [אבא ואימא] (ע"ד משנ"ת [מה שנתבאר] בע"ח [בעץ חיים] שער מיעוט הירח ספ"א [סוף פרק א'] כנזכר לעיל).

However, in the Time to Come the world will be elevated, so that the revealed world will be at the levels and grades of the hidden world, and Z'eir Anpin and Nukva, the emotive attributes and speech, will also be at the levels of yud-hei, which are Abba and Imma (along the lines of what is explained in Etz Chaim, Sha'ar Mi'ut HaYareach, at the end of chapter 1, as mentioned above).

> In the Time to Come the world will rise: the revealed world will reach the levels of the hidden world, and Z'eir Anpin and Nukva, the emotive attributes and speech, will stand at the level of yud-hei, Abba and Imma, as Etz Chaim says of the moon receiving from Imma herself, cited above.

וזהו ג"כ ענין ונקבצו בני יהודה ובנ"י [ובני ישראל] יחדו.[128] שיחו"ת [שיחודא תתאה] יהיה ג"כ במדרגת יחו"ע [יחודא עילאה].

And this is also the meaning of "And the children of Yehudah and the children of Israel shall be gathered together": that the lower unity (yichuda tata'ah) will also be at the level of the higher unity (yichuda ila'ah).

> This is also the meaning of the next verse in Hosea, "And the children of Yehudah and the children of Israel shall be gathered together": the lower unity will reach the level of the higher unity.

ופי' כי יהודה הוא בבחינת מלי איהי בהוד וישראל לי ראש היינו בחינת ז"א מהחזה ולמעלה שבו מאירין המוחין דאו"א [דאבא ואימא].

The explanation is that Yehudah is the level of Malchus, "she is in Hod," and Yisrael is li rosh ("a head for Me"), that is, the level of Z'eir Anpin from the chest upward, in which the intellect (mochin) of Abba and Imma shines.

> Yehudah is Malchus: the name Yehudah holds the letters of hod and speaks of acknowledgment (hoda'ah), and Malchus is "in Hod." Yisrael, whose letters also spell li rosh, "a head for Me," is Z'eir Anpin above the chest, where the intellect of Abba and Imma shines.

ולעתיד תהיה ספירת המלי ג"כ במדרגת ז"א אור הלבנה כאור החמה.[129] ועמ"ש ע"פ ויגש אליו יהודה[130, 131] וע"פ יהודה אתה[132, 133] וע"פ כי תשמע בקול כו' לעשות הישר בעיני[134] כו'.

And in the future the Sefirah of Malchus will also be at the level of Z'eir Anpin: "the light of the moon like the light of the sun." And see what is written on "And Yehudah approached him," and on "Yehudah, you," and on "When you listen to the voice," etc., "to do what is right in the eyes," etc.

> In the future Malchus will stand at the level of Z'eir Anpin, "the light of the moon like the light of the sun." In Torah Ohr, Vayigash, the Alter Rebbe explains that now Yosef (Z'eir Anpin) gives and Yehudah (Malchus) "approaches" to receive, but in the future Yehudah will rise above Yosef; he also refers to his discourses on "Yehudah, you" and on "When you listen to the voice… to do what is right in the eyes."

וזהו ושמו להם ראש אחד שהוא בחינת תפארת דאימא שיהיה כתר לשניהן בשוה (ועמ"ש בפ' תרומה גבי ענין הכרובים):

And this is "and they shall appoint for themselves one head," which is the level of Tiferes of Imma, which will be a crown for both of them equally (and see what is written in Parshas Terumah regarding the concept of the cherubim).

> Hosea continues, "and they shall appoint for themselves one head": Tiferes of Imma will be a single crown for both Z'eir Anpin and Nukva equally. He refers to his discourse in Parshas Terumah on the cherubim.

IN ONE'S AVODAH

The maamar draws several lessons. Contemplating G-d with one's intellect and the depth of one's understanding brings a love and awe hidden in the mind into the open in the heart, as "Who created these." Because eating, drinking and physical life after prayer coarsen the soul, a person can never rely on himself alone: he always needs help from above, which comes through keeping the mitzvos, rooted in "the will of all wills," and so one should run even to a light mitzvah. Teshuvah reaches Binah, beyond all number, and turns sins into merits; and self-nullification in Torah study lets speech come of itself, as "the Shechinah speaks from the throat of Moshe."

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the letters eleh are still hidden while they stand inside the word Elokim, and what corresponds to this in a person's love of G-d?
2. If eating with holy intention refines food, why did Moshe, who knew those intentions perfectly, eat nothing for forty days, not even the manna?
3. How can Moshe's "heavy mouth" be an ascent of speech rather than a lack of it, and how does it differ from the silence "I was mute with silence"?
4. Why is number tied to division and Gevurah, and how can Israel's number become "beyond measure and count"?
5. What does teshuvah have in common with Binah and with Yom Kippur, according to the maamar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים**

The note says this volume holds the Mitteler Rebbe's version of this discourse, and that its opening there was edited in the Tzemach Tzedek's own handwriting, as the list of the 5565 maamarim records.

KEHOT'S NOTE

נוסחת כ"ק אדה"א בסה"מ תקס"ה-ב ע' תקפט. ותחילת המאמר שם מוגה בגוכתי"ק הצ"צ ע"ש ברשימת מאמרי תקס"ה ע' א'קטז הערה 102. לכללות הביאור ראה אוה"ת במדבר-ה ע' א'תרסו.

2 **פלג אלקים**

David praises G-d who cares for the land: "You visited the earth and watered it… the stream of G-d (peleg Elokim) is full of water," the rain that fills its channels. The maamar reads Elokim here as the Name, and peleg both as a stream and as a division; it sets out to explain the root of "the stream of Elokim" and later the whole verse.

Psalms 65:10 תהילים ס"ה:י'

פָּקַדְתָּ֣ הָאָ֣רֶץ וַתְּשֹׁקְקֶ֑הָ רַבַּ֥ת תַּעְשְׁרֶ֗נָּה פֶּ֣לֶג אֱלֹקִ֣ים מָלֵ֣א מָ֭יִם תָּכִ֣ין דְּגָנָ֑ם כִּֽי־כֵ֝֗ן תְּכִינֶֽהָ׃

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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KEHOT'S NOTE

תהלים סה, י'.

3 **בזהר בתחלתו**

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

KEHOT'S NOTE

ח"א א, ב.

4 **ע"פ מי ברא אלה**

Isaiah calls on Israel: "Lift up your eyes on high and see: Who created these?", the stars that G-d brings out by number. The Zohar reads mi and eleh in this verse as two levels, the hidden and the revealed. (context: Steinsaltz Tanakh)

Isaiah 40:26 ישעיהו מ':כ"ו

KEHOT'S NOTE

ישע' מ, כו.

5 **מי ברא אלה**

At the start of the Zohar, Rabbi Elazar expounds "Who created these": mi is the hidden level that "stands as a question," and eleh is what it brings into revelation; together they form the Name Elokim. The Alter Rebbe builds his whole opening on this passage.

Zohar, Introduction 2:4–4:12 ספר הזהר, הקדמה ב':ד'-ד':י"ב

IN THE BEGINNING. R. Eleazar opened his discourse with the text: Lift up your eyes on high and see: who hath created these? (Is. 40, 26). '"Lift up your eyes on high": to which place? To that place to which all eyes are turned, to wit, Petah 'Enaim ("eye-opener"). By doing so, you will know that it is the mysterious Ancient One, whose essence can be sought, but not found, that created these: to wit, Mi (Who?), the same who is called "from (Heb. mi) the extremity of heaven on …

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

PARAGRAPH 2

6 **ויש בחי' חסדים המגולים**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

בסה"מ תקס"ה-ב ע' תקפט נוסף בהמאמר ומוגה בגוכתי"ק הצ"צ "והחסדים המכוסים ביסוד אימא הן למעלה מהחזה דז"א ומשם ולמטה הן מתגלים כי בחזה דז"א מסתיימים בחי' יסוד אימא כידוע ולכן מהחזה דז"א ולמטה שם החסדים מגולים והיינו שב' חסדים וב' שליש הם מגולים וב' חסדים ושליש שהם עד החזה דז"א נשארו מכוסין ביסוד אימא כו'".

7 **חסדים המכוסים ביסוד הבינה ויש בחי' חסדים המגולים**

This derush of Etz Chaim, on the Chasadim and Gevuros, describes how the Yesod of Imma inside Z'eir Anpin reaches to the chest and how the Chasadim, likened to streams of water, descend from it. The Alter Rebbe cites it for the covered and revealed Chasadim and for their descent "from high to low."

Sefer Etz Chaim 25:7 עץ חיים כ"ה:ז'

… ולכן נבאר תחלה עניינם מה הם הנה ענין הצלמים האלו שהם המוחין שלו נעשין מזווג או"א כי אבא מזריע לובן ואמא אודם ואז הב' טפות ההם דאו"א מצטיירין ביסוד אמא ונעשו פרצוף א' שלם בי"ס רק שהוא רוחני דק מאד יותר מן הז"א ונקרא נשמת הז"א כי כמו שנפש רוחניות של אדם התחתון אינה נכנסת באדם עד י"ג שנים ויום א' כן אלו המוחין אינן נכנסים בז"א עד י"ג שנים. וטעם התלבשות המוחין דז"א בנה"י דתבונה הוא כי יען אלו המוחין הם אורות גדולים כי הם טיפות שממשיכין או"א …

Sefer Etz Chaim (Public Domain)

8 **כמ"ש בע"ח שכ"ה**

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

KEHOT'S NOTE

דרוש ב'.

ושער האונאה 9

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

KEHOT'S NOTE

', פ"א.

פלג אלקים 10

"The stream of G-d is full of water." The paragraph reads peleg as the division of eleh from mi, and the "water" as the revealed Chasadim.

Psalms 65:10 תהילים ס"ה:י'

פָּקַדְתָּ־הָאָרֶץ וַתְּשֹׁקְקֶהָ רַבַּת תַּעְשְׁרֶנָּה פֶּלֶג אֱלֹקִים מָלֵא מָיִם תָּכִין דְּגָנָם כִּי־כֵן תְּכִינֶנָהּ׃

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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המורים — החסדים המגולים . . המכוסים 11

The note on these words sends the reader to the Tzemach Tzedek's Derech Mitzvosecha, 157b, on the letters that indicate the revealed and the covered Chasadim.

KEHOT'S NOTE

ראה דרך מצותיך קנז, ב.

אם אין יד שכלו ורוח בינתו משגת להוליד אהבת ה' בהתגלות לבו 12

Tanya teaches that even when a person's understanding cannot produce a felt love of G-d, the love can still be present, hidden in his mind and the depths of his heart, and it is enough to move him to serve. The Alter Rebbe uses it as the soul's parallel to eleh still hidden inside Elokim.

Tanya, Likkutei Amarim 16:3 תניא, חלק ראשון; ליקוטי אמרים ט"ז:ג'

וְיֶתֶר עַל כֵּן, צָרִיךְ לֵידַע כְּלָל גָּדוֹל בַּעֲבוֹדָה לַבֵּינוֹנִים, שֶׁגַּם אִם אֵין יַד שִׂכְלוֹ וְרוּחַ בִּינָתוֹ מַשָּׂגֶת לְהוֹלִיד אַהֲבַת ה' בְּהִתְגַּלּוּת לִבּוֹ, שֶׁיִּהְיֶה לִבּוֹ בוֹעֵר כְּרִשְׁפֵּי אֵשׁ וְחָפֵץ בַּחֲפֵיצָה וַחֲשִׁיקָה וּתְשׁוּקָה מוּרְגֶּשֶׁת בַּלֵּב לְדָבְקָה בוֹ, רַק הָאַהֲבָה מְסוּתֶרֶת בְּמוֹחוֹ וְתַעֲלוּמוֹת לִבּוֹ,

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כיון דאתגזר אתגלי כולא 13

On "And G-d appeared to him," the Zohar says that before Avraham was circumcised he was closed, and once he was circumcised everything was revealed and the Shechinah rested on him. The text cites it, with the Ramaz's commentary, for a state in which even the covered Chasadim are revealed.

Zohar, Vayera 1:13–14 ספר הזהר, וירא א':י"ג-י"ד

AND THERE APPEARED UNTO HIM. R. Abba said: 'Before Abraham was circumcised he was, as it were, covered over, but as soon as he was circumcised he became completely exposed to the influence of the Shekinah, which thereupon rested on him in full and perfect measure. The words "as he sat in the tent door" picture the supernal world hovering over this lower world. When is this? "In the heat of the day", that is, at a period when a certain Zaddik (righteous one) feels a desire to repose therein.

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

מי גילה רז זה 14

When Israel put "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?" The Alter Rebbe reads mi as Binah and "this secret" as the hidden Chasadim brought into revelation.

Shabbat 88a:8 שבת פ"ח א:ח'

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבָּנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כִּתַּפּוּחַ בַּעֲצֵי הַיַּעַר וגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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

KEHOT'S NOTE

שבת פח, א.

בד"ה ואהי' אצלו אמון 15

This Shavuos discourse opens with the Midrash that reads amon as a guardian who carries a child ("as a nurse carries the suckling").

KEHOT'S NOTE

לקמן יז, ד.

16 The Torah speaks: "And I was with Him as a nursling (amon), and I was His delight day by day." This is the opening verse of the discourse the text cites.

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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וימינך מקרב חיקך כלה 17

Asaf pleads with G-d in a time of destruction: "Why do You draw back Your hand, Your right hand? [Draw it] from within Your bosom and consume [the enemy]!" The discourse the text cites reads it as a plea that G-d's right hand, His Chesed hidden "within His bosom," be brought into the open. (context: Steinsaltz Tanakh)

Psalms 74:11 תהילים ע"ד:י"א

לָמָּה תָשִׁיב יָדְךָ וִימִינְךָ מִקֶּרֶב חֵיקְךָ כַלֵּה׃

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

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PARAGRAPH 3

ב) ופי' פקדת 18

The note sends the reader to the Tzemach Tzedek's discussion of this theme in Or HaTorah on Bamidbar.

KEHOT'S NOTE

ראה אוה"ת במדבר-ה ע' א'תרסו. סעיף זה נתבאר בסה"מ תרל"ג-ב ע' שפג.

19 **כמ"ש בפתח אליהו**

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

KEHOT'S NOTE

ת"ז בהקדמה.

20 **שם מ"ה כו' כמיא דאשקי לאילנא**

In Pesach Eliyahu, Eliyahu's prayer in the introduction to the Tikkunei Zohar, the Name spelled to total forty-five is "the path of Atzilus," which waters the tree "like water that waters the tree." This is the source for Mah as the level of water.

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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21 **ארץ לא שבעה מים**

Agur's proverb lists things that are never satisfied, among them "the earth that is not sated with water," which swallows all the rain it receives. The Alter Rebbe reads it as the earth of Ban constantly receiving the water of Mah. (context: Steinsaltz Tanakh)

Proverbs 30:16 משלי ל':ט"ז

שְׁאוֹל וְעֹצֶר רָחַם אֶרֶץ לֹא־שָׂבְעָה מַּיִם 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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KEHOT'S NOTE

משלי ל, טז.

22 David praises G-d: "You visited the earth and watered it (vateshokekeha); You greatly enrich it." Vateshokekeha can also be heard as satisfying the earth's longing, for it longs for rain; the Alter Rebbe reads it as the longing (teshukah) that the mitzvos arouse in the "earth," Knesses Yisrael. (context: Steinsaltz Tanakh)

Psalms 65:10 תהילים ס"ה:י

פָּקַדְתְּ־הָאָרֶץ וַתְּשֹׁקְקֶהָ רַבַּת תַּעְשְׁרֶנָּה פֶּלֶג אֱלֹקִים מָלֵא מָיִם תָּכִין דְּגָנָם כִּי־כֵן תְּכִינֶהָ׃

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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PARAGRAPH 4

23 **והנה ידוע דמ"ה הוא המברר ב"ן**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שער טנת"א ספי"א. ועוד.

24 **בחכמה אתבריר**

The note points to the Rebbe's own note there on the saying "by Chochmah they are refined."

Zohar II, 254b זח"ב רנד, ב

KEHOT'S NOTE

ראה זח"ב רנד, ב. וראה ג"כ הערת כ"ק אדמו"ר בספר המאמרים ה'תש"א, ע' 79.

25 **חכמה כ"ח מ"ה**

The Zohar says that Chochmah rests on Tiferes, "in which is koach mah," and that Mah is the Name spelled with alefs. The Alter Rebbe uses this to show that Mah in Z'eir Anpin is Chochmah clothed there.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. ת"ז בהקדמה בתחילתה. ובכ"מ.

26 **כמיא דאשקי לאילנא**

Pesach Eliyahu describes the Name Mah as the watering of the tree, "like water that waters the tree, and it grows through that watering." The Alter Rebbe applies it to the five Chasadim that make Z'eir Anpin grow.

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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27 **תר"ך עמודי אור**

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

KEHOT'S NOTE

ראה פרדס ש"ח פ"ג.

28 **תר"ך עמודי אור**

Rabbi Moshe Cordovero records the tradition that Keser holds 620 pillars of light, the numerical value of keser, first revealed in Rabbi Nechunia ben HaKanah's prayer.

The Alter Rebbe identifies them with the 613 Torah commandments and the seven rabbinic ones.

Pardes Rimmonim 8:5–6 פרדס רמונים ח׳:ה׳-ו׳

... וני״ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר״ל כי כענין ג׳ אלה כן דרך שלשה הראשונות כי ג׳ הראשונות הם שרשים וג׳ אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

29 **רעוא דכל רעוין**

The Sifra DiTzniusa speaks of "the will of wills" revealed through the prayer of those below. The Alter Rebbe uses the phrase for Keser, the Supreme Will at the root of the mitzvos.

Zohar II, 176b זח״ב קעו, ב

KEHOT'S NOTE

ראה זח״ב קעו, ב. ועוד.

30 The Zohar on Balak expounds "What is His name, and what is His son's name" (Proverbs 30:4). The text refers the reader there on the concept of mah.

Zohar, Balak 6:122–131 ספר הזהר, בלק ו׳:קכ״ב-קל״א

but as I am the only son of my mother, give me the cup and I will bless the Holy King who has brought to my mother's house men of worth before whom I can utter powerful discourse. Before I say grace, however, I will expound properly the verse I have quoted. The word yikbuku (curse him) means properly "pronounce distinctly": that is, they will set forth his sins distinctly to the holy Mother. We may also translate, "he who withholds blessings from the Son", whom the Father and Mother ...

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

31 Kehot's note points to Ezekiel 22:26 for these words.

Ezekiel 22:26 יחזקאל כ״ב:כ״ו

כֹּהֲנֶיהָ חָמְסוּ תוֹרָתִי וַיְחַלְּלוּ קָדָשַׁי בֵּין־קֹדֶשׁ לְחֹל לֹא הִבְדִּילוּ וּבֵין־הַטָּמֵא לְטָהוֹר לֹא הוֹדִיעוּ וּמִשַּׁבְּתוֹתַי הֶעְלִימוּ עֵינֵיהֶם וָאֵחַל בְּתוֹכָם׃

Her priests have done violence to My law, and have profaned My holy things; they have put no difference between the holy and the common, neither have they taught difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

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PARAGRAPH 5

32 **וזהו ענין נה״י דא״א . . כמ״ש בע״ח שט״ו**

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

KEHOT'S NOTE

פ״ז.

33 **פקדת ארץ**

"You visited (pakadta) the earth and watered it (vateshokekeha)." Here "visited" is the performance of the mitzvos, called pikudim, and vateshokekeha is the longing (teshukah) they awaken.

Psalms 65:10 תהילים ס״ה:י׳

פָּקַדְתָּ֣ הָ֭אָרֶץ וַתְּשֹׁקְקֶ֑הָ רַבַּ֥ת תַּעְשְׁרֶ֗נָּה פֶּ֣לֶג אֱלֹקִ֣ים מָ֭לֵא מָ֣יִם תָּכִ֣ין דְּגָנָ֑ם כִּֽי־כֵ֖ן תְּכִינֶֽנָהּ׃

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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PARAGRAPH 6

34 **בביאור ע״פ את קרבני לחמי**

On this page the discourse explains that this world is the world of refinement, where the Name Mah refines through Torah and mitzvos, and that this power of the Name Mah to refine the Name Ban is drawn from the Supreme Will, "the will of all wills," which is above reason.

KEHOT'S NOTE

לקמן פ׳ פנחס עז, א.

35 **את קרבני לחמי**

"My offering, My bread for My fires." This is the verse of the discourse to which the text refers for the source of Mah's power to refine.

Numbers 28:2 במדבר כ״ח:ב׳

צַ֚ו אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם אֶת־קָרְבָּנִ֤י לַחְמִי֙ לְאִשַּׁ֔י רֵ֥יחַ נִיחֹחִ֖י תִּשְׁמְר֣וּ לְהַקְרִ֔יב לִ֖י בְּמוֹעֲדֽוֹ׃

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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36 **הוי רץ למצוה קלה**

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

KEHOT'S NOTE

אבות ד, ב.

37 **הוי רץ למצוה קלה**

Ben Azzai says: "Run to a light mitzvah as to a weighty one, and flee from sin." The Alter Rebbe uses it to show that the "earth" always needs more "water," more mitzvos.

Pirkei Avot 4:2 משנה אבות ד׳:ב׳

בֶּן עַזַּאי אוֹמֵר, הֱוֵי רָץ לְמִצְוָה קַלָּה כְבַחֲמוּרָה, וּבוֹרֵחַ מִן הָעֲבֵרָה. שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה, וַעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה. שֶׂשְׂכַר מִצְוָה, מִצְוָה. וּשְׂכַר עֲבֵרָה, עֲבֵרָה׃

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another command-

ment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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38 **ותקם בעוד לילה**

The woman of valor "rises while it is still night and gives food to her household." The Alter Rebbe reads it as Malchus at night, descending into the lower worlds to give them life.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

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

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KEHOT'S NOTE

משלי לא, טו.

39 **ע"פ באתי לגני**

This explanation of "I have come into My garden" sets out the daily cycle: until midnight is a descent, from midnight the ascent of the morning begins, and from Minchah the descent begins again little by little until night, with "She gives food to her household" as its proof-text.

KEHOT'S NOTE

לקו"ת שה"ש לב, ג ואילך.

40 **באתי לגני**

"I have come into My garden, My sister, My bride." This is the verse of the discourse cited on the nightly descent and morning ascent of Malchus.

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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41 **לכי ומעטי א"ע**

The moon asked how two kings could use one crown, and G-d answered, "Go and diminish yourself." The Alter Rebbe identifies the moon with Malchus and its diminishing with her concealment in the lower worlds.

Chullin 60b:2–3 חולין ס' ב':ב'-ג'

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתיב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו

בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

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KEHOT'S NOTE

חולין ס, ב. השייכות נתבאר במאמרי אדה"ז תקס"ה-ב בע' תקצג.

42 **למען יזמרך**

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

KEHOT'S NOTE

תהלים סוסי"י ל'. [כ].

43 **למען יזמרך כבוד ולא ידום**

David, thanking G-d for his rescue, says he lives "so that glory may sing to You and not be silent." It is cited for the ascent of Malchus from the lower worlds.

Psalms 30:13 תהילים ל':י"ג

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם ה' אֱלֹקַי לְעוֹלָם אוֹדֶךָּ׃

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

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44 **ואני תפלה**

David says of his accusers, "In return for my love they oppose me, but I am prayer": his whole being is prayer. Malchus is identified with prayer, the means by which she rises back to Atzilus. (context: Steinsaltz Tanakh)

Psalms 109:4 תהילים ק"ט:ד'

תַּחַת־אַהֲבָתִי יִשְׂטְנוּנִי וַאֲנִי תְּפִלָּה׃

In return for my love they are my adversaries; But I am all prayer.

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KEHOT'S NOTE

תהלים קט, ד.

45 **ס"פ וארשתיך לי**

The end of that discourse explains that while the Temple is not standing Knesses Yisrael is called "the fallen booth of David," because she rises and falls, and that in the future she will stand forever without falling; this is why we pray "sanctify us with Your commandments," asking for a holiness without interruption.

KEHOT'S NOTE

לקמן ח, ג.

46 **וארשתיך לי**

"And I will betroth you to Me forever." This is the verse of the discourse to which the text refers.

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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is cited for the time when kelipas nogah will leave its impurity entirely and rise to holiness.

Tanya, Likkutei Amarim 37:12 תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"ב

וּמַאַחַר שֶׁכְּלָלוּת נֶפֶשׁ הַחַיּוּנִית שֶׁבִּכְלָלוּת יִשְׂרָאֵל תִּהְיֶה מֻרְכָּבָה קְדוּשָׁה לַה' - אֲזַי גַּם כְּלָלוּת הַחַיּוּת שֶׁל עוֹלָם הַזֶּה, שֶׁהִיא קְלִיפַּת נוֹגַהּ עַכָּשָׁיו, תֵּצֵא אָז מִטּוּמְאָתָהּ וְחֶלְאָתָהּ, וְתַעֲלֶה לִקְדוּשָׁה לִהְיוֹת מֻרְכָּבָה לַה', בְּהִתְגַּלּוּת כְּבוֹדוֹ, "וְרָאוּ כָל בָּשָׂר יַחְדָּיו", וְיוֹפִיעַ עֲלֵיהֶם בַּהֲדַר גְּאוֹן עוּזּוֹ, "וְיִמָּלֵא כְבוֹד ה' אֶת כָּל הָאָרֶץ", וְיִשְׂרָאֵל יִרְאוּ עַיִן בְּעַיִן כְּבִמְתַּן תּוֹרָה, דִּכְתִיב: "אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ".

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53 ויבא אהרן וכל זקני ישראל

When Yisro came to Moshe in the desert, Aharon and all the elders of Israel came to eat bread with Moshe's father-in-law "before G-d." The text reads it as showing the holiness of a meal at which Moshe was present.

Exodus 18:12 שמות י"ח:י"ב

וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה עֹלָה וּזְבָחִים לֵאלֹקִים וַיָּבֹא אַהֲרֹן וְכֹל זִקְנֵי יִשְׂרָאֵל לֶאֱכָל־לֶחֶם עִם־חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹקִים:

And Jethro, Moses'father-in-law, took a burnt-offering and sacrifices for G-d; and Aaron came, and all the elders of Israel, to eat bread with Moses'father-in-law before G-d.

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KEHOT'S NOTE

שמות יח, יב.

54

Rabbi Avin HaLevi derives from this verse that whoever benefits from a meal at which a Torah scholar is present is as if he enjoyed the radiance of the Shechinah, for they in fact ate before Moshe.

Berakhot 64a:7 ברכות ס"ד א:ז'

וְאָמַר רַבִּי אָבִין הַלֵּוִי: כָּל הַנֶּהֱנֶה מִסְּעוּדָה שֶׁתַּלְמִיד חָכָם שָׁרוּי בְּתוֹכָהּ, כְּאִילּוּ נֶהֱנֶה מִזִּיו שְׁכִינָה, שֶׁנֶּאֱמַר: "וַיָּבֹא אַהֲרֹן וְכֹל זִקְנֵי יִשְׂרָאֵל לֶאֱכָל לֶחֶם עִם חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹקִים", וְכִי לִפְנֵי אֱלֹקִים אָכְלוּ? וַהֲלֹא לִפְנֵי מֹשֶׁה אָכְלוּ!

R. Abin the Levite also said : Whoever partakes of a meal at which a disciple of the wise is present is as though he partakes of the lustre of the Shekinah; as it is said, "And Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before G-d" (Exod. xviii. 12). Did they eat before G-d? Was it not before Moses that they ate?

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55 ארבעים יום . . לחם לא אכל

Moshe was on the mountain "forty days and forty nights; he did not eat bread." The Alter Rebbe explains why even Moshe refrained from food then.

Exodus 34:28 שמות ל"ד:כ"ח

וַיְהִי־שָׁם עִם־ה' אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלֻּחֹת אֶת דִּבְרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים:

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon

47 נכספה וגם כלתה נפשי לחצרות ה'

"My soul yearns, and even pines, for the courts of Havayah." The cited discourse discusses this verse in connection with the yearning of Malchus to ascend.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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48 מטומאת ק"נ

Tanya explains that permitted food draws its life from kelipas nogah, and how it is elevated or not by the way it is eaten. The text refers there for the trace of impurity that eating leaves.

Tanya, Likkutei Amarim 8:4 תניא, חלק ראשון; ליקוטי אמרים ח':ד'

וְלָכֵן צָרִיךְ הַגּוּף לְחִיבּוּט הַקֶּבֶר, לְנַקּוֹתוֹ וּלְטַהֲרוֹ מִטּוּמְאָתוֹ שֶׁקִּיבֵּל בַּהֲנָאַת עוֹלָם הַזֶּה וְתַעֲנוּגָיו מִטּוּמְאַת קְלִיפַּת נוֹגַהּ וְשֵׁדִין יְהוּדָאִין. אֶלָּא אִם כֵּן מִי שֶׁלֹּא נֶהֱנָה מֵעוֹלָם הַזֶּה כָּל יָמָיו כְּרַבֵּינוּ הַקָּדוֹשׁ.

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49 ולכך המאכל מגשם את האדם

The note points to a further discussion there of how food coarsens the person who eats it.

KEHOT'S NOTE

ראה גם סה"מ תקס"ה-ב ע' תרלט. מאמרי אדה"א ויקרא-ב ע' תקי.

50 ואוכל . . לשובע נפשו

Shlomo's proverb: "The tzaddik eats to satisfy his soul, but the belly of the wicked shall lack": the righteous eats only what he needs. The Zohar reads "his soul" as the Shechinah. (context: Steinsaltz Tanakh)

Proverbs 13:25 משלי י"ג:כ"ה

צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רְשָׁעִים תֶּחְסָר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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KEHOT'S NOTE

משלי יג, כה.

51 לשובע נפשו

The Zohar explains "the tzaddik eats to satisfy his soul" as giving satisfaction to "the place called the soul of David," Malchus, the Shechinah. The Alter Rebbe cites it for the tzaddik who eats only for the sake of Heaven.

Zohar, Vayechi 62:630–63:641 ספר הזהר, ויחי ס"ב:תר"ל-ס"ג:תרמ"א

52 שתצא ק"נ לגמרי מחלאתה וטומאתה ותעלה לקדושה

Tanya, chapter 37, explains that the final perfection of the days of Mashiach depends on our mitzvos, which draw the Infinite Light into things that were under kelipas nogah. It

the tables the words of the covenant, the ten words.

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KEHOT'S NOTE

שמות לד, כח. "ובאמת יפלא מאד למה לא אכל לחם, והלא בודאי הי' יודע בטוב מאד ענין כוונת היחודים באכילה כו' עד שהי' בודאי באופן שלא הי' שום הסתר וצמצום מצד מאכלו בגופו ונפשו" — סה"מ תקס"ה-ב בע' תקצו.

56 **כיון שלא הגיע זמן שתתברר**

The other version gives the reason the time has not come: the Emanator willed that the descents of the worlds should still continue, and that they should have no ascent yet until the time of the end.

KEHOT'S NOTE

"מפני שכך רצה המאציל שיהי' עדיין בחי' ירידות העולמות ולא יהי' להם עלי' עדיין עד עת קץ" — סה"מ תקס"ה-ב בע' תקצו.

57 **מ"ש בע"ח שער מיעוט הירח פ"א**

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

KEHOT'S NOTE

ראה המשך תער"ב-ג ע' א'שנה.

PARAGRAPH 7

58 **ונחנו מה**

When the people complained of hunger, Moshe and Aharon said, "and what (mah) are we, that you complain against us?" The Alter Rebbe reads mah as the Name Mah, the level of Moshe.

Exodus 16:7 שמות ט"ז:ז

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז.

59 **תצא ק"נ מטומאתה וחלאתה**

Tanya explains that the perfection of the days of Mashiach depends on our mitzvos now, which draw the Infinite Light into things that were under kelipas nogah, such as the parchment of tefillin or charity money, so that their life-force rises to holiness.

Tanya, Likkutei Amarim 37:12 תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"ב

וּמֵאַחַר שֶׁכְּלֻלוּת נֶפֶשׁ הַחִיּוּנִית שֶׁבִּכְלָלוּת יִשְׂרָאֵל תִּהְיֶה מֶרְכָּבָה קְדוֹשָׁה לַה' - אֲזַי גַּם כְּלֻלוּת הַחַיּוּת שֶׁל עוֹלָם הַזֶּה, שֶׁהִיא קְלִיפַּת נוֹגַהּ עֲכָשָׁיו, תֵּצֵא אָז מִטּוּמְאָתָהּ וְחֶלְאָתָהּ, וְתַעֲלֶה לִקְדוּשָׁה לִהְיוֹת מֶרְכָּבָה לַה', בְּהִתְגַּלּוּת כְּבוֹדוֹ, "וְרָאוּ כָל בָּשָׂר יַחְדָּיו", וְיוֹפִיעַ עֲלֵיהֶם בַּהֲדַר גְּאוֹן עוּזּוֹ, "וְיִמָּלֵא כְבוֹד ה' אֶת כָּל הָאָרֶץ", וְיִשְׂרָאֵל יִרְאוּ עַיִן בְּעַיִן כִּכְמַתַּן תּוֹרָה, דִּכְתִיב: "אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ".

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KEHOT'S NOTE

ראה תניא פל"ז (מז, ב).

60 **בפ' יתרו ע"פ וכל העם רואים**

The passage in Torah Ohr gives the same teaching: food coarsens even a tzaddik who eats to satisfy his soul, and so Moshe ate nothing for forty days, not even the manna, because the Torah he came to receive is higher than the angels; the Torah could not be given in Avraham's time, before the world's materiality was refined.

KEHOT'S NOTE

תו"א עד, א.

61 **ע"פ וידבר משה אל ראשי המטות**

That discourse opens with the Mishnah "vows are a fence for separation" and the teaching "separation brings to holiness." On this page (81c) it explains that food gives life to man because its source, "the utterance of G-d's mouth," is very high; further on it explains that one who sees that a food draws him down into physicality separates from it: "sanctify yourself in what is permitted to you."

KEHOT'S NOTE

לקמן פ' מטות פא, ג.

62 **ארץ לא שבעה מים**

"The earth that is not sated with water." Malchus, and the soul below, constantly need help from above.

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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63 **פלג אלקים מלא מים**

"The stream of G-d is full of water." This is the help from above that lets Malchus ascend.

Psalms 65:10 תהילים ס"ה:י

פָּקַדְתָּ־הָאָרֶץ וַתִּשְׁקְקֶהָ רַבַּת תַּעְשְׁרֶנָּה פֶּלֶג אֱלֹקִים מָלֵא מָיִם תָּכִין דְּגָנָם כִּי־כֵן תְּכִינֶנָהּ׃

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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64 **תלמי רוה**

The next verse of David's psalm: "Saturate its furrows, settle its ridges, soften it with showers." Rashi explains that the furrows are the rows of the plough; the Talmud reads the verse as describing the early rain.

Psalms 65:11 תהילים ס"ה:י"א

תְּלָמֶיהָ רַוֵּה נַחֵת גְּדוּדֶיהָ בִּרְבִיבִים תְּמֹגְגֶנָּה צִמְחָהּ תְּבָרֵךְ׃

Watering her ridges abundantly, settling down the furrows thereof, Thou makest her soft with showers; Thou blessest the growth thereof.

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KEHOT'S NOTE

תהלים סה, יא. רש"י פי' תלמיה, הן שורות המחרישה. רוה לרוה.

65 The Sages explain the name yoreh, the early rain, as the rain that "saturates (marveh) the earth and waters it to the depths," citing "Saturating (raveh) its furrows." The Alter Rebbe identifies this rain with the help from above that "moistens" the earth.

Taanit 6a:2 תענית ו' א:ב'

תָּנוּ רַבָּנַן: "יוֹרֶה" — שֶׁמּוֹרֶה אֶת הַבְּרִיּוֹת לְהָטִיחַ גַּגּוֹתֵיהֶן, וּלְהַכְנִיס אֶת פֵּירוֹתֵיהֶן, וְלַעֲשׂוֹת כָּל צָרְכֵיהֶן. דָּבָר אַחֵר: שֶׁמַּרְוֶה אֶת הָאָרֶץ וּמַשְׁקָהּ עַד תְּהוֹם, שֶׁנֶּאֱמַר: "תְּלָמֶיהָ רַוֵּה נַחֵת גְּדוּדֶיהָ בִּרְבִיבִים תְּמֹגְגֶנָּה צִמְחָהּ תְּבָרֵךְ". דָּבָר אַחֵר: "יוֹרֶה" — שֶׁיּוֹרֵד בְּנַחַת וְאֵינוֹ יוֹרֵד בְּזַעַף.

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66 **פ"ק דתענית ד"ו**

The note on this passage of the Talmud about the early rain sends the reader to the Tzemach Tzedek's Or HaTorah on Parshas Ekev, p. 614.

KEHOT'S NOTE

ע"א. ראה אוה"ת עקב ע' תריד.

67 **יורה ומלקוש**

The Ra'aya Mehemna on Parshas Mishpatim, speaking of the letter vav of the Name as the source of help, cites "the early rain and the late rain in its season" (Deuteronomy 11:14). The text refers there in connection with the early rain.

Zohar, Mishpatim 6:383–8:393 ספר הזהר, משפטים ו':שפ"ג-ח':שצ"ג

68 **זורע צדקות**

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

KEHOT'S NOTE

ברכת יוצר.

69 **אשריכם זורעי על כל מים**

Isaiah foresees a time of peace: "Happy are you who sow beside all waters, who send forth the feet of the ox and the donkey." The Talmud (Bava Kamma 17a) reads "sowing" as charity (tzedakah) and "water" as Torah; here the mitzvos are seed sown by water. (context: Steinsaltz Tanakh)

Isaiah 32:20 ישעיהו ל"ב:כ'

אַשְׁרֵיכֶם זֹרְעֵי עַל־כָּל־מָיִם מְשַׁלְּחֵי רֶגֶל־הַשּׁוֹר וְהַחֲמוֹר:

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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KEHOT'S NOTE

ישע' לב, כ.

PARAGRAPH 8

70 **והי' אור הלבנה**

Isaiah foretells that on the day of redemption "the light of the moon shall be like the light of the sun." The Alter Rebbe reads it as the future equality 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.

71 **שתקבל אורותיה מאימא עצמה שלא ע"י ז"א דמיון או"א**

Etz Chaim's Gate of the Diminution of the Moon ends its first chapter with the moon's final stage: she receives her lights from Imma herself, not through Z'eir Anpin, like Abba and Imma.

Sefer Etz Chaim 36:3 עץ חיים ל"ו:ג'

ונדבר בבריאה ג"כ כי אדה"ר חטא בבריאה הקדושה ג"כ וגרם חשך חסרון גם באבא לכן אין ניכר בבריאה רק אמא לבד וז"ס אמא מקננא בבריאה בג' ספירא עלאין דכורסיי' כי או"א ישת חשך סתרם וכנגדן בבריאה הטומאה נעשה תיקון או"א הטמאים אשר שם ונמשך להם אור מאו"א כמ"ש בע"ה וגם ביצירה גרם אדה"ר להסיר אור אמא ולא נשאר רק אור ז"א וז"ס ז"א מקננא במט"ט וג"ר שלו היו שם מכוסים בחשך ואינם מאירין וכנגדן ביצירה הטומאה נתקן ז"א שבה ונמשך לו אור. גם בעשייה גרם חטאו להסיר אור הז"א ולא ...

Sefer Etz Chaim (Public Domain)

72 **משמח חתן עם הכלה**

The Talmud gives the text of the wedding blessings; the last ends "Blessed are You... who gladdens the groom with the bride." The text refers to a discourse on that blessing.

Ketubot 8a:6 כתובות ח' א:ו'

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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73 **באשר דבר מלך שלטון**

Koheles advises obeying the king, "inasmuch as the word of a king is rule": he governs by his word. So Malchus, kingship, is G-d's speech.

Ecclesiastes 8:4 קהלת ח':ד'

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה:

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

באגה"ק ד"ה להבין אמרי בינה 74

This letter explains that "the word of G-d" is called Shechinah by the Sages and Malchus by the Kabbalists, because "the word of a king is rule": a king governs his kingdom by his speech.

KEHOT'S NOTE

סי' כה (קלט, א).

אבא יסד ברתא 75

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

KEHOT'S NOTE

ת"ז (תכ"ב סא, ב). תס"ט (קה, ב. קו, ב). זח"ג (רמח, א. רנו, ב. רנח, א). [כ].

בחכמה יסד ארץ 76

"Havayah founded the earth with wisdom." "Earth" is Malchus, speech, whose root is 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.

ויעש דוד שם 77

"And David made a name." This is the opening verse of the letter in Iggeres HaKodesh that the text cites.

II Samuel 8:13 שמואל ב ח:י"ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשׁוּבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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ויעש דוד שם 78

This letter of Iggeres HaKodesh, which opens with "And David made a name," explains how the letters of speech come from the hidden depths of intellect and will, and how Malchus, the last hei of the Name Havayah, has its source in Chochmah.

Tanya, Iggeres HaKodesh 5:1 תניא, אגרת הקדש ה':א

וַיַּעַשׂ דָּוִד שֵׁם. וּפֵירֵשׁ בַּזּוֹהַר הַקָּדוֹשׁ, מְשׁוּם שֶׁנֶּאֱמַר: "וַיְהִי דָּוִד עוֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל עַמּוֹ כוי", "בָּכָה רַבִּי שִׁמְעוֹן וְאָמַר: מַאן עָבִיד שְׁמָא קַדִּישָׁא בְּכָל יוֹמָא מַאן דְּיָהִיב צְדָקָה לְמִסְכְּנֵי כוי".

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PARAGRAPH 9

כי כבד פה 79

At the burning bush Moshe pleads that he is unfit to be G-d's messenger: "For I am heavy of mouth and heavy of tongue." The Alter Rebbe reads it as speech held within Chochmah.

Exodus 4:10 שמות ד':י

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד לָשׁוֹן אָנֹכִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד, י.

עליית הנוקי . . לקבל מחו"ב עצמן 80

The note says the Hemshech shows that this is so in a source it cites as "Sha'ar 28" (the note suggests the reading may be "the Siddur, Sha'ar Rosh Chodesh"), and adds that one may say this also means receiving without Z'eir Anpin as intermediary.

KEHOT'S NOTE

ראה תער"ב-ג ע' א'שנה, שכ"ה בס"י שער כח [אוצ"ל בסידור שער ר"ח]. וי"ל שזהו גם שלא ע"י מעביר הז"א, ע"ש.

נאלמתי דומי' 81

David says, "I was mute with silence; I held back even from good": he kept silent, though his pain grew. The text applies it to the silence of the time of the Temple's destruction. (context: Steinsaltz Tanakh)

Psalms 39:3 תהילים ל"ט:ג'

נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי נֶעְכָּר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

כרחל לפני גוזזי 82

Isaiah describes the oppressed servant who suffers in silence, "like a ewe that is mute before her shearers." The verse reads "and like a ewe," with a vav, though Chassidus often quotes it without; the ewe, rachel, is Malchus silenced in exile.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז. ושם אי' וכרחל בוי"ו. [כ]. אבל בכוי"כ מקומות בדא"ח מובא "כרחל" ראה לקמן מסעי פט, ג.

83 **שמצד התגלות החי"ע**

The note on the words "because of the revelation of the higher Chochmah" sends the reader to the Tzemach Tzedek's Or HaTorah on Shemos, p. 42.

KEHOT'S NOTE

ראה אוה"ת שמות ע' מב.

84 **יונת אלם**

The heading of the psalm, "on yonas elem rechokim," most likely names a melody; read as "the mute dove," the text says it is said in praise. (context: Steinsaltz Tanakh)

Psalms 56:1 תהילים נ"ו:א

לַמְנַצֵּחַ עַל־יוֹנַת אִלֵּם רְחֹקִים לְדָוִד מִכְתָּם בֶּאֱחֹז אוֹתוֹ פְּלִשְׁתִּים בְּגַת׃

For the Leader; upon Jonath-elem-rehokim. [A Psalm] of David; Michtam; when the Philistines took him in Gath. .

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KEHOT'S NOTE

תהלים נו, א.

85 **מלה בסלע**

Rav Dimi reports the saying of the Land of Israel: "A word is worth a sela; silence, two." It is cited for the higher worth of silence.

Megillah 18a:11 מגילה י"ח א:י"א

דָּרֵשׁ רַבִּי יְהוּדָה אִישׁ כְּפַר גִּבּוֹרַיָּא, וְאָמְרִי לַהּ אִישׁ כְּפַר גִּבּוֹר חַיִל: מַאי דִּכְתִיב: "לְךָ דוּמִיָּה תְהִלָּה"? סָמָא דְּכוּלָּה — מַשְׁתּוֹקָא. כִּי אֲתָא רַב דִּימִי, אֲמַר: אָמְרִי בְּמַעֲרָבָא: מִלָּה — בְּסֶלַע, מַשְׁתּוֹקָא — בִּתְרֵין.

R. Judah a man of Kefar Gibboraya, and some say, of Kefar Gibbor Hayil, expounded: What is it that is written, "For You silence is praise" (Psalms 65:2)? The cure for everything is silence. When R. Dimi came, he said: In the West they say: "A word is worth a sela, silence two selas."

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KEHOT'S NOTE

מגילה יח, א.

86 **שהאותיות הן בבחינת חומר וצורה הנק' פנימית וחיצונית**

Iggeres HaKodesh explains that the letters have form and matter, their inner and outer dimensions: the shape of each sound comes from the hidden intellect and will, while the breath and voice are their outer "body." The Alter Rebbe uses it to explain how speech can rise without voice.

Tanya, Iggeres HaKodesh 5:6–7 תניא, אגרת הקדש ה':ו'-ז'

אַךְ הָאוֹתִיּוֹת הֵן בְּבְחִינַת חוֹמֶר וְצוּרָה, הַנִּקְרָא פְּנִימִית וְחִיצוֹנִית, כִּי הֲגַם שֶׁמְּקוֹרָן הוּא מִקַּדְמוּת הַשֵּׂכֶל וּרְצוֹן הַנֶּפֶשׁ, זוֹ הִיא בְּחִינַת צוּרַת שִׁינּוּי הַמִּבְטָא שֶׁבְּכ"ב אוֹתִיּוֹת, אֲבָל בְּחִינַת הַחוֹמֶר וְגוּף הִתְהַוּוּתָן, וְהוּא בְּחִינַת חִיצוֹנִיּוּתָן, הוּא הַהֶבֶל הַיּוֹצֵא מֵהַלֵּב, שֶׁמִּמֶּנּוּ מִתְהַוֶּה קוֹל פָּשׁוּט הַיּוֹצֵא מֵהַגָּרוֹן, וְאַחַר כָּךְ נֶחְלָק לְכ"ב הֲבָרוֹת, וּבִיטּוּי כ"ב אוֹתִיּוֹת בְּהִ' מוֹצָאוֹת הַיְדוּעוֹת: אחה"ע מֵהַגָּרוֹן, גיכ"ק מֵהַחֵיךְ כוּ'. וּמִבְּטָא הַהֶבֶל הוּא אוֹת ה' "אָתָא קַלִּילָא כוּ'", וְהוּא מְקוֹר הַחוֹמֶר ...

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87 **שתי רוחות מספרות**

The Talmud tells of a pious man who heard two spirits conversing with each other in a cemetery. The Alter Rebbe uses it to show that there is speech as subtle as thought.

Berakhot 18b:7–8 ברכות י"ח ב:ז'-ח'

וְלָא? וְהָתַנְיָא: מַעֲשֶׂה בְּחָסִיד אֶחָד שֶׁנָּתַן דִּינָר לְעָנִי בְּעֶרֶב רֹאשׁ הַשָּׁנָה בְּשֶׁנֵּי בַצּוֹרֶת, וְהִקְנִיטַתּוּ אִשְׁתּוֹ, וְהָלַךְ וְלָן בְּבֵית הַקְּבָרוֹת. וְשָׁמַע שְׁתֵּי רוּחוֹת שֶׁמְּסַפְּרוֹת זוֹ לָזוֹ. אָמְרָה חֲדָא לַחֲבֶרְתָּהּ: חֲבֶרְתִּי, בּוֹאִי וְנִשְׁוּט בָּעוֹלָם, וְנִשְׁמַע מֵאֲחוֹרֵי הַפָּרְגוֹד מַה פּוּרְעָנוּת בָּא לָעוֹלָם? אָמְרָה לָהּ חֲבֶרְתָּהּ: אֵינִי יְכוֹלָה, שֶׁאֲנִי קְבוּרָה בְּמַחְצֶלֶת שֶׁל קָנִים. אֶלָּא לְכִי אַתְּ, וּמַה שֶּׁאַתְּ שׁוֹמַעַת אִמְרִי לִי. הָלְכָה הִיא וְשָׁטָה וּבָאָה. וְאָמְרָה לָהּ חֲבֶרְתָּהּ: חֲבֶרְתִּי, מַה שָּׁמַעְתְּ מֵאֲחוֹרֵי ...

Do they not [know of the troubles of others]? Lo, there is a teaching : It once happened that a pious man gave a denarius to a beggar on the New Year's eve in a time of drought. His wife upbraided him ; so he went and spent the night in the cemetery. He heard two spirits conversing. One said to the other, "Come, friend, let us wander in the world and hear behind the curtain what visitation is to come upon the world." The other spirit replied, "I cannot, ...

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KEHOT'S NOTE

ברכות יח, ב. ראה לקו"ת שה"ש. אוה"ת וארא ע' קצח.

88 **ביום שידובר בה**

The young bride's brothers ask, "What shall we do for our sister on the day that she is spoken for?", when suitors come for her. The cited discourse reads bah, "in her," as speech held within. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

שה"ש ח, ח. [כ].

89 **בביאור ע"פ אלה מסעי**

This explanation of the journeys (begun at Masei 3:1, "To explain the concept of the journeys") reads them as an ascent ("Arise, Havayah") in which Z'eir Anpin is included in Imma, and counts their forty-two as six attributes each including seven; in a parenthesis it points to a later discourse, "Behold, regarding the journeys," where the Name of forty-two is seven attributes each of six, like the seven lines of six words of Ana b'choach.

KEHOT'S NOTE

לקו"ת פ' מסעי צ, א.

90 **אין אמר ואין דברים**

David says of the heavens that declare G-d's glory, "There is no speech and there are no words; their voice is not heard": they speak without sound. The Zohar reads it as a

speech above all audible speech. (context: Steinsaltz Tanakh)

Psalms 19:4 תהילים י"ט:ד'

אֵין־אֹמֶר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם׃

There is no speech, there are no words, neither is their voice heard.

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91 **בכל הארץ יצא קום**

"Their line has gone out through all the earth": though unheard, the heavens' message reaches everywhere, and so does this inner speech. (context: Steinsaltz Tanakh)

Psalms 19:5 תהילים י"ט:ה'

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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92 **רב לך**

G-d tells Moshe, "Enough for you; do not speak to Me any more of this matter." The Ramaz's comment on the Zohar here is cited.

Deuteronomy 3:26 דברים ג':כ"ו

וַיִּתְעַבֵּר ה' בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלָי וַיֹּאמֶר ה' אֵלַי רַב־לָךְ אַל־תּוֹסֶף דַּבֵּר אֵלַי עוֹד בַּדָּבָר הַזֶּה׃

But the L-RD was wroth with me for your sakes, and hearkened not unto me; and the L-RD said unto me: 'Let it suffice thee; speak no more unto Me of this matter.

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93 **רב לך**

The Zohar on Va'eschanan expounds "Enough for you." The text cites the Ramaz's commentary on this passage for the voice that speaks without organs of speech.

Zohar, Vaetchanan 2:9–4:17 ספר הזהר, ואתחנן ב':ט'-ד':י"ז

94 **וישמע את הקול מדבר אליו**

When Moshe entered the Tent of Meeting, "he heard the voice speaking to him" from between the cherubim. Rashi reads middaber, "speaking to itself": the voice spoke within, and Moshe heard. It is cited for speech in its inner root.

Numbers 7:89 במדבר ז':פ"ט

וּבְבֹא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מְדַבֵּר אֵלָיו מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר אֵלָיו׃

And when Moses went into the tent of meeting that He might speak with him, then he heard the Voice speaking unto him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim; and He spoke unto him.

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95 **בביאור מאמר הזהר ר"פ בראשית**

The note points to the Tzemach Tzedek's explanations of the Zohar for the explanation of the Zohar's opening passage, "Like a rose."

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-ב ע' תקפח ואילך.

96 **כשושנה**

The Zohar opens with "Like a rose among the thorns," the rose being Knesses Yisrael. The text refers to an explanation of this opening passage.

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א':א'-ב':ד'

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and ...

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97 **כשושנה כו' כן רעיתי**

"Like a rose among the thorns, so is My beloved among the daughters." The Zohar opens with this verse.

Song of Songs 2:2 שיר השירים ב':ב'

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת׃

As a lily among thorns, So is my love among the daughters.

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98 **ובמ"א נתבאר באופן אחר**

The note points to the Mitteler Rebbe's explanations of the Zohar for the other explanation: that in the future speech will receive from the higher Chochmah itself, not through the emotive attributes.

KEHOT'S NOTE

ראה ביאה"ז לאדה"א קלט, א ואילך. אוה"ת שמות ע' לט. דרך מצותיך סט, א ואילך.

99 **ע"פ והי' מדי חדש בחדשו**

This discourse explains that speech receives from two sources, at times from the emotive attributes and at times from intellect; on Rosh Chodesh Knesses Yisrael, the supernal speech, receives from Chochmah itself and not from Chochmah clothed in the attributes, which is why Rosh Chodesh is not counted among the six working days.

KEHOT'S NOTE

לקמן פ' ברכה צז סע"ב ואילך.

100 **והיה מדי חדש בחדשו**

"And it shall be, from new moon to new moon, and from Shabbos to Shabbos, all flesh shall come to bow down." This is the verse of the discourse cited.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חׇדֶשׁ בְּחׇדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כׇל־בָּשָׂר לְהִשְׁתַּחֲוֺת 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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101 **ע"פ שמח תשמח**

The note says the discourse on the wedding blessing "Gladden the beloved companions" is found in the Siddur.

KEHOT'S NOTE

סידור.

102 **שמח תשמח רעים האהובים**

Among the wedding blessings: "Gladden the beloved companions, as You gladdened Your creation in the Garden of Eden of old." The text refers to a discourse on this blessing.

Ketubot 8a:5–6 כתובות ח' א:ה'-ו'

"שַׂמֵּחַ תְּשַׂמַּח רֵיעִים הָאֲהוּבִים, כְּשַׂמֶּחְךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן וְכַלָּה". "בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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

103 **ע"כ יעזוב איש**

"Therefore shall a man leave his father and his mother and cleave to his wife." The cited discourse explains this verse.

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. [כ].

104 The Zohar explains that this "speech" is a supernal secret, "not like other sayings of the world." The text cites it for speech that has no audible voice.

Zohar, Terumah 16:192–202 ספר הזהר, תרומה ט"ז:קצ"ב-ר"ב

And because this "Word" is not like other words, but is a supernal mystery, Scripture comes back to it and says: "There is no word (omer) nor speeches, their voices are not heard" (v. 3). This "word" is a supreme mystery of supernal grades, where there are no voices nor speech, and which cannot be understood like the other grades which constitute the mystery of the Faith, and which are voices that can be heard.

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PARAGRAPH 10

105 **אז נדברו**

Malachi describes the G-d-fearing, who amid the scoffers "spoke (nidberu) to one another, and Havayah listened and heard." The form nidberu is read here as speech that comes of itself. (context: Steinsaltz Tanakh)

Malachi 3:16 מלאכי ג':ט"ז

אָז נִדְבְּרוּ יִרְאֵי ה׳ אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב ה׳ וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי ה׳ וּלְחֹשְׁבֵי שְׁמוֹ׃

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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KEHOT'S NOTE

מלאכי ג, טז.

106 **ודברי אשר שמתי בפיך**

In His covenant with those who return, G-d says, "My words that I have put in your mouth shall not depart from your mouth." It describes speech that is G-d's word in a person's mouth.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה׳ רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה׳ מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

107 **תען לשוני אמרתך**

"My tongue will echo Your word." The tongue only repeats what G-d says.

Psalms 119:172 תהילים קי"ט:קע"ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֺתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב.

108 **אני המשנה המדברת בפיך**

This is the record of the words of the heavenly Maggid to Rabbi Yosef Karo; the note gives the place where the

Maggid says, "I am the Mishnah that speaks in your mouth."

KEHOT'S NOTE

מגיד מישרים פ' ויקרא (חזיון הראשון). ובכ"מ שם.

109 **שכינה מדברת**

There the Alter Rebbe explains that Moshe, who attained Binah, was above Malchus of Atzilus, the level of speech, and so was "heavy of mouth," unable to lower himself into speech; rather, the Shechinah spoke from his throat.

KEHOT'S NOTE

ועל"ק בואתחנן (ג, ד). ושי"נ. [כ].

PARAGRAPH 11

110 **ביום שידובר בה**

"On the day that she is spoken for." Read here as the speech of nidberu, speech that comes of itself.

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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111 **לרוקע הארץ על המים**

The psalm of thanks "for His kindness is forever" praises G-d "who spreads out the earth above the waters." The earth (Ban) above the water (Mah) shows that in the future Malchus will not need to receive from Z'eir Anpin.

Psalms 136:6 תהילים קל"ו:ו'

לְרֹקַע הָאָרֶץ עַל־הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ׃

To Him that spread forth the earth above the waters, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, ו.

112 **הנני בורא חדשה**

Jeremiah calls the wavering daughter of Israel to return: "For Havayah has created a new thing in the earth: a female shall encompass a male," Israel turning to G-d of her own accord. The maamar reads it as the feminine, Malchus, surrounding and rising above Z'eir Anpin. (context: Steinsaltz Tanakh) (Kehot: Jeremiah 31:21)

Jeremiah 31:22 ירמיהו ל"א:כ"ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבֵבָה כִּי־בָרָא ה' חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר׃

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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KEHOT'S NOTE

ירמי' לא, כא. ושם כתי' ברא כו'. [כ].

PARAGRAPH 12

113 **והיה מספר בני"י כחול הים אשר לא ימד ולא יספר**

After his rebuke, Hosea prophesies that in the redemption "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 of the previous discourse, which this one explains. (context: Steinsaltz Tanakh)

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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114 **מימינו אש דת**

In his blessing before his death, Moshe describes the giving of the Torah: "from His right hand, a fiery law for them." The fire of the Torah shows that it is drawn from Gevurah.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

PARAGRAPH 13

115 **ולתבונתו אין מספר**

The psalmist praises G-d who counts the stars: "Great is our L-rd and abundant in power; to His understanding there is no number." The Alter Rebbe reads "His understanding" as Binah, above number.

Psalms 147:5 תהילים קמ"ז:ה'

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

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

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KEHOT'S NOTE

תהלים קמז, ה.

116 **ולתבונתו אין מספר**

At the end of Terumah the Zohar says that as the stars of heaven cannot be counted except by G-d, so of Him it is

written, "to His understanding there is no number." The text refers there for further study.

Zohar, Terumah 86:832–840 ספר הזהר, תרומה פ"ו:תתל"ב-תת"מ

Note, however, that in other psalms he says, "Great is TETRAGRAMMATON" (Ps. 145, 3), but here he says, "great is our L-rd" (adonenu). Why is this? It is because when he says "Great is TETRAGRAMMATON, and greatly to be praised", he is referring to the highest grade, while here it is of a lower grade that he speaks: "great is our L-rd", which is parallel to "the L-rd (adon) of the whole earth" (Joshua 3, 13). What does it say in the preceding verse? "He counts the number of the ...

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117 **ועיין בזוהר ס"פ תרומה דקע"א ע"ב**

The note quotes the Tzemach Tzedek's commentary on Tehillim: the difference between "Great is Havayah and highly praised" and "Great is our L-rd" is that "Great is our L-rd" refers to Malchus, called Ado-nai, the flow into Beriah, Yetzirah and Asiyah, while "Great is Havayah" refers to Z'eir Anpin, what shines in Atzilus.

KEHOT'S NOTE

"ההפרש בין פסוק זה [תהלים מח, ב גדול ה' ומהולל] ובין גדול אדונינו, הוא כי גדול אדונינו קאי על מלי הנקרא אדני ופסוק גדול ה' קאי על ז"א, ור"ל כי גדול אדונינו זהו ההמשכה בב"ע וגדול הוי' היינו מה שמאיר באצילות" — יהל אור ע' קפא.

118 **לא יחפוץ כסיל**

Shlomo's proverb: "A fool does not desire understanding, but only the revealing of his heart," airing his own views. The cited discourse reads "understanding" (tevunah) as the attributes still hidden in Binah, from which the forces outside holiness draw nothing. (context: Steinsaltz Tanakh)

Proverbs 18:2 משלי י"ח:ב'

לֹא־יַחְפֹּץ כְּסִיל בִּתְבוּנָה כִּי אִם־בְּהִתְגַּלּוֹת לִבּוֹ׃

A fool hath no delight in understanding, But only that his heart may lay itself bare.

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KEHOT'S NOTE

משלי יח, ב. [כ].

119 **בינה ליבא**

In Pesach Eliyahu: "Binah is the heart, and with it the heart understands." Teshuvah, which comes from the heart, is therefore Binah.

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 בדרועי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

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120 **והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי**

"And it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'" The Alter Rebbe reads "in the place" literally: teshuvah transforms the sins themselves.

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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121 **ומזה יובן ג"כ ענין יום הכפורים**

The note points to the Tzemach Tzedek's discourses for Yom Kippur in Or HaTorah for more on Yom Kippur as the ascent of Malchus.

KEHOT'S NOTE

ראה אוה"ת דרושים ליום הכפורים ע' א'תקסד.

122 **יום הכפורים**

The Zohar on Emor says that on Yom Kippur, when Israel return in complete teshuvah, the supernal Mother shines for the moon, and "two lights shine as one." The text cites it for Malchus rising to Binah on Yom Kippur.

Zohar, Emor 38:202–40:226 ספר הזהר, אמור ל"ח:ר"ב-מ':רכ"ו

123 **יום הכפורים**

The Zohar explains the plural name "Yom HaKippurim": on this day two lights shine together, the supernal Mother shining for the lower Mother.

Zohar, Emor 40:244–252 ספר הזהר, אמור מ':רמ"ד-רנ"ב

124 **ביום ההוא יהי'**

Zechariah foresees the end of days: "Havayah shall be King over all the earth; on that day Havayah shall be (yihyeh) One and His Name One." The word yihyeh is read as the future form of the Name.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכריי יד, ט.

125 **ושבתי בשלום**

Yaakov's vow: "and I return in peace to my father's house." This is the verse of the discourse cited.

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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126 **כמ"ש במ"א**

The note identifies "elsewhere" as the opening of Torah Ohr on Chayei Sarah, which explains the two kinds of flow, "doubled and thinned": "thinned" is the yud drawn out into a vav, while "doubled" is the hei repeated, as in the cave of Machpelah.

KEHOT'S NOTE

בתו"א ר"פ ח"ש. [כ].

127 **ולא אבה ה' אלקיך**

Moshe recalls that "Havayah your G-d would not listen to Bilaam" and turned his curse into a blessing. This is the verse of the explanation cited.

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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128 **ונקבצו בני יהודה ובני' יחדו**

Hosea's prophecy continues: "the children of Yehudah and the children of Israel shall be gathered together," the two kingdoms reunited. The Alter Rebbe reads it as the lower unity reaching the higher.

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

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

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129 **אור הלבנה כאור החמה**

"The light of the moon shall be like the light of the sun." Malchus will reach the level of Z'eir Anpin.

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

ישעיהו ל, כו.

130 **ע"פ ויגש אליו יהודה**

The discourse explains that now Yosef (Z'eir Anpin) gives and Yehudah (Malchus) receives: "And Yehudah approached him" is the lower world drawing near to the higher to receive its flow.

KEHOT'S NOTE

תו"א מד, א. נתבאר בסה"מ תקס"ה ע' תקצז שלשון יהודה הוא ענין ההודאה וענין ההודאה הוא מלמטה למעלה דוקא . . . וזהו שנאמר ביהודה ויגש אליו יהודה פי' שנגש ונתעלה בחי' יהודה שהוא עולם הדיבור לגבי בחי' יוסף, ע"ש, וזה מה שנתבאר בתו"א שם.

131 **ויגש אליו יהודה**

When Yosef threatens to keep Binyamin, "Yehudah approached him" to plead. This is the verse of the Torah Ohr discourse cited.

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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132 **ע"פ יהודה אתה**

This discourse, which opens Torah Ohr on Vayechi, explains that Yehudah is named for "This time I will thank (odeh)": the acknowledgment (hoda'ah) of all the souls of Israel.

Nehemiah 11:17 נחמיה י"א:י"ז

וּמַתַּנְיָה בֶּן־מִיכָא בֶּן־זַבְדִּי בֶּן־אָסָף רֹאשׁ הַתְּחִלָּה יְהוֹדֶה לַתְּפִלָּה וּבַקְבַּקְיָה מִשְׁנֶה מֵאֶחָיו וְעַבְדָא בֶּן־שַׁמּוּעַ בֶּן־גָּלָל בֶּן־[יְדוּתוּן] (ידיתון)׃

and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

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KEHOT'S NOTE

תו"א מה, א ונתבאר בסה"מ שם ע' תקצח. שבדברי הימים (נחמי' יא, יז) נכתב תיבת יהודה בסגול תחת הדל"ת ובחולם על הוי"ו דהיינו שתמיד יהודה, והענין שתמיד הוא בבחי' ההודאה מלמטה למעלה . . וכמ"ש ויגש אליו יהודה שנגש ונתעלה המל' לגבי ז"א, ע"ש בארוכה.

133 **יהודה אתה**

Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge (yoducha) you," a play on his name, which speaks of acknowledgment. This is the verse of the Torah Ohr discourse cited.

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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134 **כי תשמע בקול כו' לעשות הישר בעיני**

> **"When you listen to the voice of Havayah your G-d… to do what is right in the eyes of Havayah your G-d." This is the verse of the discourse cited.**

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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ביאור מעט ע"פ כי גדול יום יזרעאל

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

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

THE MAAMAR IN BRIEF

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

OUTLINE

1 **The great day: neither day nor night** ¶1–3

Hosea's "great day" is the Zohar's "one day" of Zechariah, which is neither day nor night, for these exist only "from our side." Day and night are Z'eir Anpin and Nukva; the Future revelation of Arich Anpin is above both.

2 **"From our side": the two hearts and the sowing** ¶4–5

As explained on "And you shall know this day," the two hearts become one when the evil inclination too turns to G-d; this draws the left into the right above and unites Havayah with Elokim. This arousal from below is a sowing that sprouts in the Future as Arich Anpin, where "there is no left."

3 Shavuos and the sowing of kindness ¶6–7

The Zohar applies "one day" to Shavuos, when the Keser of Arich Anpin reaches Z'eir Anpin; hence, perhaps, the custom of staying awake that night. The "great day" is drawn down by "yizra El," the charity and kindness sown now as a vessel for "abundant in kindness."

4 Hidden and revealed in Arich Anpin ¶8–9

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

5 "From your middle downward": the parsa ¶10

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

KEY CONCEPTS

Arich Anpin אריך אנפין

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

Z'eir Anpin and Nukva זעיר אנפין ונוקבא

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

The arousal from below אתערותא דלתתא

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

Hidden and revealed סתים וגליא

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

The parsa (partition) פרסא

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

SECTION 1 · ¶1–3

The great day: neither day nor night

1 ביאור מעט[1] ע"פ כי גדול יום יזרעאל[2]

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

> The verse is Hosea 2:2, from the haftarah of Parshas Bamidbar, where it follows "And the number of the children of Israel shall be" (Hosea 2:1). This short addition explains what the "great day" is and how our service now brings it about; later on it reads the name Yizre'el as "yizra El," "G-d will sow."

2 ביאור ענין כי גדול יום הוא כמ"ש בזהר ח"ג [חלק ג'] דקל"ד ע"ב ההי"ד [הדא הוא דכתיב] יום אחד הוא יודע[3] כו'

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

> This is the Idra Rabba, the "Great Assembly" of Rabbi Shimon bar Yochai in the Zohar (Part III, 134b). Speaking of the adornments (tikkunim) of the beard of Atik Yomin, the Ancient of Days, the innermost level of Keser, it says that the time when Atik Yomin is aroused in its supernal tikkunim is called "one day," quoting Zechariah 14:7. The Alter Rebbe identifies Hosea's "great day" with this "one day."

עד לא אתקרי לא יום ולא לילה דלית יום אלא מסטרא דילן[4] ולית לילה אלא מסטרא דילן.

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

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

3 ופירש שם בספר רוח דוד כי יום ולילה הם ז"א ונוק' [ונוקבא]. אבל לעתיד שיהיה גילוי א"א כתיב לא יום ולא לילה[5] והיה לעת ערב יהיה אור דלילה כיום יאיר.[6]

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

> Ruach David, a commentary that explains this passage of the Zohar, reads day and night as Z'eir Anpin, the emotive attributes, and Nukva, Malchus, which receives from them. Above them both stands Arich Anpin (literally "the long countenance"), the outer level of Keser, the divine will; in the Future it will be revealed, and then, as Zechariah says, it will be "neither day nor night," and evening itself will be light, for "the night shines like the day."

SECTION 2 · ¶4–5

"From our side": the two hearts and the sowing

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

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

> To explain the Zohar's "from our side," the Alter Rebbe draws on his discourse on "And you shall know this day" (Deuteronomy 4:39), which the Kehot note locates in Likkutei Torah, Parshas Va'eschanan. There he explains that this knowledge belongs to the light that encompasses all worlds, and that it comes "this day," in this world, through "returning [it] to your heart" with both inclinations, the other side subdued and transformed.

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

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

> "The day" is read as including night, for day and night together are one day. In the same way "your heart" is written levavecha, with a doubled letter, meaning two hearts, as the Mishnah (Berachos 9:5) reads "with all your heart": with both your inclinations. What is true in time is true in the soul.

שהם היצ"ט [היצר טוב] והיצה"ר [והיצר הרע] הם שניהם כאחד שגם היצה"ר [היצר הרע] ישוב לאהבת הוי' כד אתכפיא סט"א [סטרא אחרא][9] כו'

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

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

ומזה וידעת כי הוי' הוא האלקים שנמשך להיות חיבור ויחוד שם הוי' עם שם אלקים שבאתעדל"ת [שבאתערותא דלתתא] תליא מלתא

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

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

שע"י והשבות אל לבבך שיהיו ב' הלבבות כאחד שישוב גם היצה"ר [היצר הרע] להיות בטל לגבי היצ"ט [היצר טוב] נמשך כמ"כ [כמו כן] למעלה שיהיה שמאלא אתכליל בימינא,

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

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

וזהו ענין שמזכירין מדת לילה ביום[10] ומדת יום בלילה בברכת יוצר אור ובברכת מעריב ערבים כו'

And this is the meaning of [the practice] that the attribute of night is mentioned in the day and the attribute of day in the night, in the blessing "Who forms light" and in the blessing "Who brings on evenings," etc.

> The Talmud (Berachos 11b) explains that the morning blessing before the Shema, "Who forms light and creates darkness," mentions night by day, and the evening blessing, "Who rolls away light before darkness and darkness before light," mentions day by night. Mentioning night by day and day by night expresses the same joining of opposites.

וז"ש [וזהו שכתוב] דלית יום אלא מסט' [מסטרא] דילן ולית לילה אלא מסט' [מסטרא] דילן שכמו שהיא בנפש כך הוא בעולם, וגם כי באתעדל"ת [באתערותא דלתתא] תליא.

And this is [the meaning of] what is said, "for there is no day except from our side, and there is no night except from our side": that as it is in the soul, so it is in the world; and also, that it depends on the arousal from below.

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

5 והנה ע"י אתעדל"ת [אתערותא דלתתא] זו שהיא בבחי' זריעה נצמח לעתיד בחי' גילוי א"א שהוא בחי' רב חסד דלית שמאלא בהאי עתיקא[11] ולא שייך שום יום ולילה כלל

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

> This service is a kind of sowing, the sowing that the name Yizre'el, "G-d will sow," alludes to: like a seed, it bears fruit later. What sprouts in the Future is the revelation of Arich Anpin, the level of "abundant in kindness" (one of the Thirteen Attributes of Mercy, Exodus 34:6), kindness without measure. The Zohar calls this level Atika, "the Ancient One," and says "there is no left in this Atika": all is right, all kindness, so day and night have no place there.

כמו בזו"נ [בזעיר אנפין ונוקבא] דשייך בחי' צמצום והסתר כו' (ועמ"ש במ"א ע"פ והי' [והיה] אור הלבנה כאור החמה כו' כאור שבעת הימים[12] כו'):

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

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

SECTION 3 · ¶6–7

Shavuos and the sowing of kindness

6 וזהו ענין ויברך ובזהר ח"ג [חלק ג'] פי' אמור דצ"ו ע"ב פי' ג"כ פסוק והיה יום אחד הוא יודע[13, 14] כו' על חג השבועות והיינו לפי שבשבועות נמשך לז"א הכתר מא"א [מאריך אנפין] ממש.

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

> The text as printed does not say which verse "vayevarech" ("and he blessed") comes from; the Kehot note at the end of the previous paragraph says that a passage belonging at this point was left out and is printed in the supplements (18a). Then a second Zohar (Part III, Parshas Emor, 96b) applies "one day" to Shavuos, and the Alter Rebbe explains why: on Shavuos Z'eir Anpin receives the Keser (the Crown) from Arich Anpin itself.

ומה"ט [ומהאי טעמא] י"ל [יש לומר] מנהג כל ישראל להיות נעורים בחג השבועות כדי להמשיך מבחי' גם לילה כיום יאיר[15] כו'.

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

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

7 וע' בפי' הרמ"ז [הרב משה זכות] שם בפי' יודע להוי' והיינו שזהו התגלות דעת עליון שלמעלה מעלה מבחי' וידעת היום כו',

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

The Ramaz, Rabbi Moshe Zacuto, the seventeenth-century Kabbalist, commenting on that Zohar, explains "known to Havayah" as the revelation of supernal Daas (knowledge): the word "known" points to Daas. This is far above the knowledge a person reaches through "And you shall know this day," described above.

וזהו ענין כי גדול יום[16] פי' התגלות בחי' א"א יום שכולו ארוך וכ"ז [וכל זה] נמשך על ידי יזרע אל זריעת הצדקה והחסד עכשיו אשר זהו כלי לגילוי בחי' ורב חסד. כגופא לנשמתא

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

So the "great day" is the revelation of Arich Anpin, the Future era called "a day that is entirely long," an echo of the Talmud's "a world that is entirely long" (Kiddushin 39b) and of the name Arich, "long." Hosea's "Yizre'el" is read as two words, "yizra El," "G-d will sow": the charity and kindness we sow now are the vessel for the Future revelation of "abundant in kindness," as a body is the vessel for the soul.

(כמ"ש במ"א ע"פ ה' יחתו[17] מריביו וע"פ אני הוי' אלקיכם דפ' ציצית). וזהו אל עליון גומל חסדים טובים:[18]

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

In Likkutei Torah, Nasso, on "Havayah, His adversaries shall be shattered," the Alter Rebbe explains that the boundless kindness of Arich Anpin can be drawn down only when it is clothed in the kindness of Z'eir Anpin, which is called a body to "abundant in kindness," its soul; and in Likkutei Torah, Sh'lach, on "I am Havayah your G-d," that in the Time to Come, "a day that is entirely long," a light above the Name Havayah will be revealed. The words of the Amidah's first blessing, "G-d Most High, Who bestows good kindnesses," are read the same way: the Most High is drawn down through kindness.

SECTION 4 · ¶8–9

Hidden and revealed in Arich Anpin

8 ועוי"ל [ועוד יש לומר] בפי' והיה מספר כו' ע"ד מ"ש במ"א שבחינת סתים וגליא הנ"ל דחסדים המכוסים והמגולים הנ"ל הוא כמ"כ [כמו כן] למעלה מעלה עד רום המעלות עד אין קץ כו' ואפילו באי"ק [באדם קדמון] כו'.

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

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

ועיין בע"ח [בעץ חיים] שער[19] אריך אנפין פ"א וספ"ב [וסוף פרק ב'] בהג"ה [בהגהה] ובשער או"א [אבא ואימא] פ"א שיסוד דעתיק המתלבש באי"א מסתיים[20] ג"כ במקום החזה דאי"א[21] ע"ד יסוד אימא בחזה דז"א כו'.

And see Etz Chaim, Sha'ar Arich Anpin, chapter 1, and the end of chapter 2, in the gloss, and in Sha'ar Abba ve'Imma, chapter 1: that the Yesod of Atik, which is clothed in Arich Anpin, also ends at the place of the chest of Arich Anpin, in the manner of the Yesod of Imma at the chest of Z'eir Anpin, etc.

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

וזהו ענין סתים וגליא שלמעלה מעלה באי"א ע"ד שהוא בזי"א כו'.

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

> So in Arich Anpin too there is "hidden and revealed": what lies above the chest, where the Yesod of Atik is still enclosed, is hidden, and what lies below it is revealed, as in Z'eir Anpin.

9 והנה זי"א מלביש לאי"א לנהי"י שבו כנזכר לעיל ובחי' כתר דזי"א מלביש לחלק הת"ת [לנצח הוד יסוד] [התפארת] דאי"א שתחת הפרסא כמ"ש במ"ח מסכת הלידה דהיינו למטה מהחזה דאי"א.

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

> Z'eir Anpin clothes the lower Sefiros of Arich Anpin, its Netzach, Hod and Yesod, as said above. Even the highest part of Z'eir Anpin, its Keser, reaches only the part of Arich Anpin's Tiferes beneath the parsa (partition), below its chest, as Mishnas Chassidim, the Kabbalistic work of Rabbi Immanuel Chai Ricchi arranged in tractates like the Mishnah, writes.

נמצא בחינת הסתים דאי"א מה שלמעלה מהפרסא ששם מסתיים יסוד דעתיק אשר הוא המשכת אור א"ס בחי' תחתונה שבמאציל כו' אינו נמשך ומתלבש כלל בזי"א וכי"ש [וכל שכן] בנוק' [בנוקבא].

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

> So the "hidden" part of Arich Anpin, above the parsa, where the Yesod of Atik ends, does not reach Z'eir Anpin at all, and still less Nukva. That Yesod is the drawing down of the Infinite Light, "the lowest level within the Emanator," the last level of the Infinite One, the source of all that is emanated.

אכן לע"ל [לעתיד לבוא] אשר יתעלה בחי' עלמא דאתגליא להיות במדרגת עלמא דאתכסיא ממש כך עד"ז גם למעלה באי"א יתפרש כן וממילא שגם בזו"נ [בזעיר אנפין ונוקבא] שמלבישי' לאי"א יהיה גילוי זה שמבחי' יסוד דעתיק ממש שלמעלה מהפרסא שבאי"א כו'.

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

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

וזהו ג"כ נכלל בפי' והיה מספר בנ"י [בני ישראל] כו' אשר לא ימד ולא יספר.[22] כי לפני אחד מה אתה סופר.[23, 24] (ועיין בפי' הרמ"ז [הרב משה זכות] בזהר בראשית דף ח' בד"ה אזדמנת למהוי):[25]

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

> This too is meant by "which can be neither measured nor counted": counting belongs where there is division, but at that level all is one, "before One, what do you count?" The Ramaz's comment that the text refers to is on the Zohar (Bereishis, 8a) about the night of Shavuos, when "the bride is prepared to be" joined with her husband under the canopy the next day, and Rabbi Shimon and his companions stay awake with her in Torah.

SECTION 5 · ¶10

"From your middle downward": the parsa

10 ומכ"ז [ומכל זה] יובן ג"כ מ"ש בד"ה ששים המה מלכות[26,27] בענין ביאור המאמר מפלגך לעילאי[28] כו' מפלגך לתתאי. דמפלגך לתתאי היינו מ"ש ומשם יפרד.[29]

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

> This also clarifies the discourse "There are sixty queens" (Song of Songs 6:8), on the Talmud's story of a Magian, a believer in two powers, who told Amemar: "from your middle upward" belongs to one god, "from your middle downward" to another (Sanhedrin 39a). In Likkutei Torah, Shir HaShirim, the Alter Rebbe explains that the divine life in the lower worlds is so hidden that a heretic could think there are two powers: this is the realm of "and from there it divided" (Genesis 2:10), where the one river from Eden, still one above, separates below.

ונקרא מפלגך לתתאי כי מקור התהוות בי"ע הוא מבחי' מל' דאצילות שמקבלת מלמטה מהחזה דז"א

And it is called "from your middle downward" because the source of the coming into being of Beriah, Yetzirah and Asiyah is from the level of the Malchus of Atzilus, which receives from [the part] below the chest of Z'eir Anpin.

> The lower half is the source of the worlds Beriah, Yetzirah and Asiyah, which come from the Malchus of Atzilus, and Malchus receives from below the chest of Z'eir Anpin.

וכמ"ש בזהר בראשית (דל"ב ע"ב) ע"פ יהי רקיע בתוך המים[30] אית קרומא במציעות מעוי דבר נש כו' והבדילה הפרוכת[31] כו' והקרום היינו הפרסא שמתחלת מהחזה מצד פנים[32] כמ"ש במק"מ [במקדש מלך] שם בשם האוצ"ח [האוצרות חיים].

And as is written in the Zohar, Bereishis (folio 32b), on the verse "Let there be a firmament in the midst of the waters": "There is a membrane in the middle of a person's innards," etc.; "and the curtain shall divide," etc. And the membrane is the parsa, which begins from the chest on the front side, as is written in the Mikdash Melech there, in the name of the Otzros Chaim.

> The Zohar (Part I, 32b), on "Let there be a firmament in the midst of the waters," compares the firmament to the membrane in the middle of a person's body, which divides upper from lower, and brings "and the curtain shall divide," the curtain between the Holy and the Holy of Holies. The Mikdash Melech, Rabbi Shalom Buzaglo's commentary on the Zohar, citing the Otzros Chaim of Rabbi Chaim Vital, identifies this membrane with the parsa, which begins at the chest on the front of the body.

(ועיין בע"ח [בעץ חיים] שער או"א [אבא ואימא] פ"ג [פרק ג'] מזה. ובשער הנקודים פ"ב [פרק ב'] במ"ש וכיוצא בזה כו') וענין הפרסא היה כדי שיוכל גם הבריאה לקבל אורו ותבין ותשכיל בזה איך יש פרסא בין אצילות לבריאה עכ"ל [עד כאן לשונו].

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

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

אכן לע"ל [לעתיד לבוא] דכתיב והיה מספר[33] בנ"י [בני ישראל] שהוא עלמא דאתגליא שמהחזה ולמטה יהיה בבחי' ומדרגת עלמא דאתכסיא שלמעלה מהפרסא בחי' ולתבונתו אין מספר[34] וא"כ יהי' [יהיה] הגילוי למטה כמו למעלה:[35]

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

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

IN ONE'S AVODAH

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

QUESTIONS FOR DISCUSSION

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

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור מעט**

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

KEHOT'S NOTE

ראה בסה"מ תקס"ה-ב ע' תרב עוד ביאור.

2 The prophet Hosea foretells the redemption: Yehudah and Israel will gather together under one head, "for great is the day of Yizre'el." Yizre'el, the name of Hosea's first son, recalled the defeat in the valley of Yizre'el (1:4-5); here it becomes a promise, since the name means "G-d will sow," and G-d says He will sow His people for Himself in the land (2:25). The whole maamar explains this "great day." (context: Steinsaltz Tanakh)

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

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

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PARAGRAPH 2

3 The prophet Zechariah describes the day of the final redemption: "And it shall be one day, which shall be known to Havayah, neither day nor night; and it shall be that at evening time there shall be light." Plainly it is a day unlike any other, whose nature only G-d knows; the Zohar applies it to the time when Atik Yomin is revealed, and the text identifies it with Hosea's "great day." (context: Steinsaltz Tanakh)

Zechariah 14:7 זכריה י"ד:ז'

וְהָיָה יוֹם־אֶחָד הוּא יִוָּדַע לַה' לֹא־יוֹם וְלֹא־לָיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אוֹר׃

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

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

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

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

PARAGRAPH 3

5 **לא יום ולא לילה**

Zechariah's prophecy of the end of days continues: that day will be "neither day nor night; and it shall be that at evening time there shall be light," so the division between day and night that we know will not hold. Here the verse describes the Future revelation of Arich Anpin, when even the evening becomes light. (context: Steinsaltz Tanakh)

Zechariah 14:7 זכריה י"ד:ז'

וְהָיָה יוֹם־אֶחָד הוּא יִוָּדַע לַה' לֹא־יוֹם וְלֹא־לָיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אוֹר׃

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

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KEHOT'S NOTE

זכרי' יד, ז.

6 **לילה כיום יאיר**

King David tells G-d that no darkness can hide him from His: "Even darkness is not dark for You, and the night shines like the day; darkness and light are alike." For G-d night and day are the same; the text uses the words for the Future, when the difference falls away below as well. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 4

7 **בד"ה וידעת היום**

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

KEHOT'S NOTE

ראה לקמן פ' ואתחנן ד, ד.

8 Moshe tells the people: "And you shall know this day and return [it] to your heart, that Havayah is Elokim in the heavens above and on the earth below; there is no other": what they know must be taken into the heart. The text reads "the day" as including night, "your heart" (lev-

avecha) as two hearts, and "Havayah is Elokim" as the union of the two Names. (context: Steinsaltz Tanakh)

Deuteronomy 4:39 דברים ד:לט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

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

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9 **כד אתכפיא סט"א**

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

Zohar II, 128b זח"ב קכח, ב

KEHOT'S NOTE

זח"ב קכח, ב.

10 **מדת לילה ביום**

Rava explains that the morning blessing says "Who forms light and creates darkness" in order "to mention the attribute of day at night and the attribute of night by day," and Abaye finds the attribute of day at night in the evening blessing, "Who rolls away light before darkness and darkness before light." The Alter Rebbe sees in this practice the joining of day and night.

Berakhot 11b:5–7 ברכות י"א ב:ה-ז

אָלָּא אָמַר רָבָא: כְּדֵי לְהַזְכִּיר מִדַּת יוֹם בַּלַּיְלָה וּמִדַּת לַיְלָה בַּיּוֹם. בְּשְׁלָמָא מִדַּת לַיְלָה בַּיּוֹם כִּדְאָמְרִינַן: "יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ", אֶלָּא מִדַּת יוֹם בַּלַּיְלָה, הֵיכִי מַשְׁכַּחַתְּ לַהּ? אָמַר אַבָּיֵי: "גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר".

Raba answered : The purpose is to mention the characteristic of day at night and the characteristic of night in the day. It is quite right [about mentioning] the characteristic of night in the day, since we say "Who formest light and createst darkness" ; but where is [the mention of] the characteristic of day at night? Abbai answered : [We say] "Thou rollest away the light from before the darkness, and the darkness from before the lights."

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

PARAGRAPH 5

11 **דלית שמאלא בהאי עתיקא**

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

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

12 Isaiah foretells the day when G-d heals His people's wound: "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days." The cross-reference is to a discourse on this verse about the Future, when the moon, Nukva, will shine like the sun, Z'eir Anpin. (context: Steinsaltz Tanakh)

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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PARAGRAPH 6

13 **והיה יום אחד הוא יודע**

Zechariah's prophecy of the day of redemption, "And it shall be one day, which shall be known to Havayah." The Zohar in Parshas Emor applies the verse to Shavuos, the day the Torah was given.

Zechariah 14:7 זכריה י"ד:ז

וְהָיָה יוֹם־אֶחָד הוּא יִוָּדַע לַה' לֹא־יוֹם וְלֹא־לָיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אוֹר׃

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

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14 **והיה יום אחד הוא יודע**

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

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)

15 **גם לילה כיום יאיר**

King David's words to G-d, "the night shines like the day," for to Him darkness and light are alike. Staying awake on the night of Shavuos draws down this level, at which night is like day.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 7

16 **כי גדול יום**

Hosea's promise of the gathering of Israel, "For great is the day of Yizre'el." The text reads the "great day" as the revelation of Arich Anpin, and Yizre'el as two words, "yizra El," "G-d will sow."

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

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

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17 **ה' יחתו**

From Chanah's song of thanks after the birth of Shmuel: "Havayah, His adversaries shall be shattered…; and He will give strength to His king." The text refers to its discourse on this verse (Likkutei Torah, Nasso) for the image of the vessel as a body for the soul. (context: Steinsaltz Tanakh)

I Samuel 2:10 שמואל א ב':י'

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

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

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18 **אני הוי' אלקיכם**

G-d's words that close the passage of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d." The text refers to its discourse on this verse (Likkutei Torah, Sh'lach) for the same idea.

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 8

19 **ועיין בע"ח שער א"א**

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

KEHOT'S NOTE

ראה בספר החקירה סא, ב הלשון.

20 **דעתיק המתלבש באי"א מסתיים**

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

Sefer Etz Chaim 13:2 עץ חיים י"ג:ב'

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

Sefer Etz Chaim (Public Domain)

21 **במקום החזה דא"א**

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

Sefer Etz Chaim 14:3 עץ חיים י"ד:ג'

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

Sefer Etz Chaim (Public Domain)

PARAGRAPH 9

22 **אשר לא ימד ולא יספר**

Hosea's prophecy of redemption: "the number of the children of Israel shall be like the sand of the sea, which can be neither measured nor counted." Plainly, a people too many to count; the text reads "neither measured nor counted" as the Future revelation of the hidden level of Arich Anpin, which is beyond number. (context: Steinsaltz Tanakh)

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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23 **לפני אחד מה אתה סופר**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

24 **לפני אחד מה אתה סופר**

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

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)

25 **אזדמנת למהוי**

The Zohar tells that Rabbi Shimon stayed awake studying Torah on the night when "the bride is prepared to be" joined with her husband under the canopy the next day, the night of Shavuos, and that the companions adorn her with Torah all that night. The text sends the reader to the Ramaz's comment on this passage.

Zohar, Introduction 13:123–14:132 ספר הזהר, הקדמה י"ג:קכ"ג-י"ד:קל"ב

Why is this first gate called "the fear of the L-rd"? Because it is the tree of good and evil. If a man deserves well it is good, and if he deserves ill it is evil. Hence in that place abides fear, which is the gateway to all that is good. "Good" and "understanding" are two gates which are as one.' R. Jose said: 'The term "A good understanding" alludes to the tree of life which is the knowledge of good without evil. "To all that do hereafter": these are …

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

PARAGRAPH 10

26 **בד"ה ששים המה מלכות**

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

KEHOT'S NOTE

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

27 **ששים המה מלכות**

In the Song of Songs the beloved says: "There are sixty queens and eighty concubines, and maidens without number," yet "my dove, my perfect one, is one" (6:9). The discourse the text refers to (Likkutei Torah, Shir HaShirim) brings the Sages' reading of these as the tractates, baraisos and laws of the Oral Torah. (context: Steinsaltz Tanakh)

Song of Songs 6:8 שיר השירים ו:ח

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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28 **מפלגך לעילאי**

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

Sanhedrin 39a:9–10 סנהדרין ל"ט א:ט'-י'

אֲמַר לֵיהּ הָהוּא אַמְגּוּשָׁא לְאַמֵּימָר: מִפַּלְגָךְ לְעֵילַאי דְּהוֹרְמִיז, מִפַּלְגָךְ לְתַתַּאי דְּאַהוֹרְמִיז. אֲמַר לֵיהּ: אִם כֵּן, הֵיכִי שָׁבֵיק לֵיהּ אַהוֹרְמִיז לְהוֹרְמִיז לְעַבּוֹרֵי מַיָּא בְּאַרְעֵיהּ? אֲמַר לֵיהּ קֵיסָר לְרַבִּי תַּנְחוּם: תָּא לִיהְווֹ כּוּלָּן לְעַמָּא חַד. אֲמַר: לְחַיֵּי, אֲנַן דְּמָהֲלִינַן לָא מָצֵינַן מִיהְוֵי כְּוָותַיְיכוּ. אִתּוּן מָהֲלִיתוּ וֶהֱווֹ כְּוָותַן! אֲמַר לֵיהּ: מַיְמָר שַׁפִּיר קָאָמְרַתְּ, מִיהוּ כֹּל דְּזָכֵי לְמַלְכָּא לִשְׁדִיוּהּ לְבֵיבָר. שַׁדִיוּהּ לְבֵיבָר וְלָא אַכְלוּהּ. אֲמַר לֵיהּ הָהוּא מִינָּא: הַאי דְּלָא אַכְלוּהּ מִשּׁוּם דְּלָא כְּפוּן …

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

KEHOT'S NOTE

סנהדרין לט, א.

29 **ומשם יפרד**

"A river went out of Eden to water the garden, and from there it divided and became four heads." In the discourse on "There are sixty queens," Eden is Chochmah and the river Binah, still wholly one; the text applies "from there it divided" to the realm below the chest, the source of the separate worlds.

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

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

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KEHOT'S NOTE

בראשית ב, י.

30 **יהי רקיע בתוך המים**

On the second day of Creation G-d said: "Let there be a firmament in the midst of the waters, and let it divide be-

tween waters and waters." The Zohar's comment on this verse is the source of the image of the membrane.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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31 **והבדילה הפרוכת**

G-d tells Moshe how to set up the Mishkan: "and the curtain shall divide for you between the Holy and the Holy of Holies." The Zohar brings it with the image of the membrane; both stand for the parsa.

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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32 **שמתחלת מהחזה מצד פנים**

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

Sefer Etz Chaim 14:3 עץ חיים י״ד:ג׳

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

Sefer Etz Chaim (Public Domain)

33 **והיה מספר**

Hosea's promise that "the number of the children of Israel" shall be like the sand of the sea. The text reads "the number" as the revealed world below the chest, which in the Future will rise to the level of what is beyond number.

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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34 **ולתבונתו אין מספר**

The psalmist praises G-d: "Great is our L-rd and abundant in power; His understanding is beyond number," too vast and deep to be summed up. The text applies it to the concealed world above the parsa, which is beyond number, as against "the number" of the children of Israel, the revealed world below. (context: Steinsaltz Tanakh)

Psalms 147:5 תהילים קמ״ז:ה׳

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר:

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

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35 On "Let there be a firmament," the Zohar says there is a membrane in the middle of a person's innards that divides above from below, drawing from above and giving below; so the firmament divides the upper and lower waters, and it brings "and the curtain shall divide." The text identifies this membrane with the parsa.

Zohar, Bereshit 37:361–39:373 ספר הזהר, בראשית ל״ז:שס״א-ל״ט:שע״ג

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

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

וארשתיך לי לעולם

And I Will Betroth You to Me Forever

Every soul is a bride (kallah) who pines (kalsah) for G-d: the "beautiful and gracious bride" through Torah and prayer, the divine letters that are "the courts of Havayah," and "the bride as she is," even lame or blind, through contemplating G-d as He is above all worlds, a contemplation so high that it reaches the physical heart. Hosea's betrothal through Torah, charity and faith leads to the future "forever" and to the marriage of knowing G-d.

THE MAAMAR IN BRIEF

Hosea's promise, "I will betroth you to Me forever," opens the maamar, which the Alter Rebbe said in 5558 (1798) at the wedding of his son, Rabbi Moshe. The Congregation of Israel, and every soul, is a kallah, a bride, from kalsah, "pines": like a flame, the soul strains upward to its source, though it lives in the body against its will. The Gemara's two praises of a bride become two kinds of longing. The "beautiful and gracious bride" longs for "the courts of Havayah," the divine letters through which life flows to the worlds, which below are the letters of Torah and prayer. Service with the letters alone is an unroofed court; service with the intellect, in the meaning of prayer and the inner Torah, is a roofed house. "The bride as she is," ruled by the animal soul, cannot long for G-d as the source of life, but contemplating Him above even sovev kol almin moves the physical heart itself. The present betrothal rises and falls; "forever" is the future. The betrothal is Torah study, an encompassing light like the kiddushin ring; charity, justice and compassion redeem the soul; faith suffices for one who can do neither. Marriage, "you shall know Havayah," is complete union through the Torah.

OUTLINE

1 **The soul as a bride** ¶1

The Congregation of Israel and every soul is a kallah who pines (kalsah) for G-d, held in the body against its will; the Gemara's two brides match the two halves of Psalms 84:3; letters are called "stones."

2 **Letters as stones** ¶2

All creatures come from the letters of G-d's word, inanimate relative to their source in Atzilus; and Atzilus itself is only letters and a radiance relative to the Infinite One Himself.

3 **Why the source is called courts** ¶3

As speech carries intellect to a listener, divine letters carry G-d's radiance and life to the worlds; they are the passageway, in an outer court and an inner court.

4 **My soul pines for the courts** ¶4

Malchus of Atzilus, the source of souls, pines for its root after descending into the lower worlds; in man the letters of Torah and prayer are the courts; two levels, court and house.

5 **Court and house in service** ¶5

Attending to the letters alone is a roofless court open to stray thoughts; investing the intellect in the meaning of prayer and the inner dimension of the Torah is a roofed house. This is the "beautiful and gracious bride."

6 **Above all worlds** ¶6–7

The "lame or blind" bride, ruled by the animal soul, is to contemplate in true faith that G-d is above both memalei and sovev kol almin, which describe only His bestowal; this sets the heart aflame.

7 **Heart and flesh; the falling sukkah** ¶8

Because the contemplation is of G-d's Essence, it reaches the physical heart and flesh; the present betrothal of the "falling sukkah of David" rises and falls, while "forever" is the future, the meaning of "Sanctify us with Your commandments."

8 **Betrothal through Torah** ¶9–10

"You have declared Havayah": Torah study brings about G-d's "saying," whose breath is an encompassing light, like the ring of kiddushin; it consecrates a person to Heaven and binds him to G-d alone.

9 **Righteousness, justice, faith and knowledge** ¶11

Charity redeems the G-dly soul; justice and compassion judge the evil within and redeem the soul; faith betroths even one who can neither study nor give; and "you shall know Havayah" is the marriage, complete union through the Torah.

KEY CONCEPTS

Kelos hanefesh (the expiring of the soul) כלות הנפש

A longing for G-d so intense that the soul would, as it were, expire into Him. From kalsah, "pines," the soul is called kallah, a bride.

The two brides כלה נאה וחסודה / כלה כמות שהיא

The Gemara's two praises of a bride, "beautiful and gracious" and "as she is," become two kinds of soul: one whose G-dly soul is dominant, and one who is "lame or blind," ruled by the animal soul.

Court and house חצר / בית

Both are built of "stones," letters. The court, without a roof, is service with the letters alone; the house, roofed, is service that invests the intellect in the meaning and inner dimension of the Torah.

Makif (encompassing light) מקיף / אור מקיף

Light that surrounds rather than enters. The breath of Torah speech is a makif for the soul, rooted in "the breath of His mouth," like the ring of betrothal.

Sovev kol almin and above it סובב כל עלמין

The light that encompasses all worlds still relates to them as their source of life. G-d's Essence is above even this, and contemplating it is what moves the physical heart.

Betrothal and marriage קדושין / נשואין

The present bond with G-d is a betrothal that still rises and falls; marriage, "you shall know Havayah," is the true and complete union.

SECTION 1 • ¶1

The soul as a bride

1 וארשתיך לי לעולם[1]. [2,3] וארשתיך לי בצדק[4] כו' וארשתיך כו'. (עיין רבות בא ס"פ י"ח. תרומה פל"ג קרוב לס"פ. ובפ' עקב גבי ד"א [דבר אחר] ושמר לך).

"And I will betroth you to Me forever; and I will betroth you to Me with righteousness," etc., "and I will betroth you," etc. (See Midrash Rabbah, Bo, at the end of chapter 18; Terumah, chapter 33, near the end; and in Parshas Eikev, at "Another explanation: 'And [He] shall keep for you.'")

> The maamar opens with Hosea 2:21-22, from the haftarah of Parshas Bamidbar, where G-d promises to betroth Israel to Himself forever, with righteousness, justice, kindness, compassion and faithfulness; the Kehot note records that the Alter Rebbe said this maamar in 5558 (1798), at the wedding of his son, Rabbi Moshe. The parenthesis points to passages of Midrash Rabbah that expound this betrothal; in Parshas Bo, for example, the Midrash says that in this world there is betrothal, "I will betroth you to Me forever," and in the days of Mashiach there will be marriage.

הנה כנסת ישראל שהיא מקור כל נשמות ישראל נק' כלה ע"ש הפסוק כלתה נפשי[5,6] כמ"ש ואל אישך תשוקתך.

Now, the Congregation of Israel (Knesses Yisrael), which is the source of all the souls of Israel, is called a bride (kallah), after the verse "My soul pines (kalsah)," as it is written, "And your desire shall be to your husband."

> The Congregation of Israel (Knesses Yisrael) is the collective source from which every Jewish soul comes. It is called a bride, kallah, because of the word kalsah, "pines," in Psalms 84:3: a bride is one whose whole being longs for her beloved, as Genesis 3:16 says of the woman, "your desire shall be to your husband."

כי תשוקתה לדבקה במקורה וחיי החיים יתי בכלות הנפש וכמ"ש אלקים אל דמי לך[7,8,9,10] אל תחרש ואל תשקוט אל

For her desire is to cleave to her source and to the Life of all life, blessed be He, with the expiring of the soul (kelos hanefesh); and as it is written, "O G-d, let there be no silence for You; do not hold Your peace and do not be still, O G-d"

> Her longing is to cleave to her source, G-d, "the Life of all life," with kelos hanefesh: a yearning so intense that the soul would, as it were, expire into Him. Psalms 83:2 voices this restless longing that never falls silent.

(ע' [עיין] בזהר ח"א [חלק א'] קע"ח ב' ע"ז ב' פ"ו ב'. ח"ב [חלק ב'] ק"מ א' רנ"ו ב'), וכן בפרטות נשמות כאו"א [כל אחד ואחד] מישראל

(see the Zohar, Part I, 178b, 77b, 86b; Part II, 140a, 256b). And so too, in particular, [with] the souls of each and every one of Israel:

> The Zohar passages listed read "let there be no silence for You" as the Congregation of Israel's unceasing arousal from below toward the light above. The text then turns from the collective source of souls to the soul of each individual Jew.

הנה כתיב נר אלקי' נשמת אדם[11] שיש בטבעה לעלות למעלה כאור הנר וכשלהבת העולה מאליה לדבקה בו ית' בכלות הנפש ממש.

it is written, "The soul of man is a lamp of G-d"; for it is in its nature to rise upward like the light of a lamp, and like a flame that rises of itself, to cleave to Him, blessed be He, with the actual expiring of the soul.

> Proverbs 20:27 likens the soul to the flame of a lamp, which by its nature leaps upward as if to leave the wick. So too every soul naturally strains upward to cleave to G-d, to the point of the soul's actual expiring.

אך והוא ימשול בך שבע"כ [שבעל כרחך] אתה חי[12] והחיות רצוא ושוב[13] לירד ולהתלבש בגוף ולכן גם למטה אחר התלבשותה בגוף הנה זהו עיקר עבודת האדם להיות נכספה וגם כלתה נפשו ממש אליו ית'.

But [it is written,] "and he shall rule over you": for "against your will you live," and "the life-force runs and returns" (ratzo vashov), to descend and enclothe itself in the body. Therefore, also below, after its enclothement in the body, this is the essence of man's service: that his soul should actually yearn, and even pine, for Him, blessed be He.

> The continuation of the verse to the woman, "and he shall rule over you," together with the Mishnah's "against your will you live," shows that the soul is held in the body in spite of its upward pull. Ezekiel's "the Chayos ran and returned" is read as "the life-force runs and returns": every run upward is followed by a return into the body. Therefore man's main work below is to bring his soul to the yearning of Psalms 84:3, "my soul yearns, and even pines."

והנה יש שני בחי' בענין כלות הנפש וזהו הענין של שני בחי' כלה שהוזכרו בגמרא (פ"ב [פרק ב'] דכתובות)

Now, there are two levels in the matter of the expiring of the soul; and this is the matter of the two levels of bride mentioned in the Gemara (chapter 2 of Kesubos):

> The longing has two degrees. The Alter Rebbe maps them onto the two ways of praising a bride recorded in the Gemara, Kesubos chapter 2 (17a).

כלה אחת היינו כלה נאה וחסודה וע"ז נאמר כלתה נפשי לחצרות ה' (רבות ויחי פצ"ט קרוב לר"פ, נשא רפ"י ס"פ י"ג גבי ביום הששי קערת כסף).[14]

one bride is "a beautiful and gracious bride," and of this it is said, "My soul pines for the courts of Havayah" (Midrash Rabbah, Vayechi, chapter 99, near the beginning; Naso, the beginning of chapter 10, [and] the end of chapter 13, on "On the sixth day," "a silver bowl").

> Beis Hillel's praise, "a beautiful and gracious bride," stands for the first degree, the soul that longs for "the courts of Havayah" in the first half of Psalms 84:3. The Midrashim listed also read kalsah, "pines," as longing and desire.

והבי כלה כמות שהיא[15] אפי' [אפילו] חיגרת או סומא ע"ז נאמר לבי ובשרי ירננו אל[16] אל חי.

And the second is "the bride as she is," even [if she is] lame or blind; of this it is said, "My heart and my flesh sing out to the living G-d."

> Beis Shammai's praise, "the bride as she is," holds even when, as the Gemara objects, she is lame or blind; it stands for a soul whose state is flawed. To her belongs the second half of the verse, "My heart and my flesh sing out to the living G-d," which the maamar explains in section 3.

וביאור הענין כי הנה האותיות נק' אבנים וצירופיהם נקראו בתים וחצרות כמ"ש בספר יצירה שתי אבנים בונות שני בתים[17] כו' לפי שהאותיות הדבור שבאדם נחשבות לבחי' דומם לגבי מהות השכל.[18, 19, 20]

The explanation of the matter: the letters are called "stones," and their combinations are called "houses" and "courts," as it is written in Sefer Yetzirah, "Two stones build two houses," etc.; for the letters of speech in a person are considered the level of the inanimate (domem) relative to the essence of the intellect.

> To explain the "courts" of the verse, the Alter Rebbe uses Sefer Yetzirah's image, in which letters are "stones" and their combinations "houses." In Torah Ohr, Vayetzei (21a and 22a, on Yaakov's stones, as the Kehot note gives), he explains the image: as many stones build a house to live in, many letters build words in which the intellect dwells; and as stones are inanimate and bear no relation to the person in the house, letters are like the inanimate (domem) relative to the intellect clothed in them.

SECTION 2 • ¶2

Letters as stones

2 והנה ריבוי התחלקות העולמות לאין מספר לכמה מיני רבבות מדרגות חלוקות זו מזו כמ״ש ועלמות אין מספר[21]

Now, the multitude of divisions of the worlds, without number, into so many kinds of myriads of levels distinct from one another, as it is written, "and worlds (alamos) without number,"

> The worlds are divided into countless levels, each distinct from the next. The Alter Rebbe hears in alamos, "maidens," of Song of Songs 6:8 the word olamos, "worlds": the worlds are "without number."

וכן מלאכים ונשמות הצדיקים שאין חב״ד [חכמה בינה ודעת] ומדות של זה דומה לזה כולם הם נמשכים ונשפעים מבחינת צירופי אותיות דבר ה׳ המהוה אותם מאין ליש שהם בחינת דומם לגבי מהות מקור חוצבה שבעולם האצילות

and so too angels and the souls of the tzaddikim, whose Chochmah (wisdom), Binah (understanding) and Daas (knowledge) and emotive attributes (middos) are not alike, one to another: all of them are drawn and flow forth from the level of the combinations of the letters of the word of G-d, which brings them into being from nothing to something; and these [letters] are the level of the inanimate relative to the essence of the source from which they are hewn, in the World of Atzilus (Emanation)

> Angels and the souls of tzaddikim also differ from one another in intellect and emotion. All of them come into being from the combinations of the letters of G-d's creative word, and those letters, compared with their source in Atzilus, are like the inanimate compared with the living.

(ע׳ [עיין] באגה״ק [באגרת הקודש] ד״ה ויעש דוד שם ועמ״ש בפ׳ בראשית בד״ה ולהבין בתוספת ביאור ענין וייצר כו׳ ועמש״ל [ועיין מה שכתוב לעיל] ע״פ והיה מספר בני ישראל בענין ארץ לא שבעה מים).

(see Iggeres HaKodesh, the passage beginning "And David made a name"; and see what is written in Parshas Bereishis, in the discourse beginning "And to understand," in the additional explanation of the subject of "And He formed," etc.; and see what is written above on the verse "And the number of the children of Israel shall be," on the subject of "the earth that is not satisfied with water").

> The parenthesis sends the reader to three related discussions: Iggeres HaKodesh on "And David made a name," a discourse in Parshas Bereishis on "And He formed," and an earlier discourse on "And the number of the children of Israel shall be" (Hosea 2:1), on "the earth that is not satisfied with water" (Proverbs 30:16).

והנה גם מקורן ושרשן בעולם האצילות דאיהו וגרמוהי חד שהם בחינת אלקות ואור א"ס ב"ה מופשט מכל בחי' גדר ומדה וגבול

Now, even their source and root in the World of Atzilus, where "He and His vessels are one" (ihu ve-garmohi chad), which are the level of G-dliness and the Infinite Light (Or Ein Sof), blessed be He, abstracted from every kind of boundary, measure and limit:

> Even the source of these letters in Atzilus, where "He and His vessels are one," is G-dliness and the Infinite Light, free of every boundary and measure. The sentence goes on to show how such a boundless source can still give rise to divided worlds.

על כל זה מאחר שהם מקור לבחי' העולמות שנמשך מהם למטה יש שם למעלה בכח כל כך כחות והמשכות שיתהווה מהם בחי' התחלקות העולמות בפועל ממש

nevertheless, since they are the source for the worlds that are drawn from them below, there are there, above, in potential, so many powers and flows that from them the division of the worlds will come into being in actual fact

> Because Atzilus is the source of the worlds, it already holds, in potential, all the powers and flows from which the separate worlds will actually come into being. Their division exists there before it is actual.

(ועד"ז יובן מ"ש באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי וקרוב לומר שגם האלפים ורבבות עלמין דיתבין[22] בגלגלתא כו' אינן עלמין ממש כו' ור"ל [ורוצה לומר] שהם ג"כ בחי' אותיות שכשיומשכו למטה יתהוה מהם כ"כ [כל כך] עלמין בפועל ממש)

(and in the same way one will understand what is written in Iggeres HaKodesh, the passage beginning "He and His life-forces" (ihu vechayohi): that it is reasonable to say that even the thousands and myriads of worlds that dwell in the Gulgalta (the Skull), etc., are not actual worlds, etc.; that is to say, that they too are the level of letters, from which, when they are drawn down below, so many worlds will come into being in actual fact).

> The same idea explains a statement in Iggeres HaKodesh, in the epistle on "He and His life-forces" (epistle 20): the "thousands and myriads of worlds" said to dwell in the Gulgalta (the "skull," the uppermost part) of Arich Anpin and Z'eir Anpin are not actual worlds. The Alter Rebbe adds that they are "letters," which become that many worlds when they are drawn down.

וכמשל אותיות הדבור בעודן בכח חכמתו ולגבי א"ס ב"ה עצמו הסובב כל עלמין גם הם נקראים בחי' אותיות שהוא בחינת דומם כאבנים שהן במדרגה תחתונה שבעשי' [שבעשיה] כמ"ש כולם בחכמה עשית.[23]

And [it is] like the analogy of the letters of speech while they are still in the potential of his wisdom. And relative to the Infinite One (Ein Sof), blessed be He, Himself, who encompasses all worlds (sovev kol almin), they too are called the level of letters, which is the level of the inanimate, like stones, which are on the lowest rung in the World of Asiyah (Action); as it is written, "You have made (asisa) them all with wisdom."

> These sources are like letters still held in a person's mind before he speaks them. Yet compared with the Infinite One Himself, even those exalted sources are only "letters," inanimate as stones, the lowest level of Asiyah. Psalms 104:24 hints at this by saying "You made (asisa) them all with wisdom," using the verb of Asiyah for what was done with Chochmah.

שאפילו בחינת ומדרגת חכמה נחשבת לבחי' עשייה גשמיות אצלו ית' (כמ"ש בלק"א [בלקוטי אמרים]), ומה שנק' בחי' אלקות היינו שהם בחי' אלקות שהם בחי' א"ס ב"ה שלא נתצמצם ונגבל בבחי' כלי.

For even the level and rank of Chochmah is considered physical asiyah (action) before Him, blessed be He (as is explained in Likkutei Amarim). And as for their being called the level of G-dliness, this means that they are the level of G-dliness in that they are the level of the Infinite One, blessed be He, which has not been contracted and confined within the level of a vessel.

> Before G-d even Chochmah, the highest of the intellectual powers, counts as physical "making," as is explained in Likkutei Amarim (the Tanya). Atzilus is called G-dliness only because its light is not contracted into a confining vessel.

אבל אינם בערך א"ס ב"ה בעצמו ובכבודו ממש רק הארה וזיו המתפשט מעצמות א"ס ב"ה וכמשל זיו השמש המתפשט מגוף השמש כמ"ש במ"א.

But they are not comparable to the Infinite One, blessed be He, Himself, in His own glory; they are only a radiance and glow that spreads forth from the Essence of the Infinite One, blessed be He, like the analogy of the glow of the sun that spreads forth from the body of the sun, as is explained elsewhere.

> Still, Atzilus is not G-d's Essence itself, only a radiance from it, as the sun's glow is only light spreading from the sun's body. This sets up the next step: how such a radiance is revealed through "letters."

SECTION 3 • ¶3

Why the source is called courts

3 וכמו בדבור האדם עם היות שאין ערך בו לגבי מהות שכלו על כל זה הארת השכל מתפשט ומתגלה בדבורו ואי אפשר להשכיל לזולתו כי"א דרך העברת הקול ודבור.

And as in a person's speech: although it bears no comparison to the essence of his intellect, nevertheless a radiance of the intellect spreads forth and is revealed in his speech; and it is impossible to impart understanding to another except by way of conveying voice and speech.

> Speech bears no comparison to the intellect behind it, yet it carries a glimmer of that intellect. It is also the only way an idea can pass from one mind to another.

והדבור שלו נעשה שכל לחבירו. כך כביכול הארת עצמות א"ס ב"ה מתגלה ע"י בחי' אותיות

And his speech becomes intellect for his fellow. So too, as it were, the radiance of the Essence of the Infinite One (Ein Sof), blessed be He, is revealed through the level of letters,

> What was speech for the speaker becomes intellect in the listener. In the same way, as it were, a radiance of G-d's Essence is revealed through divine "letters."

שהם הם מקורי ושרשי המשכת החיות מאור א"ס ב"ה להתלבש ולהשפיע החיות בעולמות עליונים ותחתונים

which are themselves the sources and roots of the drawing-down of the life-force (chayus) from the Infinite Light (Or Ein Sof), blessed be He, to be enclothed and to bestow the life-force in the upper and lower worlds.

> These divine letters are the channels through which life-force from the Infinite Light is drawn into every world, higher and lower.

ובחי' אותיות שבעולם העליון שהוא מדרגה תחתונה שבו נעשה בחי' ראש ושכל לעולם שלמטה ממנו וכמ"ש בד"ה ועתה יגדל נא[24,25] גבי כאשר דברת לאמר,

And the level of letters in the higher world, which is the lowest rung in it, becomes the level of head and intellect for the world below it, as is explained in the discourse beginning "And now, I pray, let [the power] be great," on [the words] "as You have spoken, saying."

> The letters of a higher world, its lowest rung, become the "head" and intellect of the world below it, just as a speaker's words become intellect for the listener. The text refers to the discourse on Moshe's plea "And now, I pray, let [the power] be great" (Numbers 14:17), on the words "as You have spoken, saying."

ולכן נקרא בחי' מקור ושורש המשכת החיות בשם חצרות שדרך שם עובר החיות והשפעה שמשפיע לנבראים.

Therefore the level of the source and root of the drawing-down of the life-force is called by the name "courts," for it is through there that the life-force and the flow that [He] bestows upon the created beings pass.

> Because these letters are the passage through which life-force flows to created beings, they are called "courts," the open space one crosses on the way into a house.

ויש בהם ב' בחי' המשכות. אחד הוא לחיצונית העולמות ונק' חצר החיצונה והב' הוא לפנימית העולמות שהם בחי' אותיות התורה והתפלה ונשמות הצדיקים ונק' חצר הפנימית נוכח בית המלך:[26]

And there are in them two kinds of drawing-down: one is to the outer dimension (chitzoniyus) of the worlds, and is called "the outer court"; and the second is to the inner dimension (pnimiyus) of the worlds, which are the level of the letters of the Torah and of prayer, and the souls of the tzaddikim, and is called "the inner court, opposite the king's house."

> The flow through them is of two kinds. One sustains the outer dimension of the worlds and is called "the outer court"; the other sustains their inner dimension, the letters of Torah and prayer and the souls of the tzaddikim, and is called "the inner court, opposite the king's house," in the words of Esther 5:1.

SECTION 4 · ¶4

My soul pines for the courts

4 ב וזהו כלתה נפשי לחצרות[27,28] ה'. נפשי הוא מקור נשי"י [נשמות ישראל] שהיא מלכות דאצילות המתלבשת בבי"ע

2. And this is [the meaning of] "My soul pines for the courts of Havayah." "My soul" is the source of the souls of Israel, which is Malchus (sovereignty) of Atzilus (Emanation) that is enclothed in Beriah, Yetzirah and Asiyah.

> Section 2 begins to explain Psalms 84:3. "My soul" is the source of all the souls of Israel, Malchus of Atzilus, which enclothes itself in the three lower worlds, Beriah, Yetzirah and Asiyah, to give them life.

וחפצה ותשוקתה להיות במקורה ושרשה באצילות אשר שם הוא החצרות ה' המשכת החיות מאור א"ס ב"ה הממשיך ומשפיע לה חיות ובירידתה למטה בבי"ע כלתה נפשה תיכף לדבקה במקורה ושרשה וחיותה.

And her wish and desire is to be in her source and root in Atzilus, where there are "the courts of Havayah," the drawing-down of the life-force (chayus) from the Infinite Light (Or Ein Sof), blessed be He, which draws down and bestows life-force upon her. And in her descent below, into Beriah, Yetzirah and Asiyah, her soul at once pines to cleave to her source and root and her life-force.

> Malchus wishes to be in its root in Atzilus, "the courts of Havayah," the flow of life-force from the Infinite Light that sustains Malchus itself. Once it has descended into the lower worlds, it at once pines to cleave again to that source of its life.

וכמו שהאדם תאב לחיי נפשו כמ"ש נפשי אויתיך[29] כו' וכמ"ש במ"א[30] (וע' בזהר ויחי דרמ"ח ע"ב).

Just as a person craves the life of his soul, as it is written, "My soul, I have desired You," etc., and as is explained elsewhere (and see the Zohar, Vayechi, 248b).

> This longing is like a person's craving for his own life, as in Isaiah 26:9, "My soul, I have desired You," which the Tanya (chapter 44) explains as loving G-d as one's own soul and life. The Zohar cited calls the inner and outer "houses" "the courts of Havayah" because they stand in love and longing toward the Nukva.

וכן למטה הנה זהו בעבודת האדם לדבקה בו ית' בדבורי ומחשבות אותיות התורה והתפלה שהם חצרות ה' והמשכת אלקות מאור א"ס ב"ה. והנה יש שני בחי'. בחי' חצר. ובחי' בית.

And so too below: this is in man's service, to cleave to Him, blessed be He, in the words and thoughts of the letters of the Torah and of prayer, which are themselves "the courts of Havayah" and the drawing-down of G-dliness from the Infinite Light, blessed be He. Now, there are two levels: the level of a court, and the level of a house.

> Below, in man's service, the same longing is expressed through the words and thoughts of Torah and prayer, whose letters are themselves "the courts of Havayah," the channels of G-dliness. Within that service there are two levels, "court" and "house," which the next paragraph explains.

SECTION 5 • ¶5

Court and house in service

5 ושתיהן הן בחי' אבנים רק בית הוא מקורה והחצר אין לה גג. וככה ממש יש ב' בחי' בעבודת ה'.

And both of them are the level of stones; only, a house is roofed, while a court has no roof. And exactly so there are two levels in the service of G-d.

> Court and house are both built of "stones," that is, of letters, but a house has a roof while a court is open to the sky. The same two levels are found in the service of G-d.

הנה יש מי שהוא עוסק בתורה ותפלה ומכוין את לבו לאותיות שבהם לבדם כי גם זו דרך ישרה כמ"ש במ"א.

There is one who engages in Torah and prayer and directs his heart to their letters alone, for this too is an upright way, as is explained elsewhere.

> The first level is the person who, in Torah study and prayer, directs his heart to the letters and words alone, without delving into their meaning. The text affirms that this too is a proper path.

הנה אין מלובש בהם רק כח המחשבה לבד בלא כח השכליות וכיון ששכלו פנוי הרי יכול ליפול בשכלו מחשבות חוץ כמשל החצר שאין לה גג שהמטר יורד לתוכו.

In them there is enclothed only the power of thought alone, without the power of the intellect; and since his intellect is unoccupied, extraneous thoughts can fall into his intellect, like the analogy of a court that has no roof, into which the rain comes down.

> In such service only the faculty of thought is invested in the letters, and the intellect is left idle. An idle intellect is open to stray thoughts, as a court without a roof is open to the rain.

לפיכך מי שהוא בעל שכל ואין מחשבתו יכולה להלביש את שכלו. הנה זאת עצתו להעמיק דעתו ושכלו לפירוש המלות שבתפלה עד מקום שידו מגעת ובעיון שכלו בעסק התורה בפרד"ס [בפרדס רמונים]

Therefore, one who is a man of intellect, whose thought cannot enclothe his intellect: this is his counsel, to immerse his mind and intellect deeply in the meaning of the words of prayer, as far as his hand reaches, and in the close study of his intellect as he occupies himself with the Torah, in Pardes (peshat, remez, derush and sod).

> A person with a strong intellect cannot keep it occupied with thought alone, so his counsel is to engage it fully: in the meaning of the words of prayer, as far as he is able, and in the study of Torah on all four levels of Pardes, its plain meaning (peshat), allusion (remez), homiletic interpretation (derush) and mystical secret (sod).

וזה נק' פנימית התורה ובחי' זו נק' בית שהוא פנימי וגם הוא מקורה שכל עצמיותו מראשו ועד רגלו מלובש ומעוטף בו (וע' בזהר ח"ג [חלק ג'] ער"ה א' גבי המקרה במים[31,32] כו' ובהרמ"ז [ובהרב משה זכות] שם).

And this is called the inner dimension (pnimiyus) of the Torah. And this level is called a house, which is inner and is also roofed, for his whole essence, from his head to his feet, is enclothed and wrapped in it (and see the Zohar, Part III, 275a, on "Who roofs (hamekareh) with water," etc., and in the Ramaz there).

> This deeper engagement is called the inner dimension of the Torah, and it is the "house": inner and roofed, it encloses the whole person from head to foot. The Zohar cited explains "the beams of a man's house" as his bones, built upon the brain, which is "water," and finds them in "Who roofs (hamekareh) His upper chambers with water" (Psalms 104:3).

וז"ש [וזהו שכתוב] בזהר דאורייתא היכלא עילאה דקוב"ה [דקודשא בריך הוא] דתמן יתיב מלכא והיינו פנימיות התורה שהיא פי' וטעמי התורה שמלובש בהן חכמה עילאה

And this is [the meaning of] what is written in the Zohar, that the Torah is "the supernal palace of the Holy One, blessed be He, where the King dwells": that is, the inner dimension of the Torah, which is the explanations and reasons of the Torah, in which supernal Chochmah (wisdom) is enclothed.

> The Zohar (Part II, 200a, as the Kehot note gives it) says that "the supernal palace of the Holy One, blessed be He, is the Torah," and the Alter Rebbe identifies this palace, where the King dwells, with the inner dimension of the Torah: its explanations and reasons, in which supernal Chochmah is enclothed. Understanding only the plain meanings is a lower level, which the next part names.

רק כשמבין בפשטי התורה וגם פירוש המלות שבתפלה לפי פשוטו נק' בתים והיכלות דעשייה וכל זה הוא בחי' כלה נאה וחסודה

But when one understands the plain meanings of the Torah, and also the meaning of the words of prayer according to its plain sense, [these] are called the houses and palaces of Asiyah (Action). And all this is the level of "a beautiful and gracious bride":

> The plain sense of the Torah and of the words of prayer is called "the houses and palaces of Asiyah": still a house, but of the lowest world. All these levels of service belong to the "beautiful and gracious bride."

דהיינו מי שכל ימיו בתורת ה' חפצו ולא סר ממנה ימין ושמאל ונפשו האלקית היא העיקרית בו:[33,34]

that is, one whose "delight is in the Torah of Havayah" all his days, who has not turned from it right or left, and whose G-dly soul is the main thing in him.

> This bride is the person whose delight all his life is in G-d's Torah, in the words of Psalms 1:2, who has never strayed from it, and in whom the G-dly soul is dominant. The next section turns to the one who has strayed.

SECTION 6 • ¶6–7

Above all worlds

6 ג אך מי שהעביר את הדרך שהוא בחי׳ חיגרת או סומא וכמ״ש עינים להם ולא יראו[35] ונפשו הבהמית היא שמושלת בו וע״כ אין לו כלות הנפש לחיי נפשו האלקית

3. But one who has strayed from the way, who is the level of "lame or blind," as it is written, "They have eyes, but they do not see," whose animal soul is what rules him, and who therefore has no expiring of the soul for the life of his G-dly soul,

> Section 3 turns to the second bride, the one who is "lame or blind": the person who has strayed from the path, of whom Psalms 115:5 says, "They have eyes, but they do not see." Because his animal soul rules him, he feels no yearning for the life of his G-dly soul.

מאחר שהיא במאסר הגוף ונפש החיונית הבהמית. הנה זאת עצתו[36] להיות אעפ״כ [אף על פי כן] בבחי׳ כלה וע״ז אמרו כלה כמות שהיא.[37]

since it is in the prison of the body and of the vitalizing animal soul: this is his counsel, to be, nevertheless, at the level of a bride; and of this they said, "the bride as she is."

> His G-dly soul is imprisoned by the body and by the animal soul that gives the body life. Even so, there is counsel for him to be a "bride," and this is what was meant by "the bride as she is."

כי להיותו חיגרת או סומא מצד נפשו הבהמית אין זה מונע מלהיות בחי׳ כלה מצד נפשו האלקית ע״י בחי׳ לבי ובשרי ירננו אל אל חי.[38]

For his being lame or blind on the side of his animal soul does not prevent [him] from being at the level of a bride on the side of his G-dly soul, through the level of "My heart and my flesh sing out to the living G-d."

> His defects belong to his animal soul; they do not prevent his G-dly soul from being a bride. The way for him is the second half of Psalms 84:3, "My heart and my flesh sing out to the living G-d."

כי הנה הלב והבשר לפי שהם כלים גשמיים אינם יכולים להיות תשוקתם וחפצם למקור חיותם לאור א״ס ב״ה המשפיע חיותם

For the heart and the flesh, since they are physical vessels, cannot have their longing and desire be for the source of their life-force (chayus), for the Infinite Light (Or Ein Sof), blessed be He, which bestows their life-force,

> The heart and the flesh are physical, and on their own they cannot long for the Infinite Light that gives them life. The next part explains why.

כי גברו הצמצוצים והמסכים ורבו למאד בהסתר ובהעלם אחר העלם ע"כ אינם נכספים וכלות לחצרות ה' שהוא מקור וחיי הנפש כ"א כאשר ירננו אל אל חי

for the contractions (tzimtzumim) and the screens have prevailed and multiplied greatly, in hiddenness and in concealment upon concealment. Therefore they do not yearn and pine for "the courts of Havayah," which is the source and the life of the soul, except when they "sing out to the living G-d."

> So many contractions and screens conceal that light, concealment upon concealment, that the physical heart cannot pine for "the courts of Havayah," the source of the soul's life. It can do so only when it "sings out to the living G-d," which the next part explains.

והוא כאשר יתבונן באמונה האמיתית בה' שהוא למעלה מעלה מבחי' סוכ"ע[39] שאינו בגדר ובחי' עלמין כלל רק לפי שכלנו הדל שאין אנו משיגים אותו אומרים עליו שהוא ממכ"ע [ממלא כל עלמין] וסוכ"ע.

And this is when he contemplates the true faith in G-d: that He is higher and higher above the level of the light that encompasses all worlds (sovev kol almin), for He is not within the bounds and category of worlds at all. Only, according to our meager intellect, since we do not grasp Him, we say of Him that He fills all worlds (memalei kol almin) and encompasses all worlds.

> This happens when a person contemplates, in true faith, that G-d is far above even sovev kol almin, the light that encompasses the worlds, and is not in the category of worlds at all. "Filling" and "encompassing" are terms we use of Him only because our limited minds cannot grasp Him.

אבל באמת הוא רם ונשא וגבוה מאד אפי' [אפילו] מבחי' סוכ"ע שהוא שייך בענין השפעה לנבראים והמשכת החיות לאמר שבחי' ההשפעה אינה מתלבשת ונתפסת בתוך עלמין רק שהוא למעלה מהם וסובב עליהן.

But in truth He is exalted and lofty and very high, even above the level of sovev kol almin, which pertains to the matter of bestowal upon created beings and the drawing-down of the life-force: [it means] to say that the bestowal is not enclothed and grasped within the worlds, but rather that it is above them and encompasses them.

> In truth He is exalted even above sovev kol almin, because "encompassing" still describes a relation to created beings: it means only that His flow of life is not enclothed within the worlds but stays above them. G-d Himself is beyond any such relation.

7 והנה ענין השפעה אינו שייך כ"א בבחי' אותיות הנ"ל וכשצריך להשפיע השכלה לזולתו כו'. אבל מצד עצמותו ומהותו קודם שבא לבחי' השפעה לא שייך בחי' עלמין כלל לא בחי' ממלא ולא בחי' סובב

Now, the matter of bestowal pertains only to the level of letters mentioned above, and when one needs to bestow understanding upon another, etc. But from the standpoint of His Essence and Being, before He comes to the level of bestowal, the category of worlds does not apply at all: neither the level of memalei nor the level of sovev.

> Bestowal, the giving of life and light to others, belongs only to the level of "letters," just as a person needs words only when he must convey an idea to someone else. G-d's own Essence, before any bestowal, is beyond the category of worlds altogether: neither memalei nor sovev applies to it.

וכאשר יעמיק שכלו ובינתו בזה יתעורר ויקוד יקד אש[40] בלבו להתלהב ולהתלהט להיות הלב גשמי ממש נמס ותשתפך נפשו בכלות הנפש ממש לדבקה בו יתּ'.

And when he immerses his intellect and understanding deeply in this, a fire will be aroused and blaze in his heart, to burn and flame up, so that the actual physical heart melts and his soul pours itself out in the actual expiring of the soul, to cleave to Him, blessed be He.

> Deep contemplation of this kindles a fire in the heart, until even the physical heart melts and the soul pours itself out in yearning to cleave to Him.

SECTION 7 · ¶8

Heart and flesh; the falling sukkah

8 וכאשר יעמיק שכלו ובינתו בענין הנ"ל הנה מחמת שהתבוננות הנ"ל הוא ממקום גבוה מאוד דהיינו בחי' עצמותו ומהותו יתּ' ולפניו כחשכה כאורה[41,42]

And when he immerses his intellect and understanding deeply in the matter mentioned above, then, because the contemplation mentioned above is from a very high place, that is, the level of His Essence and Being, blessed be He, before whom "darkness is as light,"

> This contemplation reaches G-d's very Essence, before whom "darkness is as light" (Psalms 139:12). The concealments that keep the physical heart from G-d therefore cannot hold it back.

לכן יכולה היא ההתבוננות הנמשך מזה לנגוע גם עד לבו ובשרו הגשמיות להיות גם הם תשוקתם וחפצם[43] לכלות אליו יתי לדבקה בו בכלות הנפש ממש

therefore the contemplation that comes from this can reach even his physical heart and flesh, so that they too will have their longing and desire to pine for Him, blessed be He, to cleave to Him with the actual expiring of the soul.

> So the contemplation can reach even the physical heart and flesh, and they too come to long to cleave to G-d with the expiring of the soul. This is what the physical heart could not do when its longing was for the "courts," the source of life.

וזהו לבי ובשרי ירננו אל אל חי[44] בעצמו ובכבודו קודם שבא לידי בחי' המחיה ומשפיע לזולתו

And this is [the meaning of] "My heart and my flesh sing out to the living G-d": [to Him] Himself, in His own glory, before He comes to the level of One who gives life and bestows upon another.

> This is the meaning of "My heart and my flesh sing out to the living G-d": to G-d Himself, as He is before He becomes the One who gives life to others. A known principle explains why so lofty a contemplation affects the body.

כנודע שכל מה שהוא בחי' עליונה יותר יכולה היא לירד ולהתפשט למטה יותר ועי"ז באה ונגעה עד הלב כו'.

As is known, whatever is a higher level can descend and spread further below; and through this it comes and reaches the heart, etc.

> The principle is that the higher a level is, the further down it can reach. So contemplation of G-d's Essence descends all the way to the physical heart.

(ועמ"ש בפ' משפטים ע"פ לא[45] תהיה משכלה ועקרה[46] בענין שכשכנס"י [שכשכנסת ישראל] היא בבחי' עקרה שאינה מולדת אהבה ויראה העצה הוא ותתפלל חנה על[47] הוי' למעלה מבחי' שם הוי' כו' ע"ש,

(And see what is written in Parshas Mishpatim on the verse "None shall miscarry or be barren," on the subject that when the Congregation of Israel is in the state of a barren woman, who does not give birth to love and awe, the counsel is "And Chanah prayed upon (al) Havayah": above the level of the Name Havayah, etc.; see there.

> The parenthesis cites a parallel in Torah Ohr, Mishpatim: when the Congregation of Israel is "barren," unable to give birth to love and awe, the counsel is "And Chanah prayed al Havayah" (1 Samuel 1:10), with al read as "above." The prayer reaches above the level of the Name Havayah.

ועמ"ש בפ' יתרו בביאור ע"פ משה ידבר[48,49] בשם האדרא רבא ששלש עולמות בי"ע שרשם מהתיקון הראשון די"ג ת"ד [תיקוני דיקנא] דא"א מי אל כמוך[50] כו' ע"ש, ואפשר שזהו לבי ובשרי ירננו אל אל כו' וע"ש בד"ה מראיהם ומעשיהם).[51,52]

And see what is written in Parshas Yisro, in the explanation on the verse "Moshe would speak," in the name of the Idra Rabba, that the three worlds of Beriah, Yetzirah and Asiyah have their root in the first of the thirteen tikkunim of the beard (tikkunei dikna) of Arich Anpin, "Who is a G-d (Kel) like You," etc.; see there. And it may be that this is [the meaning of] "My heart and my flesh sing out to the G-d (Kel)," etc. And see there, in the discourse beginning "Their appearance and their workings.")

> A second parallel, in Torah Ohr, Yisro, cites the Idra Rabba, the Zohar's "Great Assembly": the three lower worlds are rooted in the first of the thirteen tikkunim ("adornments") of the beard of Arich Anpin (a level within Keser), "Who is a G-d (Kel) like You." The text suggests that the Kel to whom heart and flesh "sing out" may be this very high root.

וזהו וארשתיך לי לעולם[53,54] כי בזמן שאין בהמ"ק [בית המקדש] קי ים נקי כנס"י [כנסת ישראל] סוכת דוד הנופלת מחמת שיש לה עליות וירידות ותמיד היא בבחי' נופלת שעולה ויורדת וגם למטה בכללות ישראל בעבודתם עולים ויורדים,

And this is [the meaning of] "And I will betroth you to Me forever." For at the time when the Holy Temple is not standing, the Congregation of Israel is called "the falling sukkah of David," because she has ascents and descents and is always in the state of falling, rising and descending; and also below, in Israel as a whole (klalus), in their service they rise and descend.

> The maamar now returns to its opening verse, "And I will betroth you to Me forever." While the Temple is not standing, the Congregation of Israel is called "the falling sukkah of David" (Amos 9:11), because she continually rises and falls, and the service of the Jewish people likewise rises and falls.

אבל לע"ל [לעתיד לבוא] כתיב אקים את סוכת דוד[55] הנופלת שתהא קמה וגם נצבה[56] לעולם בלי הפסק שלא תהי' [תהיה] בבחי' נפילה ח"ו [חס ושלום].

But of the Time to Come it is written, "I will raise up the falling sukkah of David": that she will rise up and also stand firm forever, without interruption, so that she will not be in a state of falling, G-d forbid.

> In the Time to Come G-d will raise up the falling sukkah, so that it stands firm forever, like the sheaf that "arose and also stood upright" (Genesis 37:7). That is the "forever" of the betrothal.

וזהו שאנו אומרים ומבקשים קדשנו במצותיך. ופעם אנו אומרים אשר קדשנו במצותיו[57] שכבר קדשנו

And this is why we say and request, "Sanctify us (kadsheinu) with Your commandments." And at times we say, "Who has sanctified us with His commandments," that He has already sanctified us.

> The same idea underlies two blessings: in the Amidah of Shabbos and the festivals we pray "Sanctify us (kadsheinu) with Your commandments," yet in the blessings over mitzvos we say "Who has sanctified us with His commandments," as something already done. Kiddushin, sanctification, is also the word for betrothal.

והיינו לפי שעכשיו בקדושין אלו יש בחי' ירידה עדיין לכן אנו אומרים ומבקשים קדשנו במצותיך קדשנו לעולם שיהי' [שיהיה] בלי הפסק ח"ו [חס ושלום] (וע' בזהר ויקרא ד"ו ע"ב וברע"מ [וברעיא מהימנא] פ' תצא דרע"ז ע"א):[58]

This is because now, in this betrothal (kiddushin), there is still an aspect of descent; therefore we say and request, "Sanctify us with Your commandments": sanctify us forever, so that there will be no interruption, G-d forbid (and see the Zohar, Vayikra, 6b, and the Raaya Mehemna, Parshas Teitzei, 277a).

> The reason is that the betrothal we have now still allows for descent; therefore we ask "Sanctify us" for the future, a betrothal forever, with no interruption. The Zohar passages cited speak of G-d Himself raising up the fallen Congregation of Israel, and of the final redemption as "I will betroth you to Me forever."

SECTION 8 • ¶9–10

Betrothal through Torah

9 ד והנה ענין הקדושין ומאמר ענין א' הוא. וביאור הענין ע"ד מ"ש את ה' האמרת היום[59,60]. [61,62] ופי' האמרת לשון מפעיל שהפעלת האמירה בו ית' ע"י עסק התורה כמ"ש במ"א.

4. Now, the matter of kiddushin (betrothal) and [that of] ma'amar ("saying") are one matter. The explanation of the matter is along the lines of what is written, "You have declared (he'emarta) Havayah this day." The meaning of he'emarta is a causative form: that you have brought about the "saying" (amirah) in Him, blessed be He, through occupation with the Torah, as is explained elsewhere.

> Section 4 explains the betrothal itself. Kiddushin, betrothal, and ma'amar, literally "saying" (the halachic term for the rabbinic betrothal of a levirate widow), are one idea; and Deuteronomy 26:17, "You have declared (he'emarta) Havayah this day," is read causatively: through Torah study a Jew brings about G-d's own "saying."

והנה באמירה זו שהוא בחי' אותיות התורה מתגלה בו הארת עצמות א"ס ב"ה עם היות שאינה מבחינתו ולא כערכו כלל,

Now, in this "saying," which is the level of the letters of the Torah, there is revealed in it a radiance of the Essence of the Infinite One (Ein Sof), blessed be He, although it is not of His level and not comparable to Him at all,

> In this divine "saying," the letters of the Torah, a radiance of G-d's very Essence is revealed. Yet the letters are not of His level at all.

כמשל דבור גשמי שבאדם שבו משכיל לזולתו מבחי' חכמה שבו,

like the analogy of the physical speech in a person, through which he imparts understanding to another from the level of Chochmah (wisdom) within him.

> It is like human speech, which conveys to another person something of the speaker's wisdom, though speech is far below that wisdom.

ובחי' הנ"ל הוא בחי' מקיף אך אינו מתלבש בו לגמרי כי בעודו בכח חכמתו אזי אין בו בחי' אותיות המגבילים לדבר על ענין זה באותיות אלו

And the level mentioned above is the level of a makif (an encompassing [light]), but it is not entirely enclothed in it. For while it is still in the potential of his wisdom, there is not yet in it the level of letters, which set limits, to speak about this matter in these letters.

> The radiance revealed this way is a makif, an encompassing light that surrounds rather than enters, for it is not wholly enclothed in the letters. While an idea is still in the mind it has no letters to confine it; only when it comes out in spoken words is it limited to these particular letters.

וכשיוצאים מכח אל הפועל מהעלם אל הגילוי בפה הנה הבל הדבור מפריד הקול[63] ומחלק האותיות ולכן הבל הדבור הוא בחי' מקיף לנשמה כי דרך הבל הדבור יוצא ומתגלה הארה עצמיות וההבל נעשה לבוש אליו

And when they go out from potential to actual, from concealment to revelation in the mouth, the breath of speech separates the voice and divides the letters. Therefore the breath of speech is the level of a makif for the soul; for by way of the breath of speech an essential radiance goes out and is revealed, and the breath becomes a garment for it,

> When the words come out of the mouth, the breath that carries speech divides the voice into distinct letters. Because a radiance of the speaker's essence goes out through this breath, the breath is a makif for the soul and becomes a garment for that radiance.

ומקור ההבל נשאר בבחי' מקיף עליו מלמעלה ושורש ההבל זה הוא מרוח פיו יתי' שורש כל המקיפין שממנו נמשך הארה להיות עובר בתוך הבל הקול שלו

and the source of the breath remains at the level of a makif over it from above. And the root of this breath is from "the breath of His mouth," blessed be He, the root of all the makifim, from which a radiance is drawn to pass through the breath of his voice

> The source of the breath remains above as a makif, and its root is "the breath of His mouth," G-d's own breath, the root of all the makifim. From it a radiance passes into the breath of the voice of the person who speaks the words of Torah.

(ע' [עיין] בסש"ב [בספר של בינונים] ספ"ה בשם הפרע"ח [הפרי עץ חיים] ועמ"ש בס' מבוא שערים ש"ג ח"ב [חלק ב'] פ"ג [פרק ג'] ע"פ האדרא נשא דקל"ד מהאי פומא עילאה נשבא רוחא כו' ע"ש.

(see Sefer Shel Beinonim, at the end of chapter 5, in the name of Pri Etz Chaim; and see what is written in the book Mevo She'arim, Gate 3, Part 2, chapter 3, according to the Idra of Naso, folio 134: "From this supernal mouth a breath blows forth," etc.; see there.

> The parenthesis points to the Tanya (Sefer Shel Beinonim), the end of chapter 5, citing Pri Etz Chaim, the Arizal's teachings on prayer as recorded by Rabbi Chaim Vital, and to Mevo She'arim, another of Rabbi Chaim Vital's works, on the Idra's words "from this supernal mouth a breath blows forth." Both concern the divine breath behind the words.

ועמ"ש מזה ע"פ ביום השמיני עצרת[64, 65] בפי' ואשים דברי בפיך[66] וע' רבות כי תשא פמ"א [פרק מ"א / פרשה מ"א] ע"פ מפיו דעת ותבונה.[67, 68]

And see what is written on this on the verse "On the eighth day, an Atzeres," in the explanation of "And I have put My words in your mouth"; and see Midrash Rabbah, Ki Sisa, chapter 41, on the verse "From His mouth [come] knowledge and understanding."

> Further parallels follow: the discourse on "On the eighth day, an Atzeres," which explains "And I have put My words in your mouth" (Isaiah 51:16), and Shemos Rabbah on "From His mouth [come] knowledge and understanding" (Proverbs 2:6).

ומענין האמרת היום רבות שם ר"פ מ"ה.[69] נשא פ"ד [פרק י"ד / פרשה י"ד] בפסוק ביום השביעי במדרש איכה[70] בפסוק על אלה אני.[71] גיטין דנ"ו ע"ב חגיגה ד"ג ע"א ברכות[72] דף ו):[73, 74, 75]

And on the subject of "you have declared this day," Midrash Rabbah there, at the beginning of chapter 45; Naso, chapter 14, on the verse "On the seventh day"; in Midrash Eichah, on the verse "For these I [weep]"; Gittin 56b; Chagigah 3a; Berachos, folio 6).

> The text then lists passages on "You have declared Havayah this day": in Midrash Rabbah, Midrash Eichah and the Gemara in Gittin, Chagigah and Berachos. In Berachos 6a and Chagigah 3a the verse is read with its counterpart, "Havayah has declared you this day": "You have made Me one unique entity in the world, and I will make you one unique entity in the world"; in Midrash Eichah and in Gittin 57b one of seven martyred brothers answers the emperor with it: we swore to G-d not to exchange Him for another, and He swore to us not to exchange us for another nation.

10 וזהו ענין הקדושין שנותן לה טבעת בחי' אור מקיף.[76] וכך את ה' האמרת היום[77] וממשיך עליו או"מ [אור מקיף] ממקור ושורש כל המקיפי' [המקיפים] הרי הוא מקודש לשמים.

And this is the matter of kiddushin, that he gives her a ring, the level of an encompassing light (or makif). So too, "You have declared Havayah this day," and one draws upon himself an encompassing light from the source and root of all the makifim: he is thereby consecrated to Heaven.

> This is the meaning of kiddushin: the groom gives the bride a ring, and a ring, which surrounds, is an encompassing light. So too, through "You have declared Havayah this day" a person draws upon himself an encompassing light from the root of all the makifim, and he becomes "consecrated to Heaven."

פי' שהוא מוכן ומקושר לדבקה בו ית' כמו אדם המקדש אשה שבקדושין אלו נאסרה על כל העולם ומיוחדת רק לבעלה.[78]

That is, he is prepared and bound to cleave to Him, blessed be He; like a man who betroths a woman, for through this betrothal she is forbidden to the whole world and set apart for her husband alone.

> Being consecrated means being prepared and bound to cleave to G-d. As betrothal forbids a woman to everyone else and sets her apart for her husband alone, so this consecration sets the person apart for G-d.

כך ע"י התורה בחי' את ה' האמרת הנ"ל הוא מקושר ודבוק בהבל הדבור להיות מכון לשבתו.

So too, through the Torah, the level of "You have declared Havayah" mentioned above, he is bound and cleaves to the breath of speech, so as to be "a place for His dwelling."

> Through the Torah, the level of "You have declared Havayah," a person is bound and cleaves to the breath of speech, whose root is "the breath of His mouth." So he becomes "a place for His dwelling."

מה שאין כן אם אינו לומד להמשיך בחי' כח הדבור אליו הרי הוא כאלו חבירו מדבר לפניו והוא אינו שומע שלא ידבק בשכלו ומחשבתו של חבירו בלי שמיעת הקול.

This is not so if he does not study so as to draw the power of speech to himself: he is then as if his fellow were speaking before him and he does not hear, for he will not cleave to his fellow's intellect and thought without hearing the voice.

> If a person does not study so as to draw the power of speech to himself, he is like someone whose friend speaks before him while he does not hear. Without hearing the voice, he cannot cleave to his friend's intellect and thought.

SECTION 9 • ¶11

Righteousness, justice, faith and knowledge

11 וזהו וארשתיך לי כו' אך עוד הוא צריך לפדות נפשו האלקית מתוך מאסר הגוף ונפשו הבהמית שלא תהי' [תהיה] נקראת חיגרת או סומא והפדיון הוא בצדקה,

And this is [the meaning of] "And I will betroth you to Me," etc. But he still needs to redeem his G-dly soul from the prison of the body and of his animal soul, so that it will not be called "lame or blind"; and the redemption is through charity (tzedakah).

> Betrothal through Torah study is not yet enough for one who is "lame or blind": he must also redeem his G-dly soul from the prison of the body and the animal soul. That redemption is through charity.

וזהו וארשתיך לי בצדק כי גדולה צדקה שמקרבת[79] את הגאולה כו' וכרבי אליעזר דיהיב פרוטה לעני[80] והדר מצלי.

And this is [the meaning of] "And I will betroth you to Me with righteousness (tzedek)": for "great is charity, which brings the redemption near," etc.; and like Rabbi Eliezer, who would give a perutah to a poor man and then pray.

> Hence "I will betroth you to Me with righteousness (tzedek)": tzedek is read as tzedakah, charity, which the Gemara says "brings the redemption near." The Gemara also tells of the sage who would give a coin to a poor man and only then pray (Bava Basra 10a).

וכמ"ש באגה"ק [באגרת הקודש] ד"ה אין ישראל נגאלין אלא בצדקה שנאמר ושביה בצדקה.[81] שעי"ז פודה נפשו כו' ועתה נפדה כו' ע"ש באריכות (ועמ"ש בפ' כי תשא סד"ה שמאלו תחת לראשי).[82]

And as is written in Iggeres HaKodesh, in the passage beginning "Israel will be redeemed only through charity, as it is said, 'and her returning ones, through charity'": that through this he redeems his soul, etc., and now it is redeemed, etc.; see there at length (and see what is written in Parshas Ki Sisa, at the end of the discourse beginning "His left hand is under my head").

> Iggeres HaKodesh, in the epistle beginning "Israel will be redeemed only through charity," explains at length that through charity a person redeems his own soul. The parenthesis adds the end of the Torah Ohr discourse "His left hand is under my head," in Parshas Ki Sisa.

ובמשפט דהנה כתיב רשע מכתיר את הצדיק[83] ועל זה נאמר ובערת הרע מקרבך[84] לכך צ"ל משפט ע"ז ובחסד וברחמים דהיינו לעורר ר"ר [רחמים רבים] על נפשו

"And with justice": for it is written, "The wicked one surrounds the righteous one," and of this it is said, "And you shall eradicate the evil from your midst"; therefore there must be justice upon this. "And with kindness and with compassion": that is, to arouse great compassion upon his soul,

> "With justice": within a person, "the wicked one surrounds the righteous one" is the animal soul enclosing the G-dly soul, and since the Torah commands "eradicate the evil from your midst," he must pass judgment on himself. "With kindness and with compassion" means arousing great divine compassion upon his soul.

וכדכתיב ליעקב אשר פדה[85] את אברהם[86,87] כמ"ש במ"א (ועמ"ש בפ' בשלח ע"פ אשירה.[88] בפי' משפט וצדקה ביעקב אתה עשית[89] ועיין ברבות פ' עקב[90] מענין וארשתיך לי בצדק ובמשפט).[91]

and as it is written, "to Yaakov, who redeemed Avraham," as is explained elsewhere (and see what is written in Parshas Beshalach on the verse "I will sing," on the meaning of "Justice and righteousness in Yaakov You have made"; and see Midrash Rabbah, Parshas Eikev, on the subject of "And I will betroth you to Me with righteousness and with justice").

> This is like "to Yaakov, who redeemed Avraham": Yaakov stands for compassion, and compassion redeems. The parenthesis points to Torah Ohr on "I will sing," on "Justice and righteousness in Yaakov You have made," and to the Midrash Rabbah on Eikev that expounds this betrothal.

וארשתיך לי באמונה[92] דהיינו מי שאינו יכול ללמוד וגם איש עני הוא ואין יכול ליתן צדקה אעפ"כ [אף על פי כן] אין מונע לו להיות בחי' כלה וארוסה ע"י האמונה כנ"ל

"And I will betroth you to Me with faithfulness (emunah)": that is, one who is unable to study, and is also a poor man who cannot give charity, nevertheless nothing prevents him from being at the level of a bride and betrothed, through faith (emunah), as mentioned above:

> "With faithfulness (emunah)" speaks to the person who can neither study nor, being poor, give charity: even he can be a bride and betrothed, through faith (emunah), the verse's "faithfulness" read as faith.

בהתבוננות מעומק דליבא איך דכולא קמיה כלא חשיבי[93] ושהוא למעלה מעלה מבחי׳ סוכ״ע

by contemplating, from the depth of the heart, how "all before Him is considered as nothing," and that He is higher and higher above the level of the light that encompasses all worlds (sovev kol almin)

> That faith is contemplation from the depth of the heart that "all before Him is considered as nothing" (Zohar 1:11b), and that G-d is far above even sovev kol almin. This is the contemplation described in section 3.

(ועמ״ש ע״פ כי אברהם לא ידענו[94, 95] כו׳ כי אתה ה׳ אבינו כו׳. וממ״ש [וממה שכתוב שם] יובן יותר ענין וארשתיך לי באמונה).

(and see what is written on the verse "For Avraham did not know us," etc., "For You, Havayah, are our Father," etc.; and from what is written there the subject of "And I will betroth you to Me with faithfulness" will be understood further).

> The parenthesis points to the Torah Ohr discourse on "For Avraham did not know us … You, Havayah, are our Father" (Isaiah 63:16). What is explained there sheds further light on betrothal "with faithfulness."

וכ״ז [וכל זה] הוא בבחי׳ כלה וארוסה אבל אח״כ צריך להיות בחי׳ נשואין (וכמ״ש ברבות בא ס״פ י״ח) וזהו וידעת את ה׳ מלשון והאדם ידע[96] את חוה שהוא בחי׳ התקשרות האמיתי.

All this is at the level of a bride and betrothed; but afterwards there must be the level of marriage (nisuin) (as is written in Midrash Rabbah, Bo, at the end of chapter 18). And this is [the meaning of] "and you shall know Havayah," from the expression "And the man knew Chavah," which is the level of true connection.

> Betrothal is only the first stage; afterwards must come marriage (nisuin), as the Midrash in Parshas Bo (Shemos Rabbah 15:31) says: in this world there was betrothal, "I will betroth you to Me forever," but in the days of Mashiach there will be marriage. This is "and you shall know Havayah," for "knowing," as in "And the man knew Chavah," is the true bond of union.

כמ״ש ומלאה הארץ דעה[97] את ה׳ פי׳ שתמלא כולו להי׳ שלא יהיה שום מחשבה דבור ומעשה כי אם להי׳ לבדו

As it is written, "And the earth shall be full of the knowledge of Havayah": that is, that it be filled entirely for G-d, so that there be no thought, speech or action at all except for G-d alone,

> Isaiah's "the earth shall be full of the knowledge of Havayah" describes that union: a person entirely filled for G-d, with no thought, speech or action for anything else.

וכל מחשבות אדם יהיו ממולאים רק מן דעת ה' וזהו ותן חלקנו בתורתך שיהיה חלקנו מיוחד בתכלית היחוד בתורתך ויהיו לאחדים ממש ודי"ל [ודי למבין]:[98]

and all a person's thoughts be filled only with the knowledge of G-d. And this is [the meaning of] "And grant our portion in Your Torah": that our portion be united, in the ultimate unity, in Your Torah, and they become truly one. And this suffices for one who understands.

> All his thoughts are then filled only with the knowledge of G-d. This is the prayer "And grant our portion in Your Torah," which follows "Sanctify us with Your commandments" in the Amidah of Shabbos and the festivals: that our portion be utterly united with the Torah until they are truly one.

IN ONE'S AVODAH

A person who is able should invest his intellect in the meaning of the words of prayer and in the inner dimension of the Torah, so that, like a roofed house, no stray thoughts enter. One whose animal soul rules him should contemplate from the depth of the heart that G-d is above all worlds, until even his physical heart is stirred; he should redeem his soul through charity, judge the evil within himself and arouse great compassion upon his soul. One who can neither study nor give charity can still be betrothed to G-d through faith.

QUESTIONS FOR DISCUSSION

1. Why is the soul called a "bride," and how do the two halves of Psalms 84:3 correspond to the two brides of the Gemara?
2. In what sense are the letters "stones," and how can they still carry life to the worlds?
3. What makes Torah study and prayer a "court" or a "house," and why does the roof matter?
4. Why can contemplating G-d above all worlds move the physical heart when longing for Him as the source of life cannot?
5. How do Torah study, charity and faith each serve as a betrothal, and what is the marriage that follows?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 G-d's promise to Israel through the prophet Hosea: "I will betroth you to Me forever; I will betroth you to Me with righteousness and with justice, with kindness and with compassion." After the estrangement the prophet has described, the bond is renewed as a betrothal; the maamar is built on this verse and the next, which closes the haftarah of Bamidbar. (context: Steinsaltz Tanakh)

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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2 **וארשתיך לי לעולם**

On "This month shall be for you," the Midrash compares G-d to a king who betrothed a woman with small gifts and gave her many when he came to marry her: in this world there was betrothal, as it is said, "I will betroth you to Me forever," but in the days of Mashiach there will be marriage, "for your Maker is your husband" (Isaiah 54:5). The text's parenthesis gives Bo, the end of chapter 18; the passage stands at the end of chapter 15, which is in Bo.

Shemot Rabbah 15:31 שמות רבה ט"ו:ל"א

דבר אחר: החדש הזה לכם משל למלך, שקדש אשה וכתב לה מתנות מועטות. כיון שבא ללקחה, כתב לה מתנות רבות כבעל. כך, העולם הזה אירוסין היו, שנאמר (הושע ב, כא): וארשתיך לי לעולם, ולא מסר להם אלא הלבנה בלבד, שנאמר: החדש הזה לכם, אבל לימות המשיח יהיו נישואין, שנאמר (ישעיה נד, ה): כי בועליך עושיך, באותה שעה מוסר להן את הכל, שנאמר (דניאל יב, ג): והמשכילים יזהירו כזוהר הרקיע ומצדיקי הרבים ככוכבים לעולם ועד׃

Another interpretation: "This month shall be for you" – this is analogous to a king who betrothed a woman and wrote her [a marriage contract endowing her] minimally. When [the time] came to marry her, he wrote her [a contract endowing her with] numerous gifts, as a husband. So, this world is betrothal, as it is stated: "I will betroth you to Me forever" (Hosea 2:21), and He gave them only the moon, as it is stated: "This month shall be for you." However, in the days of the Messiah, …

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3 **וארשתיך לי לעולם**

The Midrash reads morashah, "heritage" (Deuteronomy 33:4), as me'orasah, "betrothed": the Torah is betrothed to Israel, as it is said, "I will betroth you to Me forever." It is the passage in Terumah, near the end of chapter 33, that the text lists.

Shemot Rabbah 33:7 שמות רבה ל"ג:ז׳

… אל תהי קורא מורשה, אלא מאורסה. מלמד, שהתורה ארוסה לישראל, שנאמר (הושע ב): וארשתיך לי לעולם. ומנין שהיא כאשת איש לעובדי כוכבים? שנאמר (משלי ו): היחתה איש אש בחיקו ובגדיו לא תשרפנה אם יהלך איש על הגחלים ורגליו לא תכוינה כן הבא אל אשת רעהו׃

Another matter: "They shall take Me a gift" – that is what is written: "Moses commanded us the Torah" (Deuteronomy 33:4). Rabbi Simlai expounded: Six hundred and thirteen mitzvot were given to Israel through Moses, as that is the numerical value of Torah. is four hundred, vav is six, resh is two hundred, and heh is five, for a total of six hundred and eleven, as the midrash is about to note. If you say it is only six hundred and eleven, and where are the other two; the Rabbis …

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4 **וארשתיך לי בצדק**

On "Havayah your G-d shall keep for you the covenant and the kindness," the Midrash tells of a king who married a matron, each bringing two "tenants": Israel brings justice and righteousness, G-d kindness and compassion, and together they become a crown for Israel, as Hosea says. This is the passage in Eikev, "Another explanation: 'shall keep for you,'" that the text lists.

Devarim Rabbah 3:7 דברים רבה ג׳:ז׳

5 **כלתה נפשי**

Expounding Binyamin's portion, where the Temple was to stand, the Midrash cites "My soul yearns, and even pines," the sons of Korach's prophecy of the Temple's place. It is the passage in Vayechi, chapter 99, near the beginning, that the text lists.

Bereshit Rabbah 99:1 בראשית רבה צ"ט:א׳

… וכן אתה מוצא, שקודם לארבע מאות ושבעים שנה, בני קרח מתנבאין עליה, שהיא עתידה להיות בתוך חלקו של בנימין, ה"ד (תהלים פד): נכספה וגם כלתה נפשי. וכן הוא אומר (שם קלב): הנה שמענוה באפרתה וגו'. ר' יהודה אומר: ביהמ"ק נבנה בתוך חלקו של יהודה, דכתיב (שמואל א יז): אפרתי מבית לחם יהודה. רבי שמעון אומר: בתוך של מי שמתה באפרתה. ומי מתה באפרתה? רחל. יכול בתוך חלקו של יוסף, שהוא מבניה? ת"ל: (תהלים קלב) מצאנוה בשדי יער, בתוך חלקו של מי שנמשל כחית היער. ומי נמשל כחית היער? בנימין, …

"Why are you agitated [teratzedum], ridged [gavnunim] mountains?" (Psalms 68:17) – Rabbi Yosei HaGelili and Rabbi Akiva: Rabbi Yosei HaGelili interpreted the verse regarding mountains. When the Holy One blessed be He came

to give the Torah at Sinai, the mountains were running and contending with one another. This one was saying: 'The Torah will be given upon me,' and that one was saying: 'The Torah will be given upon me.' Tavor came from Beit Elim, Carmel from Aspamya. That is what is written: "As I live, the utterance of …

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6 **כלתה נפשי**

The Midrash reads vaychulu, "and they were finished" (Genesis 2:1), as an expression of longing, from "My soul yearns, and even pines (kalsah)." It is the passage at the beginning of Naso, chapter 10, that the text lists.

Bamidbar Rabbah 10:1במדבר רבה י׳:א׳

7 **אלקים אל דמי לך**

The "dark light" is not joined to the "white light" until it first arouses itself, and then the white light rests upon it at once; of this it is written, "O G-d, let there be no silence for You."

Zohar, Lech Lecha 2:8–5:22ספר הזהר, לך לך ב׳:ח׳-ה׳:כ״ב

11. Woe to those that sleep with eyes fast closed and do not know or consider how they will arise in the Day of Judgement; for reckoning is exacted when the body is defiled, and the soul flits over the face of the transparent ether, now up and now down, and if the gates are not opened it is tossed about like a stone from the sling. Woe to them! Who shall plead for them? For they shall not be admitted to this joyaunce, among the delightful habitations of the …

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

8 **אלקים אל דמי לך**

Rabbi Elazar teaches that the arousal from above depends on the longing below, and reads David's "O G-d, let there be no silence for You" as an arousal from below, to awaken toward the One above.

Zohar, Lech Lecha 22:225–24:237ספר הזהר, לך לך כ״ב:רכ״ה-כ״ד:רל״ז

He illustrated this from the text: O G-d, keep thou not silence, hold not thy peace, and be not still, O G-d (Ps. 83, 2), which he expounded thus. 'David said: "O G-d, keep thou not silence." These words represent an impulse to Elohim to exert His sway. David said in effect: "Elohim, cease not to rouse the Highest and to associate thyself with the Right."

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

9 **אלקים אל דמי לך**

Tzedek, that is, Malchus, calls constantly to the shining speculum and never rests, as it is written, "O G-d, let there be no silence for You."

Zohar, Terumah 25:251–26:261ספר הזהר, תרומה כ״ה:רנ״א-כ״ו:רס״א

Moreover, when it says "Righteousness calleth to his foot", the question is: Who calleth whom? The answer is that "Righteousness" calls to the resplendent mirror, which is ever bright and refulgent, as it is written: "Keep not thou silence, O G-d; hold not thy peace, and be not still, O G-d" (Psa. LXXXIII, I). Now the Holy One has let His light shine upon us on our way for the sake of my son Eleazar, who called down the supernal light upon us, and it has not waned. Happy is …

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

10 **אלקים אל דמי לך**

The lower "limbs" always awaken toward the higher: the black flame below always rises toward the white flame above, to cleave to it; this is the secret of "O G-d, let there be no silence for You."

Zohar, Pekudei 51:705–714ספר הזהר, פקודי נ״א:תשי״ה-תשי״ד

11 **נר אלקי׳ נשמת אדם**

Shlomo's proverb: "The soul of man is the lamp of Havayah, searching all the chambers of the belly": through the soul, as by a lamp, G-d sees a person's inner life. The verse has the Name Havayah, as the Kehot note points out, where the text writes Elokim; the Alter Rebbe draws from it the image of a flame that by nature rises upward. (context: Steinsaltz Tanakh)

Proverbs 20:27משלי כ׳:כ״ז

נֵר ה׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

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

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12 **שבע״כ אתה חי**

The Mishnah teaches that a person is formed, born, lives and dies against his will. The Alter Rebbe applies "against your will you live" to the soul held in the body despite its pull upward.

Pirkei Avot 4:22משנה אבות ד׳:כ״ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שְׁכְחָה, וְלֹא מַשּׂוֹא פָנִים, וְלֹא מִקַּח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בֵּית מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן …

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor …

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13 **והחיות רצוא ושוב**

In Ezekiel's vision of the Chariot, "the Chayos (the living creatures) ran and returned," darting to and fro like flashes of fire. The Alter Rebbe reads chayos as chayus, "life-

force”: the soul’s life runs upward and returns into the body.

Ezekiel 1:14 יחזקאל א:יד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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14 **ביום הששי קערת כסף**

On the offering of the sixth day, “a silver (kesef) bowl,” the Midrash connects kesef with longing, as in “My soul yearns (nichsefah), and even pines.”

Bamidbar Rabbah 13:20 במדבר רבה י״ג:כ׳

15 The Sages ask how one dances before a bride: Beis Shammai say, “the bride as she is,” and Beis Hillel say, “a beautiful and gracious bride.” The Alter Rebbe makes the two praises two kinds of bride, two degrees of the soul’s longing.

Ketubot 17a:1 כתובות י״ז א:א׳

כְּלָה כְּמוֹת שֶׁהִיא. וּבֵית הִלֵּל אוֹמְרִים: ״כַּלָּה נָאָה וַחֲסוּדָה״. אָמְרוּ לָהֶן בֵּית שַׁמַּאי לְבֵית הִלֵּל: חֲרֵי שֶׁהָיְתָה חִיגֶּרֶת אוֹ סוֹמָא, אוֹמְרִים לָהּ: ״כַּלָּה נָאָה וַחֲסוּדָה״? וְהַתּוֹרָה אָמְרָה: ״מִדְּבַר שֶׁקֶר תִּרְחָק״! אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, מִי שֶׁלָּקַח מִקָּח רַע מִן הַשּׁוּק, יְשַׁבְּחֶנּוּ בְּעֵינָיו, אוֹ יְגַנֶּנּוּ בְּעֵינָיו? הֲוֵי אוֹמֵר: יְשַׁבְּחֶנּוּ בְּעֵינָיו. מִכָּאן אָמְרוּ חֲכָמִים: לְעוֹלָם תְּהֵא דַּעְתּוֹ שֶׁל אָדָם מְעוֹרֶבֶת עִם הַבְּרִיּוֹת.

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

16 From the psalm of the sons of Korach, who long for G-d’s Temple: “My soul yearns, and even pines, for the courts of Havayah; my heart and my flesh sing out to the living G-d.” The word kalsah, “pines” (literally, is consumed), gives the bride, kallah, her name and is the expiring of the soul (kelos hanefesh); the first half of the verse belongs to “the beautiful and gracious bride.”

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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17 “Two stones build two houses; three build six houses…”: Sefer Yetzirah calls the letters “stones” and their combinations “houses.” The Alter Rebbe uses it to explain the “courts” of Psalms 84:3. (Kehot: Sefer Yetzirah 4:15)

Sefer Yetzirah 4:12 ספר יצירה ד׳:י״ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז׳ ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי …

Sefer Yetzirah, Warsaw 1884 (Public Domain)

18 Asaf’s plea when Israel’s enemies conspire against it: “O G-d, let there be no silence for You; do not hold Your peace and do not be still, O G-d,” that is, do not stay silent but act. The Alter Rebbe cites it, as the Zohar reads it, for the longing of the Congregation of Israel, which is never silent. (context: Steinsaltz Tanakh)

Psalms 83:2 תהילים פ״ג:ב׳

אֱלֹקִים אַל־דֳּמִי־לָךְ אַל־תֶּחֱרַשׁ וְאַל־תִּשְׁקֹט אֵל׃

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

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19 The Zohar says that the Congregation of Israel constantly arranges praise for the Holy One, blessed be He, and is never silent, as it is said, “O G-d, let there be no silence for You.”

Zohar, Vayishlach 28:262–30:274 ספר הזהר, וישלח כ״ח:רס״ב-ל׳:ער״ד

Observe the heading Hallelukah (praise ye the L-rd), for we have learned that of all the titles that David affixed to his songs and hymns, the most excellent was Hallelukah, embracing as it does in one single word the name of G-d and the call to praise, the name being Kah, and the praise coming from the Community of Israel, who continually compose thanksgivings to the Holy One, blessed be He, as we read: “O G-d, there is no silence for thee; hold not thy peace, and be not still, …

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

20 Said to Chavah: “And your desire shall be to your husband, and he shall rule over you.” The Alter Rebbe reads the first half as the bride’s longing for her source and the second as the soul’s being held in the body against its will.

Genesis 3:16 בראשית ג׳:ט״ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

Unto the woman He said: ‘I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.’

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PARAGRAPH 2

21 **ועלמות אין מספר**

In the Song of Songs: “There are sixty queens and eighty concubines, and maidens (alamos) without number” around King Shlomo, yet his dove is one. The Alter Rebbe reads alamos as olamos, worlds, for the countless divisions of the worlds. (context: Steinsaltz Tanakh)

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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22 **האלפים ורבבות עלמין דיתבין**

In Iggeres HaKodesh, epistle 20, the Alter Rebbe writes that it is reasonable to say that the thousands and myriads of worlds that dwell in the Gulgalta of Arich Anpin and Z'eir Anpin are not actual worlds like the chambers of Atzilus, but are called "worlds" only relative to the Gulgalta and the beard. Here he adds that they are "letters," which become worlds when drawn down.

Tanya, Iggeres HaKodesh 20:9 תניא, אגרת הקדש כ׳:ט׳

... מֵאֲלִקוּת, וְלָכֵן הָיוּ מִסְתַּלְקוֹת כְּשֶׁרָצוּ לַחֲטוֹא בְּטֶרֶם יֶחֱטָאוּ. וְקָרוֹב לוֹמַר, שֶׁגַּם הָאֱלָפִים וְרִבְבוֹת עָלְמִין דְּיָתְבִין בְּ"גוּלְגַּלְתָּא" דְּ"אֲרִיךְ אַנְפִּין" וּ"זְעֵיר אַנְפִּין" – אֵינָן "עָלְמִין" מַמָּשׁ כְּעֵין הַהֵיכָלוֹת דַּאֲצִילוּת וּבְחִינַת "יֵשׁ", אֶלָּא כְּעֵין נִשְׁמוֹת הַמַּלְאָכִים שֶׁיָּצְאוּ מִ"זִיווּג הַנְּשִׁיקִין", וְנִקְרְאוּ "עָלְמִין" לְגַבֵּי בְּחִינַת הַ"גוּלְגַּלְתָּא" וְ"דִיקְנָא").

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23 **כולם בחכמה עשית**

The psalmist marvels at Creation: "How many are Your works, Havayah! You have made them all with wisdom." The verb "made" (asisa) is the language of Asiyah: before G-d even Chochmah is only "making."

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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PARAGRAPH 3

24 **בד״ה ועתה יגדל נא**

There the Alter Rebbe reads Moshe's "as You have spoken, saying": through the Torah, G-d's "speech" (dibbur) becomes "saying" (amirah), and in the same way, through the mitzvos, "the power of Ado-nai," which is in the Keser of Arich Anpin, is revealed.

KEHOT'S NOTE

לקמן שלח מ, א.

25 **ועתה יגדל נא**

Moshe's plea after the spies: "And now, I pray, let the power of Ado-nai be great, as You have spoken, saying." These are the opening words of the discourse to which the text refers.

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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26 **חצר הפנימית נוכח בית המלך**

On the third day of the fast, Esther "stood in the inner court of the king's house, opposite the king's house," to come before the king. The Alter Rebbe uses the phrase for the inner flow of life-force: the letters of Torah and prayer and the souls of the tzaddikim.

Esther 5:1 אסתר ה׳:א׳

וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַבָּיִת׃

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

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PARAGRAPH 4

27 The Alter Rebbe now explains the verse in order: "My soul" is Malchus of Atzilus, the source of souls, and "the courts of Havayah" are the flow of life-force in Atzilus for which it pines.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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28 **כלתה נפשי לחצרות ה׳**

Opening with "My soul yearns, and even pines, for the courts of Havayah," the Zohar speaks of inner and outer "houses" that are called "the courts of Havayah" because they stand in love and longing toward the Nukva. The text refers here to this passage in Vayechi.

Zohar, Vayechi 77:800–79:811 ספר הזהר, ויחי ע״ז:ת״ת-ע״ט:תת״יא

Similarly in the verse, "The L-rd bless thee out of Zion, and see thou the good of Jerusalem, all the days of thy life" (Ps. 127, 5), Zion is mentioned because from it issue blessings to water the garden, and then Jerusalem is mentioned to show that all blessings issue from male and female together. Similarly it is written: "The L-rd bless thee and keep thee" (Num. 6, 24) -"bless" from the male, and "keep" from the female.' R. Judah opened with the verse: AND WHEN JACOB MADE AN END ...

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

29 **נפשי אויתיך**

The prophet says: "With my soul I have desired You at night; with my spirit within me I seek You." As the Zohar reads it (Tanya, chapter 44), "my soul" is G-d Himself, loved as one's own soul and life: "[You are] my soul; I have desired You." Here it illustrates the longing for G-d as a

person's craving for his own life. (context: Steinsaltz Tanakh)

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישע' כו, ט.

30 **וכמ״ש במ״א כו׳**

Tanya, chapter 44, describes the love that is equal in every Jewish soul, an inheritance from the Patriarchs, through the Zohar on "My soul, I have desired You at night": loving the Holy One, blessed be He, with the love of one's soul and spirit.

Tanya, Likkutei Amarim 44 תניא, חלק ראשון; ליקוטי אמרים מ״ד

KEHOT'S NOTE

ראה תניא פמ״ד. לעיל תזריע כ, ב. לקמן חקת נו, ד.

PARAGRAPH 5

31 **המקרה במים**

"Who roofs His upper chambers with water." The word hamekareh, "who roofs," comes from the same root as mekureh, "roofed," the mark of the "house."

Psalms 104:3 תהילים ק״ד:ג׳

הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו הַשָּׂם־עָבִים רְכוּבוֹ הַמְהַלֵּךְ עַל־כַּנְפֵי־רוּחַ׃

Who layest the beams of Thine upper chambers in the waters, who makest the clouds Thy chariot, who walkest upon the wings of the wind;

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32 **המקרה במים**

The Zohar explains "the beams of a man's house" as his bones, built upon the brain, which is "water," and finds them alluded to in "Who roofs His upper chambers with water," hamekareh meaning "beams." The text cites it, with the Ramaz's commentary, for the image of the roofed house.

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג׳:י״א-ד׳:כ׳

33 Kehot's note points to Leviticus 13:12 for these words.

Leviticus 13:12 ויקרא י״ג:י״ב

וְאִם־פָּרוֹחַ תִּפְרַח הַצָּרַעַת בָּעוֹר וְכִסְּתָה הַצָּרַעַת אֵת כָּל־עוֹר הַנֶּגַע מֵרֹאשׁוֹ וְעַד־רַגְלָיו לְכָל־מַרְאֵה עֵינֵי הַכֹּהֵן׃

And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his feet, as far as appeareth to the priest;

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34 **בתורת ה׳ חפצו**

"But his delight is in the Torah of Havayah, and in His Torah he meditates day and night." The Alter Rebbe applies it to the "beautiful and gracious bride," whose whole life is in the Torah.

Psalms 1:2 תהילים א׳:ב׳

כִּי אִם־בְּתוֹרַת ה׳ חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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PARAGRAPH 6

35 **עינים להם ולא יראו**

Said of idols: "They have eyes, but they do not see." The Alter Rebbe applies it to the "blind" bride, the person whose animal soul rules him.

Psalms 115:5 תהילים קט״ו:ה׳

פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ׃

They have mouths, but they speak not; Eyes have they, but they see not;

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KEHOT'S NOTE

תהלים קטו, ה.

36 **ג) אך מי שהעביר . . הנה זאת עצתו**

The note records that this passage, from "But one who has strayed from the way" to "this is his counsel," is quoted in Or HaTorah on Bereishis.

KEHOT'S NOTE

קטע זה מובא באוה״ת בראשית-ב דף רפא, ב.

37 **וע״ז אמרו כלה כמות שהיא**

Beis Shammai's praise, "the bride as she is," which holds even for a bride who is lame or blind. It becomes the counsel for the soul ruled by its animal soul.

Ketubot 17a:1 כתובות י״ז א:א׳

כָּלָה כְּמוֹת שֶׁהִיא. וּבֵית הִלֵּל אוֹמְרִים: "כַּלָּה נָאָה וַחֲסוּדָה". אָמְרוּ לָהֶן בֵּית שַׁמַּאי לְבֵית הִלֵּל: הֲרֵי שֶׁהָיְתָה חִיגֶּרֶת אוֹ סוֹמָא, אוֹמְרִים לָהּ: "כַּלָּה נָאָה וַחֲסוּדָה"? וְהַתּוֹרָה אָמְרָה: "מִדְּבַר שֶׁקֶר תִּרְחָק"! אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, מִי שֶׁלָּקַח מִקָּח רַע מִן הַשּׁוּק, יְשַׁבְּחֶנּוּ בְּעֵינָיו, אוֹ יְגַנֶּנּוּ בְּעֵינָיו? הֲוֵי אוֹמֵר: יְשַׁבְּחֶנּוּ בְּעֵינָיו. מִכָּאן אָמְרוּ חֲכָמִים: לְעוֹלָם תְּהֵא דַּעְתּוֹ שֶׁל אָדָם מְעוֹרֶבֶת עִם הַבְּרִיּוֹת.

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

38 **לבי ובשרי ירננו אל אל חי**

"My heart and my flesh sing out to the living G-d": the second half of the verse, the way of "the bride as she is," whose longing must reach the physical heart and flesh.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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39 שהוא למעלה מעלה מבחי׳ סוכ״ע

The note records that the statement that G-d is higher and higher above sovev kol almin is quoted in Or HaTorah on Shelach.

KEHOT'S NOTE

מובא באוה״ת שלח ח, ג.

PARAGRAPH 7

40 ויקוד יקד אש

Isaiah's prophecy against Assyria: in place of its glory "a burning shall burn like the burning of fire." The Alter Rebbe borrows the phrase for the fire that contemplation of G-d's Essence kindles in the heart.

Isaiah 10:16 ישעיהו י׳:ט״ז

לָכֵן יִשַׁלַּח הָאָדוֹן ה׳ צְבָאוֹת בְּמִשְׁמַנָּיו רָזוֹן וְתַחַת כְּבֹדוֹ יֵקַד יְקֹד כִּיקוֹד אֵשׁ׃

Therefore will the L-rd, the L-RD of hosts, Send among his fat ones leanness; And under his glory there shall be kindled A burning like the burning of fire.

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PARAGRAPH 8

41 כחשכה כאורה

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

KEHOT'S NOTE

שם קלט, יב.

42 כחשכה כאורה

King David tells G-d: "Even darkness is not dark for You … darkness is as light." The Alter Rebbe cites it for G-d's Essence, before whom concealment does not conceal.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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43 הנה מחמת שהתבוננות . . תשוקתם וחפצם

The note records that this passage, on why contemplation of G-d's Essence can reach the physical heart and flesh, is quoted in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

מובא באוה״ת שה״ש-א ע׳ רסט.

44 לבי ובשרי ירננו אל אל חי

The heart and flesh "sing out to the living G-d": to G-d Himself, before He is the One who gives life, and therefore the longing can reach the body.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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45 ע״פ לא תהי׳ משכלה

There love and awe are called "son" and "daughter," and one who tries to seize love and awe directly, without the deeper contemplation, "will never give birth" to true love and awe but to passing imaginings: that is "miscarrying," and "barren" is giving birth to no love and awe at all.

KEHOT'S NOTE

תו״א עט, א.

46 לא תהיה משכלה ועקרה

"None shall miscarry or be barren in your land." Torah Ohr reads "barren" as service that gives birth to no love and awe; the text refers to that discourse.

Exodus 23:26 שמות כ״ג:כ״ו

לֹא תִהְיֶה מְשַׁכֶּלָה 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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47 ותתפלל חנה על ה׳

Chanah, barren and bitter of soul, "prayed al Havayah," plainly "to Havayah"; the words "And Chanah prayed," as the text quotes them, open her song of thanks (2:1). Torah Ohr reads al as "above": a prayer reaching above the Name Havayah ends the barrenness. (context: Steinsaltz Tanakh)

I Samuel 1:10 שמואל א א׳:י׳

וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־ה׳ וּבָכֹה תִבְכֶּה׃

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

ש״א א, י׳.

48 בביאור ע״פ משה ידבר

The explanation of "Moshe would speak" opens with Avraham, the man of kindness, who "called in the name of Havayah, G-d of the world," drawing the Name Havayah into revelation in the world below.

KEHOT'S NOTE

תו״א סח, ד.

49 משה ידבר

"Moshe would speak, and G-d would answer him with a voice." These are the opening words of the explanation in Torah Ohr, 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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50 מי אל כמוך

Micah's closing praise: "Who is a G-d (Kel) like You, who bears iniquity and passes over transgression." Citing the

Idra Rabba, the text gives these words as the first of the thirteen tikkunim of the beard of Arich Anpin, and suggests that this Kel is the Kel of "sing out to the living Kel."

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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51 **בד״ה מראיהם ומעשיהם**

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

KEHOT'S NOTE

תו״א סט, ד.

52 **מראיהם ומעשיהם**

In Ezekiel's vision of the wheels: "their appearance and their workings." These are the opening words of the discourse to which the text refers.

Ezekiel 1:16 יחזקאל א׳:ט״ז

מַרְאֵה הָאוֹפַנִּים וּמַעֲשֵׂיהֶם כְּעֵין תַּרְשִׁישׁ וּדְמוּת אֶחָד לְאַרְבַּעְתָּן וּמַרְאֵיהֶם וּמַעֲשֵׂיהֶם כַּאֲשֶׁר יִהְיֶה הָאוֹפָן בְּתוֹךְ הָאוֹפָן׃

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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53 **וארשתיך לי לעולם**

"I will betroth you to Me forever": the Alter Rebbe reads "forever" as the future betrothal that will never again fall.

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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54 **וארשתיך לי לעולם**

The Raaya Mehemna on Parshas Teitzei: in the final redemption "he may not send her away all his days," as it is said, "I will betroth you to Me forever."

Zohar, Ki Teitzei 1:24–3:33 ספר הזהר, כי תצא א׳:כ״ד-ג׳:ל״ג

55 **אקים את סוכת דוד**

Amos's prophecy of restoration: "On that day I will raise up the falling sukkah of David," plainly the fallen booth, the house of David brought low. The Alter Rebbe reads nofeles as "falling," always rising and falling again, as the Congregation of Israel is now; in the future G-d will raise her up for good. (context: Steinsaltz Tanakh)

Amos 9:11 עמוס ט׳:י״א

בַּיּוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם׃

In that day will I raise up The tabernacle of David that is fallen, And close up the breaches thereof, And I will raise up his ruins, And I will build it as in the days of old;

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KEHOT'S NOTE

עמוס ט, יא.

56 **קמה וגם נצבה**

Yosef's dream: "my sheaf arose and also stood upright." The words describe the sukkah of David that will rise and stand firm forever.

Genesis 37:7 בראשית ל״ז:ז׳

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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KEHOT'S NOTE

בראשית לז, ז.

57 **אשר קדשנו במצותיו**

The note refers to Or HaTorah on Nach (the Prophets and Writings) for the discussion of the blessing "Who has sanctified us with His commandments."

KEHOT'S NOTE

ראה באוה״ת נ״ך-ב ע׳ תתצ.

58 In past exiles the Congregation of Israel returned on her own, but of this exile it is said, "She has fallen, she shall rise no more" (Amos 5:2); therefore "I will raise up the fallen sukkah of David": the Holy One, blessed be He, will raise her Himself.

Zohar, Vayikra 10:80–11:88 ספר הזהר, ויקרא י׳:פ׳-י״א:פ״ח

So the Community of Israel, on all previous occasions in which she was in exile, when the appointed time came, used to return herself to the King; but in this exile the Holy One, blessed be He, will himself take her by the hand and raise her and comfort her and restore her to his palace. So it is written: 'In that day I will raise up the tabernacle of David that is fallen' (Amos 9, 11), the 'tabernacle of David' being identical with the 'Virgin of Israel'.

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

PARAGRAPH 9

59 The Gemara reads this verse with "and Havayah has declared you this day": the Holy One, blessed be He, says to

Israel, "You have made Me one unique entity in the world, and I will make you one unique entity in the world."

Berakhot 6a:21 ברכות ו׳ א:כ״א

וּמִי מְשַׁתַּבַּח קוּדְשָׁא בְּרִיךְ הוּא בְּשֶׁבְחֵייהוּ דְּיִשְׂרָאֵל? אִין, דִּכְתִיב: "אֶת ה' הֶאֱמַרְתָּ הַיּוֹם". וּכְתִיב: "וַה' הֶאֱמִירְךָ הַיּוֹם", אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: אַתֶּם עֲשִׂיתוּנִי חֲטִיבָה אַחַת בָּעוֹלָם, וַאֲנִי אֶעֱשֶׂה אֶתְכֶם חֲטִיבָה אַחַת בָּעוֹלָם.

Does, then, the Holy One, blessed be He, glory in the praises of Israel ? Yes, for it is written, "Thou hast avouched the L-rd this day" (Deut. xxvi. 17) and "The L-rd hath avouched thee this day " (ibid. v. 18). The Holy One, blessed be He, said to Israel, "You have made Me the only object of your love in the world, so I shall make you the only object of My love in the world."

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60 The same exposition of "You have declared Havayah this day" and "Havayah has declared you this day" appears in Chagigah, one of the places the text lists.

Chagigah 3a:18–19 חגיגה ג׳ א:י״ח-י״ט

וְעוֹד דָּרַשׁ: "אֶת ה' הֶאֱמַרְתָּ הַיּוֹם", "וַה' הֶאֱמִירְךָ הַיּוֹם", אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: אַתֶּם עֲשִׂיתוּנִי חֲטִיבָה אַחַת בָּעוֹלָם, וַאֲנִי אֶעֱשֶׂה אֶתְכֶם חֲטִיבָה אַחַת בָּעוֹלָם. אַתֶּם עֲשִׂיתוּנִי חֲטִיבָה אַחַת בָּעוֹלָם, דִּכְתִיב: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד", וַאֲנִי אֶעֱשֶׂה אֶתְכֶם חֲטִיבָה אַחַת בָּעוֹלָם, שֶׁנֶּאֱמַר:

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61 את ה' האמרת היום

On "On the seventh day," the Midrash brings the exposition of "You have declared Havayah this day" and "Havayah has declared you this day": the Holy One, blessed be He, says to Israel, "You have made Me one unique entity in the world, and I will make you one unique entity in the world." It is the passage in Naso, chapter 14, that the text lists.

Bamidbar Rabbah 14:4 במדבר רבה י״ד:ד׳

62 את ה' האמרת היום

Midrash Eichah, on "For these I weep," tells of a mother whose seven sons were killed for refusing to bow to an idol; the youngest says, "We have sworn to our G-d that we will not exchange Him for another, as it is said, 'You have declared Havayah this day,' and as we swore to Him, so He swore to us not to exchange us for another nation, 'and Havayah has declared you this day.'" (Kehot: Eichah Rabbah 1:55)

Eikhah Rabbah 1:50 איכה רבה א׳:נ׳

... וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד, וְלֹא עוֹד אֶלָּא שֶׁנִּשְׁבַּעְנוּ לֵאלֹקֵינוּ שֶׁאֵין אָנוּ מְמִירִין אוֹתוֹ בְּאֵל אַחֵר, שֶׁנֶּאֱמַר (דברים כו, יז): אֶת ה' הֶאֱמַרְתָּ הַיּוֹם, וּכְשֵׁם שֶׁנִּשְׁבַּעְנוּ לוֹ כָּךְ נִשְׁבַּע לָנוּ שֶׁאֵין מְמִירֵנוּ בְּאֻמָּה אַחֶרֶת, שֶׁנֶּאֱמַר (דברים כו, יח): וַה' הֶאֱמִירְךָ הַיּוֹם. אָמַר לוֹ קֵיסָר אַחֵיךָ שָׁבְעוּ יָמִים וְלֹא שָׁבַעְתָּ יָמִים וְלֹא טוֹבָה, וְאַתָּה קָטָן לֹא שָׁבַעְתָּ יָמִים וְלֹא חַיִּים וְרָאוּ טוֹבָה, וְאַתָּה קָטָן לֹא שָׁבַעְתָּ יָמִים וְלֹא חַיִּים וְלֹא רָאִיתָ טוֹב בָּעוֹלָם, הִשְׁתַּחֲוֵה לַצֶּלֶם ...

There was an incident involving Miriam daughter of the baker, who was taken captive with her seven sons. The emperor took them and placed them behind seven partitions. He brought the first and said to him: 'Prostrate yourself to the idol.' He said to him: 'G-d forbid, I will not prostrate myself to the idol.' He said to him: 'Why?' [He responded:] 'Because so it is written in our Torah: "I am the L-rd your G-d"' (Exodus 20:2). Immediately, he took him out and executed him. He took out the ...

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63 הקול

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

KEHOT'S NOTE

ע״ל ר״פ אחרי (כה, ג). ושי״נ. [כ].

64 ע״פ ביום השמיני עצרת

There "And I have put My words in your mouth, and in the shadow of My hand I have covered you" is explained: from the Torah a "sukkah," a shade, is made, for from the breath of speech an encompassing light (makif) is made for the soul, the level of "what comes out of the mouth of Havayah." That passage itself refers to the end of a discourse beginning "And I will betroth you to Me."

KEHOT'S NOTE

לקו״ת שמע״צ פד, ב.

65 ביום השמיני עצרת

"On the eighth day you shall have an Atzeres," the verse of Shemini Atzeres on which the cited discourse is written.

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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66 ואשים דברי בפיך

"And I have put My words in your mouth, and in the shadow of My hand I have covered you." The discourse cited reads it as the words of Torah becoming a "shadow," an encompassing light for the soul.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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67 מפיו דעת ותבונה

"For Havayah gives wisdom; from His mouth [come] knowledge and understanding." The text cites the Midrash

on it for the theme of what comes from G-d's mouth.

Proverbs 2:6 משלי ב:ו

כִּי־ה' יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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68 **מפיו דעת ותבונה**

On "And He gave to Moshe" (Exodus 31:18), the Midrash cites "from His mouth [come] knowledge and understanding": wisdom is great and knowledge and understanding greater, and these G-d gives from His own mouth to one He loves.

Shemot Rabbah 41:3 שמות רבה מ"א:ג

דבר אחר: ויתן אל משה, ההיד (משלי ב): כי ה' יתן חכמה מפיו דעת ותבונה. גדולה החכמה וגדולה ממנה הדעת ותבונה, הוי. כי ה' יתן חכמה, אבל למי שהוא אוהב, מפיו דעת ותבונה. ר' יצחק ור' לוי, חד מנהון אמר: למה הדבר דומה? לעשיר שהיה לו בן. בא בנו מבית הספר. מצא תמחוי לפני אביו. נטל אביו חתיכה אחת ונתנה לו. מה עשה בנו? אמר לו: איני מבקש אלא מזה שבתוך פיך. מה עשה? נתנו לו. ולמה? על שהיה מחבבו, נתן לו מתוך פיו. הוי, כי ה' יתן חכמה, וכל ...

Another matter, "He gave to Moses," that is what is written: "For the L-rd grants wisdom; from His mouth come knowledge and understanding" (Proverbs 2:6). Great is wisdom, but greater than it are knowledge and understanding. That is, "for the L-rd grants wisdom," but to those whom He loves, "from His mouth come knowledge and understanding." Rabbi Yitzḥak and Rabbi Levi, one of them said: To what is the matter comparable? To a wealthy man who had a son. His son came from school and saw a tray before his ...

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69 **ומענין האמרת היום רבות שם ר"פ מ"ה**

The note records that the Midrash Rabbah on "You have declared Havayah this day" is quoted and explained in Or HaTorah on Parshas Tavo, the parsha of this verse.

KEHOT'S NOTE

מובא ונתבאר באוה"ת תבוא ע' תתרס.

70 **במדרש איכה**

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

KEHOT'S NOTE

פ"א, נה.

71 **על אלה אני**

Jerusalem's lament: "For these I weep; my eye, my eye runs down with water." The text lists the Midrash Eichah on this verse among the passages on "You have declared Havayah this day."

Lamentations 1:16 איכה א:ט"ז

עַל־אֵלֶּה אֲנִי בוֹכִיָּה עֵינִי עֵינִי יֹרְדָה מַיִם כִּי־רָחַק מְמֶּנִּי מְנַחֵם מֵשִׁיב נַפְשִׁי הָיוּ בָנַי שׁוֹמֵמִים כִּי גָבַר אוֹיֵב:

For these things I weep; Mine eye, Mine eye runneth down with water; Because the comforter is far from me, Even he that should refresh my soul; My children are desolate, Because the enemy hath prevailed.'

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72 **חגיגה ד"ג ע"א ברכות ד"י**

The note records that the passages of Chagigah 3a and Berachos 6a on "You have declared Havayah this day" are copied out in Or HaTorah on Parshas Tavo.

KEHOT'S NOTE

נעתקו באוה"ת תבוא ע' תתרנז וע' תתרסח.

73 **את ה' האמרת**

Moshe tells Israel: "You have declared Havayah this day to be your G-d," you have avowed Him as your G-d, and in the next verse, "Havayah has declared you this day" to be His treasured people. The Alter Rebbe reads he'emarta causatively: through the Torah a person brings about G-d's "saying." (context: Steinsaltz Tanakh)

Deuteronomy 26:17 דברים כ"ו:י"ז

אֶת־ה' הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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KEHOT'S NOTE

דברים כו, יז.

74 Kehot's note points to Gittin 56b for these words.

Gittin 56b גיטין נ"ו ב

75 **את ה' האמרת**

The Gemara tells the same story of the seven brothers; one answers, "It is written in the Torah, 'You have declared Havayah... and Havayah has declared you this day': we have already sworn to the Holy One, blessed be He, not to exchange Him for another god, and He has sworn to us not to exchange us for another nation." The text's parenthesis gives folio 56b; the passage is on 57b.

Gittin 57b גיטין נ"ז ב

PARAGRAPH 10

76 **שנותן לה טבעת בחי' אור מקיף**

Or HaTorah on Berachah, quoted in the note, says that the kiddushin ring is a round thing, showing that the drawing-down is from sovev kol almin, the level of makif; and that although by law kiddushin needs no ring, since a perutah or its worth suffices, "the custom of Israel is Torah" to betroth with a ring.

KEHOT'S NOTE

"מ"ש בכמה מקומות וכתבים בענין טבעת קדושין שהוא דבר עגול שזה מורה על היות ההמשכה מבחי' סוכ"ע שהוא בחי' מקיף" — אוה"ת ברכה ע'

א'תתמה. ומוסיף שם "והגם דמדינא א"צ לקדושין טבעת שהרי מתקדשת בפרוטה או שוה פרוטה מ"מ מנהג ישראל תורה שמקדשין בטבעת". עוד בענין טבעת ראה אוה"ת סידור ע' רכד.

77 **את ה' האמרת היום**

"You have declared Havayah this day": the Torah study by which a person draws the encompassing light upon himself, like the ring of betrothal.

Deuteronomy 26:17 דברים כ"ו:י"ז

אֶת־ה' הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ׃

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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78 **שבקדושין . . רק לבעלה**

The Gemara explains that the Mishnah speaks of a man who "consecrates" (mekadesh) a woman because he forbids her to the whole world like hekdesh, consecrated property; the Kehot note points to Tosafos there.

Kiddushin 2b קידושין ב'

KEHOT'S NOTE

קידושין ב, ב תוד"ה דאסר.

PARAGRAPH 11

79 **גדולה צדקה שמקרבת**

"Great is charity, for it brings the redemption near." The Alter Rebbe reads the tzedek of Hosea as this tzedakah, which redeems the soul.

Bava Batra 10a:12–13 בבא בתרא י' א:י"ב-י"ג

תַּנְיָא, רַבִּי יְהוּדָה אוֹמֵר: גְּדוֹלָה צְדָקָה שֶׁמְּקָרֶבֶת אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "כֹּה אָמַר ה', שִׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה, כִּי קְרוֹבָה יְשׁוּעָתִי לָבֹא וְצִדְקָתִי לְהִגָּלוֹת". הוּא הָיָה אוֹמֵר, עֲשָׂרָה דְּבָרִים קָשִׁים נִבְרְאוּ בָּעוֹלָם: הַר קָשֶׁה – בַּרְזֶל מְחַתְּכוֹ, בַּרְזֶל קָשֶׁה – אוּר מְפַעְפְּעוֹ, אוּר קָשֶׁה – מַיִם מְכַבִּין אוֹתוֹ, מַיִם קָשִׁים – עָבִים סוֹבְלִים אוֹתָן, עָבִים קָשִׁים – רוּחַ מְפַזַּרְתָּן, רוּחַ קָשֶׁה – גּוּף סוֹבְלוֹ, גּוּף קָשֶׁה – פַּחַד שׁוֹבְרוֹ, פַּחַד קָשֶׁה – יַיִן מְפִיגוֹ, יַיִן קָשֶׁה – שֵׁינָה מְפַכַּחְתּוֹ; וּמִיתָה – קָשָׁה …

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KEHOT'S NOTE

ב"ב י', א.

80 **וכר"א דיהיב פרוטה לעני**

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

KEHOT'S NOTE

ב"ב שם.

81 **ושביה בצדקה**

"Zion shall be redeemed with justice, and her returning ones with charity." Iggeres HaKodesh builds on it that Israel is redeemed only through charity.

Isaiah 1:27 ישעיהו א':כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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82 **סד"ה שמאלו תחת לראשו**

There, at the end of the discourse "His left hand is under my head," the Alter Rebbe says that charity is equal to all the mitzvos, for "charity exalts a nation," bringing the state of "embrace" that does not part and does not turn back, face to face.

KEHOT'S NOTE

תו"א פו, ג.

83 **רשע מכתיר את הצדיק**

Habakkuk's complaint: "For the wicked one surrounds the righteous one," so that justice comes out crooked. Within a person, as the note cites from Or HaTorah, it is the animal soul enclothing the G-dly soul. (context: Steinsaltz Tanakh)

Habakkuk 1:4 חבקוק א':ד'

עַל־כֵּן תָּפוּג תּוֹרָה וְלֹא־יֵצֵא לָנֶצַח מִשְׁפָּט כִּי רָשָׁע מַכְתִּיר אֶת־הַצַּדִּיק עַל־כֵּן יֵצֵא מִשְׁפָּט מְעֻקָּל׃

Therefore the law is slacked, And right doth never go forth; For the wicked doth beset the righteous; Therefore right goeth forth perverted.

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KEHOT'S NOTE

חבקוק א, ד.

84 **ובערת הרע מקרבך**

"And you shall eradicate the evil from your midst," said of the false prophet and repeated elsewhere in Deuteronomy. Here it is the judgment a person passes on the evil within himself.

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.

85 **ליעקב אשר פדה**

Isaiah's prophecy: "Thus says Havayah to the house of Yaakov, who redeemed Avraham." The words can be read

of G-d, who redeemed Avraham, or of Yaakov, as the Sages read them; here Yaakov, the attribute of compassion, is the one who redeems. (context: Steinsaltz Tanakh)

Isaiah 29:22 ישעיהו כ״ט:כ״ב

לָכֵן כֹּה־אָמַר ה׳ אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ׃

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

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KEHOT'S NOTE

ישעי׳ כט, כב. (לבית יעקב. ובכמה מדרז״ל — סנה׳ יט, ב. ועוד — מוכח דהכוונה ליעקב עצמו). וע׳ לעיל באמור ד״ה וספרתם פ״ב (לה, ג). וש״נ. [כ].

86 **ובמשפט . . אשר פדה את אברהם**

The note records that this passage is quoted in Or HaTorah on Mishpatim, which remarks there that "the wicked one surrounds" is the animal soul enclothing the G-dly soul; Or HaTorah on Shoftim explains it at length.

KEHOT'S NOTE

קטע זה מובא באוה״ת משפטים ע׳ א׳פה. א׳צג ושם מציין ע״ז ״ורשע מכתיר הו״ע נה״ב המלבשת נה״א״. וראה גם באוה״ת שופטים ע׳ תתל דשם מבאר בארוכה.

87 **ליעקב אשר פדה את אברהם**

The Gemara reads the verse of Yaakov himself: Yaakov redeemed Avraham from the pain of raising children. The note cites it to show that the verse means Yaakov himself.

Sanhedrin 19b:18 סנהדרין י״ט ב:י״ח

"לָכֵן כֹּה אָמַר ה׳ אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם", וְכִי הֵיכָן מָצִינוּ בְּיַעֲקֹב שֶׁפָּדָאוֹ לְאַבְרָהָם? אָמַר רַב יְהוּדָה: שֶׁפָּדָאוֹ מִצַּעַר גִּידּוּל בָּנִים. וְהַיְינוּ דִּכְתִיב: "לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב וְגוֹ׳", "לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב" – מֵאֲבִיו, "וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ" – מֵאֲבִי אֲבִיו.

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88 **בפ׳ בשלח ע״פ אשירה**

There "the way of Havayah" is explained: G-d is above Chochmah, and for the Name Havayah, which brings the worlds into being, to be revealed, His goodness and compassion, "great compassion," had to be drawn forth.

KEHOT'S NOTE

תו״א סג, ב.

89 **משפט וצדקה ביעקב אתה עשית**

"Justice and righteousness in Yaakov You have made," explained in the Torah Ohr discourse to which the text refers.

Psalms 99:4 תהילים צ״ט:ד׳

וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב אַתָּה כּוֹנַנְתָּ מֵישָׁרִים מִשְׁפָּט וּצְדָקָה בְּיַעֲקֹב אַתָּה עָשִׂיתָ׃

The strength also of the king who loveth justice— Thou hast established equity, Thou hast executed justice and righteousness in Jacob.

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90 **ברבות פ׳ עקב**

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

KEHOT'S NOTE

פ״ג, ט.

91 **וארשתיך לי בצדק ובמשפט**

The Midrash on Eikev: Israel brings justice and righteousness, G-d brings kindness and compassion, and together they become a crown for Israel, "I will betroth you to Me with righteousness and with justice, with kindness and with compassion." (Kehot: Devarim Rabbah 3:9)

Devarim Rabbah 3:7 דברים רבה ג׳:ז׳

92 **וארשתיך לי באמונה**

The closing verse of the haftarah: "And I will betroth you to Me with faithfulness, and you shall know Havayah," plainly G-d's steadfast faithfulness to His people. The maamar reads emunah as the person's faith, and "you shall know" as the marriage of "knowing" that follows the betrothal.

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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93 **דכולא קמיה כלא חשיבי**

The Zohar teaches that the essential awe is to fear G-d because He is the root of all worlds, and "all before Him is considered as nothing." The Alter Rebbe makes it the content of the contemplation of faith.

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)

94 **ע״פ כי אברהם לא ידענו**

There "for Avraham did not know us, and Israel does not recognize us" is explained: in exile we cannot see G-d's signs, since the revelation of Avraham and Israel was of the level of memalei kol almin, while "You, Havayah, are our Redeemer" is above even Avraham.

KEHOT'S NOTE

תו״א צג, א.

95 **כי אברהם לא ידענו**

"For You are our Father; for Avraham did not know us, and Israel does not recognize us; You, Havayah, are our

Father, our Redeemer." It is the verse of the Torah Ohr discourse to which the text refers.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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96 **והאדם ידע**

"And the man knew Chavah his wife": knowing as the bond of union, which gives "and you shall know Havayah" its sense of marriage.

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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KEHOT'S NOTE

בראשית ד, א.

97 **ומלאה הארץ דעה**

"For the earth shall be full of the knowledge of Havayah, as the waters cover the sea." Read here as a person entirely filled with the knowledge of G-d.

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישע' י"א, ט.

98 **לעורר רחמים רבים על נפשו**

Or HaTorah, quoted in the note, compares arousing great compassion upon one's soul to Likkutei Torah's first discourse "Blow the shofar on the New Moon," on "a law (mishpat) of the G-d of Yaakov": mishpat there is compassion, drawing down supernal compassion for the whole year, that the Holy One, blessed be He, help him subdue [the evil].

KEHOT'S NOTE

"והוא ע"ד מ"ש בלקו"ת סד"ה תקעו בחדש שופר דרוש הראשון בפי' ומשפט לאלקי יעקב וז"ל ובבחי' זו נמשך משפט דאיהו רחמי להמשיך לו רחמים עליונים על כל השנה להיות הקב"ה עוזרו לאכפיא כו'" — אוה"ת שופטים ע' תתלא ע"ש בארוכה.

ביאור מעט ע"פ וארשתיך לי

A brief explanation of "And I will betroth you to Me"

Our present bond with G-d through the letters of Torah, prayer and mitzvos is a betrothal from the "courts," the level of Z'eir Anpin, where right and left allow change. The future betrothal is "to Me" (li), from Atika and supernal Chochmah, where there is no left, and so it is "forever."

THE MAAMAR IN BRIEF

The maamar explains "And I will betroth you to Me forever" through the image of a King's courts and His house. Following the Zohar and the Kabbalists, the "courts of Havayah" are the emotive Sefiros (or Malchus and Yesod, or the worlds of Yetzirah and Beriah), while the house, where the King lives permanently, is Chochmah. In prayer, Pesukei deZimra and the Shema are the courts and the Shemoneh Esreh is the house. In the soul, speech and thought are courts, and letters that reveal their wisdom are the house. One who attends only to the words of Torah and prayer is a bride, betrothed through the encompassing letters; one who absorbs their meaning reaches marriage. The Midrash teaches that whatever G-d calls li never moves: li is Atika, where there is no left and no change, as Shmuel told Shaul. The mitzvos already sanctify us at the level of Malchus; "Sanctify us with Your commandments" asks for the level drawn from Arich Anpin. In the Future Z'eir Anpin will rise to Atika, the betrothal will be eternal and revealed in the world itself, and "you shall know Havayah."

OUTLINE

1 **The King's courts and His house** ¶1–5

The "courts of Havayah" are the seven lower Sefiros, which receive the Infinite Light only through Chochmah, the King's permanent house. The two courts are read as Malchus and Yesod, or Yetzirah and Beriah, and mapped onto Pesukei deZimra, the Shema and the Shemoneh Esreh.

2 **Courts and house in the soul and in divine service** ¶6–8

Speech and thought are outer and inner courts, since letters hide the intellect; the house is letters that reveal Chochmah. Attention to the words alone is betrothal through encompassing letters; understanding absorbed within is marriage.

3 Whatever is “to Me” never moves ¶9–11

The Midrash says that whatever is called li is permanent. David’s kingship could not be taken away because it came from above the level of adam, from Atika, where there is no left and no change.

4 “Sanctify us with Your commandments” ¶12–13

Li is Atika, revealed in Binah. The mitzvos already sanctify us at the level of Malchus; we pray for the higher level, the drawing down of Arich Anpin and the Infinite Light into Z’eir Anpin, the 248 limbs of the King, which will be revealed in the Future.

5 A betrothal forever ¶14–15

The present betrothal comes from Z’eir Anpin, where right and left allow descent; the future one comes from Atika, so it is forever. Sources on ahavas olam and ahavah rabbah are reconciled, and the eternal bond is drawn down through the soul’s yearning for G-d’s essence and revealed in the world itself.

6 Li as supernal Chochmah ¶16

The Ramaz reads li as supernal Chochmah, the four yuds of the Name AB. In the Future the Congregation of Israel will receive from Chochmah itself, Yisrael Saba, through our Torah study and mitzvos now, and the betrothal will lead to knowing Havayah.

KEY CONCEPTS

Courts and house חצרות ובית

A court is where the King may pass but does not live; the house is where He dwells permanently. The courts are the emotive Sefiros and letters that conceal; the house is Chochmah and letters that reveal it.

Li, “to Me” לי

Whatever G-d calls li is permanent. The maamar identifies li with Atika, where there is no left, and also with supernal Chochmah, whose four yuds equal li in numerical value.

No left in Atika לית שמאלא בהאי עתיקא

At the level of Atika there is only kindness, no severity; so nothing given from there can change, unlike the level of adam (Z’eir Anpin), where right and left apply.

Betrothal and marriage קדושין ונשואין

Betrothal binds from outside, like the ring, and corresponds to the encompassing letters of Torah and prayer; marriage is the inward bond, when understanding of the Torah and G-d’s exaltedness is absorbed into the soul.

Ahavas olam and ahavah rabbah אהבת עולם ואהבה רבה

Ahavah rabbah is in Z’eir Anpin. Ahavas olam of Malchus, the lower world, is below it; ahavas olam of Binah, the upper world, and the eternal love of “to Me forever,” are above it.

Expiry of the soul כלות הנפש

The yearning of “my heart and my flesh sing out” toward G-d’s very essence, far above the courts; through it the eternal betrothal “to Me” is drawn down.

SECTION 1 · ¶1–5

The King's courts and His house

1 ביאור מעט ע"פ וארשתיך לי[1]

A brief explanation of [the verse] "And I will betroth you to Me."

> This heading introduces a short biur, a further explanation, of the discourse just before it in Likkutei Torah, Bamidbar, which opens with Hosea's words "And I will betroth you to Me forever," where G-d's bond with the Jewish people is called a betrothal. Before reaching the betrothal itself, the biur builds an image of a King's courts and His house.

2 בפרדס בעה"כ [בערכי הכינויים] ערך חצרות הביא מ"ש בזהר ס"פ ויחי (דרמ"ח ע"ב) ע"פ כלתה נפשי[2] לחצרות ה', ובתי בראי אינון אקרון חצרות[3] ה'

In the Pardes, in Erchei HaKinuyim, under the entry "Chatzeros" (courts), he cites what is written in the Zohar at the end of Parshas Vayechi (folio 248b) on [the verse] "My soul pines for the courts of Havayah": "And the outer houses (batei bara'ei) are what are called 'the courts of Havayah.'"

> The Pardes (Pardes Rimonim), Rabbi Moshe Cordovero's classic work of Kabbalah, has a lexicon of Kabbalistic terms, Erchei HaKinuyim. Under "courts" it quotes the Zohar on Psalm 84: the "outer houses" are what the verse calls "the courts of Havayah."

ועפ"ז [ועל פי זה] פי' שהם הז"ת [הז' תחתונות] דאצי' כי כמו שהחצר בית שער לבית כן הז"ת [הז' תחתונות] הם בית שער לג' ספירות העליונות.[4]

And according to this he explains that they are the seven lower [Sefiros] of Atzilus (Emanation): for just as the court is a gatehouse to the house, so the seven lower [Sefiros] are a gatehouse to the three upper Sefiros.

> On this basis the Pardes explains that these courts are the seven lower Sefiros of Atzilus, the emotive attributes. Just as one passes through a court to reach a house, which is hidden and private, the seven lower Sefiros are the entrance ("gatehouse") to the three upper Sefiros, the levels of intellect hidden above them.

3 ועמש"ל [ועיין מה שכתוב לעיל] ע"פ ויושט המלך לאסתר[5]. [6] נת' [נתבאר] החילוק בין חצר לבית שאין המלך דר בקביעות בחצר כמו בבית.

And see what is written above on [the verse] "And the king extended to Esther." [There] the difference between a court and a house was explained: that the king does not dwell permanently in the court as [he does] in the house.

> The maamar points back to Torah Ohr, Megillas Esther, on "And the king extended to Esther," which explained that a king does not live permanently in his court as he does in his house. There the Alter Rebbe says that even the inner court, where Esther could only "touch the tip of the scepter," counts as "wilderness" beside the King's house, where she afterwards wept and pleaded for her people.

וזה י"ל [יש לומר] ג"כ בענין ז"ת [ז' תחתונות] לגבי ג"ר [ג' ראשונות] והוא כמ"ש בע"ח [בעץ חיים] הובא בסש"ב [בספר של בינונים] פל"ה[7] שאור א"ס ב"ה אינו מתייחד אפילו בעולם האצילות אלא ע"י התלבשותו תחלה בספירת חכמה[8] כו'

And this can also be said of the seven lower [Sefiros] in relation to the first three [Sefiros]. This is as is written in Etz Chaim, cited in Sefer Shel Beinonim (Tanya), chapter 35: that the Infinite Light (Or Ein Sof), blessed be He, does not unite even in the World of Atzilus except by first enclothing itself in the Sefirah of Chochmah (wisdom), etc.

> The same distinction applies to the Sefiros: the seven lower Sefiros stand to the first three as a court stands to the house. The basis is a statement of Etz Chaim, the Arizal's teachings as recorded by Rabbi Chaim Vital, quoted in Tanya chapter 35: the Infinite Light unites with Atzilus only by first enclothing itself in Chochmah.

נמצא עיקר השראת והתגלות אור א"ס הוא בחכמה עילאה ונק' איהו וחיותי חד וע"י החכמה נמשך ומתלבש במדות ונק' איהו וגרמוהי.

It follows that the main indwelling and revelation of the Infinite Light is in supernal Chochmah, and [this] is called "He and His life-forces are one"; and through Chochmah it is drawn down and enclothed in the emotive attributes (middos), and [this] is called "He and His vessels" (ihu vegarmohi).

> So the Infinite Light dwells and is revealed chiefly in supernal Chochmah, the level the Tikkunei Zohar calls "He and His life-forces are one." From Chochmah it passes into the emotive attributes, "He and His vessels," which receive the King only by way of Chochmah, as a court that is not His home.

4 וזהו דאורייתא דמחכמה נפקת נק' היכלא עילאה דקב"ה [דקודשא בריך הוא][9,10] שהמלך דר בו בקביעות ואו"א [ואבא ואימא] הם תרין ריעין[11] דלא מתפרשין.

And this is [why] the Torah, which "comes forth from Chochmah," is called "the supernal palace (heichala ila'ah) of the Holy One, blessed be He," in which the King dwells permanently; and Abba and Imma (Chochmah and Binah) are "two companions who never part."

> This is why the Torah, which "comes forth from Chochmah," is called the supernal palace of the Holy One, blessed be He: a palace is where the King lives permanently. Abba and Imma, the configurations of Chochmah and Binah, are "two companions who never part," a constant union that suits a permanent dwelling.

אבל הז"ת [הז' תחתונות] נק' חצרות. ופי' חצר החיצונה וחצר הפנימית[12] י"ל [יש לומר] לפ"ז [לפי זה] שהן חיצונית הכלים דז"א ופנימית הכלים וכעין מ"ש בלקוטי הש"ס [הששה סדרים] להאריז"ל [להאר"י זכרונו לברכה] ד"ח ע"א דע כי הנצח וההוד נקראים בתי בראי אבל פנימיותם עצמם נק' גוואי,

But the seven lower [Sefiros] are called "courts." And the meaning of the outer court and the inner court, it can be said according to this, is that they are the outer dimension (chitzoniyus) of the vessels of Z'eir Anpin (the emotive attributes) and the inner dimension (pnimiyus) of the vessels; somewhat like what is written in Likkutei HaShas of the Arizal, folio 8a: "Know that Netzach and Hod are called 'the outer houses' (batei bara'ei), but their own inner dimension is called 'the inner [houses]' (gava'ei)."

> The seven lower Sefiros, by contrast, are only "courts." The text suggests that the outer and inner courts are the outer and inner dimensions of the vessels of Z'eir Anpin, and compares the Arizal's Likkutei HaShas (his comments on the Talmud): Netzach and Hod are called "outer houses," while their own inner dimension is called "inner [houses]."

ובזהר פ' לך לך דצ"ד ע"ב ע"פ ישכון חצריך[13,14] נתבאר דחצירך הם ציון וירושלים[15,16] שהם יסוד ומל' (כמ"ש במק"מ [במקדש מלך] שם עיין בזהר פ' ויחי דרי"ט ע"א).

And in the Zohar, Parshas Lech Lecha, folio 94b, on [the verse] "he shall dwell in Your courts," it is explained that "Your courts" are Zion and Jerusalem, which are Yesod (foundation) and Malchus (sovereignty) (as is written in the Mikdash Melech there; see the Zohar, Parshas Vayechi, folio 219a).

> The text then brings the Zohar on Lech Lecha, on "he shall dwell in Your courts": the plural "courts" are two, and they are linked to Zion and Jerusalem, which the Mikdash Melech, a commentary on the Zohar, identifies as Yesod and Malchus.

וי"ל [ויש לומר] דבי' בחי' אלו הן חצר החיצונה וחצר הפנימית והוא כמבואר במ"א ע"פ כרוב אחד מקצה מזה[17] הוא ז"א דאצילות שהוא ירידת אור א"ס מלמעלה למטה

And it can be said that these two levels are the outer court and the inner court. This is as is explained elsewhere on [the verse] "One cherub at the end, on this side": [this] is Z'eir Anpin of Atzilus, which is the descent of the Infinite Light from above to below;

> Yesod and Malchus, then, can be the two courts, inner and outer. The text links this to another discussion of the two cherubs on the cover of the Ark: the one cherub is Z'eir Anpin of Atzilus, the Infinite Light coming down from above.

והמל' הוא מקור בי"ע ושרשם שבאצילות כו' לכן המל' נק' חצר החיצונה שהוא מקור הנבראים.

and Malchus is the source of Beriah, Yetzirah and Asiyah, and their root that is in Atzilus, etc. Therefore Malchus is called the outer court, for it is the source of the created beings.

> Malchus, its partner, is the source within Atzilus of the lower worlds of Beriah, Yetzirah and Asiyah. Because Malchus is the source of the created beings, it is the outer court.

אבל יסוד ז"א הוא בחי' חצר הפנימית הפונה[18] קדים כו' (וכה"ג [וכהאי גוונא] פי' במאורי אור אות ח' סי' נ').

But Yesod of Z'eir Anpin is the level of the inner court "that faces east," etc. (And something like this is explained in Meorei Or, letter ches, section 50.)

> Yesod of Z'eir Anpin belongs to the light descending from above, so it is the inner court, the one Ezekiel describes as "facing east." The text notes that Meorei Or, a lexicon of Kabbalistic terms, explains it in a similar way.

וזהו כלתה נפשי לחצרות[19] הי' ועמ"ש במ"א ע"פ כי תשמע בקול כו' לעשות הישר[20] כו' דחצר החיצונה הוא פסוד"ז [פסוקי דזמרה] וחצר הפנימית היא ק"ש [קריאת שמע]

And this is [the meaning of] "My soul pines for the courts of Havayah." And see what is written elsewhere on [the verse] "When you listen to the voice," etc., "to do what is right," etc.: that the outer court is Pesukei deZimra (the Verses of Praise) and the inner court is the Shema,

> This is why the psalmist longs for "courts" in the plural. Another discourse applies the two courts to the morning prayers: the outer court is Pesukei deZimra, the psalms of praise that open the morning service, and the inner court is the Shema.

כי בפסוד"ז [בפסוקי דזמרה] נזכר גדולתו ית' ממה שהוא מחיה עולמות ומלאכים כמ"ש הללו את[21] ה' מן השמים כו' כל מלאכיו[22] כו' הללוהו ברקיע עוזו[23] כו' אשר מקור חיותן נק' חצר החיצונה.

for in Pesukei deZimra His greatness, may He be blessed, is spoken of in terms of His giving life to worlds and angels, as it is written, "Praise Havayah from the heavens," etc., "all His angels," etc., "Praise Him in the firmament of His strength," etc.; and the source of their life-force is called the outer court.

> Pesukei deZimra praises G-d for giving life to the worlds and the angels, as in the psalms quoted. The source of that life-force, G-d as He gives life to creation, is the outer court.

אבל ק"ש [קריאת שמע] שבה נאמר[24] קבלת עול מלכות שמים ועול מצות[25] זהו בחי' חצר הפנימית הפונה קדים שהתורה נק' משל הקדמוני[26] קדמונו של עולם[27,28] כו' ועמ"ש מענין זה ג"כ בד"ה ויקהל משה.

But the Shema, in which is recited the acceptance of the yoke of the kingship of Heaven and the yoke of the mitzvos, is the level of the inner court "that faces east (kadim)"; for the Torah is called "the parable of the Ancient One (hakadmoni)," the One Who precedes the world (kadmono shel olam), etc. And see what is written on this matter also in the discourse beginning "And Moshe assembled."

> The Shema, in which one accepts the yoke of Heaven's kingship and then the yoke of the mitzvos, is the inner court "facing east" (kadim). The word recalls the Torah's title "the parable of the Ancient One" (kadmoni), G-d Who precedes the world, so the Shema relates to the Torah, which is before the world, not to the world's life-force.

ובזהר פ' נח (דע"ה ב') לפי' המק"מ [המקדש מלך] שם משמע דחצר הפנימית הוא עולם הבריאה וחצר החיצונה הוא עולם היצירה.

And in the Zohar, Parshas Noach (folio 75b), according to the explanation of the Mikdash Melech there, the implication is that the inner court is the World of Beriah (Creation) and the outer court is the World of Yetzirah (Formation).

> A second reading comes from the Zohar on Noach, as the Mikdash Melech commentary explains it. There the inner court is the World of Beriah and the outer court the World of Yetzirah, both below Atzilus.

וכן בזהר פ' חיי שרה (דקכ"ט ע"ב) ע"פ ישכון חצריך משמע דחצר נק' עולם היצירה כמ"ש במק"מ [במקדש מלך] וזהו ענין פסוד"ז [פסוקי דזמרה] שהוא תפלת היצירה.[29]

And so too in the Zohar, Parshas Chayei Sarah (folio 129b), on [the verse] "he shall dwell in Your courts," the implication is that the World of Yetzirah is called "court," as is written in the Mikdash Melech. And this is the matter of Pesukei deZimra, which is the prayer of Yetzirah.

> The Zohar on Chayei Sarah likewise places the "courts" in Yetzirah, the world of the angels. This fits Pesukei deZimra, full of the angels' praise, which, as the Kehot notes show, Pri Etz Chaim and Mishnas Chassidim call the prayer of Yetzirah.

ולפ"ז [ולפי זה] ק"ש [קריאת שמע] שנקרא חצר הפנימית היינו עולם הבריאה. ובית זהו תפלת שמו"ע [שמונה עשרה] שהוא בחי' אצילו ת והיינו כי אצי' הוא בחי' חכמה דכללות העולמות וזהו בחכמה יבנה בית כו'.[30]

Accordingly, the Shema, which is called the inner court, is the World of Beriah. And the "house" is the prayer of the Shemoneh Esreh, which is the level of Atzilus. That is, Atzilus is the level of Chochmah of the worlds as a whole (klalus); and this is [the meaning of] "With wisdom a house is built," etc.

> On this reading the Shema, the inner court, is Beriah, and the Shemoneh Esreh is the "house" itself, Atzilus. Atzilus is the Chochmah of all the worlds as a whole, so "With wisdom a house is built" fits: the King's house is built of Chochmah. The Zohar on Lech Lecha cited above brings this same verse for "the goodness of Your house."

5 ואף גם לפי' זה אינו סותר למשנ"ת [למה שנתבאר] לעיל דחצרות ה' הן בעולם האצילות כי באצילות עצמו יש ג"כ אבי"ע [אצילות בריאה יצירה עשיה] אשר הכתר או החכמה נק' אצילות שבאצילות ובינה וז"א ונוק' [ונוקבא] נק' בי"ע שבאצילות ועמ"ש מזה בד"ה להבין מ"ש בהגדה מצה זו כו'

And even according to this explanation, it does not contradict what was explained above, that "the courts of Havayah" are in the World of Atzilus. For in Atzilus itself there are also Atzilus, Beriah, Yetzirah and Asiyah: Keser (the Crown) or Chochmah is called Atzilus of Atzilus, and Binah, Z'eir Anpin and Nukva are called Beriah, Yetzirah and Asiyah of Atzilus. And see what is written about this in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" etc.

> The second reading, which places the courts in Beriah and Yetzirah, does not contradict the first, which placed them in Atzilus. Atzilus itself contains all four worlds: its Keser or Chochmah is "Atzilus of Atzilus," and its Binah, Z'eir Anpin and Nukva are "Beriah, Yetzirah and Asiyah of Atzilus." The text's discourse on the Haggadah's "This matzah" says more on this.

ולכן שייך חצרות בבי"ע ממש וגם באצילות כו', ובר"ח [ובראשית חכמה] שער הקדושה פ"ב [פרק ב'] פי' בכוונת הזהר ס"פ נח הנ"ל ששער החצר הפנימית[31,32] הוא אור האצילות שביום השבת הוא נפתח[33] כו'

Therefore [the term] "courts" applies to Beriah, Yetzirah and Asiyah proper, and also to Atzilus, etc. And in Reishis Chochmah, Shaar HaKedushah, chapter 2, he explains the intent of the Zohar at the end of Parshas Noach mentioned above: that "the gate of the inner court" is the light of Atzilus, which is opened on the Shabbos day, etc.

> So "courts" exist both in the lower worlds proper and within Atzilus. Reishis Chochmah, Rabbi Eliyahu de Vidas's classic of ethics and Kabbalah, explains the Zohar on Noach in this way: Ezekiel's gate of the inner court, closed on weekdays and opened on Shabbos, is the light of Atzilus.

ועיין בפע"ח [בפרי עץ חיים] שער השבת פכ"ד שבשבת מאיר א"פ [אור פנימי] עצמו של אצילות בבריאה,[34]

And see Pri Etz Chaim, Shaar HaShabbos, chapter 24: that on Shabbos the inner light (or pnimi) of Atzilus itself shines in Beriah.

> Pri Etz Chaim, the Arizal's teachings on prayer, Shabbos and the festivals, likewise teaches that on Shabbos the inner light of Atzilus itself shines into Beriah. On weekdays, it explains, each world receives only the outer aspect of the world above it.

ועיין מזה בהרמ"ז [בהרב משה זכות] ר"פ וארא (בדף כ"ג ע"ב) שבבריאה יש ב' בחינות א' הוא האור שבעצם יקרא בשם בריאה והב' הוא אור אימא דאצילות המאיר בה והיינו פנימיות ותוכיות הבריאה שמאיר ביום השבת עכ"ל [עד כאן לשונו]:

And see about this in the Ramaz at the beginning of Parshas Va'era (on folio 23b): that in Beriah there are two levels: the first is the light in its essence, which is called by the name Beriah; and the second is the light of Imma of Atzilus that shines in it, and that is the inner dimension and innermost core of Beriah, which shines on the Shabbos day. End of quote.

> The Ramaz (Rabbi Moshe Zacuto), in his commentary on the Zohar, distinguishes two lights in Beriah: its own essential light, which is what is properly called Beriah, and the light of Imma (Binah) of Atzilus that shines within it as its inner core. That inner core shines on Shabbos, which is why the gate of the inner court opens then.

SECTION 2 • ¶6–8

Courts and house in the soul and in divine service

6 ב והנה לקרב אל השכל ענין חצר החיצונה וחצר הפנימית ובית המלך והוא ע"ד הנז' [הנזכר] לעיל כי האותיות נקראו אבנים וצירופיהם נק' חצרות ובתים.

2. Now, to bring closer to the intellect the matter of the outer court, the inner court and the King's house: it is along the lines mentioned above, that the letters are called "stones," and their combinations are called "courts" and "houses."

> Section 2 makes the image of courts and house easier to grasp through the human soul. Letters are called "stones," and their combinations, the words built from them, are called "courts" and "houses," as in Sefer Yetzirah, where "two stones build two houses."

וידוע שיש אותיות הדבור ואותיות המחשבה, שאותיות הדבור יוצאים מהעלם אל הגילוי לחוץ לזולתו ונעשה בחי' בפ"ע [בפני עצמו] וזהו ענין חצר החיצונה

And it is known that there are letters of speech and letters of thought: the letters of speech go out from concealment into revelation, outward, to another, and become a separate entity; and this is the matter of the outer court.

> A person has two kinds of letters: letters of speech and letters of thought. Speech leaves its hidden source, goes outward to another person and becomes something separate from the speaker; that is the outer court.

משא"כ אותיות המחשבה שהן בבחי' העלם והמחשבה היא מתאחדת עם הנפש המשכלת תמיד בלי פירוד ע"כ היא הנק' חצר הפנימית.

Whereas the letters of thought are in a state of concealment, and thought is united with the intellective soul constantly, without separation; therefore it is what is called the inner court.

> Thought, though also made of letters, stays hidden inside and is always united with the thinking soul, so it is the inner court.

7 ועמ"ש בד"ה מי מנה עפר יעקב[35] בענין מחשבה ודבור שהם בחי' בריאה ויצירה כו' ע"ש.

And see what is written in the discourse beginning "Who has counted the dust of Yaakov," concerning thought and speech: that they are the levels of Beriah and Yetzirah, etc.; see there.

> The text refers to its discourse on "Who has counted the dust of Yaakov," where thought and speech are linked to the worlds of Beriah and Yetzirah. This matches the second reading above, in which the inner and outer courts are Beriah and Yetzirah.

אך בחי' בית המלך שהוא ג"כ מאבנים ואותיות אלא שהמלך דר בו בקביעות משא"כ בחצר.

But [as for] the level of the King's house, which is also of stones and letters, except that the King dwells in it permanently, which is not so in the court:

> If both thought and speech are only courts, what is the King's house? It too is built of "stones" and letters; the difference is that the King dwells in it permanently, which is not so in a court.

הענין כמו עד"מ למטה האותיות הם מעלימים על השכל ואין עצמיות השכל מתגלה מתוך האותיות.

the matter is as in an analogy here below: the letters conceal the intellect, and the essence of the intellect is not revealed from within the letters.

> The answer begins from ordinary experience: letters carry an idea but also hide it. The essence of the intellect does not show through the letters that express it.

8 ולפעמים שאין החכמה מתגלה כלל מתוך האותיות כמו מי שלומד בספר ומבין האותיות ואינו מבין הפשט ובאמת אפילו אותיות המחשבה אין עצמיות החכמה מתגלה בהן כלל.

And sometimes the wisdom is not revealed at all from within the letters, as with one who studies a book and understands the letters but does not understand the plain meaning. And in truth, even in the letters of thought the essence of the wisdom is not revealed at all.

> Sometimes the idea does not come through the letters at all, as when a reader can read the words of a book but does not grasp their plain meaning. Even the letters of thought, the inner court, do not reveal the essence of the wisdom they carry.

ולכן בריאה שהיא מחשבה היא בחינת בריאה יש מאין וכמ"ש בד"ה את שבתותי תשמרו בפי' בורא קדושים ישתבח שמך כו'.

Therefore Beriah (Creation), which is thought, is the level of creation of something from nothing, as is explained in the discourse beginning "You shall keep My Shabbosos," on the meaning of "Creator of holy beings; may Your Name be praised," etc.

> Since the essence of Chochmah stays hidden even in the letters of thought, Beriah, the world that corresponds to thought, comes into being as "something from nothing," a new existence whose divine source is not seen. The text refers to its discourse on "You shall keep My Shabbosos," which explains the phrase "Creator of holy beings" from the morning prayers.

ולכן נק' בחי' האותיות למעלה בחינת חצר שאין המלך דר בו משא"כ בחי' בית המלך שהמלך דר בו בקביעות זהו בחי' האותיות שנמשך בהן גילוי עצמיות החכמה עילאה שלא יהיו האותיות מעלימים ומסתירים

Therefore the level of the letters above is called the level of a court, in which the King does not dwell; whereas the level of the King's house, in which the King dwells permanently, is the level of the letters into which the revelation of the essence of supernal Chochmah (wisdom) is drawn, so that the letters do not conceal and hide

> So letters "above" that hide the wisdom within them are a "court," where the King does not live. The King's "house" is made of letters into which the essence of supernal Chochmah is drawn and revealed, so that the letters no longer hide it.

(ועמ"ש בענין קי"ס [קריעת ים סוף] בד"ה הנה ים סוף גבי והניף ידו על הנהר[36] כו' ועמ"ש ע"פ אם בחקותי תלכו[37] בענין אותיות החקיקה ואותיות הכתיבה כו' ע"ש), וכמ"כ [וכמו כן] עד"ז בעבודת ה' יש בחי' ישכון חצריך ובחי' נשבעה בטוב ביתך[38]

(and see what is written about the Splitting of the Sea of Reeds in the discourse beginning "Behold, the Sea of Reeds," on "And He will wave His hand over the River," etc.; and see what is written on [the verse] "If you walk in My statutes," about engraved letters and written letters, etc.; see there). And likewise, in the same way, in the service of G-d there is the level of "he shall dwell in Your courts" and the level of "we shall be satisfied with the goodness of Your house,"

> The parenthesis points to related discussions: one on the Splitting of the Sea, and one on "If you walk in My statutes (bechukosai)," which in Likkutei Torah, Bechukosai, reads the word as chakikah, "engraving": the letters engraved in the Tablets were part of the stone itself, while letters written in ink stay separate from the parchment. The same two levels then appear in a person's service of G-d, in the two phrases of Psalm 65: "he shall dwell in Your courts" and "we shall be satisfied with the goodness of Your house."

דהיינו מי שהוא עוסק בתורה ותפלה ומכוין את לבו לאותיות שבהם לבדם זהו בחי' ישכון חצריך אף שהוא בחי' חצר הפנימית.

that is: one who engages in Torah and prayer and directs his heart to their letters alone, this is the level of "he shall dwell in Your courts," even though it is the level of the inner court.

> One who prays and learns Torah while attending only to the words themselves is at the level of the "courts." Prayer and Torah are the inner court, yet he still receives only from the letters and not from the meaning they hold.

אבל מי שמעמיק דעתו ושכלו להבין פירוש המלות שבתפלה עד מקום שידו מגעת וכן בעיון שכלו בעסק התורה זהו בחי' נשבעה בטוב ביתך דאורייתא היכלא עילאה דקוב"ה [דקודשא בריך הוא].

But one who deepens his mind and his intellect to understand the meaning of the words of the prayer, as far as his hand reaches, and likewise in the contemplation of his intellect in the study of Torah, this is the level of "we shall be satisfied with the goodness of Your house," for the Torah is "the supernal palace of the Holy One, blessed be He."

> One who uses his mind to understand the meaning of the words of prayer, as far as he is able, and who studies Torah with deep thought, reaches "the goodness of Your house." The Torah is the King's palace, so grasping its meaning brings a person into the house where the King dwells.

וזהו ענין כלתה נפשי לחצרות[39] הי' שנקי' כלה וארוסה לבד לפי שמקבלת רק מבחי' חצרות שהם האותיות לבד.

And this is the matter of "My soul pines (kalsah) for the courts of Havayah": it is called a bride (kallah), one only betrothed, because it receives only from the level of courts, which are the letters alone.

> The verse "My soul pines for the courts" is now read with a pun: kalsah, "pines," recalls kallah, "bride." A soul that receives only from the courts, the letters alone, is a bride who is betrothed but not yet married.

וזהו ענין קדושין (וכנז' [וכנזכר] לעיל בפנים) שקדושין ומאמר ענין אחד הוא.

And this is the matter of kiddushin, betrothal (as mentioned above, in the main discourse): that kiddushin and ma'amar ("utterance") are one matter.

> This explains kiddushin, betrothal, which the main discourse also discussed. In halachah, ma'amar, literally "saying," is the betrothal a levir gives his brother's widow before yibum, and it works like kiddushin; the main discourse (Likkutei Torah, Bamidbar, "And I will betroth you to Me forever") links it to "You have made G-d declare (he'emarta) this day," the "saying" that Torah study brings about in G-d.

ומאמר היינו אותיות התורה כו' שהם בחי' מקיפים כמו טבעת קידושין כו'

And ma'amar means the letters of the Torah, etc., which are the level of encompassing [lights] (makifim), like the ring of kiddushin, etc.

> Ma'amar, then, is the letters of the Torah. These are makifim, "encompassing" lights that surround a person rather than entering him, like the ring of kiddushin, which is handed to the bride from outside; the main discourse also calls the ring an encompassing light.

אבל בחי' עיון התורה שנקלט בנפשו השגת התורה שהיא טפת חכמה עילאה וכן בתפלה להיות נקלט רוממות ה' אל תוך תוכו ופנימיותו בקרב איש ולב עמוק[40] זהו נקרא בחי' נשואין שהוא בחי' פנימיות כו':

But the level of the contemplative study of Torah, in which the comprehension of the Torah, which is a drop of supernal Chochmah, is absorbed into one's soul, and likewise in prayer, that the exaltedness of G-d be absorbed into his innermost core and inwardness, "within a man, and a deep heart": this is called the level of nisuin (marriage), which is the level of the inner dimension (pnimiyus), etc.

> Contemplative Torah study is different: its comprehension, a "drop" of supernal Chochmah, is absorbed into the soul, and in prayer G-d's exaltedness is absorbed into the depths of the heart. That inward bond is nisuin, full marriage, while betrothal is the outer bond of the letters.

SECTION 3 · ¶9–11

Whatever is "to Me" never moves

9 ג אך להבין מ"ש וארשתיך לי[41] הנה יובן בהקדים פי' מ"ש במדרש שוחר טוב פרשה י"ט ע"פ מלא קרנך שמן ולך אשלחך אל ישי[42] כו'

3. But to understand what is written, "And I will betroth you to Me": it will be understood by first explaining what is said in Midrash Shocher Tov, section 19, on [the verse] "Fill your horn with oil and go; I will send you to Yishai," etc.:

> Section 3 turns to "And I will betroth you to Me" itself. It begins with Midrash Shocher Tov (the Midrash on Psalms) on G-d's command to Shmuel to anoint David, a verse that ends "for I have seen among his sons a king for Me (li)": wherever Scripture says li, "to Me" or "for Me," that thing never moves, in this world or the next.

כל מקום שנאמר לי[43] אינו זז[44] לא בעוה"ז ולא בעוה"ב [בעולם הבא] וכ"ה ג"כ במדרש רבה פ' ויקרא פרשה ב' אינו זז לעולם כו'.

"Wherever 'to Me' (li) is said, it never moves, neither in this world nor in the World to Come." And so it is also in Midrash Rabbah, Parshas Vayikra, section 2: "it never moves, forever," etc.

> Vayikra Rabbah teaches the same, listing what Scripture calls li: the priests, the Levites, Israel, the Land, Jerusalem and the kingship of David's house, among others. In Likkutei Torah, Sh'lach, the Alter Rebbe brings these Midrashim to explain li rosh, "a head for Me," and refers back to this discussion.

10 ומבואר במ"א בפ' יתרו בביאור ע"פ זכור את יום השבת,[45] בענין מאמר שמואל לשאול וגם נצח ישראל[46] לא ישקר ולא ינחם כי לא אדם הוא להנחם,

And it is explained elsewhere, in Parshas Yisro, in the explanation on [the verse] "Remember the Shabbos day," concerning Shmuel's words to Shaul, "And also the Eternal One of Israel will not lie and will not change His mind, for He is not a man that He should change His mind,"

> The principle is tied to an explanation given elsewhere, on "Remember the Shabbos day" in Parshas Yisro, of Shmuel's words to Shaul after Shaul lost the kingship: G-d "will not lie and will not change His mind, for He is not a man (adam) that He should change His mind."

שזהו תשובה על שביקש שאול ממנו שתשוב לו המלוכה.

that this was the answer to Shaul's request of him that the kingship be returned to him.

> According to that explanation, Shmuel said this in answer to Shaul's plea that the kingship be given back to him: what G-d has given to David He will not take back.

11 והשיב לו שמואל שמאחר שכבר ניתנה לדוד אי אפשר להעביר המלוכה ממנו כי מלכות בית דוד נלקחה ממקום עליון

Shmuel answered him that since it had already been given to David, it was impossible to take the kingship away from him; for the kingship of the House of David was taken from a lofty place,

> Once the kingship had been given to David it could not be taken from him, because David's kingship was drawn from a higher source than Shaul's.

שהיא מבחי' כי לא אדם הוא להנחם[47] ולא כמלכות שאול שנלקחה מבחי' אדם כו' מבחי' חכמה ובבחי' אדם שייך ימינא ושמאלא ונמשך ההשפעה לפי מעשה התחתונים וע"כ יש שינויים כו'

which is from the level of "for He is not a man (adam) that He should change His mind," and not like the kingship of Shaul, which was taken from the level of adam ("man"), etc., from the level of Chochmah. And at the level of adam, right and left apply, and the flow of influence is drawn down according to the deeds of the lower beings; therefore there are changes, etc.

> David's kingship came from the level described as "not a man (adam)," while Shaul's came from the level of adam, which is Chochmah. At the level of adam there is right and left, kindness and severity, and the divine flow responds to people's deeds, so it can change; that is how Shaul's kingship could be lost.

אבל למעלה מבחי' אדם לית שמאלא בהאי עתיקא[48,49] לפי שהוא המתנשא מימות עולם[50] רם ונשא כו' וזהו ענין רמה קרני,[51,52] ותרם כראים קרני[53] כו'.

But above the level of adam, "there is no left in this Atika (the Ancient One)," because He is "the One exalted from the days of old," "high and exalted," etc. And this is the matter of "my horn is exalted," and "You have raised my horn like a re'em's," etc.

> Above adam is Atika, the "Ancient One," the innermost level of Keser, above all the Sefiros; the Zohar says that in it there is no left, only right. It is G-d "exalted from the days of old" (words of the blessings before the Shema), beyond all change. The Talmud reads Chanah's "my horn is exalted" to teach that David and Shlomo, anointed from a horn, had lasting kingship, while Shaul and Yehu, anointed from a flask, did not.

SECTION 4 · ¶12–13

"Sanctify us with Your commandments"

12 וזהו פי' וענין המדרש דכ"מ [דכל מקום] שנאמר לי אינו זז לעולם[54] והיינו לפי שהוא מבחינת דלית שמאלא כו' וע"כ לא אדם הוא להנחם[55] ואין שייך שינוי.

And this is the meaning and the matter of the Midrash that wherever "to Me" (li) is said, it never moves, forever: that is, because it is from the level of "there is no left," etc.; and therefore "He is not a man that He should change His mind," and change does not apply.

> This is the meaning of the Midrash that whatever is called li never moves. Li comes from the level where "there is no left," so G-d "is not a man that He should change His mind," and change has no place there.

וא"כ מובן מזה דפי' לי הוא בחי' עתיקא וכן בפרדס בעה"כ [בערכי הכינויים] ערך לי פי' לי לעצמי שאינו מושג[56]

If so, it is understood from this that the meaning of li is the level of Atika. And so too in the Pardes, in Erchei HaKinuyim, under the entry "Li," he explains li as "to Myself," meaning that it is not grasped.

> It follows that li denotes the level of Atika, the "Ancient One." The Pardes, in its lexicon, likewise explains li as "to Myself," a level that cannot be grasped.

ואע"ג [ואף על גב] דפי' דהיינו בבחי' בינה לא תברא דבינה נק' ג"כ עתיקא לפעמים כמ"ש בזהר ס"פ קרח הוא דא עתיקא שהתגלות עתיק הוא בבינה כו'

And although he explains that this is at the level of Binah (understanding), this is no refutation, for Binah is also sometimes called Atika, as is written in the Zohar at the end of Parshas Korach, "'Hu' (He): this is Atika"; for the revelation of Atik is in Binah, etc.

> The Pardes places li in Binah, but that is no contradiction, because Binah is also sometimes called Atika. The Zohar on Korach reads the word hu, "He," as Atika, and the revelation of Atik takes place in Binah.

וע' בע"ח [בעץ חיים] שער תיקון נוקבא ספ"ב [סוף פרק ב'] הטעם שנק' בינה הוא[57] כו'. ועפ"ז [ועל פי זה] יובן ג"כ ענין מ"ש וארשתיך לי[58] דיהיו הקדושין לי ממש.

And see Etz Chaim, Shaar Tikkun Nukva, end of chapter 2, [for] the reason why Binah is called "Hu," etc. And according to this, the matter of what is written, "And I will betroth you to Me," will also be understood: that the betrothal will be truly "to Me."

> Etz Chaim explains why Binah is called hu: hu always denotes Keser, and Binah (Imma) is Keser for Z'eir Anpin. With this, "I will betroth you to Me (li)" means that the betrothal will be truly "to Me," from the level of Atika.

והענין כי הנה אנו אומרים אשר קדשנו במצותיו והוא ג"כ לשון אירוסין וקדושין (כמ"ש הרד"א [הרב דוד אבודרהם] גבי ברכת נטילת ידים) וא"כ מהו שאנו מבקשים קדשנו במצותיך כו' לשון להבא. והלא כבר קדשנו במצותיו.

The matter is this: we say, "Who has sanctified us with His commandments," and this too is an expression of erusin and kiddushin (betrothal) (as Rabbi David Abudarham writes regarding the blessing over washing the hands). If so, what is [the meaning of] our request, "Sanctify us with Your commandments," etc., in the future tense? Has He not already sanctified us with His commandments?

> The blessing over a mitzvah, "Who has sanctified us (kideshanu) with His commandments," uses the language of betrothal (kiddushin), as Rabbi David Abudarham, the classic commentator on the prayers, notes. So why do we pray on Shabbos and the festivals, "Sanctify us with Your commandments," as if it had not yet happened?

אך הענין דהנה מבואר במ"א בביאור ע"פ והיה לכם לציצית גבי וזכרתם את כל מצות דהמצות הן נק' מצות המלך[59] דהיינו שהן בבחי' מל' דאצילות

But the matter is this: it is explained elsewhere, in the explanation on [the verse] "And it shall be for you as tzitzis," regarding "and you shall remember all the commandments," that the mitzvos are called "the commandments of the King," that is, they are at the level of Malchus (sovereignty) of Atzilus (Emanation);

> The answer begins from Likkutei Torah, Sh'lach, on "And it shall be for you as tzitzis." There the mitzvos are called "the commandments of the King" because, as they reach us, they are in Malchus of Atzilus, the King's sovereignty, while the Torah is in Z'eir Anpin.

אך שרשן הוא בז"א וע"י אתעדל"ת [אתערותא דלתתא] של האדם ממשיך להיות המצוה אברין דמלכא דז"א ועוד שממשיכים ג"כ מא"א [מאריך אנפין] בז"א כו' ע"ש.

but their root is in Z'eir Anpin (the emotive attributes), and through a person's arousal from below (isarusa dilesata) he draws [it] down so that the mitzvah becomes "the limbs of the King" of Z'eir Anpin; and moreover, that one also draws down from Arich Anpin into Z'eir Anpin, etc.; see there.

> Their root, though, is in Z'eir Anpin, and a person's own initiative (the arousal from below) draws down light so that each mitzvah becomes one of "the limbs of the King" (a phrase of the Tikkunei Zohar), the King being Z'eir Anpin. Beyond this, through the mitzvos one also draws down from Arich Anpin ("the Long Countenance"), the outer level of Keser, the divine will, into Z'eir Anpin.

עוד נתבאר זה במ"א בענין ההפרש שבין זכירה ראשונה שאמר וזכרתם את כל מצות הוי' לזכירה שניה שאמר למען תזכרו[60,61] כו' מצותי.

This was further explained elsewhere, concerning the difference between the first remembering, where it says, "And you shall remember all the commandments of Havayah," and the second remembering, where it says, "So that you shall remember," etc., "My commandments."

> The same two levels appear in the tzitzis passage itself, which speaks of remembering twice: first "all the commandments of Havayah," then "so that you remember … My commandments."

דזהו ג"כ ב' בחי' הנ"ל שבמצות אך מ"מ מבואר משם הטעם שנק' בחי' הבי' מצותי ממש שלמעלה משם הוי' לפי שהוא המשכת אור א"ס בעצמו בז"א

For these too are the two levels in the mitzvos mentioned above. But nevertheless, it is explained there why the second level is called truly "My commandments," which is above the Name Havayah: because it is the drawing down of the Infinite Light (Or Ein Sof) itself into Z'eir Anpin,

> The second, "My commandments," is higher than the Name Havayah. It draws the Infinite Light itself into Z'eir Anpin.

דהיינו שממשיך מבחי' חיה יחידה שלמעלה מהכלים וזהו אני הוי' שאני הוא בחי' הכתר והוא נמשך להיות הוי' והוא בחי' מצותי ממש.

that is, one draws down from the level of chayah and yechidah, which is above the vessels. And this is [the meaning of] "I am Havayah": "I" (Ani) is the level of Keser (the Crown), and it is drawn down to become Havayah; and this is the level of truly "My commandments."

> This comes from chayah and yechidah, the two highest of the soul's five levels, which stay above its vessels and only encompass it. "I am Havayah" expresses it: "I" (Ani) is Keser, which is drawn down to become Havayah, and that is "My commandments" in the fullest sense.

ועיין מ"ש בביאור ע"פ וידבר[62] אלקים[63] דעשרת הדברות בענין זה דשרש המצות הוא המשכת א"א

And see what is written in the explanation on [the verse] "And G-d spoke," of the Ten Commandments, on this matter: that the root of the mitzvos is the drawing down of Arich Anpin

> The text refers to its explanation on the Ten Commandments ("And G-d spoke"), which shows that the root of the mitzvos is the drawing down of Arich Anpin. There, in Likkutei Torah, Bamidbar, the Alter Rebbe begins from the awe at Sinai that the soul could not contain within, which stayed in its mazal, the encompassing levels of chayah and yechidah.

(ועיין מזה בביאור ע"פ ראיתי והנה מנורת זהב[64] ועיין מזה באגה"ק [באגרת הקודש] בסופו ד"ה להבין מ"ש בפע"ח [בפרי עץ חיים]).

(and see about this in the explanation on [the verse] "I have seen, and behold, a menorah of gold"; and see about this in Iggeres HaKodesh, at its end, in the passage beginning "To understand what is written in Pri Etz Chaim").

> Two further references treat the same theme: the explanation on Zechariah's vision of the golden menorah, and the passage near the end of Iggeres HaKodesh, the Alter Rebbe's letters printed in Tanya, that begins "To understand what is written in Pri Etz Chaim."

ועד"ז י"ל [יש לומר] מה שאנו מבקשים קדשנו במצותיך אע"פ [אף על פי] שאנו אומרים אשר קדשנו במצותיו שכבר קדשנו.

And along these lines it can be explained why we ask, "Sanctify us with Your commandments," even though we say, "Who has sanctified us with His commandments," [meaning] that He has already sanctified us.

> Now the question can be answered: we have already been sanctified, yet we still ask, "Sanctify us with Your commandments."

כי מה שכבר קדשנו היינו כמו שנמשכו המצות למטה בבחי' מל' דאצילות המקבלת מז"א. אבל מה שאנו מבקשים קדשנו במצותיך היינו בחי' רמ"ח אברים דמלכא.[65, 66, 67]

For that He has already sanctified us refers to the mitzvos as they were drawn down below, at the level of Malchus of Atzilus, which receives from Z'eir Anpin. But what we ask, "Sanctify us with Your commandments," is the level of the 248 limbs of the King.

> The sanctification we already have is the mitzvos as they reached below, in Malchus of Atzilus, which receives from Z'eir Anpin. What we ask for is the higher level, the mitzvos as "the 248 limbs of the King" themselves.

13 ועיקר המשכה זו היינו המשכת א"א בז"א וכמו האבר שממשיך החיות מהנפש ממש לתוכו כמו העין ממשיך גילוי כח הראיה כו'

And the essence of this drawing down is the drawing down of Arich Anpin into Z'eir Anpin; just as a limb draws the life-force from the soul itself into itself, as the eye draws down the revelation of the power of sight, etc.

> The heart of this drawing down is Arich Anpin entering Z'eir Anpin. It is like a limb that draws the soul's own life into itself, as the eye draws in the power of sight.

ולע"ל [ולעתיד לבוא] שנאמר וארשתיך לי.[68] היינו ז"א כשיהיה מתעלה בבחי' ומדרגת א"א ממש, לכן נק' לי.

And in the Time to Come, of which it is said, "And I will betroth you to Me": that is, when Z'eir Anpin will be elevated to the level and rank of Arich Anpin itself; therefore it is called "to Me" (li).

> In the Time to Come, when "I will betroth you to Me" is fulfilled, Z'eir Anpin will rise to the level of Arich Anpin itself. That is why it is called li.

והיינו מ"ש במ"א בד"ה והיה מספר בנ"י [בני ישראל][69] אשר לא ימד ולא יספר[70] דמספר היינו בחי' המצות שנתנו במספר.

And this is what is written elsewhere, in the discourse beginning "And the number of the children of Israel shall be … which cannot be measured or counted": that "number" is the level of the mitzvos, which were given in a number,

> This matches the discourse on "And the number of the children of Israel … which cannot be measured or counted." There, in Likkutei Torah, Bamidbar, "number" stands for the mitzvos, 613 of the Torah and 7 of the Sages, given in a fixed number so that they could be drawn down into the souls of Israel.

שלע"ל [שלעתיד לבוא] יתעלו בבחי' ולתבונתו אין מספר[71] כו' שהוא ענין התגלות א"א שהוא בחי' אין סוף.

and that in the Time to Come they will be elevated to the level of "and His understanding is beyond number," etc., which is the matter of the revelation of Arich Anpin, which is the level of Ein Sof (without end).

> In the Time to Come the mitzvos will rise to the level of "His understanding is beyond number," the revelation of Arich Anpin, which has no end (ein sof); that discourse adds that this comes through teshuvah.

(ועמ"ש מזה ג"כ בביאור ע"פ מי מנה עפר יעקב ומספר את רובע ישראל).[72] וע"ז אנו מבקשים קדשנו במצותיך כו',

(And see what is written about this also in the explanation on [the verse] "Who has counted the dust of Yaakov, or numbered a fourth of Israel.") And for this we ask, "Sanctify us with Your commandments," etc.;

> The text refers to another explanation, on "Who has counted the dust of Yaakov," for the same theme of number and the countless. This higher level is what we ask for when we say, "Sanctify us with Your commandments."

וזהו ג"כ בקשת כנס"י [כנסת ישראל] ישקני מנשיקות פיהו[73] ופי' בזהר תרומה דקמ"ו סע"ב [סוף עמוד ב] מאן ישקני ההוא דסתים כו' ובמה בההוא רתיכא עילאה עיין מק"מ [מקדש מלך] שם.[74]

and this is also the request of the Congregation of Israel, "Let Him kiss me with the kisses of His mouth." And it is explained in the Zohar, Terumah, end of folio 146b: "Who will kiss me? That One Who is hidden," etc. "And with what? With that supernal chariot." See the Mikdash Melech there.

> It is also the plea of the Congregation of Israel, "Let Him kiss me with the kisses of His mouth." The Zohar explains that the One who kisses is "the One who is hidden" above, and that He does so through "that supernal chariot," which it calls Yaakov, the level of Z'eir Anpin.

SECTION 5 · ¶14–15

A betrothal forever

14 וע"ז נאמר וארשתיך לי.[75] ולכן הוא לעולם. כי בקדושין דעכשיו שהם מבחינת אדם העליון שהוא בחי' ז"א אשר שם ישחו"ג [יש חו"ג] ימינא ושמאלא ע"כ יש ירידה כו',

And of this it is said, "And I will betroth you to Me"; and therefore it is "forever." For in the betrothal of now, which is from the level of the supernal Adam, the level of Z'eir Anpin, where there are Chesed (kindness) and Gevurah (restraint), right and left, there is therefore descent, etc.;

> This is why the betrothal is "forever." The betrothal of the present comes from the "supernal Adam," Z'eir Anpin, where there are kindness and severity, right and left, and so there can be descent.

אכן לע"ל [לעתיד לבוא] שיהיה התעלות ז"א בבחי' עתיקא ממש וזהו לי ועי"ז הוא לעולם כי לית שמאלא[76] כו'

but in the Time to Come there will be the elevation of Z'eir Anpin to the level of Atika itself, and this is "to Me," and through this it is "forever," for "there is no left," etc.,

> In the Time to Come Z'eir Anpin will rise to Atika itself, which is li, "to Me." Since in Atika "there is no left," the bond will be forever.

ולא אדם הוא להנחם[77] כנ"ל ועמ"ש סד"ה וידעת היום והשבות[78] מענין זה שכשהיום יש עליות וירידות לפי שהוא מבחינת ממכ"ע [ממלא כל עלמין] אבל לעתיד שיהיה גילוי סוכ"ע כו',

and "He is not a man that He should change His mind," as mentioned above. And see what is written at the end of the discourse beginning "Know this day, and take [to heart]," on this matter: that today there are ascents and descents, because it is from the level of the light that fills all worlds (memalei kol almin); but in the Future there will be the revelation of the light that encompasses all worlds (sovev kol almin), etc.

> G-d "is not a man that He should change His mind." The text refers to the end of its discourse on "Know this day and take it to heart": now there are ascents and descents, because everything is drawn from the light that fills all worlds, which adapts itself to each world's measure, but in the Future the light that encompasses all worlds, beyond measure and change, will be revealed.

ועיין בתד"א [בתנא דבי אליהו] ח"א [חלק א'] רפ"ו[79] ע"פ ואהבת עולם אהבתיך[80] משמע שגבוה מבחינת אהבה רבה

And see Tanna DeBei Eliyahu, Part I, at the beginning of chapter 6, on [the verse] "With an everlasting love (ahavas olam) I have loved you": the implication is that it is higher than the level of great love (ahavah rabbah),

> Tanna DeBei Eliyahu, a Midrash that tradition ascribes to the teaching of Eliyahu the prophet, comments on "With an everlasting love I have loved you." It implies that this ahavas olam, "everlasting love," is higher than "great love" (ahavah rabbah).

כמש"ש [כמה שכתוב שם] אהבה רבה אהבתיך לא נאמר אלא אהבת עולם אהבתיך שמא תאמר אהבת הקב"ה שלש שנים[81] או אהבת עשר שנים או אהבת מאה שנים[82] לכך נאמר אהבת עולם אהבתיך עכ"ל [עד כאן לשונו],

as is written there: "It does not say, 'With a great love I have loved you,' but 'With an everlasting love I have loved you.' Lest you say, the love of the Holy One, blessed be He, is for three years, or a love of ten years, or a love of a hundred years, therefore it says, 'With an everlasting love I have loved you.'" End of quote.

> The verse did not say "with a great love," the Midrash explains, lest one think G-d's love lasts three years, or ten, or a hundred; it says "with an everlasting love." Olam here means eternity.

והיינו על דרך המבואר כאן בפי' וארשתיך לי לעולם שבחינה זו גבוה מאהבה רבה שהיא בז"א[83]

And this is along the lines of what is explained here on the meaning of "And I will betroth you to Me forever": that this level is higher than ahavah rabbah, which is in Z'eir Anpin.

> This matches the present explanation of "I will betroth you to Me forever": the eternal level is higher than ahavah rabbah, which is in Z'eir Anpin.

ועיין במא"א [במאורי אור] אות[84] א' סעיף ל"ז ובשש"ב [ובספר של בינונים] פרק מ"ג דאהבה רבה גבוה מבחינת אהבת עולם,[85] ויש ליישב[86] דהנה יש ב' בחינת עולם מל' ובינה שהן שורש עוה"ז ועוה"ב [ועולם הבא]

And see Meorei Or, letter aleph, section 37, and Sefer Shel Beinonim (Tanya), chapter 43, that ahavah rabbah is higher than the level of ahavas olam. This can be reconciled: there are two levels of olam ("world"), Malchus and Binah, which are the root of this world and of the World to Come

> Meorei Or and Tanya chapter 43 seem to say the opposite: that ahavah rabbah is higher than ahavas olam. The answer is that olam, "world," has two levels: Malchus, the root of this world, and Binah, the root of the World to Come.

(כמ"ש בזח"א [בזהר חלק א] פ' בראשית ל"ד א' ויגש דר"י ע"א ויצא קנ"ח ב' ור"פ וארא ק"ב א' ובפרדס ערך עולם הבא)

(as is written in the Zohar, Part I, Parshas Bereishis, 34a; Vayigash, folio 210a; Vayetzei, 158b; and at the beginning of Parshas Va'era, 102a; and in the Pardes, under the entry "the World to Come");

> The text lists places in the Zohar and the Pardes that speak of these two "worlds." (Folio 102a of Part I of the Zohar is in Parshas Vayera.)

ואהבה רבה הוא בז"א כמ"ש במא"א [במאורי אור] שם ובפרדס ערך אהבה וא"כ אהבת עולם שבמל' שהיא עלמא תתאה[87] היא למטה מאהבה רבה שבתפארת

and ahavah rabbah is in Z'eir Anpin, as is written in Meorei Or there and in the Pardes under the entry "Ahavah" (love). If so, the ahavas olam that is in Malchus, which is the lower world (alma tata'ah), is below the ahavah rabbah that is in Tiferes (beauty);

> Ahavah rabbah is in Z'eir Anpin, in Tiferes. So the ahavas olam of Malchus, the "lower world," is below it, and that is the love that Meorei Or and Tanya rank lower.

אבל אהבת עולם עלמא עילאה[88, 89] דבינה היא למעלה מאהבה רבה וגם כי התגלות עתיק הוא בבינה והוא בחינת אהבה בתענוגים[90]

but the ahavas olam of the upper world (alma ila'ah), of Binah, is above ahavah rabbah; and also because the revelation of Atik is in Binah, and that is the level of "love in delights" (ahavah betaanugim).

> The ahavas olam of Binah, the "upper world," is above ahavah rabbah, also because Atik is revealed in Binah; that higher love is "love in delights" (ahavah betaanugim).

גם יש לומר עוד ע"פ מ"ש בד"ה חכלילי עינים[91] מיין[92] בפי' וענין אהבת עולם שלמטה מבחי' אהבה רבה

It can also be said further, according to what is written in the discourse beginning "His eyes are red with wine," on the meaning and matter of the ahavas olam that is below the level of ahavah rabbah:

> A second answer comes from the discourse on "His eyes are red with wine," which explains why the ahavas olam discussed there is below ahavah rabbah. In Torah Ohr, Vayechi, the Alter Rebbe calls that love one "taken from the worlds," born of contemplating how G-d brings the worlds into being, and places love in delights above both.

דהיינו לפי שנמשכת מבחינת עולם משא"כ פי' לי לעולם לשון נצחיות ועמ"ש ע"פ שובה ישראל עד[93] זהו ענין אהבת עולם שלמעלה מאהבה רבה.

that is, because it is drawn from the level of olam ("world"); whereas the meaning of "to Me forever (le'olam)" is an expression of eternity. And see what is written on [the verse] "Return, O Israel, unto …": this is the matter of the ahavas olam that is above ahavah rabbah.

That lower ahavas olam is drawn from the level of "world," a created realm, while olam in "to Me forever (le'olam)" means eternity. The text also points to its discourse on "Return, O Israel," where ahavas olam is the love above ahavah rabbah.

15 ומזה יובן הא דבעינן בקדושין שיאמר לי[94] דבעינן כדכתיב וארשתיך לי[95,96] כו'. ועיין בזהר גדול ח"א [חלק א'] דט"ו ע"א פי' ג"כ וארשתיך לי בגין דינקא לימינא כו'

From this will be understood why for kiddushin (betrothal) we require that he say "to me" (li): because we require [it to be] as it is written, "And I will betroth you to Me," etc. And see the large [edition of the] Zohar, Part I, folio 15a, which also explains "And I will betroth you to Me": "because she nurses from the right," etc.

This explains a law of betrothal: the groom must say "to me" (li), as in "You are betrothed to me," because betrothal below follows "I will betroth you to Me." The text also cites the large edition of the Zohar, which reads this verse "because she nurses from the right."

ושרש הענין היינו שתקבל מבחי' דלית שמאלא בהאי עתיקא וזהו טוב לחסות בה'[97] מבטוח באדם[98] כמ"ש במ"א[99] דר"ל [דרוצה לומר] מבחינת אדם העליון כו'

And the root of the matter is that she should receive from the level of "there is no left in this Atika." And this is [the meaning of] "It is better to take refuge in Havayah than to trust in man (adam)," as is explained elsewhere, that it means: than the level of the supernal Adam, etc.

The root of this is that the bride, the Congregation of Israel, should receive from Atika, where "there is no left." That is the meaning of "It is better to take refuge in Havayah than to trust in man (adam)." In Likkutei Torah, Shemini Atzeres, the Alter Rebbe reads b'adam, with its definite vowel, as "the known man," the supernal Adam, Z'eir Anpin, and "Havayah" as the encompassing light of Arich Anpin, which is eternal and does not move.

(ועיין עוד ברע"מ [ברעיא מהימנא] פ' תצא דרע"ז ע"א ובהרמ"ז [ובהרב משה זכות] שם ועמ"ש בפ' תצא ע"פ כי ההרים ימושו כו' וברית שלומי לא תמוט[100] כו')

(And see further the Raaya Mehemna, Parshas Teitzei, folio 277a, and the Ramaz there; and see what is written in Parshas Teitzei on [the verse] "For the mountains may move away," etc., "but My covenant of peace shall not be shaken," etc.)

> The parenthesis adds the Raaya Mehemna ("the Faithful Shepherd," a section of the Zohar) on Teitzei, which says that the final redemption will come "with great compassion," and that afterwards "he may not send her away all his days," as in "I will betroth you to Me forever." It also points to a discourse on Isaiah's "For the mountains may move away … but My covenant of peace shall not be shaken," a covenant that never moves.

והנה בחי' זו נמשך ע"י לבי ובשרי ירננו אל[101] כו' שהוא בחי' הכלות אל מהותו ועצמותו ית' שלמעלה מעלה מבחי' חצרות ה' שעי"ז נמשך וארשתיך לי כו' וזהו ענין במקום שבע"ת [שבעלי תשובה] עומדים[102] כו' וזהו ענין ורב טוב לבית ישראל.[103]

Now, this level is drawn down through "my heart and my flesh sing out to," etc., which is the level of expiring (kelos) toward His being and essence, may He be blessed, which is far, far above the level of "the courts of Havayah"; and through this, "And I will betroth you to Me" is drawn down, etc. And this is the matter of "In the place where baalei teshuvah (penitents) stand," etc.; and this is the matter of "and the great goodness to the house of Israel."

> This highest bond is drawn down through "my heart and my flesh sing out" to G-d, the second half of the very verse that opened the maamar. It is kelos (from the same root as kalsah, "pines"), the soul's yearning to the point of expiry toward G-d's very being, far above the "courts"; through it the betrothal "to Me" is drawn down, the level of baalei teshuvah, who stand where even the perfectly righteous cannot, and of "the great goodness to the house of Israel."

וגם פי' וארשתיך לי לעולם שיהיה הגילוי למטה ממש ולא יהי' [יהיה] העולם מסתיר והיינו לפי שיהי' [שיהיה] הגילוי מבחי' המגביהי לשבת[104] ע"כ הוא המשפילי כו' שיהי' [שיהיה] הגילוי לעולם ממש למטה.

And also, the meaning of "And I will betroth you to Me forever (le'olam)" is that the revelation will be actually below, and the world will not conceal. That is, because the revelation will be from the level of "Who dwells on high," therefore He is "Who lowers [Himself]," etc., so that the revelation will be in the world (la'olam) itself, below.

> Le'olam also means "to the world": the revelation will reach the world below itself, and the world will no longer conceal it. Because it comes from G-d as He "dwells on high," beyond the world, He can also "lower Himself" and appear within the world.

וזהו ענין אהבת עולם אהבתנו כו' חמלה גדולה ויתרה כו' היינו בחינת וארשתיך לי ממש לעולם:

And this is the matter of "With an everlasting love You have loved us," etc., "great and abundant compassion," etc.: that is, the level of truly "And I will betroth you to Me forever."

> This is the blessing before the morning Shema, "With an everlasting love (ahavas olam) You have loved us … great and abundant compassion." It expresses the truly eternal betrothal, "to Me forever."

SECTION 6 · ¶16

Li as supernal Chochmah

16 ד והרמ"ז [והרב משה זכות] פ' תרומה (דקל"ד ע"ב) ע"פ ויקחו לי תרומה[105] פי' לי היינו חכמה עילאה שהוא נשמת כל העולמות כו'

4. And the Ramaz, on Parshas Terumah (folio 134b), on [the verse] "And let them take for Me (li) an offering," explains that li is supernal Chochmah (wisdom), which is the soul of all the worlds, etc.;

> Section 4 adds the Ramaz's explanation of li in "Let them take for Me (li) an offering": li is supernal Chochmah, the soul of all the worlds.

ולכן כל מקום שנאמר לי קיים לעולם כו' והוא שם ע"ב [שם ע"ב] שעיקרו[106] ד' יודי"ן גימטריא לי, ועמ"ש מענין ד' יודי"ן אלו בביאור ע"פ ומספר את רובע ישראל.[107]

and therefore wherever li is said, it endures forever, etc.; and it is the Name of seventy-two (AB), whose essence is four yuds, the numerical value of li. And see what is written about these four yuds in the explanation on [the verse] "or numbered a fourth of Israel."

> That is why whatever is li lasts forever. Chochmah is also the Name of seventy-two (AB), the Name Havayah spelled out with yuds, whose core is four yuds; four times ten is forty, the numerical value of li (lamed, thirty, and yud, ten).

ויש לפרש לפ"ז [לפי זה] ענין וארשתיך לי[108] ע"ד מ"ש האריז"ל [האר"י זכרונו לברכה] בפי' הפסוק[109] ביום ההוא[110] יהיה שלעתיד יהיו זו"נ [זעיר אנפין ונוקבא] שהם ו"ה במדרגת או"א [אבא ואימא] ממש הנקי' י"ה וזהו בחי' יהיה

And according to this, the matter of "And I will betroth you to Me" can be interpreted along the lines of what the Arizal says in explaining the verse "On that day shall be (yihyeh)": that in the Future, Z'eir Anpin and Nukva, which are vav-hei, will be at the rank of Abba and Imma themselves, which are called yud-hei; and this is the level of yihyeh.

> The Arizal explains the verse "On that day Havayah shall be One": in the Future, Z'eir Anpin and Nukva, the letters vav-hei of the Name, will rise to the rank of Abba and Imma, the letters yud-hei. Yihyeh, "shall be," is spelled yud-hei yud-hei: the lower pair will become like the upper pair. In Likkutei Torah, Tzav, the Alter Rebbe cites this teaching: in the Future the ten Sefiros will shine permanently in the Congregation of Israel, "a tent that shall not be moved."

נמצא כנס"י [כנסת ישראל] שהיא בחינת ה' תתאה. תקבל מבחי' יו"ד שהוא חכמה עילאה ממש (ועמ"ש בפ' חיי שרה סד"ה יגלה לן טעמיה).

It follows that the Congregation of Israel, which is the level of the lower hei, will receive from the level of yud, which is supernal Chochmah itself (and see what is written in Parshas Chayei Sarah, at the end of the discourse beginning "Let Him reveal to us its reason").

> So the Congregation of Israel, the lower hei, will receive from the yud, supernal Chochmah itself. This too is the betrothal "to Me," since li is Chochmah.

והיינו כי פי' כנס"י [כנסת ישראל] היינו שמקבלת מישראל דלעילא וישראל היינו לי ראש אך יש בחי' ישראל זוטא וישראל סבא וכמ"ש סד"ה ואלה שמות בנ"י [בני ישראל] דישראל זוטא היינו המשכת ח"ע [חכמה עילאה] שנמשך ומתפשט בהמדות

That is, the meaning of "the Congregation of Israel" is that it receives from Yisrael above, and Yisrael is li rosh ("a head for Me"). But there is the level of Yisrael Zuta (the lesser Israel) and Yisrael Saba (the elder Israel), as is written at the end of the discourse beginning "And these are the names of the children of Israel": that Yisrael Zuta is the drawing down of supernal Chochmah as it is drawn and spreads into the emotive attributes (middos);

> Knesses Yisrael, "the Congregation of Israel," receives from "Yisrael above," and the letters of Yisrael (yud, shin, reish, alef, lamed) spell li rosh, "a head for Me." There are two levels: Yisrael Zuta, the "lesser Israel," which is Chochmah as it spreads into the emotive attributes, and Yisrael Saba, the "elder Israel."

אך לעתיד יהיה גילוי עצמיות חכמה עילאה עדן העליון כוי ישראל סבא לי ראש ממש

but in the Future there will be the revelation of the essence of supernal Chochmah, the supernal Eden, etc., Yisrael Saba, li rosh itself.

> In the Future the essence of supernal Chochmah, "the supernal Eden," will be revealed: that is Yisrael Saba, li rosh in the fullest sense.

ועמ"ש מזה בביאור ע"פ אני[111] ה' אלקיכם דפרשה ציצית ועמש"ש [ועיין מה שכתוב שם] מענין מ"ש בתורת ה' חפצו ובתורתו יהגה[112] שבחינת תורת ה' הוא תורה שלמעלה שיתגלה לע"ל [לעתיד לבוא]

And see what is written about this in the explanation on [the verse] "I am Havayah your G-d" of the passage of tzitzis; and see what is written there about the matter of "his desire is in the Torah of Havayah, and in his Torah he meditates": that the level of "the Torah of Havayah" is the Torah above, which will be revealed in the Time to Come,

> The text points to its explanation of "I am Havayah your G-d" in the tzitzis passage, in Likkutei Torah, Sh'lach: in the Future even the Name Havayah will be like the Name Elokim beside the light of the Infinite above it that will then be revealed. That discourse also reads "the Torah of Havayah" in Psalm 1 as the higher Torah to be revealed in the Future.

והיינו ע"י עסק התורה שלפנינו שהיא כלי לגילוי זה וכן עד"ז במצות שיש ב' בחי' חסד כוי ע"ש

and that is through the study of the Torah that is before us, which is a vessel for this revelation; and so too, along these lines, in the mitzvos, in which there are two levels of Chesed (kindness), etc.; see there.

> That higher Torah is revealed through our present study, which serves as its vessel, and the mitzvos likewise have two levels of Chesed.

וזהו ענין קדשנו במצותיך ותן חלקנו בתורתך. בתורתך היא תורת ה' שיתגלה לע"ל [לעתיד לבוא] ע"י עסק התורה עכשיו ועז"נ [ועל זה נאמר] וארשתיך לי כוי וידעת את[113] ה':[114]

And this is the matter of "Sanctify us with Your commandments, and grant our portion in Your Torah." "In Your Torah": this is "the Torah of Havayah," which will be revealed in the Time to Come through the study of Torah now. And of this it is said, "And I will betroth you to Me," etc., "and you shall know Havayah."

> So we pray, "Sanctify us with Your commandments, and grant our portion in Your Torah": "Your Torah" is the Torah of Havayah, which our study now will bring to light in the Future. Of this the verse says, "I will betroth you to Me … and you shall know Havayah": the betrothal leads to knowing G-d.

IN ONE'S AVODAH

In prayer and Torah study, do not stay with the words alone, the "courts": deepen the mind to understand the meaning of the prayers as far as one can, and contemplate the Torah, so that its wisdom and G-d's exaltedness are absorbed into one's innermost self, the "house" and the "marriage." Beyond this, the yearning of "my heart and my flesh sing out" toward G-d Himself, the level of baalei teshuvah, draws down the eternal betrothal "to Me."

QUESTIONS FOR DISCUSSION

1. Why are both speech and thought only "courts," and what turns letters into the King's "house"?
2. How does the maamar distinguish betrothal from marriage in a person's prayer and Torah study?
3. Why does whatever G-d calls li never change, and how does the story of Shaul and David show it?
4. If the blessing says G-d "has sanctified us with His commandments," why do we still pray, "Sanctify us with Your commandments"?
5. How does the maamar reconcile Tanna DeBei Eliyahu with Tanya on whether ahavas olam is higher or lower than ahavah rabbah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וארשתיך לי

"And I will betroth you to Me forever; I will betroth you to Me in righteousness and in justice, in kindness and in compassion." In Hosea's prophecy of the redemption, G-d speaks to the people of Israel, pictured as a wife who had strayed, and promises them a new betrothal; the maamar explains why a betrothal "to Me" lasts "forever." (context: Steinsaltz Tanakh)

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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PARAGRAPH 2

2 כלתה נפשי ללחצרות ה'

"My soul longs, indeed it pines, for the courts of Havayah; my heart and my flesh sing out to the living G-d." In this psalm of the sons of Korach, the singer longs for the courts of G-d's Temple. The maamar reads the courts as levels of the Sefiros, and later reads kalsah, "pines," as kallah, "bride." (context: Steinsaltz Tanakh)

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

3 ובתי בראי אינון אקרון חצרות ה'

Expounding this verse in Vayechi, the Zohar distinguishes lower abodes from higher ones and says that the "outer houses" are called "the courts of Havayah," because they stand in love and yearning toward Nukva. The Pardes quotes these words.

Zohar, Vayechi 77:800–79:811 ספר הזהר, ויחי ע"ז:ת"ת-ע"ט:תת"י"א

Similarly in the verse, "The L-rd bless thee out of Zion, and see thou the good of Jerusalem, all the days of thy life" (Ps. 127, 5), Zion is mentioned because from it issue blessings to water the garden, and then Jerusalem is mentioned to show that all blessings issue from male and female together. Similarly it is written: "The L-rd bless thee and keep thee" (Num. 6, 24) -"bless" from the male, and "keep" from the female.' R. Judah opened with the verse: AND WHEN JACOB MADE AN END ...

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4 כי כמו שהחצר בית שער לבית כן הז"ת הם בית שער לג' ספירות העליונות

Under "the courts of Havayah," the Pardes cites the Zohar (Vayechi 248b) and explains that the "outer houses" are the seven days of building, the seven lower Sefiros. As a court is the gatehouse of a house that is hidden and private, so these are the gatehouse to the three upper Sefiros, which are hidden from all.

Pardes Rimmonim 23:8:91 פרדס רמונים כ"ג:ח':צ"א

חצרות ה' פי' בזהר פ' ויחי (דף רמ"ח ע"ב) כי בתי בראי שהם ז' ימי הבנין נקראים חצרות ה'. והטעם כי כמו שהחצר בית שער לבית והבית נעלם מן החצר וצנוע, כן הז' ימי הבנין נגלים והם בית שער לג' ספירות עליונות שהם נעלמות מהכל׃

Pardes Rimonim (Public Domain)

PARAGRAPH 3

5

"And the king extended the golden scepter to Esther, and Esther arose and stood before the king." This is Esther's second approach, after she had fallen weeping at the king's feet to plead against Haman's decree. The Torah Ohr discourse on this verse, cited here, contrasts her first approach in the court with this plea in the house. (context: Steinsaltz Tanakh)

Esther 8:4 אסתר ח':ד'

וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֵת שַׁרְבִט הַזָּהָב וַתָּקָם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ׃

Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

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6 ועמש"ל ע"פ ויושט המלך לאסתר

There even the inner court counts as "wilderness" compared with the King's house, because the king does not dwell permanently in the court.

KEHOT'S NOTE

תו"א צד, ג.

7 כמ"ש בע"ח הובא בסש"ב פל"ה

A collection of explanations on Tanya.

KEHOT'S NOTE

ראה בליקוט פי' שם.

8 שאור א"ס ב"ה אינו מתייחד אפילו בעולם האצילות אלא ע"י התלבשותו תחלה בספירת חכמה

In a gloss to chapter 35, Tanya cites Etz Chaim that the Infinite Light does not unite even in the World of Atzilus except by first enclothing itself in the Sefirah of Chochmah. It explains that Ein Sof is the true One, alone

with nothing besides Him, and that this is the level of Chochmah.

Tanya, Likkutei Amarim 35:7 תניא, חלק ראשון; ליקוטי אמרים ל"ה:ז׳

הגהה וְכַאֲשֶׁר שָׁמַעְתִּי מִמּוֹרִי עָלָיו הַשָּׁלוֹם, פֵּירוּשׁ וְטַעַם לְמַה שֶּׁכָּתוּב בְּעֵץ חַיִּים, שֶׁאוֹר־אֵין־סוֹף־בָּרוּךְ־הוּא אֵינוֹ מִתְיַיחֵד אֲפִילוּ בְּעוֹלָם הָאֲצִילוּת אֶלָּא עַל יְדֵי הִתְלַבָּשׁוּתוֹ תְּחִלָּה בְּסְפִירַת חָכְמָה, וְהַיְינוּ מַשּׁוּם שֶׁאֵין־סוֹף־בָּרוּךְ־הוּא, הוּא אֶחָד הָאֱמֶת, שֶׁהוּא לְבַדּוֹ הוּא וְאֵין זוּלָתוֹ, וְזוֹ הִיא מַדְרֵגַת הַחָכְמָה וְכוּ׳:

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PARAGRAPH 4

9 **נק' היכלא עילאה דקב"ה**

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

KEHOT'S NOTE

זח"ב (ר, א).

10 **היכלא עילאה דקב"ה**

In Vayakhel the Zohar says that whoever toils in Torah is as if he toils in the palace of the Holy One, blessed be He, for "the supernal palace of the Holy One, blessed be He, is the Torah." The text uses this to show that the Torah, from Chochmah, is the King's permanent dwelling.

Zohar, Vayakhel 7:98–10:107 ספר הזהר, ויקהל ז׳:צ״ח-י׳:ק״ז

And he who labours in the Torah labours in the Palace of the Holy One, blessed be He, inasmuch as the supernal Temple of the Holy One is the Torah itself. And whenever a man labours in the Torah, there the Holy One, blessed be He, stands and listens to his voice, as it is written: "And the L-rd hearkened, and heard, and a book of remembrance was written before him, for them that feared the L-rd, and that thought upon his name" (Malachi 3, 16); and that man escapes …

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11 **ואו"א הם תרין רעין**

The Zohar calls the supernal level that is "in oneness and joy and never parts" re'im, "companions," as Eden and the river that goes out from it never part, while the dodim, "lovers," below long for each other and are together only at times. The text applies re'im to Abba and Imma.

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א. אוה"ת נצבים ע' א'רכב.

12 **חצר הפנימית**

In Noach the Zohar expounds Ezekiel's "gate of the inner court that faces east," closed on the six working days and opened on Shabbos. As the Mikdash Melech reads it, the inner court there is Beriah and the outer court is Yetzirah.

Zohar, Noach 43:361–44:373 ספר הזהר, נח מ״ג:שס״א-מ״ד:שע״ג

R. Simeon began his discourse with the verse: Thus saith the L-rd G-d: The gate of the inner court that looketh towards 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 (Ezek. 46, 1). He said: 'If this verse is attentively considered, it is found to contain an allusion with which we are familiar. The reason why the gate is to be shut on the six working days is …

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13 **ישכון חצריך**

"Happy is the one You choose and bring near; he shall dwell in Your courts. We shall be satisfied with the goodness of Your house, the holiness of Your sanctuary." David praises G-d for those He brings near to His Temple; the verse moves from courts to house to sanctuary, the stages of nearness discussed here. (context: Steinsaltz Tanakh)

Psalms 65:5 תהילים ס״ה:ה׳

אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ קְדֹשׁ הֵיכָלֶךָ׃

Happy is the man whom Thou choosest, and bringest near, that he may dwell in Thy courts; may we be satisfied with the goodness of Thy house, the holy place of Thy temple!

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KEHOT'S NOTE

תהלים סה, ה.

14 **ישכון חצריך**

In Chayei Sarah the Zohar reads "he shall dwell in Your courts" as the places and levels "outside," among the holy beings above who stand and serve. The Mikdash Melech identifies these courts with Yetzirah.

Zohar, Chayei Sara 16:121–17:127 ספר הזהר, חיי שרה ט״ז:קכ״א-י״ז:קכ״ז

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.' R. Jose …

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15 **ישכון חצריך נתבאר דחצירך הם ציון וירושלים**

In Lech Lecha the Zohar reads the verse as an ascending order, first "Your courts," then "Your house," then "Your sanctuary," each more inward than the last. It links "Your courts" to "whoever remains in Zion and is left in Jerusalem," and says that "Your courts" are certainly two.

Zohar, Lech Lecha 35:415–429 ספר הזהר, לך לך ל״ה:תט״ו-תכ״ט

16 **ציון וירושלים**

In Vayechi the Zohar speaks of the gate of Tzedek, in which "Zion and Jerusalem" are found, and of "whoever remains in Zion and is left in Jerusalem." The text cites it,

after the Mikdash Melech, for reading Zion and Jerusalem as Yesod and Malchus.

Zohar, Vayechi 21:171–23:182 ספר הזהר, ויחי כ"א:קע"א-כ"ג:קפ"ב

R. Judah said: 'For seven days the soul goes to and fro from his house to his grave, and from his grave to his house, mourning for the body, as it is written: "His flesh shall suffer pain for him, and his soul shall mourn for it" (Job 14, 22), and it grieves to behold the sadness in the house. We have learnt that after seven days the body begins to decay, and the soul goes in to its place. It enters the cave of Machpelah, where it is allowed ...

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17 **כרוב אחד מקצה מזה**

"Make one cherub at one end and one cherub at the other end; of one piece with the cover you shall make the cherubs at its two ends." G-d tells Moshe how to make the two golden cherubs on the cover of the Ark; the discourse cited here reads the one cherub as Z'eir Anpin and sets Malchus beside it.

Exodus 25:19 שמות כ"ה:י"ט

וַעֲשֵׂה כְּרוּב אֶחָד מִקָּצָה מִזֶּה וּכְרוּב־אֶחָד מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשׂוּ אֶת־הַכְּרֻבִים עַל־שְׁנֵי קְצוֹתָיו:

And make one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover shall ye make the cherubim of the two ends thereof.

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18 **חצר הפנימית הפונה**

"The gate of the inner court that faces east shall be closed the six working days, and on the Shabbos day it shall be opened." In Ezekiel's vision of the future Temple this gate stays shut on weekdays and opens on Shabbos and Rosh Chodesh. The text borrows its "inner court that faces east" for Yesod of Z'eir Anpin and, later, for the Shema. (context: Steinsaltz Tanakh)

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲדֹנָי יְהוִה 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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KEHOT'S NOTE

יחזקאל מו, א.

19 The psalmist longs for "the courts of Havayah" in the plural. The text reads the plural as the two courts, outer and inner.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת יְהוָה לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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20 **כי תשמע בקול כו' לעשות הישר**

"When you listen to the voice of Havayah your G-d, to keep all His commandments ... to do what is right in the eyes of Havayah your G-d." Moshe's words to Israel; the verse opens another discourse, cited here for its reading of the two courts as Pesukei deZimra and the Shema.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה 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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21 **הללו את ה' מן השמים כו' כל מלאכיו**

"Halleluyah! Praise Havayah from the heavens; praise Him in the heights. Praise Him, all His angels; praise Him, all His hosts." This psalm of Pesukei deZimra praises G-d through the heavens and angels He sustains.

Psalms 148:1–2 תהילים קמ"ח:א'-ב'

הַלְלוּ־יָהּ הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְּרוֹמִים: הַלְלוּהוּ כָל־מַלְאָכָיו הַלְלוּהוּ כָּל־צְבָאָו:

Hallelujah. Praise ye the L-RD from the heavens; Praise Him in the heights. Praise ye Him, all His angels; Praise ye Him, all His hosts.

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22 **הללו את ה' . . כל מלאכיו**

The words here quote Psalms 148:1; the passage is shown below.

Psalms 148:1 תהילים קמ"ח:א'

הַלְלוּ־יָהּ הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְּרוֹמִים:

Hallelujah. Praise ye the L-RD from the heavens; Praise Him in the heights.

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KEHOT'S NOTE

תהלים קמח, א-ב.

23 **הללוהו ברקיע עוזו**

"Halleluyah! Praise G-d in His sanctuary; praise Him in the firmament of His strength." Another psalm of Pesukei deZimra, praising G-d as He is seen in the heavens He made.

Psalms 150:1 תהילים ק"נ:א'

הַלְלוּ־יָהּ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ:

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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24 **ק"ש שבה נאמר קבעומ"ש**

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

KEHOT'S NOTE

ברכות פ"א, מ"ב.

25 **קבלת עול מלכות שמים ועול מצות**

The Mishnah explains that the first paragraph of the Shema precedes "And it shall be, if you listen" so that one first accepts upon oneself the yoke of the kingship of Heaven and afterwards the yoke of the mitzvos. The text uses this to describe the Shema as the inner court. (Kehot: Berachos 1:2)

Mishnah Berakhot 2:2 משנה ברכות ב׳:ב׳

אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לְוְהָיָה אִם שָׁמֹעַ, בֵּין וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֹת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֹת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לְוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, שֶׁוְּהָיָה אִם שָׁמֹעַ נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם:

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it ...

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26 **שהתו' נק' משל הקדמוני**

The note points to Or HaTorah on Va'era for a further discussion of the Torah as "the parable of the Ancient One."

KEHOT'S NOTE

ראה רש"י שמואל-א כד, יד. משפטים כא, יג. אוה"ת וארא ע' קנב.

27 **משל הקדמוני קדמונו של עולם**

David, after sparing Shaul in the cave, tells him, "As the parable of the Ancient One says, 'From the wicked comes wickedness.'" Plainly it is "the ancient proverb"; Rashi explains that it is the Torah, the parable of the Holy One, blessed be He, the Ancient One of the world. The text reads it Rashi's way and links kadmoni with kadim, "east." (context: Steinsaltz Tanakh)

Rashi on I Samuel 24:14 רש"י על שמואל א כ"ד:י"ד

כאשר יאמר משל הקדמוני. משל קדמונו של עולם, התורה, שהיא משלו של הקב"ה: מרשעים יצא רשע. הקב"ה מזמן לרשע, שנופל ביד רשע כיוצא בו, והיכן אמרה תורה (שמות כא יג): והאלקים אנה לידו כדאיתא במסכת מכות (י ב):

As the ancient proverb says. The proverb of the Ancient One of the world [referring to] the Torah, which is the proverb of the Holy One, Blessed is He. From the wicked comes wickedness. The Holy One, Blessed is He, destines the wicked to fall into the hand of the wicked like himself. And where did the Torah say this, "And G-d destined it into his hand," as it is stated in Maseches Makos.

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28 **משל הקדמוני קדמונו של עולם**

Rashi there likewise says that "the parable of the Ancient One" is the Torah, the parable of the Holy One, blessed be He, Who is "the Ancient One of the world" (kadmono shel olam).

Rashi on Exodus 21:16 רש"י על שמות כ"א:ט"ז

וגנב איש ומכרו. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר כִּי יִמָּצֵא אִישׁ גֹּנֵב נֶפֶשׁ מֵאֶחָיו (דברים כ"ד), אֵין לִי אֶלָּא אִישׁ שֶׁגָּנַב נֶפֶשׁ, אִשָּׁה או טְמְטוּם או אַנְדְּרוֹגִינוֹס שֶׁגָּנְבוּ מִנַּיִן? תַּ"ל וְגֹנֵב אִישׁ וּמְכָרוֹ. וּלְפִי שֶׁנֶּאֱ' כָּאן וְגֹנֵב אִישׁ, אֵין לִי אֶלָּא גּוֹנֵב אִישׁ, גּוֹנֵב אִשָּׁה מִנַּיִן? תַּ"ל גֹּנֵב נֶפֶשׁ, לְכָךְ הִצְרְכוּ שְׁנֵיהֶם, מַה שֶּׁחִסֵּר זֶה גִּלָּה זֶה (סנהדרין שם): ונמצא בידו. שֶׁרָאוּהוּ עֵדִים שֶׁגְּנָבוֹ וּמְכָרוֹ, וְנִמְצָא כְבָר בְּיָדוֹ קֹדֶם מְכִירָה (שם): מות יומת. בְּחֶנֶק; כָּל מִיתָה הָאֲמוּרָה בַּתּוֹרָה סְתָם חֶנֶק הִיא (והפסיק ...

וגנב איש ומכרו AND HE THAT STEALETH A MAN, AND SELLETH HIM, [AND HE BE PREVIOUSLY FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH] — Why is this statement made (how does the particular form of words used here tell us some point of law which is not contained in another text bearing upon the same subject)? Since it is said, (Deuteronomy 24:7) "If a man be found stealing any of his brethren ... [then that thief shall die]", I might say that I have here only ...

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)

29 **פסוד"ז שהוא תפלת היצירה**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ח שי עולם היצירה. מ"ח תפלת היצירה.

30 **בחכמה יבנה בית**

"With wisdom a house is built, and with understanding it is established." Shlomo's proverb shows that the "house," where the King dwells, is built of Chochmah, the level of Atzilus. The Zohar on Lech Lecha (94b), cited above, brings the same verse for "the goodness of Your house."

Proverbs 24:3 משלי כ"ד:ג׳

בְּחָכְמָה יִבָּנֶה בָּיִת וּבִתְבוּנָה יִתְכּוֹנָן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

PARAGRAPH 5

31 "The gate of the inner court that faces east shall be closed the six working days, and on the Shabbos day it shall be opened." The paragraph reads the gate's opening on

העולה תקמ"ד, והאחוריים של הבריאה הוא ס"ג ברבוע העולה קס"ו. וביצירה, אחוריים דס"ג שהוא רבוע העולה קס"ו, הוא פנימית דיצירה, וחיצונותו הוא שם מ"ה באלפין. ובעשייה, אחוריים דשם מ"ה הנ"ל, וריבועו העולה ק"ל, הוא פנימית העשיה. וחיצונותו, הוא שם ב"ן דההין, וכל זה הוא בימי החול. אבל בשבת, ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 7

35 מי מנה עפר יעקב

"Who has counted the dust of Yaakov, or numbered a fourth of Israel?" Bilam, hired by Balak to curse Israel, marvels instead at their numbers; his words open a discourse that the text cites for the link of thought and speech to the worlds of Beriah and Yetzirah. (context: Steinsaltz Tanakh)

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 8

36 והניף ידו על הנהר

"And Havayah will dry up the tongue of the Egyptian sea, and He will wave His hand over the River with His scorching wind." Isaiah foretells a new splitting of waters, like the Splitting of the Sea, when the exiles return; the discourse referred to here discusses this verse. (context: Steinsaltz Tanakh)

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה׳ אֶת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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37 אם בחקותי תלכו

"If you walk in My statutes and keep My commandments and do them." G-d's promise of blessing opens Bechukosai; the discourse on this verse reads bechukosai, "My statutes," as chakikah, "engraving," and contrasts engraved letters with written ones.

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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Shabbos as the light of Atzilus shining into the lower worlds.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲדֹנָי 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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32 ששער החצר הפנימית

The Zohar at the end of Noach expounds Ezekiel's gate that is closed on the six working days and opened on Shabbos. Reishis Chochmah, cited here, summarizes its intent.

Zohar, Noach 43:361–44:373 ספר הזהר, נח מ"ג:שס"א-מ"ד:שע"ג

R. Simeon began his discourse with the verse: Thus saith the L-rd G-d: The gate of the inner court that looketh towards 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 (Ezek. 46, 1). He said: 'If this verse is attentively considered, it is found to contain an allusion with which we are familiar. The reason why the gate is to be shut on the six working days is ...

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

33 ששער החצר הפנימית הוא אור האצילות שביום השבת הוא נפתח

Reishis Chochmah summarizes the Zohar on Noach: the gate of the inner court is the light of Atzilus. It is closed on the six working days, when the world is governed through Metatron, and on Shabbos it is opened and the six working days have no rule at all.

Reshit Chokhmah, Gate of Holiness 2:19 ראשית חכמה, שער הקדושה ב':י"ט

וכן ביארו בזוהר (פי נח דף עה ע"ב) בענין שער החצר הפנימית הפונה קדים יהיה סגור ששת ימי המעשה וביום השבת וגו' (יחזקאל מו, א). וקצור כוונתו הוא ששער החצר הפנימית הוא אור האצילות, והוא סגור בששת ימי המעשה שהוא ההנהגה על ידי מטטרו"ן, וביום השבת הוא נפתח ואין ששת ימי המעשה שולטין כלל.

Hamesorah Publishers, Jerusalem 2005 (CC-BY-NC)

34 שבשבת מאיר א"פ עצמו של אצילות בבריאה

Pri Etz Chaim explains that on weekdays each world receives only the outer aspect of the world above it, but on Shabbos the inner light of Atzilus itself shines in Beriah, the inner light of Beriah in Yetzirah, and that of Yetzirah in Asiyah.

Pri Etz Chaim, Gate of the Sabbath 24:6 פרי עץ חיים, שער השבת כ"ד:ו'

ונתחיל מן ויהי נועם, הנה תכוין, כי הלא ד' עולמות הם אבי"ע, וכבר ידעת כי אהי"ה במילוי יודין, הוא עולם אצילות בפנימותו, וריבועו במילוי יודין העולה תקמ"ד, הוא נקרא אחוריים של האצילות. ובבריאה, הפנים שלו, הוא זה הרבוע הנ"ל, שהוא אחור האצילות

38 **ישכון חצריך ובחיי נשבעה בטוב ביתך**

"Happy is the one You choose and bring near; he shall dwell in Your courts. We shall be satisfied with the goodness of Your house, the holiness of Your sanctuary." The text applies "courts" to attention to the words alone and "house" to understanding their meaning.

Psalms 65:5 תהילים ס"ה:ה'

אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ קְדֹשׁ הֵיכָלֶךָ׃

Happy is the man whom Thou choosest, and bringest near, that he may dwell in Thy courts; may we be satisfied with the goodness of Thy house, the holy place of Thy temple!

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39 **כלתה נפשי לחצרות ה'**

"My soul longs, indeed it pines, for the courts of Havayah." The text reads kalsah, "pines," as kallah, "bride": the soul that receives only from the courts is a bride, betrothed but not yet married.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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40 **בקרב איש ולב עמוק**

"They search out wrongs ... the inward part of a man, and a deep heart." Plainly David describes his enemies' plotting, hidden deep in the heart; the maamar takes the words in another sense, the innermost depth of a person, where G-d's exaltedness is absorbed in prayer. (context: Steinsaltz Tanakh)

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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PARAGRAPH 9

41 **וארשתיך לי**

"And I will betroth you to Me forever." The section now explains why this betrothal, being "to Me," lasts "forever."

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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42 **מלא קרנך שמן ולך אשלחך אל ישי**

"Fill your horn with oil and go; I will send you to Yishai the Beis-Lachmite, for I have seen among his sons a king for Me." After rejecting Shaul, G-d tells Shmuel to stop mourning and anoint a new king; the Midrash learns from the word li that David's kingship is permanent. (context: Steinsaltz Tanakh)

I Samuel 16:1 שמואל א ט"ז:א'

וַיֹּאמֶר ה' אֶל־שְׁמוּאֵל עַד־מָתַי אַתָּה מִתְאַבֵּל אֶל־שָׁאוּל וַאֲנִי מְאַסְתִּיו מִמְּלֹךְ עַל־יִשְׂרָאֵל מַלֵּא קַרְנְךָ שֶׁמֶן וְלֵךְ אֶשְׁלָחֲךָ אֶל־יִשַׁי בֵּית־הַלַּחְמִי כִּי־רָאִיתִי בְּבָנָיו לִי מֶלֶךְ׃

And the L-RD said unto Samuel: 'How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite; for I have provided Me a king among his sons.'

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43 **כל מקום שנאמר לי**

There, explaining the words li rosh, the text cites the same two Midrashim (Vayikra Rabbah 2 and Shocher Tov 19), "wherever li is said, it never moves forever," and refers to the explanation on "And I will betroth you," that is, to this passage.

KEHOT'S NOTE

ראה לקמן פ' שלח נ, ב. באוה"ת שה"ש ע' תקיג מציין לכאן.

44 **כל מקום שנאמר לי אינו זז**

"Wherever li is said, it never moves, neither in this world nor in the World to Come," followed by examples: the priests ("and they shall serve Me"), the Levites, Israel, the Land of Israel, Jerusalem and more.

Vayikra Rabbah 2:2 ויקרא רבה ב':ב'

PARAGRAPH 10

45 **זכור את יום השבת**

"Remember the Shabbos day to keep it holy." The verse opens the explanation in Parshas Yisro referred to here.

Exodus 20:8 שמות כ':ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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46 **וגם נצח ישראל**

"And also the Eternal One of Israel will not lie and will not change His mind, for He is not a man that He should change His mind." After Shaul spared Agag, Shmuel told him that G-d had torn the kingship from him and given it to a better man, and that the decree would not be reversed. The maamar reads it as Shmuel's refusal to return the kingship once it was given to David. (context: Steinsaltz Tanakh)

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

maamar joins the exalted horn to a kingship that does not move.

Megillah 14a:18מגילה י"ד א:י"ח

חַנָּה — דִּכְתִיב: "וַתִּתְפַּלֵּל חַנָּה וַתֹּאמַר עָלַץ לִבִּי בַּה' רָמָה קַרְנִי בַּה'". "רָמָה קַרְנִי", וְלֹא רָמָה פַּכִּי. דָּוִד וּשְׁלֹמֹה שֶׁנִּמְשְׁחוּ בְּקֶרֶן — נִמְשְׁכָה מַלְכוּתָן, שָׁאוּל וְיֵהוּא שֶׁנִּמְשְׁחוּ בְּפַךְ — לֹא נִמְשְׁכָה מַלְכוּתָן.

"Hannah", as it is written, "And Hannah prayed and said, My heart exults in the L-rd, my horn is exalted in the L-rd" (I Samuel 2:1): "My horn is exalted", and not, "my cruse is exalted." David and Solomon, who were anointed from a horn, their kingship would be prolonged, but Saul and Yehu, who were anointed with a cruse, their kingship would not be prolonged.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

53 ותרם כראם קרני

"You have raised my horn like a re'em's; I am anointed with fresh oil." In the psalm for the Shabbos day, the righteous one's strength is raised like the horn of the re'em, a wild ox, and he is anointed with oil; the text joins it to David's anointing from a horn. (context: Steinsaltz Tanakh)

Psalms 92:11תהילים צ"ב:י"א

וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן:

But my horn hast Thou exalted like the horn of the wild-ox; I am anointed with rich oil.

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KEHOT'S NOTE

תהלים צב, יא.

PARAGRAPH 12

54 שנאמר לי אינו זז לעולם

"Wherever li is said, it never moves, neither in this world nor in the World to Come." The paragraph explains why: li comes from a level where there is no left and no change.

Vayikra Rabbah 2:2ויקרא רבה ב':ב'

55 לא אדם הוא להנחם

"For He is not a man that He should change His mind." Above the level of adam there is no change, so whatever is li is permanent.

I Samuel 15:29שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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56 פי' לי לעצמי שאינו מושג

Under li, the Pardes quotes the Zohar, "li is Binah, the mystery of the upper world, the inner chamber," and ex-

PARAGRAPH 11

47 כי לא אדם הוא להנחם

"For He is not a man that He should change His mind." The text reads "not a man (adam)" as a level above adam, the source of David's kingship.

I Samuel 15:29שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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48 לית שמאלא בהאי עתיקא

The Idra Rabba says, "There is no left in this hidden Atika; all is right." The text uses it to show that at the level of Atika there is no severity and therefore no change.

Zohar III, 129aזח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

49 לית שמאלא בהאי עתיקא

The Idra Zuta describes the holy Atika as one, wholly in joy, never changing from compassion. The notes add it as a parallel to "there is no left in this Atika."

Zohar, Idra Zuta 4:37–10:49ספר הזהר, האדרא זוטא ד':ל"ז-י':מ"ט

50 המתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

51 רמה קרני

"And Chanah prayed and said: My heart exults in Havayah; my horn is exalted in Havayah." In her song after Shmuel's birth, the raised horn is plainly her strength and honor. The Talmud (Megillah 14a) reads it as the horn of anointing, the source of a kingship that lasts. (context: Steinsaltz Tanakh)

I Samuel 2:1שמואל א ב':א'

וַתִּתְפַּלֵּל חַנָּה וַתֹּאמַר עָלַץ לִבִּי בַּה' רָמָה קַרְנִי בַּה' רָחַב פִּי עַל־אוֹיְבַי כִּי שָׂמַחְתִּי בִּישׁוּעָתֶךָ:

And Hannah prayed, and said: My heart exulteth in the L-RD, My horn is exalted in the L-RD; My mouth is enlarged over mine enemies; Because I rejoice in Thy salvation.

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KEHOT'S NOTE

ש"א ב, א.

52 רמה קרני

"'My horn is exalted,' and not 'my flask': David and Shlomo, who were anointed from a horn, their kingship continued; Shaul and Yehu, who were anointed from a flask, their kingship did not continue." This is why the

plains li as "to Myself," not grasped even by the Sefiros below it: Binah as hidden and united with Chochmah.

Pardes Rimmonim 23:12:18 פרדס רמונים כ"ג:י"ב:י"ח

לי פי' הרשב"י ע"ה בפיקודא דתפילין (בפי בא רמ"ג ע"ב) ז"ל לי דא בינה רזא דעלמא עלאה היכלא פנימאה עכ"ל. ופי' לי לעצמי. שאינו מושג לתחתונים ר"ל אפילו לנאצלים ממנו [שהם] הספירות אשר למטה ממנו. והיינו בחינת הבינה המתעלמת המתאחדת בחכמה. וזה כיון באריכת לשונו עלמא עלאה שר"ל בצד העולם העליון. וחזר אמר היכל פנימאה ר"ל בסוד היותה היכל פנימי אל החכמה הנעלמת וזהו לי פי' היכל לי. ולזה קרא אותה היכל לפי שהחכמה גנוזה בתוכה. והנה לפי זה תקרא הבינה לי כשהיא נעלמת כשאינה מושגת שהיא היכל לחכמה והחכמה ...

Pardes Rimonim (Public Domain)

57 **הטעם שנק' בינה הוא**

At the end of chapter 2 of the gate on the tikkun of Nukva, Etz Chaim explains that Binah is called hu not because of its concealment but because hu always denotes Keser, and Imma is Keser to Z'eir Anpin, as Arich Anpin is Keser to Abba and Imma.

Sefer Etz Chaim 34:2:27 עץ חיים ל"ד:ב':כ"ז

(כב) המל' נקראת תבל הכינוי זה נקרא כך בשעה שהמלכות מתחברין בה ר"ו העליון בסוד מזלא קדישא ור"ו תחתון שבה בסוד ע"ב קד"ם כנ"ל וכמבואר אצלינו בכוונת ק" בעת השינה והנה בי ר"ו הם תבל ואז נקרא כך. הטעם שהבינה נקרא הוא לא מפני ההעלם שהרי אבא נעלם ממנה ונקרא אתי"ה וגם א"א נקרא הו"א אלא משום (כי תיבת) הוא לעולם בכתר ואמא הוא כתר לז"א וא"א הוא כתר לאו"א:

Sefer Etz Chaim (Public Domain)

58 **וארשתיך לי**

"And I will betroth you to Me forever." With li understood as Atika, the betrothal is truly "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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59 **המצות הן נק' מצות המלך**

The note sends the reader to a note of the Rebbe in Sefer HaMaamarim 5700 on this idea, that the mitzvos are called "the commandments of the King."

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בס' המאמרים ת"ש, ע' 48.

60 **וזכרתם . . למען תזכרו**

"And you shall see it and remember all the commandments of Havayah and do them." G-d tells Moshe to command tzitzis as a reminder of the mitzvos; the text reads this first remembering as the mitzvos in Malchus, "the commandments of the King."

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט-מ.

61 **למען תזכרו**

"So that you remember and do all My commandments, and be holy to your G-d." The second remembering, "My commandments," is read as the higher level of the mitzvos, above the Name Havayah.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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62 **בביאור ע"פ וידבר**

That explanation, titled "to understand the root of the mitzvos," begins from the people's great awe at Sinai, which the soul could not contain inwardly and which remained in its mazal, the encompassing levels of chayah and yechidah.

KEHOT'S NOTE

לקמן יז, ב.

63 **וידבר אלקים**

"And G-d spoke all these words, saying." The opening of the Ten Commandments, on which the text's explanation of the root of the mitzvos is written.

Exodus 20:1 שמות כ':א'

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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64 **ראיתי והנה מנורת זהב**

"I have seen, and behold, a menorah all of gold, with a bowl on its top." Zechariah's vision opens another explanation that treats the root of the mitzvos.

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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65 **בביאוה"ז ע"פ והי' לכם לציצית**

There "and you shall remember" is read as making the mitzvos "males," givers: the letters mem-tzadi of mitzvah become yud-hei by the atbash exchange, so mitzvah spells the Name Havayah, and the mitzvos are "the 248 limbs of the King," the King being Z'eir Anpin.

KEHOT'S NOTE

לקמן פ' שלח מו, א.

66 **רמ"ח אברים דמלכא**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

67 On "And the Levite, he (hu) shall serve" (Numbers 18:23), the Zohar expounds the word hu: "Hu: above, to the left; hu: included in the right; further, hu: this is Atika." The text uses it to show that Binah too is sometimes called Atika.

Zohar, Korach 8:39 ספר הזהר, קרח ח:ל"ט

We may also translate, "And the Levite shall serve hu (him)", the reference being to the Ancient One, and the Levite typifying Judgement, but for which men would not rise to the higher faith, nor study the Torah, nor carry out the precepts of the Torah for the service of the Holy King.'1The last 12 lines of the Hebrew text do not appear in our translation.

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

PARAGRAPH 13

68 **וארשתיך לי**

"And I will betroth you to Me forever." The Time to Come, when Z'eir Anpin rises to Arich Anpin, is when this betrothal "to Me" is fulfilled.

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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69 **בד"ה והי' מספר בנ"י**

That discourse, earlier in Likkutei Torah, Bamidbar, explains that "the number of the children of Israel" is the mitzvos, 613 of the Torah and 7 of the Sages, given in a number so that they could be drawn down into the souls of Israel.

KEHOT'S NOTE

ראה המאמר דלעיל.

70 **והיה מספר בנ"י אשר לא ימד ולא יספר**

"And the number of the children of Israel shall be as the sand of the sea, which cannot be measured or counted." In the same prophecy as "I will betroth you," Hosea foretells that at the redemption Israel will be beyond counting; the discourse reads the counted mitzvos as rising to a level beyond number. (context: Steinsaltz Tanakh)

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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71 **ולתבונתו אין מספר**

"Great is our Master and abundant in power; His understanding is beyond number." The psalm has just said that G-d sets a number for the stars; His own understanding has no number. The text uses it for the limitless level of Arich Anpin. (context: Steinsaltz Tanakh)

Psalms 147:5 תהילים קמ"ז:ה'

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

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

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KEHOT'S NOTE

תהלים קמז, ה.

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

"Who has counted the dust of Yaakov, or numbered a fourth of Israel?" The verse opens another explanation on number and what is beyond 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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73 **ישקני מנשיקות פיהו**

"Let Him kiss me with the kisses of His mouth, for Your love is better than wine." Plainly the beloved woman longs for her lover's kiss; read as the Congregation of Israel's plea to G-d, it asks for the inner bond drawn from the highest level. (context: Steinsaltz Tanakh)

Song of Songs 1:2 שיר השירים א:ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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KEHOT'S NOTE

שה"ש א, ב.

74 In Terumah the Zohar asks, "Who will kiss me? The One who is hidden above. And with what? With that supernal

chariot, on which all the colors hang and join, and this is Yaakov."

Zohar, Terumah 33:371–380 ספר הזהר, תרומה ל"ג:שע"א-ש"פ

Now who is "he"? He who is hidden within the supernal concealment. Can, then, the Most Recondite be the fount of kisses, and kiss that which is below? See now. The Most Recondite is beyond cognition, but reveals of Himself a tenuous and veiled brightness shining only along a narrow path which extends from Him, and this is the brightness that irradiates all. This is the starting-point of all esoteric mysteries, itself being unknowable. Or rather, it is sometimes indiscoverable, sometimes discoverable, but even were it wholly indiscoverable the impulse …

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

PARAGRAPH 14

75 **וארשתיך לי**

"And I will betroth you to Me forever." The bond is "forever" because it will come from Atika, where there is no left.

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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76 **לית שמאלא**

The Idra Rabba: "There is no left in this hidden Atika; all is right." Without severity there is no descent, so the bond does not change.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

77 **ולא אדם הוא להנחם**

"For He is not a man that He should change His mind." Repeated here as the reason the future betrothal will be permanent.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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78 **וידעת היום והשבות**

"Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is no other." Moshe's charge to Israel opens the discourse whose end is cited here on ascents and descents.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

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

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79 **ועיין בתד"א ח"א רפ"ו**

The note points to two places in Or HaTorah that explain this Tanna DeBei Eliyahu passage further.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע' סט, עוד ביאור ע"ז. נ"ך ע' שסט. יהל אור ע' תיח. תורת שמואל — תרכ"ו ע' רמה. מים רבים — תרל"ו סע' נו ואילך.

80 **ואהבת עולם אהבתיך**

"From afar Havayah appeared to me: With an everlasting love I have loved you; therefore I have drawn you with kindness." In Jeremiah's prophecy of the return from exile, G-d assures Israel of His lasting love; the maamar ranks its "everlasting love" against "great love." (context: Steinsaltz Tanakh)

Jeremiah 31:3 ירמיהו ל"א:ג'

מֵרָחוֹק ה' נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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81 **אהבה רבה אהבתיך לא נאמר אלא אהבת עולם אהבתיך שמא תאמר אהבת הקב"ה שלש שנים או אהבת עשר שנים או אהבת מאה שנים**

On "Draw me after You," the Midrash cites Jeremiah: it does not say "with a great love" but "with an everlasting love," lest one think G-d's love lasts three, ten or a hundred years.

Tanna DeBei Eliyahu Rabbah 6:1 תנא דבי אליהו רבה ו':א'

… שנאמר (ירמיה לא) מרחוק ה' נראה לי ואהבת עולם אהבתיך על כן משכתיך חסד אהבה רבה אהבתיך לא נאמר אלא אהבת עולם אהבתיך שמא תאמר אהבת הקב"ה שלש שנים או אהבת עשר שנים או אהבת מאה שנים לכך נאמר אהבת עולם אהבתיך לכך נאמר משכני אחריך נרוצה הביאני המלך חדריו משל למלך שהיה יושב על כסאו והיו עבדיו עומדין לפניו ונתן עיניו במי שהיה אוהבו תפסו בידו והכניסו בחדרי חדרים שלו (כך הקב"ה הביא את ישראל לחדרי חדרים) מה שלא הביא לכל אומה ולשון לכך נאמר הביאני המלך חדריו. …

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82 **אהבת מאה שנים**

According to the note, Or HaTorah there cites Yeshuos Yaakov on these words: had the verse said "great love," one could have said so, that is, that the love lasts only a limited time.

KEHOT'S NOTE

באוה"ת שה"ש ע' עד מציין ע"ז: (אם הי' נאמר אהבה רבה הייתי אומר כך, ישועות יעקב). ראה מים רבים — תרל"ו סע' נו ואילך.

83 **מאהבה רבה שהיא בז"א**

Or HaTorah, quoted in the note, explains why ahavah rabbah in Z'eir Anpin is lower: in Z'eir Anpin there are Chesed and Gevurah, so the love can change and be inter-

words "and let them be for lights" indicate the sun. "They shall be for seasons", because seasons, holydays, new-moons and Sabbaths are determined by them. There are seven planets corresponding to seven firmaments, and by all the world is ...

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

88 **עלמא עילאה**

In Vayigash the Zohar reads "in Ramah" as the upper world, the World to Come, and cites "from world to world."

Zohar, Vayigash 10:99–11:108 ספר הזהר, ויגש י:צ"ט-י"א:ק"ח

89 **עלמא עילאה**

In Vayetzei the Zohar speaks of two worlds, one revealed and one concealed, and says that all is one, for all comes from the upper world.

Zohar, Vayetzei 24:244–25:254 ספר הזהר, ויצא כ"ד:רמ"ד-כ"ה:רנ"ד

and when we offer blessings to G-d we invariably associate Him with the two worlds in such words as: "Blessed be the L-rd, the G-d of Israel, from one world even unto the other world" (Ps. 106, 48). It is for this reason that the upper world is named Hu (He), whereas the lower world is named Attah (Thou), because it is blessed from the upper world through the Righteous One. Thus Scripture says: "Blessed be the L-rd out of Zion, who dwelleth in Jerusalem, etc." (Ps. 135, 21): assuredly ...

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90 **אהבה בתענוגים**

"How beautiful and how pleasant you are, love in delights." The lover praises his beloved; the text calls the love of Binah, where Atik is revealed, this love in delights.

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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91 **בד"ה חכלילי עינים**

The discourse explains that ahavas olam is the love "taken from the worlds," from contemplating how G-d brings them into being, while ahavah rabbah is hidden at the root of the soul.

KEHOT'S NOTE

תו"א מז, ג. וראה באוה"ת ויחי שסח, ב.

92 **חכלילי עינים מיין**

"His eyes are red with wine, and his teeth white with milk." Part of Yaakov's blessing to Yehudah; the verse opens the Torah Ohr discourse cited for the second answer.

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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rupted, whereas in Arich Anpin "there is no left in this Atika."

KEHOT'S NOTE

והיינו כי בז"א יש חו"ג לכן יש שינוי והפסק באהבה וחסד מדת הגבורה כו' משא"כ בא"א לית שמאלא בהאי עתיקא — אוה"ת שה"ש ע' עד.

84 **ועיין במא"א אות א' סעיף לז ובסש"ב פמ"ג**

The note points to Yahel Or on the verse "from world to world" for a discussion of the sources that rank ahavah rabbah above ahavas olam.

KEHOT'S NOTE

ראה יהל אור קו, מח (ע' תיח). ובליקוט פירושים לתניא שם.

85 **דאהבה רבה גבוה מבחינת אהבת עולם**

Tanya distinguishes ahavas olam, love that comes from contemplating G-d's greatness, from ahavah rabbah, love in delights given from above, which is higher. The text reconciles this with Tanna DeBei Eliyahu.

Tanya, Likkutei Amarim 43:6 תניא, חלק ראשון; ליקוטי אמרים מ"ג:ו'

וְהִנֵּה, בְּאַהֲבָה יֵשׁ גַּם כֵּן שְׁתֵּי מַדְרֵגוֹת: "אַהֲבָה רַבָּה" וְ"אַהֲבַת עוֹלָם", "אַהֲבָה רַבָּה" - הִיא "אַהֲבָה בְּתַעֲנוּגִים", וְהִיא שֶׁלְּמַעְלָה הָעוֹלֶה מֵאֵלֶיהָ, וּבָאָה מִלְּמַעְלָה בִּבְחִינַת מַתָּנָה לְמִי שֶׁהוּא שָׁלֵם בְּיִרְאָה, כַּנּוֹדָע עַל מַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "דַּרְכּוֹ שֶׁל אִישׁ לְחַזֵּר אַחַר אִשָּׁה", שֶׁאַהֲבָה נִקְרֵאת "אִישׁ" וְ"זָכָר", כְּמוֹ שֶׁכָּתוּב: "זָכֹר חַסְדּוֹ", וְ"אִשָּׁה - יִרְאַת ה'", כַּנּוֹדָע; וּבְלִי קְדִימַת הַיִּרְאָה, אִי אֶפְשָׁר לְהַגִּיעַ לְאַהֲבָה רַבָּה זוֹ, כִּי אַהֲבָה זוֹ הִיא מִבְּחִינַת אֲצִילוּת, דְּלִית תַּמָּן קִיצּוּץ ...

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86 **ויש ליישב**

Or HaTorah, quoted in the note, poses the difficulty: the Arizal places ahavas olam in Malchus, below ahavah rabbah in Z'eir Anpin, while Tanna DeBei Eliyahu says the opposite.

KEHOT'S NOTE

לכאורה יש להקשות על כהאריז"ל דפי' אה"ע במ' ולמטה מאהבה רבה שהיא בז"א והרי בתד"א אומר להיפך, ולפי' התד"א באה"ר עדיין יוכל להיות שינויים משא"כ אה"ע הוא בחי' שאין בה שינויים דהיינו ההפרש בין ז"א שיש בו חו"ג ע"כ מאה"ר יכול להיות שינוי, אבל בע"ק לית שמאלא ולכן שם אין שינויים וזהו אהבת עולם — אוה"ת נ"ך ע' שסט. "נ.ב. ע' במג"א [במגן אבות ברדיטשוב תרס"ב] ד"ה משכני [שה"ש סא, א] וי"ל כי ב' תירוצים תלוי זב"ז אם עולם לי' נצחי. (ועו"ע? וא"ע?) גבוה והמג"א לא העיר מכאן". [כ].

87 **עלמא תתאה**

In Bereishis the Zohar says there are two worlds, the upper world and the lower world, the lower like the upper, as in "from world to world."

Zohar, Bereshit 39:395–40:406 ספר הזהר, בראשית ל"ט:שצ"ה-מ':ת"ו

Observe that stars and planets exist through a covenant which is the firmament of the heaven, in which they are inscribed and engraved.' R. Yesa the Elder used to explain thus: 'The words "let there be lights" refer to the moon, which is suspended in the firmament of the heaven. The

93 שובה ישראל עד

> "Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." Hosea's call to repentance opens another discourse, where ahavas olam is the love above ahavah rabbah.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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PARAGRAPH 15

94 דבעינן בקדושין שיאמר לי

> The Talmud rules that if a man gives a woman money and says, "You are betrothed to me," she is betrothed, but if she says, "I am betrothed to you," she is not. The text grounds the required words "to me" in "I will betroth you to Me."

Kiddushin 5b:14 קידושין ה' ב:י"ד

אָמַר שְׁמוּאֵל: בְּקִידּוּשִׁין, נָתַן לָהּ כֶּסֶף וְשָׁוֶה כֶּסֶף וְאָמַר לָהּ: "הֲרֵי אַתְּ מְקוּדֶּשֶׁת", "הֲרֵי אַתְּ מְאוֹרֶסֶת", "הֲרֵי אַתְּ (לִי) לְאִינְתּוּ" – הֲרֵי זוֹ מְקוּדֶּשֶׁת. "הֲרֵינִי אִישֵׁךְ", "הֲרֵינִי בַּעְלֵיךְ", "הֲרֵינִי אֲרוּסְתֵּךְ" – אֵין כָּאן בַּיִת מֵיחוֹשׁ.

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

KEHOT'S NOTE

קידושין ה, ב.

95 וארשתיך לי

> "And I will betroth you to Me forever." The human formula of betrothal, "to me," follows this verse.

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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96 וארשתיך לי

> The Raaya Mehemna on Teitzei says that the final redemption comes "with great compassion," from the side of Avraham, and that afterwards "he may not send her away all his days," for she will be his wife, as it says, "And I will betroth you to Me forever."

Zohar, Ki Teitzei 1:24–3:33 ספר הזהר, כי תצא א':כ"ד-ג':ל"ג

97 טוב לחסות בה'

> The words here quote Psalms 118:9; the passage is shown below.

Psalms 118:9 תהילים קי"ח:ט'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּנְדִיבִים׃

It is better to take refuge in the L-RD Than to trust in princes.

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KEHOT'S NOTE

תהלים קיח, ט.

98 טוב לחסות בה' מבטוח באדם

> "It is better to take refuge in Havayah than to trust in man." In a psalm of thanksgiving for rescue, the psalmist says that trust belongs to G-d rather than to people; the text reads "man" (adam) as the supernal Adam, Z'eir Anpin, and "Havayah" as the level above it. (Kehot: Psalms 118:9)

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם׃

It is better to take refuge in the L-RD Than to trust in man.

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99 כמ"ש במ"א

> the passage shares nothing with the note

KEHOT'S NOTE

לקמן דרושים לשמע"צ צא, א.

100 כי ההרים ימושו כו' וברית שלומי לא תמוט

> "For the mountains may move away and the hills be shaken, but My kindness shall not move away from you, and My covenant of peace shall not be shaken." G-d comforts Israel through Isaiah: His bond with them outlasts the mountains, like the betrothal "forever."

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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101 לבי ובשרי ירננו אל

> "My soul longs, indeed it pines, for the courts of Havayah; my heart and my flesh sing out to the living G-d." The second half of the verse, the yearning for G-d Himself, is above the "courts" of its first half.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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102 במקום שבע"ת עומדים

> "In the place where baalei teshuvah stand, the perfectly righteous cannot stand." The yearning of return reaches higher than the "courts."

Berakhot 34b:22–23 ברכות ל"ד ב':כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: 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. וראה הערת כ"ק אדמו"ר בס' המאמרים ה'תש"ט, עמ' 183.

103 ורב טוב לבית ישראל

"I will recall the kindnesses of Havayah ... and the great goodness to the house of Israel." The prophet praises G-d's kindness to Israel, given in mercy beyond their merit; the text links this "great goodness" to the bond drawn from far above the "courts." (context: Steinsaltz Tanakh)

Isaiah 63:7 ישעיהו ס"ג:ז'

חַסְדֵי ה' אַזְכִּיר תְּהִלֹּת ה' כְּעַל כֹּל אֲשֶׁר־גְּמָלָנוּ ה' וְרַב־טוּב לְבֵית יִשְׂרָאֵל אֲשֶׁר־גְּמָלָם כְּרַחֲמָיו וּכְרֹב חֲסָדָיו:

I will make mention of the mercies of the L-RD, and the praises of the L-RD, according to all that the L-RD hath bestowed on us; and the great goodness toward the house of Israel, which He hath bestowed on them according to His compassions, and according to the multitude of His mercies.

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KEHOT'S NOTE

ישע' סג, ז.

104 המגביהי לשבת

"Who is like Havayah our G-d, Who dwells on high, Who lowers Himself to look upon the heavens and the earth?" Since G-d is exalted above everything, heaven and earth are alike before Him; in the same way, the maamar says, a revelation from above the world can reach down into the world itself. (context: Steinsaltz Tanakh)

Psalms 113:5–6 תהילים קי"ג:ה'-ו'

מִי כַה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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PARAGRAPH 16

105 ויקחו לי תרומה

"Speak to the children of Israel, and let them take for Me an offering." G-d's call for gifts to build the Mishkan; the Ramaz reads li here as supernal Chochmah, and Vayikra Rabbah lists this verse among the things called li.

Exodus 25:2 שמות כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת־תְּרוּמָתִי:

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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106 והרמ"ז פ' תרומה . . שם ע"ב שעיקרו יודי"ן

The note points to Or HaTorah on Shir HaShirim for a further discussion of the Ramaz's reading of li as supernal Chochmah, the four yuds of the Name AB.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע' תקיג.

107 ומספר את רובע ישראל

"Who has counted the dust of Yaakov, or numbered a fourth (rova) of Israel?" The verse opens an explanation that discusses the four yuds of the Name AB.

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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108 וארשתיך לי

"And I will betroth you to Me forever." Read here as the Congregation of Israel receiving from supernal Chochmah.

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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109 מ"ש האריז"ל בפי' הפסוק

According to the note, Or HaTorah on Va'eschanan explains the Arizal's wording on the verse "On that day Havayah shall be One."

KEHOT'S NOTE

נתבאר לשונו באוה"ת פ' ואתחנן ע' פח. וראה גם לעיל פ' צו י"א, ג.

110 ביום ההוא יהי'

"And Havayah shall be King over all the earth; on that day Havayah shall be One, and His Name One." Zechariah's vision of the end of days; the Arizal reads yihyeh, "shall be," as yud-hei twice: the lower letters of the Name will rise to the upper.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכריי יד, ט.

111 **בביאור ע"פ אני ה' אלקיכם**

There "I am Havayah your G-d" means that in the Future even the Name Havayah will be like the Name Elokim, because a light of the Infinite above Havayah will be revealed, "His great Name." It links this to Yaakov being named Yisrael twice, first through the angel and then by G-d Himself, the second naming pointing to the higher revelation.

KEHOT'S NOTE

לקמן פי שלח מט, ב.

112 **בתורת ה' חפצו ובתורתו יהגה**

"But his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The psalm praises the man who shuns the wicked; "his Torah" can mean G-d's Torah or the learner's own, and the Talmud (Avodah Zarah 19a) says it is first called G-d's and in the end the learner's. The maamar reads "the Torah of Havayah" as the higher Torah of the Future and "his Torah" as our present study, its vessel. (context: Steinsaltz Tanakh)

Psalms 1:2 תהילים א:ב

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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113 **וידעת את ה'**

"And I will betroth you to Me in faithfulness, and you shall know Havayah." The maamar ends with the knowledge to which the betrothal leads.

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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114 **אני ה' אלקיכם**

"I am Havayah your G-d, Who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." The closing verse of the tzitzis passage, on which another explanation is written.

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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וספרתם לכם ממחרת השבת
וגו' תספרו חמשים יום

"And you shall count for yourselves from the morrow of the Shabbos"

The Counting of the Omer spans two kinds of divine flow. "Barley," brought on Pesach, is a measured flow, the comprehension of G-d that each soul receives according to its capacity. "Wheat," brought on Shavuos, is the revelation of G-d's very essence, "I, Who I am," above all understanding. By counting forty-nine days we draw that essence down, step by step, into the "barley," even into the animal soul, and the fiftieth gate then comes of itself.

THE MAAMAR IN BRIEF

The maamar asks why the Torah says "fifty days" when only forty-nine are counted, and why we count "two days" rather than "the second day." It answers through the two grains. Barley, the Omer of Pesach, stands for the flow that feeds the angels of Yechezkel's Chariot. It comes from Malchus, the hei of the Name, divided like breath into the articulations of the mouth, so each angel stays at its fixed rank, and its love and awe burn openly, out of comprehension. In the soul it is understanding of G-d's greatness, "each according to his own measure." Wheat, the Two Loaves of Shavuos, is a knowing above reason, like a baby's bond with its father. At Sinai the revelation of "I, Who I am" took Israel beyond every limit of comprehension ("Egypt"), and it stays with us in the Torah and the mitzvos, the twenty-two letters. The Counting draws this essence into the barley, even into the animal soul. The forty-nine gates of Binah, seven attributes each comprising seven, are counted cumulatively as one flow from the fiftieth gate, which comes of itself on Shavuos.

OUTLINE

1 Two questions, and the Chariot's separated wings ¶1–3

Why "fifty days," and why "two days" and not "the second day"? The Omer of barley and the Two Loaves of wheat frame the answer. The Chayos' wings, their love and awe rising upward, are separated by rank, because their life comes from Malchus, the hei, which divides like breath into the articulations of the mouth. Their inner dimension, the palate, drawn from Chochmah, is shared by all of them, and their love and awe burn openly, like the Seraphim and the cows that sang as they carried the Ark.

2 Barley: the measured flow ¶4–5

The angels' flow is "barley": it is their food, it is "the measure of the hei," which keeps each angel at its rank, and its spelling with a sin suggests trembling. It depends on the Omer offering of all Israel, for the G-dly soul is "the first of His produce," and it descends further, to the animal soul. In the soul, barley is comprehension according to each person's capacity; wheat is a knowing above reason, like a baby calling "Abba."

3 Wheat: the revelation of "I, Who I am" ¶6–9

Hidden knowledge brings a love beyond comprehension. At Sinai the people's souls flew out at each utterance, the self-sacrifice that the revelation of G-d's essence awakens. "Egypt" is every limit of comprehension and the body's confinement, and the baal teshuvah breaks out of it. At Sinai they "saw what is heard"; the Torah and the mitzvos come from the Infinite Light itself and are its vessels. The Two Loaves are the twenty-two letters of the Torah, "My bread," reached by walking beyond one's present level.

4 The Counting and the fiftieth gate ¶10–11

The fifty gates of Binah are forty-nine levels, seven attributes each comprising seven, and a fiftieth gate that includes them all, rooted in Keser. Counting draws the revelation of "I" into the barley and into the animal soul. We count cumulatively because every day draws more of the one flow, and counting the forty-nine brings the fiftieth on Shavuos of itself.

5 Outer and inner letters ¶12

Barley is the five articulations of the mouth, wheat the twenty-two letters of the Torah, outer as against inner, as other discourses explain, and this is how the child learns through wheat to call "Abba."

KEY CONCEPTS

Barley (se'orah) שעורה

The measured divine flow, "the measure of the hei" (Malchus). It nourishes the angels at their fixed ranks, and in the soul it is comprehension of G-d's greatness according to each person's capacity. It is revealed on Pesach.

Wheat (chitah) חטה

A knowing above intellect, like a baby's bond with its father. Its numerical value is twenty-two, the letters of the Torah, through which G-d's essence is revealed on Shavuos.

"I, Who I am" (Anochi) אנכי מי שאנכי

G-d's very essence, which no thought can grasp. It was revealed at the Giving of the Torah and remains enclothed in the Torah and the mitzvos.

The revealed world (alma de'isgalya) עלמא דאתגליא

Malchus, the hei of the Name, the level at which G-dliness shows itself to created beings. It is the source of the angels' revealed, burning love and awe.

The fifty gates of Binah נ׳ שערי בינה

The ways of contemplating G-d's greatness: forty-nine, seven attributes each comprising seven, counted in the Omer, and a fiftieth that includes them all and joins them to their Source.

Mitzrayim, the "narrows of the sea" מצרים — מצר ים

Above, the narrowing of the "sea" of Chochmah to the limits of created comprehension. Below, the confinement of the body. The revelation of "I" brings a person out of both.

The five points of articulation ה׳ מוצאות הפה

Throat, palate, tongue, teeth and lips, among which the breath of speech is divided. In the same way the "breath of His mouth" divides into the four camps of angels and a fifth, inner level.

SECTION 1 · ¶1–3

Two questions, and the Chariot's separated wings

1 וספרתם לכם[1,2] ממחרת השבת וגו' תספרו חמשים יום[3]. להבין כ"ז [כל זה] וכי חמשים יום סופרים והלא אין סופרים כי אם מ"ט יום[4] (וע' מזה בתוספות במנחות פרק רבי ישמעאל דס"ה ע"ב).

"And you shall count for yourselves from the morrow of the Shabbos," etc., "you shall count fifty days." To understand all this: do we, then, count fifty days? Surely we count only forty-nine days! (And see on this the Tosafos in Menachos, chapter Rabbi Yishmael, folio 65b.)

> The maamar opens with the verse that commands the Counting of the Omer, which says "you shall count fifty days." In practice we count only forty-nine days, so the first question is why the Torah speaks of fifty. Tosafos (the medieval glosses on the Talmud), to which the parenthesis sends the reader, raises the same difficulty and answers that the verse means counting up to the fiftieth day, not counting the fiftieth itself.

גם להבין פי' הספירה היום יום אחד לעומר היום שני ימים לעומר וכו' שהם שבוע אחד וכן שני שבועות וכו' וכן כולם.

Also to understand the meaning of the Counting: "Today is one day of the Omer," "Today is two days of the Omer," etc., "which are one week," and likewise "two weeks," etc., and so with all of them.

> A second question concerns the wording of the count. We say "two days," "three days" and so on, gathering all the days counted so far, and we also add up the weeks.

ולכאורה כך היה ראוי לומר היום יום ראשון לעומר היום יום שני לעומר היום יום שלישי כו'.

And seemingly, it would have been fitting to say thus: "Today is the first day of the Omer," "Today is the second day of the Omer," "Today is the third day," etc.

> One would expect each day to be named as a new step: "the first day," "the second day," "the third day." The maamar will answer this question near its end.

הנה ענין הספירה כי בפסח היו מקריבים העומר משעורים[5] שהוא ראשית קצירכם[6] בזמן ההוא ושתי הלחם[7] מחטים[8] בשבועות שהוא זמן בכורי קציר חטים[9] ומקציר שעורים עד קציר חטים צריך לספור.

Now, the matter of the Counting is that on Pesach they would offer the Omer from barley, which is "the first of your harvest" at that season, and the Two Loaves from wheat on Shavuos, which is the time of "the first fruits of the wheat harvest"; and from the barley harvest until the wheat harvest one must count.

> This is the plain background: on Pesach the Omer offering was brought from barley, the first grain to ripen, and on Shavuos the Two Loaves were brought from wheat, the first of the wheat harvest. The Counting spans the time from the one harvest to the other. The maamar will go on to explain barley and wheat as two kinds of divine flow.

וביאור ענין זה הנה במרכבת יחזקאל כתיב ופניהם וכנפיהם פרודות[10] מלמעלה[11, 12, 13] (עיין מזה בזח"ג [בזהר חלק ג] פנחס דרכ"ט סע"א [סוף עמוד א][14] ודף רכ"ג סע"א [סוף עמוד א] ובת"ז [ובתיקוני זהר] תיקון נ"ו בתחלתו[15] וסוף תיקון[16] ה' ובעה"ק [ובעבודת הקודש] ח"ד פי"ט).[17]

And the explanation of this matter: now, in the Chariot of Yechezkel it is written, "And their faces and their wings were separated above." (See on this in the Zohar, Part III, Pinchas, folio 229, end of side a, and folio 223, end of side a; and in the Tikkunei Zohar, Tikkun 56, at its beginning, and the end of Tikkun 5; and in Avodas HaKodesh, Part IV, chapter 19.)

> To explain this, the Alter Rebbe turns to Yechezkel's vision of the Divine Chariot, the holy Chayos (living creatures) whose faces and wings were "separated above." The parenthesis lists places in the Zohar, the Tikkunei Zohar and Avodas HaKodesh (Rabbi Meir ibn Gabbai's work of Kabbalah) that discuss this verse. Or HaTorah, quoted in the Kehot note, draws from the Zohar there that the four faces come from the four letters of the Name Havayah and the four wings from the four letters of the Name Ado-nai.

פי' וכנפיהם עפיפתם והסתלקותם למעלה ליכלל במקורם באהבה ויראה וכדכתיב אחרי ה' ילכו כאריה ישאג.[18]

The meaning of "and their wings" is their flight and their withdrawal upward, to be included in their source, with love and awe, as it is written, "After Havayah they shall walk; like a lion he shall roar."

> The angels' "wings" stand for their flight upward: their yearning to rise and be absorbed in their source, carried by love and awe, the two "wings" of all divine service. In Hoshea the verse means that Israel will follow Havayah when He roars like a lion to call them back; the maamar reads "like a lion" as the lion of the Chariot, whose roar is this upward drive.

פי' כאריה שבמרכבה ששואג והומה קדוש וגו' וכל חפצו וכל ישעו להתכלל ולהתבטל במציאות וכן שור גועה כו'.

That is, "like a lion": the lion of the Chariot, which roars and cries out, "Holy," etc., and all its desire and all its salvation is to be included and to be nullified in [its very] existence. And likewise the ox lows, etc.

> The lion-face of the Chariot cries out "Holy" because it longs to be absorbed and to lose its very existence in its source. The ox's lowing expresses the same longing.

ועד"ז נאמר וישרנה הפרות[19] כו' הלך וגעו (בש"א [בשער א'] סי' ו' ב'), הוא פני שור שבמרכבה

And along these lines it is said, "And the cows went straight," etc., "lowing as they went" (in I Samuel, chapter 6, 2): this is the face of the ox in the Chariot.

> When the Philistines sent the Ark back to Israel, the cows that pulled the cart went straight along the road, lowing as they went. Their lowing is linked here to the ox-face of the Chariot. (The Kehot note gives the verse as I Samuel 6:12.)

הנה בחי' זו של כנפיהם הם פרודות מלמעלה כל אחד ואחד לפי מדרגתו שמדרגת האחד מובדלת ומופרדת מחבירו וכדכתיב פני אריה אל הימין[20] באהבה הוא מחנה מיכאל.[21]

Now, this level of "their wings" is "separated above," each and every one according to its rank, for the rank of one is distinct and separate from its fellow, as it is written, "the face of a lion on the right": with love; this is the camp of Michael.

> These wings are "separated": each angel rises according to its own fixed rank, kept distinct from every other. The face of the lion, on the right, is love; it is the camp of the archangel Michael.

2 ופני שור[22] מחנה גבריאל מהשמאל ביראה. ופני נשר היא מדה ממוצעת בחי' רחמנות כנשר יעיר קנו כו'.

And "the face of an ox," the camp of Gavriel, [is] "on the left," with awe. And "the face of an eagle" is an intermediate attribute, the level of compassion: "As an eagle stirs up its nest," etc.

> The ox-face, on the left, is awe; it is the camp of the archangel Gavriel. The eagle stands between the two as compassion, like the eagle in Moshe's song that stirs up its nest and hovers over its young.

ועל זה נאמר ואשא אתכם על כנפי נשרים[23] וגו'

And of this it is said, "And I bore you on eagles' wings," etc.

> Before the Giving of the Torah G-d tells Israel, "I bore you on eagles' wings and brought you to Me." The eagle, the face of compassion, is what carried them there.

כי מחמת שהיו ישראל במצרים בחומר ובלבנים[24,25] בגשמיות לא היו ראוים לזכות להמעלה הגדולה ויתירה שזכו במתן תורה פנים בפנים דבר[26] ה' וגו' כ"א ע"י בחי' רחמנות שהם כנפי נשרים שע"ז ואביא אתכם אלי (ועמ"ש בפי' בלק סד"ה מי מנה עפר יעקב).

For since Israel had been in Egypt, in mortar and in bricks, in physicality, they were not fit to merit the great and surpassing distinction that they merited at the Giving of the Torah, "Face to face Havayah spoke," etc., except through the level of compassion, which is "eagles' wings," through which "I brought you to Me." (And see what is written in Parshas Balak, at the end of the discourse beginning "Who has counted the dust of Yaakov.")

> Sunk in Egypt's physical labor, "in mortar and in bricks," Israel was not fit by its own merit for the revelation of the Giving of the Torah, when G-d spoke to them "face to face"; it came to them only through compassion, the "eagles' wings." At the end of the discourse in Likkutei Torah, Balak, to which the parenthesis refers, the Alter Rebbe explains that one merits the light of the Torah through Yaakov's attribute of compassion, by arousing great compassion on one's own soul (Likkutei Torah, Balak 1:28).

והטעם שכנפיהם פרודות הוא מפני שכל שפעם וחיותם הוא מבחי' מל' ית' וכדכתיב מלכותך מכ"ע [מלכות כל עולמים][27] המרומז באות ה' משמו ית'

And the reason that their wings are "separated" is that all their flow and their life-force is from the level of His Malchus (sovereignty), may He be blessed, as it is written, "Your kingship is a kingship of all worlds," which is alluded to in the letter hei of His Name, may He be blessed,

> Now comes the reason the angels' levels are separate. Their life-force comes from G-d's Malchus, His kingship, "a kingship of all worlds." Malchus is alluded to in the final hei of the Name Havayah.

וכדכתיב בהבראם[28] בה' בראם[29] שהוא בחי' רוח פיו ית' כי וברוח פיו כל צבאם[30] כמו, עד"מ הבל היוצא מן הפה[31]

and as it is written, "When they were created" (behibar'am): "with [the letter] hei He created them." This is the level of "the breath of His mouth," may He be blessed, for "by the breath of His mouth all their host" [were made]: like, by way of analogy, the breath that comes out of the mouth,

> The Sages read the word behibar'am ("when they were created") as "with a hei He created them": creation came about through the letter hei, that is, through Malchus. This is divine speech, called "the breath of His mouth," like the breath that carries a person's words.

וכמאמר באתא קלילא[32] דלית ביה מששא והי' זו הוא בחי' ה' מוצאות הפה

and as in the saying, "with a light letter, in which there is no substance." And this hei is the level of the five points of articulation of the mouth.

> The hei is called "a light letter, in which there is no substance," because it is pronounced with breath alone; the phrase comes from the opening of Akdamus, the Aramaic hymn read on Shavuos, as the Kehot note points out. Its numerical value, five, also points to the five places of articulation in the mouth (the throat, the palate, the tongue, the teeth and the lips), among which the breath of speech is divided.

דהיינו כמו שהבל הדיבור מתחלק להי' מוצאות עד"מ כך בחי' רוח פיו ית' מתחלק להיות מדרגות חלוקות ומובדלות זו מזו ד' מחנות שכינה מחנה מיכאל פני אריה כו' כנגד[33] ד' מוצאות.[34]

That is, just as the breath of speech divides into five points of articulation, by way of analogy, so the level of "the breath of His mouth," may He be blessed, divides to become levels that are divided and distinct from one another: the four camps of the Shechinah (Divine Presence), the camp of Michael, "the face of a lion," etc., corresponding to four points of articulation.

> In the same way, the divine "breath" is divided into separate, distinct levels: the four camps of the Shechinah, led by Michael and the others, which correspond to four of the five points of articulation. The fifth is explained in the next paragraph.

3 ומוצא הה' הוא בחי' גיכ"ק מוצא החיך בחי' עושה שלום במרומיו[35]

And the fifth point of articulation is the level of [the letters] gimmel, yud, kaf, kuf, the articulation of the palate, the level of "He makes peace in His heights."

> The fifth point of articulation, the palate (the letters gimmel, yud, kaf, kuf), corresponds to the level of which Iyov's friend Bildad says, "He makes peace in His heights." The Sages apply these words to the peace among the angels.

כי מיכאל שר של מים[36] וגבריאל שר של אש ואין המים מכבים[37,38] כו' מפני השפעה הכללית שבהם ממקור חוצבם אשר לבחינה זו כולם כאחד עונים באימה ואומרים קדוש[39] כו'.

For Michael is the prince of water and Gavriel the prince of fire, and the water does not extinguish, etc., because of the general flow in them from the source from which they were hewn, so that at this level all of them as one respond with awe and say, "Holy," etc.

> Michael is the prince of water (kindness) and Gavriel the prince of fire (severity), yet the water does not put out the fire, because a general, encompassing flow comes to all of them from the one source from which they were hewn. At that level they are all one, and they answer "Holy" together, in the words of the morning blessing Yotzer. The Kehot note suggests that the Alter Rebbe has in mind the Midrash Tanchuma (Vayigash 6): Michael is of water and Gavriel of fire, and "the water does not put out the fire."

וזהו בוערות כמראה הלפידים[40] היא מתהלכת בין החיות כו' פי' היא מתהלכ' [מתהלכת] ה' מתהלכ' [מתהלכת] דהיינו לפי שנמשך בהם השפעת בחי' הה' לפיכך בוערים ואומרים קדוש.

And this is [the meaning of] "burning like the appearance of torches; it moves about among the Chayos," etc. The meaning is: "it (hi) moves about": the hei moves about. That is, because the flow of the level of the hei is drawn into them, therefore they burn and say, "Holy."

> Yechezkel says that the fire "moves about among the Chayos"; in the plain sense "it" (hi) is the fire. The Alter Rebbe reads hi as the letter hei: because the flow of the hei, Malchus, moves among the Chayos, they burn and cry "Holy."

(וז"ל [וזה לשונו] הזהר בראשית דמ"א ע"ב היא מתהלכת מאן היא דא רוחא קדישא אתר דנפקו מינה ואיהי נהיר לון והיינו בחי' מלכות שהיא בחי' ה' דשם הוי'

(And these are the words of the Zohar, Bereishis, folio 41b: "'It moves about': who is 'it'? This is the holy spirit (rucha kadisha), the place from which they came forth, and it shines for them." And this is the level of Malchus (sovereignty), which is the level of the hei of the Name Havayah.

> The Zohar asks who "it" is and answers: the holy spirit, the place from which the Chayos came forth and which shines for them. The Alter Rebbe identifies this with Malchus, the final hei of the Name Havayah.

אך פי' רוחא קדישא היינו כדאיתא בפרדס ערך רוח שהמל' נקרא רוח הקדש כשמקבלת מחכמה שהיא נק' קדש ולכן בחי' זו היא גי"ק מוצא החיך שהוא נמשך מבחי' חכמה כמבואר בסמוך),

But the meaning of "holy spirit" is as is found in the Pardes, under the entry "Ruach," that Malchus is called ruach hakodesh (the holy spirit) when it receives from Chochmah (wisdom), which is called kodesh (holy); and therefore this level is [that of] gimmel, yud, kaf, kuf, the articulation of the palate, which is drawn from the level of Chochmah, as is explained shortly.)

> Following the Pardes (Pardes Rimonim, Rabbi Moshe Cordovero's work of Kabbalah), Malchus is called "the holy spirit" when it receives from Chochmah, which is called kodesh ("holy"). That is why this level is the palate, which draws from Chochmah, as the next lines explain.

והמשכה והשפעה זו נרמזת במלת ופניהם שיש עליו טעם זקף גדול[41] שהוא הפסק מאמר להפסיק בין ופניהם לוכנפיהם כמ"ש רש"י [רבי שלמה יצחקי] לומר שפניהם פי' פנימיותם אינם פרודות כמו כנפיהם,

And this drawing down and flow is alluded to in the word "ufneihem" (and their faces), which bears the cantillation mark zakef gadol, which is a break in the statement, to separate "and their faces" from "and their wings," as Rashi writes; that is to say, that their faces, meaning their inner dimension (pnimiyus), are not separated as their wings are.

> In this verse the word "ufneihem" ("and their faces") bears the cantillation mark zakef gadol, which sets it apart from "and their wings," as Rashi points out. The Alter Rebbe reads this to say that their faces, their inner dimension, are not separated as their wings are.

שפנימיותם הוא בחי' גיכ"ק מוצא החיך כי חכו ממתקים[42,43] כתיב ששם הוא בחי' המתיקות והטעמים כי חיך אוכל יטעם[44] שהוא בחי' חכמה כו',

For their inner dimension is the level of gimmel, yud, kaf, kuf, the articulation of the palate, for it is written, "His palate is sweetness," for there is the level of the sweetness and the tastes (te'amim), for "the palate tastes food," which is the level of Chochmah, etc.

> The angels' inner dimension corresponds to the palate, of which it is said, "His palate is sweetness." The palate is where sweetness and taste are sensed, and "the palate tastes food"; tasting is the level of Chochmah (in Hebrew, ta'am is both a taste and a reason).

ולפי שהשפעת אהבה ויראה הנמשך להם להיות כגחלי אש בוערות[45] ולומר קדוש וברוך וימלוך כו' הוא מבחי' ה' זו שהוא עלמא דאתגליא

And since the flow of love and awe that is drawn down to them, to be "like burning coals of fire" and to say "Holy" and "Blessed" and "He shall reign," etc., is from the level of this hei, which is the revealed world (alma de'isgalya),

> The sentence turns to the angels' love and awe, which make them like burning coals and move them to the praises "Holy," "Blessed" and "He shall reign," the three verses of the Kedushah. This love and awe come from the hei, called the "revealed world" (alma de'isgalya), the level at which G-dliness shows itself to created beings.

דהיינו מחמת השגתם באור א"ס ב"ה הנמשך בעלמא דאתגליא ושהוא ממכ"ע [ממלא כל עלמין] וסוכ"ע כו'.

that is, by virtue of their comprehension of the Infinite Light (Or Ein Sof), blessed be He, that is drawn into the revealed world, and that it is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc.,

> Their love comes from what they comprehend: the Infinite Light as it is drawn into the revealed world, and how it fills all worlds and encompasses all worlds.

ולכן גם אהבתם ויראתם הוא בהתגלות ובתשוקה מורגשת. וכמ"ש מראיהם כגחלי אש בוערות[46,47] כו' כלומר כגחלי אש אשר האש עודנה קשורה בגחלת ומתלהטת בו.

therefore their love and awe, too, are in a revealed way and with a felt yearning. As it is written, "Their appearance is like burning coals of fire," etc.; that is to say, like coals of fire in which the fire is still bound to the coal and blazes in it.

> Because their love and awe come from comprehension, they are revealed and felt, a conscious longing. They are like burning coals, in which the fire still clings to the coal and blazes in it, kept alight by what feeds it.

(ועיין מזה ברבות בהעלותך פט"ו [פרק ט"ו / פרשה ט"ו] דרס"ג ע"ד[48] ובשה"ש [ובשיר השירים] רבה[49] ר"פ צאינה וראינה ובזהר ח"ג [חלק ג'] פ' צו ד'[50] א' ב' ובת"ז [ובתיקוני זהר] ד"ג סע"ב [סוף עמוד ב] ד' ב' ועמ"ש מענין אש בד"ה בפי' נסכים)[51]

(And see on this in the Rabbos, Behaalosecha, chapter 15, folio 263, column d; and in Shir HaShirim Rabbah, at the beginning of [the section] "Go forth and gaze"; and in the Zohar, Part III, Parshas Tzav, folio 4, sides a and b; and in the Tikkunei Zohar, folio 3, end of side b, [and folio] 4b; and see what is written on the subject of fire in the discourse in the passage on the libations.)

> The parenthesis gathers parallel sources: the Midrash Rabbah on the Chayos' appearance like coals of fire, the teaching that fire and snow above do not extinguish each other, the Zohar and the Tikkunei Zohar on this verse, and a discourse in Likkutei Torah on the theme of fire. (The folio printed for the Zohar cannot be right, since Parshas Tzav begins at folio 27; the Kehot note gives it as Part III, Parshas Tzav, folio 31b.)

וזהו ענין שרפים עומדים ממעל לו[52] פי' ממעל כלומר במקום פתוח לרוחה דהיינו בגילוי עוז ותעצומות האהבה וכן בפרות שנשאו את הארון בימי דוד[53] כתי' [כתיב] וישרנה הפרות[54, 55, 56] כו' הלוך וגעו[57]

And this is the matter of "Seraphim stand above Him": "above" means, that is to say, in a place that is wide open; that is, with the revelation of the might and the intensity of the love. And so too of the cows that carried the Ark in the days of David it is written, "And the cows went straight," etc., "lowing as they went."

> Yeshayahu saw "Seraphim standing above Him," serving before the Throne; the Alter Rebbe reads "above" as a wide-open place, where the might of their love shows itself openly. The cows that carried the Ark are a similar case: they brought it back from the Philistines (I Samuel 6), before Shaul was king, and the Kehot note explains "in the days of David" by the chronology (David was then seventeen) and by the Sages' view that the cows sang "Give thanks to Havayah," the song David later appointed to be sung before the Ark.

מפני שנשאו[58] את הארון שהוא בחי' עלמא דאתגליא נשפע עליהם שפע אלקי להיות משוררות וגועות וכו'

Because they carried the Ark, which is the level of the revealed world, a G-dly flow was bestowed upon them, so that they sang and lowed, etc.

> Because the cows carried the Ark, which stands for the revealed world, a G-dly flow came upon them, and their lowing became song.

(עיין ברבות וירא ס"פ נ"ד ובפרק אין מעמידין דכ"ד ב'[59] ובזח"א [ובזהר חלק א] פ' חיי שרה דקכ"ג ובפ' תרומה דקל"ח[60] א'):[61,62,63]

(See in the Rabbos, Vayera, end of chapter 54; and in chapter Ein Ma'amidin, folio 24b; and in the Zohar, Part I, Parshas Chayei Sarah, folio 123; and in Parshas Terumah, folio 138a.)

The Midrash Rabbah and the Talmud (Avodah Zarah 24b) read vayisharnah, "and they went straight," as "and they sang" (shirah), and discuss which song it was; Rabbi Meir says it was the Song at the Sea, since ga'u ("lowing") here echoes ga'oh ga'ah ("He is highly exalted") there. According to the Kehot note, the Zohar compares the cows carrying the Ark to the Chayos that carry the Divine Throne.

SECTION 2 · ¶4–5

Barley: the measured flow

4 ב והנה השפעה והמשכה זו שנמשכת במלאכים להיות אריה שואג ושור גועה ולהיות בוערים כו' ועונים ואומרים קדוש כו' נקרא בשם שעורה

2. Now, this flow and drawing down that is drawn into the angels, so that the lion roars and the ox lows, and so that they burn, etc., and respond and say "Holy," etc., is called by the name se'orah (barley).

The second section gives a name to the divine flow described so far, the flow into the angels that makes the lion roar and the ox low, sets them burning, and moves them to answer "Holy": it is called se'orah, barley.

כי שעורה הוא מאכל בהמה[64] פי' מאכל והשפעת המלאכים הנקראים בשם בהמות וחיות פני אריה פני שור כו'

For barley is the food of animals; that is, the food and the flow of the angels, who are called by the names behemos (animals) and chayos (living creatures): the face of a lion, the face of an ox, etc.

Barley is food for animals (the Talmud, Pesachim 3b, calls barley the feed of horses and donkeys), and the angels are called behemos (animals) and chayos (living creatures), since the faces of the Chariot are a lion, an ox and so on. So the flow that nourishes them is their "barley."

ונקרא שעורה על שם שעור ה' פי' שיעור[65] ומדה הנמשך מבחי' הה' (ועמ"ש בענין בה"א [באות ה"א] נברא העוה"ז בד"ה ראו כי[66] ה' נתן לכם השבת)

And it is called se'orah after shi'ur hei (the measure of the hei): that is, the measure and limit that is drawn from the level of the hei. (And see what is written on the subject of "this world was created with the hei" in the discourse beginning "See, for Havayah has given you the Shabbos.")

> A second reason for the name: the word se'orah can be divided into shi'ur (measure) and hei. It is the measured flow of the hei, Malchus. The discourse in Likkutei Torah, Beshalach, to which the parenthesis refers, explains that with the hei the "revealed world" was created: all the worlds that came into being from nothing, called "this world" because they are revealed (Likkutei Torah, Beshalach 1:10).

והיינו בחינת היא מתהלכת בין החיות להיות בוערים ולהיות מראיהם כגחלי אש ונמשך בשיעור ומדה להתחלק לדי מחנות השכינה לכל אחד במדרגתו ולהיות מדרגת האחד מובדל ומופרד מחבירו

This is the level of "it moves about among the Chayos," so that they burn and so that "their appearance is like coals of fire"; and it is drawn down in measure and limit, to be divided into the four camps of the Shechinah (Divine Presence), to each one at its rank, so that the rank of one is distinct and separate from its fellow.

> This measured flow is what "moves about among the Chayos" and sets them aflame. Because it comes in measure, it divides into the four camps, each kept at its own rank, and this is why the angels' wings are "separated."

וכן מדרגת כל אחד ואחד היא נקצבת במדה שנמדד לו מששת ימי בראשית שלכן נקראו המלאכים עומדים[67] שעומדים כל ימיהם במדרגה אחת בלי שום גירעון ותוספת ובלי שום שינוי.

And likewise, the rank of each and every one is fixed in the measure that was measured out to it from the six days of Creation; that is why the angels are called "standing ones," for all their days they stand at one rank, without any decrease or addition and without any change.

> Each angel's rank was fixed at Creation and never rises or falls. That is why, in Zechariah's prophecy, the angels are "these who stand," while Yehoshua the High Priest is promised "places to walk" among them.

ושעורה בשין שמאלית כתיב מלשון וסביביו נשערה מאד[68] וקדמונים אחזו שער[69] (איוב י"ח כ') ודומיהם שהוא ענין רעדה כי וגבורתך ידברו[70] וזעים וחלים מחיל כסא וכו'

And se'orah is written with a left-dotted shin, from the expression "and round about Him it storms (nis'arah) greatly" and "and those who came before were seized with horror (sa'ar)" (Job 18:20), and the like, which is the idea of trembling; for "they speak of Your might," and "they quake and tremble from the dread of the Throne," etc.

> The word se'orah is spelled with a sin, which links it to words for storm and shuddering in Psalms and Job. The angels' service is one of trembling and awe: they "speak of Your might" and quake before the Divine Throne.

(ועמ"ש עוד מענין שער בשמאל ושער רישיה[71] ושער בימין זה השער[72] בפ' שלח בפ' ציצית ע"פ אני[73] כו', ומזה יובן גם כאן שאח"כ בימי ספירת העומר ממשיכים מ"ט שערי בינה[74] הוא שער בימין בחינת חסדים כו').

(And see further what is written on the subject of se'ar with the left [dot], "and the hair (se'ar) of His head," and sha'ar with the right [dot], "this is the gate (sha'ar)," in Parshas Shelach, on the passage of tzitzis, on the verse "I...," etc. From this it will be understood here too that afterward, in the days of the Counting of the Omer, we draw down the forty-nine gates (sha'arei) of Binah (understanding), which is sha'ar with the right [dot], the level of chasadim (kindnesses), etc.)

> The parenthesis contrasts se'ar ("hair"), spelled with a sin, on the left, with sha'ar ("gate"), spelled with a shin, on the right. In Likkutei Torah, Shelach, the Alter Rebbe explains that an arousal from below draws down from above a "storm" that takes both forms: the gate on the right, and on the left the hair, which grows from the brain yet is only its outer radiance (Likkutei Torah, Sh'lach 14:8). It follows that the forty-nine gates of Binah drawn down during the Counting are a "gate on the right," a flow of kindness, unlike the trembling "barley" of the angels.

והנה השפעת והמשכת בחינת שעורה הנ"ל במלאכים תלויה בעבודת ישראל למטה שבזמן שבית המקדש היה קיים היו מקריבים עומר השעורים והניף הכהן את העומר[75]

Now, the flow and drawing down of the level of barley mentioned above into the angels depends on the service of Israel below. For when the Holy Temple stood, they would offer the Omer of barley, and the kohen would wave the Omer.

> The angels' "barley" depends on what Israel does below. In Temple times this was done through the Omer: the barley offering that the kohen waved before G-d.

ובאתערותא דלתתא אתעדל"ע [אתערותא דלעילא] הוא חסד עליון שע"י הארת בחינת חסד עליון מלמעלה מאור א"ס ב"ה נעשה העלאת בחי' עומר היא בחינת עלמא דאתגליא ומקטיר הקומץ[76] באש של[77] מעלה כו',

And through the arousal from below [there comes] an arousal from above, which is the supernal Chesed (kindness): through the illumination of the level of the supernal Chesed from above, from the Infinite Light (Or Ein Sof), blessed be He, there comes about the elevation of the level of the Omer, which is the level of the revealed world, and he burns the handful in the fire from on high, etc.;

> In the Zohar's words, an arousal from below brings an arousal from above. Here this is the supernal Chesed from the Infinite Light, which lifts the Omer up. The kohen then burned a handful of it on the altar, where it was consumed by the fire that came down from heaven.

ועי"ז נשפע בחי' השעורה להיות מאכל בהמה במלאכים שיהיה להם בחינת בוערים כמראה הלפידים ולהיות שואגים קדוש וברוך וימלוך כו'.

and through this the level of barley flows down to be the food of animals for the angels, so that they will have the quality of "burning like the appearance of torches," and so that they roar "Holy" and "Blessed" and "He shall reign," etc.

> Through this offering, "barley" flows to the angels as their food. It gives them their burning, like torches, and their praises of "Holy," "Blessed" and "He shall reign."

ולכן העומר בא מתרומת הלשכה[78,79] שהיה לכל ישראל חלק בו להיות השפעה זו ע"י כל ישראל

Therefore the Omer came from the terumas halishkah (the contribution to the Temple chamber), in which all Israel had a share, so that this flow would come through all Israel.

> For this reason the Omer was bought with the funds of the Temple chamber, which came from the contributions of the whole people. Every Jew had a share in it, so the flow to the angels came through all Israel.

כי קדש ישראל[80] לה' ראשית תבואתה (בירמיה סימן ב' ג') ופירש"י [ופירש רש"י] ותי"י [ותרגום יונתן] שם קדש היינו תרומה ראשית תבואתה זהו העומר[81]

For "Israel is holy to Havayah, the first of His produce" (in Jeremiah, chapter 2, [verse] 3); and Rashi and the Targum Yonasan explain there: "holy" means terumah; "the first of His produce" is the Omer.

> Yirmiyahu calls Israel "holy to Havayah, the first of His produce," and Rashi and Targum Yonasan (the Aramaic translation of the Prophets) explain it in terms of the terumah and the Omer. Israel themselves, then, are like the terumah and the Omer.

והיינו כי עצם נפש האלקית היא בחינת תרומה (כמ"ש ברבות פ' בראשית ר"פ י"ד ע"פ ויצר[82] כו')

And this is because the very essence of the G-dly soul is the level of terumah (as is written in the Rabbos, Parshas Bereishis, at the beginning of chapter 14, on the verse "And He formed," etc.),

> The very essence of the G-dly soul is like terumah, the holy portion set apart from the produce. The Midrash on "And He formed [man]" calls the first man the challah of the world, and challah is called terumah.

וגם כי תרומה גדולה ניטלת באומד ובמחשבה[83] כמ"ש במשנה פ"ק [פרק קמא] דתרומות מ"ז ובגמרא פ"ק [פרק קמא] דגיטין (דל"א א') והוא ענין נשמות עלה במחשבה,[84, 85]

and also because the great terumah is taken by estimate and by thought, as is stated in the Mishnah, chapter 1 of Terumos, mishnah 7, and in the Gemara, chapter 1 of Gittin (folio 31a); and this is the idea that "the souls arose in thought."

> The great terumah may be set apart by estimate, and even by thought alone. This matches the souls, which "arose in thought" before the world was created.

אך יש בה ג"כ מבחינת ראשית תבואתה עומר שעורים מאכל בהמה ע"ד מ"ש אדם ובהמה תושיע[86, 87] הוי' ופי' בגמרא פ"ק [פרק קמא] דחולין (דף ה' ע"ב) שמשימים את עצמם כבהמה דכאי רוח

But there is in it also [something] of the level of "the first of His produce," the Omer of barley, the food of animals, in the manner of what is written, "Man and beast You save, Havayah," which the Gemara, in chapter 1 of Chullin (folio 5b), explains: that they make themselves like a beast, crushed in spirit.

> The soul also has a second side, like the barley Omer, food for animals. The verse "Man and beast You save, Havayah" hints at this: the Gemara in Chullin reads it as people wise in knowledge who make themselves like a beast, humble and crushed in spirit.

ועוד כמ"ש לקמן דבתחלה נמשך הנפש מבחינת אופנים מסטרא דבעירו דכיא כו'

And further, as is written below, at first the soul is drawn from the level of the Ofanim, "from the side of the pure animal," etc.

> Further, as the maamar explains below (in the fourth section), the soul is first drawn from the Ofanim, a class of angels lower than the Chayos, "from the side of the pure animal."

ולזאת הנה בחי' נפש האלהי' [האלקים] שבישראל הוא בחינת ראשית ההמשכה שעל ידה נמשך בחינת התבואה והשעורים הנ"ל לעולם המלאכים בתוספת אור וגילוי זיו המתחדש מדי שנה בכל פסח כמארז"ל [כמאמר רבותינו זכרונם לברכה] בפסח על התבואה[88, 89]

And therefore the level of the G-dly soul in Israel is the level of the first of the drawing down, through which the level of the produce and the barley mentioned above is drawn down to the world of the angels, with an addition of light and a revelation of radiance that is renewed each year, on every Pesach, as our Sages, of blessed memory, said: "On Pesach, for the produce."

> Therefore the G-dly soul is the "first" through which the barley flows to the angels, and it brings them added light, renewed every Pesach. This is when, according to the Mishnah, the world is judged concerning the year's produce.

(ועיין בזח"א [בזהר חלק א] ויחי דרכ"ו ע"ב[90] בפי' תבואתה בה"א [באות ה"א].[91] ועי' מק"מ [מקדש מלך] שם) ומתוספת וריבוי גילוי אור והזיו שבעולם המלאכים נמשך ומשתלשל למטה מטה לנפש הבהמית שבישראל (ועיין לקמן סוף הדיבור) שתתהפך מחשוכא לנהורא וכו'

(And see in the Zohar, Part I, Vayechi, folio 226b, on the explanation of "tevu'asah" (His produce) with a hei; and see the Mikdash Melech there.) And from the addition and increase of the revelation of light and radiance in the world of the angels, [light] is drawn and descends further and further down, to the animal soul in Israel (and see below, at the end of the discourse), so that it be transformed from darkness to light, etc.,

> The Zohar notes that tevu'asah ("His produce") in that verse is written with a hei; according to the Kehot note, it alludes to the final hei of the Name. From the angels' increased light a flow descends further, to the animal soul, so that its darkness may be turned to light.

דהיינו לשבע מדות הקדושות שממשיכים בז' שבועות ימי הספירה וכל אחד כלולה מז' כו' (וכמ"ש לקמן):[92, 93, 94]

that is, into the seven holy attributes (middos), which we draw down in the seven weeks of the days of the Counting, each one comprising seven, etc. (as is written below).

> The animal soul is refined into the seven holy attributes, which are drawn down in the seven weeks of the Counting, each attribute comprising all seven: forty-nine in all.

5 ג והנה כל זה הוא בחינת שעורה שמתגלה בפסח ראשית קצירכם[95,96] שהוא ענין השגת הנפש בחי' גילוי אור א"ס ב"ה בעלמא דאתגליא איך הוא ממכ"ע [ממלא כל עלמין] וסכ"ע [וסובב כל עלמין] וכו' לכל נפש כפי אשר תוכל שאת השגתה.

3. Now, all this is the level of barley, which is revealed on Pesach, "the first of your harvest": that is, the soul's comprehension of the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the revealed world, how it fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), etc., for each soul as much as it is able to bear in its comprehension,

> The third section sums up: "barley," revealed on Pesach, is comprehension. The soul grasps G-dliness as it appears in the revealed world, how the Infinite Light fills and encompasses all worlds, each soul as far as it is able to grasp.

כאשר יעמיק האדם בדעתו ויתבונן בגדולתו יתי' כל חד לפום שעורא דיליה[97] (וע' בפי' קצירה במא"א [במאורי אור] אות ק' סל"ב[98] ועמ"ש בד"ה והי' [והיה] מספר בנ"י [בני ישראל][99] לידת המוחין כו').

when a person goes deep with his mind and contemplates His greatness, may He be blessed, "each one according to his own measure (shi'ura)." (And see the explanation of ketzirah (harvest) in Me'orei Or, letter kuf, section 32; and see what is written in the discourse beginning "And the number of the children of Israel shall be," on the birth of the intellect (mochin), etc.)

> This comes when a person contemplates G-d's greatness in depth, "each according to his own measure," in the Zohar's words; the word for measure, shi'ura, echoes se'orah, barley. The parenthesis refers to Me'orei Or (a lexicon of Kabbalistic terms), which, as the Kehot note quotes it, calls the harvest Malchus's giving birth to the souls, and to the discourse "And the number of the children of Israel shall be" earlier in Likkutei Torah, Bamidbar, where every prayer is called a "birth of the mochin": the love and awe that each person brings to light through effort in prayer, according to his level.

אך בשבועות הוא גילוי בחינת חטה שהוא גילוי מה שלמעלה מהדעת והשגה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] עץ הדעת חטה היתה שאין התינוק[100] יודע לקרות אבא עד שיטעום כו'

But on Shavuos there is the revelation of the level of wheat, which is the revelation of what is above knowledge (daas) and comprehension, as our Sages, of blessed memory, said: "The Tree of Knowledge was wheat," for "a baby does not know how to call 'Abba' (father) until it tastes," etc.

> Shavuos reveals "wheat": what is higher than knowledge and comprehension. The Sages said that the Tree of Knowledge was wheat, since a baby cannot yet say "Abba" until it tastes the taste of grain.

שידיעת התינוק שקורא אבא ואימא אינה ידיעה נגלית בהשגה והבנה המושכלת בטעם מושג ומובן שהרי אינו יודע איך הוא אביו ולמה צריך לאהוב אותו אלא שקורא אבא מפני שנפשו קשורה בנפש אביו בלי שום טעם ודעת

For the baby's knowing, when it calls "Abba" and "Imma" (mother), is not a revealed knowing, with comprehension and intellectual understanding, through a reason that is grasped and understood; for it does not know in what way he is its father, or why it must love him. Rather, it calls "Abba" because its soul is bound up with its father's soul, without any reason or knowledge.

> A baby's knowledge of its father is not a matter of understanding: it cannot explain in what way he is its father or why it should love him. It calls "Abba" because its soul is bound up with its father's soul, beyond any reason, as the Torah says of Yaakov and Binyamin that one soul was bound up with the other.

ולא עוד אלא שההתקשרות ההוא חזק מאד שיש לו געגועים אחר אביו וקשה עליו פרידתו עד שגועה בבכיה ונותן את נפשו ממש בבכייתו.[101]

Moreover, that bond is very strong, so that it longs for its father, and parting from him is hard for it, until it wails in weeping and gives over its very soul in its weeping.

> The bond is so strong that the baby longs for its father and cries its heart out when they are apart. The Hebrew word for its wailing, go'ah, is the word used above for the lowing of the ox.

SECTION 3 · ¶6–9

Wheat: the revelation of "I, Who I am"

6 והיינו מפני שהדעת ההוא שנתחדש בתינוק מחמת החטה הוא ענין גילוי הדעת הנעלם שלמעלה מעלה מן הדעת המושג והמובן ולכן ההתקשרות שלו חזקה מאד עד מיצוי הנפש ממש,

This is because that knowledge (daas) which is newly formed in the baby by virtue of the wheat is a revelation of the hidden knowledge, which is far, far above the knowledge that is grasped and understood; and therefore its bond is very strong, to the point of the actual outpouring of the soul.

> The Alter Rebbe explains why the baby's bond is so strong. The knowledge that wheat awakens in it is a "hidden knowledge," higher than knowledge that the mind grasps, so the bond reaches the point where the soul pours itself out.

כי אהבה זו נפלאתה מאד מכאשר תוכל הנפש שאת השגתה ואין כח בנפש לכלוא את הרוח האהבה שיסודתה ושרשה שממנה לוקחה הוא הדעת הנעל' [הנעלם] שהוא עליון וגבוה מהדעת המתפשט בכחות הנפש והשגתה

For this love is exceedingly wondrous, beyond what the soul is able to bear to comprehend, and the soul has no power to hold back the spirit of the love, whose foundation and root, from which it was taken, is the hidden knowledge, which is higher and loftier than the knowledge that spreads into the powers of the soul and its comprehension;

> A love like this is beyond anything the soul can comprehend, and the soul cannot hold it back. Its root is the hidden knowledge, which stands above the knowledge that spreads into the soul's faculties.

אלא הוא גילוי בחינת ההעלם עצמו להיות ביטול כחות הנפש שתהא הנפש נכספה וגם כלתה[102] כו'

rather, it is a revelation of the level of the hidden itself, so that there be a self-nullification (bittul) of the powers of the soul, so that the soul "yearns and even pines," etc.

> What is revealed is the hidden itself, and so the soul's faculties are nullified before it. The soul "yearns and even pines," in the words of the Psalm.

(ועמ"ש מענין פי' מוחין דאבא שלמעלה מדעת המושג בד"ה להבין מ"ש בהגדה[103] מצה זו כו').

(And see what is written on the subject of the meaning of the intellect (mochin) of Abba, which is above the knowledge that is grasped, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" etc.)

> The parenthesis refers to a discourse in Likkutei Torah, Tzav, on "This matzah" of the Haggadah, which explains the mochin of Abba (the intellect of Chochmah) as higher than knowledge that is grasped. There matzah is called the mochin of Abba, with the same teaching that a baby cannot call "Abba" until it tastes the taste of grain (Likkutei Torah, Tzav 6:11).

והנה[104] ככל הדברים האלה וככל המשל הזה כך הוא ענין גילוי בחי' חטה בשבועות ע"י מתן תורה שעל כל דבור פרחה נשמתן[105]

Now, in accordance with all these words and with all this analogy, so is the matter of the revelation of the level of wheat on Shavuos through the Giving of the Torah, when "at each utterance their souls flew out";

> Shavuos' "wheat" is like the baby's knowing. At the Giving of the Torah, as the Talmud says, at each of G-d's utterances the people's souls flew out of them.

והיינו בחי' מסירת נפש למסור נפשו באחד[106] מחמת גילוי בחי' אנכי מי שאנכי הוא בחי' עצמותו ומהותו שאינו בגדר תפיסא והשגה כלל דלית מחשבה תפיסא בי' [ביה][107] כלל.[108]

that is, the level of self-sacrifice (mesirus nefesh), to give over one's soul at [the word] "One," by virtue of the revelation of the level of "I (Anochi), Who I am," which is the level of His essence and being, which is not within the bounds of grasp and comprehension at all, for "no thought can grasp Him" at all.

> This is self-sacrifice, the readiness to give over one's soul when declaring G-d "One" in the Shema. It comes from the revelation of "I (Anochi), Who I am," G-d's very essence, which, in the words of the Tikkunei Zohar, "no thought can grasp at all."

7 ובזה יובן מ"ש אנכי ה' אלהיך אשר הוצאתיך מארץ מצרים. ולכאורה אין זה שבח ומעלה כ"כ [כל כך] לפני המקום שהיה הוצאת יש מיש.

With this we can understand what is written, "I am Havayah your G-d, Who brought you out of the land of Egypt." Seemingly, this is not such a great praise and distinction before the Omnipresent, since it was a bringing forth of something from something.

> The maamar now turns to the first of the Ten Commandments. Taking Israel out of Egypt seems a lesser feat than creating the world: it moved a people that already existed from one place to another, "something from something."

והלא גדלה מעלתו אשר עשה שמים וארץ שבריאתם הוא יש מאין וגם שמים לרום וארץ לעומק[109] וכו'.

Surely His distinction is greater in that He made heaven and earth, whose creation is something from nothing, and also "the heavens for height and the earth for depth," etc.

> Making heaven and earth out of nothing, vast in height and in depth, seems the greater praise. So why does G-d introduce Himself at Sinai through the Exodus?

אך יובן עם הנ"ל כי הנה מצרים למעלה הוא מצר ים דהיינו מה שים החכמה הוא בבחי' מצר וגבול בגדר השגת הנבראים בגדולתו ית' והיינו בגילוי זיו והארתו הודו על ארץ ושמים[110] כו'. איך שהוא ממלא כל עלמין וסובב כל עלמין וכו',

But it will be understood in light of what was said above. For Mitzrayim (Egypt) above is meitzar yam (the narrows of the sea): that is, that the sea of Chochmah (wisdom) is in a state of narrowness and limit, within the bounds of the created beings' comprehension of His greatness, may He be blessed; and this is in the revelation of His radiance and light, "His majesty is over earth and heaven," etc.: how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), etc.

> Above, "Mitzrayim" is read as meitzar yam, "the narrows of the sea." The boundless "sea" of Chochmah is narrowed to fit what created beings can grasp of G-d's greatness, His radiance over earth and heaven: how He fills and encompasses all worlds. Even that understanding is still a "narrows."

אבל בהתגלות אנכי מי שאנכי הרי הוצאתיך מארץ מצרים למעלה מעלה מגדר ההשגה

But with the revelation of "I, Who I am," thus "I brought you out of the land of Egypt": far, far above the bounds of comprehension.

> The revelation of "I, Who I am," G-d's essence, took Israel out of it, far beyond the bounds of comprehension, and this is greater than the creation of the world.

וכן יש בחי' מצרים למטה כשהאדם בבחי' מצר וגבול כל אחד לפי מה שהוא נתון בתוך מאסר הגוף המגבילו שלא לצאת חוץ לגדרו וגבולו.

And likewise there is a level of Mitzrayim below, when a person is in a state of narrowness and limit, each one according to how he is placed within the prison of the body, which confines him so that he does not go out beyond his bounds and limits.

> Below, each person has a "Mitzrayim" of his own: the body, like a prison, confines him to his limits, and how much it confines him differs from one person to another.

משא"כ בהגלות נגלות בנפשו בחי' אנכי מי שאנכי אזי תכסוף ותכלה אליו לצאת מנרתיקה הוא מאסר הגוף במסירת נפש ממש למסור נפשו באחד וזהו מעלת ומדרגת[111] בעל תשובה כו'.[112]

But when the level of "I, Who I am" is truly revealed in his soul, then it yearns and pines for Him, to go out of its sheath, which is the prison of the body, with actual self-sacrifice, to give over one's soul at [the word] "One"; and this is the distinction and rank of the baal teshuvah (the one who returns), etc.

> When "I, Who I am" is revealed in his soul, the soul yearns to leave the "sheath" of the body, with self-sacrifice, at "One" of the Shema. This is the special greatness of the baal teshuvah, who, the Talmud says, stands where even the completely righteous do not.

8 ולכן במתן תורה היו רואים את הנשמע[113] ושומעין את הנראה[114]

Therefore, at the Giving of the Torah, "they saw what is heard and heard what is seen."

> At Sinai, according to the Mechilta, "they saw what is heard and heard what is seen." What is normally only heard was seen, and what is normally seen was heard.

דהיינו מה שהיה בבחי' שמיעה מרחוק שהוא בחי' ההעלם בא לידי גילוי וראיה ומה שהיה בבחי' ראיה והשגה נסתלק למקורו לבחי' ההעלם בחינת שמיעה לפי שאז היה גילוי ההעלם עצמו כנ"ל (ועמ"ש בד"ה וידעת היום[115] בענין שלום שלום לרחוק ולקרוב).[116]

That is, what had been at the level of hearing from afar, which is the level of the hidden, came to revelation and sight, and what had been at the level of sight and comprehension withdrew to its source, to the level of the hidden, the level of hearing; for then there was the revelation of the hidden itself, as mentioned above. (And see what is written in the discourse beginning "And you shall know this day," on the subject of "Peace, peace, to the far and to the near.")

> Hearing stands for knowing from afar, what one cannot see: at Sinai what had been hidden, known only by hearing, came to be seen, and what had been seen and grasped withdrew into the hidden, because the hidden itself was then revealed. In Likkutei Torah, Va'eschanan, to which the parenthesis refers, "Peace, peace, to the far and to the near" is explained as love, which comes from afar, and awe, which is near, with peace joining the far to the near (Likkutei Torah, Vaetchanan 7:4).

והנה בחי' ומדרגה זו נמשכה לישראל במתן תורה שנתינת התורה היא גילוי בחי' זו שהתורה והמצות הם נמשכין מאור א"ס ב"ה עצמו ממש

Now, this level and rank was drawn down to Israel at the Giving of the Torah, for the giving of the Torah is the revelation of this level: for the Torah and the mitzvos are drawn from the Infinite Light (Or Ein Sof), blessed be He, truly itself,

> This level was given to Israel through the Giving of the Torah, because the Torah and the mitzvos come from the Infinite Light itself.

מבחי' ההעלם עצמו שלמעלה מעלה מבחי' הארה שבירידת המדרגות וסדר ההשתלשלות בעלמא דאתגלייא כי התורה והמצות עליהם נאמר אם בחקותי תלכו[117] בחי' אותיות שבחקיקה כו' כמ"ש במ"א.[118]

from the level of the hidden itself, which is far, far above the level of the radiance that is in the descent of the levels and the order of the chain of descending worlds (hishtalshelus) in the revealed world. For of the Torah and the mitzvos it is said, "If you walk in My statutes (bechukosai)," the level of engraved (chakikah) letters, etc., as is explained elsewhere.

> They come from the hidden itself, not from the radiance that descends through the chain of worlds into the revealed world. That is why it is said of them, "If you walk in My statutes": the word for statutes (chukim) suggests engraved (chakikah) letters, which are one with what they are engraved in, as Likkutei Torah, Bechukosai, explains.

הגם שמלובשים בענינים גשמיים מ"מ הרי אור א"ס ב"ה עצמו מלובש בהם כמו עד"מ הנשמה שמתלבשת בגוף וכח הראיה שבמוח מלובש בעין וכח השמיעה המלובש באזן גשמי

Although they are enclothed in physical matters, nevertheless the Infinite Light, blessed be He, itself is enclothed in them; as, by way of analogy, the soul that enclothes itself in the body, and the power of sight in the brain that is enclothed in the eye, and the power of hearing that is enclothed in the physical ear.

> Although the mitzvos are clothed in physical things, the Infinite Light itself is clothed in them. It is like the soul in the body, or the brain's powers of sight and hearing, which are clothed in the physical eye and ear.

שהעין והאזן עם היותם גשמים נעשים כלים להיות פועל בהם כח הראיה והשמיעה שבמוח לצאת מן ההעלם אל הגילוי כך התורה והמצות הם בחי' כלים לאור א"ס ב"ה המלובש בהם שבהם ועל ידם מתגלה אור א"ס ב"ה בגילוי ממש.[119]

For the eye and the ear, although they are physical, become vessels for the power of sight and of hearing in the brain to act in them, to go out from concealment into revelation. So the Torah and the mitzvos are vessels for the Infinite Light, blessed be He, that is enclothed in them, so that in them and through them the Infinite Light, blessed be He, is revealed in actual revelation.

> The eye and the ear, though physical, become vessels through which the powers of the brain act and come out into revelation. In the same way the Torah and the mitzvos are vessels in which the Infinite Light itself is truly revealed.

9 וזהו בחי' שתי הלחם שהיו מקריבין מחטה בשבועות כי חטה היא בחי' כ"ב אתוון[120] דאורייתא ושתי הלחם על שם הפסוק לכו לחמו בלחמי[121] וגו'

And this is the level of the Two Loaves that they would offer from wheat on Shavuos: for wheat (chitah) is the level of the twenty-two letters of the Torah, and the Two Loaves [are so called] after the verse, "Come, eat (lachmu) of My bread (lachmi)," etc.

> The Two Loaves of wheat on Shavuos express this. The word chitah (wheat) has the numerical value twenty-two (ches 8, tes 9, hei 5), the number of the letters of the Torah, and the Zohar calls wheat the general expression of the twenty-two letters. The Two Loaves, shtei halechem (literally "the two breads"), recall the verse in which wisdom invites, "Come, eat (lachmu) of My bread (lachmi)."

פי' לחמו אתם לחם תורתכם בלחמי דוקא דהיינו להיות גילוי תורתו בחי' אנכי מי שאנכי.[122]

That is, "lachmu": eat, you, the bread of your Torah, "of My bread" specifically; that is, that the revelation of His Torah be the level of "I, Who I am."

> "Eat of My bread" means that the Torah a person studies should be "My bread," G-d's own. In it is revealed "I, Who I am," G-d's essence.

וכמ"ש והיו הדברים האלה[123] אשר אנכי מצוך וגו'. והיינו ע"י בחי' לכו. וכמ"ש אם בחקתי תלכו[124]

As it is written, "And these words, which I (Anochi) command you," etc. And this is through the level of "Come (lechu)." As it is written, "If you walk (telechu) in My statutes,"

> So the verse says, "these words which I (Anochi) command you": the word Anochi hints that the Torah's words carry "I, Who I am." This comes about through "Come" (lechu, literally "go"), that is, through walking, as in "If you walk (telechu) in My statutes."

דהיינו להיות בבחי' הליכה מן המקום אשר עמד שם ולמסור נפשו באחד וכמ"ש שמע ישראל[125] וגו' ה' אחד. והיו הדברים וגו':

that is, to be at the level of walking from the place where one stood, and to give over one's soul at [the word] "One," as it is written, "Hear, O Israel, etc., Havayah is One. And these words shall be," etc.

> "Walking" means leaving the place where one stood, not remaining at one's present level, and giving over one's soul at "One" in the Shema. Right after the Shema comes "And these words shall be," the Torah that carries G-d's essence.

SECTION 4 · ¶10–11

The Counting and the fiftieth gate

10 ד אך כדי להגיע למעלה ומדרגה זו להיות בחי' גילוי אנכי מי שאנכי בשבועות זמן מתן תורתנו צריך לספור ספירת העומר והוא שהכתוב אומר תספרו חמשים יום[126, 127]

4. But in order to reach this distinction and rank, that there be the level of the revelation of "I, Who I am" on Shavuos, "the time of the Giving of our Torah," one must count the Counting of the Omer. And this is what the verse says, "you shall count fifty days."

> The fourth section turns back to the opening question. To reach the revelation of "I, Who I am" on Shavuos, the Counting of the Omer is needed, and this is the meaning of "you shall count fifty days."

כי הנה נ' שערי בינה שהוא ענין גילוי אור א"ס ב"ה להיות בחי' התבוננות בגדולת א"ס ב"ה הם מ"ט בחינות והם מרומזים בפסוק לך ה' הגדולה וגו'

For the fifty gates of Binah (understanding), which are the revelation of the Infinite Light (Or Ein Sof), blessed be He, so that there be contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, are forty-nine levels, and they are alluded to in the verse, "Yours, Havayah, is the greatness," etc.,

> The "fifty gates of Binah" are the ways of contemplating G-d's greatness, the understanding through which the Infinite Light is revealed to the mind. Forty-nine of them are hinted at in the verse "Yours, Havayah, is the greatness, the might, the beauty…," which names the seven attributes.

שהם ז' מדות עליונות וכל אחד כלול מז' הרי מ"ט ושער החמשים הוא שער העליון הכולל כל הבחינות שבשער ההוא כלולים כל המ"ט בחינות והיו לאחדים[128] באחדות אחד ואינן ענפין מתפרדין כמו למטה

which are the seven supernal attributes (middos), each one comprising seven; thus there are forty-nine. And the fiftieth gate is the highest gate, which includes all the levels: in that gate all the forty-nine levels are included, and they "become one" in a single unity, and they are not "branches that separate" as below.

> Seven attributes, each comprising all seven, make forty-nine. The fiftieth gate is above them all and includes them all: in it the forty-nine are one, not separate branches as they are below.

(וז"ל [וזה לשונו] העי"ח [העץ חיים] שער א"א פי"ד [פרק י"ד / פרשה י"ד] ויש שער נ' הכולל כל המ"ט כו' וכ"ה בהרמ"ז [בהרב משה זכות] פ' אמור בדף צ"ו ע"ב ובפ' פנחס בדף רנ"ג ע"א ובפ' בראשית[129] בדף ח' ע"א בד"ה אזדמנת למהוי. וכן הוא ג"כ באריכות בפרדס שער השערים פ"ה)

(These are the words of Etz Chaim, Sha'ar Arich Anpin, chapter 14: "And there is a fiftieth gate, which includes all the forty-nine," etc. And so it is in the Ramaz, Parshas Emor, folio 96b, and Parshas Pinchas, folio 253a, and Parshas Bereishis, folio 8a, in the comment beginning "Izdamnas lemehevei." And so it is also, at length, in the Pardes, Sha'ar HaShe'arim, chapter 5.)

> The parenthesis quotes Etz Chaim (the Arizal's teachings as recorded by Rabbi Chaim Vital), in the section on Arich Anpin (the "Long Countenance," the configuration of Keser), and cites the Ramaz (Rabbi Moshe Zacuto, in his notes on the Zohar) for the fiftieth gate that includes all forty-nine. The Pardes discusses it at length.

והשער ההוא הוא שער המחבר כל המ"ט שערים למקורן ושרשן במאצילן ב"ה

And that gate is the gate that joins all the forty-nine gates to their source and root in their Emanator, blessed be He,

> The fiftieth gate joins all forty-nine gates to their root in G-d, their Emanator.

כי בו ועל ידו נמשך גילוי בחי' אנכי מי שאנכי הוא בחי' עצמיות אור א"ס ב"ה לכל המ"ט שערים

for in it and through it is drawn down the revelation of the level of "I, Who I am," which is the level of the very essence of the Infinite Light, blessed be He, to all the forty-nine gates.

> Through the fiftieth gate the very essence of the Infinite Light, "I, Who I am," reaches all forty-nine gates.

(ע' [עיין] בפרדס[130] שם פ"ז בשם הת"ז [התיקוני זהר] [פרק ז] והוא סוף תיקון כ"ב כ"ע [כתר עליון] איהו שלימו דחמשין שערי בינה[131] כו' וכ"ה בע"ח [בעץ חיים] שם ועיין לעיל בפ' יתרו בד"ה מראיהם ומעשיהם)

(See in the Pardes there, chapter 7, in the name of the Tikkunei Zohar, and it is at the end of Tikkun 22: "Keser Elyon (the Supernal Crown) is the completion of the fifty gates of Binah," etc. And so it is in Etz Chaim there. And see above, in Parshas Yisro, in the discourse beginning "Their appearance and their workings.")

> The Tikkunei Zohar teaches that Keser, the Supernal Crown, is the completion of the fifty gates of Binah, so the fiftieth gate reaches above intellect. In the discourse in Torah Ohr, Yisro, to which the text refers ("Their appearance and their workings"), the forty-nine days of the Counting are an expansion with "above" and "below," while the fiftieth gate, revealed on Shavuos, encompasses all levels alike, like a crown, and in it the Torah was given (Torah Ohr, Yitro 5:3).

ולכך כתיב תספרו חמשים יום להיות אחוזים בשער החמשים שבו ועל ידו[132] יהיה גילוי אנכי וספירה זו היא המשכה למטה לבחי' עומר השעורים שיהא גילוי אנכי גם בבחי' עומר השעורים למטה.

Therefore it is written, "you shall count fifty days": to be bound to the fiftieth gate, in which and through which there will be the revelation of "I" (Anochi). And this Counting is a drawing down below, to the level of the Omer of barley, so that there be the revelation of "I" also in the level of the Omer of barley below.

> That is why the Torah says "count fifty days": by counting, one holds on to the fiftieth gate, through which "I" is revealed. The Counting draws that revelation down to the level of the barley Omer below.

כי הנה כל אדם יש לו נפש החיונית שהיא הבהמיות מבחי' בהמה וגם נפש אלהית כד אתיליד יהבין ליה נפשא מסטרא דבעירא דכיא זכה יתיר[133] כו' וכמ"ש בזהר ר"פ משפטים (דצ"ד ע"ב)

For every person has a vital soul, which is the animal nature, from the level of an animal; and also a G-dly soul: "When he is born, they give him a soul from the side of the pure animal; if he merits more," etc., as is written in the Zohar at the beginning of Parshas Mishpatim (folio 94b).

> Every person has a vital soul, which is animal in nature. Even the G-dly soul, at its first level, comes "from the side of the pure animal," as the Zohar teaches, and with greater merit a person receives higher levels of soul.

ושפעה וחיותה מבחינת שעורים מאכל בהמה כו',

And its flow and life-force is from the level of barley, the food of animals, etc.

> The life of this soul comes from "barley," food for animals, the measured flow described above.

וכדי שתהא גם נפשו הבהמית ברצונה ליכלל באחד ולמסור נפשו כו' ולאתהפכא חשוכא לנהורא צריך שיהיה גם בה גילוי בחי' אנכי כדי שעי"ז תכסוף ותכלה אליו יתי בביטול מהותה כו'.[134, 135, 136, 137]

And in order that his animal soul too should willingly be included in the One and give over its soul, etc., and that darkness be transformed into light, there must be in it too a revelation of the level of "I," so that through this it will yearn and pine for Him, may He be blessed, with the nullification of its very being, etc.

> The aim is that even the animal soul should want, of its own will, to be included in the One and give itself over, and that its darkness be turned into light. For this the revelation of "I" must reach it too; then it, too, yearns for G-d until its very being is nullified.

11 והמשכה זו היא מעט מעט מתחלה יום אחד כו' ואח"כ אומרים שני ימים כו', הרי יש כאן שני ימים שנמשכו למטה ואין אומרים יום שני לפי שאין זו בחי' והמשכה מדרגה אחרת אלא הכל הוא המשכת בחי' ומדרגות שער החמשים הכולל ומיוחד במקורו רק שנמשך מעט מעט

And this drawing down is little by little: first "one day," etc., and afterward we say "two days," etc. Thus there are here two days that have been drawn down below; and we do not say "the second day," because this is not another level, the drawing down of another rank; rather, all of it is the drawing down of the levels and ranks of the fiftieth gate, which includes [them all] and is united with its source, only it is drawn down little by little.

> This answers the second opening question. We say "two days" rather than "the second day," because each day is not a new level: all forty-nine are drawn from the one fiftieth gate, which is united with its source, only little by little.

וכשסופרין וממשיכין כל המ"ט בחי' ממילא מגיעין בשבועות לשער החמשים ונעשים חמשים יום בשבועות,

And when we count and draw down all the forty-nine levels, we arrive as a matter of course, on Shavuos, at the fiftieth gate, and they become fifty days on Shavuos.

> Once all forty-nine have been counted, Shavuos arrives at the fiftieth gate of itself, and so the verse can speak of "fifty days."

אך א"צ [אין צריך / אינו צריך] לספור ולהמשיך לעומר אלא מ"ט בחינות כדי לחבר ולקשר ענפין דמתפרדין למטה ולהעלותן ולקשרן למקורן ושרשן ולייחדן במאצילן ב"ה ע"י שער החמשים וכו':

But for the Omer one need count and draw down only forty-nine levels, in order to join and bind the "branches that separate" below, and to raise them and bind them to their source and root, and to unite them with their Emanator, blessed be He, through the fiftieth gate, etc.

> We count only forty-nine, because the work of the Counting is to bind the separate "branches" below to their root. The fiftieth gate, through which they are united with G-d, needs no counting.

SECTION 5 • ¶12

Outer and inner letters

12 ועוד יובן ענין ההפרש בין בחי' שעורה שעור ה' מוצאות הפה ובין בחי' חטה שהוא ג"כ כ"ב אותיות התורה

And further, the difference between the level of barley, "shi'ur hei," the measure of the five points of articulation of the mouth, and the level of wheat, which is also the twenty-two letters of the Torah, will be understood.

> A closing note gives another way to see the difference between the grains. Barley is "the measure of the hei," the five points of articulation of the mouth, while wheat is the twenty-two letters of the Torah. Both are letters, but of different kinds, as other discourses explain.

שזהו ע"ד שנתבאר בד"ה כי תשמע בקול בענין מפתחות החיצוניות ומפתחות הפנימיות[138] ועמש"ל [ועיין מה שכתוב לעיל] בד"ה וארשתיך לי בענין חצר החיצונה וחצר הפנימית כו' ע"ש

For this is along the lines of what was explained in the discourse beginning "For you shall listen to the voice," on the subject of the outer keys and the inner keys; and see what is written above, in the discourse beginning "And I will betroth you to Me," on the subject of the outer court and the inner court, etc.; see there.

> The Talmud compares one who has Torah without fear of Heaven to a treasurer given the inner keys but not the outer ones. In Likkutei Torah, Re'eh ("For you shall listen to the voice"), the Alter Rebbe explains that awe drawn from contemplating G-d's radiance in creation is the "outer keys," while the Torah, which opens the revelation of the Infinite Light itself, is the "inner keys," and the outer must come first (Likkutei Torah, Re'eh 4:1-3); the previous discourse (Likkutei Torah, Bamidbar 10), on "And I will betroth you to Me," explains the outer court and the inner court.

ועמ"ש בד"ה אני ישנה[139] בענין האותיות שאלוני על בני[140] כו' והיינו מ"ש כאן שע"י בחינת חטה יודע לקרות אבא כו':

And see what is written in the discourse beginning "I am asleep," on the subject of "the letters (ha'osiyos): ask Me concerning My children," etc. And this is what is said here, that through the level of wheat [the child] knows to call "Abba," etc.

> In the discourse "I am asleep" (Likkutei Torah, Shir HaShirim 26), the Alter Rebbe reads ha'osiyos, "the things to come," as "the letters," for the letters (from asa, "come") bring the Infinite Light from concealment into revelation; "concerning My children" is the inner dimension and "the work of My hands" the outer. This is what the maamar meant in saying that through wheat the child knows to call "Abba."

IN ONE'S AVODAH

Contemplating G-d's greatness gives each person "barley" according to his own measure, but that is not the goal. One must "walk," go beyond one's present level, and be ready to give over one's soul at "One" in the Shema, so that the revelation of "I" reaches even the animal soul. The Counting, day by day, draws that essence into the seven attributes of the heart, until it is transformed from darkness to light.

QUESTIONS FOR DISCUSSION

1. Why does the Torah say "fifty days" when only forty-nine are counted, and how does the fiftieth gate resolve this?
2. How does a baby's calling "Abba" show the difference between barley and wheat, between comprehension and a knowing above reason?
3. Why is bringing Israel out of Egypt, "something from something," a greater praise than creating heaven and earth from nothing?
4. In what sense are the Torah and the mitzvos "vessels" for the Infinite Light, like the eye and the ear for sight and hearing?
5. Why does the angels' flow depend on the Omer brought by all Israel, and what does the G-dly soul being "the first of His produce" add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וספרתם לכם**

The note dates this maamar to the year 5564 (1803–1804) and refers to this list for the dating.

KEHOT'S NOTE

משנת תקס"ד — ראה רשימת המאמרים שם ע' שמט הערה 59. הנחת כ"ק אדמו"ר האמצעי ממאמר זה נדפס בסידור שז, ג. הגהות באוה"ת במדבר ע' רי. כרך-ו ע' אתשכ. וראה אוה"ת אמור-ג ע' תתעב. תוספת ביאור שם ע' תתעג. המאמר באריכות מכ"ק אדה"א הוא ד"ה להבין ענין ספירה ומ"ת במאמרי אדה"א — כרך שבועות ע' שצו. כמה ענינים מהמאמר נתבארו בביאה"ז להצ"צ-א ע' שפא ואילך. ד"ה זה מובא כמה פעמים בדרושי הצ"צ בשם "וספרתם לכם דגבי שבועות".

2 **וספרתם לכם**

G-d commands Israel, through Moshe, to count seven full weeks "from the morrow of the Shabbos," which the Sages explain as the day after the first day of Pesach, when the Omer is brought. It is the verse on which the whole maamar rests.

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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KEHOT'S NOTE

ויקרא כג, טו.

3 "Until the morrow of the seventh week you shall count fifty days." In its plain sense the count runs up to the fiftieth day, the day of the new offering of Shavuos, without counting that day itself; the Alter Rebbe asks why the verse then says fifty. (context: Steinsaltz Tanakh)

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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4 **וכי חמשים יום סופרים והלא אין סופרים כי אם מ"ט יום**

Tosafos asks how the verse can say fifty when we count only forty-nine, and answers by reading the verse so that the fiftieth day is not itself counted. According to the Kehot note, the gloss on the Gemara there refers to the Rosh (Pesachim, end of Arvei Pesachim, section 40), who discusses these answers and gives another.

Tosafot on Menachot 65b:2:1 תוספות על מנחות ס"ה ב:ב':א'

כתוב אחד אומר תספרו חמשים יום. ואם תאמר והלא לא ספרינן אלא מ"ט יום ויש לומר שלא צוה הכתוב לספור חמשים דהכי קאמר קרא עד ממחרת השבת השביעית שהוא יום חמשים תספרו אי נמי חמשים יום תספרו אוהקרבתם דבתריה קאי והכי קאמר עד ממחרת השבת השביעית תספרו ולא עד בכלל נ' יום והקרבתם מנחה חדשה:

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5 **העומר משעורים**

The Gemara derives that the Omer offering comes from barley, while the Two Loaves of Shavuos come from wheat. The maamar builds its explanation on these two grains.

Menachot 68b:2–4 מנחות ס"ח ב:ב'-ד'

ולא ידעי דאשתקד לא הוה עומר האיר מזרח מתיר והשתא דאיכא עומר עומר מתיר ואי סלקא דעתך למצוה משום מצוה ליקום וליגזור אמר רב נחמן בר יצחק רבן יוחנן בן זכאי בשיטת רבי יהודה אמרה דאמר מן התורה אסור שנאמר (ויקרא כג, יד) עד עצם היום הזה עד עיצומו של יום וקסבר עד ועד בכלל

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KEHOT'S NOTE

מנחות סח, ב.

6 **ראשית קצירכם**

"You shall bring the Omer of the first of your harvest to the kohen." Barley is the first grain reaped, at the season of Pesach.

Leviticus 23:10 ויקרא כ"ג:י'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת־קְצִירָהּ וַהֲבֵאתֶם אֶת־עֹמֶר רֵאשִׁית קְצִירְכֶם אֶל־הַכֹּהֵן׃

Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest.

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KEHOT'S NOTE

ויקרא כג, י'.

7 **ושתי הלחם**

The two loaves of new wheat, "first fruits to Havayah," offered on Shavuos at the end of the Counting.

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַיהוָה׃

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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כְּלָה וַחֲמוֹתָהּ, כְּפוּם עַנְפִּין דְּאִילָנָא הָכִי אִתְקְרִיאוּ, עַנְפִּין דְּאִילָנָא מִתְפָּרְשִׁין לְעֵילָּא בְּאִילָנָא, כְּמָה דְּאוּקְמוּהוּ וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרוּדוֹת מִלְמָעְלָה, וְעַלֵּיהֶן אִתְּמַר (דברים כג א) וְלֹא יְגַלֶּה כְּנַף אָבִיו, וְאִינּוּן מִתְיַחֲדִין לְתַתָּא.

Tikkunei Zohar - Vocalized (Public Domain)

14 בזח"ג פנחס דרכ"ט סע"א

Or HaTorah sums up the Zohar passage cited here: the four faces are drawn from the four letters of Havayah and the four wings from the four letters of Ado-nai.

KEHOT'S NOTE

"משמע ד' פנים נמשכים מד' אותיות הוי' וד' כנפים מד' אותיות אד'" — אוה"ת נ"ך-א ע' שצג.

15 ובת"ז תיקון נ"ו בתחלתו

Or HaTorah quotes the Tikkunei Zohar: the branches of the tree spread apart, as in "their wings were separated."

KEHOT'S NOTE

"וענפין דאילנא מתפרשין כו' וכנפיהם פרודות כו'" — אוה"ת נ"ך-א ע' שצג.

16 וסוף תיקון ה'

Or HaTorah brings the end of Tikkun 5: the wings are the letters, and they are spread out to receive the vowel points upon them.

KEHOT'S NOTE

"שהכנפים הם האותיות והם פרושות לקבל עליהם הנקודות" — אוה"ת נ"ך כרך א ע' שצג.

17 ובעבה"ק ח"ד פי"ט

Or HaTorah brings Avodas HaKodesh: "separated" means separated from the World of Atzilus, like the river that "from there divided and became four heads," and a "wing" means a covering, as in "the corner (kanaf) of his father's garment."

KEHOT'S NOTE

"פי' פרודות שנפרדים מעולם האצי' וזהו ע"ד ומשם יפרד והי' לד' ראשים כו' ושם פי' כנף כסוי כנף אביו כסותא" — אוה"ת נ"ך-א ע' שצג.

18 אחרי ה' ילכו כארי' ישאג

Hoshea prophesies that Israel will yet follow Havayah, Who will roar like a lion to call His children back to Him. The maamar reads "like a lion" as the lion of the Chariot, whose roar of "Holy" is its flight upward to its source. (context: Steinsaltz Tanakh)

Hosea 11:10 הושע י"א:י'

אַחֲרֵי ה' יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע יא, י'.

19 The cows that brought the Ark back from the land of the Philistines "went straight on the road... lowing as they

8 ושתי הלחם מחטים

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

KEHOT'S NOTE

שם כג, יז.

9 בכורי קציר חטים

"And you shall make the festival of Shavuos, the first fruits of the wheat harvest." Shavuos is the time of the wheat harvest, as the barley season is the time of Pesach.

Exodus 34:22 שמות ל"ד:כ"ב

וְחַג שָׁבֻעֹת תַּעֲשֶׂה לְךָ בִּכּוּרֵי קְצִיר חִטִּים וְחַג הָאָסִיף תְּקוּפַת הַשָּׁנָה׃

And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the turn of the year.

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10 ופניהם וכנפיהם פרודות

Yechezkel describes the Chayos of the Chariot. In the plain sense "and their faces" closes the description before it (so were their faces), and their wings were spread apart above; the maamar reads the wings, "separated," as the angels' upward flight, each at its own rank, and the faces as their shared inner dimension. (context: Steinsaltz Tanakh)

Ezekiel 1:11 יחזקאל א':י"א

וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמָעְלָה לְאִישׁ שְׁתַּיִם חֹבְרוֹת אִישׁ וּשְׁתַּיִם מְכַסּוֹת אֵת גְּוִיֹּתֵיהֶנָה׃

Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

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KEHOT'S NOTE

יחזקאל א, יא.

11 ופניהם וכנפיהם פרודות מלמעלה

The Zohar (Pinchas), cited in the text's parenthesis, discusses this verse. According to the Kehot note, it draws the four faces from the four letters of Havayah and the four wings from the four letters of Ado-nai.

Zohar, Pinchas 49:303–51:314 ספר הזהר, פנחס מ"ט:ש"ג-נ"א:ש"י"ד

12 ופניהם וכנפיהם פרודות מלמעלה

A second passage in the Zohar, Pinchas, cited in the text's parenthesis, that brings the verse about the separated faces and wings.

Zohar, Pinchas 32:178–35:188 ספר הזהר, פנחס ל"ב:קע"ח-ל"ה:קפ"ח

13 ופניהם וכנפיהם פרודות מלמעלה

The beginning of Tikkun 56, cited in the text: the branches of the tree spread apart above, as it is said, "their faces and their wings were separated above," and below they are united.

Tikkunei Zohar 89b:5 תקוני הזהר פ"ט ב:ה'

אָמַר רַבִּי אֶלְעָזָר, אַבָּא, שְׁעוּרָא דַּעֲרִיּוֹת אִינּוּן בַּאֲתַר יְדִיעַ אוֹ לָא, אָמַר לֵקֹה בְּרִי, יהו"ה אִיהוּ י' אָב ה' אֵם ו' בֵּן ה' בַּת, ה"ה אִינּוּן אִשָּׁה וּבְתָהּ

went." The maamar links their lowing with the ox-face of the Chariot.

I Samuel 6:12 שמואל א ו:י"ב

וַיִּשַּׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ עַל־דֶּרֶךְ בֵּית שֶׁמֶשׁ בְּמְסִלָּה אַחַת הָלְכוּ הָלוֹךְ וְגָעוֹ וְלֹא־סָרוּ יָמִין וּשְׂמֹאול וְסַרְנֵי פְלִשְׁתִּים הֹלְכִים אַחֲרֵיהֶם עַד־גְּבוּל בֵּית שָׁמֶשׁ׃

And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

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20 **פני אריה אל הימין**

In Yechezkel's vision each of the four Chayos has "the face of a lion on the right… the face of an ox on the left… and the face of an eagle." The Alter Rebbe pairs the lion on the right with love and the camp of Michael.

Ezekiel 1:10 יחזקאל א:י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר 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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21 **בתו' מנחות סה, ב**

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

KEHOT'S NOTE

ד"ה כתוב אחד. — "ואם תאמר והלא לא ספרינן אלא מ"ט יום, ו"ל שלא צוה הכתוב לספור חמשים, דהכי אמר קרא עד ממחרת השבת השביעית שהוא יום חמשים תספרו, אי נמי חמשים יום תספרו אוהקרבתם דבתרי' קאי והכי קאמר עד ממחרת השבת השביעית תספרו ולא עד בכלל נ' יום והקרבתם מנחה חדשה" עכ"ל התוס'. ובגיליון הגמרא שם מציין לעיין בראי"ש פסחים סוף פרק ערבי פסחים סימן מ' מ"ש על תירוצים הללו ותירץ באופן אחר.

PARAGRAPH 2

22 **ופני שור**

"And the face of an ox on the left… and the face of an eagle." The ox on the left is linked to awe and Gavriel, and the eagle to compassion.

Ezekiel 1:10 יחזקאל א:י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר 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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23 **ואשא אתכם על כנפי נשרים**

At Sinai, before the Giving of the Torah, G-d tells Moshe to remind Israel how He brought them out of Egypt: "I bore you on eagles' wings and brought you to Me." The maamar reads the eagles' wings as compassion, which raised Israel to a revelation they could not reach on their own. (context: Steinsaltz Tanakh)

Exodus 19:4 שמות י"ט:ד'

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וָאָבִא 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 יט, ד.

24 **בחומר ובלבנים**

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

KEHOT'S NOTE

שם א, י'.

25 **בחומר ובלבנים**

The Egyptians embittered Israel's lives "with mortar and with bricks." Here it describes how deeply they were immersed in physicality.

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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26 **פנים בפנים דבר ה'**

Moshe reminds Israel: "Face to face Havayah spoke with you on the mountain, from the midst of the fire." This is the great revelation of Sinai, which Israel merited only through compassion.

Deuteronomy 5:4 דברים ה':ד'

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

27 **מלכותך מכ"ע**

David praises G-d: "Your kingship is a kingship of all olamim"; in the plain sense olamim means ages, a kingship for all time. The maamar reads it as "all worlds": Malchus, the level of G-d that relates to the many worlds, is

the source of the angels' life-force. (context: Steinsaltz Tanakh)

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, יג.

28 **בהבראם**

"These are the generations of the heavens and the earth behibar'am, when they were created." The Sages read the letters of behibar'am as be-hei bera'am, "with a hei He created them."

Genesis 2:4 בראשית ב':ד

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

29 **בה' בראם**

The Gemara reads behibar'am as "with a hei He created them," and teaches that this world was created with the letter hei. The maamar takes the hei as Malchus, the source of the angels' life-force.

Menachot 29b מנחות כ"ט

KEHOT'S NOTE

מנחות כט, ב.

30 **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The hosts of heaven, the angels, come from "the breath of His mouth," compared to the breath of human speech.

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.

31 **כמו עד"מ הבל היוצא מן הפה**

The note refers there for the analogy of divine speech to the breath that leaves the mouth.

KEHOT'S NOTE

ראה המשך בששה"ק תער"ב ח"ב ע' איכג. סו"ס דרמ"צ קצט, ב (בשולי העמוד).

32 **באתא קלילא**

According to the note, the phrase "with a light letter," from the opening of Akdamus, is explained there.

KEHOT'S NOTE

ריש אקדמות. נתבאר באוה"ת ויקרא-ג ע' תתנב.

33 **כנגד . . ד' מוצאות . . בחי' גיכ"ק**

The note refers there for the four camps corresponding to four points of articulation and for the palatal letters gimmel, yud, kaf, kuf.

KEHOT'S NOTE

ראה סה"מ — תרס"ו ע' יב.

34 **כנשר יאיר קנו**

In the song of Haazinu Moshe describes how G-d carried Israel through the wilderness: "As an eagle stirs up its nest, hovering over its young," spreading its wings to bear them. The maamar takes the eagle as the image of compassion. (context: Steinsaltz Tanakh)

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

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

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KEHOT'S NOTE

דברים לב, יא.

PARAGRAPH 3

35 **עושה שלום במרומיו**

Bildad, answering Iyov: "Dominion and fear are with Him; He makes peace in His heights." The Midrash (Tanchuma, Vayigash 6) reads "dominion" as Michael and "fear" as Gavriel, who live together in peace.

Job 25:2 איוב כ"ה:ב'

הַמְשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

36 **מיכאל שר של מים**

Iggeres HaKodesh 12 opens with the same teaching: "He makes peace in His heights," for Michael is the prince of water and Gavriel the prince of fire.

KEHOT'S NOTE

שהש"ר ג, ד"ה צאינה וראינה. השמטות לוח"א רסג, א. ע' באגה"ק שלו (רס"י יב). ועל"ק ואתחנן (ח, א). שהש"ר פ' צאינה מיכאל שר של שלג, גבריאל שר של אש. תנחומא ויגש סי' ו מיכאל מן המים וגבריאל מן האש והן עומדין לפני השכינה כו' — אר"ש כל הרקיע של מים והמלאכים של אש ומשרתיו אש לוהט ואין המים מכבין את האש וכו', ואפשר ע"ז כוונתו הק' מ"ש כאן. [כ].

ברכת יוצר.

40 **כמראה הלפידים**

"Their appearance was like burning coals of fire, like the appearance of torches; it moved about among the Chayos." In the plain sense "it" is the fire moving among the Chayos; the maamar reads "it" (hi) as the hei, Malchus, and the coals as the angels' revealed love. (context: Steinsaltz Tanakh)

Ezekiel 1:13 יחזקאל א:יג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָּרָק׃

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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KEHOT'S NOTE

יחזקאל א, יג.

41 **ופניהם שיש עליו טעם זקף גדול**

Rashi says that only the zakef gadol on "ufneihem" taught him to read "and their faces" as standing apart from what follows. The Alter Rebbe builds on this reading: the faces are not separated as the wings are.

Rashi on Ezekiel 1:11 רש"י על יחזקאל א:יא

ופניהם וכנפיהם פרודות מלמעלה. אלמלא שראיתי טעם זקף גדול נקוד על ופניהם לא הייתי יודע לפרשו אבל הניקוד למדני להבדילם זו מזו ולהעמיד תיבת ופניהם בפני עצמה וכן פירושו ופניהם להם וכנפיהם היו פרודות למעלה מפניהי ומכסות אותם כיצד לאיש שתים חוברות איש לכל פנים ופנים שתים כנפיהם חוברות לכל אחת כנף חיה זו פרושה לצד כנף חיה זו ושל זו לצד זו והפנים שבינתים מכוסים בהם ודוגמת לשון מקרא זה יש עוד בפרשה זו וגביהם וגובה להם ויראה להם תיבת וגביהם עומדת בעצמה: ושתים מכסות. וב' כנפים הנותרות מכסות ...

And so were their faces, and their wings were extended upward Had I not seen the cantillation sign of a "zakef gadol" [indicating a pause] punctuating "And so were their faces," I would not know how to explain it, but the punctuation taught me to separate them [the words of the verse] one from the other and to place the word וּפְנֵיהֶם by itself. And so, [this] is its explanation: And they had faces and their wings were extended above their faces and covered them. How so? "Each had two ...

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

42 **חכו ממתקים**

Kehot's note points to Ezekiel 1:13 for these words.

Ezekiel 1:13 יחזקאל א:יג

KEHOT'S NOTE

יחזקאל א, יג.

37 **מיכאל שר של מים וגבריאל שר של אש ואין המים מכבים**

On "Go forth and gaze," the Midrash teaches that the firmament is of snow and the Chayos are of fire, and neither puts out the other; Michael is the prince of snow and Gavriel of fire, and neither harms the other, as "He makes peace in His heights." The maamar explains this peace by their common source.

Shir HaShirim Rabbah 3:11:1 שיר השירים רבה ג:יי:א:א

... וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי אֵשׁ, וּכְתִיב (יחזקאל א, יד): וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מְכַבֶּה זֶה. מִיכָאֵל שַׂר שֶׁל שֶׁלֶג, וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מַזִּיק זֶה. אָמַר רַבִּי אָבִין לֹא סוֹף דָּבָר בֵּין מַלְאָךְ לְמַלְאָךְ, אֶלָּא אֲפִלּוּ בֵּין מַלְאָךְ אֶחָד שֶׁחֶצְיוֹ שֶׁלֶג וְחֶצְיוֹ אֵשׁ הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹשֶׂה שָׁלוֹם בֵּינֵיהֶן, וְאֵית לֵיקַּח חָמֵשׁ אַפִּין, וְאִלּוּ הֵן (דניאל י, ו): וּגְוִיָּתוֹ כְּתַרְשִׁישׁ וּפָנָיו כְּמַרְאֵה בָרָק, וְלֹא זֶה מַזִּיק זֶה. כָּתוּב אֶחָד אוֹמֵר (תהלים קד, ג): ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

38 **מיכאל שר של מים וגבריאל שר של אש ואין המים מכבים**

On "He makes peace in His heights," the Midrash says that Michael is of water and Gavriel of fire, and they stand before the Shechinah without harming each other; Rabbi Shimon adds that the firmament is of water and the angels of fire, and the water does not put out the fire. The Kehot note suggests that this is the passage the Alter Rebbe has in mind.

Midrash Tanchuma, Vayigash 6:4 מדרש תנחומא, ויגש ו:ד

אָמַר רַבִּי שִׁמְעוֹן, כָּל הָרָקִיעַ שֶׁל מַיִם וְהַמַּלְאָכִים שֶׁל אֵשׁ וּמְשָׁרְתָיו אֵשׁ לֹהֵט, וְאֵין הַמַּיִם מְכַבִּין אֶת הָאֵשׁ וְלֹא הָאֵשׁ שׁוֹרֵף אֶת הַמָּיִם. יְהוּדָה וְיוֹסֵף, זֶה אֲרִי וְזֶה שׁוֹר. אֶתְמוֹל מִתְנַגְּחִין זֶה עִם זֶה, וְעַכְשָׁו הוּא מְשַׁלְּחוֹ אֲצָלוֹ, שֶׁנֶּאֱמַר: וְאֶת יְהוּדָה שָׁלַח לְפָנָיו. הֱוֵי, עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו.

R. Simeon maintained that though the entire firmament is composed of water and the angels are of fire, The flashing fire, My ministers (Ps. 104:4), the water does not extinguish the fire, and the fire does not cause the water to evaporate. Similarly, though Joseph and Judah, the lion and the ox, had previously gored each other, now he (Jacob) sent him to Joseph, as it is said: He sent Judah before him. Hence, He maketh peace in His high places.

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

39 **עונים באימה ואומרים קדוש**

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

KEHOT'S NOTE

אֵשׁ, אִלֵּין אִינּוּן נְקוּדֵי דְאוֹרַיְיתָא, דְאִינּוּן תִּשְׁעָה, דִּבְהוֹן אִתְבְּרִיאוּ תִּשְׁעָה גַּלְגַּלֵּי דְכָרְסַיָּא, כְּרְסַיָּא אִיהִי עֶשְׂרָאָה לְתִשְׁעָה גַּלְגַּלִּים, דְּנָהֲרִין בְּהוֹן עֶשֶׂר אַתָוון דְּאָנוּן יו"ד ה"א וא"ו ה"א, וּבְהוֹן אִתְבְּרִיאוּ, וְאַרְבַּע אַתָוון דְּאִינּוּן יהו"ה, נָהֲרִין ...

Tikkunei Zohar - Vocalized (Public Domain)

48 **ועיין מזה ברבות בהעלותך פט"ו דרס"ג ע"ד**

Or HaTorah quotes the Midrash: lightning is born of the fire above and lights up the whole world, as it says, "their appearance was like coals of fire." G-d asks whether He needs Israel's light, and says that He told them [to kindle it] only in order to raise them up.

KEHOT'S NOTE

"א"ר ברכי' הכהן בי רבי: הברק הזה תולדות האש שלמעלן הוא, והוא יוצא ומבהיק את כל העולם כולו, שנאמר ודמות החיות מראיהם כגחלי אש כו' ומן האש יוצא ברק ומבהיק את כל כל העולם כולו, ואני צריך לאורה שלכם ולמה אמרתי לך כדי להעלותך עכ"ל" — אוה"ת נ"ך-א ע' שצג.

49 **ובשה"ש רבה ע"פ צאינה וראינה**

Or HaTorah quotes Rabbi Shimon bar Yochai's teaching that the firmament is of snow and the Chayos of fire, and that neither puts out the other.

KEHOT'S NOTE

"תני רשב"י הרקיע של שלג כו' שנאמר רקיע כעין הקרח הנורא החיות של אש שנאמר ודמות החיות מראיהן כגחלי אש כו' ולא זה מכבה זה כו'" — אוה"ת נ"ך-א ע' שצד.

50 **ובזהר ח"ג פ' צו ד' ל"א ב' ובת"ז ד"ג סע"ב ד' ב'**

Or HaTorah quotes the Tikkunei Zohar: "their appearance like coals of fire" are the vowel points of the Torah, "burning like torches" are the cantillation marks, and the Shechinah, which includes them all, is the one that "moves about among the Chayos." It adds that the Chayos are rooted in Chochmah and are the life of the letters.

KEHOT'S NOTE

"ודמות החיות מראיהם כגחלי אש, בנקודי אורייתא דעלייהו אתמר, ודמות החיות מראיהם כגחלי אש, אלין אינון נקודין בוערות כמראה הלפידים אלין אינון טעמי כו' ושכינתא כלילא מכולהו עלה אתמר היא מתהלכת בין החיות עכ"ל" — אוה"ת נ"ך-א ע' שצד. ושם ע' שצג "בת"ז שם פ' החיות שרשם מחכ' והחכמה תחי' והם חיות האותיות והם הנקודות כו'".

51 **ועמ"ש מענין אש בד"ה בפי נסכים**

The discourse on the libations explains the fire that came down from heaven upon the altar, and that the Seraphim are so called because they come from the divine element of fire.

KEHOT'S NOTE

לקמן פ' שלח מ, ב.

52 **שרפים עומדים ממעל לו**

In Yeshayahu's vision of the Throne, "Seraphim stood above Him" to serve Him, each with six wings. The Alter

43 **חכו ממתקים**

The maiden of the Song describes her beloved: "His palate is sweetness, and he is altogether delightful." The palate is the place of sweetness and taste, linked to Chochmah. (Kehot: Ezekiel 1:13)

Song of Songs 5:16 שיר השירים ה':ט"ז

חִכּוֹ מַמְתַקִּים וְכֻלּוֹ מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלָם׃

His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

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44 **חיך אוכל יטעם**

Iyov asks, "Does not the ear test words, as the palate tastes its food?" Tasting, the work of the palate, is linked to Chochmah. (context: Steinsaltz Tanakh)

Job 12:11 איוב י"ב:י"א

הֲלֹא־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם־לוֹ׃

Doth not the ear try words, Even as the palate tasteth its food?

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KEHOT'S NOTE

איוב י"ב, י"א.

45 **כגחלי אש בוערות**

The words here quote Ezekiel 1:13; the passage is shown below.

Ezekiel 1:13 יחזקאל א':י"ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לְאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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KEHOT'S NOTE

יחזקאל א, יג.

46 **מראיהם כגחלי אש בוערות**

The Midrash, cited in the text's parenthesis, teaches that lightning comes from the fire above and quotes "their appearance was like coals of fire." The verse becomes the image of the angels' burning love.

Bamidbar Rabbah 15:7 במדבר רבה ט"ו:ז'

47 **מראיהם כגחלי אש בוערות**

The Tikkunei Zohar, cited in the text, explains "the likeness of the Chayos, their appearance like coals of fire" as the vowel points of the Torah.

Tikkunei Zohar 4b:7 תקוני הזהר ד' ב:ז'

דָּבָר אַחֵר, וְהַמַּשְׂכִּילִים אִינּוּן נְקוּדֵי, יַזְהִירוּ דְנָהֲרִין בָּאַתָוון, דְּאִנּוּן נְקוּדִין עֲגוּלִין, אַתָוון מְרוּבָּעִין, דִּבְאַתָוון אִתְבְּרִיאוּ אַרְבַּע חֵיָוון דְּכָרְסַיָּא, דְּאִתְמַר עֲלַיְיהוּ בְּעִנְיָנָא דִּיחֶזְקֵאל (א יג), וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי

Rebbe reads "above" as an open, unconfined place, the open revelation of their love. (context: Steinsaltz Tanakh)

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישעי' ו, ב.

53 בפרות שנשאו את הארון בימי דוד

The Gemara (in the chapter Ein Ma'amidin, cited in the text) reads vayisharnah, "and the cows went straight," as "they sang" (shirah), and discusses which song it was.

I Samuel 7:2 שמואל א ז׳:ב׳

וַיְהִי מִיּוֹם שֶׁבֶת הָאָרוֹן בְּקִרְיַת יְעָרִים וַיִּרְבּוּ הַיָּמִים וַיִּהְיוּ עֶשְׂרִים שָׁנָה וַיִּנָּהוּ כָּל־בֵּית יִשְׂרָאֵל אַחֲרֵי ה׳׃

And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; for it was twenty years; and all the house of Israel yearned after the L-RD.

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II Samuel 5:4 שמואל ב ה׳:ד׳

בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ אַרְבָּעִים שָׁנָה מָלָךְ׃

David was thirty years old when he began to reign, and he reigned forty years.

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II Samuel 6:3 שמואל ב ו׳:ג׳

וַיַּרְכִּבוּ אֶת־אֲרוֹן הָאֱלֹקִים אֶל־עֲגָלָה חֲדָשָׁה וַיִּשָּׂאֻהוּ מִבֵּית אֲבִינָדָב אֲשֶׁר בַּגִּבְעָה וְעֻזָּא וְאַחְיוֹ בְּנֵי אֲבִינָדָב נֹהֲגִים אֶת־הָעֲגָלָה חֲדָשָׁה׃

And they set the ark of G-d upon a new cart, and brought it out of the house of Abinadab that was in the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

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Avodah Zarah 24b עבודה זרה כ״ד ב

KEHOT'S NOTE

והרי הי׳ זה קודם מלכות שאול אפילו כדמוכחי קראי. — ולהעיר אשר בביאור ענין זה בסהמ״צ להצ״צ מצות העומר וספירה ס״א אין התיבות ״בימי דוד״ — אבל עפמש״כ שי״א ז, ב. ש״ב ה, ד-ה. ש״ב ו, ג מוכח שבמאורע דפרות שנשאו הי׳ דוד בן י״ז שנה, ומודגשת השייכות דוישרנה הפרות לדוד במרז״ל (ע״ז כד, ב. מדרש שמואל וילי״ש במקומו. ועוד) שאמרו השירה הודו לה׳ גו׳ שזה ציווה דוד לאמר לפני הארון (דה״א טז). וראה פי׳ הרד״ק בדה״א שם שעפ״ז יובנו גם עוד דעות שע״ד שירת הפרות. שייכות ענין שירת הפרות לדוד ע״פ חסידות — עיין הצ״צ על תהלים סי׳ צ״ח. ודי״ה הודו לה׳ (ספר המאמרים תרכ״ז) — לקו״ש חי״ג ע׳ 133. נדפס עכשיו באוה״ת סדור ע׳ יא. סה״מ תרל״ה ע׳ קע. ראה הערת כ״ק אדמו״ר בהערות וציונים לעיל בהוספות יט, א.

54 וישרנה הפרות

The cows carrying the Ark "went straight… lowing as they went." The maamar explains that a G-dly flow came upon them because they carried the Ark.

I Samuel 6:12 שמואל א ו׳:י״ב

וַיִּשַּׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ עַל־דֶּרֶךְ בֵּית שֶׁמֶשׁ בְּמִסְלָה אַחַת הָלְכוּ הָלוֹךְ וְגָעוֹ וְלֹא־סָרוּ יָמִין וּשְׂמֹאול וְסַרְנֵי פְלִשְׁתִּים הֹלְכִים אַחֲרֵיהֶם עַד־גְּבוּל בֵּית שָׁמֶשׁ׃

And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

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KEHOT'S NOTE

ש״א ו, יב.

55 וישרנה הפרות

The Zohar (Chayei Sarah), cited in the text, discusses the cows that carried the Ark; according to the Kehot note, it compares them to the Chayos that carry the Divine Throne.

Zohar, Chayei Sara 5:23–6:28 ספר הזהר, חיי שרה ה׳:כ״ג-ו׳:כ״ח

56 וישרנה הפרות

The Zohar (Terumah), cited in the text, brings the same verse about the cows. According to the Kehot note, it too likens them to the Chayos that carry the Throne.

Zohar, Terumah 20:211–22:219 ספר הזהר, תרומה כ׳:רי״א-כ״ב:רי״ט

"A psalm. Sing unto the L-rd a new song, for he hath done marvellous things: his right hand and his holy arm hath wrought salvation for him" (Ps. 98). This Psalm has been expounded elsewhere, and the Companions were perfectly correct in their assertion that it was chanted by the kine Shekinah) when She arrives at "Beth Shemesh", the "House of the Sun", which hands receive and bear Her even as the kine bare the ark. This psalm of praise was therefore ordered to be chanted on the Sabbath by …

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

57 וישרנה הפרות כו' הלוך וגעו

The Midrash, cited in the text, says the cows turned their faces toward the Ark and sang, reading vayisharnah ("went straight") as shirah ("song"). Rabbi Meir says they sang the Song at the Sea, since ga'u ("lowing") here echoes ga'oh ga'ah ("He is highly exalted") there.

Bereshit Rabbah 54:4 בראשית רבה נ״ד:ד׳

… רבי ירמיה בשם רבי שמואל בר רב יצחק בשם ר׳ אבא למה לקו אנשי בית שמש על ידי שהיו מליזין בארון אמר הקדוש ברוך הוא אילו תרנגולתו של אחד מהם אבדה היה מחזיר עליה כמה פתחים להביאה וארוני בשדה פלשתים שבעה חדשים ואין אתם משגיחים בו אם אין אתם משגיחים עליו אני אשגיח עליו (תהלים צח, ב): "הושיעה לו ימינו וזרוע קדשו" ההי״ד (שי״א ו, יב): "וישרנה הפרות בדרך" מהלכות בישרות הפכו פניהם כלפי ארון ואמרו שירה והיינו דכתיב "וישרנה" אמרו שירה בפה. אי זו שירה אמרו? …

"Abraham took flocks and cattle, and gave them to Avimelekh, and the two of them established a covenant"

(Genesis 21:27). "Abraham set aside seven ewes of the flock by themselves" (Genesis 21:28). "Avimelekh said to Abraham: What are these seven ewes that you have placed by themselves?" (Genesis 21:29). "Abraham took flocks and cattle, and gave them to Avimelekh…Avimelekh said to Abraham: What are these seven ewes?" – the Holy One blessed be He said to him [Abraham]: 'You gave seven ewes against My wishes, by your life, I will …

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58 **מפני שנשאו הארון שהוא בחי' עלמא דאתגליא**

There it is explained that the cows could sing because they carried the Ark, which is the level of the Torah, the middle line that runs from one end to the other.

KEHOT'S NOTE

בסה"מ תרכ"ו שם ע' סז שיכלו לומר שירה היינו מצד שהוליכו הארון שהוא בחי' תורה קו האמצעי המבריח מן הקצה אל הקצה לכן יכלו לומר שירה, ע"ש. וראה יהל אור ע' שנד.

59 **ברבות וירא ס"פ נ"ד . . ובפרק אין מעמידין דכ"ד ב'**

It explains that the song the cows sang was "Then Moshe and the children of Israel sang," which the Midrash Rabbah derives from the likeness of "ga'oh ga'ah" in that song to "haloch vega'o" of the cows, since the letters alef, ches, hei and ayin interchange.

KEHOT'S NOTE

"שהשירה שאמרו הוא אז ישיר משה ובנ"י את השירה הזאת, ובמד"ר למדו זה מג"ש שנא' בשירה זו כי גאה גאה ונאמר בפרות הלוך וגעו, שאותיות אחה"ע מתחלפין כנודע" — ד"ה וישרנה הפרות תרכ"ו ע' סג. ראה אוה"ת סידור ע' יא ע"ש ובסה"מ תרכ"ז ע' מז. סה"מ תר"ל ע' קיח ואילך. סה"מ תרל"ה-א ע' קע.

60 **ובזח"א פ' חיי שרה דקכ"ג ובפ' תרומה דקל"ח ע"א**

Or HaTorah brings these Zohar passages, which explain the cows carrying the Ark as like the Chayos that carry the Throne.

KEHOT'S NOTE

דשם פי' שזהו דוגמת חיות הנושאות את הכסא. — אוה"ת בשלח ע' תקו. וראה סידור עם דא"ח לאדה"א דף קפו, א. ובבאה"ז לאדה"א דף יג, ב. לשון הזהר נעתק באוה"ת מטות ע' א'רסט, ע"ש.

61 **כנגד . . ד' מוצאות . . בחי' גי"ק**

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

KEHOT'S NOTE

ראה סה"מ — תרס"ו ע' יב.

62 Kehot's note points to Song of Songs 3:11 for these words.

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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63 The Zohar, quoted in the text: "it moves about" is the holy spirit, the place from which the Chayos came forth and which shines for them. The Alter Rebbe identifies it with Malchus.

Zohar, Bereshit 63:62–64:70 ספר הזהר, בראשית ס"ג:ס"ב-ס"ד:ע'

PARAGRAPH 4

64 **שעורה הוא מאכל בהמה**

Kehot's note points to Pesachim 3b for these words.

Pesachim 3b פסחים ג' ב

KEHOT'S NOTE

פסחים ג, ב.

65 **שעור ה' פי' שיעור**

The Zohar (Balak) explains barley (se'orah) as "the measure of the hei," a flow given by the measure of the hei, and wheat as the general expression of the twenty-two letters. The Kehot notes cite this passage further on, for wheat as the twenty-two letters; it gives this reading of barley as well.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו':ס"ז-ע"ח

What is tenufah?

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

66 **בד"ה ראו כי ה' נתן לכם השבת**

The discourse "See, for Havayah has given you the Shabbos" brings the teaching that the World to Come was created with the yud and this world with the hei, and explains that with the hei the revealed world (alma de'isgalya) was created: all the worlds of Beriah, Yetzirah and Asiyah that came into being from nothing, called "this world" because they are revealed, as one points to a thing and says "this" (Likkutei Torah, Beshalach 1:10).

KEHOT'S NOTE

לקו"ת פ' בשלח א, א.

67 **נק' המלאכים עומדים**

In Zechariah's vision G-d promises Yehoshua the High Priest, "I will give you places to walk among these who stand," the angels standing before Him. The angels are "standing ones," fixed at one rank, while a person can move from level to level. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג':ז

KEHOT'S NOTE

זכרי' ג, ז.

68 **וסביביו נשערה מאד**

Asaf describes G-d's coming to judge: a fire consumes before Him, "and round about Him it storms greatly." The word nis'arah, spelled with a sin like se'orah, shows that "barley" implies storm and trembling. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

תהלים נ, ג.

69 Bildad describes the downfall of the wicked: "and those who came before are seized with horror." Sa'ar, the shudder of horror, is akin to se'arah, a storm, and has the letters of se'orah, pointing again to trembling. (context: Steinsaltz Tanakh)

Job 18:20 איוב י"ח:כ

עַל־יוֹמוֹ נָשַׁמּוּ אַחֲרֹנִים וְקַדְמֹנִים אָחֲזוּ שָׂעַר׃

They that come after shall be astonished at his day, As they that went before are affrighted.

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70 **וגבורתך ידברו**

"They speak of the glory of Your kingship and they tell of Your might." G-d's might is what the angels' trembling responds to.

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.

71 **ושער רישי'**

In Daniel's vision, "the hair of His head was like pure wool." Se'ar (hair), with a sin, is brought as the "left" form of the word.

Daniel 7:9 דניאל ז:ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־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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KEHOT'S NOTE

דניאל ז, ט.

72 **זה השער**

"This is the gate of Havayah; the righteous shall enter it." Sha'ar (gate), with a shin, is the "right" form, to which the gates of Binah of the Counting belong.

Psalms 118:20 תהילים קי"ח:כ'

זֶה־הַשַּׁעַר לַה' צַדִּיקִים יָבֹאוּ בוֹ׃

This is the gate of the L-RD; The righteous shall enter into it.

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KEHOT'S NOTE

תהלים קיח, כ.

73 **בפ' שלח . . ע"פ אני**

There, in the discourse on the passage of tzitzis, an arousal from below draws down from above a "storm" (ra'ash) that becomes se'ar or sha'ar: sha'ar with the right dot is "This is the gate of Havayah," and with the left it is "the hair of His head like pure wool." Hair grows from the brain yet is only its outer radiance, and so the Torah, which comes from Chochmah, is called "hair."

KEHOT'S NOTE

לקמן מז, א. ועיין באוה"ת ויקרא אמור ע' קעד.

74 **מ"ט שערי בינה**

The Gemara teaches that fifty gates of understanding were created in the world, and all but one were given to Moshe. The Counting draws down forty-nine of them.

Rosh Hashanah 21b:11–12 ראש השנה כ"א ב:י"א-י"ב

רַב וּשְׁמוּאֵל. חַד אָמַר: חֲמִשִּׁים שַׁעֲרֵי בִינָה נִבְרְאוּ בָּעוֹלָם, וְכוּלָּן נִיתְּנוּ לְמֹשֶׁה, חָסֵר אֶחָד, שֶׁנֶּאֱמַר: "וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹקִים". "בְּקֵשׁ קֹהֶלֶת לְמָצוֹא דִּבְרֵי חֵפֶץ" — בְּקֵשׁ קֹהֶלֶת לִהְיוֹת כְּמֹשֶׁה, יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: "וְכָתוּב יוֹשֶׁר דִּבְרֵי אֱמֶת" — "וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה".

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

KEHOT'S NOTE

ר"ה כא, ב.

75 **והניף הכהן את העומר**

"And he shall wave the Omer before Havayah… the kohen shall wave it." This is the service below on which the angels' "barley" depends.

Leviticus 23:11 ויקרא כ"ג:י"א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה' לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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KEHOT'S NOTE

ויקרא כג, יא.

76 **ומקטיר הקומץ**

The Mishnah there describes the Omer's order: it was waved and brought near, a handful was taken and burned on the altar, and the rest was eaten by the kohanim.

Menachot 67b מנחות ס"ז ב

KEHOT'S NOTE

מנחות סז, ב.

77 **באש של מע'**

Kehot's note points to Eruvin 63a for these words.

Eruvin 63a עירובין ס"ג א

KEHOT'S NOTE

ראה עירובין סג, א.

78 **העומר בא מתרומת הלשכה**

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

KEHOT'S NOTE

שקלים רפ"ד.

79 **העומר בא מתרומת הלשכה**

The Mishnah lists the Omer among the public offerings bought with the contributions of the Temple chamber. So the whole people had a share in it.

Mishnah Shekalim 4:1 משנה שקלים ד׳:א׳

הַתְּרוּמָה מֶה הָיוּ עוֹשִׂין בָּהּ, לוֹקְחִין בָּהּ תְּמִידִין וּמוּסָפִין וְנִסְכֵּיהֶם, הָעֹמֶר וּשְׁתֵּי הַלֶּחֶם וְלֶחֶם הַפָּנִים, וְכָל קָרְבְּנוֹת הַצִּבּוּר. שׁוֹמְרֵי סְפִיחִים בַּשְּׁבִיעִית, נוֹטְלִין שְׂכָרָן מִתְּרוּמַת הַלִּשְׁכָּה. רַבִּי יוֹסֵי אוֹמֵר, (אַף הָרוֹצֶה) מִתְנַדֵּב שׂוֹמֵר חִנָּם. אָמְרוּ לוֹ, אַף אַתָּה אוֹמֵר, שֶׁאֵינָן בָּאִין אֶלָּא מִשֶּׁל צִבּוּר:

What did they do with the appropriation? They bring with it the daily burnt-offerings (tamidim) and the additional burnt-offerings (musafim) and their libations, the omer and the two loaves and the showbread and all the other public offerings. Those who guard the aftergrowths of the seventh year take their wages out of the appropriation from the chamber. Rabbi Yose says: [if a man wished] he could volunteer to watch without payment. But they said to him: you too admit that they can only be offered out of public funds.

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80 G-d, through Yirmiyahu, recalls how Israel followed Him into the wilderness: "Israel is holy to Havayah, the first of His produce; all who devour him shall be held guilty." Like the first fruits, Israel is set apart for G-d. The maamar reads it as describing the soul as terumah and as the Omer, and the Zohar it cites notes that tevu'asah ("His produce") ends with a hei. (context: Steinsaltz Tanakh)

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.

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

81 **קדש היינו תרומה ראשית תבואתה זהו העומר**

Rashi explains "holy" as like terumah, and "the first of His produce" as like the first of the harvest before the Omer, which may not be eaten. The maamar draws on this to call the soul terumah and the Omer.

Rashi on Jeremiah 2:3 רש"י על ירמיהו ב׳:ג׳

קדש ישראל. כתרומה: ראשית תבואתה. כראשית קציר לפני העומר שאסור באכילה והאוכלו מתחייב כן כל אוכליו יאשמו כן ת"י:

Israel is holy like terumah. the first of His grain Like the first of the harvest before the Omer, which it is forbidden to eat, and whoever eats it is liable, so will all those who eat him be guilty. So did Jonathan render it.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

82 **וייצר**

On "And Havayah Elokim formed [man]," the Midrash calls the first man the challah of the world, and challah is called terumah. This is the source for calling the essence of the soul terumah.

Bereshit Rabbah 14:1 בראשית רבה י״ד:א׳

וייצר ה' אלקים. כתיב (משלי כט): מלך במשפט יעמיד ארץ וגו'. מלך - זה מלכי המלכים הקב"ה. במשפט יעמיד ארץ, שברא את העולם בדין, שנאמר: בראשית ברא אלקים. (שם) ואיש תרומות יהרסנה - זה אדם הראשון, שהיה גמר חלתו של עולם. ונקראת חלה תרומה, שנאמר (במדבר טו): ראשית עריסותיכם וגו'. אמר רבי יוסי בן קצרתה: כאשה הזאת שהיא משקשקת עיסתה במים, והגבהת חלתה מבנתיים, כך בתחלה: ואד יעלה מן הארץ וגו' ואחר כך: וייצר ה' אלקים וגו':

"The L-rd G-d formed the man of dirt from the ground and He breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7). "The L-rd G-d formed" – it is written: "A king will uphold the land with justice [but a man of terumot destroys it]" (Proverbs 29:4). "A king" – this is the King of kings, the Holy One blessed be He. "Will uphold the land with justice" – as He created the world with [the attribute of] justice, as it is stated: …

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83 **תרומה גדולה ניטלת באומד ובמחשבה**

The Gemara states that the great terumah is set apart by estimate and by thought. The maamar compares this to the souls, which "arose in thought."

Gittin 31a:1–2 גיטין ל״א א:א׳-ב׳

בְּשָׁתֵּי תְּרוּמוֹת הַכָּתוּב מְדַבֵּר: אַחַת תְּרוּמָה גְּדוֹלָה וְאַחַת תְּרוּמַת מַעֲשֵׂר; כְּשֵׁם שֶׁתְּרוּמָה גְּדוֹלָה נִיטֶּלֶת בְּאוֹמֶד וּבְמַחְשָׁבָה, כָּךְ תְּרוּמַת מַעֲשֵׂר נִיטֶּלֶת בְּאוֹמֶד וּבְמַחְשָׁבָה; וּכְשֵׁם שֶׁיֵּשׁ לוֹ רְשׁוּת לְבַעַל הַבַּיִת לְתָרוֹם תְּרוּמָה גְּדוֹלָה, כָּךְ יֵשׁ לוֹ רְשׁוּת לְבַעַל הַבַּיִת לְתָרוֹם תְּרוּמַת מַעֲשֵׂר. מַתְנִי' הַמַּנִּיחַ פֵּירוֹת, לְהְיוֹת מַפְרִישׁ עֲלֵיהֶן תְּרוּמָה וּמַעֲשְׂרוֹת; מָעוֹת, לְהְיוֹת מַפְרִישׁ עֲלֵיהֶן מַעֲשֵׂר שֵׁנִי – מַפְרִישׁ עֲלֵיהֶן בְּחָזְקַת שֶׁהֵן קַיָּימִין. אִם אָבְדוּ – הֲרֵי זֶה חוֹשֵׁשׁ מֵעֵת לְעֵת, דִּבְרֵי רַבִּי …

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

84 **נשמות עלה במחשבה**

The words here quote Bereshit Rabbah 1:5; the passage is shown below.

Bereshit Rabbah 1:5 בראשית רבה א׳:ה׳

ר' הונא בשם בר קפרא פתח (תהלים לא, יט): "תאלמנה שפתי שקר וגו'" אתפרכן אתחרשן אשתתקן. "אתפרכן אתחרשן" - היך מה דאת אמר (שמות ד, יא): "או מי ישום אלם או חרש או פקח או עור הלא אנכי ה'" ואומר (בראשית לז, ז): "והנה אנחנו מאלמים אלומים בתוך השדה והנה קמה אלומתי" "אשתתקן" - כמשמעו. "הַדְּבֵרוֹת עַל צַדִּיק" חי העולמים "עָתָק" שהעתיק בבריותיו בגאוה אתמהה בשביל להתגאות ולומר אני דורש במעשה בראשית "וָבוּז" אתמהה מבזה על כבודי דא"ר יוסי בר חנינא כל המתכבד בקלון חבירו אין לו חלק לעולם הבא …

Rav Huna began in the name of bar Kapara: "May they be silenced [te'alamna], those lying lips [that speak harsh words against the righteous one with arrogance and contempt]"

(Psalms 31:19) - may they be bound up, may they become mute, may they be silenced. can have all these three meanings, as the Midrash goes on to show. May they become mute - as it says: "Who gives a mouth to a person, or who renders one mute [ilem] or deaf, or sighted or blind? Is it not I, the ...

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KEHOT'S NOTE

ראה ב"ר א, ה.

85 **נשמות עלה במחשבה**

The Midrash counts Israel among the things that "arose in thought" before the world was created. The soul's root in G-d's thought is compared to terumah set apart in 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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86 **אדם ובהמה תושיע ה'**

David praises G-d's care for every creature: "Man and beast You save, Havayah." The Gemara reads "beast" as people who make themselves like a beast; it is brought here for the side of the soul that is like the barley, food for animals. (context: Steinsaltz Tanakh)

Psalms 36:7 תהילים ל"ו:ז

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה׳

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

87 Rav Yehudah, in Rav's name, explains the verse as speaking of people who are wise in knowledge yet make themselves like a beast. The maamar calls them "crushed in spirit."

Chullin 5b:5 חולין ה' ב:ה'

וכל היכא דכתיב בהמה גריעותא היא והכתיב (תהלים לו, ז) אדם ובהמה תושיע ה' ואמר רב יהודה אמר רב אלו בני אדם שהן ערומין בדעת ומשימין עצמן כבהמה התם כתיב אדם ובהמה הכא בהמה לחודיה כתיב

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88 **כמארז"ל בפסח על התבואה**

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

KEHOT'S NOTE

ר"ה פ"א, מ"ב.

89 **בפסח על התבואה**

"At four times the world is judged: on Pesach, for the produce." The maamar sees in this the yearly renewal, each Pesach, of the barley flow to the angels.

Mishnah Rosh Hashanah 1:2 משנה ראש השנה א:ב'

בְּאַרְבָּעָה פְרָקִים הָעוֹלָם נִדּוֹן, בְּפֶסַח עַל הַתְּבוּאָה, בַּעֲצֶרֶת עַל פֵּרוֹת הָאִילָן, בְּרֹאשׁ הַשָּׁנָה כָּל בָּאֵי הָעוֹלָם עוֹבְרִין לְפָנָיו כִּבְנֵי מָרוֹן, שֶׁנֶּאֱמַר (תהלים לג) הַיּוֹצֵר יַחַד לִבָּם, הַמֵּבִין אֶל כָּל מַעֲשֵׂיהֶם. וּבֶחָג נִדּוֹנִין עַל הַמָּיִם:

The world is judged at four periods [each year]; on Pesach concerning produce; on Shavouot concerning the fruit of trees; on Rosh Hashanah, all [humans] pass like lambs [or foot-soldiers] before [G-d], as it is stated (Psalms 30:9), "He who fashioned all their hearts, He who understands all their actions;" and on Sukkot, [humans] are judged concerning the water [or rain].

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

90 **ועיין בזח"א ויחי דרכ"ו ע"ב**

Or HaTorah quotes the Zohar: "tevu'as hei" is written, alluding to the final hei of the Name.

KEHOT'S NOTE

"תבואת ה' כתיב רמיז לה' אחרונה דשם" — אוה"ת אמור ע' קסג. וראה גם ביאה"ז להצ"צ-א ע' שפא. ע' שפג" ר"ל ה' אחרונה דשם שהיא קדמאה מלמטה למעלה". וראה גם ביהל אור ע' רעא.

91 **בפי' תבואתה בה"א**

The Zohar (Vayechi), cited in the text, discusses "the first of His produce" and the hei with which tevu'asah is written. According to the Kehot note, it alludes to the final hei of the Name.

Zohar, Vayechi 33:347-34:356 ספר הזהר, ויחי ל"ג:שמ"ז-ל"ד:שנ"ו

R. Judah said: 'We learn in the Mishnah that judgement is pronounced on the world at four seasons: at Passover, in respect of produce; at Pentecost, in respect of fruit-trees; on New Year, when "all the denizens of the world pass before Him like a flock of sheep"; and on Tabernacles, when the rainfall is determined. This we have esoterically explained as follows. Passover is the time for the decision with regard

to cereals, because on Passover Israel began to enter into the holy portion of the Almighty and to ...

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

92 **ובאתדל"ת אתעדל"ע**

The Zohar (Terumah) teaches that there is no arousal above until Israel arouse themselves below. Here the arousal from below is the Omer offering, and the arousal from above is the supernal Chesed.

Zohar II, 135b זח"ב קלה, ב

KEHOT'S NOTE

זח"ב קלה, ב.

93 Kehot's note points to Mishnah Terumot 1:7 for these words.

Mishnah Terumot 1:7 משנה תרומות א:ז

אֵין תּוֹרְמִין, לֹא בְמִדָּה, וְלֹא בְמִשְׁקָל, וְלֹא בְמָנְיָן. אֲבָל תּוֹרֵם הוּא אֶת הַמִּדּוּד וְאֶת הַשָּׁקוּל וְאֶת הַמָּנוּי. אֵין תּוֹרְמִין בְּסַל וּבְקֻפָּה שֶׁהֵם שֶׁל מִדָּה, אֲבָל תּוֹרֵם הוּא בָהֶן חֲצָיָן וּשְׁלִישָׁן. לֹא יִתְרֹם בִּסְאָה חֲצִיָּהּ, שֶׁחֲצִיָּהּ מִדָּה:

They may not give terumah according to measure, or weight, or number, but one may give it from that which has already been measured, weighed or counted. They may not give terumah in a basket or a hamper of a measured capacity, but one may give in it when it is a half or a third filled. He may not give a half of seah in a seah measuring vessel, for this half constitutes a known measure.

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94 Kehot's note points to Daniel 2:22 for these words.

Daniel 2:22 דניאל ב:כ"ב

הוּא גָּלֵא עֲמִיקָתָא וּמְסַתָּרָתָא יָדַע מָה בַּחֲשׁוֹכָא וּנְהוֹרָא עִמֵּהּ שָׁרֵא:

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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PARAGRAPH 5

95 **ראשית קצירכם . . שעו"ד**

Or HaTorah notes that the maamar also explains "harvest" as the light drawn in revelation into the soul's comprehension, and that the Gemara at the end of the fourth chapter of Sukkah calls harvest the reward that is drawn down.

KEHOT'S NOTE

נמצא מפרש ג"כ קציר מה שנמשך האור בגילוי בהשגת הנפש, וכ"מ בגמרא ספ"ד דסוכה דקצירה זהו השכר הנמשך — אוה"ת ויקרא-א ע' קנח. וראה שם בכרך-ב ע' תקפח.

96 **ראשית קצירכם**

"The Omer of the first of your harvest." The barley Omer of Pesach stands for the soul's comprehension of G-dliness.

Leviticus 23:10 ויקרא כ"ג:י

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת־קְצִירָהּ וַהֲבֵאתֶם אֶת־עֹמֶר רֵאשִׁית קְצִירְכֶם אֶל־הַכֹּהֵן:

Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest.

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97 **כל חד לפום שיעורא דילי'**

The Zohar teaches that G-d is known and cleaved to by each person according to what he conceives (meshaer) in his heart, as far as he is able. The maamar applies it to the measured comprehension of the "barley."

Zohar I, 103b זח"א קג, ב

KEHOT'S NOTE

זח"א קג, ב.

98 **במאו"א א' ק' סל"ב**

Or HaTorah quotes Me'orei Or: "harvest" is Malchus's giving birth to the souls, for the sowing is their conception and the harvest their birth.

KEHOT'S NOTE

"קצירה נק' לידת המל' את הנשמות כי הזריעה היא הורתן והקצירה לידתן" — אוה"ת ויקרא-א ע' קנח. וראה שם ע' קצח. שם כרך-ב ע' תקפח.

99 **בד"ה והי' מספר בנ"י**

There, on Kehot's page (5d), the Alter Rebbe calls every prayer a "birth of the mochin" (the intellect), with the confessions of "forgive us" as its birth pangs: the mochin born are love and awe, revealed in each person through effort in prayer according to his level and rank.

KEHOT'S NOTE

לעיל ה, ד .

100 **עה"ד חטה היתה שאין התינוק**

Rabbi Yehudah holds that the Tree of Knowledge was wheat, "for a baby does not know how to call 'Abba' and 'Imma' until it tastes the taste of grain." The maamar uses the baby's knowing as the model of wheat, knowledge above reason.

Berakhot 40a:14 ברכות מ' א:י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיִּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעוֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT'S NOTE

ברכות מ, א.

101 Yehudah says of Yaakov and Binyamin, "and his soul is bound up with his soul." The maamar uses the same words for the child's bond with its father.

Genesis 44:30 בראשית מ"ד:ל'

וְעַתָּה כְּבֹאִי אֶל־עַבְדְּךָ אָבִי וְהַנַּעַר אֵינֶנּוּ אִתָּנוּ וְנַפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ׃

Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his soul is bound up with the lad's soul;

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PARAGRAPH 6

102 **נכספה וגם כלתה**

The psalmist says, "My soul yearns and even pines for the courts of Havayah." The maamar uses these words for the soul's yearning to the point of expiry, beyond its own powers.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל־אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

103 **מענין — בד"ה להבין מ"ש בהגדה**

There the joy of the festival is said to need the mochin of Abba as well, so that the joy comes from the revelation of the Infinite Light "that no thought can grasp." By Torah law this is drawn down on Pesach through eating matzah, which is the "smallness" of Abba, since a baby cannot call "Abba" until it tastes the taste of grain.

KEHOT'S NOTE

לעיל צו יב, ב.

104 **כי הנה מצרים למעלה**

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

ראה לקו"ש חי"ח ע' 428.

105 **שעל כל דבור פרחה נשמתן**

The Talmud teaches that at each utterance that came from G-d at Sinai, Israel's souls left them, and G-d revived them. The maamar sees in this the revelation of wheat, above comprehension.

Shabbat 88b:6–7 שבת פ"ח ב:ו'-ז'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא יָצְתָה נִשְׁמָתָן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "נַפְשִׁי יָצְאָה בְדַבְּרוֹ". וּמֵאַחַר שֶׁמִּדִּיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיבְּלוּ? — הוֹרִיד טַל שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחֱיָה אוֹתָם, שֶׁנֶּאֱמַר: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנֵים עָשָׂר מִיל וְהָיוּ מַלְאָכֵי הַשָּׁרֵת ...

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KEHOT'S NOTE

שבת פח, ב.

106 **למסור נפשו באחד**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה שו"ת הרשב"א ח"ה, נה. ב"ח טור או"ח רסס"א. פע"ח ש' הק"ש פי"ב.

107 **דלית מחשבה תפיסא בי'**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי' ואמר).

108 **דלית מחשבה תפיסא בי' כלל**

In the passage "Patach Eliyahu," G-d is described as One whom "no thought can grasp at all." The maamar applies it to "I, Who I am," 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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PARAGRAPH 7

109 **שמים לרום וארץ לעומק**

Shlomo's proverb: as the heavens for height and the earth for depth, so the heart of kings cannot be searched out. Here it shows the vastness of creation, which would seem the greater praise. (context: Steinsaltz Tanakh)

Proverbs 25:3 משלי כ"ה:ג'

שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר׃

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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110 **הודו על ארץ ושמים**

The psalmist calls all creation to praise G-d, "for His Name alone is exalted; His majesty is over earth and heaven." Created beings perceive only His radiance (hod) as it shines over the worlds, and this is the "narrows" of Mitzrayim above. (context: Steinsaltz Tanakh)

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

בד"ה וידעת היום 115

The discourse "And you shall know this day" explains "Peace, peace, to the far and to the near": the far is love, which comes from Binah, from afar, and the near is awe, which comes from Chochmah, close to the revelation of the Infinite Light; peace joins the two opposites, so that the far becomes near.

KEHOT'S NOTE

לקו"ת ואתחנן ח, א.

שלום שלום לרחוק ולקרוב 116

Yeshayahu's prophecy of comfort: "Peace, peace, to the far and to the near, says Havayah"; the Sages read "the far" as the baal teshuvah, who is greeted first. It is the subject of the discourse to which the parenthesis refers. (context: Steinsaltz Tanakh)

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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אם בחקותי תלכו 117

G-d's promise of blessing begins, "If you walk in My statutes." The word chukim (statutes) is read as chakikah, engraving: letters that are one with what they are engraved in, like the Torah and the mitzvos, which are one with the Infinite Light.

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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KEHOT'S NOTE

ויקרא כו, ג.

בחי' אותיות שבחקיקה כו' כמ"ש במ"א 118

There the letters of the supernal thought, which cleave to the essence of the intellect, are called "engraved" and have no existence of their own.

KEHOT'S NOTE

ראה לעיל פ' בחקותי מה, א.

הלשון במכילתא היא 119

The note gives the present maamar itself as an example of the reading in which "they saw" refers to what is heard and "they heard" to what is seen.

KEHOT'S NOTE

רואין ושומעין הנראה. משמע ש"רואין" קאי רק על הנשמע, ו"שומעין" רק על הנראה וכן מוכח בלקו"ת במדבר י, ג. סה"מ — תרכ"ט ע' קצח. ד"ה שלח תער"ב. ועוד. (אבל בלקו"ת האזינו (עז, ג) משמע (וכ"ה בד"ה וכל העם תש"ד פ"ג) שהיו רואין ושומעין בין הנראה ובין הנשמע). — לקו"ש ח"ו ע' 120 הערה 6.

תהלים קמח, יג.

מעלת ומדריגת בע"ת 111

"Where baalei teshuvah stand, the completely righteous cannot stand." The maamar ties this greatness to the soul's breaking out of the body's limits in self-sacrifice.

Berakhot 34b ברכות ל"ד ב

KEHOT'S NOTE

ראה ברכות לד, ב.

אנכי ה"א 112

At Sinai G-d speaks to all Israel and presents Himself as the One Who brought them out of Egypt: the first of the Ten Commandments. The maamar asks why He names the Exodus rather than the creation of the world, and reads Anochi ("I") as His very essence, "I, Who I am." (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

שמות כ, ב.

PARAGRAPH 8

רואים את הנשמע 113

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

KEHOT'S NOTE

מכילתא יתרו רפ"ט.

רואים את הנשמע ושומעין את הנראה 114

On "And all the people saw the sounds," Rabbi Akiva says that they saw and heard what is seen: they saw the word of fire coming out of the mouth of the Almighty and being hewn on the Tablets. The maamar reads it as the revelation of the hidden.

Mekhilta DeRabbi Yishmael, Tractate Bachodesh 9:1 מכילתא דרבי ישמעאל, מַסֶּכְתָּא דְּבַחֹדֶשׁ ט':א'

(שמות כ,יד) ["וְכָל הָעָם רֹאִים אֶת הַקּוֹלֹת וְאֶת הַלַּפִּידִם, וְאֵת קוֹל הַשֹּׁפָר וְאֶת הָהָר עָשֵׁן, וַיַּרְא הָעָם וַיָּנֻעוּ, וַיַּעַמְדוּ מֵרָחֹק."] "וְכָל הָעָם רֹאִים אֶת הַקּוֹלֹת". רוֹאִין אֶת הַנִּרְאֶה וְשׁוֹמְעִין אֶת הַנִּשְׁמָע. דִּבְרֵי רַבִּי יִשְׁמָעֵאל. רַבִּי עֲקִיבָה אוֹמֵר: רוֹאִין וְשׁוֹמְעִין אֶת הַנִּרְאֶה. רוֹאִין דִּבֵּר שֶׁלָּאֵשׁ יוֹצֵא מִפִּי הַגְּבוּרָה, וְנֶחְצָב עַל הַלּוּחוֹת, שֶׁנֶּאֱמַר: (תהלים כט,ז) "קוֹל יי חֹצֵב לַהֲבוֹת אֵשׁ."

(Ibid. 20:15) "And all the people saw the sounds and the lightnings": They saw what was visible and heard what was audible. These are the words of R. Yishmael. R. Akiva says: They saw and heard what was audible. There was nothing that left the mouth of the Omnipotent which was not inscribed on the tablets, as it is written (Psalms 29:7) "The voice of the L-rd hews (with) flames of fire."

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PARAGRAPH 9

120 חטה היא בחי' כ"ב אתוון

In the Zohar (Balak), the child asks, "What is wheat?" and answers that it is the general expression of the twenty-two letters. The maamar builds its explanation of the Two Loaves on this.

Zohar III, 188b זח"ג קפח, ב

KEHOT'S NOTE

ראה זח"ג קפח, ב. טעהמ"צ ר"פ אמור. פע"ח שער חגה"ש פי"א.

121 לכו לחמו בלחמי

In Mishlei, Wisdom invites the simple: "Come, eat of my bread, and drink of the wine I have mixed." The Two Loaves of Shavuos are explained through this verse, with the Torah as G-d's own bread, and lechu ("come," literally "go") as walking. (context: Steinsaltz Tanakh)

Proverbs 9:5 משלי ט:ה

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה. וראה ס' מאמרי אדה"ז — על פרשיות ח"ב ע' תקפא.

122 אנכי מי שאנכי

The note refers there, and to the sources listed there, for the expression "I, Who I am."

KEHOT'S NOTE

ראה ס' מאמרי אדה"ז — פרשיות ע' רט. ושי"נ.

123 והיו הדברים האלה

Moshe tells Israel, "And these words which I (Anochi) command you this day shall be upon your heart." The word Anochi is read as G-d's essence, revealed in the words of the Torah.

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.

124 אם בחקתי תלכו

"If you walk in My statutes." Walking means going beyond one's present level, through which one receives the Torah as "My bread."

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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125 שמע ישראל

Moshe declares, "Hear, O Israel, Havayah is our G-d, Havayah is One." At "One" one gives over one's soul, and the next verse is "And these words shall be."

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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KEHOT'S NOTE

דברים ו, ד.

PARAGRAPH 10

126 אך כדי . . תספרו חמשים יום

The note refers to this talk for the passage that begins here, on why the Counting is needed in order to reach the revelation of Shavuos.

KEHOT'S NOTE

ראה לקו"ש ח"ג ע' 996.

127 "You shall count fifty days." Counting the forty-nine days binds one to the fiftieth gate, which is why the verse says fifty.

Leviticus 23:16 ויקרא כ"ג:ט"ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה'׃

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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128 והיו לאחדים

Yechezkel is told to join the two sticks of Yehudah and Yosef: "and they shall become one in your hand." In the fiftieth gate the forty-nine levels become one. (context: Steinsaltz Tanakh)

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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129 כלולים כל המ"ט . . בהרמ"ז פ' אמור . . ובפ' בראשית

Or HaTorah explains this passage of Likkutei Torah through the Ramaz: Shavuos is so called because on it the forty-nine levels included in the fiftieth gate are revealed, while the seven weeks of the Counting are the forty-nine gates of Binah themselves and not the fiftieth gate, as the Pardes explains.

KEHOT'S NOTE

מובא באוה"ת אמור כרך-ג ע' תתעג, וכ"ש "וי"ל דמשנ"ת שם [= הכוונה ללקו"ת כאן] הוא ע"ד שכ' הרמ"ז שם [בפ' בראשית] ובפ' אמור דצ"ו שחג השבועות ע"ש שבו מתגלים המ"ט בחי' הכלולים בשער הנ' אבל שבעה שבועות דספירת העומר הם מ"ט שע"ב ממש ולא בחי' שער החמשים וכמבואר בפרדס שער השערים פי"ה".

130 ע' בפרדס . . כתר עליון איהו שלימו דחמשין שערי בינה כו'

According to the note, the Tikkunei Zohar's teaching that Keser is the completion of the fifty gates of Binah is explained there.

KEHOT'S NOTE

נתבאר באוה"ת פ' אמור-ג ע' תתעד.

131 איהו שלימו דחמשין שערי בינה

At the end of Tikkun 22: "Keser Elyon is the completion of the fifty gates of Binah," the gate that was not given to Moshe. The fiftieth gate is thus rooted in Keser, above intellect.

Tikkunei Zohar 68b:5 תקוני הזהר ס"ח ב:ה'

כֶּתֶר עִלָּיוֹן דָּא אִיהוּ שְׁלִימוּ דְּחַמְשִׁין שַׁעֲרֵי בִינָה, וְדָא אִיהוּ דְּלָא אִתְיְהִיב לְמֹשֶׁה, דַּעֲלֵיהּ אִתְּמַר (איוב כא ז) נָתִיב לֹא יָדָעוֹ עָיִט, וַעֲלֵיהּ אָמְרוּ זִכְרוֹנָם לִבְרָכָה בְּמוּפְלָא מִמֶּךָּ אַל תִּדְרוֹשׁ וכו', בְּגִין דְּאִיהוּ מָקוֹר דְּלֵית לֵיהּ סוֹף, וּבְמִקוֹרָא דְּלֵית לֵיהּ סוֹף מָאן יְכִיל לְאַשָּׁגָא וּלְאַשְׁכָּחָא לֵיהּ (סיפא).

Tikkunei Zohar - Vocalized (Public Domain)

132 שבו ועל ידו יהי' גילוי אנכי

Or HaTorah notes that this does not contradict what is said elsewhere, that we have no power to draw down the fiftieth gate, and that it is drawn down of itself on Shavuos.

KEHOT'S NOTE

ובאוה"ת פ' אמור-ג ע' תתעג "ואין זה סותר למ"ש במ"א ששער החמשים אין בנו כח להמשיך אלא שנמשך ממילא בחג השבועות כו'" ע"ש.

133 כד אתיליד יהבין ליה נפשא מסטרא דבעירא דכיא זכה יתיר

At the beginning of Mishpatim the Zohar teaches that when a person is born he is given a nefesh from the side of the pure animal, the holy Ofanim; if he merits more, he is given a ruach from the side of the holy Chayos, and so on upward.

Zohar, Mishpatim 2:4–13 ספר הזהר, משפטים ב:ד'-י"ג

See, now. When a human being is born into the world he is given a soul (nephesh) from the primordial "animal" sphere, the sphere of purity, the sphere of those who are designated "Holy Wheels"-namely, the supernal order of angels. If he is more fortunate he will be endowed with a spirit (ruah) which appertains to the sphere of the Holy Hayoth. Should he possess still greater potential merit he is given a soul (neshamah) from the region of the Throne. These three grades of personality are the "maidservant", the ...

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

134 לך ה' הגדולה

David blesses G-d before the whole assembly: "Yours, Havayah, is the greatness, and the might, and the beauty, and the victory, and the splendor, for all that is in heaven and on earth; Yours, Havayah, is the kingdom." The verse names the seven supernal attributes, each comprising seven, the forty-nine gates.

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.

135 Kehot's note points to Tikkunei Zohar 22 for these words.

Tikkunei Zohar 22b תקוני הזהר כ"ב

136 Kehot's note points to Zohar, Mishpatim 2:11 for these words.

Zohar, Mishpatim 2:11 ספר הזהר, משפטים ב':י"א

137 Kehot's note points to Exodus 21:1–24:18 for these words.

Exodus 21:1–24:18 שמות כ"א:א'-כ"ד:י"ח

PARAGRAPH 12

138 מפתחות החיצוניות ומפתחות הפנימיות

One who has Torah but no fear of Heaven is like a treasurer who was given the inner keys but not the outer keys: how will he enter? The discourse referred to explains the two kinds of keys.

Shabbat 31b:1 שבת ל"א ב:א'

יִרְאַת שָׁמַיִם, דּוֹמֶה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עֲיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלִית לֵיהּ דָּרְתָא וְתַרְעָא לְדָרְתָא עָבִיד. 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)

139 אני ישנה

The maiden of the Song says, "I am asleep, but my heart is awake"; the discourse reads it, with the Midrash and the Zohar, as Israel in exile. These are the opening words of the discourse to which the text refers.

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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140 האותיות שאלוני על בני

G-d, through Yeshayahu, rebukes those who question His ways: "Ask Me of the things to come (ha'osiyos)!

וספרתם לכם ממחרת השבת וגו׳ תספרו חמשים יום

> **Concerning My children and the work of My hands will you command Me?" The discourse to which the text refers reads ha'osiyos as "the letters," which bring the divine light into revelation. (context: Steinsaltz Tanakh)**

Isaiah 45:11 ישעיהו מ״ה:י״א

כֹּה־אָמַר ה׳ קְדוֹשׁ יִשְׂרָאֵל וְיֹצְרוֹ הָאֹתִיּוֹת שְׁאָלוּנִי עַל־בָּנַי וְעַל־פֹּעַל יָדַי תְּצַוֻּנִי׃

Thus saith the L-RD, The Holy One of Israel, and his Maker: Ask Me of the things that are to come; Concerning My sons, and concerning the work of My hands, command ye Me.

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בישעיה סי' י"א ז'

"And the lion, like the ox, shall eat straw" (Isaiah 11:7)

Now the angels, the lion and the ox of the Chariot, are the intermediaries through which prayer and offerings rise, and the lion on the altar consumed Israel's offerings. In the Future the souls of Israel will stand above the angels and hold the "barley" themselves, while the lion, like the ox, will eat only "straw."

THE MAAMAR IN BRIEF

Barley, se'orah, is shi'ur hei: a measured flow drawn from "the breath of His mouth," the fodder of the angels called behemos and chayos, the lion and the ox of Yechezkel's Chariot. It depends on Israel's service: in the Beis HaMikdash the Omer of barley was waved and a handful burned on the fire from above, which took the form of a lion, the Zohar's "lion that consumes the offerings." Angels are needed because physical voice and speech cannot rise into the Infinite Light without an intermediary, as the soul joins the body only through the blood. Angels are vessels for the light acting through them, so an angel can speak as G-d, as with Avraham and Hagar, and each mitzvah creates an angel in its own mode. Prayer, included in the light of the angels, rises higher still, and so do the offerings, which come from the ox on the left and are included in the lion on the right. Moshe refused an angel, so his Mishkan's fire came from G-d Himself. In the Future the souls will be above the angels; the righteous themselves will raise the offerings, and the lion, like the ox, will eat straw.

OUTLINE

1 **Barley, the angels' fodder, and the lion on the altar** ¶1–2

Barley, shi'ur hei, is the measured flow that nourishes the angels, the lion and the ox of the Chariot. It depends on the Omer offered below and burned on the lion-shaped fire from above, because physical prayer and offerings can rise only through angels, vessels of the Infinite Light, as the blood joins soul and body.

2 **Angels as G-d's vessels; the angel of a mitzvah** ¶3

Because angels are only drawings-down of the Infinite Light, the angel who spoke to Hagar is called by G-d's Name. So too the "advocate" acquired by a mitzvah is an angel: the arousal from above that answers the mitzvah, in its own mode, such as Chesed in the camp of Michael.

3 **Prayer and offerings rise higher** ¶4

Prayer received by the angels is included in the light within them and rises higher still. The same holds for the offerings, which come from the ox on the left and must be included in the lion on the right.

4 **Moshe's Mishkan: fire from G-d Himself** ¶5

Moshe did not want an angel, so in his Mishkan the fire from above was not in the form of a lion; it came forth "from before Havayah."

5 **The Future: souls above angels, and the lion eats straw** ¶6–7

In the Future the souls will stand above the angels, who will ask them what G-d has wrought and say "Holy" before the righteous. The righteous themselves will raise the offerings and hold the barley, and the lion, equal to the ox, will eat only straw, the flow that comes from the barley.

KEY CONCEPTS

Barley as shi'ur hei שעורה – שעור ה'

Se'orah read as "the measure of hei": a measured, limited flow drawn from the letter hei, "the breath of His mouth." It is the fodder of the angels, and in the Future it will be included in Israel themselves.

The lion that consumes the offerings אריה דאכיל קרבנין

The Zohar's image of the fire from above on the Temple altar, in the form of a lion. It is the angelic power that received and raised what Israel offered; Moshe's Mishkan had no such lion.

Angels as messengers and vessels שלוחים, כלים לאור א"ס

An angel is a vessel for the Infinite Light drawn into it, which acts through it; therefore angels stay at one fixed level, and an angel can speak as though G-d Himself were speaking.

An arousal from below, an arousal from above אתערותא דלתתא, אתערותא דלעילא

A mitzvah done below calls forth G-d's light in the same mode, and that drawing-down is the angel, the "advocate," that the mitzvah creates.

Including the left in the right לאכללא שמאלא בימינא

The offerings come from the cattle, the ox-face on the left, and must be included in the lion-face on the right; this is why the fire from above appeared as a lion.

Straw תבן

The secondary flow that comes from the barley. In the Future the lion and the ox alike will receive only this, while the barley itself belongs to Israel.

SECTION 1 · ¶1–2

Barley, the angels' fodder, and the lion on the altar

1 בישעיה סי' י"א ז'

In Isaiah, chapter 11, [verse] 7.

> This heading names the verse on which the maamar is built: Isaiah 11:7, from Yeshayahu's prophecy of the days of Mashiach, "And the lion, like the ox, shall eat straw."

2 וארי[1] כבקר יאכל תבן.[2] הנה כבר נתבאר כי שעורה היא בחי' שעור ה' שהיא שיעור ומדה הנמשך מבחי' ה' שהוא בחי' רוח פיו ית'

"And the lion, like the ox, shall eat straw." Now, it has already been explained that se'orah (barley) is the level of shi'ur hei (the measure of the hei), which is a measure and dimension drawn from the level of the hei, which is the level of "the breath of His mouth," may He be blessed.

> The maamar opens with the verse and recalls a teaching already explained: the Hebrew for barley, se'orah, can be read as shi'ur hei, "the measure of the hei," a measured, limited flow drawn from the letter hei. The hei is sounded with nothing but breath, so it stands for "the breath of His mouth," the divine speech that gives life to creation.

הוא מאכל בהמה[3] פי' השפעת המלאכים הנקראים בשם בהמות וחיות. וכדכתיב פני אריה פני שור כו'.

It is the food of animals, meaning the influx to the angels, who are called by the names behemos (animals) and chayos (living creatures), as it is written, "the face of a lion," "the face of an ox," etc.

> Barley is food for animals, and so it stands for the life-force that flows to the angels, who are called behemos and chayos, "animals" and "living creatures." In Yechezkel's vision of the Chariot the Chayos have the face of a lion and the face of an ox.

שמזה בוערים כמראה הלפידים באהבה ויראה לומר קדוש וברוך וימלוך וכו'.

From this they burn "like the appearance of torches," with love and awe, to say "Holy," and "Blessed," and "He shall reign," etc.

> Nourished by this flow, the angels burn like torches with love and awe and say the praises of the Kedushah: "Holy," "Blessed," and "He shall reign."

והשפעה זו שבמלאכים תלוי בעבודת ישראל למטה בזמן בית המקדש שהיו מקריבין עומר השעורים והניף הכהן את העומר[4] כו' ומקטיר הקומץ באש של מעלה כו'.

And this influx in the angels depends on the service of Israel below: in the time of the Beis HaMikdash (the Holy Temple), when they would offer the Omer of barley, and the kohen would wave the Omer, etc., and burn the handful (kometz) on the fire from above, etc.

> This flow to the angels depends on the service of Israel below. In the time of the Beis HaMikdash that service included the Omer offering of barley, which the kohen waved before G-d, and a handful (kometz) of it was burned on the altar, on the fire that came down from heaven.

והנה אש של מעלה שבבית המקדש היה בדמות אריה[5] והיא בחי' אריה דאכיל קרבנין.[6] (עיין זח"א [זהר חלק א] ד"ו ע"ב).

Now, the fire from above in the Beis HaMikdash was in the form of a lion, and it is the level of "the lion that consumes the offerings" (see the Zohar, Part I, folio 6b).

> In the Beis HaMikdash that fire took the form of a lion, which the Zohar, at the place the parenthesis gives, calls "the lion that consumes the offerings": an angelic power that received what Israel brought. The Talmud (Yoma 21b) also says that the fire on the altar crouched like a lion.

והענין כמו דאיתא בזהר שכמה מלאכים ממונים על התפלה[7] שמקבלים ומעלים כו'.

And the matter is as is found in the Zohar: that a number of angels are appointed over prayer, who receive and raise [it] up, etc.

> The Alter Rebbe explains the matter through another teaching of the Zohar: angels are appointed over prayer, to receive it and carry it upward.

והיינו לפי שא"א לקול ודבור גשמי של האדם לעלות למעלה[8] ולהתכלל במקורו באור א"ס ב"ה כ"א ע"י המלאכים

That is because it is impossible for the physical voice and speech of a person to rise up above and become included in its source, in the Infinite Light (Or Ein Sof), blessed be He, except through the angels;

> The reason angels are needed is that human voice and speech are physical. Something physical cannot by itself rise and become included in its source, the Infinite Light; it needs an intermediary.

כמו שא"א להיות התלבשות הנפש בגוף האדם כ"א ע"י ממוצעים דהיינו ע"י הדם שהוא הנפש[9]

just as it is impossible for the soul to be enclothed in a person's body except through intermediaries, namely through the blood, which is the soul;

> The comparison is the soul and the body. A spiritual soul cannot be enclothed in a physical body directly, but only through a go-between, the blood, which the Torah calls the soul.

וגם הדם עצמו הוא גשמי אלא שע"י חמימות הדם מעלה אדים רוחניים. ועי"ז מתאחדים כחות והתפשטות הנפש. (כמ"ש בספר הכוזרי[10] מאמר שני סי' כ"ו),

and the blood itself is also physical, but through the warmth of the blood it sends up spiritual vapors, and through this the powers and the extension of the soul become united [with the body] (as is written in the Sefer HaKuzari, Part Two, section 26).

> The blood too is physical, but its warmth gives off fine, spiritual vapors, and through them the powers of the soul spread into the body and unite with it: the intermediary is physical, yet refined enough to join the two. This account of soul, blood and body comes from the Kuzari, Rabbi Yehudah HaLevi's book in defense of the Jewish faith.

כך ע"ד משל א"א להיות אור א"ס ב"ה מלובש בקול ודבור התפלה כ"א ע"י המלאכים שהם בחי' שלוחי' [שלוחיו]

So too, by way of analogy, it is impossible for the Infinite Light, blessed be He, to be enclothed in the voice and speech of prayer except through the angels, who are the level of messengers;

> In the same way, the Infinite Light cannot be enclothed in the physical voice and speech of prayer except through the angels, who are messengers (the Hebrew malach, "angel," means a messenger).

דהיינו שהם כלים לאור א"ס ב"ה הנמשך בהם ואור א"ס הנמשך בהם הוא הפועל והעושה בהם כרצונו

that is, they are vessels for the Infinite Light, blessed be He, that is drawn into them, and the Infinite Light that is drawn into them is what acts and works through them according to His will.

> An angel is a vessel: the Infinite Light drawn into it is what really acts through it, according to G-d's will. The angel adds nothing of its own.

ולכן תמיד ששת ימי בראשית הם עומדים במדרגה אחת כפי שיעור וגבול שנגבל בהם אור א"ס ב"ה

Therefore, from the six days of Creation onward, they always stand at one level, according to the measure and bound with which the Infinite Light, blessed be He, was bounded in them.

> Because the light in each angel was given a fixed measure and limit, the angels do not change. From the six days of Creation on, each stands at the one level it was given.

ולכן אמר המלאך שוב אשוב אליך[11] ובשליחותו של[12] מקו' אמר לו כן כאלו הקב"ה מדבר בעצמו.[13,14]

And therefore the angel said, "I will surely return to you": and it was on the mission of the Omnipresent that he said so to him, as though the Holy One, blessed be He, were speaking Himself.

> This explains why the angel told Avraham, "I will surely return to you," speaking in the first person. Since the angel is only a vessel for G-d's light, he spoke on G-d's mission, and his words were as though the Holy One, blessed be He, were speaking. The Kehot note adds two more such cases: the angel's words to Lot, "See, I have granted your request in this matter too," and at the binding of Yitzchak, "Now I know … you did not withhold your son, your only one, from Me."

SECTION 2 • ¶3

Angels as G-d's vessels; the angel of a mitzvah

3 וכן כתיב בהגר ותקרא שם[15] ה' הדובר אליה וגו'. והיינו המלאך שדבר עמה לפי שאינן אלא המשכות בחי' אור א"ס ב"ה שנמשך בכמה מדרגות מלאכים וכלים מכלים שונים.[16]

And so too it is written of Hagar, "And she called the name of Havayah Who spoke to her," etc. That is, the angel who spoke with her; for they are nothing but drawings-down of the level of the Infinite Light (Or Ein Sof), blessed be He, which is drawn down into many levels of angels, "and vessels differing from vessels."

> The same holds for Hagar: the verse says she called the name of Havayah "Who spoke to her," although it was an angel who spoke with her. The angels are nothing but drawings-down of the Infinite Light into many levels, like many different vessels, so an angel's speech can be called G-d's.

[ועמ"ש מזה בפ' כי תשא בד"ה שמאלו תחת לראשי[17] ועי' באגה"ק [באגרת הקודש] בסופו סד"ה להבין מ"ש בפע"ח [בפרי עץ חיים] וסד"ה להבין אמרי בינה]

[And see what is written on this in Parshas Ki Sisa, in the discourse beginning "His left hand is under my head"; and see in Iggeres HaKodesh, at its end, at the end of the discourse beginning "To understand what is written in Pri Etz Chaim," and at the end of the discourse beginning "To understand words of understanding."]

> A bracketed note sends the reader to fuller treatments: the discourse "His left hand is under my head" in Parshas Ki Sisa, and, at the end of Iggeres HaKodesh, the ends of the sections "To understand what is written in Pri Etz Chaim" and "To understand words of understanding."

וזהו העושה מצוה אחת[18] קונה לו פרקליט אחד[19] שבורא מלאך אחד ע"י עשיית המצוה והיינו לפי שע"י מצוה זו שעושה באתעדלי"ת [באתערותא דלתתא] אתערותא דלעילא כמו היושב ושונה הקב"ה[20] שונה כנגדו[21,22]

And this is [the meaning of] "One who performs one mitzvah acquires for himself one advocate": that he creates one angel through performing the mitzvah. That is because through this mitzvah that he performs, by an arousal from below (isarusa dilesata), [there comes] an arousal from above (isarusa dileila), as in "One who sits and studies, the Holy One, blessed be He, studies opposite him."

> The text applies the principle to mitzvos: the "advocate" that the Mishnah says a mitzvah acquires is an angel created by it, because a mitzvah done below, an arousal from below, calls forth an arousal from above. That arousal from above is like G-d "studying opposite" the one who studies.

והוא בחי' המשכת אור א"ס ב"ה בבחי' ומדרגת אותה המצוה בבחינת ומדרגת חכמה או בחסד כו' והמשכה זו הוא בבחי' מלאך בחסד במחנה מיכאל כו'.

And this is the level of the drawing-down of the Infinite Light, blessed be He, in the level and rank of that mitzvah: in the level and rank of Chochmah (wisdom), or in Chesed (kindness), etc. And this drawing-down is in the level of an angel: in Chesed, in the camp of Michael, etc.

> The Infinite Light is drawn down in the very mode of the mitzvah performed, for example in Chochmah or in Chesed. That drawing-down takes form as an angel of the same attribute, such as an angel of Chesed in the camp of Michael.

SECTION 3 · ¶4

Prayer and offerings rise higher

4 והנה כאשר נמשך למטה במלאכים המשכת אור א"ס ב"ה לקבל התפלות ולהעלותם הרי הם נכללות באותו כח ואור ועי"ז יש כח להתפלה לעלות למעלה יותר ושם גבוה מעל גבוה[23] כו'

Now, when the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, is drawn below into the angels, to receive the prayers and raise them up, they [the prayers] are included in that very power and light; and through this the prayer has the power to rise up higher, and there, "one higher than the high," etc.

> When the Infinite Light is drawn into the angels so that they can receive the prayers and raise them, the prayers are absorbed into that same divine power and light. Carried by it, prayer can rise higher than the angels themselves, from one height to a higher one.

[ועמ"ש מענין זה ע"פ מה יפו פעמיך בנעלים[24] ובפ' מקץ בד"ה נר חנוכה מצוה כו'].

[And see what is written on this subject on the verse "How beautiful are your footsteps in sandals," and in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp is a mitzvah," etc.]

> A bracketed note refers to fuller treatments: the discourse on "How beautiful are your footsteps in sandals," and the discourse "The Chanukah lamp is a mitzvah" in Parshas Mikeitz. Elsewhere in Likkutei Torah (Shabbos Shuvah) the sandals are read as the angels who raise the prayers.

ואם כך הוא בתפלה שכנגד הקרבנות[25,26] הנה גם בקרבנות עצמן ג"כ כנ"ל שהקרבנות הן מן הבקר בחי' פני שור שהוא מהשמאל וצריך לאכללא שמאלא בימינא בבחי' פני אריה אל הימין:[27]

And if this is so with prayer, which corresponds to the offerings, then with the offerings themselves too it is likewise, as mentioned above: for the offerings are from the cattle (bakar), the level of "the face of an ox," which is "on the left," and it is necessary "to include the left in the right," in the level of "the face of a lion on the right."

> Prayer stands in place of the offerings, so what holds for prayer holds for the offerings too. The offerings came from cattle, the face of the ox on the left side (Gevurah), and had to be included in the right, the face of the lion; hence the lion-shaped fire on the altar that consumed them.

SECTION 4 • ¶5

Moshe's Mishkan: fire from G-d Himself

5 והנה במשכן של משה לא היה האש של מעלה[28] בדמות אריה כי משה לא רצה במלאך[29,30,31,32] אלא ותצא אש מלפני[33] ה' וגו'.

Now, in the Mishkan (Tabernacle) of Moshe the fire from above was not in the form of a lion, for Moshe did not want an angel; rather, "And fire went forth from before Havayah," etc.

> In Moshe's Mishkan the fire from above did not take the form of a lion, because Moshe refused to be led by an angel. There the fire came forth "from before Havayah," from G-d Himself and not through an angelic intermediary.

[עי' [עיין] מ"ש ע"פ כנשר יעיר[34] וסד"ה שובה ישראל[35] בפי' ונשלמה פרים שפתינו[36] וע' בזהר ס"פ משפטים דקכ"ה א' ור"פ וילך דרפ"ג ב' ובפ' האזינו דרצ"ח ב'].

[See what is written on the verse "As an eagle stirs up," and at the end of the discourse beginning "Return, O Israel," in the explanation of "And we will render [for] bulls our lips"; and see in the Zohar, at the end of Parshas Mishpatim, folio 125a; and at the beginning of Parshas Vayelech, folio 283b; and in Parshas Haazinu, folio 298b.]

> A bracketed note sends the reader to the discourses "As an eagle stirs up" and "Return, O Israel," on "we will render [for] bulls our lips," and to three passages in the Zohar, which teach that Moshe did not want an angel and that G-d Himself led Israel. In Likkutei Torah, Haazinu, the Alter Rebbe explains that in Moshe's days the light and flow reached Israel through the Shechinah itself, not through the angels (Likkutei Torah, Ha'Azinu 4:3).

SECTION 5 · ¶6–7

The Future: souls above angels, and the lion eats straw

6 והנה לעתיד לבוא[37] כתיב הנה ישכיל עבדי[38] ירום ונשא וגבה מאד אפילו מבחינת משה ותהיה מעלת ומדרגת הנשמות הגבה למעלה מאד מבחי' מלאכים וכמ"ש כעת יאמר[39] כו'.

Now, of the Future to Come it is written, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high": even above the level of Moshe. And the virtue and rank of the souls will be raised up very high above the level of angels, as it is written, "At the time it shall be said," etc.

> Of the Future, Yeshayahu says that G-d's servant will be "very high," which the text reads as higher even than Moshe; then the souls of Israel will be raised far above the angels. The verse "At the time it shall be said to Yaakov and to Israel, What has G-d wrought?" points to the same.

ואמרו רז"ל [רבותינו זכרונם לברכה] שהמלאכים יהיו חוץ למחיצת הנשמות עד שישאלו מהם מה פעל אל.[40]

And our Sages, of blessed memory, said that the angels will be outside the precinct of the souls, so that they will ask them, "What has G-d wrought?"

> The Sages taught that the angels' place will then be outside the place of the souls, so that the angels will have to ask the souls, "What has G-d wrought?" This is how they read the end of the verse just quoted.

7 וגם אמרו עתידים צדיקים שיאמרו[41] מלאכים לפניהם קדוש וע"כ לא תהיה העלאת הקרבנות והשפעת השעורה הנ"ל ע"י בחי' ארי' [אריה] כ"א ע"י הצדיקים בעצמן.

And they also said, "The righteous are destined to have angels say 'Holy' before them." Therefore, the raising up of the offerings and the influx of the barley mentioned above will not be through the level of the lion, but through the righteous themselves.

> The Sages also said that in the Future the angels will say "Holy" before the righteous. Therefore the offerings and the flow of "barley" will no longer be raised through the lion, the angel, but through the righteous themselves.

כמ"ש קדש ישראל וכו' להי' ראשית תבואתה[42] שבחי' התבואה והשעורים יהי' [יהיה] נכלל בישראל עצמן

As it is written, "Israel is holy, etc., to Havayah, the first of His produce": for the level of the produce and the barley will be included in Israel themselves.

> Israel is called "the first of His produce," so the produce and the barley, the flow they stand for, will be included in Israel themselves.

אבל אריה יהי' [יהיה] שוה כבקר ולא יאכל אריה את הקרבן הבא מן הבקר ושניהם יאכלו תבן שהוא בחי' השפעה שנמשך ונשפע מן השעורים אבל לא השעורים עצמן:

But the lion will be equal to the ox, and the lion will not eat the offering that comes from the cattle; and both of them will eat straw, which is the level of the influx that is drawn and flows forth from the barley, but not the barley itself.

> The lion will then be equal to the ox, no longer above it: this is the inner meaning of the verse. The lion will no longer consume the offering that comes from the cattle, and lion and ox alike will eat straw, the secondary flow that comes from the barley, while the barley itself will belong to Israel.

IN ONE'S AVODAH

The maamar shows the weight of each act below: one mitzvah, done as an arousal from below, draws the Infinite Light down in its own mode and creates an angel, an "advocate"; and prayer, though spoken in a physical voice, is carried up and rises higher than the angels themselves.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe read se'orah (barley) as shi'ur hei, and why should a measured flow be the fodder of the angels?
2. How does the comparison with the blood and its warm vapors explain the role of the angels in prayer?
3. If angels are only vessels for the Infinite Light, how can an angel speak in G-d's first person, and what does this say about the angel created by a mitzvah?
4. Why was the fire in Moshe's Mishkan not in the form of a lion, and how does this anticipate the Future?
5. What is the difference between the "barley" and the "straw," and why will the lion then be "like the ox"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 Kehot's note points to Isaiah 65:25 for these words.

Isaiah 65:25 ישעיהו ס"ה:כ"ה

זְאֵב וְטָלֶה יִרְעוּ כְאֶחָד וְאַרְיֵה כַּבָּקָר יֹאכַל־תֶּבֶן וְנָחָשׁ עָפָר לַחְמוֹ לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי אָמַר ה׳

The wolf and the lamb shall feed together, And the lion shall eat straw like the ox; And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain, Saith the L-RD.

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2 **ואריה כבקר יאכל תבן**

Yeshayahu's prophecy of the days of Mashiach: "the cow and the bear shall graze … and the lion, like the ox, shall eat straw," no longer preying on other creatures. The same words recur in Isaiah 65:25; the maamar's heading names chapter 11. (context: Steinsaltz Tanakh)

Isaiah 11:7 ישעיהו י"א:ז'

וּפָרָה וָדֹב תִּרְעֶינָה יַחְדָּו יִרְבְּצוּ יַלְדֵיהֶן וְאַרְיֵה כַּבָּקָר יֹאכַל־תֶּבֶן׃

And the cow and the bear feed; Their young ones shall lie down together; And the lion shall eat straw like the ox.

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3 **פני אריה פני שור**

In Yechezkel's vision each of the Chayos has the face of a lion on the right and the face of an ox on the left. The Alter Rebbe identifies these faces with the angels that receive the flow called barley.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר 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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4 **והניף הכהן את העומר**

The Torah's command that the Omer be waved before Havayah on the morrow of the day of rest, with the kohen waving it. It is the service below on which the angels' flow depends.

Leviticus 23:11 ויקרא כ"ג:י"א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה׳ לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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5 **שבבהמ"ק היי בדמות ארי'**

The Talmud teaches that the fire on the altar crouched like a lion, and explains that this was in the First Temple, while in the Second it crouched like a dog. The Kehot note brings it for the lion-shaped fire from above.

Yoma 21b יומא כ"א ב

KEHOT'S NOTE

יומא כא, ב.

6 **אריה דאכיל קרבנין**

The Zohar, at the place the text gives, relates that when Israel brought their offerings, the image of a lion came down from above and was seen crouching on the altar, consuming the offerings; it names this lion Uriel. The Alter Rebbe sees in it the angels that receive what Israel offers.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י"ב:צ"ב-ק"ד

Further, "He went down and smote the lion": formerly when that stream flowed down to here below, Israel was free from care, offering peace-offerings and sin-offerings to atone for his soul; and from on high descended the image of a lion visible to all, crouching on his prey, consuming the offerings like a mighty giant. All the dogs kept themselves out of sight, fearing to venture abroad.

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

7 **דאיתא בזהר שכמה מלאכים ממונים על התפלה**

The Kehot note sends the reader to a note of the Rebbe on the angel Sandal, who "binds crowns," an image of the angel who gathers and raises Israel's prayers.

KEHOT'S NOTE

ראה בהערת כ"ק אדמו"ר בסה"מ תש"ח ע' 202, בענין סנדל קושר כתרים.

8 **שא"א לקול ודבור גשמי . . לעלות למעלה**

The note quotes the Mitteler Rebbe's parallel: even when a person prays with intention and the heart's desire, his soul is enclothed in physical matter and in the natural faculties of the animal soul, and his voice is a physical breath made of the four elements; so how can the physical voice of prayer rise above to be "a pleasing fragrance"? This sharpens the question the angels answer.

KEHOT'S NOTE

"הגם שאומרה בכוונה ורעותא דליבא, הרי נשמתו היא מלובשת בחומר גופני בחלקי כחות הנה"ט בשכלו ומדותיו הטבעיים, ובפרט בקולו ודיבור בהבל גשמי שמורכב מד' יסודות גשמי', ואיך יעלה קול התפלה הגשמי', הגם שיוצא מנקודת לבבו למעלה באלקים חיים להיות לריח נחוח" — מאמרי אדה"א שבועות ע'תיד. וראה באוה"ת תזריע-ב ע' תקכד ואילך במה שכתב הכתר שם טוב בשם הבעש"ט ענין המלאכים שמעלים התפלה.

9 **התלבשות הנפש בגוף האדם כ"א ע"י ממוצעים דהיינו ע"י הדם שהוא הנפש**

The Kuzari compares the order of the Sanctuary to the body: the soul joins the body only through a natural warm spirit, bound to the heart as a flame to the top of the wick, and the heart needs the blood. The Alter Rebbe borrows this to show why prayer needs the angels as intermediaries.

Kuzari 2:26 הכוזרי ב':כ"ו

... הָאֵשׁ הַנִּפְעֶלֶת לִדְבָרוֹ יִתְבָּרֵךְ, אֲשֶׁר מַאֲכָלָהּ הַקָּרְבָּנוֹת, וְאַחַר כֵּן יֹאכְלוּ הַכֹּהֲנִים שְׁאָר חֶלְקָהּ, וְהַכַּוָּנָה בָּזֶה תִּקּוּן הַמֶּדֶר כְּדֵי שֶׁיָּחוּל בּוֹ הַמֶּלֶךְ חוּל גְּדֹלָה לֹא חוּל מָקוֹם. וְשִׂים דִּמְיוֹן הָעִנְיָן הָאֶלֹקִי הַנֶּפֶשׁ הַמְדַבֶּרֶת, הֶחְלָה בְּגוּף טִבְעִי בַּהֲמִי, כַּאֲשֶׁר נִשְׁתַּוּוּ טִבְעָיו וְנִסְדְּרוּ כֹּחוֹתָיו הָעֶלְיוֹנִים וְהָרְאשִׁיִּים סִדּוּר נָכוֹן לְעִנְיָן יוֹתֵר נַעֲלֶה מֵעִנְיָן הַבְּהֵמוֹת, הָיָה רָאוּי שֶׁיָּחוּל מֶלֶךְ הַשֵּׂכֶל אֲצִלּוֹ לְהוֹרוֹת אוֹתוֹ וּלְיַשְּׁרוֹ וּלְהִתְחַבֵּר אֲצִלּוֹ כָּל עֵת אֲשֶׁר יִשָּׁאֵר הַמֶּדֶר הַהוּא, ...

26. The Rabbi: The expression: By My fires removes all difficulty. It states that offering, bread and sweet savour, which are ascribed to Me, in reality belong to My fires, i.e. to the fire which was kindled at G-d's behest, and fed by the offerings. The remaining pieces were food for the priests. The deeper signification of this was to create a well arranged system, upon which the King should rest in an exalted, but not local sense. As a symbol of the Divine Influence, consider the reasoning soul which ...

Sefer haKuzari - Project Ben-Yehuda (CC-BY-SA) • Kitab al Khazari, translated by Hartwig Hirschfeld, 1905 (Public Domain)

10 **כמ"ש בספר הכוזרי במאמר שני סי' כו**

The Tzemach Tzedek also brings this passage of the Kuzari in these places.

KEHOT'S NOTE

מובא גם באוה"ת בראשית כרך-א דף רו, א. ובאוה"ת במדבר כרך-ה ע' א'תרמב "שהנשמה מתקשרת בנפש החיונית והנפש החיונית גם כן לא תתחבר בגוף כי אם על ידי רוח חם טבעי והוא המתקשר בלב שמשם יוצא רוח חם טבעי כהקשר הלהב בראש הפתילה כו'" ע"ש.

11 **שוב אשוב אליך**

One of the three guests, the angels who visited Avraham, promises that he will return at this time next year, when Sarah will have a son. The angel speaks in the first person, as though the words were G-d's own. (context: Steinsaltz Tanakh)

Genesis 18:10 בראשית י"ח:י'

וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וְהִנֵּה־בֵן לְשָׂרָה אִשְׁתֶּךָ וְשָׂרָה שֹׁמַעַת פֶּתַח הָאֹהֶל וְהוּא אַחֲרָיו:

And He said: 'I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son.' And Sarah heard in the tent door, which was behind him.—

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KEHOT'S NOTE

בראשית יח, י. להעיר שבסוה"מ להצ"צ כז, א ובמאמרי אדה"א שבועות ע' תט מביא גם הפסוק ראה נשאתי פניך כו' וכן עתה ידעתי . . את בנך יחידך ממני, וכ"ה במאמרי אדה"ז פרשיות-א ע' קט.

12 **ובשליחותו של מקום**

The Zohar asks why the verse says "I will return" when the key to barren women is in the hand of the Holy One, blessed be He, and is not given to any emissary, and answers that the Holy One, standing over them, spoke the word. The Kehot note brings it for the angel speaking on G-d's mission.

Zohar I, 102b זח"א קב, ב

KEHOT'S NOTE

ראה זח"א קב, ב.

13 **הדם הוא הנפש**

The Torah forbids eating blood, "for the blood is the soul (nefesh)," the life of the animal. Here the verse identifies the blood as the soul's intermediary in the body. (context: Steinsaltz Tanakh)

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

14 In Yechezkel's vision the appearance of the Chayos is like burning coals of fire, "like the appearance of torches." Here their burning is their love and awe.

Ezekiel 1:13 יחזקאל א':י"ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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PARAGRAPH 3

15 **ותקרא שם ה'**

Hagar named Havayah, Who spoke to her, "You are a G-d of seeing," though the one who spoke with her was an angel, a messenger of G-d. The Alter Rebbe brings it as another case where an angel's speech is called G-d's. (context: Steinsaltz Tanakh)

Genesis 16:13 בראשית ט"ז:י"ג

וַתִּקְרָא שֵׁם־ה' הַדֹּבֵר אֵלֶיהָ אַתָּה אֵל רֳאִי כִּי אָמְרָה הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי:

And she called the name of the L-RD that spoke unto her, Thou art a G-d of seeing; for she said: 'Have I even here seen Him that seeth Me?'

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KEHOT'S NOTE

בראשית טז, יג.

16 **וכלים מכלים שונים**

At Achashverosh's feast the drinks were served in vessels of gold, "vessels differing from vessels." The phrase is borrowed for the many different levels of angels, each a different vessel for the one light.

Esther 1:7 אסתר א':ז'

וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד הַמֶּלֶךְ׃

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT'S NOTE

אסתר א, ז.

17 The maiden of the Song says, "His left hand is under my head, and his right hand embraces me." Here it is the opening of the discourse in Parshas Ki Sisa to which the text refers.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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18 **העושה מצוה אחת**

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

KEHOT'S NOTE

אבות ד, יא.

19 **העושה מצוה אחת קונה לו פרקליט אחד**

Rabbi Eliezer ben Yaakov: one who performs one mitzvah acquires for himself one advocate, and one who commits one transgression acquires for himself one accuser. The Alter Rebbe reads the "advocate" as an angel created through the mitzvah.

Pirkei Avot 4:11 משנה אבות ד':י"א

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, הָעוֹשֶׂה מִצְוָה אַחַת, קוֹנֶה לוֹ פַּרְקְלִיט אֶחָד. וְהָעוֹבֵר עֲבֵרָה אַחַת, קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, כִּתְרִיס בִּפְנֵי הַפֻּרְעָנוּת. רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר, כָּל כְּנֻסִּיָּה שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּם. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָהּ לְהִתְקַיֵּם׃

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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

20 **היושב ושונה הקב"ה**

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

KEHOT'S NOTE

ראה תדא"ר רפי"ח. ילי"ש איכה רמז תתרלד.

21 **היושב ושונה הקב"ה שונה כנגדו**

On "pour out your heart like water opposite the face of Havayah," the Midrash teaches that when a Torah scholar sits, reads and studies, the Holy One, blessed be He, sits opposite him, reading and studying with him. Here it is the model of an arousal from above that answers and mirrors the act below.

Tanna DeBei Eliyahu Rabbah 18:1 תנא דבי אליהו רבה י"ח:א'

... כל פנות העם ואומר (שמות ג':ה') אל תקרב הלום מה הלום שנאמר להלן לשון מלכות ושררה אף הלום שנאמר כאן לשון מלכות ושררה. תדע לך שכן הוא שהרי במעשים הטובים שמצא הקב"ה בדוד עתיד להושיב אותו לימין השכינה שנאמר (תהילים ק"י:א') נאם ה' לאדוני שב לימיני וגו' כיצד עושה אדם תורה קמעא לפניך אתה שמת שכרו באלף אלפים לטובה ואין שום בריה יודעת עושה צדקה וגמילות חסדים קמעא לפניך כופל אתה שכרו באלף אלפים לטובה ואין שום בריה יודעת עושה אדם תורה קמעא לפניך אתה שמת שכרו באלף אלפי ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

22 **היושב ושונה הקב"ה שונה כנגדו**

The Yalkut Shimoni on Lamentations brings the same teaching: a scholar who sits by himself, reading and studying, has the Holy One, blessed be He, as it were, sitting opposite him and studying with him.

Yalkut Shimoni on Nach 1034 ילקוט שמעוני על נ"ך תתרל"ד

PARAGRAPH 4

23 **גבוה מעל גבוה**

Koheles says that over one high one a higher one watches, and higher ones are above them. Here it describes prayer rising ever higher once it is joined to the light in the angels.

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

קהלת ה, ז.

24 **מה יפו פעמיך בנעלים**

The Song praises the maiden, "daughter of a noble": "How beautiful are your footsteps in sandals." These are the opening words of the discourse to which the text refers; there, as Likkutei Torah, Shabbos Shuvah, recalls, the sandals are the angels who raise Israel's prayers.

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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25 **בתפלה שכנגד הקרבנות**

The Talmud treats prayer as standing in place of an offering ("prayer is in place of an offering"). The Alter Rebbe relies on this: what is true of prayer is true of the offerings it replaces.

Berakhot 26a:16–17 ברכות כ"ו א:ט"ז-י"ז

כּוּלֵּי יוֹמָא מְצַלֵּי וְאָזֵיל, עַד חֲצוֹת, יָהֵבִי לֵיקָה שְׂכַר תְּפִלָּה בִּזְמַנָּהּ, מִכָּאן וְאֵילָךְ, שְׂכַר תְּפִלָּה — יָהֵבִי לֵיקָה, שְׂכַר תְּפִלָּה בִּזְמַנָּהּ — לָא יָהֵבִי לֵיקָה. אִיבַּעְיָא לְהוּ: טָעָה וְלֹא הִתְפַּלֵּל מִנְחָה, מַהוּ שֶׁיִּתְפַּלֵּל עַרְבִית שְׁתַּיִם? אִם תִּמְצָא לוֹמַר, טָעָה וְלֹא הִתְפַּלֵּל עַרְבִית מִתְפַּלֵּל שַׁחֲרִית שְׁתַּיִם, מִשּׁוּם דְּחַד יוֹמָא הוּא, דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד", אֲבָל הָכָא תְּפִלָּה בְּמָקוֹם קָרְבָּן הִיא, וְכֵיוָן דְּעָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ. אוֹ דִילְמָא כֵּיוָן דִּצְלוֹתָא רַחֲמֵי הִיא, כָּל אֵימַת דְּבָעֵי ...

One can therefore say the prayer all day long ! Up to midday one receives the reward of having said the Tefillah in its due time; but beyond that, one receives the reward of having said the Tefillah, but not the reward of having said it in its due time. The question was asked : How is it if one erred and omitted the afternoon Tefillah — shall he say it twice in the evening ? If thou thinkest thou canst answer [by quoting] "If one erred and omitted the ...

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Zohar II, 20b זח"ב כ, ב

KEHOT'S NOTE

ברכות כו, א. זח"ב כ, ב.

26 **בתפלה שכנגד הקרבנות**

The Zohar (Midrash HaNe'elam) teaches that prayer was instituted in place of the offering: while the Temple stood, a person's offering atoned for him, and now his prayer atones in its place.

Zohar, Shemot 49:354–50:364 ספר הזהר, שמות מ"ט:שנ"ד-נ:שס"ד

What is the difference between imploring and crying?' Said R. Isaac: 'The former means prayer in actual words (Ps. 39, 13; LXXXVIII, 14; XXX, 3), the latter crying without words. R. Judah said: 'Hence crying is more poignant than all other expression of grief, because it is entirely a matter of the heart, as it says, "Their heart cried unto the lord" (Lam. 2, 18). This crying comes nearer to the Holy One, blessed be He, than imploring and praying in words, as it says, "If he (the orphan) cries ...

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

27 **פני אריה אל הימין**

The face of the lion is on the right of the chayos and the face of the ox on the left. Right and left are Chesed and Gevurah, and the left must be included in the right.

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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PARAGRAPH 5

28 **במשכן . . לא היי האש של מעלה**

The Kehot note points to a note of the Rebbe at this place in the Additions, which bears on the statement that in Moshe's Mishkan the fire from above was not in the form of a lion.

KEHOT'S NOTE

ראה לעיל (בהוספות) יט, א הערת כ"ק אדמו"ר. ראה מאמרי אדה"א שבועות ע' תיא.

29 **משה לא רצה במלאך**

After G-d said He would send an angel before the people, Moshe pleaded for G-d's own guidance: "Let me know Your ways ... and see that this nation is Your people," and then, "If Your Presence does not go, do not bring us up from here." The Kehot note gives this passage for Moshe's refusal of an angel. (context: Steinsaltz Tanakh)

Exodus 33:13 שמות ל"ג:י"ג

KEHOT'S NOTE

שמות לג, יג.

30 **משה לא רצה במלאך**

At the end of Mishpatim, Rabbi Shimon sums up: "Moshe did not want an angel," and brings Moshe's plea that G-d Himself go in their midst. The text cites it for Moshe's refusal.

Zohar, Mishpatim 27:558–28:566 ספר הזהר, משפטים כ"ז:תקנ"ח-כ"ח:תקס"ו

Said R. Eleazar: 'This the Holy One said in order to soothe the fears of Israel, because He loved them. He was like unto a king who always desired to walk with his son and never entrusted him to anybody else. The son once came to his father, but felt chary of asking him to go out with him. The latter noticing it, said: "Captain So-and-so will accompany thee upon this way and will take care of thee"; then adding: "Beware of him" (v. 21), for he is somewhat quick-tempered. ...

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

31 **משה לא רצה במלאך**

At the beginning of Vayelech the Zohar says that the Holy One, blessed be He, delighted in Israel and came down to

dwell among them, His Shechinah going before them. It adds that when G-d said, "Behold, My angel shall go before you," Moshe answered, "If Your Presence does not go, do not bring us up from here."

Zohar, Vayeilech 1:1–2:9 ספר הזהר, וילך א:א'-ב:ט'

AND MOSES WENT AND SPAKE THESE WORDS UNTO ALL ISRAEL. R. Hizkiah cited here the verse: "That caused his glorious arm to go at the right hand of Moses, that divided the water before them" (Isa. 63, 12). 'Happy', he said, 'are Israel in that G-d chose them, and because He chose them He called them sons, firstborn, holy, brothers, and came down to dwell among them and sought to establish them after the supernal pattern, and spread over them seven clouds of glory. Three holy brethren accompanied them, Moses, ...

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

32 משה לא רצה במלאך

On "Havayah alone guided him, and there was no foreign god with him," the Zohar says that G-d led Israel not through an angel or any other appointed power, and that this is what Moshe meant by "If Your Presence does not go, do not bring us up from here."

Zohar, Ha'Azinu 12:231–15:242 ספר הזהר, האזינו י"ב:רל"א-ט"ו:רמ"ב

33 ותצא אש מלפני ה'

These words, "And fire went forth from before Havayah," appear in Leviticus 10:2, the verse the Kehot note gives, and also open Leviticus 9:24, where the fire consumed the offerings on the altar at the Mishkan's dedication. Here they show that the fire in Moshe's Mishkan came from G-d Himself.

Leviticus 10:2 ויקרא י':ב'

וַתֵּצֵא אֵשׁ מִלִּפְנֵי ה' וַתֹּאכַל אוֹתָם וַיָּמֻתוּ לִפְנֵי ה'

And there came forth fire from before the L-RD, and devoured them, and they died before the L-RD.

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KEHOT'S NOTE

ויקרא י', ב.

34 ע"פ כנשר יעיר

There the Alter Rebbe explains that in Moshe's days the light and flow reached Israel through the Shechinah itself and not through the angels, since Moshe did not want the mission of an angel; in exile the revelation of the Shechinah descends through many levels, enclothed in "the face of a lion, the face of an ox," the face of the lion being the camp of Michael.

KEHOT'S NOTE

לקמן פ' האזינו עז, ד "כמו שהי' בימי משה שנמשך האור והשפע לישראל על ידי השכינה בעצמה שלא ע"י המלאכים שהרי משה לא רצה בשליחות מלאך כמ"ש אם אין פניך הולכים כו'".

35 וסד"ה שובה ישראל

There the Alter Rebbe explains that the angels Metat and Sandal, called the shoe of the Shechinah, bind crowns from Israel's prayers and raise them, like the lion that ate the offerings; but on Yom Kippur the prayers need not rise through the angels, for the Holy One, blessed be He, receives them Himself.

KEHOT'S NOTE

לקמן ש"ש סח, א.

36 ונשלמה פרים שפתינו

Hoshea calls Israel to return: "Take words with you and return to Havayah ... and we will render [for] bulls our lips," offering prayer in place of the offerings. The text refers to the discourse "Return, O Israel," which explains these words. (context: Steinsaltz Tanakh)

Hosea 14:3 הושע י"ד:ג'

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־ה' אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ׃

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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PARAGRAPH 6

37 והנה לעתיד לבא

The note quotes the Mitteler Rebbe: it is known that the service of the Future, in the days of Mashiach, will be of a far higher level than in Moshe's time, for it is said of him, "[Behold, My servant] shall prosper."

KEHOT'S NOTE

"והנה ידוע דבעבודה דלע"ל בימי המשיח יהי' במעלה ומדרגה הע' יותר מזמן משה שהרי נא' בו משכיל..." — מאמרי אדה"א שם.

38 הנה ישכיל עבדי

Yeshayahu's prophecy of G-d's servant, Israel or Mashiach: "he shall be exalted and lifted up and be very high." The text reads "very high" as higher even than Moshe and applies it to the rise of the souls above the angels. (context: Steinsaltz Tanakh)

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע' נב, יג.

39 כעת יאמר

Bilaam, who came to curse Israel, says that no sorcery can touch them: "At the time it shall be said to Yaakov and to Israel, What has G-d wrought?" In the plain sense, it will be said of Israel what G-d has done for them; as the next part says, the Sages read it of the Future, when the angels will ask Israel what G-d has done. (context: Steinsaltz Tanakh)

Numbers 23:23 במדבר כ"ג:כ"ג

KEHOT'S NOTE

במדבר כג, כג. "דהיינו כל פעולות והמשכות אלקות ביחו"ע דאצילות יבוא לבי"ע הכל ע"י ישראל דוקא שיהי' בבחי' פנימיות אא"ס" — מאמרי אדה"א שבועות שם ע' תיג.

40 אפי' מבחי' משה

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

KEHOT'S NOTE

י"ל"ש רמז תעו בשם תנחומא. וראה לעיל פ' צו יז, א ובהנסמן לשם.

PARAGRAPH 7

41 עתידים צדיקים שיאמרו לפניהם

Rabbi Elazar teaches that in the Future "Holy" will be said before the righteous, as it is said before the Holy One, blessed be He. The Alter Rebbe draws from this that the righteous, not the angels, will raise the offerings.

Bava Batra 75b:3–4 בבא בתרא ע"ה ב:ג-ד'

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרָאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים – הָא דַּאֲמַרַן. מָשִׁיחַ – דִּכְתִיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרְאוֹ ה' צִדְקֵנוּ". יְרוּשָׁלַיִם – דִּכְתִיב: "סָבִיב שְׁמֹנָה עָשָׂר אָלֶף, וְשֵׁם הָעִיר מִיּוֹם ה' שָׁמָּה", אַל תִּקְרֵי "שָׁמָּה" אֶלָּא "שָׁמָּה". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There."" (Ezekiel 48:35)

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KEHOT'S NOTE

ב"ב עה, ב.

42 קדש ישראל וכו' לה' ראשית תבואתה

G-d, through Yirmiyahu, calls Israel "holy to Havayah, the first of His produce," set apart for Him like the first fruits. The Alter Rebbe reads it to mean that the produce and the barley will be part of Israel itself. (context: Steinsaltz Tanakh)

Jeremiah 2:3 ירמיהו ב':ג'

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ 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.

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

ביאור על הדרוש וספרתם לכם דחג השבועות

An explanation of the discourse "And you shall count for yourselves" of the Festival of Shavuos

Barley, "a measure of five," is the measured flow of G-d's speech that sustains the angels and is drawn down through Israel's Omer, while the wheat of Shavuos reveals a hidden Daas above comprehension, G-d's own Anochi. Counting from below upward, day by day, draws down the light of Keser, the illumination of G-d's face, and that light now depends on serving Him with joy.

THE MAAMAR IN BRIEF

This Biur expands the discourse on "And you shall count for yourselves." Barley (se'orah) is read as shiur hei, "a measure of five": the measured flow that feeds the angels. Angels are emissaries, vessels for the G-dly light that speaks through them, formed from letter-combinations of Malchus of Atzilus in endless variety. Michael's camp, the lion, is Chesed; Gavriel's, the ox, is awe, and its "sweat" becomes the River of Fire; the eagle is compassion. The camps issue from four articulations of the mouth; the fifth, the palate, is Chochmah, which sweetens their severities. Their flow comes through Israel's waving of the Omer, which raises Nukva to her source. Wheat, the grain of Shavuos, comes from the Daas of Tohu: like a child calling "Abba" without knowing why, it reveals a hidden Daas above comprehension, the Anochi "who brought you out of Egypt." The fifty gates of Binah, united in their source, are drawn down little by little through the count as the illumination of G-d's face from Keser, which now depends on joyful service. Now the angels carry prayer upward; in the Time to Come every level will be in Israel themselves.

OUTLINE

1 Barley, a measure of five; the angels as emissaries ¶1–4

Barley, the food of the angels, is "a measure of five," and the angels are the lion and the ox of the Chariot, love and awe. An angel is an emissary, a vessel nullified before the G-dly light within it, so it can speak in the language of G-dliness. Angels come from the letter-combinations of Malchus of Atzilus, Michael from its Chesed and Gavriel from its Gevurah; they are as many as the endless inter-inclusion of the Sefiros, and each camp is named for the attribute that predominates in it.

2 Gavriel's fire, the eagle's compassion and the five articulations ¶5–6

Gavriel's camp is awe; the "sweat" of its fiery warmth becomes the River of Fire, wrath against those who transgress G-d's will. The angels' measure comes from the five articulations of the mouth. Four make the four camps, among them the lion, the ox and the eagle, whose compassion comes from seeing that no creature compares with the Creator and which bore Israel from Egypt to Sinai "on eagles' wings." The fifth, the palate, is Chochmah, which makes peace among them.

3 The palate, the letters and the waving of the Omer ¶7–8

The palatal letters, from Chochmah, sweeten the severities of the other four. Letters are a drawing forth of life, like the breath G-d blew into Adam: the soul spreads outward at levels from action through breath, thought and emotion up to will, of which only five are revealed below, inwardly in souls and outwardly in angels. The angels' flow comes through Israel's waving of the Omer, tenu peh, which raises Nukva to her source.

4 Wheat: the hidden Daas above comprehension ¶9–13

On Shavuos, the wheat harvest, the concealed level above Daas is revealed: Anochi, which no thought grasps, known as a child knows to call "Abba." Man lives by G-d's word in bread; man is from the World of Tikkun, but wheat fell from Tohu into nogah and is Bela, the Daas of Tohu, so it gives a stronger knowing than barley. This revelation is "who brought you out of Egypt": beyond Binah, the narrow throat between mind and heart.

5 The fifty gates in their source; Shavuos and the count ¶14–16

The fifty gates of Binah are "branches that separate," but in Arich Anpin they are united, "a great reckoning" of 370 lights, and they reach Malchus as the illumination of the face from Keser. Hence the twenty-four books read on Shavuos night, for the Torah's source is in Keser; the leavened Two Loaves, for there the Gevuros are included; and the count from below upward, "one day," "two days," one light growing until the forty-nine days become fifty on Shavuos.

6 The illumination of the face, joy and the Time to Come ¶17–18

The light of Keser is the illumination of the face: the inner dimension shining through the vessel, gentler than G-d's word, which comes as through an opening. Now it depends on an arousal from below, joy in service. The Omer raised Nukva while the Temple stood, and that ascent, like prayer, passes through the angels, the lion that consumes the offerings. In the Time to Come the lion will eat straw like the ox, and every level will be in Israel themselves.

Shiur hei, "a measure of five" שעורה שעור ה׳

Barley read as a measure drawn from the five articulations of the mouth: a measured, limited flow of G-d's word, the food of the angels, which reaches them through Israel's Omer.

Angels as emissaries המלאכים הם שלוחים

An angel is a vessel for the G-dly light that spreads into it and is nullified before it, so it can speak in the language of G-dliness. Each is formed from letter-combinations of Malchus of Atzilus, by its own blend of the Sefiros.

The five articulations of the mouth ה׳ מוצאות הפה

Four give rise to the four camps of angels; the fifth, the palatal letters gimmel, yud, kaf, kuf, is Chochmah, which sweetens their severities and makes peace among them.

The hidden Daas (the Daas of Tohu) הדעת הנעלם / דעת דתהו

A knowing above comprehension, like a child's strong bond with his father without reason. It is drawn down through the wheat of Shavuos, whose root is the Daas of Tohu, and it is the revelation of Anochi at Sinai.

The fifty gates of Binah חמשים שערי בינה

Separate branches below, united in their source in Arich Anpin. The count draws them down from below upward, one level growing day by day, until on Shavuos the forty-nine become fifty, joined by the fiftieth gate.

The illumination of the face הארת פנים

The light of Keser revealed through the vessel without the vessel interposing: a gentle radiance of the inner dimension, which now depends on an arousal from below, above all on serving with joy.

The lion that consumes the offerings אריה דאכיל קרבנין

The angels through whom the Omer and prayer now rise, since physical voice and speech cannot ascend without intermediaries. In the Time to Come Israel will hold every level themselves.

SECTION 1 · ¶1–4

Barley, a measure of five; the angels as emissaries

1 ביאור על הדרוש וספרתם לכם[1] דחג השבועות

An explanation of the discourse "And you shall count for yourselves" of the Festival of Shavuos.

> This heading introduces a Biur, a further explanation, of a discourse for Shavuos on the verse "And you shall count for yourselves": the commandment to count seven weeks from the day the Omer offering is brought, on the second day of Pesach, until Shavuos. The Biur develops the discourse's themes: barley and wheat, the days of the count, and the fiftieth gate revealed on Shavuos.

2 ביאור ענין שעורה שעור ה'. הנה כתיב אחרי ה' ילכו כאריה[2] כו' שור גועה כו' [דהיינו כמו בחי' פני אריה שבמרכבה ששואג ואומר קדוש.

An explanation of the matter of se'orah (barley) [as] shiur hei (a measure of five). Now, it is written, "They shall walk after Havayah; like a lion," etc., "an ox lowing," etc. [That is, like the level of the face of the lion in the Chariot, which roars and says "Holy."

> The Hebrew word for barley, se'orah (שעורה), can be split into shiur hei (שעור ה'), "a measure of hei," the letter whose value is five; the Zohar (Balak, 3:188b) already reads barley as "the measure of the hei." This Biur sets out to explain that measure, and it begins with the angels: the lion of Hosea's verse is the face of the lion in the Divine Chariot (Merkavah), whose "roar" is the angels' call of "Holy."

ושור גועה היינו בחי' פני שור שבמרכבה שעבודתו ביראה בחי' מחנה גבריאל ופני ארי' [אריה] הוא בחי' אהבה].

And "an ox lowing" is the level of the face of the ox in the Chariot, whose service is in awe, the level of the camp of Gavriel; and the face of the lion is the level of love.]

> The "lowing ox" is the face of the ox in the Chariot. Its service is awe, and it belongs to the camp of the angel Gavriel, while the lion stands for love. The two animals thus correspond to the two basic modes of serving G-d, love and awe.

3 והענין כי הנה המלאכים הם שלוחים [כי מלאך נק' שליח כנודע] כמ"ש ותקרא שם[3,4] ה' הדובר אליה וכן שוב אשוב אליך.[5,6]

And the matter is this: the angels are emissaries [for an angel (malach) is called an emissary, as is known], as it is written, "And she called the name of Havayah who spoke to her," and likewise, "I will surely return to you."

> Before explaining how the angels are nourished, the Alter Rebbe defines an angel: an emissary, which is what the Hebrew word malach means. Two verses show an angel spoken of, or speaking, as G-d Himself: Hagar called the angel who spoke to her by G-d's Name, and the angel who visited Avraham said, "I will surely return to you," as only G-d could promise. In Tanya (Kuntres Acharon, essay 4) the Alter Rebbe states the principle: an angel sent on a mission is called by the very Name of G-d that dwells within him.

כי הוא אור א"ס בעצמו המשתלשל ויורד לכל א' לפי מדרגתו מיכאל בחסד כו' ויש מיכאל דעשיה כו'.

For it is the Infinite Light (Or Ein Sof) itself, which unfolds downward and descends to each one according to his rank: Michael in Chesed (kindness), etc.; and there is a Michael of the World of Asiyah (Action), etc.

> The reason is that what acts and speaks through an angel is the Infinite Light itself, descending and taking on the measure of each angel's level. Thus Michael is the angel of Chesed, and there is a Michael on every level, down to the World of Asiyah.

[דהיינו כי המלאך הוא כלי אל האור המתפשט בו מאלקות וכיון שהוא עצמו רק כלי ובטל לגבי האור והאור הוא העיקר לכך יוכל לומר על עצמו לשון אלהות

[That is: the angel is a vessel for the light from G-dliness that spreads into him; and since he himself is only a vessel, and is nullified in relation to the light, and the light is the main thing, he can therefore speak of himself in the language of G-dliness,

> The bracketed gloss explains why an angel may speak in G-d's own words. The angel is only a vessel for the G-dly light within it and is wholly nullified before that light; since the light is what truly matters, the angel's words are really the light's words.

כי הן אומרים כן ע"י האור המתלבש בהם[7] שהוא אלהות (כמ"ש בפרדס שכ"ד פי"א [פרק י"א]). והאור היינו מבחי' צירופי אותיות דמדת מל' דאצילות.

for they say so by means of the light that is enclothed in them, which is G-dliness (as is written in the Pardes, Shaar 24, chapter 11). And the light is from the level of the combinations of letters of the attribute of Malchus (sovereignty) of the World of Atzilus (Emanation).

> The gloss cites the Pardes Rimonim of Rabbi Moshe Cordovero, which says that angels speak in G-d's name "by means of the light enclothed in them." It then identifies that light: it comes from combinations of the letters of Malchus of Atzilus, the Divine "speech" that brings created beings into existence.

כמו מיכאל נתהוה מצירופי אותיות דמדת החסד שבמל' דאצי' וגבריאל מצירופי אותיות דבחי' גבורה שבמל'). ופרטי פרטיות בע"ס [בעשר ספירות] חסד שבחסד חסד שבגבורה כו'.

For example, Michael came into being from the combinations of letters of the attribute of Chesed within Malchus of Atzilus, and Gavriel from the combinations of letters of the level of Gevurah (restraint) within Malchus.] And [there are] the finest particulars within the Ten Sefiros: Chesed within Chesed, Chesed within Gevurah, etc.

> Each angel is formed from the letters of a particular attribute within that Malchus: Michael from its Chesed, Gavriel from its Gevurah. And the Sefiros divide into ever finer particulars, such as Chesed within Chesed and Chesed within Gevurah, which prepares the next paragraph's explanation of why the angels are so many and so varied.

4 וכל י"ד כלול מי"ד חסד שבחסד דחסד חסד שבחסד דת"ת [דתפארת] כו' [וכערך שינוי מזיגת הספי' [הספירה / הספירות] כן ערך שינוי המלאכים המתהוים מהם] וכמ"ש היש מספר לגדודיו[8]

And each of the ten is comprised of ten: Chesed within Chesed of Chesed, Chesed within Chesed of Tiferes (beauty), etc. [and as is the measure of difference in the blending of the Sefiros, so is the measure of difference among the angels that come into being from them]; and as it is written, "Is there any number to His legions?"

> Each of the ten Sefiros contains all ten, and each of those again contains ten, giving combinations such as "Chesed within Chesed of Chesed." Every different blend of the Sefiros produces a different kind of angel, which is why the verse asks, "Is there any number to His legions?"

ורבוא רבבות מלאכים מחנה מיכאל[9] כלולים מחסד בכמה מיני בחי' ומדרגות שונות [ר"ל [רוצה לומר] חסד שבחסד שבחסד או חסד שבגבורה שבחסד וכפי הספי' [הספירה / הספירות] שמקבל ממנה כך בחי' המלאך

And myriads of myriads of angels of the camp of Michael are comprised of Chesed in many kinds of aspects and differing levels [that is: Chesed within Chesed within Chesed, or Chesed within Gevurah within Chesed; and according to the Sefirah from which he receives, so is the level of the angel.

> Even the camp of Michael alone holds myriads upon myriads of angels, all of Chesed, yet in different combinations, such as Chesed within Chesed within Chesed, or Chesed within Gevurah within Chesed. Each angel's character follows the particular combination from which it receives its life.

לכן יש כמה רבוא מלאכים במחנה מיכאל לבד אף שכולם מבחי' א' הוא חסד רק שיש כמה מיני בחי' בחסד כנ"ל ועיין מ"ש ר"פ שלח בד"ה ענין המרגלים]

Therefore there are many myriads of angels in the camp of Michael alone, even though they are all from one level, namely Chesed; only, there are many kinds of aspects within Chesed, as mentioned above. And see what is written at the beginning of Parshas Shelach, in the discourse beginning "The matter of the spies."]

> So the enormous number of angels in Michael's camp does not contradict their all belonging to one attribute: Chesed itself has many shades. The reader is referred to the discourse on the spies at the beginning of Parshas Shelach.

והגם שכלולים מכל העי"ס [העשר ספירות] מ"מ נק' בכלל מחנה מיכאל בחי' חסד כי התגברות החסד הוא מאד בהם והחסד מתפשט בהם.

And even though they are comprised of all the Ten Sefiros, they are nevertheless called, in general, the camp of Michael, the level of Chesed, for the predominance of Chesed in them is very great, and Chesed spreads through them.

> Every angel contains all ten Sefiros, yet the whole camp is called Michael's, the camp of Chesed. A camp is named for the attribute that dominates in it and spreads through all its members.

SECTION 2 · ¶5–6

Gavriel's fire, the eagle's compassion and the five articulations

5 וכן מחנה גבריאל בכלל מדת היראה ומזיעתן של חיות[10] יוצא נהר דינור על ראש רשעים יחול[11].[12]

And likewise the camp of Gavriel is, in general, the attribute of awe. And from the sweat of the Chayos issues the River of Fire (Nehar Dinur); "it shall whirl upon the head of the wicked."

> Gavriel's camp, in general, is the attribute of awe. The Sages teach that the River of Fire issues from the sweat of the Chayos, the holy beings of the Chariot, and pours down "upon the head of the wicked."

פי' זיעתן[13] הוא בחי' פסולת היוצא מהאש שהוא ממדת הגבורה שבמלאכים אלו.

The meaning: their sweat is the level of the waste that issues from the fire, which is from the attribute of Gevurah (restraint) in these angels.

> That "sweat" is a waste product of the angels' fire, which comes from the Gevurah within them. In Likkutei Torah, Shelach, the Alter Rebbe explains the same teaching: the sweat is venom and fury, the angels' "waste," for every world has its good and its "evil" in the sense of anger and wrath.

וכמו הזיעה היא יוצאת מכח החמימות שדוחה את הזיעה לחוץ. כך החמימות של המלאכים למעלה שעומדים ביראה ורתת כו' ולמטה נעשה זיעה שהוא ענין ארס החום והכעס על ההיפך

And just as sweat comes out by force of the heat, which pushes the sweat outward, so the warmth of the angels above, who stand in awe and trembling, etc., becomes sweat below, which is the matter of the venom of the heat and the anger at what is contrary,

> Just as bodily heat pushes sweat out of the body, so the angels' heat, their awe and trembling before G-d, becomes "sweat" as it descends: a fierce, venomous anger against whatever is contrary to G-d's will.

ועל ראש רשעים כי מאחר שמשיגים בגדולת א"ס ב"ה נעשה הרוגז על עוברי רצונו איך מלאו לבם כו'.[14]

and "upon the head of the wicked": for since they apprehend the greatness of the Infinite One (Ein Sof), blessed be He, wrath arises against those who transgress His will: how did their hearts embolden them, etc.

> This is why the River of Fire falls "upon the head of the wicked." Because the angels grasp the greatness of the Infinite One, they are filled with wrath at those who transgress His will, astonished that anyone could dare to do so.

6 וזהו ענין שעורה שעור ה' [שהוא מזון המלאכים הנק' בהמה אריה ושור כו'] ששיעור ומדה נקצב להם מבחי' ה' היינו ה' מוצאות הפה

And this is the matter of se'orah (barley) [as] shiur hei (a measure of five) [which is the food of the angels, who are called "beast": lion and ox, etc.]: that a measure and limit is apportioned to them from the level of five, namely, the five articulations of the mouth.

> The opening theme returns. Barley, the food of the angels, who are called "beasts" after the lion and ox of the Chariot, is "a measure of five": the angels' sustenance is measured and limited, and its source is five, the five articulations of the mouth, the five places in the mouth where the Hebrew letters are formed.

ונתחלק לד' מחנות מחנה מיכאל פני אריה ומחנה גבריאל פני שור ובחי' פני נשר הוא רחמנות כו'

And it is divided into four camps: the camp of Michael, the face of the lion; and the camp of Gavriel, the face of the ox; and the level of the face of the eagle is compassion, etc.

> From these articulations come the four camps of angels: Michael's, the face of the lion; Gavriel's, the face of the ox; and the face of the eagle, which is compassion.

והנה למטה באדם הרחמנות הוא שמעורר רחמים רבים על ריחוקו מה' ונופל במ"ש על ריחוקו וכמ"ש בכל עצב[15] יהיה מותר.

Now, below, in man, compassion is that he arouses great compassion over his distance from G-d, and falls into melancholy over his distance; and as it is written, "In all sadness there shall be profit."

> In a human being, compassion is felt over his own distance from G-d: he arouses great pity over it and even falls into melancholy. Of such sadness the verse says that it brings profit, reading etzev, plainly "toil," as "sadness."

אך למעלה לא שייך לומר כן רק מ"מ הרחמנות ג"כ מגדולת[16] א"ס ב"ה ואין ערוך נברא לגבי הבורא ית'

But above, this cannot be said; only, nevertheless, the compassion too comes from the greatness of the Infinite One (Ein Sof), blessed be He, and [from the fact] that a created being has no comparison whatever to the Creator, may He be blessed;

> The angels have no such distance to mourn; their compassion comes from grasping the greatness of the Infinite One, before whom no created being bears any comparison. The Kehot note reads these words as "[the compassion] over the distance is so great because of the greatness," making explicit that their compassion is over the vast distance between all creation and the Creator.

לכן גדלה הרחמנות על כל העולמות (ועמ"ש בפ' במדבר סד"ה וידבר כו' למשפחותם לבית אבותם ובפ' ויצא בד"ה וישכם לבן בבקר).

therefore the compassion over all the worlds is great (and see what is written in Parshas Bamidbar, at the end of the discourse beginning "And He spoke," etc., "by their families, by their fathers' house," and in Parshas Vayetzei, in the discourse beginning "And Lavan rose early in the morning").

> Therefore their compassion extends over all the worlds, since every created world is as nothing beside the Creator. The Alter Rebbe refers to two other discourses, in Parshas Bamidbar and Parshas Vayetzei, for more on this.

וזהו ואשא אתכם על כנפי נשרים[17] שלהיות ישראל היו באותו זמן במצרים בחומר ובלבנים.[18] וכדי לזכות למ"ת [למתן תורה] פב"פ [פנים בפנים] דבר[19] ה' הוא ע"י כנפי נשרים שמגביה למעלה.

And this is [the meaning of] "And I bore you on eagles' wings": for since Israel were at that time in Egypt, in mortar and in bricks, and in order to merit the Giving of the Torah, "face to face Havayah spoke," it was through eagles' wings, which lift upward.

> This explains "I bore you on eagles' wings": Israel was sunk in the mortar and bricks of Egyptian slavery, and to rise to the face-to-face revelation at Sinai they needed the eagle, compassion, which lifts upward.

לכן כל הדי׳ מחנות הם מד׳ מוצאות הפה. אך מוצא ההי׳ הוא בחי׳ גיכ״ק בחיך וכולם בחכמה אתברירו[20] הוא העושה שלום כוי.[21]

Therefore all four camps are from four articulations of the mouth. But the fifth articulation is the level of [the letters] gimmel, yud, kaf, kuf in the palate, and "all of them are refined through Chochmah (wisdom)"; it is this that "makes peace," etc.

So the four camps come from four of the five articulations. The fifth, the palatal letters gimmel, yud, kaf and kuf, belongs to Chochmah, through which "all are refined," and it "makes peace" among the others, an echo of Job's "He makes peace in His heights," the verse just before "Is there any number to His legions?" In Likkutei Torah, Vayikra, the Alter Rebbe explains that Chochmah refines as rennet curdles milk into cheese: its own taste is not felt in the result, yet it separates the good from the waste.

SECTION 3 · ¶7–8

The palate, the letters and the waving of the Omer

7 וזהו חכו ממתקים[22, 23, 24] ששם גילוי המתיקות כמו בגשמי חיך אוכל יטעם[25] וטעמים הם בחכמה כוי

And this is [the meaning of] "His palate is sweetness," for there is the revelation of the sweetness; as in the physical, "the palate tastes food," and tastes are in Chochmah (wisdom), etc.

The fifth articulation, the palate, is linked with the verse "His palate is sweetness": the palate is where sweetness is revealed. Physically the palate tastes food, and taste, ta'am, a word that also means "reason," belongs to Chochmah.

ואותיות גיכ״ק הם ממתיקים את הגבורות של הדי׳ מוצאות[26] [וע׳ בזהר פ׳ שמיני דף ל״ט ע״ב[27] ועמ״ש בפ׳ ויחי ע״פ חכלילי עינים[28] כוי בפי׳ כל חיך הטועם כוי

And the letters gimmel, yud, kaf, kuf sweeten the Gevuros of the four articulations [and see the Zohar, Parshas Shemini, folio 39b; and see what is written in Parshas Vayechi on the verse "Chachlili (red) are the eyes," etc., on the interpretation "every palate that tastes," etc.;

The palatal letters gimmel, yud, kaf and kuf "sweeten" the Gevuros, the severities, of the other four articulations; this is how the fifth "makes peace." A bracketed gloss lists places that discuss this: the Zohar on Shemini, which reads "His palate is sweetness" together with the good wine through whose joy the left side is included in the right, and a discourse in Parshas Vayechi that explains chachlili, "red," as "every palate (chech) that tastes."

וע' בפע"ח [בפרי עץ חיים] בשער השופר פרק[29] א' בענין גי"ק מהחיך שהוא החכמה כו' ע"ש

and see Pri Etz Chaim, Shaar HaShofar, chapter 1, concerning [the letters] gimmel, yud, kaf, kuf, [which are] from the palate, which is Chochmah, etc.; see there;

> Pri Etz Chaim, in its gate on the shofar, likewise speaks of the palatal letters as coming from the palate, which is Chochmah.

ובהרמ"ז [ובהרב משה זכות] ר"פ אחרי ובזהר ס"פ משפטים דקכ"ג א' ובאדר"ז [ובאדרא זוטא] דרצ"ה ב']

and in the Ramaz at the beginning of Parshas Acharei; and in the Zohar at the end of Parshas Mishpatim, folio 123a; and in the Idra Zuta, folio 295b.]

> The list closes with the Ramaz on Parshas Acharei; the Zohar at the end of Mishpatim, which calls the King's palate "His palate is sweetness" and says that all His hosts depend on it, as "by the breath of His mouth all their host"; and the Idra Zuta.

והנה ביאור ענין ה' מוצאות הפה. הענין שאותיות הם המשכות כו' כמו ויפח באפיו[30] נשמת חיים שמהבל עליון נעשה ונתהווה למטה שכל דהיינו נשמת אדה"ר [אדם הראשון] כו'.

Now, the explanation of the matter of the five articulations of the mouth: the matter is that letters are a drawing forth, etc.; as in "And He blew into his nostrils the breath of life": from the supernal breath (hevel) there was made and came into being, below, an intellect, namely the soul of Adam, the first man, etc.

> The Biur now explains the five articulations. Letters are a "drawing forth": they carry what is within outward, as when G-d blew the breath of life into Adam, and from that supernal breath came Adam's soul, an intellect.

כי ענין ופי' הבל ר"ל [רוצה לומר] התפשטות חיות הנפש כמו התפשטות הכח שביד לעשות כל מלאכה שהרי כשישן אינו יכול לעשות מאומה כו'.

For the matter and meaning of hevel (breath): it means the spreading forth of the soul's life-force, like the spreading forth of the power in the hand to do any work; for when one is asleep he cannot do anything, etc.

> Here "breath" means the soul's life-force extending outward, like the power that flows into the hand so it can work. When a person sleeps that power is withdrawn, and he can do nothing.

ובחי' זו הוא התפשטות חיצוניות הנפש דהיינו בחי' כח העשיה

And this level is the spreading forth of the outer dimension (chitzoniyus) of the soul, namely the level of the power of action.

> This extension into action is the soul's outermost dimension, the power of action.

ועד"ז נאמר למעלה ג"כ עשה את השמים ואת הארץ[31] שהוא התפשטות חיצוניות בעולם העשיה (וע' מזה בד"ה בחדש השלישי בפ' יתרו בענין על כל שבח מעשה ידיך)

And along these lines it is also said above, "made the heavens and the earth," which is the spreading forth of the outer dimension into the World of Asiyah (Action) (and see about this in the discourse beginning "In the third month," in Parshas Yisro, concerning "for all the praise of the work of Your hands").

> Likewise above, the verse speaks of G-d having "made" the heavens and the earth, using the word for action: this is the extension of the outer dimension into the World of Asiyah, the World of Action. The Alter Rebbe refers to a discourse in Parshas Yisro for more on this.

אבל וברוח פיו כל צבאם[32] שהם מבחי' התפשטות חיות ההבל שהוא יותר פנימי כו' ויש בחי' התפשטות המחשבה ולמעלה מהם מדות ולמעלה מהם הרצון וכעד"ז כל הע"ס [העשר ספירות] רק שאינם מתגלים למטה רק ה' בחי' כמ"ש בע"ח [בעץ חיים].

But "and by the breath of His mouth all their host" are from the level of the spreading forth of the life-force of the breath, which is more inward, etc. And there is the level of the spreading forth of thought, and above them the emotive attributes (middos), and above them the will; and similarly all the Ten Sefiros, only that they are not revealed below except as five levels, as is written in Etz Chaim.

> By contrast, "by the breath of His mouth all their host" describes a more inward extension, that of the life-giving breath. Beyond it are extensions of thought, of the emotive attributes and of will, and so with all the Ten Sefiros; yet below only five such levels are revealed, which correspond to the five articulations, as Etz Chaim teaches.

ואותיות מלשון אתא בוקר[33] ויאמר אלקים[34] יהי אור המשכת החסד כו'.

And otiyos (letters) is from the term "morning comes (asa)"; "And G-d said, 'Let there be light'": the drawing down of Chesed (kindness), etc.

> The word for letters, otiyos, comes from the Aramaic asa, "comes," as in Isaiah's "morning comes": letters bring the light forth. Morning, and the light of "Let there be light," are the drawing forth of Chesed.

שהכל המשכת אור א"ס ב"ה בנשמות בבחי' פנימי' [פנימיות / פנימית] ונהר יוצא מעדן[35] להשקות את הגן.[36] ובמלאכים בבחי' חיצונית שבכל[37] עולם שומרי הגן כו'.

For all is the drawing down of the Infinite Light (Or Ein Sof), blessed be He: in souls, in the manner of the inner dimension (pnimiyus), "and a river goes forth from Eden to water the garden"; and in angels, in the manner of the outer dimension of each world, the keepers of the garden, etc.

> All of this is the Infinite Light drawn downward. In souls it comes in an inward way, like the river that flows from Eden to water the garden; in angels it comes as the outer dimension of each world, for the angels are "the keepers of the garden."

8 והנה השפעת המלאכים שעור ה' הוא ע"י ישראל במנחת העומר שמניף הכהן כו' ונק' עומר התנופה[38] ופי' בזהר בלק קפ"ח ב' תנו פה תנו כבוד[39] כו' עליית הנוק' [הנוקבא] למקורה ושרשה ומשם יורד ההשפעה כו':

Now, the flow of influence to the angels, the "measure of five," comes through Israel, by the meal offering of the Omer, which the kohen waves, etc.; and it is called "the Omer of the waving" (tenufah), which the Zohar, Balak, 188b, explains as tenu peh, "give a mouth," "give honor," etc.: the ascent of Nukva (the feminine) to her source and root, and from there the flow of influence descends, etc.

> The angels' "measure of five" is drawn down through Israel's service: the Omer offering of barley, which the kohen waved. The Zohar (Balak, 3:188b) reads tenufah, "waving," as tenu peh, "give a mouth," and "give honor": the waving raises Nukva, the feminine aspect (Malchus), to her source and root, and from there the flow of sustenance descends. In the same passage the Zohar reads se'orah, barley, as "the measure of the hei."

SECTION 4 · ¶9–13

Wheat: the hidden Daas above comprehension

9 ב אך בשבועות קציר חטים הוא המשכה וגילוי ההעלם שלמעלה מן הדעת. כי עה"ד [עץ הדעת] חטה היתה שאין התינוק יודע[40] כו' הרי ע"י החטה נמשך גילוי בחי' הדעת והוא גילוי ההעלי [ההעלם] שלמעלי' [שלמעלה] מן הדעת כו'.

2. But on Shavuos, "the wheat harvest," there is the drawing down and revelation of the concealed [level] that is above Daas (knowledge). For "the Tree of Knowledge was wheat," [since] "a child does not know," etc.; thus through wheat there is drawn down the revelation of the level of Daas, and it is the revelation of the concealed that is above Daas, etc.

> The second section turns to Shavuos, the festival of the wheat harvest. Wheat draws down a revelation of the concealed level above Daas: the Sages say the Tree of Knowledge was wheat, since a child does not know to call his father until he has tasted grain; so wheat brings knowledge, and specifically the hidden knowledge above ordinary Daas.

דהיינו בחי' אנכי ה' אלקיך אנכי מי שאנכי[41] דלית מחשבה תפיסא ביה[42] בבחי' דעת נגלה ממש רק ע"ד שהתינוק קורא אבא אע"פ [אף על פי] שאינו משיג איך הוא אביו

That is, the level of "I am Havayah your G-d": Anochi ("I"), "who I am," whom no thought can grasp, [drawn down] into the level of actually revealed Daas, only in the way that a child calls out "Abba" (Father), even though he does not grasp how he is his father.

> That hidden level is the Anochi, "I," of "I am Havayah your G-d," explained as "who I am": G-d's own self, of whom the Tikkunei Zohar says that no thought can grasp Him. On Shavuos it is revealed as real knowledge, Daas, but only as a small child knows his father: he calls "Abba" without grasping what makes him his father.

ובחי' גילוי זו הוא מבחי' אנכי מהו"ע [מהותו ועצמותו] יתי' למעלה מעלה מן הגלוי דבחינת שעורה מזון המלאכים שהוא בחי' דבר ה' בחי' חיצוניות בלבד.[43]

And this level of revelation is from the level of Anochi, His very being and essence, may He be blessed, far, far above the revelation of the level of barley, the food of the angels, which is the level of the word of G-d, the level of the outer dimension alone.

> This revelation of G-d's very being is far above the "barley" of the angels, which is only the outer dimension, the word of G-d.

10 וביאור הדבר הנה כתיב כי לא על הלחם לבדו[44] יחיה האדם כי על כל מוצא פי ה' וגו' פי' מוצא פי ה' שנשתלשל בלחם ממנו יחיה האדם.

The explanation of the matter: it is written, "For not by bread alone does man live, but by all that comes forth from the mouth of Havayah," etc. The meaning is: [by] what comes forth from the mouth of Havayah, which has descended into the bread, from that man lives.

> To explain: the verse says that man lives not by bread alone but by "what comes forth from the mouth of Havayah." What nourishes him is the Divine word that has descended into the bread.

והגם שבאדם ג"כ נשתלשל ונמשך מוצא פי ה' אלא שהאדם הוא מעולם התיקון מזיווג זו"נ [זעיר אנפין ונוקבא] כו' כמראה אבן ספיר דמות כסא ועל דמות הכסא[45] דמות כמראה אדם הכל מעולם התיקון

And although in man, too, what comes forth from the mouth of Havayah has descended and been drawn down, man is from the World of Tikkun (Rectification), from the union of Z'eir Anpin (the emotive attributes) and Nukva, etc., "like the appearance of a sapphire stone, the likeness of a throne; and upon the likeness of the throne, a likeness like the appearance of a man": all is from the World of Tikkun.

> Man himself also comes from the Divine word, but he belongs to the World of Tikkun, the ordered world that issues from the union of Z'eir Anpin and Nukva. The prophet's vision of "a likeness like the appearance of a man" upon the throne shows that the human form is a form of Tikkun.

אבל החטה הוא ממה שנפל בשבירת הכלים בנוגה ונוגה לו סביב[46,47] ובחי' נוגה הוא מעולם התהו.

But wheat is from what fell, in the breaking of the vessels, into nogah, "and a brightness (nogah) was around it"; and the level of nogah is from the World of Tohu (Chaos).

> Wheat, however, comes from what fell into nogah when the vessels shattered: nogah, "brightness," named for the verse's "brightness around it," is the realm, kelipas nogah, in which good and evil are mixed. Since nogah has its origin in the World of Tohu, the first world, whose intense lights shattered their vessels, wheat carries something of that earlier world.

11 וחטה הוא בלע שהוא הראשון לז' מלכין[48] קדמאין דתהו בחי' הדעת דתהו אלא שירד למטה מפני שהוא מחיצוניות העולמות דתהו.

And wheat is Bela, who is the first of the seven primordial kings of Tohu, the level of the Daas of Tohu; only, it descended below because it is from the outer dimension of the worlds of Tohu.

> Wheat corresponds to Bela, the first of the seven "primordial kings," the kings who reigned in Edom before any king reigned in Israel; in Kabbalah they stand for the World of Tohu, and Bela is its Daas. It fell low because it came from the outer dimension of those worlds.

אבל מ״מ כיון שהוא מעולם העליון נעשה חיות לאדם וירידתו למטה הוא כמארז״ל [כמאמר רבותינו זכרונם לברכה] אין לך כל עשב מלמטה[49] כו׳ [בב״ר [בבראשית רבה] פ׳ יו״ד] שההשפעה היא מלמעלה וגבוה מעל גבוה[50] כו׳.

But nevertheless, since it is from the higher world, it becomes life-force for man. And its descent below is as our Sages, of blessed memory, said, "There is no blade of grass below," etc. [in Bereishis Rabbah, section 10]: that the influence comes from above, and "one higher than the high," etc.

> Yet because it comes from that higher world, it becomes life-force for man. Its descent is like the Sages' teaching that every blade of grass below has a force above that strikes it and tells it to grow: the flow comes from above, through one level above another.

12 והנה התינוק שיודע לקרות אבא אין דעתו דעת הגלוי שהרי אינו יודע למה הוא אביו אלא נעשה לו התקשרות לאביו בלי טעם ודעת והתקשרות זו היא חזקה מאד

Now, the child who knows how to call "Abba": his Daas is not the Daas of revelation, for he does not know why he is his father; rather, a bond to his father forms in him without reason or knowledge, and this bond is very strong.

> A child who calls "Abba" does not have revealed knowledge: he cannot say why this man is his father. Instead he has a bond with his father beyond reason, and that bond is very strong.

אך היינו גילוי ההעלם עצמו [פי׳ גילוי הדעת הנעלם שלמעלה מן הדעת המושג

Yet this is the revelation of the concealed itself [meaning: the revelation of the hidden Daas that is above the comprehended Daas,

> Yet this is a revelation of the concealed itself. The gloss explains that it is the hidden Daas, above the knowledge that is comprehended.

והיינו דעת דתהו שהוא למעלה מהדעת דתיקון שהוא דעת המושג ולפיכך נולד ע״י החטה ששרשה מדעת דתהו.

and this is the Daas of Tohu, which is above the Daas of Tikkun, which is the comprehended Daas; and therefore it is born through wheat, whose root is from the Daas of Tohu.

> That hidden Daas is the Daas of Tohu, above the Daas of Tikkun, which is knowledge that is understood. This is why it comes through wheat, whose root is in the Daas of Tohu.

או י״ל [יש לומר] דעת הנעלם היינו דעת העליון שהוא למעלה מדעת המושג שהוא דעת תחתון ועמ״ש מענין דעת עליון בביאור ע״פ כה תברכו[51,52] וע״פ החלצו מאתכם[53] ועמ״ש ע״פ ואלה המשפטים[54] ועמ״ש ע״פ ששת ימים תאכל מצות[55] [56]

Or it may be said that the hidden Daas is the higher Daas, which is above the comprehended Daas, which is the lower Daas. And see what is written about the matter of the higher Daas in the explanation on the verse "Thus shall you bless," and on the verse "Arm from among yourselves"; and see what is written on the verse "And these are the ordinances"; and see what is written on the verse "Six days you shall eat matzos."]

> Alternatively, the hidden Daas is the "higher Daas," above the "lower Daas" of comprehension. In Likkutei Torah, Nasso, in the explanation of "Thus shall you bless," the Alter Rebbe explains that the higher Daas joins Chochmah, which is ayin, with Binah, which is yesh, so that the yesh of Binah is as the ayin of Chochmah; the gloss also refers to other discourses on the higher Daas.

וגם בשעורה יש מוצא פי ה׳ שמחיה את האדם אלא שאינו משפיע בו גילוי ההעלם שהוא הדעת החזק שמעולם ההעלם כו׳.

And in barley, too, there is "what comes forth from the mouth of Havayah," which gives life to man; only, it does not impart to him the revelation of the concealed, which is the strong Daas that is from the world of concealment, etc.

> Barley too holds the Divine word that gives man life, but it does not impart this revelation of the concealed, the strong Daas that comes from the world of concealment.

13 וגילוי ההעלם הוא אשר הוצאתיך מארץ מצרים למעלה מעלה מגדר ההשגה [כמ״ש בפנים]

And the revelation of the concealed is "who brought you out of the land of Egypt," far, far above the bounds of comprehension [as is explained in the main text].

> The revelation of the concealed is "who brought you out of the land of Egypt": a going out far beyond the limits of comprehension. The bracket refers the reader to the main text of the discourse, where this is explained.

מצרים נק' בינה ובינה בגרון שהוא מיצר[57,58] המפסיק בין מוח ללב והוא הקול שמעורר הכוונה[59,60] וכן פרעה במצרים וג' שריו קנה וושט ווורידין

Egypt (Mitzrayim) is called Binah (understanding), and Binah is in the throat, which is a narrow strait (meitzar) that interposes between the brain and the heart; and it is the voice that arouses the intention. And likewise Pharaoh in Egypt, and his three officers: the windpipe, the gullet and the jugular veins.

> Mitzrayim, Egypt, is Binah as it is found in the throat: the throat is a meitzar, a narrow strait (the same root), between brain and heart, and Pri Etz Chaim indeed calls the throat Mitzrayim. The throat is also the voice, which awakens intention, as the custom is to say the first verse of the Shema aloud "to arouse the intention"; and Pharaoh's three officers are the windpipe, the gullet and the jugular veins.

ובגשמיות בין הראש ללב גרון המפסיק כי להיות לב ומדות נמשך מהמוח צריך שיתקצר כו' [כמש"ל [כמה שכתוב לעיל] פ' יתרו ובפ' וארא ע"פ לכן אמור]:[61]

And physically, between the head and the heart, [is] the throat, which interposes; for in order that the heart and the emotive attributes be drawn from the brain, it must be narrowed, etc. [as is written above, Parshas Yisro, and in Parshas Va'eira on the verse "Therefore say"].

> Physically too the throat separates head from heart, and it narrows because the heart's emotions must be drawn from the mind through a constriction. In Torah Ohr, Va'eira, the Alter Rebbe explains that the pleasures and preoccupations of this world are the barriers between the light of G-d in the mind and its revelation in the heart, and likens exile to pregnancy and redemption to birth.

SECTION 5 · ¶14–16

The fifty gates in their source; Shavuos and the count

14 ג והנה חמשים שערי בינה ענפין מתפרדין אבל במקורם הם כלולים כשהם באי"א ש"ע [ש"ע (370)] נהורין[62] ר"ך וק"ן חשבון גדול תיקון אריך כו'

3. Now, the fifty gates of Binah (understanding) are "branches that separate"; but in their source they are included [together], when they are in Arich Anpin: the 370 lights, [that is,] 220 and 150, "a great reckoning," the tikkun of Arich, etc.

> The third section begins: the fifty gates of Binah, as they spread out, are "branches that separate," but in their source, in Arich Anpin (the "Long Face," the configuration of Keser), they are included together. There they are the 370 lights, made up of 220 and 150, called "a great reckoning," the tikkun of Arich.

[וכמ"ש בע"ח [בעץ חיים] שער א"א פי"ד [פרק י"ד / פרשה י"ד] וע' בפע"ח [בפרי עץ חיים] שער ספירת העומר פ"ז [פרק ז'] גבי מורי זלה"ה [זכרונו לחיי העולם הבא] לא היה מסתפר[63] כו' ועמ"ש מענין פי' חשבון גדול בביאור ע"פ על כן יאמרו המושלים[64] בואו חשבון.[65]

[And as is written in Etz Chaim, Shaar Arich Anpin, chapter 14; and see Pri Etz Chaim, Shaar Sefiras HaOmer, chapter 7, concerning "My teacher, may his memory be for the life of the World to Come, would not cut his hair," etc.; and see what is written about the meaning of "a great reckoning (cheshbon)" in the explanation on the verse "Therefore the rulers say, 'Come to Cheshbon.'"

> Etz Chaim (Shaar Arich Anpin, chapter 14), cited in the gloss, explains that of the 370 lights 150 belong to Z'eir Anpin, and the 220 that remain in Arich Anpin give it its name, for arich is written with the letters of 220. Pri Etz Chaim reports that the Arizal did not cut his hair from Pesach to Shavuos, because these days awaken the tikkun of the skull of Arich Anpin called "pure wool" (amar naki), the same word as Omer; and in Likkutei Torah, Chukas, on "Come to Cheshbon," the Alter Rebbe explains the "reckoning" as the measure of G-dliness revealed in each world, which follows how much Chochmah is revealed there.

15 ועמ"ש באגה"ק [באגרת הקודש] ד"ה וילבש צדקה בענין פי' כל פרוטה מצטרפת לחשבון גדול[66,67] כו' וע' בע"ח [בעץ חיים] שער א"א ספ"ה שבהיות למעלה הם חשבון גדול[68] כו'] ומשם למל' דאצי' כו' הארת פנים יאר ה' פניו המשכות הכתר.[69]

And see what is written in Iggeres HaKodesh, in the letter beginning "And He put on righteousness," on the meaning of "every perutah adds up to a great reckoning," etc.; and see Etz Chaim, Shaar Arich Anpin, at the end of chapter 5, that when they are above they are "a great reckoning," etc.] And from there [it is drawn] to Malchus (sovereignty) of the World of Atzilus (Emanation), etc.: the illumination of the face, "may Havayah make His face shine," the drawings-down of Keser (the Crown).

> The gloss continues with two more places on "a great reckoning": the Tanya's letter on charity, where every small coin joins into a great sum, and Etz Chaim, where the numbers of Arich Anpin are "great" above and small below. From that source the light descends to Malchus of Atzilus as "the illumination of the face," the priestly blessing "may Havayah make His face shine," which is a drawing down from Keser.

16 והוא ענין תורה שאומרים כ"ד ספרים[70] בליל שבועות הגם דאורייתא מחכמה נפקת מקורה תרי"ג ארחין[71,72] שהוא הלבנונית מגלגלתא דאריך כתר שבכתר כו'

And this is the matter of the Torah, that we recite the twenty-four books on the night of Shavuos. Although "the Torah comes forth from Chochmah (wisdom)," its source is the 613 paths, which are the whiteness from the skull (gulgalta) of Arich, Keser within Keser, etc.

This is why the twenty-four books of the Tanach are recited on the night of Shavuos, a custom the Kehot note sources in the Shulchan Aruch (Orach Chayim 494) and the Chok Yaakov there. The Torah comes from Chochmah, but its source is higher: the 613 paths that issue from the "whiteness" of the skull of Arich Anpin, Keser within Keser, as the Idra in the Zohar describes a path in the parting of the hair from which the 613 paths of the Torah divide.

והוא ענין שתי הלחם שבשבועות לכו לחמו בלחמי[73] המשכת מוחין מנו"ה [מנצח והוד] דאבא

And this is the matter of the two loaves of Shavuos, "Come, eat of my bread": the drawing down of the intellect (mochin) from Netzach (victory) and Hod (splendor) of Abba.

The two loaves of Shavuos are the "bread" of "Come, eat of my bread": they draw down mochin, intellect, from Netzach and Hod of Abba.

ובפסח מצה לפי שבאצי' אין לעורר הגבורות אבל בשבועות גילוי הכתר שהוא בחי' שלמעלה מאצילות חמץ תאפינה[74] דייקא ששם הגבורות נכללים כו' לית שמאלא בהאי עתיקא[75] חירות ממ"ה[76] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בואו ונחזיק טובה[77] לאבותינו כו'.

And on Pesach, matzah, because in Atzilus the Gevuros are not to be aroused; but on Shavuos there is the revelation of Keser, which is the level that is above Atzilus: "they shall be baked leavened," specifically, for there the Gevuros are included, etc.; "there is no left in this Atika"; "freedom from the Angel of Death"; and as our Sages, of blessed memory, said, "Come, let us acknowledge the goodness of our fathers," etc.

On Pesach the bread is matzah, because within Atzilus the Gevuros, the severities that leaven represents, must not be stirred up. On Shavuos, however, Keser is revealed, which is above Atzilus, so the loaves must be leavened: there the Gevuros are included in kindness, as the Zohar says, "there is no left in this Ancient One." At the Giving of the Torah Israel reached "freedom from the Angel of Death," the state of which Reish Lakish said, "Come, let us acknowledge the goodness of our fathers," for had they not sinned afterward, we would not have come into the world.

אך צ"ל ממטה למעלה מעט מעט היום יום א' שני ימים פי' מכיון שממשיכים הרי יש כאן שני ימים שאין המשכה זו של יום זה בחי' אחרת משל יום אחר אלא הכל הוא בחי' אחד מעט מעט

But it must be from below upward, little by little: "Today is one day," "two days." The meaning is: once one draws [it] down, there are here two days, for the drawing down of this day is not a different level from that of the other day, but all is one level, little by little.

> Yet this must be drawn from below upward, little by little, day by day. That is why we count "Today is two days," not "the second day": each day's drawing down is not a separate level but the same light, growing.

ובליל ע"ש אינן אלא מ"ט ימים אבל מכיון שהגיע יום השבועות ממילא נעשו חמשים יום מכיון שהגיעו למקורן כו' ושער החמשים הוא המחבר כו'.[78]

And on the night of Erev Shavuos they are only forty-nine days; but once the day of Shavuos has come, they automatically become fifty days, since they have reached their source, etc.; and the fiftieth gate is what joins [them], etc.

> On the night when we count forty-nine, the days are only forty-nine; but when Shavuos arrives they become fifty of themselves, for they have reached their source. The fiftieth gate is what joins all the others together.

SECTION 6 · ¶17–18

The illumination of the face, joy and the Time to Come

17 ועי"ז נמשך אור הכתר והוא הארת הפנים גילוי הפנימי' [הפנימיות / הפנימית] דרך הכלי שלא יהיה הכלי מפסיק

And through this the light of Keser is drawn down, and it is the illumination of the face: the revelation of the inner dimension (pnimiyus) through the vessel, so that the vessel does not interpose.

> Through the count the light of Keser is drawn down as "the illumination of the face": the inner dimension shows through the vessel, which no longer blocks it.

וגם דרך מוצא פי ה' הוא גילוי פנימי אך הוא דרך נקב וחלון כו'.

And by way of "what comes forth from the mouth of Havayah," too, there is a revelation of the inner dimension, but it is by way of an opening and a window, etc.

> The Divine word that sustains the world also reveals something inner, but only as through an opening or a window.

ולא ראי זה כראי זה שדרך נקב הוא גילוי יותר אבל הארת פנים אינו אלא הארה בעלמא כו' כמו הארת המצחא.

And the one is not like the other: by way of an opening there is more revelation, whereas the illumination of the face is only a mere illumination, etc., like the illumination of the forehead (mitzcha).

> The two differ: through an opening more is revealed, while the illumination of the face is only a glow, like the radiance of the forehead.

אך הארת פנים מתחלה כד סליק ברעותא כו' [ע' [עיין] בע"ח [בעץ חיים] שער מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] דרוש ב'][79] אבל עכשיו באתעדל"ת [באתערותא דלתתא] תליא כמ"ש יאר פניו אתנו[80] אתנו דוקא באתעדל"ת [באתערותא דלתתא] מחמת שמחת העבודה בשמחה[81] וטוב לבב[82] מעוררין שמחה[83] מלמעלה

But the illumination of the face at first [came] "when it arose in the will," etc. [see Etz Chaim, the Gate of Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), Derush 2]; but now it depends on an arousal from below (isarusa dilesata), as it is written, "May He make His face shine with us": "with us," specifically, through an arousal from below; for through the joy of the service, "with joy and with gladness of heart," joy is aroused from above.

> At the beginning of creation this illumination came "when it arose in His will," freely, with no cause from below, as Etz Chaim explains; now it depends on an arousal from below, as "May He make His face shine with us" implies: "with us," through our own service. Serving G-d with joy and gladness of heart arouses joy above, as the Zohar teaches that a person's joy draws down a higher joy, and a shining face below brings shining from above.

וגם ענין השמחה הוא התגלות הפנימי' [הפנימיות / הפנימית] כמו צהבו פניו של רבי[84] כו' [ועמ"ש בד"ה צאינה וראינה[85] בפי' ויין ישמח כו' להצהיל פנים משמן][86]

And the matter of joy, too, is the revelation of the inner dimension, as in "Rebbi's face shone," etc. [and see what is written in the discourse beginning "Go forth and see," on the explanation of "and wine that gladdens," etc., "to make the face shine from oil"].

> Joy, too, is a revelation of the inner self, as the Talmud says that Rebbi's face shone with joy. In Likkutei Torah, Shir HaShirim, on "to make the face shine from oil," the Alter Rebbe explains that this shining is not the flush that wine brings up from the blood but a light from above, as "a man's wisdom makes his face shine."

והנה תחלה אנו ממשיכים לעומר שהיא הנוק' [הנוקבא] המשכת ש"ע [ש"ע (370)] נהורין ארי"ך וק"נ [וקליפת נוגה] ודוקא בזמן שבהמ"ק [שבית המקדש] היה קיים שאז היו מקריבין העומר. משא"כ תפלה ש"י [של יד] אפי' [אפילו] בח"ל [בחוץ לארץ] שכמה מיני מדרגות כו'. ע"י הנפת העומר עליות הנוק' [הנוקבא].

Now, first we draw down to the Omer, which is Nukva (the feminine): the drawing down of the 370 lights, arach (220) and kan (150); and specifically at the time when the Holy Temple stood, for then they would offer the Omer. Whereas the hand-tefillin [apply] even outside the Land, for [there are] many kinds of levels, etc. Through the waving of the Omer [come] the ascents of Nukva.

> First the 370 lights are drawn to the Omer, which is Nukva, Malchus: 220, written arach, and 150, written kan, the same lights the third section counted. This was done specifically in Temple times, when the Omer was offered, whereas the hand-tefillin, which in the Kabbalah also belong to Nukva, apply even outside the Land, for there are many levels of drawing down; the waving of the Omer raises Nukva.

18 והנה עכ"ז [עם כל זה] עליי' [עלייה] זו ע"י המלאכים אריה דאכיל קרבנין כו'. אבל לע"ל [לעתיד לבוא] ירום ונשא וגבה מאד[87] אפי' [אפילו] מבחי' משה[88] ובמשכן של משה לא היה ארי' [אריה].

Now, even so, this ascent is through the angels: "the lion that consumes the offerings," etc. But in the Time to Come, "he shall be exalted and lifted up, and be very high," even above the level of Moshe; and in the Mishkan of Moshe there was no lion.

> Even so, today the Omer's ascent goes through the angels, the "lion" that consumes the offerings on the altar. In the Time to Come, Moshiach will be "exalted, lifted up and very high," higher even than Moshe, as the Midrash reads the verse, and in Likkutei Torah, Tzav, the Alter Rebbe explains that he will stand above Adam and Moshe; the text adds that in Moshe's Mishkan there was no lion.

וזהו כעת יאמר ליעקב ולישראל מה פעל[89] כו'. ועתידים צדיקים שיאמרו לפניהם קדוש[90] כו'. אז ארי' [אריה] כבקר יאכל תבן תבן הוא השפעת השעורה וזהו שעכשיו המלאכים מעטרין לתפלה גפיף ונשיק ומעטר לה

And this is "At this time it shall be said to Yaakov and to Israel, 'What has [G-d] wrought,'" etc. And "the righteous are destined to have 'Holy' said before them," etc. Then "the lion shall eat straw like the ox": straw is the influence of the barley. And this is [why] now the angels crown the prayer: "he embraces it and kisses it and crowns it."

> So it is said, "At this time it shall be said to Yaakov and to Israel, 'What has G-d wrought'": Israel will stand above the angels, who will say "Holy" before the righteous. Then "the lion shall eat straw like the ox": the angels will receive only "straw," which the text calls the influence of the barley. That is why today the angels "crown" our prayers, embracing, kissing and crowning them.

כי להיות התפלה בקול ודבור גשמי א"א לעלות כי"א ע"י המלאכים הממונים (שהם הממוצעים גבוה מעל גבוה[91] וכמו הנפש מתלבשת בדם ע"י ממוצעים הם האדים כו') שנותן פנימי ומקיף שלו.

For since prayer is in physical voice and speech, it cannot ascend except through the appointed angels (who are the intermediaries, "one higher than the high"; just as the soul enclothes itself in the blood through intermediaries, which are the vapors, etc.), who give their own inner and encompassing [aspects].

> Prayer in a physical voice cannot rise by itself; it needs the angels appointed over it as intermediaries, one level above another, just as the soul enters the blood through intermediaries, the vapors. Each such angel gives the prayer its own inner and encompassing light.

אבל לע"ל [לעתיד לבוא] שיתקיים ומלאה הארץ דעה[92] יהיו כל הבחי' בישראל עצמן:

But in the Time to Come, when "and the earth shall be full of knowledge" is fulfilled, all the levels will be in Israel themselves.

> In the Time to Come, when the earth is full of the knowledge of G-d, Israel will hold all these levels in themselves.

IN ONE'S AVODAH

The illumination of G-d's face now depends on an arousal from below: serving with joy and gladness of heart awakens joy above, and joy itself is the revelation of the inner dimension, as a face shines. The count must go from below upward, little by little, each day drawing down more of the same light. And when a person feels compassion for his own soul over its distance from G-d, the sadness this brings is of the kind of which it is said, "In all sadness there shall be profit."

QUESTIONS FOR DISCUSSION

1. Why is barley, the food of the angels, called "a measure of five," and how do the five articulations of the mouth become four camps and a fifth that makes peace among them?
2. If an angel is only a vessel for G-d's light, how can it speak of itself in the language of G-dliness?
3. How does a small child calling "Abba" illustrate the hidden Daas of the wheat, and why should wheat, from the World of Tohu, give a stronger knowing than barley?
4. Why do we count "Today is two days" rather than "the second day," and why do the forty-nine days become fifty only when Shavuos arrives?
5. Why does the illumination of G-d's face now depend on joy in serving Him, and why can prayer now rise only through the angels?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וספרתם לכם**

G-d commands Israel, through Moshe, to count seven complete weeks from the morrow of the "Shabbos" (in the Oral Tradition, the first day of Pesach), the day the Omer is waved. The discourse this Biur explains is built on these words.

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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PARAGRAPH 2

2 The prophet Hosea foretells that Israel will return and walk after G-d, who will roar like a lion. Here the verse's lion is read as the face of the lion in the Chariot, the angels whose service is love.

Hosea 11:10 הושע י"א:י'

אַחֲרֵי ה' יֵלֵכוּ כַּאֲרִיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיֶחֶרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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PARAGRAPH 3

3 **כי מלאך נק' שליח . . ותקרא שם ה'**

Iggeres HaKodesh 25 says that one should not wonder that a spark of the Shechinah's radiance is called "Shechinah," for even a created angel is called by the Name Havayah, as in "And she called the Name of Havayah who spoke to her." It brings the same verse for the same point: the angel bears the Name of the One who sends him.

KEHOT'S NOTE

להעיר מאגה"ק סי' כה. קו"א לתניא ד"ה להבין מ"ש בפע"ח.

4 **ותקרא שם ה' הדובר אליי**

Hagar, who had fled from Sarai, calls "the Name of Havayah who spoke to her," though the one who spoke to her was an angel. The Alter Rebbe brings it as proof that an angel, as an emissary, is called by the Name of the One who sends him.

Genesis 16:13 בראשית ט"ז:י"ג

וַתִּקְרָא שֵׁם־ה' הַדֹּבֵר אֵלֶיהָ אַתָּה אֵל רָאִי כִּי אָמְרָה הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי׃

And she called the name of the L-RD that spoke unto her, Thou art a G-d of seeing; for she said: 'Have I even here seen Him that seeth Me?'

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KEHOT'S NOTE

בראשית טז, יג.

5 **שוב אשוב אליך**

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

KEHOT'S NOTE

שם יח, י'.

6 **שוב אשוב אליך**

One of the three guests, an angel, promises Avraham, "I will surely return to you at this time next year, and Sarah will have a son," speaking as though he himself would bring it about, as only G-d could. It shows that the angel speaks through the G-dly light enclothed in him.

Genesis 18:10 בראשית י"ח:י'

וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וְהִנֵּה־בֵן לְשָׂרָה אִשְׁתֶּךָ וְשָׂרָה שֹׁמַעַת פֶּתַח הָאֹהֶל וְהוּא אַחֲרָיו׃

And He said: 'I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son.' And Sarah heard in the tent door, which was behind him.—

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7 **כי הן אומרים כן ע"י האור המתלבש בהם**

In this chapter on the angels, the Pardes explains why angels and heavenly voices speak G-d's words in the first person: "they say so by means of the flow that is drawn into them, that is, the light enclothed in them." The Alter Rebbe quotes this phrase.

Pardes Rimmonim 24:15–16 פרדס רמונים כ"ד:ט"ו-ט"ז

הרמב"ם ע"ה האמין היות ענין מראה המלאכים אל אאע"ה וכיוצא בהם שהיה במראה הנבואה. וזה מפני שהאמין שהם דקים תכלית הדקות רוחניים בלתי מתגשמים ועל זה הוקשה לו רבויים. ותירץ שהם מתרבים בדרך עלה ועלול כמו שפי' בס"ד בשער סדר עמידתן בפרק ו'. ולזה הבאים אחריו הקשו לדעתו שאם כן חוייב שלא יהיו המלאכים כ"א " נאצלים מאחד לא' מאחר שאין הפרדס אלא מעילה לעלול. ומדרגתם הם ", חיו"ת אופנים אראלים חשמלים שרפים מלאכים אלדי' בני אלדים כרובי' אישים. והנה נודע היותן יותר ויותר. ונדחקו בכמה עניינים לישב ענין זה …

Pardes Rimonim (Public Domain)

PARAGRAPH 4

8 **היש מספר לגדודיו**

Bildad the Shuchite, answering Job, describes G-d's might: "Is there any number to His legions?" The Alter

Rebbe connects their countlessness to the endless interinclusion of the Sefiros from which the angels come.

Job 25:3 איוב כ״ה:ג׳

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֵהוּ׃

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

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KEHOT'S NOTE

איוב כה, ג.

9 **ורבוא רבבות מלאכים מחנה מיכאל**

The Talmud contrasts "a thousand thousands serve Him, and myriads of myriads stand before Him" with "Is there any number to His legions?" and teaches that the first figure is the count of a single legion, while His legions are beyond number. The Alter Rebbe applies this to the myriads within the camp of Michael alone.

Chagigah 13b:12 חגיגה י״ג ב:י״ב

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 פָּמַלְיָא שֶׁל מַעְלָה.

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

KEHOT'S NOTE

חגיגה יג, ב.

PARAGRAPH 5

10 **ומזיעתן של חיות**

The Talmud asks where the River of Fire comes from and answers, "from the sweat of the Chayos," and that it pours upon the heads of the wicked in Gehinnom. The Alter Rebbe explains the sweat as the waste of the angels' Gevurah.

Chagigah 13b:14 חגיגה י״ג ב:י״ד

מַהֵיכָן נָפִיק? מִזֵּיעָתָן שֶׁל חַיּוֹת. וּלְהֵיכָן שָׁפְיָה? אָמַר רַב זוּטְרָא בַּר טוֹבְיָה אָמַר רַב: עַל רֹאשׁ רְשָׁעִים בְּגֵיהִנָּם, שֶׁנֶּאֱמַר: "הִנֵּה סַעֲרַת ה' חֵמָה יָצְאָה וְסַעַר מִתְחוֹלֵל עַל רֹאשׁ רְשָׁעִים יָחוּל". וְרַב אַחָא בַּר יַעֲקֹב אָמַר: עַל אֲשֶׁר קוּמְטוּ, שֶׁנֶּאֱמַר: "אֲשֶׁר קוּמְטוּ וְלֹא עֵת נָהָר יוּצַק יְסוֹדָם". תַּנְיָא, אָמַר רַבִּי שִׁמְעוֹן הֶחָסִיד: אֵלּוּ תְּשַׁע מֵאוֹת וְשִׁבְעִים וְאַרְבַּע דּוֹרוֹת שֶׁקּוּמְטוּ לְהֵיבָרְאוֹת

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

KEHOT'S NOTE

חגיגה יג, ב.

11 Kehot's note points to Jeremiah 30:23 for these words.

Jeremiah 30:23 ירמיהו ל׳:כ״ג

הִנֵּה סַעֲרַת ה' חֵמָה יָצְאָה סַעַר מִתְגּוֹרֵר עַל רֹאשׁ רְשָׁעִים יָחוּל׃

Behold, a storm of the L-RD is gone forth in fury, A sweeping storm; it shall whirl upon the head of the wicked.

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12 **על ראש רשעים יחול**

Jeremiah, rebuking the false prophets, describes G-d's storm of fury going forth and whirling upon the head of the wicked; the Talmud quotes this verse for where the River of Fire pours. Here it describes the angels' wrath against those who transgress G-d's will.

Jeremiah 23:19 ירמיהו כ״ג:י״ט

הִנֵּה סַעֲרַת ה' חֵמָה יָצְאָה וְסַעַר מִתְחוֹלֵל עַל רֹאשׁ רְשָׁעִים יָחוּל׃

Behold, a storm of the L-RD is gone forth in fury, Yea, a whirling storm; It shall whirl upon the head of the wicked.

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KEHOT'S NOTE

ירמי' כג, יט.

13 **פי' זיעתן**

In Shelach the Alter Rebbe explains the same teaching: the sweat from which the River of Fire flows is venom and wrath, the angels' waste, since every world has its good and its "evil," meaning anger and fury.

KEHOT'S NOTE

ראה לקמן שלח מא, א.

14 **לבם כו'**

The note says that at this point that Biur gives only a short form of what is explained here.

KEHOT'S NOTE

בביאור הנ״ל כאן קיצור משנ״ת. [כ].

PARAGRAPH 6

15 **בכל עצב יהי' מותר**

Shlomo teaches that in all toil (etzev) there is profit, while mere talk brings only want. Chassidus reads etzev as "sadness," as some commentators also explain the verse: even sadness can bring profit. The Alter Rebbe uses it for the worthwhile pain a person feels over his distance from G-d. (context: Steinsaltz Tanakh)

Proverbs 14:23 משלי י״ד:כ״ג

בְּכָל־עֶצֶב יִהְיֶה מוֹתָר וּדְבַר־שְׂפָתַיִם אַךְ־לְמַחְסוֹר׃

In all labour there is profit; But the talk of the lips tendeth only to penury.

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KEHOT'S NOTE

משלי יד, כג.

16 **הרחמנות ג״כ מגדולת**

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

KEHOT'S NOTE

[הרחמנות] על הריחוק כ״כ מגדולת כצ״ל. [כ].

17 **ואשא אתכם על כנפי נשרים**

At Sinai, before the Giving of the Torah, G-d tells Israel through Moshe: you saw what I did to Egypt, and how I bore you on eagles' wings and brought you to Me. The

Alter Rebbe reads the eagle as compassion, which lifted Israel from Egypt to the revelation at Sinai.

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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18 **בחומר ובלבנים**

The Egyptians embittered Israel's lives with hard labor in mortar and bricks. The phrase describes the low state from which Israel had to be lifted.

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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19 **פב״פ דבר ה׳**

Moshe reminds the people that G-d spoke with them face to face at the mountain, out of the fire. That direct revelation is what the eagles' wings raised them to merit.

Deuteronomy 5:4 דברים ה׳:ד׳

פָּנִים בְּפָנִים דִּבֶּר ה׳ עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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20 **בחכמה אתבירו**

The note points to the Rebbe's annotation there, on p. 79, in connection with the phrase "all are refined through Chochmah."

Zohar II, 254b זח״ב רנד, ב

KEHOT'S NOTE

ראה זח״ב רנד, ב. וראה הע׳ כ״ק אדמו״ר בסה״מ ה׳תש״א, ע׳ 79. וראה לעיל פ׳ ויקרא ד, א.

21 **שלום כו׳**

The note says that at this point, after "makes peace," the Biur has an addition.

KEHOT'S NOTE

בהביאור יש כאן תוס׳ [כ]. [ראה גם אוה״ת שבועות ע׳ ריב].

PARAGRAPH 7

22 **חכו ממתקים**

The bride describes her beloved to the daughters of Jerusalem: "His palate is sweetness, and all of him is delightful." The Alter Rebbe reads the palate as the place where the sweetening of the severities is revealed.

Song of Songs 5:16 שיר השירים ה׳:ט״ז

חִכּוֹ מַמְתַקִּים וְכֻלּוֹ מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלָם׃

His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

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KEHOT'S NOTE

שה״ש ה, טז.

23 **חכו ממתקים**

The Zohar on Shemini, cited in the gloss: as the Community of Israel praises G-d, "His palate is sweetness," so He praises her, "Your palate is like the good wine," the preserved wine through whose joy the left side is included in the right. It supports the palate's sweetening of the severities.

Zohar, Shmini 6:70–7:79 ספר הזהר, שמיני ו׳:ע׳-ז׳:ע״ט

He continued: 'I have heard that if a man who studies the Torah diligently allows his expositions to be heard and does not merely whisper them, then he is like good wine, which also is not silent and causes the voice to be raised. When he departs from this world, then "my beloved goeth straight forward", turning neither to the right nor the left, and none interferes with him; and in that world, too, his lips mutter words of the Torah.' I have further heard that this verse was addressed …

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

24 **חכו ממתקים**

The Zohar at the end of Mishpatim, cited in the gloss: when the lights of Chochmah, Binah and Daas join in one crown they are called "His palate is sweetness," the King's palate, and on it depend all His hosts, as it is written, "by the breath of His mouth all their host."

Zohar, Mishpatim 22:528–536 ספר הזהר, משפטים כ״ב:תקכ״ח-תקל״ו

25 **חיך אוכל יטעם**

Job asks whether the ear does not test words as the palate tastes its food. The Alter Rebbe uses the palate's tasting for its role in the soul, where taste belongs to Chochmah. (Kehot: Job 12:1)

Job 12:11 איוב י״ב:י״א

הֲלֹא־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם־לוֹ׃

Doth not the ear try words, Even as the palate tasteth its food?

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KEHOT'S NOTE

איוב יב, א.

26 **של — מוצאות**

The note says that the Biur mentioned there has additional material at this point.

KEHOT'S NOTE

כאן יש תוס׳ שם. [כ]. [ראה גם אוה״ת שבועות ע׳ ריב].

27 **בזהר פי׳ שמיני דף ל״ט ע״ב**

According to the note, Or HaTorah on Shavuos, page 212, has a gloss (hagahah) at this point, at the reference to the Zohar on Shemini.

KEHOT'S NOTE

באוה״ת שבועות ע׳ ריב יש כאן הגי״ה. וראה בביאה״ז להצ״צ כרך-א ע׳ שיט.

28 **חכלילי עינים**

Yaakov blesses Yehudah: his eyes will be red (chachlili) from wine, his teeth white from milk. The discourse cited reads chachlili as "every palate that tastes."

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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29 **ועי׳ בפע״ח בשער השופר פרק א׳ בענין גיכ״ק מהחיך שהוא החכמה**

Pri Etz Chaim speaks of the letters gimmel, yud, kaf, kuf as the palate beside the throat, which is Chochmah, and directs the shofar's sound through them to subdue the severities. It supports the link between the palate, Chochmah and sweetening.

Pri Etz Chaim, Gate of the Shofer 1:20 פרי עץ חיים, שער השופר א׳:כ׳

ועתה נדבר בהוצאות הקול, בתחלה אנו מוציאין מן הגרון, אשר בו מתחברים ב׳ שמות מ״ב, א׳ מן החכמה, וא׳ מן אמא. ושניהם כלולים בגרון דאמא, וב״פ מ״ב הם גימ׳ אחה״ע, ובזה נכפין הדינין. גם תכוין אל סוד גיכ״ק, שהוא החי״ך הסמוך לגרון, שהוא סוד החכמה, המזדווג עם אמא שהוא הגרון שבו אותיות אחה״ע. (א) והנה אותיות גיכ״ק אחה״ע עולין ריי״ו, ותכוין אל סוד ריי״ו זה, שהוא זווג או״א ע״י החיך והגרון, בסוד אכלו רעים׃

Pri Etz Chaim (Public Domain)

30 **ויפח באפיו**

G-d formed man from the dust of the ground and blew into his nostrils the breath of life, and man became a living being. The Alter Rebbe uses it to show how breath (hevel) from above became a soul, an intellect, 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.

31 **עשה את השמים ואת הארץ**

In the Ten Commandments, the reason for Shabbos: in six days G-d made the heavens and the earth, and He rested on the seventh. The word "made" is read as action, the outermost extension, in the World of Asiyah.

Exodus 20:11 שמות כ׳:י״א

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה׳ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה׳ אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, יא.

32 **וברוח פיו כל צבאם**

The psalmist praises G-d: by His word the heavens were made, and by the breath of His mouth all their host. Here "the breath of His mouth" is a more inward extension than "making."

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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33 **אתא בוקר**

In Isaiah's prophecy on Dumah, the watchman answers those who ask about the night: "Morning comes (asa), and also night"; the verb is Aramaic. The Alter Rebbe derives otiyos, letters, from asa, "comes": letters are what come forth. (context: Steinsaltz Tanakh)

Isaiah 21:12 ישעיהו כ״א:י״ב

אָמַר שֹׁמֵר אָתָה בֹקֶר וְגַם־לָיְלָה אִם־תִּבְעָיוּן בְּעָיוּ שֻׁבוּ אֵתָיוּ׃

The watchman said: 'The morning cometh, and also the night— If ye will inquire, inquire ye; return, come.'

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KEHOT'S NOTE

ישע׳ כא, יב. וראה סה״מ תקס״ג ע׳ שיא. אוה״ת בשלח ס״ע שצא.

34 **ויאמר אלקים יהי אור**

The first utterance of creation. Light here is Chesed drawn forth through speech.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג.

35 **ונהר יוצא מעדן**

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

KEHOT'S NOTE

שם ב, י׳.

36 ונהר יוצא מעדן להשקות את הגן

A river goes out of Eden to water the garden, and from there it divides into four. It illustrates the inward way in which the Divine flow reaches souls, while the angels are "the keepers of the garden."

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

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

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37 שבכל — כוי

The note says that at this point the Biur mentioned there gives only a short form of what is explained here.

KEHOT'S NOTE

שם יש כאן קיצור משנ״ת. [כ].

PARAGRAPH 8

38 עומר התנופה

G-d commands that the count of seven weeks begin from the day the Omer of waving is brought. The Alter Rebbe explains what the waving accomplishes.

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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39 ופי׳ בזהר בלק קפ״ח ב׳ תנו פה תנו כבוד

The Zohar on Balak asks why the Omer is called tenufah and answers: tenu peh, "give a mouth," as in "give honor to Havayah your G-d," for the supernal mouth is called "honor," and the Omer must be raised up to it. Here it explains the waving as the ascent of Nukva to her source.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו׳:ס״ז-ע״ח

PARAGRAPH 9

40 עה״ד חטה היתה שאין התינוק יודע

Rabbi Yehudah says that the tree from which Adam ate was wheat, for a child does not know to call "Abba" and "Imma" until he has tasted grain. The Alter Rebbe draws from it that wheat brings Daas, and a Daas above comprehension.

Berakhot 40a:14 ברכות מ׳ א:י״ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ׳. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה, אם על פירות הארץ וכו׳. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתניא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היה, שאין לך דבר שמביא יללה על האדם אלא יין, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עלה

ת׳אנה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיְּטְעוֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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

41 אנכי מי שאנכי

The note sends the reader to the sources gathered there, on page 209, for the expression "Anochi: who I am."

KEHOT'S NOTE

ראה הנסמן במאמרי אדה״ז — פרשיות לע׳ רט.

42 דלית מחשבה תפיסא ביה

In Eliyahu's prayer (Patach Eliyahu) that opens the Tikkunei Zohar: "You are high above all the high ones, hidden beyond all the hidden; no thought can grasp You at all." The maamar applies it to Anochi, G-d's own self.

Tikkunei Zohar 17a:10 תקוני הזהר י״ז א:י׳

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל.

Constantinople, 1740 (CC-BY-NC)

43 בחי׳ חיצוניות בלבד

The note says that at this point the Biur mentioned there has a long addition.

KEHOT'S NOTE

יש כאן תוס׳ מרובה בהנ״ל. [כ]. [ראה אוה״ת שבועות ע׳ ריב].

PARAGRAPH 10

44 כי לא על הלחם לבדו

Moshe tells Israel that G-d fed them the manna in the wilderness to teach that man does not live by bread alone but by all that comes forth from G-d's mouth. The Alter Rebbe reads it as the Divine word within the bread that gives man 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.

scribes how the flow from the higher world descends into wheat.

Bereshit Rabbah 10:6 בראשית רבה י׳:ו׳

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 …

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

50 **וגבוה מעל גבוה**

Koheles tells one who sees the poor oppressed not to wonder, for one higher than the high watches, and higher ones are over them. Here it describes the influence descending through levels, each above the other.

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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PARAGRAPH 12

51 **בביאור ע״פ כה תברכו**

In the explanation of "Thus shall you bless" in Nasso, the Alter Rebbe explains that peace is the intermediary that joins two opposites, and Daas is that intermediary above: Chochmah is ayin and Binah is called yesh, and the higher Daas joins and unites them, so that the yesh of Binah is as the ayin of Chochmah.

KEHOT'S NOTE

לקמן פ׳ נשא כה, א.

52 **כה תברכו**

G-d tells Moshe to instruct Aharon and his sons, "Thus shall you bless the children of Israel," the opening of the

45 **כמראה אבן . . ועל דמות הכסא**

In his vision of the Chariot, Ezekiel sees above the firmament the likeness of a throne, like sapphire, and upon it a likeness like the appearance of a man. The Alter Rebbe brings it to show that the human form belongs to the World of Tikkun.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

46 **ונוגה לו סביב**

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

KEHOT'S NOTE

שם א, ד.

47 **ונוגה לו סביב**

At the start of his vision Ezekiel sees a storm wind, a great cloud and flashing fire, with a brightness (nogah) around it. The Alter Rebbe reads nogah as the realm into which the sparks of Tohu fell.

Ezekiel 1:4 יחזקאל א׳:ד׳

וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגַהּ־לוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ׃

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire.

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PARAGRAPH 11

48 **בלע שהוא הראשון לוי מלכין**

Among the kings who reigned in Edom before any king ruled Israel, the first was Bela son of Beor. In Kabbalah these are the seven kings of Tohu, and Bela is the first of them.

Genesis 36:32 בראשית ל״ו:ל״ב

וַיִּמְלֹךְ בָּאֱדוֹם בָּלַע בֶּן־בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה׃

And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.

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KEHOT'S NOTE

בראשית לו, לב.

49 **אין לך כל עשב מלמטה**

The Midrash teaches that every blade of grass has a mazal in the heavens that strikes it and says, "Grow." Here it de-

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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PARAGRAPH 13

57 **מצרים נק' בינה ובינה בגרון שהוא מיצר**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה פע"ח שער חג המצות פ"א דשם מבאר שהגרון נק' מצרים.

58 **מצרים נק' בינה ובינה בגרון שהוא מיצר**

Pri Etz Chaim explains that Mitzrayim is the throat, the narrow strait, and that leaving it opened the way for the Divine flow to spread into the body below. The Alter Rebbe uses it to identify Egypt with Binah in the throat.

Pri Etz Chaim, Gate of Passover 1:11 פרי עץ חיים, שער חג המצות א':י"א

... דם, שהם י' דמים הנ"ל, הם ה' חסדים וה' גבורות מאמא, ואני לא קבלתי כן, ועיין בקונטרס. והנה נתבאר שם, כי בגלות מצרים חזר ז"א בסוד קטנות, ונסתלק אור ז"א למעלה בבחינת גדלות, ואז לא היו מתפשטים בו רק ה' חסדים וה' גבורות של קטנות, בסוד י' דמים הנ"ל, ופרעה שהוא העורף, ומצרים בסוד גרון כמבואר אצלינו היו יונקים מהם בהיותן בגרון, וזהו וארא מתבוססת בדמיך, פי' - מ"ת בוססת, ר"ל הקליפה הנקרא אבי אבות הטומאה, דרגא דמותא, היתה בוססת ואחיזת ויונקת בדמיך - ר"ל ב' דמייך, שהם ב' ...

Pri Etz Chaim (Public Domain)

59 **הקול שמעורר הכוונה**

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

KEHOT'S NOTE

ראה טושו"ע או"ח סי' סא, ד.

60 **שמעורר הכוונה**

The custom is to read the first verse of the Shema aloud, to awaken the intention. The Alter Rebbe uses it to show that the voice in the throat arouses intention.

Shulchan Arukh, Orach Chayim 61:4 שולחן ערוך, אורח חיים ס"א:ד'

נוהגין לקרות פסוק ראשון בקול רם כדי לעורר הכוונה:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

61 **ובפ' וארא ע"פ לכן אמור**

In Va'eira the Alter Rebbe explains that the pleasures and preoccupations of this world are the barriers and screens that separate the light of G-d in the mind from its revelation in the heart.

KEHOT'S NOTE

תו"א נז, ג.

Priestly Blessing. Here they are the opening words of a Biur in Likkutei Torah, Nasso, on the higher Daas.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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53 **החלצו מאתכם**

Moshe tells the people to arm men from among them for the war against Midian. Here they are the opening words of another discourse cited on the higher Daas.

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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54 **ואלה המשפטים**

"And these are the ordinances that you shall set before them," the opening of Parshas Mishpatim. Here they are the opening words of a further discourse referred to.

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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55 Kehot's note points to Exodus 23:15–16 for these words.

Exodus 23:15–16 שמות כ"ג:ט"ו-ט"ז

אֶת־חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת כַּאֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי־בוֹ יָצָאתָ מִמִּצְרָיִם וְלֹא־יֵרָאוּ פָנַי רֵיקָם: וְחַג הַקָּצִיר בִּכּוּרֵי מַעֲשֶׂיךָ אֲשֶׁר תִּזְרַע בַּשָּׂדֶה וְחַג הָאָסִף בְּצֵאת הַשָּׁנָה בְּאָסְפְּךָ אֶת־מַעֲשֶׂיךָ מִן־הַשָּׂדֶה:

The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib—for in it thou camest out from Egypt; and none shall appear before Me empty; and the feast of harvest, the first-fruits of thy labours, which thou sowest in the field; and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field.

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56 **ששת ימים תאכל מצות**

Moshe teaches that six days you shall eat matzos, and the seventh day is a solemn assembly. Here they are the opening words of another discourse referred to.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

the world; the discourse cited builds on this for the meaning of "a great reckoning." (context: Steinsaltz Tanakh)

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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PARAGRAPH 14

62 בא"א ש"ע נהורין

In the gate on Arich Anpin, Etz Chaim discusses the 370 lights of the supernal face: 150 of them belong to Z'eir Anpin, and the remaining 220 stay in Arich Anpin, which is named for them (arich, written with the letters of 220). The Alter Rebbe cites it for the fifty gates as they are included in Arich Anpin.

Sefer Etz Chaim 13:14 עץ חיים י"ג:י"ד

ובענין הש"ע נהורין הנזכר באדרא קכ"ח ומהאי אתפשט אורכא דאנפוי לש"ע רבוא עלמין שמעתי ממורי זלה"ה כמה בחי' (הם) וכולם הם ג"כ ש"ע נהורין א' הוא ע"ד הנ"ל כי הנה יש ש"ע נהורין מצד החכמה וש"ע נהורין מצד הבינה ואותן ש"ע דאבא הם טמירין אמנם ש"ע של הבינה הם מתגלים בפנים העליונים מצד הבינה שהיא אהי"ה אשר יש בפשוט ומילוי ומילוי דמילוי א"ם אותיות והט"ס שהם בפנים העליונים המתגלים מצד הבינה כל ספי' שבה שם אהי"ה בסוד א"ם אותיות וכולם גימטריא ש"ע נהורין רק כי של אבא הם טמירין ולכן ...

Sefer Etz Chaim (Public Domain)

63 מורי זלה"ה לא היה מסתפר

Pri Etz Chaim reports that the Arizal did not cut his hair from the eve of Pesach to the eve of Shavuos, because of a tikkun in the skull (gulgalta) of Arich Anpin called "pure wool" (amar naki). The Alter Rebbe cites it for the connection between the days of the Omer and Arich Anpin.

Pri Etz Chaim, Gate of the Omer Count 7:9–10 פרי עץ חיים, שער ספירת העומר ז':ט'-י'

מע"ח - מורי זלה"ה, לא היה מסתפר מערב פסח עד ערב שבועות כלל ועיקר, לא בר"ח ולא בל"ג בעומר, ואמר לי הטעם שלא לגלח בימים אלו, כי כבר ידעת, כי יש תיקון א' בגולגלתא, והוא נקרא עמר נקי. ויש תיקון הב' הנקרא טלא דבדולחא. (א): הגהה (א) א"מ - כי בימים אלו מתעוררין אז גולגלתא דא"א עמר נקי שהם נ"ה דרדל"א, שהם שערות א"א) (א"מ - מ"כ בכ"י של הרח"ו ז"ל, כי עמר גי' קרי עכ"ל, וז"ס י"פ ע"ב גים ' ע מ"ר ב מ ל וי, כ י הטפה ...

Pri Etz Chaim (Public Domain)

64 בביאור ע"פ על כן יאמרו המושלים

In Chukas the Alter Rebbe explains "the reckoning of the world": the Gevuros set the measure of how much G-dliness is revealed in each world, and that measure follows how much Chochmah, the level of ayin and self-nullification, is revealed there.

KEHOT'S NOTE

לקמן סז, א.

65 על כן יאמרו המושלים בואו חשבון

After Israel's victory over Sichon, the Torah quotes the poets (moshlim): "Therefore the moshlim say, 'Come to Cheshbon,'" Sichon's capital. The Sages read moshlim as those who rule over their inclination and Cheshbon as cheshbon, "reckoning": come, let us reckon the account of

PARAGRAPH 15

66 ועמ"ש באגה"ק ד"ה וילבש צדקה בענין פי' כל פרוטה מצטרפת לחשבון גדול

The letter on charity that opens "And He put on righteousness as a coat of mail" explains the Sages' teaching that each coin of charity joins into a great reckoning. The Alter Rebbe refers to it for the meaning of "a great reckoning."

Tanya, Iggeres HaKodesh 3:1 תניא, אגרת הקדש ג':א'

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן, וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ. וְדָרְשׁוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "מַה שִּׁרְיוֹן זֶה כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל". פֵּירוּשׁ, שֶׁהַשִּׁרְיוֹן עָשׂוּי קַשְׂקַשִּׂים עַל נְקָבִים, וְהֵם מְגִינִים שֶׁלֹּא יִכָּנֵס חֵץ בַּנְּקָבִים, וְכָכָה הוּא מַעֲשֵׂה הַצְּדָקָה:

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67 כל פרוטה מצטרפת לחשבון גדול

The Talmud teaches that just as each scale joins into a coat of mail, so each coin of charity joins into a great reckoning. It is the saying the letter in the Tanya explains.

Bava Batra 9b:1 בבא בתרא ט' ב:א'

"מְשַׁגֵּשׁ אַרְחָתֵיהּ דְּאִימֵּיהּ", מִשְׁמֵיהּ דְּרַבִּי אֶלְעָזָר - מַאי דִּכְתִיב: "וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן"? לוֹמַר לָךְ: מָה שִּׁרְיוֹן 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.

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

68 וע' בע"ח שער א"א ספ"ה שבהיות למעלה הם חשבון גדול

Etz Chaim explains that when these lights are above, in Arich Anpin, they are counted in a great reckoning of thousands, and when they descend they are a small reckoning. It supports "a great reckoning" as the fifty gates in their source.

Sefer Etz Chaim 13:5 עץ חיים י"ג:ה'

... ובאדרא קכ"ח אז מנהירו [דהאי חיוורתא] דילהון ירתין צדיקייא ת' עלמין כנז' שם ומנהירו דהאי חיוורא ירתי צדיקייא ת' עלמין דכסופין ההי"ד ארבע מאות שקל כסף עובר לסוחר כי אע"פ שבהיותם למעלה באי"א הם בחשבון גדול של ד' מאות אלף הנה ברדתן למטה הם אז בחשבון מועט ואינן רק ד' מאות לבד ומהם נהרין צדיקייא בעלמא דאתי וז"ס ארבע מאות שקל כסף כי הנה הוי"ה זאת הוא במילוי יודין

שהם גי' ע"ב וגי' חסד שהוא כסף כנודע ולכן הם בחי' שקל כסף. ועוד כי הנה כסף הוא לבן והוא ...

Sefer Etz Chaim (Public Domain)

69 **יאר ה' פניו**

In the Priestly Blessing that G-d gives Aharon and his sons for Israel: "May Havayah make His face shine upon you and be gracious to you." Here it is the illumination of the face, a light drawn from Keser to Malchus.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

PARAGRAPH 16

70 **שאומרים כ"ד ספרים**

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

KEHOT'S NOTE

שו"ע או"ח סתצ"ד. חק יעקב שם.

71 **תריי"ג ארחין**

The Idra Rabba: in the parting of the hair of the hidden head goes one path, and from that path divide the 613 paths of the Torah. The Alter Rebbe identifies them as the Torah's source above Chochmah.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. קלו, א.

72 **מקורה תריי"ג ארחין**

A second place in the Idra Rabba, given in the Kehot note: from the path in the parting of the hair divide 613 paths, the paths of the commandments of the Torah.

Zohar, Idra Rabba 25:188–28:199 ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

73 **לכו לחמו בלחמי**

Wisdom, personified, invites the simple: "Come, eat of my bread, and drink of the wine I have mixed." It is applied here to the two loaves of Shavuos as a drawing down of mochin.

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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74 **חמץ תאפינה**

The Torah commands that on Shavuos two loaves of the new wheat be brought from Israel's dwellings, baked leavened, as first fruits to G-d, unlike other meal offerings, which are unleavened. The Alter Rebbe explains why leaven, forbidden on Pesach, is required here. (context: Steinsaltz Tanakh)

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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KEHOT'S NOTE

ויקרא כג, יז.

75 **לית שמאלא בהאי עתיקא**

Kehot's note points to Zohar III, 129a for these words.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א.

76 **חירות ממ"ה**

The Midrash reads charus, "engraved" on the Tablets, as cherus, freedom: when Israel said "We will do and we will listen," they were freed from the Angel of Death. It expresses the level revealed at the Giving of the Torah.

Shemot Rabbah 32:1 שמות רבה ל"ב:א

... ולא מלאך המות שולט בהן. וכן הוא אומר (שמות לב): והמכתב מכתב אלקים הוא חרות על הלוחות. מהו חרות? ר' יהודה ורי נחמיה, ר' יהודה אומר: חירות מן גליות. ורי נחמיה אומר: חירות ממלאך המות. בשעה שאמרו ישראל כל אשר דבר ה' נעשה ונשמע, אמר הקב"ה: אדם הראשון צויתיו מצוה אחת, כדי שיקיימנה והשויתיו למלאכי השרת, שנא' (בראשית ג): הן האדם היה כאחד ממנו, אלו שהן עושין ומקיימין תריי"ג מצות, חוץ מן הכללים, ומן הפרטים, ומן הדקדוקים, אינו דין שיהיו הן חיין וקיימין לעולם?! וכן הוא אומר (במדבר כא): ...

"Behold, I am sending an angel before you to protect you along the way and to take you to the place that I have prepared" (Exodus 23:20). "Behold, I am sending an angel" – that is what is written: "I had said: You are divine beings" (Psalms 82:6). Had Israel waited for Moses and not performed that act, there would have been no exiles, and the angel of death would not have had dominion over them. Likewise it says, "[The tablets were the work of G-d] and the script was ...

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77 **בואו ונחזיק טובה**

Reish Lakish says, "Come, let us acknowledge the goodness of our fathers," for had they not sinned we would not have come into the world: at Sinai they were like G-dly beings beyond death, and after the sin it was said, "you shall

die like men." The Alter Rebbe alludes to the level reached at the Giving of the Torah.

Avodah Zarah 5a:6 עבודה זרה ה' א:ו'

אָמַר רֵישׁ לָקִישׁ: בּוֹאוּ וְנַחֲזִיק טוֹבָה לַאֻמּוֹתֵינוּ, שֶׁאִלְמָלֵא הֵן לֹא חָטְאוּ — אָנוּ לֹא בָּאנוּ לָעוֹלָם, שֶׁנֶּאֱמַר: "אֲנִי אָמַרְתִּי אֱלֹקִים אַתֶּם וּבְנֵי עֶלְיוֹן כֻּלְּכֶם", חִבַּלְתֶּם מַעֲשֵׂיכֶם — "אָכֵן כְּאָדָם תְּמוּתוּן וְגוֹ'".

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KEHOT'S NOTE

ע"ז ה, א.

78 **חירות ממה"מ**

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

KEHOT'S NOTE

שמ"ר רפל"ב. ושי"נ.

PARAGRAPH 17

79 **ע' בע"ח שער מ"ן ומ"ד דרוש ב'**

Etz Chaim explains that the first union at the creation of the world came by G-d's free choice and simple will, which the Zohar expresses as "when it arose in His will," while every later union requires the raising of mayin nukvin from below. It is the contrast the Alter Rebbe draws here.

Sefer Etz Chaim 39:2 עץ חיים ל"ט:ב'

... אמנם בכל תפלה ותפלה כפי כוונת האומרה וכפי זכות הזמן אשר אז נאמרה התפלה ההיא כך מתבררין שיעור קצוב מהרפ"ח ניצוצין עד שנמצא כי קודם שיבא משיח יכלו ויוגמרו כל הרפ"ח ניצוצין להתתקן. ודע כי זולת מה שאנו אומרים שהמ"ן אשר בז' מלכים הם בחי' הנשמות הנה גם העולמות העליונים הובררו משם כנזכר בע"ה בדרוש ג' וכמ"ש בדרוש א'. אמנם אחר שנגמר להתברר מחלק זו"ן עצמן אז מה שנשאר להתברר הם בחי' של הנשמות היוצאין מעולם אצילות כנודע והבן זה מאד: והנה הזווג הראשון שהיה בעת בריאת העולם היה ...

Sefer Etz Chaim (Public Domain)

80 **יאר פניו אתנו**

The psalmist prays: "May G-d be gracious to us and bless us, may He make His face shine with us," words that echo the Priestly Blessing. The Alter Rebbe stresses "with us": the illumination depends on our arousal from below.

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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81 **העבודה בשמחה**

The Zohar on Tetzaveh: the lower world receives according to how it stands; if it shows a shining face below, it is shone upon from above, and if it stands in sadness, judgment is given it. So "serve Havayah with joy," for a person's joy draws down a higher joy. (Kehot: Zohar 3:184b)

Zohar, Tetzaveh 11:92–13:101 ספר הזהר, תצוה י"א:צ"ב-י"ג:ק"א

And when the Israelites blow the trumpet here below the voice thereof smites the air and breaks through all firmaments until it reaches the mighty rock which covers up the Moon through the evil power of the "other side", and when Satan, who has ascended and stands above, perceives that Mercy has been roused he becomes confused, and the trumpet's voice causes the strength of the Accuser to depart from him, and the voice of judgement to be hushed and rigorous punishments to be revoked. And when Mercy is roused ...

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

82 **בשמחה וטוב לבב**

Moshe warns that the curses will come "because you did not serve Havayah your G-d with joy and with gladness of heart" amid abundance. Here, serving with joy is what arouses joy above.

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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83 **מחמת שמחת העבודה . . מעוררין שמחה למע'**

Kehot's note points to Zohar III, 184b for these words.

Zohar III, 184b זח"ג קפד, ב

KEHOT'S NOTE

ראה זח"ג קפד, ב.

84 **צהבו פניו של רבי**

The Talmud tells that when Rabbi Pinchas ben Yair agreed to eat with Rebbi, Rebbi's face shone with joy. The Alter Rebbe uses it to show that joy reveals the inner self in the face.

Chullin 7b:4–5 חולין ז' ב:ד'-ה'

שמע רבי נפק לאפיה אמר ליה רצונך סעוד אצלי אמר לו הן צהבו פניו של רבי אמר לו כמדומה אתה שמודר הנאה מישראל אני ישראל קדושים הן יש רוצה ואין לו ויש שיש לו ואינו רוצה וכתיב (משלי כג, ו) אל תלחם [את] לחם רע עין ואל תתאו למטעמותיו כי כמו שער בנפשו כן הוא אכול ושתה יאמר לך ולבו בל עמך ואתה רוצה ויש לך

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KEHOT'S NOTE

חולין ז, ב.

85 **בד"ה צאינה וראינה**

There the Alter Rebbe asks why the verse says that wine gladdens "to make the face shine from oil," and explains that the shining of the face is not the flush that wine brings up from the blood but a light from above, the light of a new insight, as "a man's wisdom makes his face shine"; this is oil, which is higher than wine.

KEHOT'S NOTE

לקו"ת שה"ש כו, ב.

86 **ויין ישמח כו' להצהיל פנים משמן**

Praising G-d's gifts, the psalmist speaks of wine that gladdens man's heart and of oil that makes the face shine. The discourse cited reads the verse as wine gladdening in or-

der that the face may shine from oil, the oil of Chochmah, which is higher than wine. (context: Steinsaltz Tanakh)

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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PARAGRAPH 18

87 **ירום ונשא וגבה מאד**

The prophet says of G-d's servant: he will prosper, and be exalted, lifted up and very high. The Midrash reads the servant as Moshiach, and the Alter Rebbe applies the verse to the Time to Come.

Isaiah 52:13 ישעיהו נ״ב:י״ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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88 **ירום ונשא וגבה מאד אפי׳ מבחי׳ משה**

The Midrash reads the verse as Moshiach being higher than Avraham, than Moshe and than the ministering angels. The Alter Rebbe draws from it that Moshiach will stand even above the level of Moshe.

Yalkut Shimoni on Nach 476 ילקוט שמעוני על נ״ך תע״ו

89 **כעת יאמר ליעקב ולישראל מה פעל**

Bilam, hired to curse Israel, declares that no sorcery works against Yaakov; plainly, "now it is said of Yaakov and of Israel, 'What has G-d wrought!'" The maamar reads it as said to Yaakov: as Rashi explains, Israel will stand closer to G-d than the ministering angels, who will ask them what G-d has wrought.

Numbers 23:23 במדבר כ״ג:כ״ג

כִּי לֹא־נַחַשׁ בְּיַעֲקֹב וְלֹא־קֶסֶם בְּיִשְׂרָאֵל כָּעֵת יֵאָמֵר לְיַעֲקֹב וּלְיִשְׂרָאֵל מַה־פָּעַל אֵל׃

For there is no enchantment with Jacob, Neither is there any divination with Israel; Now is it said of Jacob and of Israel: 'What hath G-d wrought! '

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90 **ועתידים צדיקים שיאמרו לפניהם קדוש**

The Talmud teaches that in the future the righteous will have "Holy" said before them, as it is said before the Holy One, blessed be He. The Alter Rebbe brings it to show that Israel will then stand above the angels.

Bava Batra 75b:3–4 בבא בתרא ע״ה ב:ג׳-ד׳

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צַדִּיקִים שֶׁנִּקְרְאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: ״כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עָשִׂיתִיו״. וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים – הָא דַּאֲמַרַן. מָשִׁיחַ – דִּכְתִיב: ״וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָאוֹ ה׳ צִדְקֵנוּ״.

יְרוּשָׁלַיִם – דִּכְתִיב: ״סָבִיב שְׁמֹנָה עָשָׂר אָלֶף, וְשֵׁם הָעִיר מִיּוֹם ה׳ שָׁמָּה״, אַל תִּקְרֵי ״שָׁמָּה״ אֶלָּא ״שְׁמָהּ״. ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There."" (Ezekiel 48:35)

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91 **גבוה מעל גבוה**

Koheles tells one who sees the poor oppressed not to wonder, for one higher than the high watches, and higher ones are over them. Here it describes the appointed angels as intermediaries, level above level.

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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92 **ומלאה הארץ דעה**

Isaiah, foretelling the days of Moshiach, when the lion will eat straw like the ox, says that no harm will be done, for the earth will be full of the knowledge of G-d as the waters cover the sea. Then all the levels will be within Israel themselves.

Isaiah 11:9 ישעיהו י״א:ט׳

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה׳ כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישע' י״א, ט׳.

מעט תוס׳ ביאור על ענין וספרתם לכם כו׳ חמשים יום

A little additional explanation on the matter of "And you shall count for yourselves… fifty days"

The fiftieth gate of Binah stands between Chochmah, ayin, and Binah, yesh, and like Keser it has two aspects. Its lower aspect, which includes all forty-nine gates, we draw down day by day through the count; its upper aspect, the lowest level of the Emanator, is revealed of itself on Shavuos as a gift.

THE MAAMAR IN BRIEF

This short addition takes up the words "you shall count fifty days." The maamar above said that the count draws down the fiftieth gate little by little; elsewhere it was explained that the fiftieth gate is beyond our power to draw and comes of itself on Shavuos once the forty-nine days are complete. Sources are weighed that suggest the count does bring an illumination of the fiftieth gate, and the question is first left open. The answer begins with the Sages' words on Moshe's hidden grave: those above saw it below, and those below saw it above. The Maggid explained that Moshe attained the fiftieth gate only at his passing, and that this gate is the intermediary between Chochmah, ayin, and Binah, yesh. Like Keser, an intermediary has two aspects: the root that includes everything below it, and the lowest level of what is above it. The count draws the lower aspect, as the mitzvos draw "your holiness"; the upper, "My holiness," comes of itself on Shavuos as a gift. After reconciling this with the name "Supreme Keser," the maamar explains the count from barley, rooted in Binah, to wheat, which is Chochmah.

OUTLINE

1 Does the count draw the fiftieth gate? ¶1–2

The maamar above read "count fifty days" as the count drawing down the fiftieth gate; elsewhere it was read as the fiftieth day coming of itself, uncounted, after the forty-nine. Along the lines of the Ramaz, the seven weeks would be the forty-nine gates alone, and Shavuos would reveal the fiftieth. Yet "from the morrow of the Shabbos," read as the level above Shabbos, which is Binah, together with the Pardes, Pri Etz Chaim and another discourse, suggests that the count also draws an illumination of the fiftieth gate; the question is left for examination.

2 Moshe's hidden grave: between ayin and yesh ¶3

If the count draws the fiftieth gate, "fifty days" and "Today is two days" are more precise, and this need not contradict the other reading. The Sages said that to those above Moshe's grave seemed below, and to those below it seemed above. The Maggid explained that Moshe attained the fiftieth gate only at his passing; the gate joins Chochmah, ayin, to Binah, yesh, so from ayin it seems lower, and from yesh it seems to be ayin itself.

3 The two aspects of every intermediary ¶4–8

The fiftieth gate is also called the Supreme Keser, and Keser, the intermediary between the Emanator and the emanated, includes both: the lowest level of the Emanator and the root of all the emanated. Every Keser has these two aspects, like the Keser of Z'eir Anpin formed from the Tiferes of Imma. So too the fiftieth gate: its lower aspect includes all forty-nine gates as one; its upper aspect, Anochi, which no thought grasps, is not their root at all. This is why it is said that we cannot draw the fiftieth gate.

4 "Your holiness" and "My holiness" ¶9–10

What we draw by an arousal from below, through the mitzvos, is the lower aspect of Keser, "your holiness," "who has sanctified us with His commandments"; the lowest level of the Emanator, "My holiness," comes from above as a gift. So the count draws only the lower aspect of the fiftieth gate, day by day, and after "Today is forty-nine days" its upper aspect is revealed of itself on Shavuos. A question remains: how is the gate an intermediary between Chochmah and Binah?

5 Supreme Keser and gate of Binah; from barley to wheat ¶11–12

If the Tikkunim and Etz Chaim call the gate the Supreme Keser, how is it also a gate of Binah, and below Chochmah? The Ramaz reads it as the Keser of Z'eir Anpin; and even on the plain reading, Emek HaMelech and the Arizal's explanation of the Idra place ayin, Chochmah, above Arich, which is Binah. So the count runs from barley, the soul's measured comprehension rooted in Binah, to wheat, the hidden Daas of Chochmah, through the fiftieth gate between them; and the forty-nine words of "May G-d be gracious to us" and the forty-nine letters of "Let them rejoice" allude to what it draws to the forty-nine gates, to unite them with their Emanator.

KEY CONCEPTS

The fiftieth gate שער החמשים

The level that joins the forty-nine gates of Binah to what is above Binah and unites them with their Emanator. Moshe attained it only at his passing; it is also called the Supreme Keser.

Ayin and yesh אין ויש

Chochmah is ayin, "nothing," beyond definition; Binah is yesh, "something," grasped and defined. The fiftieth gate stands between them, so it looks lower from above and higher from below.

The two aspects of Keser בחי׳ תחתונה שבמאציל / שרש הנאצלים

An intermediary includes both sides: the lowest level of the Emanator, which no thought grasps, and the root of all the emanated, which includes them all as one. Every Keser, and the fiftieth gate too, has these two aspects.

"My holiness is above your holiness" קדושתי למעלה מקדושתכם

What we draw by the mitzvos, "your holiness," is the root of the emanated; the Emanator's own level, "My holiness," is beyond our reach and is given from above as a gift, as the upper aspect of the fiftieth gate is on Shavuos.

From barley to wheat שעורה / חטה

Barley, se'orah, read as shiur hei, "a measure of five," is the soul's comprehension according to its measure, rooted in Binah; wheat is the hidden Daas above comprehension, the level of Chochmah. The count between them draws the fiftieth gate, which stands between the two.

SECTION 1 · ¶1–2

Does the count draw the fiftieth gate?

1 מעט תוס׳ [תוספת] ביאור[1] על ענין וספרתם לכם[2] כו׳ חמשים יום. הנה עפמש״ל [על פי מה שכתוב לעיל] כי ענין ספירת העומר הכל הוא המשכת בחי׳ ומדריגת שער החמשים הכולל ומיוחד במקורו רק שנמשך מעט מעט כו׳ עד כדי לחבר ולקשר ענפין דמתפרדין כו׳ ע״ש

A little additional explanation on the matter of "And you shall count for yourselves," etc., "fifty days." Now, according to what was written above, the matter of the Counting of the Omer is entirely the drawing down of the level and rank of the fiftieth gate, which is all-inclusive and united in its source; only, it is drawn down little by little, etc., until it joins and binds "the branches that separate," etc.; see there.

> A short addition to the preceding Biur on counting "fifty days." According to that Biur, the whole count draws down the fiftieth gate, which includes all the others and is one with its source, little by little, until it binds the separated "branches" back to their source. The Kehot note says this addition is also printed in the Tzemach Tzedek's Or HaTorah on Emor, and again, with added glosses and abridgments, in Or HaTorah on Bamidbar.

עפ״ז [על פי זה] מדויק מאד מ״ש תספרו חמשים יום.[3] לומר שספירה זו היא המשכת שער החמשים ממש.

According to this, what is written, "you shall count fifty days," is very precise: to say that this count is the drawing down of the fiftieth gate itself.

> In that Biur the Alter Rebbe explains that the fifty gates of Binah are "branches that separate," while in their source, in Arich Anpin, they are included as one. On this reading "you shall count fifty days" is exact: the counting itself draws down the fiftieth gate.

אך במ״א נת׳ [נתבאר] פי׳ תספרו חמשים יום בע״א [באופן אחר] דהיינו שיום החמשים שהוא שער החמשים אין בנו כח להמשיך

But elsewhere the meaning of "you shall count fifty days" was explained differently: namely, that the fiftieth day, which is the fiftieth gate, we do not have the power to draw down;

> Elsewhere, however, the verse was explained differently: the fiftieth day, which is the fiftieth gate, is beyond our power to draw down.

לכן אין בו ספירה רק מ"מ הוא נמשך מאיליו וממילא והיינו דוקא ע"י שכבר נעשה שלימות ההמשכה במ"ט[4] ימים

therefore it has no count; but nevertheless it is drawn down of itself and automatically, and this is specifically because the drawing down has already been completed in the forty-nine days;

> That is why the fiftieth day is not counted. It comes of itself, but only because the drawing down was completed in the forty-nine days.

ולכן נאמר תספרו חמשים יום וקרוב לזה פי' הרמ"ז [הרב משה זכות] בפ' בראשית (דף ח' ע"א) ד"ה אזדמנת למהוי.[5]

and therefore it is said, "you shall count fifty days." And close to this the Ramaz explained, on Parshas Bereishis (folio 8a), in the passage beginning "is prepared to be."

> So the verse can still say "count fifty days," since our forty-nine bring the fiftieth. The Ramaz, Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who wrote glosses on the Zohar, explains it similarly on the Zohar's passage about the night before Shavuos, when the bride (the Shechinah) "is prepared to be" under the wedding canopy with her husband the next day, and the companions stay up all night to adorn her with Torah.

וי"ל [ויש לומר] דמה שנת' [שנתבאר] שם הוא ע"ד שכתב הרמ"ז [הרב משה זכות] שם ובפ' אמור דצ"ו שחג שבועות נק' ע"ש [על שם] שבו מתגלים המ"ט בחי' הכלולים בשער הנ'.

And it may be said that what was explained there is along the lines of what the Ramaz wrote there, and in Parshas Emor, folio 96: that the Festival of Shavuos (Weeks) is so called because in it the forty-nine levels that are included in the fiftieth gate are revealed.

> That explanation follows the Ramaz, who says Shavuos, "Weeks," is so named because on it the forty-nine levels included within the fiftieth gate are revealed.

אבל השבעה שבועות דספירת העומר הם מ"ט שע"ב ממש ולא בחי' שער החמשים (וכ"מ [וכן משמע] בזח"ב [בזהר חלק ב'] תצוה קפ"ג א'. ובפרדס שער השערים פ"ה.[6] וכ"מ [וכן משמע] ממש"ל [ממה שכתוב לעיל] פי' יתרו בד"ה מראיהם ומעשיהם).

But the seven weeks of the Counting of the Omer are the forty-nine gates of Binah (understanding) themselves, and not the level of the fiftieth gate (and so it is implied in the Zohar, Part II, Tetzaveh, 183a; and in the Pardes, Shaar HaShearim, chapter 5; and so it is implied by what was written above, Parshas Yisro, in the discourse beginning "Their appearance and their workings").

> On this view the seven weeks of the count are the forty-nine gates of Binah themselves, not the fiftieth gate. The text cites the Zohar on Tetzaveh, which says that each of the seven lower "weeks" is sanctified by seven upper days, forty-nine in all, while the fiftieth day stands over the forty-nine; the Pardes Rimonim of Rabbi Moshe Cordovero; and a discourse in Parshas Yisro.

אמנם לפמש״כ [לפי מה שכתוב] משמע לכאורה דבספה״ע [דבספירת העומר] שבע שבתות[7] לבד מה שממשיכים בחי׳ מ״ט שערי בינה עוד ממשיכים ג״כ עליהם הארת שער החמשים ג״כ

However, according to what is written [here], it seemingly follows that in the Counting of the Omer, the "seven Shabbosos" (weeks), besides drawing down the level of the forty-nine gates of Binah, we further draw down upon them also an illumination of the fiftieth gate as well;

> But what was written in this Biur seems to imply more: that during the count of the "seven Shabbosos," as the verse calls the seven weeks, besides the forty-nine gates an illumination of the fiftieth gate is also drawn down upon them.

וזהו ענין וספרתם לכם ממחרת השבת דהיינו מבחי׳ שלמעלה מהשבת שהוא הבינה כמ״ש לעיל בפ׳אמור בד״ה וספרתם לכם ובד״ה והניף הכהן את העומר.

and this is the matter of "And you shall count for yourselves from the morrow of the Shabbos," that is, from the level that is above Shabbos, which is Binah, as is written above in Parshas Emor, in the discourse beginning "And you shall count for yourselves," and in the discourse beginning "And the kohen shall wave the Omer."

> This is hinted in "from the morrow of the Shabbos." In its plain sense the "Shabbos" here is the first day of Pesach, but the maamar reads it as a level: the count is drawn from what is above Shabbos, which is Binah. In Likkutei Torah, Emor, in the discourse "And you shall count for yourselves," the Alter Rebbe notes that the verse says "the morrow of the Shabbos" and not "the morrow of the festival" because this is above the level of Shabbos (Likkutei Torah, Emor 3:17).

2 ולדברי הפרדס שער השערים פ״ה שער החמשים היא בינה בעצמה[8] ומ״ט שערי בינה הם בשבעת ימי הבנין וע״ש בעה״כ [בערכי הכינויים] ערך יובל וערך שבת.

And according to the words of the Pardes, Shaar HaShearim, chapter 5, the fiftieth gate is Binah itself, and the forty-nine gates of Binah are in the seven days of building; and see there, in Erchei HaKinuyim, the entry "Yovel" and the entry "Shabbos."

> According to the Pardes, the fiftieth gate is Binah itself, while the forty-nine gates of Binah are in the seven "days of building," the seven lower Sefiros. The Pardes's lexicon of Kabbalistic names, under "Jubilee" and "Shabbos," is cited too.

וכיון שבספה״ע [שבספירת העומר] ממשיכים ז״ת [ז׳ תחתונות] דאימא ה״ז [הרי זה] הארת שער החמשים ובשבועות נמשך ומתגלה עצמיות שער החמשים. וגם עפמ״ש [על פי מה שכתוב] בפע״ח [בפרי עץ חיים] שכ״ב רפ״א שבספה״ע [שבספירת העומר] ממשיכים ג״כ המוחין דגדלות דאו״א [דאבא ואימא].[9]

And since in the Counting of the Omer we draw down the seven lower [Sefiros] of Imma, this is an illumination of the fiftieth gate, and on Shavuos the very essence of the fiftieth gate is drawn down and revealed. And also according to what is written in Pri Etz Chaim, Shaar 22, at the beginning of chapter 1, that in the Counting of the Omer we also draw down the mochin of gadlus (mature intellect) of Abba and Imma (Chochmah and Binah).

> Since the count draws down the seven lower Sefiros of Imma (Binah), it is an illumination of the fiftieth gate, and on Shavuos its very essence is revealed. Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings on prayer and the mitzvos, likewise says that the count draws down the mature mochin (gadlus) of Abba and Imma.

וגם עפמ״ש [על פי מה שכתוב] במ״א בענין ברכת הזימון גבי יין המשומר בענביו[10] משי״ב [מששת ימי בראשית] שבספה״ע [שבספירת העומר] ממשיכים ו״ק [ו׳ קצוות] דאבא שמתלבשים בו״ק [בו׳ קצוות] דבינה. א״כ עפ״ז [על פי זה] אפשר לומר שזהו ג״כ הארת שער החמשים. ומ״מ צ״ע [צריך עיון].

And also according to what is written elsewhere, on the matter of the zimun blessing, concerning "the wine preserved in its grapes since the six days of Creation": that in the Counting of the Omer we draw down the six extremities (vav ketzavos) of Abba, which are enclothed in the six extremities of Binah. If so, according to this one can say that this, too, is an illumination of the fiftieth gate. Nevertheless, this requires examination.

> Another discourse, on the zimun (the invitation to say Grace after Meals together) and "the wine preserved in its grapes," says the count draws down the six extremities of Abba, enclothed in those of Binah. That too could be an illumination of the fiftieth gate, though the Alter Rebbe leaves the question open for further study.

SECTION 2 · ¶3

Moshe's hidden grave: between ayin and yesh

3 והנה אם נאמר כן יהיה מדויק יותר ענין תספרו חמשים יום וכן מה שאומרים היום שני ימים שלשה ימים ולא יום שני יום שלישי כו' וכנ"ל,

Now, if we say so, the matter of "you shall count fifty days" will be more precise; and likewise what we say, "Today is two days," "three days," and not "the second day," "the third day," etc., as mentioned above.

> If the count does draw down an illumination of the fiftieth gate, the verse's "count fifty days" is more exact, and so is the wording of the count: "Today is two days," a whole that grows, rather than "the second day."

ואין זה סותר למ"ש במ"א ששער החמשים אין בנו כח להמשיך אלא שנמשך ממילא בחג השבועות כו'.

And this does not contradict what is written elsewhere, that the fiftieth gate we do not have the power to draw down, but rather it is drawn down automatically on the Festival of Shavuos, etc.

> This need not contradict the other explanation, that we cannot draw down the fiftieth gate and it comes of itself on Shavuos. To reconcile the two, the Alter Rebbe first brings a teaching of the Sages.

ויש להקדים מה שארז"ל [שאמרו רבותינו זכרונם לברכה] ספ"ק [סוף פרק קמא] דסוטה ע"פ ולא ידע איש את קבורתו לאותם שעמדו למעלה נדמה להם למטה ולאותם שעמדו למטה נדמה להם למעלה.[11] וביאר זה המגיד[12] נ"ע [נשמתו עדן].

And we must preface what our Sages, of blessed memory, said at the end of the first chapter of Sotah, on the verse "And no man knows his burial place": to those who stood above, it appeared to them below; and to those who stood below, it appeared to them above. And the Maggid, whose soul is in Eden, explained this.

> The Talmud relates that those sent to find Moshe's grave saw it below when they stood above, and above when they stood below, fulfilling "no man knows his burial place." The Maggid of Mezritch, the Alter Rebbe's teacher, explained this; the Kehot note points also to the Alter Rebbe's maamarim of 5565 and to the Tzemach Tzedek's Yahel Or.

כי הנה מרע"ה [משה רבינו עליו השלום] השיג בחייו מ"ט שע"ב אבל שער החמשים לא אתייהב למשה כמ"ש בגמ' [בגמרא] ובתיקונים (סוף תיקון כ"ב)[13] וגדולים צדיקים במיתתם[14] יותר מבחייהם שאז השיג שער החמשים

For Moshe our teacher, peace be upon him, attained in his lifetime the forty-nine gates of Binah (understanding), but the fiftieth gate "was not given to Moshe," as is written in the Gemara and in the Tikkunim (end of Tikkun 22); and "the righteous are greater in their death than in their life," for then he attained the fiftieth gate.

> In his lifetime Moshe attained forty-nine of the fifty gates of understanding; the fiftieth was not given to him, as the Gemara and the Tikkunei Zohar say. But the righteous are greater after their passing, and at his passing Moshe attained the fiftieth gate.

וזהו ענין ולא ידע איש את קבורתו[15] וכמ"ש בזהר פי יתרו (דפ"ט ע"א)[16] מה ע"ק [עתיקא קדישא] טמירא מכל טמירין[17] כו' ע"ש.

And this is the matter of "And no man knows his burial place," and as is written in the Zohar, Parshas Yisro (folio 89a): "Just as Atika Kadisha is the most hidden of all hidden," etc.; see there.

> That is why his burial place cannot be known: it belongs to the fiftieth gate. The Zohar on Yisro says that Moshe passed away at the time of Minchah on Shabbos, the hour of the will of Atika Kadisha (the innermost level of Keser), and his soul was hidden in it; just as Atika Kadisha is hidden of all hidden, so no man knows his burial place.

אמנם פי' לעליונים נדמה להם למטה כו' היינו כי שער החמשים דבינה הוא הממוצע בין חכמה לבינה

However, the meaning of "to those above it appeared below," etc., is that the fiftieth gate of Binah is the intermediary between Chochmah (wisdom) and Binah;

> The Maggid's explanation: the fiftieth gate of Binah stands between Chochmah and Binah.

כי חכמה היא בחי' אין ובינה נק' יש והממוצע ביניהם המחברם הוא שער החמשים ולכן לעליונים היינו לגבי בחי' אין ממש נדמה למטה

for Chochmah is the level of ayin (nothing), and Binah is called yesh (something), and the intermediary between them, which joins them, is the fiftieth gate. Therefore "to those above," that is, in relation to the level of ayin itself, it appeared below;

> Chochmah is ayin, "nothing," beyond definition, while Binah is yesh, "something," grasped and defined. The fiftieth gate joins them, so from the standpoint of ayin it looks lower.

כי השער החמשים כיון שהוא הממוצע בין אין ליש א"כ הוא למטה מבחי' אין ולגבי תחתונים בחי' יש והשגה נדמה שהוא למעלה דהיינו שהוא בחי' אין ממש.[18,19]

for since the fiftieth gate is the intermediary between ayin and yesh, it is then below the level of ayin; and in relation to those below, the level of yesh and comprehension, it appears to be above, that is, to be the level of ayin itself.

> Because it lies between ayin and yesh, from above it seems below ayin, while from below, from the standpoint of yesh and comprehension, it seems to be ayin itself. That is the grave seen below from above and above from below.

SECTION 3 · ¶4–8

The two aspects of every intermediary

4 ועכ"פ [ועל כל פנים] לפ"ז [לפי זה] מבואר ששער החמשים הוא בחי' ממוצע בין אין ויש, וכן לפמ"ש [לפי מה שכתוב] בת"ז [בתיקוני זהר] ובע"ח [ובעץ חיים] שם דשער החמשים הוא כתר עליון הרי נודע ג"כ דהכתר הוא הממוצע בין המאציל לנאצלים כמ"ש בע"ח [בעץ חיים] (שמ"א פ"ג [פרק ג'])

At any rate, according to this it is explained that the fiftieth gate is the level of an intermediary between ayin and yesh. And likewise, according to what is written in the Tikkunei Zohar and in Etz Chaim there, that the fiftieth gate is the Supreme Keser (Keser Elyon), it is also known that Keser is the intermediary between the Emanator and the emanated, as is written in Etz Chaim (Shaar 41, chapter 3).

> So the fiftieth gate is a middle level between ayin and yesh. The Tikkunei Zohar and Etz Chaim (Rabbi Chaim Vital's record of the Arizal's Kabbalah) also call it the Supreme Keser, and Keser is known to be the intermediary between the Emanator, G-d Himself, and the emanated Sefiros.

ועמ"ש בביאור ע"פ אני ה' אלקיכם דפ' ציצית בפי' היש הוי' בקרבנו אם אין[20] (וע' באדר"ז [באדרא זוטא] דף רפ"ח ע"ב).

And see what is written in the explanation on the verse "I am Havayah your G-d" of the section of tzitzis, on the meaning of "Is Havayah in our midst, or not (ayin)?" (and see the Idra Zuta, folio 288b).

> The Alter Rebbe refers to his explanation, in a discourse on the section of tzitzis, of the verse "Is Havayah in our midst, or not (ayin)?": there (Likkutei Torah, Shelach 17:13), following the Zohar (3:129a), he reads it as asking whether the light drawn from Havayah comes from yesh, Chochmah and Binah, which can be grasped, or from Ayin, which no thought grasps. The Idra Zuta passage cited here (3:288b) describes Atika Kadisha as "hidden of all hidden, separate and set apart from all, and not separate, for all cleaves to Him."

והנה מבואר בע"ח [בעץ חיים] שם שהממוצע כלול מב' הבחינות שהוא ממוצע ביניהם דהיינו שיש בכתר ב' בחי' הבחי' הא' הוא בחי' תחתונ שבמאציל והבחי' הב' הוא שרש כל הנאצלים דהיינו שכולל כולם כאחד כו'.

Now, it is explained in Etz Chaim there that the intermediary is comprised of the two levels between which it mediates: that is, in Keser there are two aspects. The first aspect is the lowest level of the Emanator, and the second aspect is the root of all the emanated, that is, it includes them all as one, etc.

> As Etz Chaim explains, an intermediary contains both sides that it connects. So Keser has two aspects: the lowest level of the Emanator, and the root of all the emanated, which includes them all as one.

5 ועד"ז ג"כ בכל בחי' כתר יש ב' בחי' אלו כמו בכתר דז"א שנעשה מת"ת [מתפארת] דאימא יש ג"כ ב' בחי' אלו

And along these lines, in every level of Keser there are these two aspects; as in the Keser of Z'eir Anpin (the emotive attributes), which is formed from the Tiferes (beauty) of Imma, there are also these two aspects:

> Every Keser has these two aspects. The Keser of Z'eir Anpin, for example, is formed from the Tiferes of Imma, the configuration of Binah.

הא' הוא נק' בחי' תחתונה שבעליון הב' נק' שרש וראש התחתון וזהו ענין ג' שלישים שיש בת"ת [בתפארת] דאימא כו' וע' במ"ח בתחלתו מענין זה.

the first is called the lowest level of the higher one; the second is called the root and head of the lower one. And this is the matter of the three thirds that are in the Tiferes of Imma, etc. And see Mishnas Chassidim, at its beginning, on this matter.

> Its first aspect is called "the lowest level of the higher one," and its second "the root and head of the lower one." This is why the Tiferes of Imma is described as having three thirds; Mishnas Chassidim, a Kabbalistic work of Rabbi Immanuel Chai Ricchi, discusses this at its beginning.

6 וכך ג"כ בענין שער החמשים שהוא הממוצע בין מ"ט שערי בינה. ובין מה שלמעלה מהבינה.

And so too in the matter of the fiftieth gate, which is the intermediary between the forty-nine gates of Binah and what is above Binah.

> The fiftieth gate, too, mediates: between the forty-nine gates of Binah and what is above Binah.

וכמבואר שבו ועל ידו יתייחדו המ"ט שערי' [שערים] במאצילן ב"ה שהוא גילוי אנכי מי שאנכי א"כ יש בו ב' הבחי' היינו הבחי' תחתונה שבו הוא הכולל כל המ"ט שערים כא' [כאחד].

And as is explained, in it and through it the forty-nine gates are united with their Emanator, blessed be He, which is the revelation of "Anochi: who I am." If so, there are in it the two aspects: the lower aspect in it is what includes all the forty-nine gates as one,

> Through it the forty-nine gates are united with their Emanator; this is the revelation of "Anochi: who I am," a phrase for G-d's own Self, beyond every name and description. So it also has two aspects, and its lower aspect includes all forty-nine gates as one.

כענין מ"ש בע"ח [בעץ חיים] דהבחי' שבכתר הנק' שורש הנאצלים יש בו שרש כל הי"ס [הי' ספירות] בהעלם ודקות גדול שא"א לנאצל להיות יותר דקות ממנו.

like what is written in Etz Chaim, that the aspect in Keser called the root of the emanated has in it the root of all ten Sefiros, in concealment and great subtlety, such that it is impossible for an emanated being to be more subtle than it,

> This parallels what Etz Chaim says of the aspect of Keser called "the root of the emanated": it holds the root of all ten Sefiros in such hidden subtlety that nothing emanated could be subtler.

7 ולמעלה מעלה ממהות המ"ט שערים שנמשכו אח"כ ממנו שהוא כענין המשכת הע"ס [העשר ספירות] משרש הנאצלים,

and far, far above the essence of the forty-nine gates that were afterward drawn from it, which is like the drawing forth of the Ten Sefiros from the root of the emanated.

> That root is far above the forty-nine gates that later issue from it, just as the ten Sefiros issue from the root of the emanated.

אמנם הבחי' העליונה שבשער החמשים דבינה אין שייך לומר בו שהוא שרש המ"ט שערים כי הוא למעלה לגמרי מגדר שערי בינה כי אינו בגדר הבנה והשגה.

However, of the upper aspect of the fiftieth gate of Binah one cannot say that it is the root of the forty-nine gates, for it is entirely above the bounds of the gates of Binah, since it is not within the bounds of understanding and comprehension.

> But the upper aspect of the fiftieth gate cannot even be called their root: it is entirely beyond the gates of Binah, beyond understanding and comprehension altogether.

8 וזהו ענין שיש בכתר בחי' תחתונה שבמאציל דלית מחשבה תפיסא ביה כלל[21] הוא בחי' אנכי מי שאנכי,

And this is the matter that in Keser there is the lowest level of the Emanator, whom "no thought can grasp" at all: it is the level of "Anochi: who I am."

> This corresponds to Keser's "lowest level of the Emanator," of which Eliyahu's prayer in the Tikkunei Zohar says that "no thought can grasp" it at all: "Anochi: who I am," G-d's own Self.

ומעתה יבואר ג"כ הא דלפעמים נזכר ששער החמשים אין בנו כח להמשיך כלל אלא שנמשך מאליו וממילא בחג השבועות.

And from this it will also be understood why it is sometimes said that the fiftieth gate we have no power to draw down at all, but rather it is drawn down of itself and automatically on the Festival of Shavuos.

> It explains the other statement, that we cannot draw down the fiftieth gate at all and that it comes of itself on Shavuos: that statement refers to its upper aspect.

SECTION 4 · ¶9–10

"Your holiness" and "My holiness"

9 וכאן נתבאר דספירת העומר הוא המשכת בחי' ומדרגת שער החמשים כו' והיינו כמשנ"ת [כמו שנתבאר] במ"א בענין פי' קדושתי למעלה מקדושתכם[22]

And here it was explained that the Counting of the Omer is the drawing down of the level and rank of the fiftieth gate, etc. And this is as was explained elsewhere on the meaning of "My holiness is above your holiness":

> Here, by contrast, the count was said to draw down the fiftieth gate. The two fit together, as was explained elsewhere on the Midrash "My holiness is above your holiness."

שמה שיש בכחנו להמשיך ע"י אתעדל"ת [אתערותא דלתתא] בקיום המצות זהו מבחי' התחתונה שבכתר הנק' שורש הנאצלים וזהו ענין קדושתכם אשר קדשנו במצותיו,

that what we have the power to draw down through an arousal from below (isarusa dilesata), by fulfilling the mitzvos, is from the lower aspect of Keser, which is called the root of the emanated; and this is the matter of "your holiness," "who has sanctified us with His commandments."

> What we can draw down by our own service, the mitzvos, an arousal from below, comes from the lower aspect of Keser, the root of the emanated. That is "your holiness," the holiness of "who has sanctified us with His commandments."

אבל הבחי' שבכתר שהוא בחי' תחתונה שבמאציל זה א"א לנו להמשיך וזהו ענין קדושתי למעלה מקדושתכם כלומר שזה נמשך אח"כ מלמעלה בתורת מתנה כו'

But the aspect in Keser that is the lowest level of the Emanator, this we cannot draw down; and this is the matter of "My holiness is above your holiness," that is to say, that this is drawn down afterward from above as a gift, etc.

> The aspect that is the lowest level of the Emanator we cannot draw down; it comes afterward from above, as a gift. That is "My holiness is above your holiness."

ואפשר שעד"ז ג"כ יש לפרש מה שאומרים בשבת ויו"ט [ויום טוב] קדשנו במצותיך אע"פ [אף על פי] שאומרים אשר קדשנו במצותיו שכבר קדשנו כו'.

And possibly along these lines one may also explain what we say on Shabbos and Yom Tov, "Sanctify us with Your commandments," even though we say "who has sanctified us with His commandments," [meaning] that He has already sanctified us, etc.

> Perhaps, the Alter Rebbe suggests, this is why on Shabbos and Yom Tov we pray "Sanctify us with Your commandments," though we have already said "who has sanctified us with His commandments": the request is for the higher holiness, which comes as a gift.

10 וכמ"כ [וכמו כן] בענין ספה"ע [ספירת העומר] וחג השבועות, דאף לפמ"ש [לפי מה שכתוב] כאן דאפשר שע"י ספירת העומר אנו ממשיכים ג"כ גם מבחי' שער החמשים אכן זהו רק הבחינה תחתונה שבו היינו הבחי' שבו הכולל המ"ט שערים

So too in the matter of the Counting of the Omer and the Festival of Shavuos: even according to what is written here, that through the Counting of the Omer we may also draw down from the level of the fiftieth gate, this is indeed only its lower aspect, that is, the aspect in it that includes the forty-nine gates;

> The same applies to the count and to Shavuos. If the count does draw from the fiftieth gate, it draws only its lower aspect, the one that includes the forty-nine gates.

וזה ממשיכים מעט מעט בימי ספה"ע [ספירת העומר]

and this we draw down little by little in the days of the Counting of the Omer;

> That aspect is drawn down little by little, through the days of the count.

וזהו ענין היום שני ימים היום שלשה ימים כו',

and this is the matter of "Today is two days," "Today is three days," etc.

> This is why we count "Today is two days," "three days": each day adds to one growing whole.

אבל הבחי' העליונה שבו שלמעלה משרש המ"ט שערים זה אין בכחנו להמשיך כלל אלא שלאחר שסופרין וממשיכין הבחינה הכוללת המ"ט שערים וזהו ענין היום מ"ט ימים כו' אזי ממילא ומאיליו מתגלה אח"כ בחג השבועות הבחינה העליונה שבו כו' שהוא ענין התגלות בחינה תחתונה שבמאציל.

But its upper aspect, which is above the root of the forty-nine gates, this we have no power to draw down at all; rather, after we count and draw down the aspect that includes the forty-nine gates, and this is the matter of "Today is forty-nine days," etc., then automatically and of itself its upper aspect is revealed afterward, on the Festival of Shavuos, etc., which is the matter of the revelation of the lowest level of the Emanator.

> The upper aspect, above the root of the forty-nine gates, we cannot draw down at all. But once we have counted "Today is forty-nine days," drawing down the aspect that includes all forty-nine, the upper aspect reveals itself of its own accord on Shavuos: the lowest level of the Emanator, now revealed.

אמנם להבין איך שייך לומר דשער החמשים הוא הממוצע בין חכמה לבינה.

However, [we need] to understand how one can say that the fiftieth gate is the intermediary between Chochmah and Binah,

> A question now arises: how can the fiftieth gate be called the intermediary between Chochmah and Binah?

SECTION 5 · ¶11–12

Supreme Keser and gate of Binah; from barley to wheat

11 ולעליונים דהיינו לגבי חכמה עילאה נדמה שהוא למטה. והלא בתיקונים ועי"ח [ועץ חיים] אומר דשער החמשים הוא כתר עליון.

and that "to those above," that is, in relation to the supernal Chochmah (Chochmah Ila'ah), it appears to be below. But do not the Tikkunim and Etz Chaim say that the fiftieth gate is the Supreme Keser?

> How can it seem "below" in relation to supernal Chochmah, if the Tikkunim and Etz Chaim call the fiftieth gate the Supreme Keser, which is above Chochmah?

אך כי בלא"ה [בלאו הכי] צ"ל איך שייך לומר שהוא כתר עליון וגם הוא שער הנ' דבינה.

But in any case, even without this, we need to understand how one can say that it is the Supreme Keser and also the fiftieth gate of Binah.

> And even apart from this, how can one level be both the Supreme Keser and the fiftieth gate of Binah? The next paragraph takes up the question.

12 ובהרמ"ז [ובהרב משה זכות] בפ' בראשית שם ובפ' פנחס דרנ"ג משמע דמ"ש שהוא כתר עליון[23] ר"ל [רוצה לומר] כתר דז"א שנמשך לו מבחי' שער הנ' דבינה ממש.

And from the Ramaz on Parshas Bereishis there, and on Parshas Pinchas, folio 253, it is implied that what is said, that it is the Supreme Keser (Keser Elyon), means the Keser of Z'eir Anpin (the emotive attributes), which is drawn to it from the level of the fiftieth gate of Binah (understanding) itself.

> A first answer comes from the Ramaz: when the Tikkunim call the fiftieth gate "the Supreme Keser," they mean the Keser of Z'eir Anpin, which Z'eir Anpin receives from the fiftieth gate of Binah itself.

וא"כ לפ"ז [לפי זה] שייך ג"כ לומר ששער זה החמשים הוא ממוצע בין חו"ב [חכמה ובינה]. אמנם גם לפי פשט לשון התיקונים דר"ל [דרוצה לומר] כתר עליון ממש עכ"ז [עם כל זה] יתכן לומר שהוא ממוצע בין חכמה שהיא בחי' אין לבחי' בינה

And if so, according to this one can also say that this fiftieth gate is an intermediary between Chochmah (wisdom) and Binah. However, even according to the plain sense of the wording of the Tikkunim, that it means the Supreme Keser itself, it is nevertheless possible to say that it is an intermediary between Chochmah, which is the level of ayin, and the level of Binah,

> On that reading the fiftieth gate can indeed stand between Chochmah and Binah. But even if the Tikkunim mean the Supreme Keser literally, it can still be called an intermediary between Chochmah, which is ayin, and Binah.

ע"פ מ"ש בספר עמק המלך שער ט' דבחי' אין הוא חכמה והוא למעלה מבחי' אריך שהיא בחי' בינה כו'

according to what is written in the book Emek HaMelech, Shaar 9, that the level of ayin is Chochmah, and it is above the level of Arich, which is the level of Binah, etc.

> The book Emek HaMelech, by the seventeenth-century Kabbalist Rabbi Naftali Bacharach, teaches that the level of ayin, "nothing," is Chochmah, and that it is above Arich Anpin (the configuration of Keser), which, relative to it, is the level of Binah.

וכן הוא בביאור האדרא מהאריז"ל [מהאר"י זכרונו לברכה] גבי ההוא ארחא אתפרשא לתרי"ג אורחין דאורייתא.[24] (באדרא דקכ"ט א')

And so it is in the Arizal's explanation of the Idra, concerning "that path that divides into the 613 paths of the Torah" (in the Idra, folio 129a).

> The Arizal's commentary on the Idra says the same, on the Zohar's passage about the path that divides into the 613 paths of the Torah.

וז״ל [וזה לשונו] ודע שגלגלתא זאת המקיף את המוח הוא בינה שהוא היכל לחכמה כו׳.

And these are his words: "And know that this skull (gulgalta), which surrounds the brain, is Binah, which is a chamber for Chochmah," etc.

> There the Arizal writes that this skull (gulgalta), which surrounds the brain, is Binah, a chamber for Chochmah.

א״כ שפיר י״ל [יש לומר] דשער החמשים דבינה הוא הממוצע בין אין לבחי׳ בינה ועמ״ש עוד בענין אין בביאור ע״פ את שבתותי תשמרו.

If so, it can well be said that the fiftieth gate of Binah is the intermediary between ayin and the level of Binah. And see what is written further on the matter of ayin in the explanation on the verse "You shall keep My Sabbaths."

> On this view the Supreme Keser, Arich Anpin, is itself "Binah" relative to the ayin above it, so the fiftieth gate can be the intermediary between ayin and Binah. The Alter Rebbe refers to a discourse on "You shall keep My Sabbaths" for more on ayin.

(עוד יש לתרץ מ״ש בתיקונים דכתר עליון איהו שלימו דחמשים שערי בינה[25] והוא ע״פ משנ״ת [מה שנתבאר] בפ׳ לך לך שהתגלות עתיק הוא בבינה דוקא וזהו ענין ה׳ שנתוסף לאברהם להיות מאב רם שהוא ח״ע [חכמה עילאה] אברהם כו׳ וקרוב לזה תירץ בפרדס שם פ״ז [פרק ז׳].

(One may further resolve what is said in the Tikkunim, that the Supreme Keser "is the completion of the fifty gates of Binah," according to what was explained in Parshas Lech Lecha, that the revelation of Atik is specifically in Binah; and this is the matter of the hei that was added to Avraham, [so that] from Av-ram, which is the supernal Chochmah (Chochmah Ila'ah), [he became] Avraham, etc. And close to this the Pardes resolved it, there, chapter 7.)

> A further answer: the Tikkunim call the Supreme Keser "the completion of the fifty gates of Binah" because, as explained in Parshas Lech Lecha, Atik is revealed specifically in Binah. This is the hei added to Avram's name: Av-ram means "exalted father," and av, "father," is Chochmah (Abba); the added hei, the letter of Binah, made him Avraham. In Torah Ohr, Lech Lecha, the Alter Rebbe explains that the added hei did not remove the "ram," the exalted hidden level, but brought it into revelation (Torah Ohr, Lech Lecha 3:8). The Pardes gives a similar answer.

והנה ע"פ משנ"ת [מה שנתבאר] בשם המגיד נ"ע [נשמתו עדן] דשער החמשים הוא הממוצע בין בינה שהיא בחי' יש לחכמה שהיא בחי' אין, יובן ענין ספה"ע [ספירת העומר] שהוא מקציר שעורים עד קציר חטים.

Now, according to what was explained in the name of the Maggid, whose soul is in Eden, that the fiftieth gate is the intermediary between Binah, which is the level of yesh, and Chochmah, which is the level of ayin, the matter of the Counting of the Omer will be understood: that it is from the barley harvest to the wheat harvest.

> Now the Maggid's teaching, that the fiftieth gate bridges Binah (yesh) and Chochmah (ayin), explains why the Omer is counted from the barley harvest at Pesach to the wheat harvest at Shavuos.

כי הנה ענין שעורה שעור ה' שהוא ענין השגת הנפש לכל חד לפום שיעורא דיליה הנה שורש המשכה זו מבחי' בינ ה.

For the matter of se'orah (barley) [as] shiur hei (a measure of five), which is the matter of the soul's comprehension, "each one according to his own measure": the root of this drawing down is from the level of Binah.

> Barley, se'orah (שעורה), is read as shiur hei (שעור ה'), "a measure of hei," the letter whose value is five: the soul's comprehension, each according to his own measure. Its root is in Binah. In Likkutei Torah, Emor, the Alter Rebbe uses the same reading of the barley Omer, after the Zohar on Balak (Likkutei Torah, Emor 3:17).

אבל חטה שהוא ענין המשכת הדעת הנעלם שלמעלה מן הדעת המושג ומובן זהו בחי' חכמה וכמבואר במ"א (בד"ה להבין מ"ש בהגדה מצה זו) ענין מוחין דאבא שהוא למעלה מעלה ממוחין דאימא.

But wheat, which is the matter of the drawing down of the hidden Daas (knowledge) that is above the Daas that is comprehended and understood, this is the level of Chochmah; and as is explained elsewhere (in the discourse beginning "To understand what is said in the Haggadah, 'This matzah'"), the matter of the mochin (intellect) of Abba, which are far, far above the mochin of Imma.

> Wheat draws down the hidden Daas, above knowledge that is understood, and this is Chochmah: the mochin of Abba, far above those of Imma, as a discourse on "This matzah" in the Haggadah explains.

והממוצע ביניהם הוא שער החמשים דבינה וזהו ענין ספירת העומר שהוא המשכת שער החמשים לבחי' שעורה כו' ע"ד הנ"ל.

And the intermediary between them is the fiftieth gate of Binah; and this is the matter of the Counting of the Omer, which is the drawing down of the fiftieth gate to the level of barley, etc., along the lines mentioned above.

> The fiftieth gate of Binah is the bridge between them, and the count of the Omer draws it down to the level of barley, as explained above.

והנה ע"פ האמור שבספה"ע [שבספירת העומר] ממשיכים ג"כ משער החמשים והמשכה זו היא למ"ט שערי בינה ממש לקשרם ולחברם לשער החמשים הממוצע כו'. עפ"ז י"ל [על פי זה] [יש לומר] דזהו ענין מ"ט תיבות שבמזמור אלקים יחננו[26] ומ"ט אותיות שבפסוק ישמחו.[27]

Now, according to what was said, that in the Counting of the Omer we also draw down from the fiftieth gate, and this drawing down is to the forty-nine gates of Binah themselves, to bind them and join them to the fiftieth gate, the intermediary, etc.: according to this it may be said that this is the matter of the forty-nine words in the psalm "May G-d be gracious to us" and the forty-nine letters in the verse "Let them rejoice."

> Since the count draws from the fiftieth gate into the forty-nine gates themselves, binding them to it, this may be the meaning of the forty-nine words of Psalm 67, "May G-d be gracious to us" (after its heading), and of the forty-nine letters the maamar counts in its verse "Let them rejoice."

היינו שרומזים למ"ט שערי בינה ולמ"ט בחי' אלו הכלולים בשער החמשים שממשיכים ע"י ספה"ע [ספירת העומר] ממ"ט בחי' שבשער הנ' אל מ"ט שע"ב כדי להעלותן למקורן ושרשן ולייחדן במאצילן ב"ה

That is, they allude to the forty-nine gates of Binah and to these forty-nine levels included in the fiftieth gate, which, through the Counting of the Omer, we draw down from the forty-nine levels in the fiftieth gate to the forty-nine gates of Binah, in order to raise them to their source and root and to unite them with their Emanator, blessed be He.

> These allude to the forty-nine gates of Binah and to the forty-nine levels within the fiftieth gate, which the count draws into them, raising the gates to their source and uniting them with their Emanator.

(בספר ע"ה ש"ז פ"ה איתא דחטה הוא בחכמה דעולם התהו ושעורה בבינה. ומחו"ב [ומחכמה ובינה] הנז' נעשה אח"כ בעולם התיקון בחי' אין ואריך אנפין כו'):

(In the book Emek HaMelech, Shaar 7, chapter 5, it is stated that wheat is in the Chochmah of the World of Tohu (Chaos), and barley in the Binah. And from the Chochmah and Binah mentioned, there were made afterward, in the World of Tikkun (Rectification), the level of ayin and Arich Anpin, etc.)

> Emek HaMelech similarly places wheat in the Chochmah of the World of Tohu and barley in its Binah; from these, in the World of Tikkun, came the level of ayin and Arich Anpin.

IN ONE'S AVODAH

What a person can draw down by his own service, the mitzvos and the daily count, is "your holiness," the root of all the levels, and he draws it little by little: "Today is two days," "three days." The higher holiness, "My holiness," no effort can reach; but once he has completed his part, it is revealed of itself, as a gift from above, as Shavuos comes after the forty-nine days.

QUESTIONS FOR DISCUSSION

1. Why does the Torah say "you shall count fifty days" if, as explained elsewhere, the fiftieth gate cannot be drawn down by counting?
2. How does the Maggid's explanation of "no man knows his burial place" show that the fiftieth gate is an intermediary between ayin and yesh?
3. What are the two aspects of every intermediary, and why can the count draw the lower aspect of the fiftieth gate but not the upper?
4. How do "who has sanctified us with His commandments" and "My holiness is above your holiness" parallel the count and Shavuos?
5. How can the fiftieth gate be both a gate of Binah and the Supreme Keser, and how does this explain the count from barley to wheat?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מעט תוס' ביאור**

According to the note, this short addition is also printed in Or HaTorah on Emor (vol. 3, p. 873), and with added glosses and abridgments in Or HaTorah on Bamidbar, p. 212.

KEHOT'S NOTE

נדפס ג"כ באוה"ת אמור-ג ע' תתעג. עם תוספת הגהות וקיצורים באוה"ת במדבר ע' ריב.

2 **וספרתם לכם**

Moshe conveys G-d's command to Israel: from the morrow of the "Shabbos," which tradition reads as the first day of Pesach, the day the Omer is brought, count seven complete weeks, called in the verse "seven Shabbosos." The addition opens with these words. (context: Steinsaltz Tanakh)

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;

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

3 **תספרו חמשים יום**

The verse continues: count until the morrow of the seventh week, fifty days, and then bring a new meal offering. Plainly the fiftieth day is reached, not counted, since only forty-nine are counted; the Alter Rebbe weighs how "fifty" fits a count of forty-nine. (context: Steinsaltz Tanakh)

Leviticus 23:16 ויקרא כ"ג:ט"ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה׳

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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4 **והיינו דוקא ע"י שכבר נעשה שלימות ההמשכה במ"ט**

The note points to a footnote in the Rebbe's maamarim on the idea that the fiftieth day comes only because the drawing down was completed in the forty-nine days.

KEHOT'S NOTE

ראה בסה"מ — מלוקט כרך-ג ע' קטו הערה 17.

5 **אזדמנת למהוי**

The Zohar on the night of Shavuos: the bride "is prepared to be" under the canopy with her husband the next day, and the companions stay up all night adorning her with Torah. The Ramaz comments on this passage in a way close to the second reading of "count fifty days."

Zohar, Introduction 13:123–14:132 ספר הזהר, הקדמה י"ג:קכ"ג-י"ד:קל"ב

Why is this first gate called "the fear of the L-rd"? Because it is the tree of good and evil. If a man deserves well it is good, and if he deserves ill it is evil. Hence in that place abides fear, which is the gateway to all that is good. "Good" and "understanding" are two gates which are as one.' R. Jose said: 'The term "A good understanding" alludes to the tree of life which is the knowledge of good without evil. "To all that do hereafter": these are …

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

6 **ובפרדס שער השערים פ"ה**

The Pardes explains the number of the gates: forty-nine are the seven lower Sefiros, each including seven, and Binah herself is the fiftieth; therefore the Omer counts only forty-nine, since Binah is hidden from them. It supports the view that the count is of the forty-nine gates.

Pardes Rimmonim 13:5–6 פרדס רמונים י"ג:ה'-ו'

… ובזה יש שפירש שהם נגד שבעה ספירות שהם ג"ג תנה"י"מ וכל אחת כלולה מהשבעה הם זפ"ז הם ארבעים ותשעה, והבינה היא עצמה היא שער החמשים הרי חמשים. וז"ל בינה נקרא שבת הגדול, הטעם כי השביעי הוא כולל כל הימים והוא השבת. ואל תחשוב כי השם ברא יום ראשון ואח"כ יום שני וכן עד הששי חלילה. אמנם האל יתברך ויתברך יחיד בעולמו וכמו שהוא יחיד כך ברא פעולה יחידה והיא השבת כי היא מלאכה נכבדת ועמה יתהווה שש קצוות שהם ו' ספירות והיא נקודה האמצעית הפנימית ומדרך כל נקודה יש …

Pardes Rimonim (Public Domain)

7 **שבע שבתות**

The Zohar on Tetzaveh, cited in the text: each of the seven lower days is sanctified by seven upper days and is called a "week," forty-nine in all, which is why the verse says "seven Shabbosos (weeks) shall be complete"; and the fiftieth day stands over the forty-nine. The text cites it as implying that the seven weeks of the count are the forty-nine gates of Binah.

Zohar, Tetzaveh 7:64–9:73 ספר הזהר, תצוה ז':ס"ד-ט':ע"ג

PARAGRAPH 2

8 **ולדברי הפרדס שער השערים פ"ה שער החמשים היא בינה בעצמה**

The Pardes states that Binah herself is the fiftieth gate and the forty-nine are the seven Sefiros of building, each in-

place." The Maggid's explanation of this story is the basis of the passage.

Sotah 14a:1 סוטה י״ד א:א׳

גַּסְטָרָא שֶׁל בֵּית פְּעוֹר: הַרְאֵנוּ הֵיכָן מֹשֶׁה קָבוּר. עָמְדוּ לְמַעְלָה — נִדְמָה לָהֶם לְמַטָּה, לְמַטָּה — נִדְמָה לָהֶם לְמַעְלָה. נֶחְלְקוּ לִשְׁתֵּי כִיתּוֹת, אוֹתָן שֶׁעוֹמְדִים לְמַעְלָה — נִדְמָה לָהֶן לְמַטָּה, לְמַטָּה — נִדְמָה לָהֶן לְמַעְלָה, לְקַיֵּים מַה שֶּׁנֶּאֱמַר ״וְלֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ״.

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

12 **וביאר זה המגיד**

The note points to the Alter Rebbe's maamarim of 5565 for another place where the Maggid's explanation of Moshe's grave is brought.

KEHOT'S NOTE

ראה גם סה״מ תקס״ה ח״א ע׳ קפד. אוה״ת יהל אור ע׳ תב. וראה לקו״ש ח״י ד ע׳ 451.

13 **לא אתייהב למשה כמ״ש בגמ׳ ובתיקונים (סוף תיקון כ״ב)**

At the end of Tikkun 22 the Tikkunei Zohar says that the Supreme Keser, the completion of the fifty gates of Binah, is what was not given to Moshe. The Alter Rebbe cites it with the Gemara for Moshe's not attaining the fiftieth gate in his lifetime.

Tikkunei Zohar 68b:5 תקוני הזהר ס״ח ב:ה׳

כְּתַר עִלָּיוֹן דָּא אִיהוּ שְׁלִימוּ דְּחַמְשִׁין שַׁעֲרֵי בִינָה, וְדָא אִיהוּ דְּלָא אִתְיְהִיב לְמֹשֶׁה, דְּעָלַיְהּ אִתְּמַר (איוב כא ז) נָתִיב לֹא יְדָעוֹ עַיִט, וַעֲלַיְהּ אָמְרוּ זְכִרוֹנָם לִבְרָכָה בְּמוּפְלָא מִמְּךָ אַל תִּדְרוֹשׁ וכו׳, בְּגִין דְּאִיהוּ מָקוֹר דְּלֵית לֵקֵּהּ סוֹף, וּבְמִקּוֹרָא דְּלֵית לֵקֵּהּ סוֹף מָאן יְכִיל לְאַשָּׁגָא וּלְאַשְׁכָּחָא לֵקֵּהּ (סיפא).

Tikkunei Zohar - Vocalized (Public Domain)

14 **וגדולים צדיקים במיתתם**

The Talmud says that the righteous are greater in their death than in their life. Here it explains how Moshe attained the fiftieth gate at his passing.

Chullin 7b:10 חולין ז׳ ב:י׳

הוה קא מבתש ביה טובא גבה טורא ביניהו בכה רבי ואמר מה בחייהן כך במיתתן על אחת כמה וכמה דאמר ר׳ חמא בר חנינא גדולים צדיקים במיתתן יותר מבחייהן שנאמר (מלכים ב יג, כא) ויהי הם קוברים איש והנה ראו [את] הגדוד וישליכו את האיש בקבר אלישע וילך ויגע האיש בעצמות אלישע ויחי ויקם על רגליו

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין ז, ב.

15 **ולא ידע איש את קבורתו**

At the close of the Torah: G-d buried Moshe in the valley in the land of Moav, opposite Beis Peor, and though the place is described, no man knows his burial place to this day. It

concluding seven. The Alter Rebbe uses it to show the count draws an illumination of the fiftieth gate.

Pardes Rimmonim 13:6–7 פרדס רמונים י״ג:ו׳-ז׳

... ובזה יצא לנו אור גדול במה שראוי לשאול למה כשהם שבעה הם תשעה וארבעים ונעלם שער החמשים וכשהם חמש הם חמשים שלמים ולא נעלם שער הנ׳. והענין שפי׳ הרשב״י בתקונים ששער החמשים היא הבינה כדכתבנו בפ״ה כי ה׳ מן מט״ה הוא ה׳ עילאה שער החמשים. ובמ״א בתיקונים (תקונא כ״ב דף ס״ז) פי׳ שכ״ע הוא שער החמשים. וז״ל כ״ע דא איהו שלימא דחמשין שערי בינה, ודא איהו דלא אתייהב למשה דעליה אתמר נתיב לא ידעו עיט עכ״ל. הורה בפי׳ כי שער החמשים הוא כתר. ולא פליגי כי שלשה ראשונות הם ...

Pardes Rimonim (Public Domain)

9 **עפמ״ש בפע״ח שכ״ב רפ״א שבספה״ע ממשיכים ג״כ המוחין דגדלות דאו״א**

At the opening of the gate on the Omer, Pri Etz Chaim explains that from the second night of Pesach the count seeks to draw down again, gradually, the mochin that entered on the first night, including those of gadlus. The Alter Rebbe cites it as support.

Pri Etz Chaim, Gate of the Omer Count 1 פרי עץ חיים, שער ספירת העומר א׳

10 **יין המשומר בענביו**

The Talmud explains "no eye has seen" as the wine preserved in its grapes since the six days of Creation, a reward kept hidden from the beginning. The discourse cited connects it with the zimun blessing and the Counting of the Omer.

Berakhot 34b:24–25 ברכות ל״ד ב:כ״ד-כ״ה

מַאי ״עַיִן לֹא רָאָתָה״? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זֶה יַיִן הַמְשׁוּמָּר בַּעֲנָבָיו מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר: זֶה עֵדֶן, שֶׁלֹּא שָׁלְטָה בּוֹ עַיִן כָּל בְּרִיָּה. שֶׁמָּא תֹּאמַר: אָדָם הָרִאשׁוֹן הֵיכָן הָיָה? בַּגָּן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

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

PARAGRAPH 3

11 **לאותם שעמדו למעלה נדמה להם למטה ולאותם שעמדו למטה נדמה להם למעלה**

The Talmud tells that the government sent word to its garrison at Beis Peor: show us where Moshe is buried. Standing above, it appeared to them below; standing below, it appeared above, fulfilling "no man knows his burial

is connected here with the fiftieth gate, which Moshe attained at his passing. (context: Steinsaltz Tanakh)

Deuteronomy 34:6 דברים ל״ד:ו׳

וַיִּקְבֹּר אֹתוֹ בַּגַּי בְּאֶרֶץ מוֹאָב מוּל בֵּית פְּעוֹר וְלֹא־יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה׃

And he was buried in the valley in the land of Moab over against Beth-peor; and no man knoweth of his sepulchre unto this day.

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KEHOT'S NOTE

דברים לד, ו. ראה אוה״ת שמות ע׳ טז. תצא ע׳ תתקיט.

16 **בזהר פ׳ יתרו (דפ״ט ע״א)**

The note points to Or HaTorah on Shemos, page 16, in connection with this passage of the Zohar on Yisro.

KEHOT'S NOTE

ראה גם אוה״ת שמות ע׳ טז.

17 **מה ע״ק טמירא מכל טמירין**

The Zohar on Yisro: Moshe passed away at the hour of Shabbos Minchah, the time of the will of Atika Kadisha, and his soul was hidden in it; just as Atika Kadisha is hidden of all hidden, unknown above and below, so "no man knows his burial place." The Alter Rebbe cites it for the hiddenness of Moshe's burial place.

Zohar, Yitro 27:464–475 ספר הזהר, יתרו כ״ז:תס״ד-תע״ה

In this time of satisfaction and goodwill Moses, the holy, faithful prophet, passed away from this world, in order that it should be known that he was not taken away through judgement,but that in the hour of grace of the Holy Ancient One his soul ascended, to be hidden in Him. Therefore "no man knows of his sepulchre unto this day" (Deut. 34, 6). As the Holy Ancient One is the All-hidden One, whom neither those above nor those below can comprehend, so was this soul of Moses hidden in ...

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

18 **כמ״ש בגמרא**

The Talmud teaches that fifty gates of understanding were created in the world and all were given to Moshe but one. The Alter Rebbe cites it for Moshe's attaining forty-nine gates in his lifetime.

Rosh Hashanah 21b ראש השנה כ״א

KEHOT'S NOTE

ר״ה כא, ב.

19 Kehot's note points to Zohar, Yitro 27:464 for these words.

Zohar, Yitro 27:464 ספר הזהר, יתרו כ״ז:תס״ד

PARAGRAPH 4

20 **היש הוי׳ בקרבנו אם אין**

At Refidim, where there was no water, Israel quarreled with Moshe and tested G-d, saying "Is Havayah in our midst, or not (ayin)?", and the place was named Massah and Merivah. Plainly ayin is "not"; the Zohar and the Alter Rebbe read it as Ayin, the level above grasp. (context: Steinsaltz Tanakh)

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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PARAGRAPH 8

21 **דלית מחשבה תפיסא ביה כלל**

In Eliyahu's prayer (Patach Eliyahu) that opens the Tikkunei Zohar: "You are high above all the high ones, hidden beyond all the hidden; no thought can grasp You at all." The maamar applies it to the lowest level of the Emanator in Keser.

Tikkunei Zohar 17a:10 תקוני הזהר י״ז א:י׳

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 9

22 **קדושתי למעלה מקדושתכם**

On "You shall be holy, for I, Havayah your G-d, am holy" (Leviticus 19:2), G-d's call to all Israel, the Midrash asks: could it mean holy like Me? The verse says "for I am holy": My holiness is above your holiness. The Alter Rebbe reads the two holinesses as the two aspects of Keser.

Vayikra Rabbah 24:9 ויקרא רבה כ״ד:ט׳

PARAGRAPH 12

23 The Tikkunei Zohar says that the Supreme Keser is the completion of the fifty gates of Binah and is what was not given to Moshe. The Alter Rebbe explains how this fits the fiftieth gate's place between Chochmah and Binah.

Tikkunei Zohar 68b:5 תקוני הזהר ס״ח ב:ה׳

כְּתָר עִלָּיוֹן דָּא אִיהוּ שְׁלִימוּ דְּחַמְשִׁין שַׁעֲרֵי בִינָה, וְדָא אִיהוּ דְּלָא אִתְיְהִיב לְמֹשֶׁה, דַּעֲלֵיהּ אִתְּמַר (איוב כא ז) נָתִיב לֹא יְדָעוֹ עָיִט, וַעֲלֵיהּ אָמְרוּ זְכְרוֹנָם לִבְרָכָה בְּמוּפְלָא מִמְּךָ אַל תִּדְרוֹשׁ וכו׳, בְּגִין דְּאִיהוּ מָקוֹר דְּלֵית לֵקֵּהּ סוֹף, וּבְמִקְוֶה דְּלֵית לֵקֵּהּ סוֹף מָאן יְכִיל לְאַשָּׁגָא וּלְאַשְׁכָּחָא לֵקֵּהּ (סיפא).

Tikkunei Zohar - Vocalized (Public Domain)

24 **ההוא ארחא אתפרשא לתרי״ג אורחין דאורייתא**

The Idra Rabba describes the path that divides into the 613 paths of the Torah. The Arizal's commentary on it,

quoted here, calls the skull that surrounds the brain Binah, a chamber for Chochmah.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו׳:כ״ה-ז׳:ל״ז

25 **מ״ש בתיקונים דכתר עליון איהו שלימו דחמשים שערי בינה**

In the gate on the gates of Binah, the Pardes quotes this passage of the Tikkunim, that the Supreme Keser is the fiftieth gate, alongside the view that Binah itself is the fiftieth gate, and reconciles them. The Alter Rebbe notes that his answer is close to the Pardes's.

Pardes Rimmonim 13:7 פרדס רמונים י״ג:ז׳

26 **אלקים יחננו**

The psalmist prays for the people: "May G-d be gracious to us and bless us; may He make His face shine upon us," words that echo the Priestly Blessing. The maamar counts forty-nine words in the psalm (after its heading) and reads them, with the forty-nine letters it counts in verse 5, as the forty-nine gates. (context: Steinsaltz Tanakh)

Psalms 67:2 תהילים ס״ז:ב׳

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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27 **ישמחו**

"Let the nations rejoice and sing for joy, for You judge the peoples with equity and guide the nations on earth": the psalmist hopes all the world will recognize G-d's just rule. The maamar counts forty-nine letters in this verse, alluding to the forty-nine gates drawn down through the count. (context: Steinsaltz Tanakh)

Psalms 67:5 תהילים ס״ז:ה׳

יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר וּלְאֻמִּים בָּאָרֶץ תַּנְחֵם סֶלָה׃

O let the nations be glad and sing for joy; For Thou wilt judge the peoples with equity, And lead the nations upon earth. Selah

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בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול...

When Israel put “we will do” before “we will hear”

“Hearing” G-d’s word means seeing everything as nothing before Him, and that self-nullification is drawn from “doing.” Through Torah, mitzvos and the toil that reveals the hidden love, Israel draws down the supernal will, which is above Chochmah, and so builds G-d’s kingship in the world; this is why the angels’ secret puts doing first.

THE MAAMAR IN BRIEF

The Talmud praises Israel for putting “we will do” before “we will hear,” like the angels “who do His word, to hearken to the voice of His word.” The Alter Rebbe first asks what Sinai added, if Avraham kept the Torah, and why simple laws came with such revelation. G-d’s “greatness,” His creative speech, is nothing before Him, and even Chochmah is only an “utterance”; above it is the supernal will, the source of Torah and mitzvos. The mitzvos are the King’s limbs, vessels for that will and bound by time, while the Torah is their life-blood, above time. Their purpose is the higher awe, “Fear Havayah”: seeing from below as G-d sees from above. This shone at Sinai; since the sin it is regained gradually through Torah study and teshuvah. “Hearing” is that nullification, and it must be preceded by “doing”: revealing the hidden love through toil, prayer and teshuvah, which draws from beyond the chain of worlds. Only Moshe, rooted in Chochmah, koach mah, could hear the voice itself; through “strength” Israel builds the supernal speech until Jerusalem is named “Havayah is there.”

OUTLINE

1 **The angels’ secret and the questions about Sinai** ¶1–2

The Talmud’s praise of “we will do” before “we will hear.” If Avraham kept the Torah, what did Sinai add, and why did simple laws come with such revelation? The verse “to fear Havayah” is the answer, and G-d’s “greatness” in creative speech, and even Chochmah, are shown to be nothing before Him.

2 **The primordial thought** ¶3–5

Onkelos’s “bekadmin” points above Chochmah to the supernal will, the primordial thought, which is the source of the Torah and the mitzvos. A summary of section 1 follows.

3 Mitzvos as limbs, Torah as blood ¶6–9

G-d descends into the "greatness" of speech for the sake of Torah and mitzvos. The mitzvos are the King's limbs, vessels for His will, bound by time and place; the Torah, the blood (adam, alef-dam), gives them life and directs how His light rests in them, and so is above time and place.

4 The higher awe ¶10–11

From above, the higher is the true "something" and the lower is nothing; from below it seems the reverse. The purpose of Torah and mitzvos is that the view below match the view above: the higher awe of "Fear Havayah," becoming secondary to the Name, as against the lower awe of "Let all the earth fear."

5 Sinai, the sin and the work of refining ¶12–16

The higher awe shone at Sinai, when Israel's impurity ceased; the Patriarchs had the Torah only as a "charge." "You shall not murder" was both a command and a promise. After the sin, Torah study, above all the Oral Torah's sifting of good from evil, restores it gradually, and the exile is remedied by teshuvah.

6 Hearing, doing and the hidden love ¶17–18

"Hearing the voice of His word" is the nullification that sees all as G-d's word; it must be preceded by "doing His word," building G-d's kingship by drawing down the supernal will. This comes through revealing the hidden love by toil in Torah and by prayer, giving over one's soul and will.

7 Teshuvah and why doing comes first ¶19–21

Teshuvah draws from "the most hidden of all hidden," beyond the chain of worlds, so that above and below become equal. Hence "we will do" comes first: "we will hear" is drawn from it, and the self-nullification of doing rises to the primordial thought above Chochmah.

8 Moshe, "mighty in strength," and the city of G-d ¶22–26

Only Moshe, rooted in Chochmah, koach mah, could hear the voice itself; through him and through "strength," self-nullification and subduing the inclination, Israel rectifies the supernal speech and magnifies "the strength of Ado-nai." Jerusalem, now "the city of our G-d," will be named "Havayah is there," and Torah study already gives a taste of hearing His voice.

KEY CONCEPTS

Greatness (gedulah) גדולה

G-d's extending Himself through all levels to create and sustain the worlds through the speech of the Ten Utterances, "the city of our G-d." Before G-d Himself it is as nothing and is not even a name of His.

The primordial thought / the supernal will מחשבה קדומה / רצון העליון

The level above Chochmah hinted at in Onkelos's "bekadmin." It is the source of Chochmah and of the Torah and the mitzvos, and it is what "we will do" reaches.

The 248 limbs of the King רמ"ח אברין דמלכא

The mitzvos as vessels for G-d's will, each with its own time and place. The Torah is their blood, adam read as alef-dam, giving them life and setting how the will rests in them.

Higher and lower awe יראה עילאה / יראה תתאה

The lower awe fits our view, in which the world seems to be the real "something." The higher awe, "Fear (es) Havayah," sees things as G-d does: the world is nothing and the person becomes secondary to G-d.

Something and nothing יש / אין

From below, what is visible seems to be "something" and what is higher seems "nothing"; from above, the higher is the true "something" and the lower is nothing.

"To hearken to the voice of His word" לשמוע בקול דברו

Complete self-nullification: seeing that G-d's word alone brings everything into being. It was open at Sinai, only Moshe could bear it fully, and it will be revealed to all in the Time to Come.

"Who do His word" עושי דברו

Drawing G-d's will into the supernal speech through Torah and mitzvos, so that He is revealed as King. Osei also means "rectifying": Israel "builds" and repairs the supernal speech.

The hidden love אהבה המסותרת

The love for G-d hidden in every Jew, "the secret revealed to My children." It is brought out by toil in deep Torah study, by prayer and by teshuvah.

Koach mah כח מה

Chochmah read as "the power of 'what'": self-nullification, Moshe's "what are we?" From it comes the strength for self-sacrifice, the meaning of "mighty in strength."

SECTION 1 · ¶1–2

The angels' secret and the questions about Sinai

1 בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה מי גילה לבני רז זה שמלאכי השרת משתמשין בו[1]

"When Israel put 'we will do' before 'we will hear,' a heavenly voice (bas kol) went forth and said: 'Who revealed to My children this secret, which the ministering angels use?'

> The maamar opens with a passage of the Talmud. At Sinai, Israel committed to "do" G-d's word before they had "heard" it, and a heavenly voice exclaimed that they had found a secret known until then only to the angels.

שנא' [שנאמר] (תלים סי' ק"ג כ') ברכו ה' מלאכיו גבורי כח עושי דברו לשמוע בקול דברו[2] ברישא עושי והדר לשמוע. (בגמרא פ"ט דשבת דפ"ח סע"א [סוף עמוד א]).

As it is said (Psalms 103:20): 'Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word': first 'who do,' and afterwards 'to hearken.'" (In the Gemara, chapter 9 of Shabbos, 88a, at the end.)

> The verse calls the angels "who do His word" first and only then "to hearken to the voice of His word," and the Gemara reads this order as the angels' secret: doing comes before hearing. The whole maamar sets out to explain what this order means and why it is a secret.

להבין ענין זה צריך מתחלה להבין ענין מתן תורה והלא כבר קיים אברהם אבינו ע"ה [עליו השלום] את כל התורה[3] עד שלא ניתנה כמ"ש וישמור משמרתי מצותי חקותי ותורתי[4],

To understand this matter, one must first understand the matter of the Giving of the Torah. For surely Avraham our father, peace be upon him, already fulfilled the entire Torah before it was given, as it is written, "And he kept My charge, My commandments, My statutes and My teachings."

> Before explaining, the Alter Rebbe asks a basic question about the Giving of the Torah itself. G-d told Yitzchak that Avraham "kept My charge, My commandments, My statutes and My teachings"; if Avraham had already kept the whole Torah before Sinai, what was new when it was given?

ופרט ד' דברים משמרתי אלו מצות ל"ת [לא תעשה]. מצותי אלו מצות עשה וחקותי ותורתי אלו בחי' פנימיות של מצות עשה ולא תעשה.[5]

And it specifies four things: "My charge": these are the negative commandments; "My commandments": these are the positive commandments; and "My statutes and My teachings": these are the level of the inner dimension (pnimiyus) of the positive and the negative commandments.

> The verse names four things that Avraham kept, and the Alter Rebbe assigns each one: "My charge" is the prohibitions, "My commandments" the positive commands, and "My statutes and My teachings" the inner dimension of both. So Avraham kept not only the outward mitzvos but their inner meaning too, which makes the question sharper.

2 וכמ"ש למען אשר יצוה[6,7] את בניו וגו' והרי היתה התורה ירושה להם מאבותיהם.[8] וגם להבין ענין ירידת ה' על הר סיני בקולות וברקים בעשרת הדברות

And as it is written, "So that he will command his children," etc. Thus the Torah was an inheritance to them from their fathers. And [we must] also understand the matter of the descent of G-d upon Mount Sinai with thunder and lightning at the Ten Commandments,

> Avraham commanded his children to keep the way of G-d, so the Torah came down to Israel as an inheritance from the Patriarchs. A second question follows: why did G-d descend upon Sinai with such fearsome thunder and lightning to give the Ten Commandments?

ועל כל דבור ודבור[9] פרחה נשמתן ומה כתיב בהון לא תרצח לא תנאף[10] וגו'. שהם דברים פשוטים[11] שגם שכל אנושי מחייבן.

and that at each and every utterance their souls took flight; and what is written in them? "You shall not murder; you shall not commit adultery," etc., which are simple matters that even human reason requires.

> The Sages say that the people's souls left them at every one of the Ten Commandments. Yet much of what was said, such as "You shall not murder," is so simple that human reason would demand it anyway, so why was so overwhelming a revelation needed for it?

ויובן כל זה בהקדים מה שכתוב במשנה תורה אחר עשרת הדברות כי ישאלך בנך מחר[12] לאמר[13]. מה העדות וגו'.

All this will be understood by first introducing what is written in Mishneh Torah [Deuteronomy] after the Ten Commandments: "When your son asks you in time to come, saying, 'What are the testimonies,'" etc.

> The answer will come from a passage in Deuteronomy that follows the repeated Ten Commandments: a son asks his father, "What are the testimonies...?", what the commandments mean.

ואמרת לבנך וגו'. ויצונו ה' לעשות את כל החקים האלה ליראה[14] את ה' וגו'.

"And you shall say to your son," etc.; "And Havayah commanded us to do all these statutes, to fear Havayah," etc.

> The father's answer ends by saying that G-d gave all these statutes "to fear Havayah." This phrase, that the purpose of the mitzvos is a certain awe of G-d, is the key to the whole maamar.

והוא שאלת בן חכם[15] כמ"ש בירושלמי[16] (פרק ערבי פסחים ה"ד)

This is the question of the wise son, as is written in the Yerushalmi (chapter Arvei Pesachim, halachah 4).

> The Yerushalmi puts this question, "What are the testimonies," in the mouth of the wise son. The Alter Rebbe now explains why it is a wise question.

בהיות כי הנה כלל כל המצות[17] לא שייך אל הנשמה רק בהיותה מלובשת תוך הגוף הגשמי אשר מצאהו רעות רבות[18] ועליו שייך הציווי סור מרע שהגוף נמשך אחריו ועשה טוב בקיום מצות עשה המצות מעשיות בגשמיות כמו ציצית ותפילין ושופר וסוכה ולולב ודומיהן.

For all the mitzvos, as a whole, do not pertain to the soul except when it is enclothed within the physical body, which "many evils have befallen," and to which the command "Turn away from evil" pertains, for the body is drawn after it, "and do good," by fulfilling the positive commandments, the mitzvos of action [done] with physical things, such as tzitzis, tefillin, shofar, sukkah, lulav and the like.

> The mitzvos, as a whole, concern the soul only as it lives in a body. "Turn away from evil" is needed because the body is drawn to evil, and "do good" means the positive commandments, which are done with physical objects such as tzitzis, tefillin, shofar, sukkah and lulav.

משא"כ הנשמה לעצמה בטרם ירידתה לעוה"ז להתלבש בגוף לא היתה צריכה לכך וא"כ למה זה ירדה[19] הנשמה כל כך

Whereas the soul by itself, before its descent into this world to be enclothed in a body, had no need of this. If so, why did the soul descend so far,

> Before it came down into a body, the soul by itself needed none of this; in Likkutei Torah, Acharei (25c), the Alter Rebbe describes it then as included in its source, the Infinite Light. This raises the question why it had to descend so far.

להתלבש בגוף גשמי בשביל קיום מצות מעשיות ומה יתרון לה בכל עמלה,[20] וע"ז תירץ לנו הכתוב כי תכלית כל המצות כדי ליראה את[21] ה' וגו'.

to be enclothed in a physical body for the sake of fulfilling the mitzvos of action? And what advantage does it gain in all its toil? To this the verse answers us: that the purpose of all the mitzvos is in order "to fear Havayah," etc.

> What does the soul gain from all the effort of physical mitzvos? The verse answers that their purpose is "to fear Havayah." The Tzemach Tzedek (Or HaTorah, Bamidbar) presses the point: the soul had awe above too, even greater without a body, so the answer must be a particular awe that only a soul in a body can reach, which section 3 explains.

וביאור הענין הנה כתיב לך ה' הגדולה וגו' (בד"ה א' כ"ט) כי מה שהקב"ה נק' גדול כמ"ש גדול ה' ומהולל מאד[22] אמרו רז"ל [רבותינו זכרונם לברכה] אימתי נקרא גדול כשהוא בעיר אלקינו[23]

And the explanation of the matter: It is written, "Yours, Havayah, is the greatness," etc. (I Chronicles 29). For concerning the Holy One, blessed be He, being called "great," as it is written, "Great is Havayah and highly praised," our Sages, of blessed memory, said: When is He called great? When He is in the city of our G-d.

> To explain, the Alter Rebbe begins from the verse "Yours, Havayah, is the greatness." The Sages say that G-d is called "great" when He is "in the city of our G-d," that is, greatness belongs to Him only in one particular setting.

פי' כי מה שנקרא גדול על שם גדולתו שמתפשט מריש כל דרגין עד סוף כל דרגין להוות מאין ליש כל הנאצלים והנבראים וכו' ולהחיותם ולקיימם

The meaning is that His being called great is on account of His greatness, which extends from the head of all levels to the end of all levels, to bring into being, from nothing to something, all the emanated and created beings, etc., and to give them life and sustain them,

> "Greatness" here means His extending Himself through every level, from the highest to the lowest, so as to bring all emanated and created beings from nothing into existence and keep them alive.

כדכתיב אתה עשית את השמים[24] וגו' ואתה מחיה את כולם וכמה רבוא רבבות עולמות תלוי במאמרו. כמ"ש היש מספר לגדודיו[25] וגו'.

as it is written, "You made the heavens," etc., "and You give life to them all"; and so many myriads of myriads of worlds depend on His utterance, as it is written, "Is there any number to His legions?" etc.

> The verse from Nehemiah says that G-d made the heavens and gives life to them all. Countless worlds depend on His word, as Bildad says in Job, "Is there any number to His legions?"

הנה מדת גדולה זו אינה נחשבת ואינה נקראת בשם גדולה כלל אלא בהתהוות כח הפועל בנפעל ע"י עשרה מאמרות בצירופי אותיות כמ"ש במ"א

Now, this attribute of greatness is not considered, and is not called by the name "greatness," at all, except in the coming into being of the power of the Maker in the thing made, through the Ten Utterances, in combinations of letters, as is explained elsewhere.

> Yet this attribute is called "greatness" only in relation to creation: it is the power of the Creator expressed in what He creates, through the Ten Utterances of Creation and the combinations of their letters.

(וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] פ"ט דברכות דנ"ח סע"א [סוף עמוד א] לך ה' הגדולה זו מעשה בראשית[26]).

(This is what our Sages, of blessed memory, said, in chapter 9 of Berachos, 58a, at the end: "Yours, Havayah, is the greatness": this is the work of Creation.)

> The Gemara likewise reads "Yours, Havayah, is the greatness" as referring to the work of Creation.

והנה האותיות נקראין אבנים והצירופים נקראו בתים כמ"ש בספר יצירה שני אבנים בונות[27] שתי בתים וכלליות כל הצירופים נקרא בשם עיר

Now, the letters are called "stones," and the combinations are called "houses," as is written in Sefer Yetzirah: "Two stones build two houses." And all the combinations as a whole (klalus) are called by the name "city"

> Sefer Yetzirah calls letters "stones" and their combinations "houses." All the combinations together form a "city," so "the city of our G-d" is the whole body of divine speech that creates the worlds.

(ועמ"ש בד"ה אלה פקודי המשכן[28,29] בענין פי' כעיר שחוברה לה יחדו[30] י"ל [יש לומר] דהיינו צירופי אותיות המחשבה המהווה עלמין סתימין וצירופי אותיות הדבור המהוה עלמין דאתגליין).

(and see what is written in the discourse beginning "These are the accounts of the Mishkan," on the meaning of "like a city that is joined together within itself": it can be said that this refers to the combinations of the letters of thought, which bring into being the hidden worlds (almin stimin), and the combinations of the letters of speech, which bring into being the revealed worlds (almin d'isgalyan)).

> This aside refers to the discourse "These are the accounts of the Mishkan" in Likkutei Torah, Pekudei, on the verse "like a city that is joined together." There (4a) the Alter Rebbe reads it as the lower Jerusalem joined to the upper; here it is suggested that the two joined parts of the "city" are the letters of thought, which create the hidden worlds, and the letters of speech, which create the revealed worlds.

וזהו אימתי נקרא גדול כשהוא בעיר אלקינו. אבל לגבי קוב"ה [קודשא בריך הוא] בכבודו ובעצמו אינו נקרא בשם גדול כלל

And this is [the meaning of]: When is He called great? When He is in the city of our G-d. But in relation to the Holy One, blessed be He, in His glory and in His very Self, He is not called by the name "great" at all,

> This is why the Sages say that G-d is called "great" only "in the city": in the realm of creative speech. In relation to G-d Himself, "great" is not a name at all.

כי אני ה' לא שניתי[31] כתיב ואתה הוא קודם שנברא העולם כו' ובמקום שאתה מוצא גדולתו[32] שם אתה מוצא ענותנותו

for it is written, "I, Havayah, have not changed"; and "You are He before the world was created," etc.; and "In the place where you find His greatness, there you find His humility,"

> G-d does not change by creating; He is the same before Creation as after it. The Sages add that His greatness goes together with humility, because creating is itself an act of lowering Himself.

כי נשגב שמו לבדו[33] רק הודו על ארץ ושמים בחי' הוד וזיו לבד שמתגלה בחי' מציאת התפשטותו ולא מהותו כי ולגדולתו אין חקר[35, 34] כתיב.

for "His Name alone is exalted"; only "His splendor is upon earth and heaven": the level of splendor and radiance alone, in which there is revealed the level of the existence of His extension, and not His essence; for it is written, "And His greatness is unsearchable."

> Psalm 148 says that His Name alone is exalted, and only His "splendor," a mere radiance, rests on earth and heaven. What creation reveals is the fact that He extends Himself, not what He is, for His own greatness is beyond searching.

וזהו לך ה' הגדולה שמדת גדולה זו בטל אליך ואינה עולה בשם כלל,[36] (וזהו לך הוי' הגדולה שלהיות התהוות בחי' גדולה זהו ע"י שם הוי' דהיינו יו"ד צמצום כו'

And this is [the meaning of] "Yours, Havayah, is the greatness": this attribute of greatness is nullified before You and does not merit the name at all. (And this is [the meaning of] "Yours, Havayah, is the greatness": the coming into being of the level of greatness is through the Name Havayah, that is, the yud, [which is] tzimtzum (contraction), etc.

> So "Yours, Havayah, is the greatness" means that this greatness is nullified before Him and does not even merit the name. The parenthesis adds that greatness comes into being through the Name Havayah, whose first letter, yud, stands for tzimtzum (contraction).

ולכן בחי' גדולה זו כלא חשיבא לגבי עצמותו יתי' ובחי' אין ממש. וע"ד שנתבאר בד"ה אחרי ה' אלקיכם תלכו[37] בפי' שהבריאה נק' יש מאין.

Therefore this level of greatness is considered as nothing in relation to His essence, may He be blessed, and is the level of actual nothingness (ayin). This is along the lines of what was explained in the discourse beginning "After Havayah your G-d shall you walk," on the meaning of creation being called "something from nothing":

> Therefore greatness is as nothing compared with His essence. The Alter Rebbe refers to the discourse "After Havayah your G-d shall you walk," which explains why creation is called "something from nothing."

שנמשך ונתהוה מהארה בעלמא שהיא בחי' אין וכלא חשיבא אצלו יתי' וכמ"ש לקמן אות ג' שאצלו יתי' כל מה שלמעלה נקרא בחי' יש לגבי שלמטה הימנו כו'

for it is drawn forth and comes into being from a mere glimmer, which is the level of nothingness and is considered as nothing before Him, may He be blessed; and as is written below in section 3, that before Him, may He be blessed, whatever is above is called the level of "something" (yesh) in relation to what is below it, etc.

> Creation is "something from nothing" because it comes from a mere glimmer, which is itself nothing before Him. He also points ahead to section 3: from G-d's side, the higher level is the true "something" and the lower level is nothing.

ע"כ גם בחי' הגדולה שבבחי' עיר אלקינו היינו הדבור עליון המהווה מאין ליש נקרא אין ממש ועמ"ש מענין לך ה' הגדולה בת"א [בתורה אור] פ' ויצא בד"ה וישכם לבן. ובפ' וארא בד"ה וידבר אלקים אל משה).

Therefore even the level of greatness that is in the level of "the city of our G-d," that is, the supernal speech, which brings into being from nothing to something, is called actual nothingness. And see what is written on the matter of "Yours, Havayah, is the greatness" in Torah Ohr, Parshas Vayetzei, in the discourse beginning "And Lavan rose early," and in Parshas Va'era, in the discourse beginning "And G-d spoke to Moshe.")

> So even the greatness of "the city of our G-d," the supernal speech that brings everything into being, is actual nothingness before Him. Two discourses of Torah Ohr on this verse are cited for further study.

(ועי' עוד על פסוק זה ברבות ר"פ ואלה המשפטים.[38] ובפי' במדבר פרשה[39] אי' דר"י ע"א זח"א [זהר חלק א] בראשית דל"א סע"ב [סוף עמוד ב].[40] ויחי דרמ"א סע"א [סוף עמוד א].[41] ח"ב [חלק ב'] פי' בא מ"ב סע"ב [סוף עמוד ב].[42] ח"ג [חלק ג'] אמור פ"ט אי' צ"ב[43] א'. נשא קל"ז ב'.[44] האזינו דרצ"ה סע"א [סוף עמוד א]).[45]

(And see further on this verse in Midrash Rabbah, at the beginning of Parshas Ve'eleh HaMishpatim, and in Parshas Bamidbar, section 1, 210a; Zohar I, Bereishis, 31b, at the end; Vayechi, 241a, at the end; Zohar II, Parshas Bo, 42b, at the end; Zohar III, Emor, 89a, 92a; Naso, 137b; Haazinu, 295a, at the end.)

> This is a list of places in the Midrash and the Zohar that expound "Yours, Havayah, is the greatness." Several of them read the verse's terms, greatness, might, beauty and the rest, as the divine attributes.

וכמשל דבור האדם שבטל לגבי מקור חוצבו שהוא הבל הלב כך כביכול עד"מ הנה כתיב דבר מלך שלטון[46] שבחינת גדולה והתפשטות זו נקרא בשם דבור

And [this is] like the analogy of a person's speech, which is nullified in relation to the source from which it is hewn, namely the breath of the heart; so too, as it were, by way of analogy. Now, it is written, "The word of a king is sovereignty": this level of greatness and extension is called by the name "speech."

> The analogy is human speech, which is nothing next to its source, the breath of the heart. "The word of a king is sovereignty" shows that G-d's greatness and extension are called "speech" for the same reason, as the next part explains.

שכמו הדבור של האדם אינו אלא לזולתו כך גדולה והתפשטות זו אינו אלא להוות כל הנמצאים וכו'

For just as a person's speech is only for another, so this greatness and extension is only to bring into being all that exists, etc.

> Speech exists only for someone else, and in the same way this greatness exists only to bring creatures into being.

וכשם שאין ערך דבור אחד של אדם לגבי מדותיו ומכ"ש [ומכל שכן] לגבי השכל. כך אין ערך מדת גדולה זו שהיא רק התפשטות מב' אותיות משמו של הקב"ה כמ"ש ביי"ה ה' צור עולמים[47] ביו"ד נברא עוה"ב [עולם הבא][48] ובה' עוה"ז

And just as a single utterance of a person bears no comparison to his emotive attributes (middos), and all the more so to the intellect, so this attribute of greatness bears no comparison [to Him], for it is only an extension from two letters of the Name of the Holy One, blessed be He, as it is written, "With Yah, Havayah formed the worlds": with the yud the World to Come was created, and with the hei this world.

> A single word of a person bears no comparison to his feelings, and still less to his intellect; so too G-d's greatness is only an extension of two letters of His Name, yud and hei. Isaiah's "in Yah, Havayah, is an everlasting Rock (tzur olamim)" is read by the Gemara as "with Yah, Havayah formed the worlds": the World to Come with the yud, and this world with the hei.

וכמו שהיא במדת גדולתו יתי כך הוא בכל מדותיו כי כל בשמים ובארץ[49, 50, 51, 52] כתיב שהכל בטלים אצלו יתי.

And as it is with His attribute of greatness, may He be blessed, so it is with all His attributes; for it is written, "For all that is in heaven and on earth," meaning that all are nullified before Him, may He be blessed.

> What is true of greatness is true of all His attributes. "For all that is in heaven and on earth" is read as saying that everything is nullified before Him.

(ועיין מענין כי כל בשמים ובארץ ברבות ר"פ תרומה.[53] זח"ב [זהר חלק ב'] משפטים קט"ז[54] א' נשא קמ"ח[55] א'. שלח קס"ח ב'. פנחס דרנ"ז סע"א [סוף עמוד א].[56]

(And see on the matter of "For all that is in heaven and on earth" in Midrash Rabbah, at the beginning of Parshas Terumah; Zohar II, Mishpatim, 116a; Naso, 148a; Shelach, 168b; Pinchas, 257a, at the end.

> These are further places in the Midrash and the Zohar on "For all that is in heaven and on earth."

וז"ש [וזהו שכתוב] ברבות ריש קהלת ע"פ הבל הבלים[57,58] ששבעה הבלים שאמר קהלת כנגד שבעת ימי בראשית[59] כו' ע"ש שהם בחי' ז' מדות הנ"ל שהם רק בחי' הבל והארה בעלמא שאין נוגע כלל למהותו ועצמותו ית'. וע' מזה בזח"ג [בזהר חלק ג] תזריע דמ"ז ב').[60]

And this is what is said in Midrash Rabbah at the beginning of Koheles on the verse "Vanity of vanities": that the seven vanities (havalim) that Koheles spoke of correspond to the seven days of Creation, etc. (see there); these are the level of the seven attributes (middos) mentioned above, which are only the level of a breath (hevel) and a mere glimmer, which does not touch His being and essence, may He be blessed, at all. And see on this in Zohar III, Tazria, 47b.)

> Koheles Rabbah says that the seven "vanities" (havalim) of the verse correspond to the seven days of Creation. The Alter Rebbe reads them as the seven middos, each only a "breath" (hevel), a glimmer that does not touch G-d's essence, which recalls the breath of the heart in the analogy of speech.

וכך הוא בבחי' חכמתו ובינתו ית' שאפילו בחי' חכמה עילאה קמיה ית' כלא ממש נחשב

And so it is with the level of His Chochmah (wisdom) and His Binah (understanding), may He be blessed: even the level of the supernal Chochmah is considered as actually nothing before Him, may He be blessed,

> Not only the middos but also Chochmah and Binah are nothing before G-d. Even the supernal Chochmah, the highest level of revelation, counts as nothing before Him.

אלא שכך עלה ברצונו להמשיך אור א"ס ב"ה בעשר ספירות שתהיינה בחי' חכמה ובינה כו'.

except that it so arose in His will to draw the Infinite Light (Or Ein Sof), blessed be He, into ten Sefiros, that there be the levels of Chochmah and Binah, etc.

> Divine wisdom and understanding exist only because G-d willed to draw His Infinite Light into ten Sefiros. They are an expression of His will, not a measure of His essence.

וכמאמר רז"ל [רבותינו זכרונם לברכה] בראשית נמי מאמר הוא[61] שראשית הגילוי הוא בחי' חכמה ג"כ אינה אלא בחי' מאמר ועשיה כי מאמר ועשיה הכל אחד כמאמר ברוך אומר ועושה.

And as our Sages, of blessed memory, said: "'In the beginning' is also an utterance": that the beginning of revelation, which is the level of Chochmah, is also nothing but the level of utterance and making; for utterance and making are all one, as in the saying, "Blessed is He who says and does."

> The Gemara counts the word "In the beginning" as one of the Ten Utterances of Creation. So even the beginning of revelation, Chochmah, is an "utterance," a kind of making, and the liturgy's "Blessed is He who says and does" shows that saying and making are one.

והנה כתיב ה' בחכמה יסד ארץ[62] פי' שבחי' ארץ היא בחי' דבר ה' דעשרה מאמרות שנברא העולם יסודו של בחינת הדבור הוא בחכמה

Now, it is written, "Havayah founded the earth with wisdom." The meaning is: the level of "earth" is the level of the word of G-d of the Ten Utterances by which the world was created; the foundation of the level of speech is in Chochmah

> Proverbs says that G-d founded the earth with wisdom. The Alter Rebbe reads "earth" as the divine word that creates the world, and says its foundation is Chochmah.

(עמ"ש מזה באג"ה [באגרת הקודש] ע"פ ארץ אשר[63] כו' עיני ה' כו' וע"פ ויעש דוד שם)[64] כמו ע"ד משל באדם הגשמי שצרופי האותיות הם מחכמה

(see what is written on this in Iggeres HaKodesh, on the verse "A land which," etc., "the eyes of Havayah," etc., and on the verse "And David made a name"), as, by way of analogy, in physical man, where the combinations of letters come from wisdom;

> The aside refers to two letters of Iggeres HaKodesh, the Alter Rebbe's letters printed in Tanya: Epistle 14 explains "Havayah founded the earth with wisdom" as the supernal "earth" drawing its life from the supernal Chochmah, and Epistle 5 explains that the letters of speech come from the hidden source of the intellect. In man too, the combinations of letters come from wisdom.

שהרי התינוק כל זמן שאין בו דעת לא יכול לדבר. וזהו בראשית ברא אלקים[65] ותי"י [ותרגום ירושלמי] בחוכמתא.

for an infant, as long as he has no daas (knowledge), cannot speak. And this is [the meaning of] "In the beginning G-d created," which the Targum Yerushalmi renders "With wisdom."

> A baby cannot speak until he has understanding. This is why "In the beginning (bereishis) G-d created" is rendered by the Targum Yerushalmi "with wisdom": reishis, "beginning," is Chochmah, and creation through speech starts in wisdom.

ואמרו רז"ל [רבותינו זכרונם לברכה] בראשית נמי מאמר[66] הוא פי' כדי שיומשך דבר ה' למטה בתחתונים יהי אור וגו'[67] יהי רקיע[68] וגו'. הוצרך להיות ראשית הגילוי בחכמה בכללות.[69, 70, 71, 72, 73, 74, 75, 76]

And our Sages, of blessed memory, said, "'In the beginning' is also an utterance." The meaning is: in order that the word of G-d be drawn down below, into the lower realms, "Let there be light," etc., "Let there be a firmament," etc., the beginning of revelation had to be in Chochmah, in a general and collective form (klalus).

> The saying "'In the beginning' is also an utterance" means that, before the particular utterances such as "Let there be light" could be drawn down to the lower realms, there had first to be a general revelation in Chochmah, which the next paragraph divides into the nine other utterances. In Likkutei Torah, Haazinu (72c), the Alter Rebbe draws the consequence: since even Chochmah counts as "making," what is revealed on Shabbos and through teshuvah comes from above Chochmah.

SECTION 2 • ¶3–5

The primordial thought

3 ואח"כ נחלק לפרטיות בתשעה מאמרות אחרות ותרגם אונקלוס בראשית בקדמין רומז על בחינה יותר עליונה שהוא ענין קדמות השכל מחשבה קדומה

And afterwards it is divided into particulars in nine other utterances. And Onkelos rendered "In the beginning" (bereishis) as "bekadmin" (at first), which alludes to a still higher level: the matter of what precedes the intellect (kadmus hasechel), the primordial thought (machshavah kedumah),

> After the general revelation in Chochmah, creation divides into nine particular utterances. Onkelos renders "bereishis" as "bekadmin," "at first," a word from the root kedem, "primordial," and the Alter Rebbe hears in it a hint of a level above Chochmah: the primordial thought, which precedes intellect.

דהיינו בחי' רצון העליון מקור להיות בחי' חכמה ראשית הגילוי כי מה שהחכמה נקרא ראשית הוא בערך הנאצלים והנבראים וכו' משא"כ לפניו ית' הרי רם ונשא רבבות מדרגות כו'

that is, the level of the supernal will, the source for there to be the level of Chochmah (wisdom), the beginning of revelation. For Chochmah being called "beginning" is relative to the emanated and created beings, etc.; whereas before Him, may He be blessed, He is high and exalted by myriads of levels, etc.,

> That level is the supernal will, the source from which Chochmah comes. Chochmah is a "beginning" only from the point of view of the created beings; G-d Himself is infinitely above it.

שאפילו שנקרא חכים ולא בחכמה ידיעה[77,78] וכו' מ"מ הרי לית מחשבה תפיסא ביה[79] ולא שייך לקרותו אפילו בשם זה כלל ועליו נאמר כולם בחכמה עשית שאפילו חכמה עילאה נחשבת כעשיה גשמיות לפניו.[80]

so that even though He is called "wise, but not with a knowable wisdom," etc., nevertheless "no thought can grasp Him," and it is not fitting to call Him even by this name at all. And of Him it is said, "You have made them all with wisdom": even the supernal Chochmah is considered as physical making before Him.

> The Tikkunei Zohar says that He is "wise, but not with a knowable wisdom," and that "no thought can grasp Him," so even the name "wise" does not truly apply to Him. That is why the verse says "You have made them all with wisdom": even the supernal Chochmah is, before Him, like physical making.

4 וזהו סוף מעשה במחשבה תחלה. פי' מה שהוא ראשית הגילוי שהוא בחי' חכמה הוא סוף מעשה של הקב"ה

And this is [the meaning of] "Last in deed, first in thought." The meaning is: that which is the beginning of revelation, the level of Chochmah (wisdom), is the end of the deed of the Holy One, blessed be He.

> "Last in deed, first in thought," words from the Shabbos hymn Lecha Dodi, means that what comes first in revelation, Chochmah, is from G-d's side only the end of His deed, its last product.

ע"כ תרגם אונקלוס בראשית בקדמין שהוא מחשבה קדומה להיות מקור לבחינת החכמה שתהיה ראשית הגילוי והוא בחינת רצון העליון והוא מקור התורה והמצות:

Therefore Onkelos rendered "In the beginning" as "bekadmin," which is the primordial thought, to be the source for the level of Chochmah, that it be the beginning of revelation; and this is the level of the supernal will, and it is the source of the Torah and the mitzvos.

> This is why Onkelos renders "In the beginning" as "bekadmin": it points to the primordial thought, the supernal will, which is the source of Chochmah and also the source of the Torah and the mitzvos. The next sections build on this: through Torah and mitzvos that will is drawn down.

5 קיצור. ברישא עושי דברו והדר לשמוע. ענין מתן תורה. ועל כל דבור פרחה נשמתן. ענין ויצונו כו' ליראה את.

Summary. First "who do His word," and afterwards "to hearken." The matter of the Giving of the Torah. And at each utterance their souls took flight. The matter of "And He commanded us," etc., "to fear…":

> The summary of section 1 begins: the angels "do" before they "hear"; the question about the Giving of the Torah; the souls that took flight at each utterance; and the verse "to fear Havayah."

שזה תכלית כל המצות ותכלית ירידת הנשמה לתוך הגוף. לך ה' הגדולה. אימתי גדול כשהוא בעיר.

that this is the purpose of all the mitzvos and the purpose of the soul's descent into the body. "Yours, Havayah, is the greatness." When is He great? When He is in the city:

> This awe is the purpose of all the mitzvos and of the soul's descent into the body. Then comes the explanation of "Yours, Havayah, is the greatness": G-d is "great" only "in the city."

בחי' הדבור עליון אבל אצלו ית' גדולה זו כלא חשיב ונק' אין כי כל כו'. בראשית ח"ע [חכמה עילאה] נמי מאמר הוא. ות"א [ותרגום אונקלוס] בקדמין בחי' רצון העליון מחשבה קדומה:[81]

the level of the supernal speech; but before Him, may He be blessed, this greatness is considered as nothing and is called "nothing" (ayin), "for all," etc. "In the beginning," the supernal Chochmah, "is also an utterance." And Targum Onkelos [renders] "bekadmin": the level of the supernal will, the primordial thought.

> The "city" is the supernal speech, and before G-d this greatness is nothing. Even Chochmah is only an "utterance," and Onkelos's "bekadmin" points to the supernal will, the primordial thought.

SECTION 3 · ¶6–9

Mitzvos as limbs, Torah as blood

6 ב והנה כדי[82] להיות צמצום זה וענוה זו לירד ולהתלבש בבחי' הדבור הנק' גדולה שזהו ירידה גדולה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במקום גדולתו[83] שם אתה מוצא ענותנותו.[84]

2. Now, in order that there be this tzimtzum (contraction) and this humility, to descend and be enclothed in the level of speech, which is called "greatness": for this is a great descent, as our Sages, of blessed memory, said, "In the place of His greatness, there you find His humility."

> Section 2 asks what brings about G-d's tzimtzum and "humility": His descending into the speech called "greatness." Because that greatness is as nothing before Him, entering it is a great descent, as the Sages say that His greatness and His humility go together.

פי' שאין לך ענוה עצומה יותר מההשפלה להתלבש בבחי' הגדולה כו' מאחר שהוא באמת כאין ואפס חשיבא אצלו ית' וכנ"ל בענין הבל הבלים כו'.

The meaning is: there is no humility more immense than the self-lowering to be enclothed in the level of greatness, etc., since in truth it is considered as nothing and naught before Him, may He be blessed, as mentioned above regarding "Vanity of vanities," etc.

> There is no greater humility than this self-lowering, since the "greatness" in which He is enclothed is in truth as nothing before Him. This recalls the "breath" of "Vanity of vanities" above.

הנה הוא ע"י תורה ומצות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ בראשית ברא בשביל התורה[85] שנקרא ראשית[86, 87] כו'

This is through Torah and mitzvos, as our Sages, of blessed memory, said on "In the beginning (bereishis) He created": "For the sake of the Torah, which is called 'beginning' (reishis)," etc.

> The answer is: through Torah and mitzvos. The Sages read "bereishis" as "for the sake of the Torah," which is called reishis, "beginning": G-d's descent into the speech of creation exists for the sake of the Torah.

גם כמאמר הספרי פ' האזינו אחד משלשה קנינים שקנה הקב"ה בעולמו תורה קנין אחד כו' שהקנין מורה על דבר שהוא יקר ביותר (וכמ"ש במ"א).[88]

Also, as the Sifrei says on Parshas Haazinu: "One of three acquisitions that the Holy One, blessed be He, acquired in His world: the Torah is one acquisition," etc.; for an acquisition indicates something that is most precious (as is explained elsewhere).

> The Sifrei counts the Torah among the things G-d "acquired" in His world. One acquires what is very precious, so the Torah is what is precious enough to G-d that He descends for its sake.

והנה המצות[89] נזכר בזהר שרמ"ח פקודין הם רמ"ח אברין דמלכא.[90, 91]

Now, concerning the mitzvos, it is mentioned in the Zohar that the 248 commandments (pikudin) are the 248 limbs of the King.

> The Zohar calls the 248 commandments the 248 limbs of the King. In Likkutei Torah, Rosh Hashanah (54a), the Alter Rebbe explains the image: as a limb carries the soul's life out from the head into the body, the mitzvos draw down the supernal Chochmah so that G-d be "King of the world."

פי' כמו דרך משל אבר שהוא בשר וגידין ועצמות שהם בחי' כלי והאור והחיות מתפשט בתוכן וכללותן נקרא בשם אבר כך המצות הם כלים לרצונו יתי'

The meaning is: just as, by way of analogy, a limb, which is flesh, sinews and bones, which are the level of a vessel, and the light and life-force (chayus) spread within them, and as a whole (klalus) they are called by the name "limb": so the mitzvos are vessels for His will, may He be blessed,

> A limb is flesh, sinews and bones, which serve as a vessel, with light and life spreading inside them; as a whole they are called a limb. In the same way the mitzvos are vessels for G-d's will.

שבהם ועל ידם מתפשט אור וחיות רצון העליון יתי מסובב כל עלמין להיות בחינת ממכ"ע [ממלא כל עלמין] בבחי' גילוי בתחתונים ע"ד שיתבאר (לקמן אות ג') בפי' ליראה את ה'

in which and through which the light and life-force of the supernal will, may He be blessed, spread from [the level of] the light that encompasses all worlds (sovev kol almin), so that it become the level of the light that fills all worlds (memalei kol almin), in a revealed state, in the lower realms, along the lines of what will be explained (below, section 3) on the meaning of "to fear Havayah,"

> Through the mitzvos the light of the supernal will, which is beyond the worlds (sovev), is drawn down to fill them (memalei) in a revealed way, even in the lower realms. Section 3 will explain this through the words "to fear Havayah."

והיינו ע"י ישראל עושי המצוה כמ"ש אשר קדשנו במצותיו כו' (ועמ"ש בד"ה וידבר משה[92] אל ראשי המטות[93] גבי כי על כל מוצא פי[94] ה' יחיה האדם).

and this is through Israel, who do the mitzvah, as it is said, "Who has sanctified us with His commandments," etc. (And see what is written in the discourse beginning "And Moshe spoke to the heads of the tribes," concerning "For by everything that comes forth from the mouth of Havayah does man live.")

> This drawing down comes about through the Jewish people, who do the mitzvos; hence the blessing "Who has sanctified us with His commandments." The aside refers to the discourse in Likkutei Torah, Mattos (81b), which explains that what sustains man is the utterance of G-d's mouth that brings his food into being.

והנה התורה היא בחי' הדם[95] היא הנפש[96] שהוא הוא הממשיך רוח חיים באברים מן הנפש עצמה והוא מקור חיות הנפש באברים

Now, the Torah is the level of "the blood, which is the soul," for it is the blood that draws the spirit of life into the limbs from the soul itself, and it is the source of the soul's life-force in the limbs

> The Torah is compared to the blood, which the verse calls "the soul." The blood carries the soul's life into every limb.

(עיין לקמן בשיר השירים בד"ה לסוסתי ברכבי[97] בדרוש השני) כך הוא ענין התורה שהיא נותנת חיים לבחי' המצות עצמן.

(see below in Shir HaShirim, in the discourse beginning "To My mare among the chariots," in the second discourse). So is the matter of the Torah: it gives life to the level of the mitzvos themselves.

> Just as the blood gives life to the limbs, the Torah gives life to the mitzvos themselves. The aside refers to the second discourse on "To My mare among the chariots" in Shir HaShirim.

וזהו זאת התורה אדם א' ד"ם שהן הם פירושי המצות ופרטי הלכותיהן איך שתהיה המצוה כתיקונה,

And this is [the meaning of] "This is the Torah: adam (a man)": alef, dam (blood). For they are the explanations of the mitzvos and the details of their laws: how the mitzvah is to be in its proper form.

> Plainly the verse says, "This is the law (torah): when a man (adam) dies in a tent"; following the Shelah, the Alter Rebbe reads "This is the Torah: adam," and divides adam into alef and dam, "blood." The Torah is the blood of the mitzvos: its explanations and detailed laws tell how each mitzvah is done properly.

ובזה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] כל העוסק בתורת עולה[98] כאלו הקריב עולה שנאמר זאת התורה לעולה וכו', ואמרו על פסוק ובכל מקום מוקטר[99] מוגש לשמי ומנחה טהורה אלו תלמידי חכמים וכו'

And through this will be understood the saying of our Sages, of blessed memory: "Whoever occupies himself with the teaching (torah) of the burnt-offering is as though he offered a burnt-offering, as it is said, 'This is the teaching (torah) for the burnt-offering,'" etc. And they said on the verse "And in every place incense is offered, presented to My Name, and a pure meal-offering": "These are the Torah scholars," etc.

> This explains two sayings of the Sages: studying the laws of the burnt-offering counts as offering it, and Malachi's "in every place incense is offered" refers to Torah scholars. In Likkutei Torah, Chukas (57a), the Alter Rebbe explains why: speaking words of Torah draws the supernal speech into the speaker's mouth, so even the mitzvos of the Temple can be kept in speech.

ולמה תהיה א"כ מעלת התורה זו עדיפא מהמצות עצמן שאינם נוהגות אלא בזמן שבית המקדש היה קיים דוקא במקום מזבח ותלמידי חכמים העוסקים בתורה בכל מקום ובכל זמן[100] מעלה עליהם הכתוב וכו'

But why, then, should this distinction of the Torah be superior to the mitzvos themselves, which apply only at the time when the Holy Temple stood, and specifically at the place of the altar, whereas Torah scholars who occupy themselves with Torah in every place and at every time are credited by Scripture, etc.?

> Why then should study count for more than the act? Offerings could be brought only while the Temple stood, and only on the altar, yet Scripture credits Torah scholars as if they offered, in every place and at every time.

וכן בשארי מצות התורה יש מהן שתלוין בזמן כמו שבת שופר סוכה ולולב אין נוהגין אלא בזמן.

And similarly with the other mitzvos of the Torah: there are some of them that depend on time, such as Shabbos, shofar, sukkah and lulav, which apply only in their time;

> Other mitzvos too are bound to time: Shabbos, shofar, sukkah and lulav apply only in their season.

אבל שלא בזמנן לאו מצוה היא כלל. משא"כ ת"ת [תלמוד תורה] שהוא מצוה בכל זמן לעסוק בדברי תורה ואפילו בהלכות שבת וסוכה וכו'.

but outside their time, it is no mitzvah at all; whereas Torah study is a mitzvah at all times: to occupy oneself with words of Torah, even with the laws of Shabbos and sukkah, etc.

> Outside their time they are no mitzvah at all. Torah study, though, is a mitzvah at every moment, even when one studies the laws of these very mitzvos out of season.

אלא הענין הוא כנ"ל שהתורה היא בחי' הדם הממשיך חיות לכל האברין בשוה בכללותן.

Rather, the matter is as mentioned above: the Torah is the level of the blood, which draws life-force (chayus) to all the limbs equally, as a whole.

> The answer goes back to the image of blood: the Torah gives life to all the limbs equally, as a whole.

משא"כ המצות שהם אברין דמלכא עד"מ יש בהן התחלקות עת וזמן כמ"ש לכל זמן ועת לכל חפץ[101] תחת השמים

The mitzvos, however, which are the limbs of the King, by way of analogy, have in them a division of time and season, as it is written, "For everything there is a season, and a time for every desire under the heavens."

> The mitzvos, by contrast, are the limbs, and so they are divided by time, as Koheles says: "a time for every desire (chefetz) under the heavens." Plainly chefetz there means any matter or purpose; the Alter Rebbe reads it as G-d's desire.

פי' שהמצות אע"פ [אף על פי] שהן חפץ ורצון ה' יש בהן עת וזמן לפי שהם תחת השמים פי' שהם למטה מבחינת התורה הנק' שמים לפי שהמצות הם התגלות המשכות הרצון להאיר אור א"ס ב"ה באיזה בחינה.

The meaning is: even though the mitzvos are the desire and will of G-d, they have a time and season, because they are "under the heavens"; that is, they are below the level of the Torah, which is called "heavens." For the mitzvos are the revelation of the drawings-forth of the will, to make the Infinite Light (Or Ein Sof), blessed be He, shine in some particular level.

> Though the mitzvos are G-d's desire and will, each has its season because they are "under the heavens," below the Torah, which is called "heavens." Each mitzvah is a particular drawing-forth of G-d's will, making His light shine in one specific level.

כמו עד"מ לעשות סוכה וכו' שהוא התגלות אור א"ס ב"ה בבחינה עליונה ומדרגה עליונה מאורות עליונים מפני שכך עלה ברצונו והתורה היא התנהגות באיזה אופן תהיה ההתגלות הזאת

As, for example, to make a sukkah, etc., which is a revelation of the Infinite Light, blessed be He, in a lofty level and a lofty rank of the supernal lights, because so it arose in His will. And the Torah is the direction of the manner in which this revelation shall be,

> Making a sukkah, for example, reveals the Infinite Light in a particular lofty level, simply because G-d so willed. The Torah governs the manner in which that revelation takes place.

כמו עד"מ בסוכה שתהיה דוקא ז' על ז' טפחים[102,103] ושלא תהיה סככה מדבר המקבל טומאה[104] וכיוצא בהן הרבה פרטי דינין באיזה אופן דוקא יהיה המשכות הרצון

as, for example, with a sukkah: that it must be specifically seven by seven handbreadths, and that its covering must not be of anything susceptible to ritual impurity, and many similar detailed laws, of the specific manner in which the drawings-forth of the will shall be;

> The laws of sukkah, such as a minimum of seven by seven handbreadths and a covering that cannot become ritually impure, set out exactly how the will is to be drawn down.

ואז דוקא יהיה שורה ומתגלה אור א"ס ב"ה בבחינה זו עד"מ בעל הבית מסדר בביתו שכלי פלוני יעמוד במקום פלוני וכלי פלוני במקום פלוני.[105,106,107,108]

and only then will the Infinite Light, blessed be He, rest and be revealed in this level. By way of analogy: a householder arranges in his house that such-and-such a vessel shall stand in such-and-such a place, and such-and-such a vessel in such-and-such a place.

> Only when the mitzvah is done in that way does the light rest in it, just as a householder decides where each vessel in his house will stand. So the Torah is the "householder" of the mitzvos.

7 וכך הוא ענין בחי' התורה שנעשה כמו בעל הבית לעסק המצות ולכן נמשלו המצות להיות נקראים בשם אברים דמלכא שהחיות המתפשט בתוכן הוא לחלוחית המגדלם לבד בבחי' קרירות

And so is the matter of the level of the Torah, which becomes like the householder for the practice of the mitzvos. Therefore the mitzvos were likened so as to be called by the name "limbs of the King," for the life-force (chayus) that spreads within them is merely the moisture that makes them grow, in the mode of coolness.

> The Torah is like the householder who decides how the "house" of the mitzvos is arranged. The mitzvos are compared to the King's limbs because the life in a limb is only the moisture that makes it grow, a cool life of mere growth.

משא"כ התורה נמשלה לדם בחי' אדם א' ד"ם שהדם הוא הנפש והוא הוא הממשיך עיקר החיות ורוח החיים אשר בקרבו ולא בבחי' הגדלה לבד ולכן היא למעלה מבחינת מקום וזמן.

Whereas the Torah is likened to blood, the level of adam: alef, dam (blood). For the blood is the soul, and it is the very one that draws the essential life-force and the spirit of life that is within him, and not merely in the mode of growth. Therefore it [the Torah] is above the level of place and time.

> The Torah, by contrast, is compared to the blood, alef-dam in the word adam. The blood is the soul itself, carrying the essential life and spirit and not mere growth, and so the Torah stands above place and time.

8 וזהו זאת התורה אדם פי' האדם שעל דמות הכסא[109] דמות כמראה אדם בחי' אדמה לעליון[110, 111] בחי' סוכ"ע למעלה מבחי' מקום וזמן.

And this is [the meaning of] "This is the Torah: adam (a man)": that is, the adam that is upon the likeness of the throne, "a likeness as the appearance of a man (adam)," the level of "I will be likened (adameh) to the Most High," the level of the light that encompasses all worlds (sovev kol almin), above the level of place and time.

> "This is the Torah: adam" is read as the supernal "man" of Ezekiel's vision, seated upon the likeness of the throne. The word adam also echoes adameh, "I will be likened to the Most High": the level of sovev kol almin, beyond place and time.

וכמ"ש הנה מקום אתי[112] וגו' שלגבי החיות מעלה ומטה שוין כמו שאנו רואים בחוש שהדם הוא הנפש המתפשט בתוכם להגדילן נעשה כמוהם והיו לבשר אחד ממש ויש בהם התחלקות האברים ולכן הם נתונים תחת הזמן והמקום

And as it is written, "Behold, there is a place with Me," etc.: for in relation to the life-force, above and below are equal. As we see with our senses: the blood is the soul, [whereas] what spreads within them to make them grow becomes like them, and they become actually one flesh; and there is in them the division of the limbs, and therefore they are placed under time and place.

> "Behold, there is a place with Me" is brought to show that, for the life-force, above and below are the same. So our senses show: the blood is the soul, the same life in every limb, while the moisture that makes the limbs grow becomes one flesh with them and is divided as they are; that is why the limbs, the mitzvos, are bound by time and place.

אבל התורה שאינה בבחי' התגלות המשכות הרצון בלבד רק בחי' התגלות הנהגות הרצון כנ"ל, והרי היא ממשכת הנהגות הרצון העליון לתוך הרצון המתפשט בתוך המצות

But the Torah, which is not merely the level of the revelation of the drawings-forth of the will, but the level of the revelation of the directions of the will, as mentioned above, and which draws the directions of the supernal will into the will that spreads within the mitzvos:

> The Torah, though, is not only a drawing-forth of G-d's will but the revealed direction of how that will is to act, and it draws these directions into the will that is in the mitzvos.

הרי מקור המשכה זו נק' בחי' רעוא דכל רעוין שאינה בגדר מקום וזמן כלל

the source of this drawing-forth is called the level of "the Will of all wills" (raava d'chol raavin), which is not within the bounds of place and time at all

> The source of that drawing-forth is "the Will of all wills," which is entirely beyond place and time.

(ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ע"פ וכל חפצים לא ישוו בה[113] אפילו חפצי שמים[114, 115] כו')
(ועמ"ש ע"פ אחרי ה' אלקיכם תלכו[116] גבי ובקולו תשמעו ומ"ש בד"ה כי ביום הזה יכפר):[117, 118]

(and therefore our Sages, of blessed memory, said on the verse "And all desires cannot compare to it": even the desires of Heaven, etc.). (And see what is written on the verse "After Havayah your G-d shall you walk," concerning "and to His voice shall you hearken," and what is written in the discourse beginning "For on this day He shall atone.")

> This is why the Sages say that even "the desires of Heaven," the mitzvos, cannot compare to the Torah. The text refers to two discourses for further study.

9 קיצור. ענין בראשית בשביל התורה, וענין רמ"ח אברי דמלכא עת לכל חפץ. וענין התורה שנק' אדם. וכל העוסק בתורת עולה כאלו הקריב עולה. וכל חפצים לא ישוו בה):[119]

Summary. The matter of "In the beginning": for the sake of the Torah. And the matter of the 248 limbs of the King: "a time for every desire." And the matter of the Torah being called adam. And "Whoever occupies himself with the teaching of the burnt-offering is as though he offered a burnt-offering." And "All desires cannot compare to it."

> The summary of section 2: "In the beginning" means for the sake of the Torah; the mitzvos are the 248 limbs of the King, each with "a time for every desire"; the Torah is called adam; study of the burnt-offering counts as offering it; and "all desires cannot compare to it."

SECTION 4 • ¶10–11

The higher awe

10 ג והנה תכלית ענין התורה והמצות בהמשכת גילוי רצונו למטה הוא שהכתוב אומר ויצונו ה' לעשות את כל החוקים האלה ליראה את ה' וכו' דהנה כתיב יראו את[120] ה' קדושיו.

3. Now, the purpose of the matter of the Torah and the mitzvos, in drawing down the revelation of His will below, is what the verse says: "And Havayah commanded us to do all these statutes, to fear Havayah," etc. For it is written, "Fear Havayah, you His holy ones."

> Section 3 turns to the purpose of Torah and mitzvos, drawing down the revelation of G-d's will: "to fear Havayah." This kind of awe is the one in the verse "Fear Havayah, you His holy ones."

וצ"ל מהו קדושיו דוקא הלא כתיב ייראו מה' כל הארץ.[121,122]

We need to understand: why specifically "His holy ones"? Is it not written, "Let all the earth be in fear of Havayah"?

> Why does that verse address only "His holy ones," when another verse calls on "all the earth" to fear G-d? The two verses also differ in a word: one says "fear es Havayah," the other "fear from (mei) Havayah," and the Alter Rebbe will build on both differences.

אך הענין כנודע מ"ש במ"א על פסוק כי לא מחשבותי מחשבותיכם[123] שלפניו יתי' כל מה שלמעלה נקי' בחי' יש לגבי שלמטה הימנו כמ"ש להנחיל אוהבי יש[124]

But the matter is as is known from what is written elsewhere on the verse "For My thoughts are not your thoughts": that before Him, may He be blessed, whatever is higher is called the level of "something" (yesh) in relation to what is below it, as it is written, "To cause those who love me to inherit yesh."

> The answer rests on a principle explained elsewhere on "My thoughts are not your thoughts": from G-d's side the higher level is the true "something" (yesh), and what is lower is as nothing, as in Wisdom's words in Proverbs, "to cause those who love me to inherit yesh."

משא"כ ממטה למעלה כל מה שלמטה הוא מושג ונראה לעין כל בשר נקי' יש לגבי שלמעלה הימנו שנקי' אין. שאינו מושג ונראה.[125]

From below upward, however, whatever is below, which is grasped and visible to the eye of all flesh, is called "something" (yesh) in relation to what is above it, which is called "nothing" (ayin), for it is not grasped and seen.

> From our side it is the reverse: what is lower is grasped and visible to every eye, so it seems to be the real "something," and what is higher, which we cannot grasp or see, seems to be "nothing."

11 וזהו עיקר המשכה של גילוי רצונו יתי למטה להיות ממטה למעלה שוה כמו מלמעלה למטה,

And this is the essence of the drawing down of the revelation of His will, may He be blessed, below: that from below upward should be the same as from above downward.

> The main purpose of drawing G-d's will down is that the view from below should become the same as the view from above.

וכמו שמלמעלה למטה הכל בטל לפניו יתי וכאין ואפס ממש כמ"ש לך ה' הגדולה וגו' וקמיה כולא כלא חשיב[126] ממש כך יהיה בבחי' גילוי ממטה למעלה

And just as from above downward everything is nullified before Him, may He be blessed, and is as actually nothing and naught, as it is written, "Yours, Havayah, is the greatness," etc., and "before Him all is considered as actually nothing," so shall it be in the level of revelation from below upward:

> From above, everything is nullified before G-d and is as nothing, as "Yours, Havayah, is the greatness" was explained earlier and as the Zohar says, "before Him all is considered as nothing." The same is to be revealed from below.

וראו כל בשר יחדיו[127] וגו' ובאו במערות צורים[128] ובמחילות עפר מפני פחד[129] ה' וגו' להיות בטל אליו יתי

"And all flesh shall see together," etc.; "And they shall enter into the caves of the rocks and into the holes of the dust, from before the terror of Havayah," etc., to be nullified to Him, may He be blessed.

> Isaiah foretells that "all flesh shall see together" and that people will hide in caves before G-d's majesty; in that revelation all will be nullified to Him.

ועד"ז הוא ההפרש בין מ"ש ייראו מה' כל הארץ[130] שהיא יראה תתאה כמו שנדמה לנו שלמטה היש.

And along these lines is the difference between what is written, "Let all the earth be in fear of Havayah," which is the lower awe (yirah tata'ah), as it seems to us that below is the "something" (yesh);

> "Let all the earth be in fear of Havayah," in Hebrew fear "from" (mei) Havayah, is the lower awe (yirah tata'ah), which belongs to our view, where this world seems to be the real "something."

אבל פי' יראו את[131] ה' היינו שיהיה בחי' את הטפל לשם[132] הוי' דהיינו ביטול ממש

but the meaning of "Fear (yeru es) Havayah" is that there be the level of es, which is subordinate to the Name Havayah, that is, actual self-nullification (bittul),

> "Fear Havayah" with the word es means becoming "es," something secondary to the Name Havayah, as the Sages use es for what is attached and subordinate. That is real self-nullification.

כמו שלמעלה היש ולמטה כלא חשיבא וזהו כי אין מחסור ליראיו[133] שיהיה בבחי׳ אין וביטול ועי״ז אין מחסור כו׳.

as [it is in truth,] that above is the "something" (yesh) and below is considered as nothing. And this is [the meaning of] "For there is no (ein) want to those who fear Him": that there be the level of nothingness (ayin) and bittul, and through this there is "no want," etc.

> This awe sees things as they truly are: the higher is the real "something," and the lower is as nothing. So "there is no (ein) want to those who fear Him": they reach the level of ayin, nothingness, and through it lack nothing.

SECTION 5 · ¶12–16

Sinai, the sin and the work of refining

12 ובחי׳ יראה עילאה זו נמשך ע״י עסק התורה שע״ז אמרו אם אין חכמה אין יראה[134, 135] וכמ״ש לקמן בד״ה וידבר אלקים כו׳ אנכי הוי׳.

And this level of the higher awe (yirah ila'ah) is drawn forth through occupation with the Torah, concerning which they said, "If there is no wisdom, there is no awe," as is written below in the discourse beginning "And G-d spoke," etc., "I am Havayah."

> This higher awe (yirah ila'ah) comes through the study of Torah. That is the meaning of "If there is no wisdom, there is no awe": the higher awe depends on the wisdom of the Torah.

וזהו יראו את[136] ה׳ קדושיו שבחי׳ יראה זו נמשך ע״י אשר קדשנו במצותיו וזהו ויצונו כו׳ ליראה את ה׳ דוקא.

And this is [the meaning of] "Fear Havayah, you His holy ones": that this level of awe is drawn forth through "Who has sanctified us with His commandments." And this is [the meaning of] "And He commanded us," etc., specifically "to fear Havayah."

> That is why "Fear Havayah" is addressed to "His holy ones": this awe comes through being "sanctified with His commandments." And it is why the verse says that the mitzvos were given specifically "to fear Havayah," with this higher awe.

ובחי׳ יראה גדולה זו בבחי׳ גילוי רצון זה בגילוי רב ועצום היה בשעת מתן תורה

And this level of great awe, in the level of this revelation of will, was in a great and immense revelation at the time of the Giving of the Torah

> This great awe, together with the revelation of G-d's will, shone in an immense revelation at the Giving of the Torah.

(עמ"ש לקמן סד"ה וידבר אלקים את כל הדברים[137] בשם הרבות יתרו פכ"ט בענין אריה שאג מי לא ייראא[138] דקאי על מתן תורה) על הר סיני בקולות וברקים[139]

(see what is written below at the end of the discourse beginning "And G-d spoke all the words," in the name of Midrash Rabbah, Yisro, section 29, on the matter of "A lion has roared; who will not fear?", which refers to the Giving of the Torah), upon Mount Sinai, with thunder and lightning,

> The aside cites the Midrash that applies "A lion has roared; who will not fear?" to the Giving of the Torah. The revelation came upon Mount Sinai with thunder and lightning.

ועל כל דבור פרחה נשמתן[140] עד שאמרו רז"ל [רבותינו זכרונם לברכה] שפסקה זוהמתן[141] אל תקרא חרות אלא[142] חירות[143] ממלאך המות ושיעבוד עד חטא העגל כו'.

and at each utterance their souls took flight, to the point that our Sages, of blessed memory, said that their impurity (zuhama) ceased; "Do not read charus (engraved) but cheirus (freedom)": from the angel of death and from subjugation, until the sin of the Calf, etc.

> At Sinai the people's souls took flight, and the Sages say that their impurity (zuhama) ceased. They read "engraved (charus) on the tablets" as "freedom (cheirus)": freedom from the angel of death and from subjugation, a freedom that lasted until the sin of the Golden Calf.

(ועי' [ועיין] מענין חרות על הלוחות[144, 145, 146, 147, 148, 149, 150] פ"ה דעירובין דנ"ד סע"א [סוף עמוד א].[151] ובפ"ו דאבות[152] רבות פי' משפטים ר"פ ל"ב. כי תשא פמ"א [פרק מ"א / פרשה מ"א] קנ"ו ב'. ס"פ מ"ז קס"א ג"ד. פקודי פנ"א קס"ג ד'. מצורע פי"ח קפ"ה ב'.

(And see on the matter of "engraved upon the tablets": chapter 5 of Eruvin, 54a, at the end; and in chapter 6 of Avos; Midrash Rabbah, Parshas Mishpatim, beginning of section 32; Ki Sisa, section 41, 156b; end of section 47, 161c-d; Pekudei, section 51, 163d; Metzora, section 18, 185b;

> These are sources in the Gemara, Avos and the Midrash for reading "engraved on the tablets" as "freedom."

נשא פ"י [פרק י' / פרשה י'][153] דר"מ ע"א. פי"ג רנ"ד א'. בקרבן יששכר. שלח לך פט"ז רס"ז ד'. זח"ב [זהר חלק ב'] יתרו פ"ד משפטים קי"ד[154] א' תצוה קפ"ג א' בשלח מ"ה ב'. ח"א בראשית דל"ז סע"ב [סוף עמוד ב][155] חיי שרה קל"א ב'[156] ויקרא ד"ו ע"ב).

Naso, section 10, 240a; section 13, 254a, on the offering of Yissachar; Shelach Lecha, section 16, 267d; Zohar II, Yisro, 84; Mishpatim, 114a; Tetzaveh, 183a; Beshalach, 45b; Zohar I, Bereishis, 37b, at the end; Chayei Sarah, 131b; Vayikra, 6b.)

> The list continues with further Midrash passages and places in the Zohar on the same theme.

ועל כן הוצרך לעבודתנו מעט מעט כו' וכמ"ש מעט מעט אגרשנו[157] וגו'. וזהו יתרון מעלת נתינת התורה לישראל בשעת מתן תורה.

And therefore our service became necessary, little by little, etc., as it is written, "Little by little I will drive them out," etc. And this is the added excellence of the giving of the Torah to Israel at the time of the Giving of the Torah.

> After the sin of the Calf that revelation was withdrawn, so our service must bring it back gradually, "little by little," as G-d promised to drive out the nations of Canaan little by little. This is what Sinai gave that the Patriarchs did not have.

הגם כי האבות ג"כ קיימו התורה הנה כתיב באברהם וישמור משמרתי[158] שנק' משמרת מצותי[159] שלא נתנה עדיין להאיר על הארץ בגילוי רב ועצום כבשעת מתן תורה

Although the Patriarchs, too, fulfilled the Torah, it is written of Avraham, "And he kept My charge (mishmarti)": it is called a "charge" (mishmeres) of My commandments, for it had not yet been given to shine upon the earth in a great and immense revelation as at the time of the Giving of the Torah

> The Patriarchs kept the Torah, but as a mishmeres, a "charge" kept in safekeeping, because it had not yet been given to shine openly on the earth as it did at Sinai. This answers the question raised at the start of the maamar.

(וע' מענין עקב אשר שמע[160, 161, 162, 163] כו' בשמות רבה ר"פ א'. ויקרא סוף פ' ב' שה"ש [שיר השירים] רבה בפסוק חכו ממתקים[164] בגמרא יומא כ"ח ב' נדרים ל"ב א' שלהי קדושין פ"ב א' ועמ"ש מזה בד"ה משה ידבר).[165]

(and see on the matter of "Because he hearkened," etc., in Shemos Rabbah, beginning of section 1; Vayikra [Rabbah], end of section 2; Shir HaShirim Rabbah on the verse "His palate is sweetness"; in the Gemara, Yoma 28b; Nedarim 32a; the end of Kiddushin, 82a; and see what is written on this in the discourse beginning "Moshe would speak").

> These are sources in the Midrash and the Gemara on "Because Avraham hearkened," the verse that teaches that Avraham kept the Torah.

ובא הדבור לא תרצח וגו' שיומשך חיות גילוי רצונו ית' למטה אפילו בענינים אלו בשמירת לא תעשה זו.

And the utterance "You shall not murder," etc., came so that the life-force (chayus) of the revelation of His will, may He be blessed, would be drawn down below even into these matters, in the keeping of this prohibition.

> "You shall not murder" and the other simple commandments were spoken at Sinai so that the revelation of G-d's will would reach even these matters, through keeping these prohibitions. This answers the second question, why simple laws came with such a revelation.

וענין לא תרצח כי הנה כתיב שופך דם האדם באדם[166] כי זה לעומת זה עשה אלהים[167] אדם בליעל[168] הוא היצה"ר [היצר הרע] נגד אדם דקדושה.[169, 170]

And the matter of "You shall not murder": for it is written, "Whoever sheds the blood of man (adam) into man (adam)," for "G-d has made the one opposite the other": the adam of Belial, which is the evil inclination, opposite the adam of holiness.

> The Alter Rebbe reads "You shall not murder" on a deeper level. Plainly the verse says, "Whoever sheds the blood of man, by man (ba'adam) shall his blood be shed"; he reads ba'adam as "into man," together with "G-d has made the one opposite the other": there is an adam of holiness and, opposite it, an "adam of Belial," the evil inclination.

13 והנה ישראל עלו במחשבה[171] ולכן הם גורמים ע"י חטאם במעשה דבור ומחשבה בחי' שפיכת דם וחיות אדם דקדושה באדם דקליפה.

Now, Israel arose in [G-d's] thought; therefore, through their sin in deed, speech and thought, they cause the level of the shedding of the blood and life-force (chayus) of the adam of holiness into the adam of kelipah (the husk).

> Israel "arose in thought": their root is in G-d's own thought. Therefore their sins in deed, speech and thought "shed blood" in a spiritual sense, carrying the life-force of the holy adam over to the adam of kelipah. In Likkutei Torah, Mattos (83c), the Alter Rebbe brings the same saying for the root of all the souls of Israel, which comes from a very high place.

וכן עד"ז בשאר עבירות לא תנאף שלא יגרמו שפע לבטלה לחיצונים. וכן לא תגנוב וגו' שהוא ע"י שמירת וזהירת מצביעות ופניות כו'.

And likewise, along these lines, with the other transgressions: "You shall not commit adultery," that they not cause a wasted flow of bounty to the external forces. And likewise "You shall not steal," etc., which is through guarding and taking care against hypocrisy and ulterior motives, etc.

> The other commandments are read the same way: "You shall not commit adultery" warns against causing G-d's flow of blessing to go to waste, to the external forces. "You shall not steal" is kept by guarding against hypocrisy and ulterior motives.

14 והנה בשעת מתן תורה הדבור בעצמו גוזר אומר לא תרצח פי' לשון עתיד שלא תהיה בחי' זו נראית לעולם.

Now, at the time of the Giving of the Torah, the utterance itself decreed, saying, "You shall not murder," meaning in the future tense: that this level would never be seen.

> At Sinai, "Lo tirtzach" was a decree in the future tense: "you will not murder," so that this level, the spiritual "murder," would never be seen.

כי העתיד והציווי שניהם משמשין בלשון אחד אבל לאחר החטא שהוצרך לעבודתנו הוא ע"י דבורינו שאנו מדברים דברי תורה ממשיכין מעט מעט מרצונו העליון כמ"ש ואשים דברי בפיך[172] וע"ז יתמו חטאים מן הארץ.[173]

For the future and the imperative are both expressed in one form. But after the sin, when our service became necessary, it is through our speech: as we speak words of Torah, we draw down, little by little, from His supernal will, as it is written, "And I have put My words in your mouth," and through this "sins will cease from the earth."

> In Hebrew the future and the command share one form. After the sin it became a task for us: by speaking words of Torah we draw down G-d's will little by little, "I have put My words in your mouth," until "sins will cease from the earth."

והנה התורה שבכתב היא עץ חיים למחזיקים בה[174] ותורה שבעל פה נקרא בזהר אילן דטוב ורע שבו מפרידין הטוב מן הרע (וכמשנ"ת [וכמו שנתבאר] באריכות באגה"ק [באגרת הקודש] ד"ה בר"מ [ברעיא מהימנא] פ' נשא והמשכילים יזהירו).

Now, the Written Torah is "a tree of life to those who grasp it," and the Oral Torah is called in the Zohar "the tree of good and evil," for through it the good is separated from the evil (as was explained at length in Iggeres HaKodesh, in the epistle beginning "In the Ra'aya Mehemna, Parshas Naso: 'And the wise will shine'").

> The Written Torah is the "tree of life," while the Zohar calls the Oral Torah the "tree of good and evil," because its laws separate good from evil. In Likkutei Torah, Tzav (17d), the Alter Rebbe adds, citing this maamar, that the Oral Torah is not itself that tree, for it is Malchus of Atzilus, but is enclothed in the mixed good and evil of kelipas nogah in order to refine it. The long discussion is in Iggeres HaKodesh 26.

כמו עד"מ בשעה שלומדין אלו טריפות בבהמה[175] כו' ואלו כשרות כו'. נעשה בירור והבדלה בין הטמא לטהור ויתפרדו כל פועלי און[176] כהמס דונג מפני אש[177] וגו'

As, for example, when one studies "These are treifos (fatal defects) in an animal," etc., "and these are kosher," etc., there takes place a refinement (birur) and separation between the impure and the pure, and "all workers of iniquity will be scattered," "as wax melts before fire," etc.,

> When one studies which animals are treifah and which are kosher, the study itself sifts the pure from the impure. Then evil falls apart, "as wax melts before fire."

עד ימות המשיח שיעביר רוח הטומאה מן הארץ[178] וכתיב ביום ההוא יהיה[179] ה' אחד ושמו אחד ולמהוי אחד באחד[180] וזהו מצות ראיה יראה כל זכורך[181] כדרך שבא לראות כך[182] וכו' (רפ"ק [ריש פרק קמא] דחגיגה).

until the days of Mashiach, when He will remove the spirit of impurity from the earth; and it is written, "On that day Havayah will be One and His Name One," and "to be one in One." And this is the mitzvah of appearing [in the Temple]: "All your males shall appear (yera'eh)": "just as he comes to see, so," etc. (at the beginning of the first chapter of Chagigah).

> This sifting goes on until the days of Mashiach, when G-d will remove the spirit of impurity, and "Havayah will be One and His Name One." The mitzvah of appearing in the Temple, "All your males shall appear (yera'eh)," is read at the beginning of Chagigah also as yir'eh, "shall see": "just as he comes to see, so he comes to be seen."

פי' כשם שמלמעלה למטה קמיה כולא כלא חשיב כך הוא מלמטה למעלה כנ"ל.

The meaning is: just as from above downward "before Him all is considered as nothing," so it is from below upward, as mentioned above.

> Its meaning is that just as from above everything is as nothing before G-d, so it should be seen from below.

וזהו כי עין בעין יראו[183] שיהיה ראיית העין שלמטה שוה ומכוון לראיית העין שלמעלה

And this is [the meaning of] "For eye to eye they shall see": that the seeing of the eye below will be equal to, and aligned with, the seeing of the eye above.

> "Eye to eye they shall see," in Isaiah the watchmen of Zion seeing G-d's return with their own eyes, is read here as the seeing of the eye below matching the seeing of the eye above.

ועמ"ש סד"ה כי תשמע בקול גבי לעשות הישר בעיני[184] ה' אך עכשיו בזמן שאין בית המקדש קיים אומרים ואין אנו יכולים לראות ולהשתחוות כו'.

And see what is written at the end of the discourse beginning "If you hearken to the voice," concerning "to do what is right in the eyes of Havayah." But now, at a time when the Holy Temple is not standing, we say, "And we are unable to see and to bow down," etc.

> At the end of the discourse "If you hearken to the voice" (Likkutei Torah, Re'eh), the Alter Rebbe reads "to do what is right (yashar) in the eyes of Havayah" as making the two "eyes," the view from above and the view from below, level and equal. Now, with no Temple, we say in the festival prayers that we are unable to "see and bow down": that matching is not now revealed.

15 והיינו מפני חטאינו כו'. כי עונותיכם מבדילים[185] ביניכם לבין אלהיכם[186] פי' שעון עושה הבדל והפרש בין ראיית עין שלכם לבין ראיית עין אלהיכם

And this is "because of our sins," etc. For "your iniquities separate between you and your G-d": that is, iniquity makes a separation and distinction between the seeing of your eye and the seeing of the eye of your G-d.

> We cannot see now "because of our sins": "your iniquities separate between you and your G-d." Sin divides our seeing from G-d's seeing.

שעי"ז קוב"ה [קודשא בריך הוא] סליק לעילא ונהר יחרב ויבש[188, 187] יחרב בבית ראשון ויבש[189] בבית שני[192, 191, 190] וכו' שאפילו בבחי' בית ראשון בחי' בראשית נמי מאמר הוא בחי' חכמה[194, 193] יחרב ויסתלק בחי' המשכת גילוי אלהות ית' ומכ"ש [ומכל שכן] שיבש בבית שני

Through this the Holy One, blessed be He, ascends on high, and "the river will be laid waste and dried up": "laid waste" in the First Temple, and "dried up" in the Second Temple, etc. For even in the level of the First Temple, the level of "'In the beginning' is also an utterance," the level of Chochmah (wisdom), it "will be laid waste," and the level of the drawing down of the revelation of G-dliness, may He be blessed, departs; and all the more so it is "dried up" in the Second Temple,

> Through this the Holy One, blessed be He, withdraws on high, and "the river will be laid waste and dried up": the Zohar applies the two verbs to the two Temples, "laid waste" to the First and "dried up" to the Second. Even the First Temple, which corresponds to Chochmah, the level of "'In the beginning' is also an utterance," lost the flow of G-dliness.

שהוא בחי' גילוי המדות שבלבבו (ועיין מענין זה בזהר בראשית ד"ו ע"ב[195] ודכ"ו ע"א[196] ובפ' שמות ד"ט ע"ב)[197]

which is the level of the revelation of the attributes (middos) that are in His heart (and see on this matter in the Zohar, Bereishis, 6b and 26a, and in Parshas Shemos, 9b).

> All the more so in the Second Temple, which was the revelation of the middos, the attributes "in His heart." Three places in the Zohar are cited on this theme.

והדבר תלוי בתשובה (עמ"ש ע"פ כי ההרים ימושו)[198] שע"י התשובה ומעשים טובים יתגלה האור כי טוב[199]

And the matter depends on teshuvah (return) (see what is written on the verse "For the mountains shall depart"), for through teshuvah and good deeds "the light, that it is good," will be revealed;

> Everything depends on teshuvah (return): through teshuvah and good deeds "the light, that it is good," will be revealed again.

והיינו ע"י מרירות נפשו בהיותו ממארי דחושבנא כמו שהיה במצרים כמ"ש וימררו את חייהם[200] בעבודה קשה וגו'. ואזי זכו ותעל שועתם[201] אל ה':[202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222]

and this is through the bitterness of his soul, in his being one of the "masters of reckoning" (marei d'chushbena), as it was in Egypt, as it is written, "And they embittered their lives with hard labor," etc. And then they merited, and "their cry went up to G-d."

> This teshuvah comes through bitterness of soul, being one of the "masters of reckoning" who take honest stock of themselves. So it was in Egypt: the bitterness of their labor led to their cry rising to G-d, and to the redemption.

16 קיצור. שתכלית ענין התורה והמצות ליראה את ה' יראו את ה' קדושיו. והיינו הגילוי כמו שלמעלה היש ולמטה כאין ואפס ממש וכנ"ל בפי' לך ה' הגדולה.

Summary. That the purpose of the matter of the Torah and the mitzvos is "to fear Havayah": "Fear Havayah, you His holy ones." And this is the revelation as [it is in truth,] that above is the "something" (yesh) and below is as actually nothing and naught, as mentioned above in explaining "Yours, Havayah, is the greatness."

> The summary of section 3 begins: the purpose of Torah and mitzvos is the higher awe of "Fear Havayah, you His holy ones." This is the revelation of things as they truly are, the higher as the real "something" and the lower as nothing, as was explained on "Yours, Havayah, is the greatness."

וגילוי זה היה בשעת מ"ת [מתן תורה]. וזהו היתרון על קיים אברהם כו'.

And this revelation was at the time of the Giving of the Torah. And this is the advantage over "Avraham fulfilled," etc.

> This revelation came at the Giving of the Torah, and it is what Sinai added to the Patriarchs' keeping of the Torah.

לא תרצח לא תנאף. לי' [לשון] ציווי ולי' [ולשון] הבטחה. ועכשיו הבירור ע"י דבור התורה וזהו כדרך שבא לראות. ואין אנו יכולים כו' וענין תשובה:

"You shall not murder; you shall not commit adultery": an expression of command and an expression of promise. And now the refinement (birur) is through the speech of Torah. And this is "just as he comes to see." And "we are unable," etc. And the matter of teshuvah (return).

> "You shall not murder; you shall not commit adultery" are both a command and a promise. Since the sin, the sifting of good from evil is done through speaking words of Torah; this is linked to "just as he comes to see," to our saying "we are unable," and to teshuvah.

SECTION 6 • ¶17–18

Hearing, doing and the hidden love

17 ד והנה בחי׳ ראיה זו וביטול זה הוא נקרא לשמוע בקול דברו בחי׳ שום תשים עליך מלך[223] וגו׳ לשמוע בקולו ולדבקה בו[224, 225] וליבטל אליו יתׄ׳

4. Now, this level of seeing and this self-nullification (bittul) is called "to hearken to the voice of His word," the level of "You shall surely set a king over yourself," etc.: "to hearken to His voice and to cleave to Him," and to be nullified to Him, may He be blessed.

> Section 4 names this seeing and self-nullification "to hearken to the voice of His word." It is the stance of "You shall surely set a king over yourself": hearkening to His voice, cleaving to Him and being nullified to Him.

(וזהו פי׳ לשמוע בקול דברו.[226] דברו ממש ע״ד מ״ש לע״ל [לעתיד לבוא] וראו כל בשר[227] יחדו כי פי ה׳ דבר היינו ולא יכנף עוד מוריך[228] שלא יהיה עוד לבושים המסתירים על הדבור עליון להיות נראה העולם ליש ודבר נפרד כי אם יראו הכל איך שדבר ה׳ הוא המהוה ומחיה וכולא קמיה כאין ואפס ממש

(And this is the meaning of "to hearken to the voice of His word": His actual word, along the lines of what is written of the Time to Come, "And all flesh shall see together that the mouth of Havayah has spoken," that is, "Your Teacher shall no longer be concealed (yikanef)": that there will no longer be garments concealing the supernal speech, which make the world appear as a "something" (yesh) and a separate thing, but rather all will see how the word of G-d is what brings into being and gives life, and all before Him is as actually nothing and naught,

> "His word" is meant literally. In the Time to Come "all flesh shall see that the mouth of Havayah has spoken" and "your Teacher shall no longer be concealed": no garments will hide the divine speech, as they now do when they make the world look like a separate thing, and all will see that G-d's word brings everything into being and that before Him all is as nothing.

וכמ״ש בסש״ב [בספר של בינונים] פ״כ וכ״א ועמ״ש מזה סד״ה והניף ידו על הנהר.[229, 230] וזהו פי׳ לשמוע בקול דברו דגבי מתן תורה.

as is written in Sefer Shel Beinonim, chapters 20 and 21; and see what is written on this at the end of the discourse beginning "And He will wave His hand over the River." And this is the meaning of "to hearken to the voice of His word" in connection with the Giving of the Torah.

> Tanya (Sefer Shel Beinonim) explains this in chapters 20 and 21. In Likkutei Torah, Tzav (18a), on "He will wave His hand over the River," the Alter Rebbe explains that in the Time to Come the light of the "river," Binah, will itself be revealed in the middos and speech; and this seeing is what "hearkening to the voice of His word" meant at Sinai.

ופי' בקול דברו יובן ע"ד מ"ש בד"ה כי תשמע בקול ומשם יובן איך שגם עכשיו שייך בחי' זו ע"י עסק התורה וכמ"ש בענין אם אין חכמה אין יראה כו' כנ"ל).

And the meaning of "the voice of His word" will be understood along the lines of what is written in the discourse beginning "If you hearken to the voice"; and from there it will be understood how even now this level applies, through occupation with the Torah, as is written on the matter of "If there is no wisdom, there is no awe," etc., as mentioned above.)

> The discourse "If you hearken to the voice" (Likkutei Torah, Re'eh) reads b'kol, "in the voice," as hearing the inner dimension of the voice, the Infinite Light itself. Even now this level is open to us, through the study of Torah, as was said on "If there is no wisdom, there is no awe."

אך צריך להקדים לזה להיות בחי' עושי דברו כי הנה מלכותך מלכות כל עולמים כתיב שכל העולמות עליונים ותחתונים קיומם והתהוותם מאין ליש הוא מבחי' מלכותו יתי'.[231]

But this must be preceded by the level of "who do His word." For it is written, "Your kingship is a kingship over all worlds": all the worlds, higher and lower, their existence and their coming into being from nothing to something, are from the level of His Malchus (sovereignty), may He be blessed.

> But "who do His word" must come first. All the worlds, higher and lower, exist and come into being from G-d's Malchus (sovereignty), as the verse says, "Your kingship is a kingship over all worlds."

ולכאורה א"כ איך יתכן להיות מלך שמו נקרא עליהם. אבל הענין שע"י תורה ומצות ממשיכין בחינת רצון העליון להיות מלך שמו נקרא וזהו קדשנו במצותיו.

Seemingly, then, how is it possible that "His Name be proclaimed King" over them? But the matter is that through Torah and mitzvos one draws down the level of the supernal will, so that "His Name be proclaimed King." And this is [the meaning of] "[Who] has sanctified us with His commandments."

> So it seems hard to see how "His Name be proclaimed King" over the worlds. The answer is that through Torah and mitzvos we draw down the supernal will, so that "His Name be proclaimed King"; this is "Who has sanctified us with His commandments."

וזהו ברוך אתה ה' אלהינו מלך העולם פי' שיברך וימשיך בחי' אתה בחי' חסד להיות מלך העולם ע"י שהוי' אלהינו ואנחנו בטלים אליו וקדשנו במצותיו

And this is [the meaning of] "Blessed are You, Havayah our G-d, King of the world": that is, that one "bless" and draw down the level of "You," the level of Chesed (kindness), to be "King of the world," through Havayah being our G-d, and our being nullified to Him, and "[He] has sanctified us with His commandments"

> The blessing formula says the same: "Blessed" (baruch) means drawing down, as a vine is "drawn down" (mavrich) into the earth, and "You" is Chesed, which is drawn down to become "King of the world." This happens when Havayah is "our G-d," when we are nullified to Him and keep His commandments.

(ועמ"ש מזה ג"כ בד"ה תקעו בחודש שופר[232] וסד"ה ביום השמיני שלח.[233] וזהו ענין עושי דברו וזהו אל תקרי בניך אלא בוניך[234] שבונים מדת מלכותו ית' ע"י שממשיכים רצון העליון ב"ה להיות גילוי מלכותו ית'),

(and see what is written on this also in the discourse beginning "Blow the shofar on the New Moon," and at the end of the discourse beginning "On the eighth day he sent away." And this is the matter of "who do His word"; and this is [the meaning of] "Do not read banayich (your children) but bonayich (your builders)," for they build the attribute of His kingship, may He be blessed, by drawing down the supernal will, blessed be He, so that there be a revelation of His kingship, may He be blessed),

> This is the meaning of "who do His word." The Sages read "your children" (banayich) as "your builders" (bonayich): Israel builds G-d's kingship by drawing down the supernal will so that His kingship is revealed.

והנה הכח הזה שניתן לבנ"י [לבני ישראל] עם קרובו[235] להיות הגורם להמשיך רצונו ית' הוא ע"י שגילה רז זה לבני[236] שכל אחד מישראל יש לו בהסתר ובהעלם האהבה המסותרת לה'

Now, this power that was given to the children of Israel, "the people near to Him," to be the cause that draws down His will, may He be blessed, is through the revealing of "this secret to My children": that every one of Israel has, in a hidden and concealed state, the hidden love (ahavah mesuteres) for G-d;

> Israel, "the people near to Him," have the power to draw down G-d's will because of "the secret revealed to My children": every Jew carries a hidden love for G-d (ahavah mesuteres).

וצריך להוציאה מהעלם אל הגילוי ביגיעת נפש וביגיעת בשר כמו שהיה במצרים וימררו את חייהם בעבודה קשה בחומר ובלבנים[237] וגו׳

and one must bring it out from concealment into revelation, with toil of the soul and toil of the flesh, as it was in Egypt: "And they embittered their lives with hard labor, with mortar and with bricks," etc.

> That love has to be brought out from concealment into revelation through toil of soul and toil of body. In Egypt this was the hard labor "with mortar and with bricks."

ואמרו בזהר בחומר דא[238] קל וחומר ובלבנים דא ליבון הלכתא[239,240] שע״י עסק התורה בעיון ובעומק.[241]

And they said in the Zohar: "With mortar (chomer)": this is kal vachomer (the inference from minor to major); "and with bricks (leveinim)": this is libun hilchesa (the clarification of the law), which is through occupation with the Torah with analysis and in depth.

> The Zohar reads "mortar" (chomer) as kal vachomer, reasoning from minor to major, and "bricks" (leveinim) as libun hilchesa, clarifying the law. The toil that reveals the hidden love is deep and searching Torah study.

18 ועד״ז נתקן לנו התפלה למסור נפשו באחד[242,243] והעיקר למסור הרצון להיות ביטול הרצון מפני רצונו[244,245] יתׄ׳ בסור מרע ועשה טוב וקדש עצמך במותר לך[246] וכן בעסק התורה יותר מרגילותו

And along these lines, prayer was instituted for us: to give over one's soul at [the word] "One" (echad); and the main thing is to give over the will, so that there be a nullification of the will before His will, may He be blessed, in "turn away from evil and do good," and in "sanctify yourself in what is permitted to you," and likewise in occupation with the Torah beyond one's habit;

> Prayer was instituted for the same purpose. In the Shema one gives over one's soul at the word "One," and above all one gives over one's will, setting it aside before G-d's will: in turning from evil, in doing good, in holding back even from what is permitted, and in studying Torah beyond one's habit.

כי העסק התורה אשר לפי הרגילות הוא דרך הטבע והוא כמצות אנשים מלומדה[247]

for occupation with the Torah according to habit is the way of nature, and it is like "a commandment of men learned by rote."

> Torah study done only out of habit is "nature," like what Isaiah calls "a commandment of men learned by rote."

וע"י אי אפשר לעורר המשכת הרצון העליון שהוא נקרא טמירא דכל טמירין[248] (ע' [עיין] בזח"ב [בזהר חלק ב'] ס"פ יתרו דף פ"ט ע"א) אלא ע"י התעוררות מקרב איש ולב עמוק[249] למעלה מהטבע שע"י יצא מנרתיקו מהעלם אל הגילוי

Through this it is impossible to arouse the drawing down of the supernal will, which is called "the most hidden of all hidden" (temira d'chol temirin) (see Zohar II, end of Parshas Yisro, folio 89a), except through an arousal from "the inward part of a man and a deep heart," above nature, through which it will come out of its sheath, from concealment into revelation.

> Such study cannot arouse the supernal will, which the Zohar calls "the most hidden of all hidden." Only an arousal from "the inward part of a man and a deep heart," beyond nature, draws that will out "of its sheath," from concealment into revelation.

ולכן עתה בזמן שאין בהמ"ק [בית המקדש] חובה עלינו מצות התפלה[250] שבשעת התפלה כל בעל נפש יתלהב בנפשו לעורר לבבו לה' שע"י יוכל אח"כ להמשיך הרצון העליון ע"י עסק התורה

Therefore now, at a time when there is no Holy Temple, the mitzvah of prayer is incumbent upon us: that at the time of prayer every person of spirit (baal nefesh) should be fired up in his soul to arouse his heart to G-d, so that through this he will afterwards be able to draw down the supernal will through occupation with the Torah;

> Now that there is no Temple, prayer is an obligation. In prayer each person sets his soul aflame and arouses his heart to G-d, so that afterwards his Torah study can draw down the supernal will.

אלא א"כ מי שתורתו אומנתו[251] דנשמתי' [דנשמתיה] אחידא ביי' [ביה] להיטא ביי' [ביה][252] כמ"ש במ"א שהוא פטור מתפלה מפני שא"צ [שאין צריך / שאינו צריך] הכנה לעורר לבבו כו' כמ"ש במ"א.

unless it is someone whose Torah is his occupation, whose soul is bound up with Him, aflame with Him, as is written elsewhere, who is exempt from prayer because he needs no preparation to arouse his heart, etc., as is written elsewhere.

> The exception is one whose Torah is his whole occupation, like those the Talmud describes in Shabbos 11a, whose soul, in the Zohar's words, is bound up with G-d and aflame for Him. He needs no preparation to arouse his heart, and so he is exempt from prayer.

SECTION 7 · ¶19–21

Teshuvah and why doing comes first

19 וזהו בחי׳ תשובה ובמקום שבעלי תשובה עומדים צדיקים גמורים אין יכולים לעמוד דמשכין בחילא יתיר[253] מהעלם אל הגילוי.

And this is the level of teshuvah (return); and "in the place where baalei teshuvah (returnees) stand, the perfectly righteous cannot stand," for they draw forth with greater strength (bechayla yatir) from concealment into revelation.

> This self-giving is teshuvah (return). The Sages say that the perfectly righteous cannot stand where baalei teshuvah stand, and the Zohar explains why: they draw forth with greater strength, bringing what was hidden into revelation.

וזהו יפה שעה אחת בתשובה[254] ומעשים טובים בעוה״ז מכל חיי עולם הבא[255] לפי שבחי׳ עוה״ב [עולם הבא] הוא מה שנהנין מזיו השכינה[256]

And this is [the meaning of] "Better one hour of teshuvah and good deeds in this world than all the life of the World to Come," because the level of the World to Come is that they delight in the radiance of the Shechinah (Divine Presence),

> So 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. The World to Come is enjoying the radiance of the Shechinah (Divine Presence).

דהיינו בבחי׳ מה שהוא בחי׳ גילוי ההתפשטות משא״כ ע״י הבעל תשובה נמשך ממקורא דכולא טמירא דכל טמירין כנ״ל

that is, in that which is the level of the revelation of the extension; whereas through the baal teshuvah there is a drawing forth from the source of all, "the most hidden of all hidden," as mentioned above;

> That radiance is only the revealed extension of G-dliness. Teshuvah draws from the source of all, "the most hidden of all hidden," the supernal will itself.

והיינו ע"י דאתכפיא[257] הסט"א [הסטרא אחרא] ואתהפכת חשוכא לנהורא ומרירו למיתקא כי הנה החשך יכסה ארץ[258] שלא יאיר בגילוי רב למטה כמו למעלה כנ"ל. אלא לפי סדר ההשתלשלות והתלבשות בכיסוים רבים וא"כ גילויו למטה לפי ערך המקבלים.

and this is through the sitra achra (the other side) being subdued, and darkness being transformed into light and bitterness into sweetness. For, indeed, "darkness shall cover the earth," so that it does not shine in a great revelation below as above, as mentioned above, but rather according to the order of the chain of descending worlds (hishtalshelus), and enclothement in many coverings; and if so, its revelation below is according to the capacity of the recipients.

> Teshuvah works by subduing the sitra achra (the other side) and turning darkness into light and bitterness into sweetness. Normally "darkness covers the earth": G-d's light does not shine below as openly as above, but comes down through the chain of descending worlds (hishtalshelus), wrapped in many coverings, and is revealed below only as far as the recipients can take it.

משא"כ כד אתכפיא סט"א [סטרא אחרא] וכו' אזי למעלה ולמטה שוין. כמ"ש כי עין בעין יראו[259] וגו' וכתיב ביום ההוא יהיה[260] ה' אחד ושמו אחד למהוי אחד באחד כנ"ל

But when the sitra achra is subdued, etc., then above and below are equal, as it is written, "For eye to eye they shall see," etc.; and it is written, "On that day Havayah will be One and His Name One," "to be one in One," as mentioned above.

> When the sitra achra is subdued, above and below become equal: "eye to eye they shall see," and "Havayah will be One and His Name One," to be "one in One."

וזהו בשעה שהקדימו ישראל נעשה לנשמע[261] שבחי' נעשה שהוא ענין המשכת רצונו ית' להיות מלך העולם ע"י מעשה המצות אשר קדשנו במצותיו הוא תחלה לבחי' נשמע

And this is [the meaning of] "When Israel put 'we will do' before 'we will hear'": for the level of "we will do," which is the matter of drawing down His will, may He be blessed, to be "King of the world," through the doing of the mitzvos, "Who has sanctified us with His commandments," comes first, before the level of "we will hear,"

> Now the Alter Rebbe returns to the opening words of the maamar: Israel put "we will do" before "we will hear." "We will do" is drawing down G-d's will, so that He is "King of the world," through doing the mitzvos, and it comes first.

שהוא בחי' ביטול במציאות אליו ית' שבחי' נשמע נמשך מבחי' נעשה כנ"ל

which is the level of the nullification of [one's very] existence (bittul bimetzius) to Him, may He be blessed; for the level of "we will hear" is drawn from the level of "we will do," as mentioned above

> "We will hear" is the nullification of one's very existence before Him, and it is drawn from "we will do," as explained above.

(ועיין במדרש פ' ויקרא[262] רבה ר"פ א' וס"פ ה' מענין גבורי כח עושי דברו.[263, 264, 265] ועיין בזח"ג [בזהר חלק ג] פ' בלק דקצ"א ע"א מענין זה ובפ' לך לך ד"צ ע"א) והיינו ע"י שגילה רז זה לבני כו'

(and see in the Midrash, Parshas Vayikra Rabbah, beginning of section 1 and end of section 5, on the matter of "mighty in strength, who do His word"; and see in Zohar III, Parshas Balak, 191a, on this matter, and in Parshas Lech Lecha, 90a). And this is through the revealing of "this secret to My children," etc.,

> The aside lists sources in the Midrash and the Zohar on "mighty in strength, who do His word." All this comes through "this secret revealed to My children": the hidden love within every Jew.

שהוא ע"י יגיעת נפש ויגיעת בשר להוציא מהעלם אל הגילוי כנ"ל ובאתערותא דלתתא אתעדל"ע [אתערותא דלעילא] לעורר המשכת רצון העליון בחינת טמירא דכל טמירין כנ"ל ועיין בפ' בהר דק"ח ע"ב ברחימו דלבייהו לאתקרבא לקוב"ה [לקודשא בריך הוא] אקדימו עשיה לשמיעה.[266, 267]

which is through toil of the soul and toil of the flesh, to bring out from concealment into revelation, as mentioned above; and "through an arousal from below (isarusa dilesata) [comes] an arousal from above (isarusa dile'eila)," to arouse the drawing down of the supernal will, the level of "the most hidden of all hidden," as mentioned above. And see in Parshas Behar, 108b: "In the love of their hearts to draw near to the Holy One, blessed be He, they put doing before hearing."

> That love is brought out through toil of soul and body, and this arousal from below brings about an arousal from above that draws down the supernal will, "the most hidden of all hidden." The Zohar on Behar says the same: in the love of their hearts to come near to G-d, Israel put doing before hearing.

20 וכמ"ש במ"א. ועיין בד"ה יביאו לבוש מלכות.[268] ועיין מ"ש מענין בשעה שהקדימו ישראל נעשה בד"ה צאינה וראינה.[269] לא זז מחבבה

As is written elsewhere. And see in the discourse beginning "Let them bring royal apparel." And see what is written on the matter of "When Israel put 'we will do' first" in the discourse beginning "Go forth and see," [on] "He did not cease to cherish her."

> Further discussions are listed: the discourse "Let them bring royal apparel" in Torah Ohr, and the discourse "Go forth and see" in Likkutei Torah on Shir HaShirim, on the words "He did not cease to cherish her," which treats the same saying about "we will do."

ואפשר לומר פי' שהקדימו נעשה היינו שבחינת ביטול דנעשה להיות בטל לבעל הרצון. הוא עולה לבחי' מחשבה קדומה הנקרא בקדמין ברא שהוא למעלה מבחי' חכמה והוא מקור התורה והמצות כמבואר למעלה.

And it is possible to say that the meaning of their having put "we will do" first is: that the level of the self-nullification (bittul) of "we will do," to be nullified to the Master of the will, rises to the level of the primordial thought, which is called "bekadmin bera" (at first He created), which is above the level of Chochmah (wisdom); and it is the source of the Torah and the mitzvos, as explained above.

> The Alter Rebbe then offers another reading: putting "we will do" first means the self-nullification of doing, being nullified to the One whose will it is. That self-nullification rises to the primordial thought, "at first He created" (bekadmin bera), which is above Chochmah and is the source of the Torah and the mitzvos, as explained in section 1.

ועמ"ש בד"ה ביום השמיני שלח[271, 270] בענין פי' וקדם צרתני:[272]

And see what is written in the discourse beginning "On the eighth day he sent away," on the meaning of "And before (kedem) You formed me."

> So "we will do" reaches higher than "we will hear." The discourse cited, in Likkutei Torah, Shemini Atzeres, reads "Behind and before (kedem) You formed me": "before," because Israel arose in G-d's thought before Creation, the soul's source being in sovev kol almin.

21 קיצור. (ובחי' ביטול זה נק' לשמוע בקול דברו וצריך להקדים להיות עושי דברו להמשיך הרצון בהדבור עליון והיינו ע"י גילוי אהבה המסותרת בחי' ביטול רצון שע"ז מעורר גילוי רצון העליון

Summary. (And this level of self-nullification (bittul) is called "to hearken to the voice of His word," and it must be preceded by "who do His word": to draw the will into the supernal speech; and this is through revealing the hidden love, the level of the nullification of will, through which one arouses the revelation of the supernal will.

> The summary of section 4: this self-nullification is "to hearken to the voice of His word," and it must be preceded by "who do His word," drawing the will into the supernal speech. That comes through revealing the hidden love, setting aside one's will, which arouses the revelation of the supernal will.

ולכן יפה שעה אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז כו' שע"י ממשיך מלמעלה מסדר ההשתלשלות להיות הגילוי למטה כמו למעלה, וזהו ענין שהקדימו נעשה לנשמע. שבחי' נשמע נמשך מבחי' נעשה שעולה לבחי' רצון העליון בחי' בקדמין ברא):

Therefore "better one hour of teshuvah (return) and good deeds in this world," etc., for through this one draws down from beyond the order of the chain of descending worlds (hishtalshelus), so that the revelation below be as above. And this is the matter of their having put "we will do" before "we will hear": that the level of "we will hear" is drawn from the level of "we will do," which rises to the level of the supernal will, the level of "bekadmin bera.")

> This is why one hour of teshuvah is better than the World to Come: it draws from above the chain of worlds, so that the revelation below is as above. And it is why "we will do" comes before "we will hear": hearing is drawn from doing, which rises to the supernal will, "bekadmin bera."

SECTION 8 · ¶22–26

Moshe, "mighty in strength," and the city of G-d

22 ה וביאור הענין ע"פ מ"ש ברבות ר"פ ויקרא או שמא משוי שקשה לס"ר נוח לאחד כו'

5. And the explanation of the matter, according to what is written in Midrash Rabbah at the beginning of Parshas Vayikra: "Or perhaps a burden that is hard for six hundred thousand is easy for one?" etc.;

> Section 5 explains further from the Midrash at the start of Vayikra Rabbah. Normally a burden too heavy for one is light for many, but here a burden too heavy for six hundred thousand was light for one, Moshe.

אם יוספים אנחנו[273] לשמוע כו' ומשה שומע כו' ועי"ש שעד"ז פי' גבורי כח כו' לשמוע כו' ע"ש.[274]

"If we continue to hear," etc.; "and Moshe hears," etc. And see there that along these lines it explains "mighty in strength," etc., "to hearken," etc. See there.

> All Israel at Sinai said, "If we continue to hear the voice… we will die," while Moshe heard the voice of the utterance itself and lived. The same Midrash explains "mighty in strength… to hearken" along these lines.

23 והענין דמבואר במ"א פ' מטות ע"פ לאמר זה הדבר[275] כו' ענין משה נתנבא בזה כו' גילוי קדש העליון משא"כ בחי' כה כדמותנו כו' ע"ש.

And the matter is as explained elsewhere, in Parshas Mattos, on the verse "Saying: This is the thing," etc.: the matter of "Moshe prophesied with 'This' (zeh)," etc., the revelation of the supernal holiness (Kodesh), whereas the level of "Thus" (koh), "in our likeness," etc. See there.

> Elsewhere (in Parshas Mattos) the Alter Rebbe explains that Moshe prophesied with "This" (zeh), the revelation of the supernal holiness, while the other prophets prophesied with "Thus" (koh), the level of "in our likeness."

וזה היה הגילוי במתן תורה וזה הי' [היה] קשה לס"ר נשמות לקבל כי גילוי אור א"ס עד"ז מאיר רק בחכמה עילאה שמשם בחי' משה

And this was the revelation at the Giving of the Torah, and this was hard for the six hundred thousand souls to receive; for the revelation of the Infinite Light (Or Ein Sof) in this way shines only in the supernal Chochmah (wisdom), from which is the level of Moshe,

> That higher revelation came at Sinai, and it was hard for the six hundred thousand souls to bear. The Infinite Light shines in this way only in the supernal Chochmah, which is Moshe's root.

כי חכמה כח מה[276] והוא מ"ש במשה ונחנו מ"ה [מה].[277] משא"כ בס"ר נשמות ששרשן מו"ק [מו' קצוות] שהן המדות שלמטה מבחי' חכמה.

for Chochmah is koach mah (the power of "what"), and this is what is said of Moshe: "And what (mah) are we?" Whereas with the six hundred thousand souls, their root is from the six extremities (vav ketzavos), which are the attributes (middos) below the level of Chochmah.

> Chochmah is koach mah, "the power of 'what,'" complete self-nullification, as Moshe said, "And what (mah) are we?" The six hundred thousand souls of Israel are rooted in the six extremities, the middos, below Chochmah.

24 ולכן פרחה נשמתן כמ"ש נפשי יצאה בדברו[278] וכמ"ש ברבות בשה"ש [בשיר השירים] ע"פ חכו ממתקים.[279]

Therefore their souls took flight, as it is written, "My soul went out when He spoke," and as is written in Midrash Rabbah on Shir HaShirim, on the verse "His palate is sweetness."

> This is why the people's souls took flight at Sinai, as the Midrash reads "My soul went out when He spoke."

כי גילוי בחי' זו זהו כמו שלמעלה היש ולמטה בחי' אין ואפס ממש ועיין מזה בסש"ב [בספר של בינונים] ר"פ ל"ד וס"פ ל"ו. שעיקר גילוי זה הוא בחכמה עילאה כמש"ש [כמה שכתוב שם] פל"ה בהג"ה [בהגהה].

For the revelation of this level is as [it is in truth,] that above is the "something" (yesh) and below is the level of actual nothing and naught. And see on this in Sefer Shel Beinonim, beginning of chapter 34 and end of chapter 36, that the essence of this revelation is in the supernal Chochmah (wisdom), as is written there in chapter 35, in the gloss.

> The revelation was of things as they truly are: the higher is the true "something" and the lower is nothing. Tanya discusses this in chapters 34 and 36, and the gloss to chapter 35 says that this revelation is essentially in the supernal Chochmah.

וזהו הנקרא לשמוע בקול דברו, שרק משה יוכל לשמוע.[280]

And this is what is called "to hearken to the voice of His word," which only Moshe could hear.

> This is "hearkening to the voice of His word," and only Moshe could hear it.

ועמ"ש בד"ה בפי' כי תשמע בקול מפתחות הפנימי' [הפנימיות / הפנימית] כו' ובסידור בד"ה אדני שפתי תפתח[281] בפי' בקול דברי אלקים חיים וע"פ קול דודי הנה זה בא מדלג[282] כו'.

And see what is written in the discourse on the explanation of "If you hearken to the voice," [on] "the inner keys," etc.; and in the Siddur, in the discourse beginning "Ado-nai, open my lips," in the explanation of "the voice of the words of the living G-d," and on the verse "The voice of my Beloved! Behold, he comes, leaping," etc.

> Further discussions of "the voice" are listed: the discourse on "If you hearken to the voice" in Likkutei Torah, Re'eh, which opens by calling the Torah "the inner keys" and awe "the outer keys," and, in the Siddur, the explanations of "the voice of the words of the living G-d" and of "The voice of my Beloved."

והיינו ע"י שהי' [שהיה] בחי' גבורי כח. וע' בגמרא שבת פ"י [פרק י' / פרשה י'] (דצ"ב א') ופ"ד דנדרים (דל"ח ע"א) לפי שהיה בעל קומה עשר אמות

And this was through his being the level of "mighty in strength" (see in the Gemara, Shabbos, chapter 10, 92a, and chapter 4 of Nedarim, 38a), because he was a man of stature, ten cubits [tall];

> Moshe could hear because he was "mighty in strength." The Gemara in Shabbos and Nedarim says that the Shechinah rests only on one who is mighty and of great stature, and that Moshe was ten cubits tall.

דהיינו שמאיר בו עשר ספירות עליונות דאצילות שראשיתן היא חכמה עילאה.

that is, that there shone in him the ten supernal Sefiros of the World of Atzilus (Emanation), the first of which is the supernal Chochmah.

> The ten cubits mean that the ten supernal Sefiros of Atzilus (Emanation), headed by the supernal Chochmah, shone in him.

והיינו כי כח זהו בחי' חכמה כח מ"ה [מה] ומשם נמשך כח הביטול למס"נ [למסירות נפש]. (ועמ"ש הרמ"ז [הרב משה זכות] פ' פנחס דף ר"כ בפי' העונה אישר"מ [אמן יהא שמיה רבא מברך][283] בכל כחו).

And this is because koach (strength) is the level of Chochmah, koach mah; and from there is drawn the power of self-nullification (bittul) for self-sacrifice (mesirus nefesh). (And see what the Ramaz wrote on Parshas Pinchas, folio 220, on the meaning of "Whoever answers 'Amen, may His great Name be blessed' with all his strength.")

> "Strength" (koach) is the level of Chochmah, koach mah, and from it comes the power of self-nullification for self-sacrifice (mesirus nefesh). The aside cites the Kabbalist Rabbi Moshe Zacuto (the Ramaz) on answering "Amen, may His great Name be blessed" with all one's strength.

והנה ע"י משה יוכלו נש"י [נשמות ישראל] לקבל לשמוע בקול דברו, וזהו ג"כ ע"י גבורי כח. והנה כח ב"פ [ב' פעמים] יד זהו ענין שאו ידיכם קדש[284] שמבואר בד"ה צאינה וראינה.[285]

Now, through Moshe the souls of Israel are able to receive [and] to hearken to the voice of His word; and this, too, is through "mighty in strength." Now, koach (strength) is twice yad (hand) [in numerical value]; this is the matter of "Lift up your hands in holiness," which is explained in the discourse beginning "Go forth and see."

> Through Moshe the souls of Israel can receive this hearing, and it too depends on being "mighty in strength." Koach, 28, is twice yad, "hand," 14, which links to "Lift up your hands in holiness."

ועי"ז הם עושי דברו עושי לשון תיקון והיינו מ"ש ועתה יגדל נא[286] כח אד' כמ"ש במ"א

And through this they are "who do (osei) His word": osei is an expression of rectification (tikkun). And this is what is written, "And now, may the strength (koach) of Ado-nai be magnified," as is written elsewhere;

> Through this they are "osei His word," and osei here means "rectifying" His word. This is "May the strength (koach) of Ado-nai be magnified": Ado-nai, the Name of G-d's speech and kingship, receives added strength.

דהיינו שממשיכים גילוי אור א"ס סוכ"ע בהדבור עליון

that is, that they draw down the revelation of the Infinite Light (Or Ein Sof), the light that encompasses all worlds (sovev kol almin), into the supernal speech.

> They draw the revelation of the Infinite Light, sovev kol almin, into the supernal speech.

וזהו ענין העונה יהא שמיה רבא מברך והיינו ע"י בכל כחו גבורי כח כנ"ל וזהו ג"כ ענין שיעקב נתן לדוד כ"ח שנה משלו[288, 287] בחי' המשכת הכח בשם אד' כו'.[290, 289]

And this is the matter of "Whoever answers 'May His great Name be blessed,'" and this is through "with all his strength," "mighty in strength (koach)," as mentioned above. And this is also the matter of Yaakov giving David twenty-eight (koach) years of his own: the level of the drawing of the strength (koach) into the Name Ado-nai, etc.

> This is the meaning of answering "May His great Name be blessed" with all one's strength: making G-d's Name great by being "mighty in strength." So too the Zohar says that Yaakov gave David twenty-eight (koach) years of his own life: drawing strength into the Name Ado-nai.

25 ונקרא בחי' זו מלאכיו גבורי כח.[291] ע"ד שנתבאר בד"ה ונקדשתי[292] בתוך בנ"י [בני ישראל] בפי' שרפים עומדים ממעל לו[293] כו'.

And this level is called "His angels, mighty in strength," along the lines of what was explained in the discourse beginning "And I shall be sanctified among the children of Israel," on the meaning of "Seraphim stand above him," etc.

> This level of strength is why the angels are called "mighty in strength." The Alter Rebbe refers to the discourse "And I shall be sanctified," which explains how the seraphim can "stand above" the Shechinah.

וע"כ נקראו מלאכיו גבורי כח גם ע"ד והחיות נושאות את הכסא[295, 294] ועל דמות הכסא[296] דמות כמראה אדם והם נושאים ומרוממים בחי' זו לאור א"ס עצמו

And therefore they are called "His angels, mighty in strength," also along the lines of "and the Chayos carry the Throne," and "upon the likeness of the throne a likeness as the appearance of a man"; and they carry and exalt this level to the Infinite Light (Or Ein Sof) itself.

> It is like the teaching that the Chayos, the holy living creatures of Ezekiel's chariot, carry the Throne, upon which is "a likeness as the appearance of a man." The angels carry and lift this level up to the Infinite Light itself.

והכח בהם ע"י ששרשם מעולם התהו כמ"ש כ"ז [כל זה] בד"ה זכור ושמור בדבור אחד בת"א [בתורה אור] פ' יתרו

And the strength is in them because their root is from the World of Tohu, as all this is explained in the discourse beginning "'Remember' and 'Keep' in a single utterance," in Torah Ohr, Parshas Yisro,

> Their strength comes from their root in the World of Tohu (Chaos), whose lights were too great for their vessels, as explained in Torah Ohr on "'Remember' and 'Keep' in a single utterance."

ובפע"ח [ובפרי עץ חיים] שער השבת[297] גבי כתר יתנו לך[298] כו' מלאכים פי' שחוי"ב [שחכמה ובינה] נק' מלאכים כו' ע"ש וע' במא"א [במאורי אור] אות מ' סס"א וכפשוטו גבורי כח כדפרש"י [כדפירש רש"י / כדפירוש רש"י] ספ"ק [סוף פרק קמא] דקדושין (ד"מ ע"א) שלבש כח לכוף יצרו[299] ע"ש.

and in Pri Etz Chaim, Shaar HaShabbos, concerning "A crown they shall give to You," etc., "angels": that is, that Chochmah and Binah are called "angels," etc. (see there); and see Me'orei Or, letter mem, section 61. And in its plain sense, "mighty in strength" is as Rashi explains at the end of the first chapter of Kiddushin (40a): that he clothed himself in strength to subdue his inclination. See there.

> The Arizal's Pri Etz Chaim, on the Kedushah "A crown they shall give to You... angels," explains that these "angels" are Chochmah and Binah; the Kabbalistic lexicon Me'orei Or is also cited. In the plain sense, "mighty in strength" means, as Rashi explains in Kiddushin, one who clothes himself with strength to subdue his inclination.

וזהוכמארז"ל (רפ"ד דאבות) איזהו גבור הכובש את יצרו[300]. שנאמר טוב ארך אפים[301] מגבור ומושל ברוחו מלוכד עיר[302] (במשלי סס"י [סוף סימן] ט"ז)

And this is as our Sages, of blessed memory, said (at the beginning of chapter 4 of Avos): "Who is mighty? He who subdues his inclination, as it is said, 'Better is one who is slow to anger than the mighty, and one who rules his spirit than the conqueror of a city'" (in Proverbs, end of chapter 16).

> This matches the Mishnah: "Who is mighty? He who subdues his inclination," based on the verse that one who is slow to anger is better than the mighty.

והמכוון י"ל [יש לומר] שע"י שכובש את היצה"ר [היצר הרע] שהוא מבחי' סיגי הגבורות וממתיקו שיהי' [שיהיה] בטל ליצ"ט [ליצר טוב] שהוא מבחי' אהבה וחסד ע"י ממשיך המתקת הגבורות מבחי' ארך אפים ורב חסד[303] כו'

And the intent, it can be said, is that through subduing the evil inclination, which is from the level of the dross of the Gevuros (restraints), and sweetening it so that it be nullified to the good inclination, which is from the level of love and Chesed (kindness), through this one draws down the sweetening of the Gevuros from the level of "slow to anger and abundant in kindness," etc.

> The Alter Rebbe suggests what this achieves. The evil inclination comes from the dross of the Gevuros (restraints); subduing it and sweetening it until it is nullified to the good inclination, which comes from love and Chesed (kindness), draws down a sweetening of the Gevuros from "slow to anger and abundant in kindness."

ועי"ז הוא עושי דברו שמתקן ובונה הדבור עליון שנק' עיר אלקינו שהוא מבחי' שם אלקי' ושם אד'

And through this he is [among] "who do His word," for he rectifies and builds the supernal speech, which is called "the city of our G-d," which is from the level of the Name Elokim and the Name Ado-nai;

> In this way such a person is one of "who do His word," in the sense of rectifying it: he repairs and builds the supernal speech, "the city of our G-d," which comes from the Names Elokim and Ado-nai.

והוא ממשיך בו הגדלת כח שם אד' כענין ועתה יגדל נא כח אד'[304] כו' והיינו ע"י ה' ארך אפים כו'.

and he draws into it the magnifying of the strength (koach) of the Name Ado-nai, as in "And now, may the strength of Ado-nai be magnified," etc. And this is through "Havayah is slow to anger," etc.

> He draws into that speech an increase of "the strength of Ado-nai," as Moshe prayed, "May the strength of Ado-nai be magnified." This comes through the attribute "Havayah is slow to anger."

26 ועמ"ש לקמן בביאור ע"פ נשא את ראש בני גרשון[305] בפי' מקדש אדני כוננו ידיך[306] כו' וזהו משארז"ל [מה שאמרו רבותינו זכרונם לברכה] שלעתיד עתיד הקב"ה לקרוא לירושלים שם חדש.

And see what is written below in the explanation on the verse "Take the count of the sons of Gershon," on the meaning of "The Sanctuary, Ado-nai, which Your hands established," etc. And this is what our Sages, of blessed memory, said: that in the Time to Come the Holy One, blessed be He, will call Jerusalem by a new name.

> A further discussion is cited on "The Sanctuary, Ado-nai, which Your hands established." The Sages say that in the future G-d will give Jerusalem a new name.

היינו מ"ש ושם העיר מיום הוי' שמה (סוף יחזקאל) כמבואר ברבות תולדות (פס"ה) ובמדרש איכה (דס"ח ע"ב ס"פ) על אלה אני בוכיה[307] טבא למדינתא דשמה כשם מלכה כו' דכתיב ושם העיר מיום הוי' שמה (עיין שם)

That is what is written, "And the name of the city from that day shall be 'Havayah is there'" (end of Ezekiel), as explained in Midrash Rabbah, Toldos (section 65), and in Midrash Eichah (68b, end of the section) on "For these I weep": "Happy is the city whose name is like the name of its King," etc., as it is written, "And the name of the city from that day shall be 'Havayah is there'" (see there).

> That name is in the last verse of Ezekiel: "And the name of the city from that day shall be 'Havayah is there.'" The Midrash on Eichah says, "Happy is the city whose name is like the name of its King," and proves it from this verse.

והיינו כי ירושלים הוא יראה שלם[308] ועכשיו נקראת עיר אלקינו והאלקים עשה שייראו מלפניו.[309]

And this is because Jerusalem is yirah shalem (complete awe); and now it is called "the city of our G-d (Elokeinu)," and "Elokim has made it so that they should fear before Him."

> Jerusalem (Yerushalayim) is yirah shalem, "complete awe." Now it is called "the city of our G-d (Elokeinu)," the lower awe of "Elokim has made it so that they fear before Him."

אכן לע"ל [לעתיד לבוא] יהיו בבחי' יראו את הוי' בבחי' ביטול ממש ע"י ונגלה כבוד[310] הוי' כו' כמבואר למעלה.

But in the Time to Come they will be in the level of "Fear Havayah," in the level of actual self-nullification (bittul), through "And the glory of Havayah shall be revealed," etc., as explained above.

> In the Time to Come the city will be called by the Name Havayah: the higher awe of "Fear Havayah," complete self-nullification, when "the glory of Havayah shall be revealed."

וזהו ע"י העבודה עכשיו בבחי' גבורי כח שהם הם עושי דברו כו'. ועי"ז יוכלו לשמוע בקול דברו ממש. מה שעכשיו נאמר זה רק במשה כו'. כנ"ל.

And this is through the service now in the level of "mighty in strength," who are the ones "who do His word," etc. And through this they will be able "to hearken to the voice of His word" in actuality, which now is said only of Moshe, etc., as mentioned above.

> That future comes through our service now as "mighty in strength," who "do His word." Then all will be able "to hearken to the voice of His word" itself, which now is said only of Moshe.

וכמ"ש במדרש תהלים (סס"י [סוף סימן] י"ד) שלע"ל [שלעתיד לבוא] יתקיים מה שאמר משה ומי יתן כל עם[311] ה' נביאים

And as is written in Midrash Tehillim (end of section 14): that in the Time to Come there will be fulfilled what Moshe said, "Would that all the people of Havayah were prophets."

> Midrash Tehillim says that in the Time to Come Moshe's wish will be fulfilled, "Would that all the people of Havayah were prophets."

ומ"מ גם עתה בחי' זו בעבודה היינו ע"י עסק התורה שע"ז הוא בחי' קול דברו ממש כמ"ש ואשים דברי בפיך[312] וכתיב תען לשוני אמרתך[313] כו'

Nevertheless, even now, this level [is present] in service, that is, through occupation with the Torah, for through this it is the level of "the voice of His word" in actuality, as it is written, "And I have put My words in your mouth," and it is written, "My tongue shall echo Your word," etc.

> Even now this level can be reached in our service, through Torah study, which is itself "the voice of His word": "I have put My words in your mouth," and "My tongue shall echo Your word."

ועמ"ש בביאור ע"פ וידעת היום[314] בסופו ע"פ מאמר הספרי שמתוך כך אתה מכיר כו' אך צריך להקדים לזה להיות גבורי כח עושי דברו כו':[315]

And see what is written in the explanation on the verse "And you shall know this day," at its end, on the saying of the Sifrei, "For through this you come to recognize," etc. But this must be preceded by being "mighty in strength, who do His word," etc.

> A further discussion, on "And you shall know this day" and the Sifrei's "through this you come to recognize," is cited. But before all this one must be "mighty in strength, who do His word," the closing note of the maamar.

IN ONE'S AVODAH

The maamar asks for the "doing" that comes before understanding: to bring out the hidden love for G-d through toil, studying Torah in depth and beyond one's habit, praying with the readiness to give over one's soul and will at "One," subduing and sweetening the evil inclination, and returning through honest self-reckoning. Through this one draws G-d's will into the world, and even now Torah study lets one hear something of "the voice of His word."

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that "we will hear," complete self-nullification, is drawn from "we will do," rather than the other way round?
2. How do the images of the limbs and the blood explain why Torah study counts "in every place and at every time," while each mitzvah has its own time?
3. What is the difference between "Let all the earth be in fear of Havayah" and "Fear Havayah, you His holy ones," and how does each relate to the view from below and the view from above?
4. What did the Giving of the Torah add to the Patriarchs' keeping of the Torah, and what changed after the sin of the Calf?
5. Why could only Moshe hear "the voice of His word," and how can others reach that level now?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה מי גילה לבני רז זה שמלאכי השרת משתמשין בו**

The Gemara tells that when Israel put "we will do" before "we will hear," a heavenly voice asked who had revealed to them the secret used by the ministering angels, and it brings the verse from Psalms with the comment "first 'who do,' and afterwards 'to hearken.'" The maamar opens with this passage and builds its whole argument on it.

Shabbat 88a:8'שבת פ"ח א:ח

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" ל"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבְנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בָּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פֵּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" ל"נִשְׁמָע".

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2 The Psalmist calls on G-d's angels, "mighty in strength, who do His word, to hearken to the voice of His word." The Gemara learns from the order of the words that the angels do first and hear afterwards.

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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3 **קיים אברהם אבינו ע"ה את כל התורה**

The Gemara says that Avraham our father kept the entire Torah, learning it from the verse "Because Avraham hearkened to My voice and kept My charge...." The Alter Rebbe builds his question on it: what did Sinai add, if the Torah was already kept and handed down from the Patriarchs?

Yoma 28b:9–10'יומא כ"ח ב:ט'-י

אָמַר רַב: קַיֵּים אַבְרָהָם אָבִינוּ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי וְגוֹ'". אֲמַר לֵיהּ רַב שִׁימִי בַּר חִיָּיא לְרַב: וְאֵימָא שָׁבַע מִצְוֹת? הָא אִיכָּא נָמֵי מִילָה! וְאֵימָא שָׁבַע מִצְוֹת וּמִילָה! אָמַר לֵיהּ: אִם כֵּן "מִצְוֹתַי וְתוֹרוֹתָי" לְמָה לִי? אָמַר (רַב), וְאִיתֵּימָא רַב אָשֵׁי: קַיֵּים אַבְרָהָם אָבִינוּ אַפִּילּוּ עֵירוּבֵי תַּבְשִׁילִין, שֶׁנֶּאֱמַר: "תּוֹרוֹתָי", אַחַת תּוֹרָה שֶׁבִּכְתָב וְאַחַת תּוֹרָה שֶׁבְּעַל פֶּה.

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4 G-d tells Yitzchak that Avraham kept His charge, His commandments, His statutes and His teachings. The Alter Rebbe takes it as proof that Avraham kept the whole Torah before it was given, and reads the four terms as the prohibitions, the positive commands and their inner dimension.

Genesis 26:5'בראשית כ"ו:ה

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי:

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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5 Kehot's note points to Shabbat 132a for these words.

Shabbat 132aשבת קל"ב א

PARAGRAPH 2

6 **למען אשר יצוה**

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

KEHOT'S NOTE

שם יח, יט.

7 G-d says of Avraham that He has known him so that he will command his children to keep the way of G-d. The Alter Rebbe uses it to show that the Torah came down to Israel as an inheritance from the Patriarchs.

Genesis 18:19'בראשית י"ח:י"ט

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה' עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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8 **היתה התורה ירושה להם מאבותיהם**

Kehot's note points to Yoma 28b for these words.

Yoma 28bיומא כ"ח ב

KEHOT'S NOTE

ראה יומא כח, ב.

9 **על כל דיבור ודיבור**

The Gemara says that at every utterance that came from G-d at Sinai, the souls of Israel left them. The Alter Rebbe cites it to show the intensity of the revelation.

Shabbat 88b:3–4'שבת פ"ח ב:ג'-ד

אָמַר רַבִּי יוֹחָנָן: מַאי דִּכְתִיב "ה' יִתֵּן אֹמֶר הַמְבַשְּׂרוֹת צָבָא רָב" — כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַגְּבוּרָה נֶחֱלַק לְשִׁבְעִים לְשׁוֹנוֹת. תָּנֵי דְּבֵי רַבִּי יִשְׁמָעֵאל: "וּכְפַטִּישׁ יְפֹצֵץ סָלַע", מָה פַּטִּישׁ זֶה נֶחֱלָק לְכַמָּה נִיצוֹצוֹת — אַף כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא נֶחֱלַק לְשִׁבְעִים לְשׁוֹנוֹת. אָמַר רַב חֲנַנְאֵל בַּר פָּפָּא: מַאי דִּכְתִיב "שִׁמְעוּ כִּי נְגִידִים אֲדַבֵּר" — לָמָּה נִמְשְׁלוּ דִּבְרֵי תוֹרָה כְּנֶגִיד, לוֹמַר לָךְ: מָה נֶגִיד זֶה יֵשׁ בּוֹ לְהָמִית וּלְהַחֲיוֹת, אַף דִּבְרֵי תוֹרָה יֵשׁ בָּהֶם לְהָמִית ...

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Zohar II, 83a זח"ב פג, א

KEHOT'S NOTE

שבת פח, ב. וראה זח"ב פג, א.

10 **לא תרצח ולא תנאף**

These commandments are among the Ten. The Alter Rebbe notes that human reason already requires them, which sharpens the question of why they were given amid such revelation.

Exodus 20:13 שמות כ:יג

KEHOT'S NOTE

שמות כ, יג.

11 **נשמתן — שהם דברים פשוטים**

The note sends the reader to Likkutei Sichos for this point: the commandments spoken at Sinai amid such revelation include simple matters that human reason itself requires.

KEHOT'S NOTE

ראה לקו"ש חט"ו ע' 329.

12 **כי ישאלך בנך מחר**

The son asks the meaning of the testimonies, statutes and laws. The Alter Rebbe introduces this passage to answer his questions.

Deuteronomy 6:20 דברים ו:כ

כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר לֵאמֹר מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵינוּ אֶתְכֶם׃

When thy son asketh thee in time to come, saying: 'What mean the testimonies, and the statutes, and the ordinances, which the L-RD our G-d hath commanded you?

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KEHOT'S NOTE

דברים ו, כ.

13 Kehot's note points to Deuteronomy 6:20-21 for these words.

Deuteronomy 6:20–21 דברים ו:כ-כא

כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר לֵאמֹר מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵינוּ אֶתְכֶם׃ וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיֹּצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה׃

When thy son asketh thee in time to come, saying: 'What mean the testimonies, and the statutes, and the ordinances, which the L-RD our G-d hath commanded you? then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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14 The father answers that G-d commanded these statutes so that we fear Him. The maamar takes "to fear Havayah" as the purpose of all the mitzvos and of the soul's descent.

Deuteronomy 6:24 דברים ו:כ"ד

וַיְצַוֵּנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה' אֱלֹקֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה׃

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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15 **שאלת בן חכם**

The Yerushalmi lists the four sons and gives the wise son the question "What are the testimonies." The Alter Rebbe explains why the question belongs to the wise son.

Jerusalem Talmud Pesachim 10:5 תלמוד ירושלמי פסחים י:ה

משנה: עַד אֵיכָן הוּא אוֹמֵר בֵּית שַׁמַּאי אוֹמְרִים עַד אֵם הַבָּנִים שְׂמֵחָה. וּבֵית הִלֵּל אוֹמְרִים עַד חַלָּמִישׁ לְמַעְיְנוֹ מָיִם. וְחוֹתֵם בִּגְאוּלָה. רִבִּי טַרְפוֹן אוֹמֵר אֲשֶׁר גְּאָלָנוּ וְגָאַל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם וְהִגִּיעָנוּ הַלַּיְלָה הַזֶּה וְאֵינוֹ חוֹתֵם. רִבִּי עֲקִיבָה אוֹמֵר כֵּן ה' אֱלֹקֵינוּ יַגִּיעֵנוּ לְרִגָלִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם שְׂמֵחִים בְּבִנְיַן עִירֶךָ שָׂשִׂים בַּעֲבוֹדָתֶךָ וּבְחִידּוּשׁ בֵּית מִקְדָּשֶׁךָ. וְשָׁם נֹאכַל מִן הַפְּסָחִים וּמִן הַזְּבָחִים אֲשֶׁר הִגִּיעַ דָּמָם עַל קִיר מִזְבַּחֲךָ לְרָצוֹן וְנוֹדֶה לְךָ עַל גְּאוּלָתֵינוּ. בָּרוּךְ ...

MISHNAH: How far does he say? The House of Shammai say, up to a happy mother of children 113 only.. But the House of Hillel are saying, up to the pebble into a source of water 114, starting with Ps. 113., and he finishes with "redemption." Rebbi Tarphon says, "Who freed us and freed our forefathers from Egypt and let us reach this night", and does not seal. Rebbi Aqiba says, "so Eternal, our G-d, let us reach other festivals coming towards us in peace, happy in the rebuilding of ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

16 **כמ"ש בירושלמי**

There the Tzemach Tzedek quotes the Yerushalmi: the wise son asks "What are the testimonies," and is answered "with a strong hand." He notes that this verse comes at the end of Parshas Bo in answer to another son, and suggests it is used here because this passage too mentions that G-d brought us out of Egypt with a strong hand.

KEHOT'S NOTE

"תני ר"ח . . בן חכם מהו אומר מה העדות כו' אף אתה אמור לו בחוזק יד כו' וצ"ל שפסוק זה נאמר ס"פ בא י"ג י"ד בתשובה לבן טיפש, וי"ל משום שכאן ג"כ נזכר ויוציאנו ה' ממצרים ביד חזקה" — אוה"ת ואתחנן ע' שצט ע"ש בארוכה.

17 **כי הנה כלל כל המצות**

The note points to Or HaTorah for a further discussion of the idea that the mitzvos as a whole concern the soul only as it is in a body.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' ת. ויקרא-ג תשנ"ח.

18 G-d tells Moshe that when Israel strays, "many evils and troubles shall befall it." The Alter Rebbe borrows the words for the body, which is exposed to evil and so needs the command "Turn away from evil."

Deuteronomy 31:17 דברים ל"א:י"ז

וְחָרָה אַפִּי בוֹ בַיּוֹם־הַהוּא וַעֲזַבְתִּים וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לְאֶכֹל וּמְצָאֻהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עַל כִּי־אֵין אֱלֹקַי

בְּקֹרְבִי 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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19 **וא"כ למה זה ירדה**

There the Alter Rebbe describes the G-dly soul before it came down into the body, when it was included in its source, the Infinite Light, and explains teshuvah as returning it there.

KEHOT'S NOTE

ראה לעיל פ' אחרי כה, ג. ובארוכה באוה"ת ואתחנן ע' ת.

20 **ומה יתרון לה בכל עמלה**

Koheles asks what profit a person has in all his toil under the sun. The Alter Rebbe echoes the question for the soul: what does it gain from its toil in a body?

Ecclesiastes 1:3 קהלת א:ג

מַה־יִּתְרוֹן לָאָדָם בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֹל תַּחַת הַשָּׁמֶשׁ:

What profit hath man of all his labour Wherein he laboureth under the sun?

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21 **וע"ז תירץ לנו . . כדי ליראה את ה'**

There the Tzemach Tzedek writes at greater length that, as it stands, this is no answer at all: the soul above was not without awe; on the contrary, without a body its awe was surely greater.

KEHOT'S NOTE

באוה"ת במדבר ע' קנז מפרש יותר בארוכה דאין זה תירוץ כלל "דאטו כשהנשמה היתה למעלה לא הי' לה יראה אדרבה כשהיא בלא גוף ודאי יש לה יראה יותר גדולה" ע"ש.

22 **גדול ה' ומהולל מאד**

The verse continues "in the city of our G-d." The Alter Rebbe uses the link between "great" and "the city" to show that G-d is called great only in relation to creation.

Psalms 48:2 תהילים מ"ח:ב

גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הַר־קָדְשׁוֹ:

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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KEHOT'S NOTE

תהלים מח, ב.

23 **אימתי נקרא גדול כשהוא בעיר אלקינו**

The Zohar asks when G-d is called "great" and answers from the same verse: in the city of our G-d. The Alter Rebbe explains the "city" as the letter combinations of creative speech.

Zohar II, 235a זח"ב רלה, א

Zohar III, 5a זח"ג ה, א

KEHOT'S NOTE

זח"ב רלה, א. זח"ג ה, א. ז"ח תשא (מד, רע"א). חקת (נא, ד).

24 **אתה עשית את השמים**

The Levites praise G-d who made the heavens and all their host and gives life to them all. The Alter Rebbe cites it as an example of G-d's greatness in creating and sustaining the worlds.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

25 **היש מספר לגדודיו**

Bildad asks whether G-d's legions can be counted. The Alter Rebbe cites it for the countless worlds that depend on G-d's word.

Job 25:3 איוב כ"ה:ג

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֵהוּ:

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

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KEHOT'S NOTE

איוב כה, ג.

26 The Gemara expounds each term of the verse; "the greatness" is the work of Creation. The Alter Rebbe uses it to show that greatness refers to creation through the Ten Utterances.

Berakhot 58a:16 ברכות נ"ח א:ט"ז

אָמַר: הוֹאִיל וְאִתְעֲבִיד לִי נִיסָּא בְּהַאי קְרָא, דָּרֵישְׁנָא לֵיקוּם: "לְךָ ה' הַגְּדֻלָּה" — זוֹ מַעֲשֵׂה בְרֵאשִׁית, וְכֵן הוּא אוֹמֵר: "עֹשֶׂה גְדֹלוֹת עַד אֵין חֵקֶר". "וְהַגְּבוּרָה" — זוֹ יְצִיאַת מִצְרַיִם, שֶׁנֶּאֱמַר: "וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה וְגוֹ'". "וְהַתִּפְאֶרֶת" — זוֹ חַמָּה וּלְבָנָה שֶׁעָמְדוּ לוֹ לִיהוֹשֻׁעַ, שֶׁנֶּאֱמַר: "וַיִּדֹּם הַשֶּׁמֶשׁ וְיָרֵחַ עָמָד וְגוֹ'". "וְהַנֵּצַח" — זוֹ מַפָּלְתָּהּ שֶׁל רוֹמִי. וְכֵן הוּא אוֹמֵר: "וְזֵו נִצְחָם עַל בְּגָדַי וְגוֹ'". "וְהַהוֹד" — זוֹ מִלְחֶמֶת מַלְחֵלֵי אַרְנוֹן, שֶׁנֶּאֱמַר: "עַל כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמֹת ה' אֶת וָהֵב ...

He then said, "Since a miracle was wrought for me with this verse, I will expound it." [He went to the House of Study and expounded]: "Thine, O L-rd, is the greatness" — that refers to the work of Creation ; for so it is stated, "Who doeth great things past finding out" (Job ix. 10). "And the power" — that

refers to the Exodus from Egypt ; as it is said, "And Israel saw the great work" etc. (Exod. xiv. 31). "And the glory" — that refers to the ...

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

27 Sefer Yetzirah calls letters stones and their combinations houses: two stones build two houses, and so on. The Alter Rebbe adds that all the combinations together are called a "city."

Sefer Yetzirah 4:12 ספר יצירה ד:י״ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז׳ ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

28 **בד״ה אלה פקודי המשכן**

On that page (4a) the Alter Rebbe reads "Jerusalem, built like a city that is joined together" as the lower Jerusalem joined to the upper one: the lower is the union of vav-hei, the Name Ado-nai, and the upper is the union of yud-hei, Chochmah and Binah.

KEHOT'S NOTE

לעיל פ׳ פקודי ד, א.

29 This verse opens the discourse in Likkutei Torah, Pekudei, to which the Alter Rebbe refers here.

Exodus 38:21 שמות ל״ח:כ״א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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30 **כעיר שחוברה לה יחדו**

The Psalmist describes Jerusalem as built like a city joined together. The discourse referred to reads it as the letter combinations of thought and of speech.

Psalms 122:3 תהילים קכ״ב:ג׳

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו:

Jerusalem, that art builded as a city that is compact together;

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31 **אני ה׳ לא שניתי**

G-d declares that He does not change. The Alter Rebbe cites it to show that creation adds nothing to Him, so "great" is no name of His own.

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.

32 **במקום שאתה מוצא גדולתו**

Rabbi Yochanan teaches that wherever you find the might (gevuraso) of the Holy One, blessed be He, there you find His humility, and shows it from the Torah, the Prophets and the Writings. The Alter Rebbe quotes it as "His greatness" and reads His greatness in creation as itself an act of humility.

Megillah 31a:12–13 מגילה ל״א א:י״ב-י״ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: ״כִּי ה׳ אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים״, וּכְתִיב בָּתְרֵיהּ: ״עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה״. שָׁנוּי בַּנְּבִיאִים: ״כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ׳״, וּכְתִיב בָּתְרֵיהּ: ״וְאֶת דַּכָּא וּשְׁפַל רוּחַ״. מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: ״סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ״, וּכְתִיב בָּתְרֵיהּ: ״אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. וראה הערת כ״ק אדמו״ר בס׳ המאמרים ה׳ש״ת, ע׳ 40. בלקוטי הגהות לתניא פ״ד. לקמן יג, א. וראה באוה״ת בראשית-א דף צד, א שמציין לזה לראשית חכמה שער הענוה פ״א. ליקוט פי׳ לתניא פ״ד.

33 **כי נשגב שמו לבדו**

The Psalmist says that G-d's Name alone is exalted and His splendor is upon earth and heaven. The Alter Rebbe reads "splendor" as a mere radiance, all that is revealed in creation.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

34 **לגדולתו אין חקר**

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

KEHOT'S NOTE

Havayah, is the greatness.'"

KEHOT'S NOTE

"שבעה עינין עילאין לקביל הא דכתיב לך ה' הגדולה" — אוה"ת שם.

42 **ח"ב פ' בא מ"ב סע"ב**

The note quotes the Zohar as brought there: on "and he will strike it into seven streams," He called them Greatness, Might, Beauty and so on, and called Himself "great" through Greatness.

KEHOT'S NOTE

"בענין והכהו לשבעה נחלים וקרא לון גדולה וגבורה תפארת כו' וקרא גרמי' גדול בגדולה" — אוה"ת בראשית-א דף צב, א.

43 **צ"ב א'**

The note quotes the Zohar as brought there: on "it shall be seven days under its mother," the seven days are crowned under the mother, as it is written, "Yours, Havayah, is the greatness and the might." Or HaTorah adds, from Mikdash Melech on Emor, that "Yours, Havayah" is Binah, the "crown on her head."

KEHOT'S NOTE

"ע"פ והי' שבעת ימים תחת אמו, תחת אמו אתעטרו שבעת ימים דכתיב לך ה' הגדולה והגבורה . . וכמ"ש במק"מ פי אמור שם לך ה' היינו בינה והוא ענין וגולה על ראשה", — אוה"ת נ"ך-א ע' תשטו. וראה גם באוה"ת בראשית-א דף צב, ב. ובכרך-ו דף תתרלג, א.

44 **נשא קל"ז ב'**

The note quotes the Zohar as brought there: "Here it is written 'might' and there it is written 'Yours, Havayah, is the greatness and the might'; when all the gevuros join as one, it is called Gevurah."

KEHOT'S NOTE

"כתיב הכא גבורות וכתיב התם לך ה' הגדולה והגבורה אלא הכי תאנא כד אתחברן כולהו גבוראן כחדא אתקרי גבורה", — אוה"ת נ"ך-א ע' תשטו.

45 **האזינו דרצ"ה סע"א**

The note quotes the Zohar as brought there: "The beginning of the beard is from the supernal Chesed, as it is written, 'Yours, Havayah, is the greatness.'"

KEHOT'S NOTE

"דשירותא דדיקנא מחסד עילאה דכתיב לך ה' הגדולה כו'", — אוה"ת נ"ך-א ע' תשטו.

46 **דבר מלך שלטון**

Koheles says that the word of a king is sovereignty. The Alter Rebbe uses it to show that G-d's greatness and extension, which rule the worlds, are called "speech."

Ecclesiastes 8:4 קהלת ח':ד'

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

שם קמה, ג.

35 **ולגדולתו אין חקר**

The Psalmist says that G-d's greatness is beyond searching. The Alter Rebbe cites it to show that what creation reveals is not His essence.

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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36 **ואינה עולה בשם כלל**

The note records that the Tzemach Tzedek raises a difficulty there on this statement, that the attribute of greatness does not even count as a name.

KEHOT'S NOTE

ראה באוה"ת וירא צב, א מה שהקשה ע"ז.

37 This verse opens the discourse in Likkutei Torah to which the Alter Rebbe refers for the meaning of "something from nothing."

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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38 **ברבות ר"פ ואלה המשפטים**

The note quotes the Midrash as brought there: "The greatness is Mine and the strength is Mine, and so David says, 'Yours, Havayah, is the greatness.'"

KEHOT'S NOTE

"הגדולה שלי והחוסן שלי וכן דוד אומר לך ה' הגדולה" — יהל אור ע' שצ.

39 **ובפ' במדבר פרשה א'**

The note quotes the Midrash on Bamidbar as brought there: "Just as I have a head raised over all who come into the world, as it is said, 'Yours, Havayah, is the greatness'...."

KEHOT'S NOTE

"כשם שיש לי תלוי ראש על כל באי עולם שנאמר לך ה' הגדולה כו'" — אוה"ת בראשית-א דף כב, ב. יהל אור ע' שצ.

40 **זח"א בראשית דל"א סע"ב**

The note quotes the Zohar passage as brought there: "the cedars of Lebanon, 'Yours, Havayah, is the greatness'...."

KEHOT'S NOTE

"ארזי לבנון לך ה' הגדולה כו'" — אוה"ת נ"ך-א ע' תשיד.

41 **ויחי דרמ"א סע"א**

The note quotes the Zohar passage as brought there: "seven supernal eyes, corresponding to what is written, 'Yours,

in heaven and on earth."

Zohar, Nasso 19:188–23:197 ספר הזהר, נשא י"ט:קפ"ח-כ"ג:קצ"ז

Now, in the command "On this wise (KoH) shall ye bless", it is signified that for the sake of Israel the very KoH is to be blessed by the priest, so that tsrael will be blessed below, and thus blessing will be diffused through the universe. As for the time to come, it is written, "The L-rd bless thee out of Zion..." (Ps. 134, 3); as well as, "Blessed be the L-rd out of Zion, who dwelleth at Jerusalem" (Ibid. 135, 21).'

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

47 **בי-ה הי' צור עולמים**

Isaiah's song calls on Israel to trust in G-d forever, "for in Yah, Havayah, is an everlasting Rock (tzur olamim)." The Gemara reads tzur as "formed" and olamim as "worlds," "with Yah, Havayah formed the worlds," and the Alter Rebbe follows that reading.

Isaiah 26:4 ישעיהו כ"ו:ד'

בִּטְחוּ בָה' עֲדֵי־עַד כִּי בְיָהּ ה' צוּר עוֹלָמִים׃

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע' כו, ד.

48 **ביו"ד נברא עוה"ב**

The Gemara expounds the verse: this world was created with the hei and the World to Come with the yud. The Alter Rebbe cites it to show that all of creation is only an extension of two letters of G-d's Name.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

49 **כי כל בשמים ובארץ**

David blesses G-d: "Yours, Havayah, is the greatness, the might and the beauty." The Alter Rebbe reads "Yours" as saying that the attribute of greatness is nullified to G-d.

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.

50 **כי כל בשמים ובארץ**

The Zohar in Mishpatim quotes "For all that is in heaven and on earth." It is one of the places the text lists on this phrase.

Zohar, Mishpatim 10:405–11:414 ספר הזהר, משפטים י':ת"ה-י"א:ת"י"ד

51 **כי כל בשמים ובארץ**

The Zohar in Naso reads "And Havayah blessed Avraham with everything (bakol)" together with "For all (kol) that is

52 **כי כל בשמים ובארץ**

The Zohar in Pinchas says, on "the prayer of every (kol) mouth," that "kol" refers only to the tzaddik, as it is written, "For all (kol) that is in heaven and on earth."

Zohar, Pinchas 121:831–123:842 ספר הזהר, פנחס קכ"א:תתל"א-קכ"ג:תתמ"ב

53 **ברבות ר"פ תרומה**

The note quotes the Midrash on Terumah, section 33, as brought there: "Whatever there is in heaven there is on earth."

KEHOT'S NOTE

"פ' ל"ג כל מה שיש בשמים יש בארץ כו'", — אוה"ת נ"ך-א ע' תשטו.

54 **זח"ב משפטים קט"ז א'**

The note records that Or HaTorah brings this Zohar passage, which quotes "For all that is in heaven...."

KEHOT'S NOTE

"ההי"ד כי כל בשמים כו'", — אוה"ת נ"ך-א ע' תשטו.

55 **נשא קמ"ח א'**

The note quotes the Zohar as brought there: "And Havayah blessed Avraham with everything (bakol), as it is written, 'For all that is in heaven.'"

KEHOT'S NOTE

"וה' ברך את אברהם בכל כדכתיב כי כל בשמים", — אוה"ת נ"ך-א ע' תשטו.

56 **פנחס דרנ"ז סע"א**

The note quotes the Zohar as brought there: "the prayer of every (kol) mouth: 'kol' is only the tzaddik, as it is written, 'For all (kol) that is in heaven....'"

KEHOT'S NOTE

"תפלת כל פה לית כל אלא צדיק דכתיב כי כל בשמים כו'", — אוה"ת נ"ך-א ע' תשטו.

57 Kehot's note points to Ecclesiastes 1:2–3 for these words.

Ecclesiastes 1:2–3 קהלת א':ב'-ג'

הֲבֶל הֲבָלִים אָמַר קֹהֶלֶת הֲבֶל הֲבָלִים הַכֹּל הָבֶל׃ מַה־יִּתְרוֹן לָאָדָם בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֹל תַּחַת הַשָּׁמֶשׁ׃

Vanity of vanities, saith Koheleth; Vanity of vanities, all is vanity. What profit hath man of all his labour Wherein he laboureth under the sun?

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Megillah 21a מגילה כ״א

KEHOT'S NOTE

ר״ה לב, א. מגילה כא, א. ראה לקו״ש ח״י ע׳ ז.

58 **הבל הבלים**

Koheles opens: "Vanity of vanities, said Koheles; vanity of vanities, all is vanity." The Midrash counts seven havalim in the verse.

Ecclesiastes 1:2 קהלת א׳:ב׳

הֲבֵל הֲבָלִים אָמַר קֹהֶלֶת הֲבֵל הֲבָלִים הַכֹּל הָבֶל׃

Vanity of vanities, saith Koheleth; Vanity of vanities, all is vanity.

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59 **ששבעה הבלים שאמר קהלת כנגד שבעת ימי בראשית**

The Midrash says that the seven havalim of the verse correspond to the seven days of Creation. The Alter Rebbe reads them as the seven middos, each only a "breath" before G-d.

Kohelet Rabbah 1:2 קוהלת רבה א׳:ב׳

... שְׁמוּאֵל אָמַר כְּצִלָּן שֶׁל דְּבוֹרִים שֶׁאֵין בּוֹ מַמָּשׁ שֶׁל כְּלוּם. רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק מַתְנִי לָהּ בְּשֵׁם רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר, שִׁבְעָה הֲבָלִים שֶׁאָמַר קֹהֶלֶת כְּנֶגֶד שִׁבְעָה עוֹלָמוֹת שֶׁאָדָם רוֹאֶה, בֶּן שָׁנָה דּוֹמֶה לְמֶלֶךְ נָתוּן בְּאִיסְפַּקְלַרְפַּסְטִי וְהַכֹּל מְחַבְּקִין וּמְנַשְּׁקִין אוֹתוֹ, בֶּן שְׁתַּיִם וְשָׁלֹשׁ דּוֹמֶה לַחֲזִיר שֶׁפּוֹשֵׁט יָדָיו בְּבִיבִין. בֶּן עֶשֶׂר שָׁנָה קוֹפֵץ כִּגְדִי. בֶּן עֶשְׂרִים כְּסוּס נֶהֱים מְשַׁפֵּר גַּרְמֵיהּ וּבָעֵי אִתְּתָא. נָשָׂא אִשָּׁה הֲרֵי הוּא כַּחֲמוֹר. הוֹלִיד בָּנִים מֵעַז פָּנָיו כְּכֶלֶב לְהָבִיא לֶחֶם ...

"Vanity of vanities, said Kohelet; vanity of vanities, everything is vanity" (Ecclesiastes 1:2). "Vanity of vanities [havel havalim]" - Rabbi Huna said in the name of Rabbi Aḥa: David made a statement and did not explain it, but his son Solomon explained it. Solomon made a statement and did not explain it, but his father David explained it. David said: "Man is like hevel" (Psalms 144:4); to what hevel [is man compared]? If it is to the hevel [heat] of an oven, it has significance. If it is to the ...

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60 **בזח״ג תזריע דמ״ז ב׳**

The note says that this Zohar passage is explained in Or HaTorah there.

KEHOT'S NOTE

נתבאר באוה״ת ויקרא-א ע׳ רנח ואילך. ביאה״ז להצ״צ-ב ע׳ תתעז ואילך.

61 **בראשית נמי מאמר הוא**

In counting the Ten Utterances of Creation, the Gemara counts "In the beginning" as one of them. The Alter Rebbe uses it to show that even Chochmah, the beginning of revelation, is only an "utterance."

Rosh Hashanah 32a:19-20 ראש השנה ל״ב א׳:י״ט-כ׳

"וַיֹּאמֶר" דִּבֵּרַאשִׁית תִּשְׁעָה הָווּ! "בְּרֵאשִׁית" נָמֵי מַאֲמָר הוּא, דִּכְתִיב: "בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ". רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: אִם אָמַר שָׁלֹשׁ שָׁלֹשׁ מִכּוּלָּן — יָצָא. אִיבַּעְיָא לְהוּ, הֵיכִי קָתָנֵי: שָׁלֹשׁ מִן הַתּוֹרָה, שָׁלֹשׁ מִן הַנְּבִיאִים, וְשָׁלֹשׁ מִן הַכְּתוּבִים — דְּהָווּ תֵּשַׁע, וְאֵיכָא בֵּינַיְיהוּ חָדָא, אוֹ דִלְמָא: אֶחָד מִן הַתּוֹרָה, וְאֶחָד מִן הַנְּבִיאִים, וְאֶחָד מִן הַכְּתוּבִים — דְּהָווּ לְהוּ שָׁלֹשׁ, וְאֵיכָא בֵּינַיְיהוּ טוּבָא?

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62 **ה' בחכמה יסד ארץ**

Shlomo says that G-d founded the earth with wisdom. The Alter Rebbe reads "earth" as the divine word of creation, whose foundation is 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.

63 **באג״ה ע״פ ארץ אשר עיני ה'**

In this epistle the Alter Rebbe explains "Havayah founded the earth with wisdom": the supernal "earth," the level of memalei kol almin, and the Land of Israel opposite it below draw their life from the supernal Chochmah, and "the eyes of Havayah" are the flow of that wisdom.

KEHOT'S NOTE

סי׳ יד (קכ, א).

64 **וע״פ ויעש דוד שם**

This epistle explains that the letters of speech come not from understood intellect but from its hidden source, the supernal Chochmah, the yud of the Name, which is why a baby cannot speak even though he understands; and that this world was created with the hei, the breath of the heart from which speech comes.

KEHOT'S NOTE

סי׳ ה (קו, ב).

65 The first verse of the Torah. The Alter Rebbe cites the Targum Yerushalmi, which renders "bereishis" as "with wisdom."

Genesis 1:1 בראשית א׳:א׳

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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66 **ואמרו רז״ל בראשית נמי מאמר**

There the Alter Rebbe says that in the six days the Infinite Light spread into "making" through the Ten Utterances, "In the beginning" too being an utterance, so that even Chochmah counts as physical making before Him.

KEHOT'S NOTE

ראה גם לקמן פ׳ האזינו עב, ג. אוה״ת ויקרא-ג ע׳ תתעה. אוה״ת פ׳ ואתחנן ע׳ תיד.

67 **יהי אור וגו' יהי רקיע**

These are the particular utterances of Creation. The Alter Rebbe explains that a general revelation in Chochmah had

to come first so that they could be drawn down.

Genesis 1:3–6 בראשית א:ג-ו

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר: וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be light.' And there was light. And G-d saw the light, that it was good; and G-d divided the light from the darkness. And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day. And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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68 **יהי אור . . יהי רקיע**

The words here quote Genesis 1:3; the passage is shown below.

Genesis 1:3 בראשית א:ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג-ו.

69 **ירידת ה' על ה"ס בקולות וברקים**

On the third day at Sinai there was thunder and lightning and a heavy cloud on the mountain. The Alter Rebbe asks why so overwhelming a revelation came with the Ten Commandments.

Exodus 19:16 שמות י"ט:ט"ז

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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KEHOT'S NOTE

שמות יט, טז.

70 **בס"י שתי אבנים**

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

KEHOT'S NOTE

פ"ד, מט"ו.

71 **לך ה' הגדולה**

The Zohar on Bereishis connects "the cedars of Lebanon" with "Yours, Havayah, is the greatness." It is one of the places the text lists for further study of the verse.

Zohar, Bereshit 35:339–36:352 ספר הזהר, בראשית ל"ה:של"ט-ל"ו:שנ"ב

These are the six supernal days which are specified in the verse: "Thine, O L-rd, are the Greatness (Gedulah), the Might (Geburah), the Beauty (Tifereth), the Victory (Nezah), and the Majesty (Hod)" (I Chron. 29, 11). The words "For all" refer to the Zaddik (righteous one), who is Yesod (foundation of the world).... The word Bereshith we interpret to mean "the second, i.e. Hokmah (Wisdom) is the starting-point", because the supernal Kether (Crown), which is really first, is too recondite and therefore is not counted; hence the second is the ...

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

72 **לך ה' הגדולה**

The Zohar in Vayechi speaks of seven supernal "eyes" corresponding to what is written in "Yours, Havayah, is the greatness," that is, the seven attributes the verse names.

Zohar, Vayechi 64:651–65:661 ספר הזהר, ויחי ס"ד:תרנ"א-ס"ה:תרס"א

73 **לך ה' הגדולה**

The Zohar in Bo, on "and he will strike it into seven streams," calls them Greatness, Might, Beauty and the rest, and says that G-d calls Himself "great" through Greatness.

Zohar, Bo 15:214–225 ספר הזהר, בא ט"ו:ריי"ד-רכ"ה

74 **לך ה' הגדולה**

The Zohar in Emor, on "it shall be seven days under its mother," says that the seven days are crowned "under the mother," as it is written, "Yours, Havayah, is the greatness and the might."

Zohar, Emor 17:63–18:74 ספר הזהר, אמור י"ז:ס"ג-י"ח:ע"ד

75 **לך ה' הגדולה**

The Idra in Naso links "might" in another verse with "Yours, Havayah, is the greatness and the might": when all the gevuros join as one, they are called Gevurah.

Zohar, Idra Rabba 29:220–30:230 ספר הזהר, האדרא רבא כ"ט:ר"כ-ל':ר"ל

76 **לך ה' הגדולה**

The Idra Zuta in Haazinu says that the beginning of the beard is from the supernal Chesed, as it is written, "Yours, Havayah, is the greatness."

Zohar, Idra Zuta 35:162–36:172 ספר הזהר, האדרא זוטא ל"ה:קס"ב-ל"ו:קע"ב

PARAGRAPH 3

77 **חכים ולא בחכמה ידיעא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליי').

78 **חכים ולא בחכמה ידיעה**

In Patach Eliyahu, Eliyahu addresses G-d: "You are wise, but not with a knowable wisdom; You understand, but not

with a knowable understanding." The Alter Rebbe cites it to show that wisdom is not G-d's own essence.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

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. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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79 **לית מחשבה תפיסא ביה**

Earlier in Patach Eliyahu: "No thought can grasp You at all." The Alter Rebbe uses it to say that G-d is beyond even the name "wise."

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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80 **כולם בחכי עשית**

The Psalmist marvels, "How many are Your works, Havayah; You have made them all with wisdom": plainly, everything was made wisely. The Alter Rebbe reads it as teaching that even Chochmah counts as "making" before G-d.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 5

81 Kehot's note points to Psalms 103:20 for these words.

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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PARAGRAPH 6

82 **ב והנה כדי**

In the Tzemach Tzedek's own manuscript, the opening of section 2, from "Now, in order that" through "most precious (as is explained elsewhere)," is in parentheses: it is his addition, since the copyist's transcript of the maamar in the same volume does not have it.

KEHOT'S NOTE

בגוכתי"ק 1102: "ב (והנה כדי" והסוף מוסגר "שהוא יקר ביותר וכמ"ש במ"א)". קטע זה הוא הוספת כ"ק הצ"צ, שהרי בהנחת המאמר הנמצא בבוך הנ"ל בכת"י מעתיק ליתא. ותי "וכמ"ש במ"א" בדפוס ראשון הוא באותיות רגילות.

83 **במקום גדולתו**

There (8d) the Alter Rebbe brings the saying for G-d's descent: setting aside the essence of the Infinite Light and resting His Shechinah through many contractions, so that light can be revealed out of the supernal darkness.

KEHOT'S NOTE

לק' בואתחנן (ח, ד). ושי"נ. [כ]. ראה לעיל יב, ד.

84 **במקום גדולתו שם אתה מוצא ענותנותו**

Rabbi Yochanan teaches that wherever you find the might (gevuraso) of the Holy One, blessed be He, there you find His humility. The maamar quotes it as "His greatness" and calls G-d's descent into the speech called "greatness" His humility.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדוֹנֵי הָאֲדוֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שֹׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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85 **בראשית בשביל התורה**

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

KEHOT'S NOTE

רש"י בראשית א, א. וראה ב"ר בתחלתו. לקח טוב שם.

86 **בראשית ברא בשביל התורה שנקרא ראשית**

Rashi brings the Midrash that the world was created for the sake of the Torah, which is called "the beginning of His way." The Alter Rebbe cites it to show that G-d's descent into creation is for the sake of the Torah.

Rashi on Genesis 1:2 רש"י על בראשית א:ב'

תהו ובהו. תֹּהוּ לְשׁוֹן תַּמָּהּ וְשִׁמָּמוֹן, שֶׁאָדָם תּוֹהֶא וּמִשְׁתּוֹמֵם עַל בֹּהוּ שֶׁבָּהּ: תהו. אשטורדי"שון בְּלַעַ"ז: בהו. לְשׁוֹן רִקּוּת וְצָדוּ: על פני תהום. עַל פְּנֵי הַמַּיִם שֶׁעַל הָאָרֶץ: ורוח אלקים מרחפת. כְּסֵא הַכָּבוֹד עוֹמֵד

90 שרמ"ח פקודין . . אברין דמלכא

Tanya explains that the soul's thought, speech and action are enclothed in the 613 mitzvos, and that love is the root of the 248 positive 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 רַמ"ח מִצְוֹת עֲשֵׂה, וּמִמֶּנָּה הֵן נִמְשָׁכוֹת, וּבִלְעָדָהּ אֵין לָהֶן קִיּוּם אֲמִתִּי, כִּי הַמַּקְיָמָן בָּאֱמֶת הוּא הָאוֹהֵב אֶת שֵׁם ה׳ וְחָפֵץ לְדָבְקָה בּוֹ בֶּאֱמֶת, וְאִי אֶפְשָׁר לְדָבְקָה בּוֹ בֶּאֱמֶת, כִּי אִם בְּקִיּוּם רַמ"ח פְּקוּדִין, שֶׁהֵם רַמ"ח אֵבָרִין דְּמַלְכָּא כְּבָיָכוֹל, כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר. וְהַיִּרְאָה הִיא שֹׁרֶשׁ לְשֵׁס"ה לֹא תַּעֲשֶׂה, כִּי יָרֵא לִמְרוֹד בְּמֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ־בָּרוּךְ־הוּא.

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KEHOT'S NOTE

ראה ת״ז ת״ל. תניא פ״ד ובליקוט פירושים שם. על״ק נצבים (נד, א) ושי״נ. [כ].

91 רמ"ח פקודין הם רמ"ח אברין דמלכא

The Tikkunei Zohar speaks of the commandments as the limbs of the King. The Alter Rebbe develops the image: the limbs are vessels for G-d's will.

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

וְעוֹד מְצִוְותָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוְותָא מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצִוְותָא וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וַאֲבָא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

92 This verse opens the discourse to which the Alter Rebbe refers here.

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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93 בד"ה וידבר . . אל ראשי המטות

This is the first discourse of Parshas Mattos.

KEHOT'S NOTE

לקמן פא, ב.

94 כי על כל מוצא פי ה' יחיה האדם

Moshe tells Israel that man lives not by bread alone but by everything that comes forth from G-d's mouth. The discourse referred to explains this verse.

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:

בָּאֲוִיר וּמְרַחֵף עַל פְּנֵי הַמַּיִם בְּרוּחַ פִּיו שֶׁל הַקָּבָ"ה וּבְמַאֲמָרוֹ, כְּיוֹנָה הַמְרַחֶפֶת עַל הַקֵּן, אקוב"ט בְּלַעַ"ז:

תהו ובהו DESOLATE AND VOID — The word תהו signifies astonishment and amazement, for a person would have been astonished and amazed at its emptiness. תהו is estordison in old French. בהו VOID — The word signifies emptiness and empty space. על פני תהום ON THE FACE OF THE DEEP — i. e. the waters which were upon the earth. ורוח אלהים מרחפת AND THE SPIRIT OF GOD WAS HOVERING — The throne of Divine Glory was standing in space, hovering over the face of the waters by the breath ...

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)

87 בראשית ברא בשביל התורה שנקרא ראשית

The Midrash says that G-d looked into the Torah and created the world, and that "beginning" means only the Torah. It is a source of the reading "for the sake of the Torah."

Bereshit Rabbah 1:1 בראשית רבה א׳:א׳

... בנוהג שבעולם, מלך בשר ודם בונה פלטין, אינו בונה אותה מדעת עצמו אלא מדעת אומן, והאומן אינו בונה אותה מדעת עצמו, אלא דיפתראות, ופינקסאות יש לו, לדעת היאך הוא עושה חדרים, היאך הוא עושה פשפשין, כך היה הקב"ה מביט בתורה, ובורא את העולם, והתורה אמרה בראשית ברא אלקים, ואין ראשית אלא תורה, היאך מה דאת אמר (משלי ח, כב): "ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ".

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) - amon means a child's caretaker, amon means covered, amon means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than ...

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88 שהקנין מורה על דבר שהוא יקר ביותר (וכמ"ש במ"א

The note says that the idea of the Torah as one of G-d's acquisitions is explained at length in Or HaTorah there; this is the "elsewhere" of the text.

KEHOT'S NOTE

בענין שהתורה קנין א׳ נתבאר בארוכה באוה"ת שבועות ע׳ קעד ואילך. וראה גם באוה"ת יתרו ע׳ תתעד ואילך.

89 והנה המצות . . (ולכן

The note points to Or HaTorah for a parallel to this passage on the mitzvos as limbs of the King and the Torah as their blood.

KEHOT'S NOTE

ראה אוה"ת בראשית-ג תקפז, ב.

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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95 **א' ד"ם**

the passage shares nothing with the note

KEHOT'S NOTE

של"ה בהקדמת בית ישראל בית דוד (כא, א). וראה ספר הערכים-חב"ד כרך-א טור קנ ושם נסמן. מובא באוה"ת ויקרא-א ע' יח ומפרש "ותוכן הפי' שם שהמצות נק' רמ"ח אברין דמלכא והתורה נאמר בה זאת התורה אדם א' דם שהוא חיות כל האברים, ועיין בלקו"ת בשה"ש ד"ה לסוסתי ברכבי פרעה הראשון [יא, ג] שזהו ענין אורות וכלים, וכן פי' בלקו"ת פ' מסעי בד"ה הנה גבי המסעות ושם ספ"ב שהתורה היא בחי' אורות" ע"ש.

96 **הדם היא הנפש**

The Torah forbids eating blood, "for the blood is the soul." The Alter Rebbe uses it for the Torah, which gives life to the mitzvos as blood does to the limbs.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

97 **לסוסתי ברכבי**

This verse opens the discourse in Likkutei Torah on Shir HaShirim to which the Alter Rebbe refers.

Song of Songs 1:9 שיר השירים א':ט

לְסֻסָתִי בִּרְכְבֵי פַּרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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98 **כל העוסק בתורת עולה**

The Gemara teaches that whoever studies the law of the burnt-offering is as though he offered it. The Alter Rebbe asks why study should count for more than the act.

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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KEHOT'S NOTE

מנחות קי, א. ראה בהנסמן לקמן פ' חקת נז, א.

99 **ובכל מקום מוקטר**

The prophet says that in every place incense and a pure offering are brought to G-d's Name. The Gemara applies it to Torah scholars who study the laws of the service.

Malachi 1:11 מלאכי א':י"א

כִּי מִמִּזְרַח־שֶׁמֶשׁ וְעַד־מְבוֹאוֹ גָּדוֹל שְׁמִי בַּגּוֹיִם וּבְכָל־מָקוֹם מֻקְטָר מֻגָּשׁ לִשְׁמִי וּמִנְחָה טְהוֹרָה כִּי־גָדוֹל שְׁמִי בַּגּוֹיִם אָמַר ה' צְבָאוֹת׃

For from the rising of the sun even unto the going down of the same My name is great among the nations; And in every place offerings are presented unto My name, Even pure oblations; For My name is great among the nations, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי א, יא.

100 **בכל מקום ובכל זמן**

The note says that this point is explained in Or HaTorah there, which refers to the Alter Rebbe's Shulchan Aruch, Orach Chayim, section 1, paragraph 9, in the later edition.

KEHOT'S NOTE

נתבאר באוה"ת שבועות ע' קנט ושם מציין לשו"ע אדה"ז או"ח סי' א' סק"ט במהדורא בתרא.

101 **לכל זמן ועת לכל חפץ**

Koheles says that everything has its season, "a time for every matter (chefetz) under the heavens." The Alter Rebbe reads chefetz as "desire," G-d's desire in the mitzvos, and "under the heavens" as below the Torah, which is called "heavens."

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.

102 **ז' על ז' טפחים**

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

KEHOT'S NOTE

שו"ע או"ח סתרל"ד.

103 **ז' על ז' טפחים**

The Shulchan Aruch rules that a sukkah smaller than seven by seven handbreadths is invalid. The Alter Rebbe gives it as an example of the Torah's details, which govern how the mitzvah draws down G-d's will.

Shulchan Arukh, Orach Chayim 634:1 שולחן ערוך, אורח חיים תרל"ד:א'

שלא תהיה פחות מן שבעה על שבעה. ובו ד סעיפים: סוכה שאין בה שבעה על שבעה פסולה ולענין גודל אין לה שיעור למעלה:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

104 המקבל טומאה

The Mishnah rules that one may not cover a sukkah with anything that can become ritually impure. It is another of the details the Alter Rebbe gives.

Mishnah Sukkah 1:4 משנה סוכה א׳:ד׳

הַדֶּלָה עָלֶיהָ אֶת הַגֶּפֶן וְאֶת הַדַּלַעַת וְאֶת הַקִּסּוֹם וְסִכֵּךְ עַל גַּבָּהּ, פְּסוּלָה. וְאִם הָיָה סִכּוּךְ הַרְבֵּה מֵהֶן, אוֹ שֶׁקִּצְּצָן, כְּשֵׁרָה. זֶה הַכְּלָל, כֹּל שֶׁהוּא מְקַבֵּל טֻמְאָה וְאֵין גִּדּוּלוֹ מִן הָאָרֶץ, אֵין מְסַכְּכִין בּוֹ. וְכָל דָּבָר שֶׁאֵינוֹ מְקַבֵּל טֻמְאָה וְגִדּוּלוֹ מִן הָאָרֶץ, מְסַכְּכִין בּוֹ׃

If he trained a vine or a gourd or ivy over [the sukkah] and put skhakh on top of it, it is not valid. But if the skhakh is more than them, or if he cut them, it is valid. This is the general rule: whatever is susceptible to [ritual] impurity and does not grow from the ground may not be used for skhakh, but whatever is not susceptible to [ritual] impurity and does grow from ground soil may be used for skhakh.

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105 זאת התו׳ אדם

Plainly the verse reads, “This is the law (torah): when a man (adam) dies in a tent.” The Alter Rebbe reads “This is the Torah: adam,” and divides adam into alef and dam, “blood.”

Numbers 19:14 במדבר י״ט:י״ד

KEHOT’S NOTE

במדבר יט, יד.

106 זאת התו׳ לעולה

“This is the law (torah) of the burnt-offering.” The Gemara learns from it that studying the law is like offering.

Leviticus 7:37 ויקרא ז׳:ל״ז

KEHOT’S NOTE

ויקרא ז, לז.

107 אלו ת״ח

Kehot’s note points to Menachot 110a:5–6 for these words.

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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KEHOT’S NOTE

מנחות קי, א.

108 ולא תהיי סככה מדבר המקבל טומאה

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

KEHOT’S NOTE

סוכה פ״א, מ״ד.

PARAGRAPH 8

109 על דמות הכסא

Ezekiel sees, upon the likeness of a throne, a likeness like the appearance of a man. The Alter Rebbe identifies this supernal adam with the Torah, “This is the Torah: adam.”

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT’S NOTE

יחזקאל א, כו.

110 בחי׳ אדמה לעליון

The note gives this work as a source for the reading of adam as adameh l’elyon, “I will be likened to the Most High.”

KEHOT’S NOTE

עשרה מאמרות מאמר אם כ״ח ח״ב פל״ג. של״ה תושב״כ דרוש צאן יוסף דף שא, ב. וראה בהנסמן במאמרי אדה״א במדבר כרך-ג ע׳ א׳קמ. ועוד.

111 אדמה לעליון

In Isaiah’s taunt, the king of Babylon boasts, “I will be likened (adameh) to the Most High.” The Alter Rebbe takes only the word: adam, “man,” echoes adameh, the level that is likened to the One above.

Isaiah 14:14 ישעיהו י״ד:י״ד

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

I will ascend above the heights of the clouds; I will be like the Most High.’

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112 הנה מקום אתי

G-d tells Moshe, “Behold, there is a place with Me.” The Alter Rebbe uses it to show that the life-force is above place, so that above and below are equal for it.

Exodus 33:21 שמות ל״ג:כ״א

וַיֹּאמֶר ה׳ הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

And the L-RD said: ‘Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT’S NOTE

שמות לג, כא.

113 וכל חפצים לא ישוו בה

Wisdom, the Torah, is better than pearls, “and all desirable things (chafatzim) cannot compare to it.” The Gemara

reads chafatzim as "desires," even the desires of Heaven, the mitzvos, and so places the Torah above them.

Proverbs 8:11 משלי ח׳:י״א

כִּי־טוֹבָה חָכְמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשְׁווּ־בָהּ׃

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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KEHOT'S NOTE

משלי ח, יא.

114 **אפי׳ חפצי שמים**

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

KEHOT'S NOTE

מועד קטן ט, ב. ירושי׳ דפאה . . סה״א הובא שם בר״ש. [כ].

115 **וכל חפצים לא ישוו בה אפילו חפצי שמים**

The Gemara reads the verse as saying that even the desires of Heaven, the mitzvos, cannot compare to the Torah. The Alter Rebbe explains this by the Torah's source in "the Will of all wills."

Moed Katan 9b:2–3 מועד קטן ט׳ ב:ב׳-ג׳

חֲדַר יָתְבִי וְקָא מִבְּעֵי לְהוּ, כְּתִיב: ״יְקָרָה הִיא מִפְּנִינִים וְכָל חֲפָצֶיךָ לֹא יִשְׁווּ בָהּ״ — הָא חֶפְצֵי שָׁמַיִם יִשְׁווּ בָהּ, וּכְתִיב: ״כָּל חֲפָצִים לֹא יִשְׁווּ בָהּ״ — דַּאֲפִילּוּ חֶפְצֵי שָׁמַיִם לֹא יִשְׁווּ בָהּ! כָּאן בְּמִצְוָה שֶׁאֶפְשָׁר לַעֲשׂוֹתָהּ עַל יְדֵי אֲחֵרִים, כָּאן בְּמִצְוָה שֶׁאִי אֶפְשָׁר לַעֲשׂוֹתָהּ עַל יְדֵי אֲחֵרִים.

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116 **אחרי ה׳ אלקיכם תלכו**

This verse, which also says "and to His voice shall you hearken," opens the discourse to which the text refers.

Deuteronomy 13:5 דברים י״ג:ה׳

אַחֲרֵי ה׳ אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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117 **כמו בעל הבית לעסק המצוות**

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

KEHOT'S NOTE

נתבאר בד״ה ביום השמיני-תשמ״ו (סה״מ מלוקט-ד ע׳ קיג) הערה 38.

118 **כי ביום הזה יכפר**

This verse opens the discourse in Likkutei Torah, 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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PARAGRAPH 9

119 "All desires cannot compare to it": the summary recalls the Sages' reading that even the mitzvos cannot compare to the Torah.

Proverbs 8:11 משלי ח׳:י״א

כִּי־טוֹבָה חָכְמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשְׁווּ־בָהּ׃

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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PARAGRAPH 10

120 **יראו את ה׳ קדושיו**

"Fear Havayah, you His holy ones, for those who fear Him lack nothing." The Alter Rebbe asks why it is addressed specifically to the holy ones.

Psalms 34:10 תהילים ל״ד:י׳

יְראוּ אֶת־ה׳ קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו׃

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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KEHOT'S NOTE

תהלים לד, י׳.

121 **ייראו מה׳ כל הארץ**

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

KEHOT'S NOTE

שם לג, ח.

122 **ייראו מה׳ כל הארץ**

"Let all the earth fear Havayah," in Hebrew fear "from" (mei) Havayah. It speaks to everyone, which raises the question why "Fear (es) Havayah" is said to "His holy ones."

Psalms 33:8 תהילים ל״ג:ח׳

יִירְאוּ מֵה׳ כָּל־הָאָרֶץ מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי תֵבֵל׃

Let all the earth fear the L-RD; Let all the inhabitants of the world stand in awe of Him.

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123 **כי לא מחשבותי מחשבותיכם**

In context, G-d calls the wicked to return and promises to forgive abundantly, "for My thoughts are not your thoughts." The Alter Rebbe reads it as the reversal of "something" and "nothing" between G-d's view and ours. (context: Steinsaltz Tanakh)

Isaiah 55:8 ישעי׳הו 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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124 להנחיל אוהבי יש

Wisdom says it will cause those who love it to inherit yesh, "substance." The Alter Rebbe reads yesh as the higher level, which is the true "something."

Proverbs 8:21 משלי ח׳:כ״א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

125 ויצוונו ה׳ לעשות

The verse gives awe of G-d as the purpose of all the statutes. Section 3 explains what this awe is.

Deuteronomy 6:24 דברים ו׳:כ״ד

וַיְצַוֵּנוּ ה׳ לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה׳ אֱלֹקֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה׃

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד. [כ].

PARAGRAPH 11

126 קמי׳ כולא כלא חשיב

The Zohar teaches that before G-d everything is considered as nothing. The Alter Rebbe uses it for the view from above.

Zohar I, 11b זח״א יא,

KEHOT'S NOTE

זח״א יא, ב.

127 וראו כל בשר יחדיו

The prophet foretells that G-d's glory will be revealed and all flesh will see together. The Alter Rebbe cites it for the revelation from below that matches the view from above.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע׳ מ, ה.

128 ובאו במערות צורים

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

KEHOT'S NOTE

שם ב, יט.

129 ובאו במערות צורים ובמחילות עפר מפני פחד ה׳

Isaiah foretells the day when idols vanish and people flee into caves and holes in the ground from the terror of G-d and the splendor of His majesty. The Alter Rebbe cites it as the nullification that will come when G-d's greatness is revealed below. (context: Steinsaltz Tanakh)

Isaiah 2:19 ישעיהו ב׳:י״ט

וּבָאוּ בִּמְעָרוֹת צֻרִים וּבִמְחִלּוֹת עָפָר מִפְּנֵי פַּחַד ה׳ וּמֵהֲדַר גְּאוֹנוֹ בְּקוּמוֹ לַעֲרֹץ הָאָרֶץ׃

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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130 יראו מה׳ כל הארץ

The Alter Rebbe reads this verse as the lower awe, fitting our view in which the world below seems to be the real "something."

Psalms 33:8 תהילים ל״ג:ח׳

יִירְאוּ מֵה׳ כָּל־הָאָרֶץ מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי תֵבֵל׃

Let all the earth fear the L-RD; Let all the inhabitants of the world stand in awe of Him.

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131 ההפרש . . מה׳ . . יראו את

The note points to Kuntres HaAvodah for this distinction between fearing "from" G-d and fearing "es" G-d, and to the Rebbe's note there, which refers to two maamarim of the Rebbe Rayatz.

KEHOT'S NOTE

ראה קונטרס העבודה ס״ג ע׳ כ ושם העיר כ״ק אדמו״ר לד״ה ארי״ לא ברא תרצ״ד (בקונטרס כד) ד״ה אמר רבה כו׳ כל אדם תש״ב (בס׳ המאמרים — אידיש).

132 את הטפל לשם ה׳

The Gemara reads the word et in "its fruit (et piryo)" as including what is secondary to the fruit, its shell. The Alter Rebbe uses this sense of es for the one who fears: he becomes secondary to the Name Havayah.

Berakhot 36b:3–4 ברכות ל״ו ב:ג׳-ד׳

וְתֵיפּוֹק לֵיהּ דְּנַעֲשֶׂה שׁוֹמֵר לַפֵּרִי, וְרַחֲמָנָא אָמַר: ״וַעֲרַלְתֶּם עָרְלָתוֹ אֶת פִּרְיוֹ״, אֶת הַטָּפֵל לְפִרְיוֹ, וּמַאי נִיהוּ — שׁוֹמֵר לַפֵּרִי. אָמַר רָבָא: הֵיכָא אָמְרִינַן דְּנַעֲשֶׂה שׁוֹמֵר לַפֵּרִי — הֵיכָא דְּאִיתֵיהּ בֵּין בְּתָלוּשׁ בֵּין בִּמְחוּבָּר, הָכָא בִּמְחוּבָּר — אִיתֵיהּ, בְּתָלוּשׁ — לֵיתֵיהּ.

Thou mayest, however, derive [a conclusion] from the fact that [the bud] constitutes a protection of the fruit, and the All-merciful declared, "Ye shall deem it an uncircumcision with its fruit" (Lev. xix. 23) — the word "with" meaning to include what is attached to the fruit ; and what is that ? The protection of the fruit. Raba replied : When do we declare a thing to be the protection of the fruit ? When it is so either plucked or attached [to the tree] ; but here [the ...

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Bava Kamma 41b:5–7 בבא קמא מ״א ב:ה׳-ז׳

נָפְקָא לְהוּ מֵ״אֶת בְּשָׂרוֹ״ - אֶת הַטָּפֵל לִבְשָׂרוֹ, מַאי נִיהוּ - עוֹרוֹ. וְהַאי תַּנָּא - ״אֶת״ לָא דָּרֵישׁ. כִּדְתַנְיָא: שִׁמְעוֹן הָעַמְסוֹנִי, וְאָמְרִי לַהּ נָחוּמְיָה הָעַמְסוֹנִי, הָיָה דּוֹרֵשׁ כָּל ״אֶתִּיִּין״ שֶׁבַּתּוֹרָה. כֵּיוָן שֶׁהִגִּיעַ לְ״אֶת ה׳ אֱלֹקֶיךָ תִּירָא״, פֵּירַשׁ. אָמְרוּ לוֹ תַּלְמִידָיו: רַבִּי, כָּל ״אֶתִּיִּין״ שֶׁדָּרַשְׁתָּ - מָה תְּהֵא עֲלֵיהֶן? אָמַר לָהֶם: כְּשֵׁם שֶׁקִּבַּלְתִּי שָׂכָר עַל הַדְּרִישָׁה, כָּךְ קִבַּלְתִּי שָׂכָר עַל הַפְּרִישָׁה.

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KEHOT'S NOTE

ראה עד״ז ברכות לו, ב. ב״ק מא, ב.

133 כי אין מחסור ליראיו

The second half of the verse, "for those who fear Him lack nothing." The Alter Rebbe reads ein, "no," as ayin, the nothingness of self-nullification.

Psalms 34:10 תהילים ל״ד:י׳

יִרְאוּ אֶת־ה׳ קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו׃

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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PARAGRAPH 12

134 אם אין חכמה אין יראה

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

KEHOT'S NOTE

אבות ג, יז.

135 אם אין חכמה אין יראה

Rabbi Elazar ben Azaryah teaches: "If there is no wisdom, there is no awe." The Alter Rebbe applies it to the higher awe, which comes through the wisdom of the Torah.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מֻעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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136 יראו את ה' קדושיו

The verse addresses "His holy ones." The Alter Rebbe links "holy ones" with "Who has sanctified us with His commandments."

Psalms 34:10 תהילים ל״ד:י׳

יִרְאוּ אֶת־ה׳ קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו׃

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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137 וידבר אלקים את כל הדברים

This verse, the opening of the Ten Commandments, also opens the discourse to which the text refers.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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138 אריה שאג מי לא יירא

The prophet says: "A lion has roared; who will not fear?" The Midrash cited applies it to the Giving of the Torah.

Amos 3:8 עמוס ג׳:ח׳

אַרְיֵה שָׁאָג מִי לֹא יִירָא אֲדֹנָי ה׳ דִּבֶּר מִי לֹא יִנָּבֵא׃

The lion hath roared, Who will not fear? The L-rd GOD hath spoken, Who can but prophesy?

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139 בקולות וברקים

The thunder and lightning at Sinai, the outward sign of the immense revelation there.

Exodus 19:16 שמות י״ט:ט״ז

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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140 ועל כל דבור פרחה נשמתן

The Gemara says that at every utterance at Sinai the souls of Israel left them.

Shabbat 88b:6 שבת פ״ח ב:ו׳

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא יָצְתָה נִשְׁמָתָן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: ״נַפְשִׁי יָצְאָה בְדַבְּרוֹ״. וּמֵאַחַר שֶׁמִּדִּיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיְּבְלוּ? — הוֹרִיד טַל שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחֱיָה אוֹתָם, שֶׁנֶּאֱמַר: ״גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ״. וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנֵים עָשָׂר מִיל וְהָיוּ מַלְאָכֵי הַשָּׁרֵת ...

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שפסקה זוהמתן 141

The Gemara says that the serpent cast impurity into Chavah, and that when Israel stood at Sinai their impurity ceased. The Alter Rebbe cites it to show how complete the revelation at Sinai was.

Shabbat 146a:1–2 שבת קמ״ו א:א׳-ב׳

שֶׁבָּא נָחָשׁ עַל חַוָּה הֵטִיל בָּהּ זוּהֲמָא, יִשְׂרָאֵל שֶׁעָמְדוּ עַל הַר סִינַי — פָּסְקָה זוּהֲמָתָן, גּוֹיִם שֶׁלֹּא עָמְדוּ עַל הַר סִינַי — לֹא פָּסְקָה זוּהֲמָתָן. אָמַר לֵקוּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אָשֵׁי: גֵּרִים מַאי? אָמַר לֵקוּ: אַף עַל גַּב דְּאִינְהוּ לָא הֲווּ, מַזָּלַיְיהוּ הֲווּ. דִּכְתִיב: ״אֶת אֲשֶׁר יֶשְׁנוֹ פֹּה עִמָּנוּ עֹמֵד הַיּוֹם לִפְנֵי ה׳ אֱלֹקֵינוּ וְאֵת אֲשֶׁר אֵינֶנּוּ פֹּה וְגוֹ׳״. וּפְלִיגָא דְּרַבִּי אַבָּא בַּר כָּהֲנָא. דַּאֲמַר רַבִּי אַבָּא בַּר כָּהֲנָא: עַד שִׁלְשָׁה דוֹרוֹת לֹא פָּסְקָה זוּהֲמָא מֵאֲבוֹתֵינוּ: אַבְרָהָם הוֹלִיד אֶת יִשְׁמָעֵאל, יִצְחָק ...

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Zohar I, 63b זח״א סג, ב

Zohar III, 14b זח״ג יד, ב

KEHOT'S NOTE

שבת קמו, א. וראה זח״א סג, ב. זח״ג יד, ב. צג, ב.

142 The Baraisa reads "engraved (charus) on the tablets" as "freedom (cheirus)," for the only free person is one who occupies himself with Torah.

Pirkei Avot 6:2 משנה אבות ו׳:ב׳

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, בְּכָל יוֹם וָיוֹם בַּת קוֹל יוֹצֵאת מֵהַר חוֹרֵב וּמַכְרֶזֶת וְאוֹמֶרֶת, אוֹי לָהֶם לַבְּרִיּוֹת מֵעֶלְבּוֹנָהּ שֶׁל תּוֹרָה. שֶׁכָּל מִי שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה נִקְרָא נָזוּף, שֶׁנֶּאֱמַר (משלי יא) נֶזֶם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפָה וְסָרַת טָעַם. וְאוֹמֵר (שמות לב) וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל הַלֻּחֹת, אַל תִּקְרָא חָרוּת אֶלָּא חֵרוּת, שֶׁאֵין לְךָ בֶּן חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה. וְכָל מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה הֲרֵי זֶה מִתְעַלֶּה, שֶׁנֶּאֱמַר (במדבר כא) וּמִמַּתָּנָה נַחֲלִיאֵל ...

Rabbi Joshua ben Levi said: every day a bat kol (a heavenly voice) goes forth from Mount Horeb and makes proclamation and says: "Woe unto humankind for their contempt towards the Torah", for whoever does not occupy himself with the study of Torah is called, nazuf (the rebuked. As it is said, "Like a gold ring in the snout of a pig is a beautiful woman bereft of sense" (Proverbs 11:22). And it says, "And the tablets were the work of G-d, and the writing was the writing of G-d, ...

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אל תקרא חרות אלא חירות 143

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

KEHOT'S NOTE

אבות פ״ו מ״ב.

חרות על הלוחות 144

The Gemara expounds "engraved on the tablets": had the first tablets not been broken, the Torah would never have been forgotten; and it reads charus as cheirus, freedom from the nations and from the angel of death.

Eruvin 54a:19–20 עירובין נ״ד א:י״ט-כ׳

וְאָמַר רַבִּי (אֶלְיעֶזֶר): מַאי דִּכְתִיב ״חָרוּת עַל הַלּוּחוֹת״, אַלְמָלֵי לֹא נִשְׁתַּבְּרוּ לוּחוֹת הָרִאשׁוֹנוֹת — לֹא נִשְׁתַּכְּחָה תּוֹרָה מִיִּשְׂרָאֵל. רַב אַחָא בַּר יַעֲקֹב אָמַר: אֵין כָּל אוּמָּה וְלָשׁוֹן שׁוֹלֶטֶת בָּהֶן, שֶׁנֶּאֱמַר: ״חָרוּת״ — אַל תִּיקְרֵי ״חָרוּת״, אֶלָּא חֵירוּת.

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חרות על הלוחות 145

The Midrash at the start of section 32 expounds "engraved on the tablets" as freedom, which Israel had at Sinai until the sin of the Calf.

Shemot Rabbah 32:1 שמות רבה ל״ב:א׳

... ולא מלאך המות שולט בהן. וכן הוא אומר (שמות לב): והמכתב מכתב אלקים הוא חרות על הלוחות. מהו חרות? ר׳ יהודה ור׳ נחמיה, ר׳ יהודה אומר: חירות מן גליות. ור׳ נחמיה אומר: חירות ממלאך המות. בשעה שאמרו ישראל כל אשר דבר ה׳ נעשה ונשמע, אמר הקב״ה: אדם הראשון צויתיו מצוה אחת, כדי שיקיימנה והשויתיו למלאכי השרת, שנאי (בראשית ג): הן האדם היה כאחד ממנו, אלו שהן עושין ומקיימין תרי״ג מצות, חוץ מן הכללים, ומן הפרטים, ומן הדקדוקים, אינו דין שיהיו הן חיין וקיימין לעולם?! וכן הוא אומר (במדבר כא): ...

"Behold, I am sending an angel before you to protect you along the way and to take you to the place that I have prepared" (Exodus 23:20). "Behold, I am sending an angel" – that is what is written: "I had said: You are divine beings" (Psalms 82:6). Had Israel waited for Moses and not performed that act, there would have been no exiles, and the angel of death would not have had dominion over them. Likewise it says, "[The tablets were the work of G-d] and the script was ...

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חרות על הלוחות 146

One of the Zohar passages the text lists on "engraved on the tablets."

Zohar, Mishpatim 3:364–370 ספר הזהר, משפטים ג׳:שס״ד-ש״ע

As to the words "graven upon the tables" (harut'al haluhoth), it has already been pointed out that this phrase contains an allusion to heruth-that is, freedom. Freedom from what? From the angel of death, from subjection to the kingdoms of this world, from all things earthly and from all things evil. And what is freedom? It is the seal of the world to come, in which is every kind of freedom. Had not the tablets been broken, the world would not have suffered as it subsequently did, and the Israelites ...

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חרות על הלוחות 147

Another of the Zohar passages the text lists on "engraved

on the tablets."

Zohar, Tetzaveh 7:64–9:73 ספר הזהר, תצוה ז:ס"ד-ט:ע"ג

Similarly, it is written: "And ye shall hallow the fiftieth year and proclaim freedom throughout all the land" (Lev. 25, 10). Freedom emanates from this fiftieth year to all, and because of this the Torah which proceeded from that fiftieth day is called "Freedom". Concerning this it is written, "Graven (haruth) upon the tablets", which word haruth contains the same letters as heruth, which is Freedom, and the Decalogue, which is the essence of the Law, is thus given its due appellation, because whatever this supernal day brings forth is ...

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148 **חרות על הלוחות**

The Zohar on Bereishis, on "My spirit shall not abide in man forever," is among the passages the text lists on this theme.

Zohar, Bereshit 48:470–49:479 ספר הזהר, בראשית מ"ח:ת"ע-מ"ט:תע"ט

R. Eleazar said that the word beshagam (for that he) signifies Moses, who caused the moon to shine, and this enabled men to abide in the world for great length of days. AND HIS DAYS SHALL BE A HUNDRED AND TWENTY YEARS. This is an allusion to Moses, through whose agency the Law was given and who thus bestowed life on men from the tree of life. And in truth had Israel not sinned, they would have been proof against death, since the tree of life had been brought down ...

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149 **חרות על הלוחות**

The Zohar on Chayei Sarah, on "Open my eyes that I may behold wonders from Your Torah," says that when G-d gave the Torah it was written "engraved on the tablets."

Zohar, Chayei Sara 19:214–21:221 ספר הזהר, חיי שרה י"ט:ריי"ד-כ"א:רכ"א

Such a one also obtains deliverance from the angel of death, who has no power over him. (You may object, What of the martyrs who suffered in times of persecution, such as R. Akibah and his colleagues? These suffered, however, under a special decree from on high in accordance with a special purpose.) Assuredly, had Adam held fast to the tree of life, which is nothing else but the Torah, he would not have brought death upon himself and upon the rest of the world. Hence, in connection with the ...

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150 **חרות על הלוחות**

The Zohar on Vayikra explains "freedom on the tablets": the Torah was given through the voice of the shofar, which comes from Binah, the place of freedom.

Zohar, Vayikra 10:80–11:88 ספר הזהר, ויקרא י:פ-י"א:פ"ח

151 **פ"ה דעירובין דנ"ד סע"א**

The note says that the Gemara in Eruvin on "engraved on the tablets" is brought and explained in Or HaTorah there.

KEHOT'S NOTE

מובא ונתבאר באוה"ת כי תשא ע' ב'כב ואילך.

152 **ובפ"ו דאבות**

The note gives the place in Avos as mishnah 2 of chapter 6 and refers to Or HaTorah's discussion of it.

KEHOT'S NOTE

משנה ב. וראה באוה"ת שם.

153 **נשא פ"י**

The note says that the Midrash on Naso cited here is the one on "your king is a free man," as brought in Or HaTorah.

KEHOT'S NOTE

"גבי שמלכך בן חורין", — אוה"ת כי תשא ע' ב'כא.

154 **משפטים קי"ד א, תצוה קפ"ג א'**

The note says that these two Zohar passages are copied out in Or HaTorah there.

KEHOT'S NOTE

נעתקו באוה"ת כי תשא ע' ב'כא.

155 **ח"א בראשית דל"ז סע"ב**

The note says that this Zohar passage, on "My spirit shall not abide," is brought in Or HaTorah.

KEHOT'S NOTE

"בפי' לא ידון רוחי", — אוה"ת כי תשא ע' א'כג.

156 **חיי שרה קל"א ב'**

Or HaTorah brings this Zohar passage, on "Open my eyes that I may behold wonders from Your Torah": when G-d gave the Torah, it was written in it "engraved on the tablets."

KEHOT'S NOTE

"ע"פ גל עיני ואביטה נפלאות מתורתך עד ובג"כ קוב"ה כד יהיב אורייתא מה כתיב בה חרות על הלוחות", — אוה"ת כי תשא ע' ב'כג.

157 **מעט מעט אגרשנו**

G-d promises to drive out the nations of Canaan little by little. The Alter Rebbe applies it to the gradual work of refining evil after the sin.

Exodus 23:30 שמות כ"ג:ל'

מְעַט מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד אֲשֶׁר תִּפְרֶה וְנָחַלְתָּ אֶת־הָאָרֶץ׃

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

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158 **וישמור משמרתי**

"And he kept My charge." The Alter Rebbe reads mishmeres as a charge kept in safekeeping, not yet revealed.

Genesis 26:5 בראשית כ"ו:ה'

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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וכפתו כשה ולא נמנע, לפיכך (שם כה, ה): ויתן אברהם את כל אשר ...

"These are the names of the children of Israel who came to Egypt with Jacob; each came with his household" (Exodus 1:1). That is what is written: "He who spares his rod hates his son, and he who loves him seeks for him admonition" (Proverbs 13:24). The way of the world is that a person whom another tells him: 'So-and-so struck your son,' he would harass him. What is the meaning when the verse states: "He who spares his rod hates his son"? It is to teach you that anyone ...

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164 The Midrash on "His palate is sweetness" is listed among the sources on Avraham's keeping the Torah.

Shir HaShirim Rabbah 5:16:1 שיר השירים רבה ה׳:ט״ז:א׳

חִכּוֹ מַמְתַקִּים, כְּתִיב (עמוס ה, ד): כִּי כֹה אָמַר ה' לְבֵית יִשְׂרָאֵל דִּרְשׁוּנִי וְחְיוּ, יֵשׁ לְךָ חֵךְ גָּדוֹל מָתוֹק מִזֶּה, כְּתִיב (יחזקאל לג, יא): חַי אָנִי נְאֻם ה' אֱלֹקִים אִם אֶחְפֹּץ בְּמוֹת הָרָשָׁע וגו', יֵשׁ לְךָ חֵךְ גָּדוֹל מָתוֹק מִזֶּה. (יחזקאל יח, לב): כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת נְאֻם ה' אֱלֹקִים וְהָשִׁיבוּ וְחְיוּ, יֵשׁ לְךָ חֵךְ גָּדוֹל מָתוֹק מִזֶּה. (יחזקאל יח, כז): וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וַיַּעַשׂ מִשְׁפָּט וּצְדָקָה הוּא אֶת נַפְשׁוֹ יְחַיֶּה, יֵשׁ לְךָ חֵךְ גָּדוֹל מָתוֹק מִזֶּה. אָמַר רֵישׁ לָקִישׁ וּבִלְבַד בְּתוֹרָה עַל הָרִאשׁוֹנוֹת, הָא כֵּיצַד, תָּנֵי רַבִּי ...

"His palate is sweet and all of him is delightful. This is my beloved, and this is my companion, daughters of Jerusalem" (Song of Songs 5:16). "His palate is sweet" – it is written: "For so said the L-rd to the house of Israel: Seek Me and live" (Amos 5:4). Is there a palate that is greater and sweeter than that? It is written: "As I live – the utterance of the L-rd G-d – I do not desire the death of the wicked, [but that the wicked repent from ...

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משה ידבר

165 This verse, "Moshe would speak and G-d would answer him with a voice," opens the discourse 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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שופך דם האדם באדם

166 "Whoever sheds the blood of man, by man shall his blood be shed." The Alter Rebbe reads ba'adam as "into man": the life of the holy adam is "shed" into the adam of kelipah.

Genesis 9:6 בראשית ט׳:ו׳

שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ כִּי בְצֶלֶם אֱלֹקִים עָשָׂה אֶת־הָאָדָם׃

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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משמרת מצותי

159 Yehoshua praises the tribes for keeping "the charge of the commandment of Havayah your G-d." The Kehot note brings it for the expression "charge of the commandments."

Joshua 22:3 יהושע כ״ב:ג׳

לֹא־עֲזַבְתֶּם אֶת־אֲחֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וּשְׁמַרְתֶּם אֶת־מִשְׁמֶרֶת מִצְוַת ה' אֱלֹקֵיכֶם׃

ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the L-RD your G-d.

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160 The Gemara expounds this verse about Avraham; it is among the passages the text lists.

Nedarim 32a:18 נדרים ל״ב א׳:י״ח

וְאָמַר רַבִּי אַמֵּי בַּר אַבָּא: בֵּן שָׁלֹשׁ שָׁנִים הִכִּיר אַבְרָהָם אֶת בּוֹרְאוֹ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי" — חוּשְׁבָנֵיהּ מְאָה וְשִׁבְעִין וּתְרֵין.

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161 Rav says that Avraham kept the whole Torah, as it is said, "Because Avraham hearkened to My voice...".

Yoma 28b:9 יומא כ״ח ב׳:ט׳

אָמַר רַב: קַיָּים אַבְרָהָם אָבִינוּ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי וְגוֹ'". אָמַר לֵיהּ רַב שִׁימִי בַּר חִיָּיא לְרַב: וְאֵימָא שֶׁבַע מִצְוֹת? הָא אִיכָּא נָמֵי מִילָה! וְאֵימָא שֶׁבַע מִצְוֹת וּמִילָה! אָמַר לֵיהּ: אִם כֵּן "מִצְוֹתַי וְתוֹרוֹתָי" לָמָּה לִי?

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162 At the end of Kiddushin the Mishnah says that Avraham kept the whole Torah before it was given, as it is said, "Because Avraham hearkened to My voice...".

Kiddushin 82a:10 קידושין פ״ב א׳:י׳

בְּנַעֲרוּתוֹ מַהוּ אוֹמֵר? "וְקוֹוֵי ה' יַחֲלִיפוּ כֹחַ". בְּזִקְנוּתוֹ מַהוּ אוֹמֵר? "עוֹד יְנוּבוּן בְּשֵׂיבָה", וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ: "וְאַבְרָהָם זָקֵן... וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל" – מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כּוּלָּהּ עַד שֶׁלֹּא נִיתְּנָה, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי"

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עקב אשר שמע

163 The opening of Shemos Rabbah is among the Midrashim the text lists on this verse.

Shemot Rabbah 1:1 שמות רבה א׳:א׳

... יסר בנך, כי יש תקוה ומוסיף עליו אהבה, שנאמר: ואוהבו שחרו מוסר, לפי ששחרו מוסר, לכך אוהבו. אתה מוצא, שאברהם יסר את יצחק בנו, ולמדו תורה, והדריכו בדרכיו, דכתיב באברהם (בראשית כו, ה): עקב אשר שמע אברהם בקולי, וכתיב (שם כה, ט): ואלה תולדות יצחק בן אברהם, ללמדך, שהיה דומה לאביו בכל דבר: בנוי, בחכמה, בעושר, ובמעשים טובים. תדע לך, שבן שלושים ושבע שנה היה כשעקדו אביו, וכתיב (שם כד, א): ואברהם זקן בא בימים, ועקדו

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167 **זה לעומת זה עשה אלהים**

Koheles says that G-d made the good day and the bad day "one opposite the other." The Alter Rebbe applies it to the adam of holiness and the adam of Belial.

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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168 **אדם בליעל**

Proverbs speaks of "an adam of Belial, a man of iniquity." The Alter Rebbe identifies him with the evil inclination.

Proverbs 6:12 משלי ו:י"ב

אָדָם בְּלִיַּעַל אִישׁ אָוֶן הוֹלֵךְ עִקְּשׁוּת פֶּה׃

A base person, a man of iniquity, Is he that walketh with a froward mouth; .

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169 Kehot's note points to Eruvin 96a for these words.

Eruvin 96a עירובין צ"ו א

170 Kehot's note points to Leviticus 2 for these words.

Leviticus 2 ויקרא ב'

PARAGRAPH 13

171 **ישראל עלו במחשבה**

The Midrash lists six things that preceded the creation of the world; Israel's existence "arose in thought" before Creation. The Alter Rebbe uses it to explain why their deeds reach so high.

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, ...

PARAGRAPH 14

172 **ואשים דברי בפיך**

G-d says, "I have put My words in your mouth." The Alter Rebbe applies it to speaking words of Torah, which draws down G-d's will.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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173 **יתמו חטאים מן הארץ**

The Psalmist prays that sins cease from the earth. The Alter Rebbe sees it as the result of drawing down G-d's will through Torah.

Psalms 104:35 תהילים ק"ד:ל"ה

יִתַּמּוּ חַטָּאִים מִן־הָאָרֶץ וּרְשָׁעִים עוֹד אֵינָם בָּרְכִי נַפְשִׁי אֶת־ה' הַלְלוּ־יָהּ׃

Let sinners cease out of the earth, and let the wicked be no more. Bless the L-RD, O my soul. Hallelujah.

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174 **עץ חיים למחזיקים בה**

Wisdom, the Torah, is "a tree of life to those who grasp it." Here it is the Written Torah.

Proverbs 3:18 משלי ג:י"ח

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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175 **אלו טריפות בבהמה**

The Mishnah lists the defects that make an animal treifah, and then the ones that leave it kosher. The Alter Rebbe gives the study of these laws as an example of sifting good from evil.

Mishnah Chullin 3:1 משנה חולין ג:א'

אֵלּוּ טְרֵפוֹת בַּבְּהֵמָה. נְקוּבַת הַוֶּשֶׁט, 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, נִפְלָה מִן הַנֶּגַע, 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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176 **ויתפרדו כל פועלי און**

"All workers of iniquity will be scattered." The Alter Rebbe applies it to the evil that falls apart through the study of the Oral Torah.

Psalms 92:10 תהילים צ"ב:י'

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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177 **כהמס דונג מפני אש**

"As wax melts before fire, so the wicked perish before G-d." It is used for the same dissolving of evil.

Psalms 68:3 תהילים ס"ח:ג'

כְּהִנְדֹּף עָשָׁן תִּנְדֹּף כְּהֵמֵס דוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים׃

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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178 **שיעביר רוח הטומאה מן הארץ**

G-d promises, "I will remove the spirit of impurity from the earth." The Alter Rebbe sees it as the end of the work of sifting, in the days of Mashiach.

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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179 **ביום ההוא יהיה ה' אחד ושמו אחד**

"On that day Havayah will be One and His Name One." It describes the revealed unity of the time to come.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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180 **ולמהוי אחד באחד**

The Zohar speaks of becoming "one in One." The Alter Rebbe uses it for the complete unity of the time to come.

Zohar, Terumah 13:153–14:164 ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד

The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: "The L-rd is One, and His Name is One."

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

181 **יראה כל זכורך**

"Three times a year all your males shall appear before the Master, Havayah." This is the mitzvah of re'iyah, appearing in the Temple.

Exodus 23:17 שמות כ"ג:י"ז

שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ אֶל־פְּנֵי הָאָדֹן Havayah

Three times in the year all thy males shall appear before the L-rd GOD.

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182 **כדרך שבא לראות כך**

The Gemara reads yir'eh, "he shall see," and yera'eh, "he shall be seen," together: just as he comes to see, so he comes to be seen. The Alter Rebbe reads it as the matching of the seeing below and above.

Chagigah 2a:6 חגיגה ב' א:ו'

וּדְלָא כִּי הַאי תַּנָּא, דְּתַנְיָא: יוֹחָנָן בֶּן דַּהֲבַאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה: סוֹמֵא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאִיָּיה, שֶׁנֶּאֱמַר: "יֵרָאֶה", "יֵרָאֶה" — כְּדֶרֶךְ שֶׁבָּא לִרְאוֹת כָּךְ בָּא לֵירָאוֹת. מָה לִרְאוֹת בִּשְׁתֵּי עֵינָיו, אַף לֵירָאוֹת בִּשְׁתֵּי עֵינָיו.

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183 **כי עין בעין יראו**

Isaiah says that Zion's watchmen will see "eye to eye," with their own eyes, Havayah's return to Zion. The Alter Rebbe reads it as the eye below matching the eye above. (context: Steinsaltz Tanakh)

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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184 **לעשות הישר בעיני ה'**

"If you hearken to the voice of Havayah your G-d... to do what is right in the eyes of Havayah your G-d." This verse opens the discourse to which the text refers.

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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PARAGRAPH 15

185 **כי עונותיכם מבדילים**

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

KEHOT'S NOTE

שם נט, ב. [שם אי' כי "אם" — [כ]. ["היו" מבדילים].

186 **כי עונותיכם מבדילים ביניכם לבין אלהיכם**

"But your iniquities have separated between you and your G-d." The verse itself reads ki im, "but," and hayu mavdilim, "have been separating"; the Alter Rebbe reads the separation as one between our seeing and G-d's.

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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187 **ונהר יחרב ויבש**

Job compares man's death to water gone from the sea and "a river laid waste and dried up." The same words appear in Isaiah 19:5, of the Nile; the Zohar and the Tikkunim apply the two verbs to the destruction of the two Temples. (context: Steinsaltz Tanakh)

Job 14:11 איוב י"ד:י"א

אָזְלוּ־מַיִם מִנִּי־יָם וְנָהָר יֶחֱרַב וְיָבֵשׁ׃

As the waters fail from the sea, And the river is drained dry;

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KEHOT'S NOTE

איוב יד, יא.

188 **ונהר יחרב ויבש**

One of the three places in the Zohar that the text cites on this theme.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י"ב:צ"ב-ק"ד

The same is implied in the verse "and the river faileth and drieth up" (Job. 14, 11): "faileth", referring to the first Temple, and "drieth up" to the second Temple. And so "He smote the two strong lions of Moab" (Moab- Meab, of the father), namely the Temples of the Father in heaven, by whom they were now destroyed, so that all lights which illuminated Israel were now darkened.

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

189 **יחרב בבית ראשון ויבש בב"ש**

The Zohar applies "laid waste" to the First Temple and "dried up" to the Second, and calls the First Temple the higher Shechinah, Binah, and the Second the lower Shechinah, Malchus.

Zohar I, 26a זח"א כו, א

Tikkunei Zohar 14a:3 תקוני הזהר י"ד א:ג'

וּבְגָלוּתָא אִסְתַּלַּק מִנַּיְהּ, וְאִתְּמַר בָּקָה (ישעיהו יט ה) וְנָהָר יֶחֱרַב וְיָבֵשׁ, יֶחֱרַב בְּבֵית רִאשׁוֹן, וְיָבֵשׁ בְּבֵית שֵׁנִי, וְאִיהוּ דָּהּ בְּכ"ד סְפָרִים, וְעִם כָּל דָּא דְּאִיהוּ חָרֵב וְיָבֵשׁ, אִתְּמַר בָּקָה אַל יָשׁוֹב דַּדְּ נִכְלָם (תהלים עד כא), אַל יָשׁוֹב דַּדְּ, דְּאִיהוּ צַדִּיק בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד, דַּ"הּ בִּשְׁכִינְתָּא, דְּאִיהִי כ"ד אַתָוון דְּיִחוּדָא, עֲלַיְהּ אִתְּמַר (מלכים א ב מה) וְהַמֶּלֶךְ שְׁלֹמֹה בָּרוּךְ, וְעַל אִלֵּין כ"ד אַתָוון אִתְּמַר (ישעיהו נד יב) וְשַׂמְתִּי כַּ"דְכ"ד שִׁמְשׁוֹתַיִךְ וכו', הַאי עָנִי אִיהוּ דַּ"הּ, וּבַת ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

זח"א כו, א. ת"ז בהקדמה (יד, א). ובת"ז (תי"א) (תכ"א — נח, א) (תכ"ב — סז, א). ושם (קסו, סע"ב — מז"ח [תז"ח — קח, א]. ושם (קסט, ב [תז"ח קו, ב]) לי' אחר, ודו"ק. ועל"ק לשמע"צ (צב, ג). וש"נ. ובזח"א (ו, ב. כה, א. כו, א. רנג, א). [כ]. ראה אוה"ת נ"ך-ב ע' אינב.

190 **יחרב בבית ראשון ויבש בבית שני**

Tikkun 21 applies the same verse to the two Temples.

Tikkunei Zohar 58a:10 תקוני הזהר נ"ח א:י'

ובאן אתר איהו עני ואיהי עניה. בצדיק דאיהו ברית. ובגין דחאבו ביה ישראל לתתא. איהו נהר יחרב ויבש בבית ראשון ושני. ושכינתא איהי ביה חרבי ויבשה בגין דאינון גרמי דיתכנשון מניה מיין עלאין. ושכינתי אשתארת יבשה. ההי"ד יקוו המים מתחת השמים אל מקום אחד ותראה היבשה.

Constantinople, 1740 (CC-BY-NC)

191 **יחרב בבית ראשון ויבש בבית שני**

Tikkun 22 applies the same verse to the two Temples.

Tikkunei Zohar 67a:4 תקוני הזהר ס"ז א:ד'

וּבְשָׁלוֹם תּוּבָלוּן (ישעיהו נה יב), ש תְּלַת אַבָהָן, ו"ו תְּרֵין מְשִׁיחִין, מ' ל"ב דְּוּבְשָׁלְו"ם סְלִיק ע"ב, וְדָא אִיהוּ דְּאִתְּמַר (בראשית כח כא) וְשַׁבְתִּי בְשָׁלוֹם אֶל בֵּית אָבִי, שְׁמָהָה אִיהוּ דְּאִתְּמַר בָּקָה (קהלת ט ז) לֵךְ אֱכוֹל בְּשִׂמְחָה לַחְמֶךָ וּשְׁתֵה בְלֵב טוֹב יֵינֶךָ, דָּא יַיִן הַמְשׁוּמָר בַּעֲנָבָיו, וַעֲלֵיהּ אִתְּמַר (תהלים כה יד) סוֹד יהו"ה לִירֵיאָיו, יַיִן טוֹב דָּא צַדִּיק, דְּאִתְּמַר בָּקָה (ישעיה נז א) הַצַּדִּיק אָבָד, וּמַאי אָבָד הַהוּא נְבִיעוּ, וְאִשְׁתָּאַר נָחַרַב וְיָבֵשׁ בְּבֵית רִאשׁוֹן וְשֵׁנִי.

Tikkunei Zohar - Vocalized (Public Domain)

192 **יחרב בבית ראשון ויבש בבית שני**

The Zohar on Shemos calls the First Temple Binah and the Second Malchus, and says that the holy upper Temple no longer flows with living waters because its source has withdrawn.

Zohar, Shemot 13:139–150 ספר הזהר, שמות י"ג:קל"ט-ק"נ

193 **שאפילו בבחי' בית ראשון בחי' בראשית נמי מאמר הוא בחי' חכמה**

The Tzemach Tzedek writes there that calling the First Temple Chochmah needs study, since the Zohar on

Shemos (9b) explains it as Binah.

KEHOT'S NOTE

"ומ"ש דבית ראשון הוא חכמה צ"ע בזהר שמות ד"ט ע"ב פי' שהוא בינה", — אוה"ת שה"ש-א ע' קל.

194 הוא בחי' חכמה

The note points to Or HaTorah for a further discussion of the First Temple as the level of Chochmah.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' תכז.

195 ויקרא ד"ו ע"ב

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"בפי' חירות על הלוחות לפי שניתנו ע"י קול השופר הנמשך מהבינה מקום החירות", — אוה"ת כי תשא ע' ב'כג.

196 ודכ"ו ע"א

Or HaTorah brings this Zohar passage: the First Temple is the higher Shechinah, Binah, and the Second Temple the lower Shechinah, Malchus.

KEHOT'S NOTE

"דבית ראשון שכינתא עילאה בינה ובית שני שכינתא תתאה שהיא מ'", — אוה"ת בראשית-ג דף תקלו, ב.

197 ובפי' שמות ד"ט ע"ב

Or HaTorah brings this Zohar passage: the First Temple is Binah and the Second Malchus, and the holy upper First Temple does not flow with living waters, because its source has withdrawn.

KEHOT'S NOTE

"דבית ראשון הוא בינה ובית שני הוא מל' . . ובית ראשון עילאה קדישא לא נביע נביעו דמים חיים דהא מקורא דילה אסתלק כו'", — אוה"ת בראשית-ג דף תקלו, ב.

198 כי ההרים ימושו

This verse, "For the mountains shall depart," opens the discourse to which the text refers on teshuvah.

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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199 האור כי טוב

"And G-d saw the light, that it was good." The Alter Rebbe uses it for the light revealed through teshuvah and good deeds.

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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200 וימררו את חייהם

The Egyptians embittered Israel's lives with hard labor. The Alter Rebbe reads it as the bitterness of soul that brings teshuvah.

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.

201 ותעל שועתם

"And their cry went up to G-d from the labor." After the bitterness came the cry and the redemption.

Exodus 2:23 שמות ב':כ"ג

וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעָקוּ וַתַּעַל שַׁוְעָתָם אֶל־הָאֱלֹקִים מִן־הָעֲבֹדָה׃

And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto G-d by reason of the bondage.

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KEHOT'S NOTE

שמות ב, כג.

202 מעט מעט אגרשנו

The words here quote Exodus 23:30; the passage is shown below.

Exodus 23:30 שמות כ"ג:ל'

מְעַט מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד אֲשֶׁר תִּפְרֶה וְנָחַלְתָּ אֶת־הָאָרֶץ׃

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

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KEHOT'S NOTE

שמות כג, ל.

203 וישמור משמרתי

The words here quote Genesis 26:5; the passage is shown below.

Genesis 26:5 בראשית כ"ו:ה'

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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KEHOT'S NOTE

בראשית כו, ה.

204 משמרת מצותי

The words here quote Joshua 22:3; the passage is shown

below.

Joshua 22:3 יהושע כ"ב:ג'

לֹא־עֲזַבְתֶּם אֶת־אֲחֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וּשְׁמַרְתֶּם אֶת־מִשְׁמֶרֶת מִצְוַת ה' אֱלֹקֵיכֶם׃

ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the L-RD your G-d.

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KEHOT'S NOTE

יהושע כב, ג.

205 עקב אשר שמע

The words here quote Genesis 26:5; the passage is shown below.

Genesis 26:5 בראשית כ"ו:ה'

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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KEHOT'S NOTE

בראשית כו, ה.

206 שופך דם האדם באדם

The words here quote Genesis 9:6; the passage is shown below.

Genesis 9:6 בראשית ט':ו'

שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ כִּי בְצֶלֶם אֱלֹקִים עָשָׂה אֶת־הָאָדָם׃

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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KEHOT'S NOTE

בראשית ט, ו. וראה גם סה"מ עטר"ת ע' תקנט.

207 זה לעו"ז עשה אלקים

The words here quote Ecclesiastes 7:14; the passage is shown below.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַם 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.

208 ישראל עלו במחשבה

The words here quote Bereshit Rabbah 1:4; the passage is shown below.

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, ה. ועל"ק מטות (פג, א. [ג]). ושי"נ. [כ].

209 ואשים דברי בפיך

The words here quote Isaiah 51:16; the passage is shown below.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

210 יתמו חטאים מן הארץ

The words here quote Psalms 104:35; the passage is shown below.

Psalms 104:35 תהילים ק"ד:ל"ה

יִתַּמּוּ חַטָּאִים מִן־הָאָרֶץ וּרְשָׁעִים עוֹד אֵינָם בָּרְכִי נַפְשִׁי אֶת־ה' הַלְלוּ־יָהּ׃

Let sinners cease out of the earth, and let the wicked be no more. Bless the L-RD, O my soul. Hallelujah.

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KEHOT'S NOTE

תהלים קד, לה.

211 עץ חיים למחזיקים בה

The words here quote Proverbs 3:18; the passage is shown below.

Proverbs 3:18 משלי ג':י"ח

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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KEHOT'S NOTE

משלי ג, יח.

212 **תורה שבכתב . . שבעל פה**

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

KEHOT'S NOTE

ע"ל צו (יז, ד). [כ].

213 **באגה"ק ד"ה בר"מ**

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

KEHOT'S NOTE

(קכד, ב). [כ].

214 **ויתפרדו כל פועלי און**

The words here quote Psalms 92:10; the passage is shown below.

Psalms 92:10 תהילים צ"ב:י"

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י'.

215 **כהמס דונג מפני אש**

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

KEHOT'S NOTE

שם סח, ג.

216 **שיעביר רוח הטומאה**

The words here quote Zechariah 13:2; the passage is shown below.

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

זכריי יג, ב.

217 **ביום ההוא יהי' ה' אחד**

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

KEHOT'S NOTE

שם יד, ט.

218 **למהוי אחד באחד**

Kehot's note points to Zohar II, 135a for these words.

Zohar II, 135a זח"ב קלה, א

KEHOT'S NOTE

זח"ב קלה, א.

219 **יראה כל זכורך**

The words here quote Exodus 23:17; the passage is shown below.

Exodus 23:17 שמות כ"ג:י"ז

שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ אֶל־פְּנֵי הָאָדֹן Havayah

Three times in the year all thy males shall appear before the L-rd GOD.

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KEHOT'S NOTE

שמות כג, יז.

220 **רפ"ק דחגיגה**

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

KEHOT'S NOTE

ב, א. וש"נ.

221 **כי עין בעין יראו**

The words here quote Isaiah 52:8; the passage is shown below.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישעי' נב, ח.

222 **סד"ה כי תשמע בקול**

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

KEHOT'S NOTE

לקמן פ' ראה כג, ג.

PARAGRAPH 17

223 **שום תשים עליך מלך**

The command to appoint a king. The Alter Rebbe uses it for the stance of accepting G-d as King and being nullified to Him.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

224 **לשמוע בקולו ולדבקה בו**

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

KEHOT'S NOTE

שם ל, כ.

225 לשמוע בקולו ולדבקה בו

> "To love Havayah your G-d, to hearken to His voice and to cleave to Him." It describes the self-nullification called "hearkening."

Deuteronomy 30:20 דברים ל׳:כ׳

לְאַהֲבָה אֶת־יְהוָה אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה 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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226 לשמוע בקול דברו

> The phrase from the verse of the angels with which the maamar opened. Here it names the level of seeing everything as nullified before G-d's word.

Psalms 103:20 תהילים ק״ג:כ׳

בָּרְכוּ יְהוָה 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.

227 וראו כל בשר

> "And all flesh shall see together that the mouth of Havayah has spoken." In the Time to Come everyone will see that it is G-d's word that creates.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד יְהוָה וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי יְהוָה דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע׳ מ, ה.

228 ולא יכנף עוד מוריך

> "Your Teacher shall no longer be concealed, and your eyes shall see your Teacher." The Alter Rebbe reads it as the removal of the garments that hide the divine speech.

Isaiah 30:20 ישעיהו ל׳:כ׳

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צַר וּמַיִם לָחַץ וְלֹא־יְכָנֵף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת־מוֹרֶיךָ׃

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישע׳ ל, כ. ראה פי׳ הפסוק בתו״א כח, ד. ובאוה״ת פי׳ שלח ע׳ תקפט.

229 סד״ה והניף ידו על הנהר

> There the "river" is Binah, above the middos and speech, which now receive only a glimmer from it.

KEHOT'S NOTE

לעיל פ׳ צו יח, א.

230 והניף ידו על הנהר

> This verse opens the discourse in Likkutei Torah, Tzav, to which the text refers.

Isaiah 11:15 ישעיהו י״א:ט״ו

וְהֶחֱרִים יְהוָה אֶת לְשׁוֹן יָם־מִצְרָיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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231 מלכותך מלכות כ״ע

> "Your kingship is a kingship of all olamim": plainly, an everlasting kingship. The Alter Rebbe reads olamim as "worlds": all the worlds exist from G-d's Malchus.

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, יג.

232 תקעו בחודש שופר

> This verse opens the discourse to which the text refers.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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233 ביום השמיני שלח

> This verse, "On the eighth day he sent away the people," opens the discourse to which the text refers.

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה יְהוָה 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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234 א״ת בניך אלא בוניך

> The Gemara reads "all your children (banayich) shall be taught of G-d" as "your builders (bonayich)." The Alter

Rebbe applies it to Israel building G-d's kingship.

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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KEHOT'S NOTE

ברכות סד, א. ושי״נ.

235 **עם קרובו**

"The children of Israel, the people near to Him." It is used for Israel's power to draw down G-d's will.

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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236 **שגילה רז זה לבני**

The heavenly voice's words, "Who revealed this secret to My children?" The Alter Rebbe identifies the secret as the hidden love in every Jew.

Shabbat 88a:8 שבת פ״ח א:ח׳

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" ל"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבְנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בְּרֵישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כִּתְפוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" ל"נִשְׁמָע".

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237 **וימררו את חייהם בעבודה קשה בחומר ובלבנים**

The Egyptians embittered Israel's lives "with mortar and with bricks." The Zohar reads these words as forms of Torah study.

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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238 **בחומר דא ק״ו**

In this discourse (49a) the Alter Rebbe brings the Zohar's reading, "hard labor" as the difficulty, "mortar" as kal va-chomer and "bricks" as the clarification of the law, and applies it to the last exile too: as the labor of Egypt led to the Giving of the Torah, the toil of clarifying the law now will bring the revelation of the inner Torah in the Time to Come.

KEHOT'S NOTE

זח״ג רע״מ קנג, א. רכט, ב. וראה תו״א ד״ה ואלה שמות. אוה״ת שם.

239 **בחומר דא קל וחומר ובלבנים דא ליבון הלכתא**

The Ra'aya Mehemna reads "mortar" as kal vachomer and "bricks" as the clarification of the law. The Alter Rebbe uses it for the deep Torah study that brings out the hidden love.

Zohar, Beha'alotcha 14:77–15:87 ספר הזהר, בהעלותך י״ד:ע״ז-ט״ו:פ״ז

240 **בחומר דא קל וחומר ובלבנים דא ליבון הלכתא**

Another passage of the Ra'aya Mehemna with the same reading of "mortar and bricks."

Zohar, Pinchas 51:314–53:325 ספר הזהר, פנחס נ״א:שי״ד-נ״ג:שכ״ה

241 Kehot's note points to Numbers 13:1–15:41 for these words.

Numbers 13:1–15:41 במדבר י״ג:א׳-ט״ו:מ״א

PARAGRAPH 18

242 **למסור נפשו באחד**

The note cites this responsum on the matter of giving over one's soul at the word "One" of the Shema.

KEHOT'S NOTE

ראה שו״ת הרשב״א ח״ה סנ״ה. ב״ח טור או״ח ר״ס ס״א. פע״ח שי הק״ש פי״ב. וראה אוה״ת תרומה ע׳ א׳שסז: "כדמשמע בעובדא דרע״ק שהי׳ מאריך באחד שיצאה נשמתו באחד. וגם מהא דעיקר הכוונה בפסוק ראשון כמו ר״י הנשיא כו׳ משמע דעיקר מס״נ הוא באמרו אחד, ומצות בכל נפשך מלתא באפי׳ נפשי׳ הוא" ע״ש. וראה אוה״ת דברים-ו ע׳ ב׳רמט דמס״נ באחד דק״ש היינו במהות ועצמות אוא״ס דוקא.

243 **למסור נפשו באחד**

The Arizal's teachings on the Shema speak of giving over one's soul at the word "One." The Alter Rebbe says that prayer was instituted for this.

Pri Etz Chaim, Gate of the Recitation of the Shema 12:4–5 פרי עץ חיים, שער הקריאת שמע י״ב:ד׳-ה׳

והנה בימי הגלות אין בה כח לעלות אחרי שעדיין היא למטה בהיכל אהבה דבריאה, לכן אנו צריכין למסור נפשנו על קדושת השם בד׳ דאח״ד. וצריך לקבל עליו ד׳ מיתות ב״ד, סקילה שריפה הרג וחנק, מן ד׳ אותיות אדני במילואו, כי שם שרשם. ולכך תכוין לקבל בד׳ אותיות של אדני, שכוונת בד׳ של אח״ד. גם תכוין בד׳ של אח״ד בד׳ מיתות הנ״ל, שאתה מוסר נפשך בד׳ מיתות אלו, ושאתה מקדש את השם בכל

לבבך, ולקבל עליך עול מלכות שמים זה של הקי"ש: והענין, כי כבר ביארנו, כי אין כח במלכות לעלות ...

Pri Etz Chaim (Public Domain)

244 ביטול הרצון מפני רצונו

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

KEHOT'S NOTE

ראה אבות ב, ד.

245 ביטול הרצון מפני רצונו

Rabban Gamliel's son teaches: "Set aside your will before His will." The Alter Rebbe calls this the heart of giving over one's soul.

Pirkei Avot 2:4 משנה אבות ב:ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, 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 ...

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246 קדש עצמך במותר לך

The Gemara teaches: "Sanctify yourself in what is permitted to you." It is part of setting aside one's own will.

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנִיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ 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)

KEHOT'S NOTE

יבמות כ, א.

247 כמצות אנשים מלומדה

The prophet rebukes a people whose fear of G-d is "a commandment of men learned by rote." The Alter Rebbe applies it to Torah study done out of mere habit.

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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248 טמירא דכל טמירין

The Zohar at the end of Yisro speaks of "the most hidden of all hidden." The Alter Rebbe uses the phrase for the supernal will.

Zohar, Yitro 27:464–475 ספר הזהר, יתרו כ"ז:תס"ד-תע"ה

In this time of satisfaction and goodwill Moses, the holy, faithful prophet, passed away from this world, in order that it should be known that he was not taken away through judgement,but that in the hour of grace of the Holy Ancient One his soul ascended, to be hidden in Him. Therefore "no man knows of his sepulchre unto this day" (Deut. 34, 6). As the Holy Ancient One is the All-hidden One, whom neither those above nor those below can comprehend, so was this soul of Moses hidden in ...

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

249 מקרב איש ולב עמוק

In the psalm the words describe the schemes of the wicked, hidden in "the inward part of a man and a deep heart." The Alter Rebbe borrows them for an arousal from the depths of the heart, beyond nature. (context: Steinsaltz Tanakh)

Psalms 64:7 תהילים ס"ד:ז

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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250 חובה עלינו מצות התפלה

There the Alter Rebbe asks why prayer, "service of the heart," is rabbinic and not counted among the 613 mitzvos, though the Sages were stricter about concentration in prayer than in the Shema, and begins to answer from the eighteen blessings, which correspond to the eighteen vertebrae of the spine.

KEHOT'S NOTE

ראה שו"ע או"ח רספ"ט. וראה לקמן בפ' בלק ד"ה לא הביט (ע, ג).

251 אא"כ מי שתורתו אומנתו

Kehot's note points to Shabbat 11a for these words.

Shabbat 11a שבת י"א א

KEHOT'S NOTE

שבת י"א, א.

252 דנשמתי' אחידא בי' להיטא בי'

In the Idra Zuta, Rabbi Shimon says that his soul is bound up with G-d and aflame for Him. The Alter Rebbe uses the words for one whose Torah is his whole occupation.

Zohar III, 292a זח"ג רצב, א

KEHOT'S NOTE

זח"ג רצב, א.

PARAGRAPH 19

253 **דמשכין בחילא יתיר**

The Zohar says that baalei teshuvah draw [themselves near] with greater strength. The Alter Rebbe reads it as drawing from concealment into revelation.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

254 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות ד, יז.

255 **יפה שעה אחת בתשובה ומעשים טובים בעוה"ז מכל חיי עולם הבא**

Rabbi Yaakov teaches that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The Alter Rebbe explains why: teshuvah reaches beyond what the World to Come reveals.

Pirkei Avot 4:17 משנה אבות ד:יז

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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256 **שנהנין מזיו השכינה**

Rav describes the World to Come: the righteous sit and delight in the radiance of the Shechinah. The Alter Rebbe calls this only the revealed extension of G-dliness.

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).

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

KEHOT'S NOTE

ברכות יז, א.

257 **ע"י דאתכפיא סט"א**

The Zohar speaks of subduing the sitra achra and turning darkness into light. The Alter Rebbe uses it for the power of teshuvah.

Zohar II, 128b זח"ב קכח, ב

KEHOT'S NOTE

ראה זח"ב קכח, ב.

258 **החשך יכסה ארץ**

"For behold, darkness shall cover the earth, and fog the nations, but upon you Havayah will shine." The Alter Rebbe uses the first words for the concealment that keeps the light from shining below as above.

Isaiah 60:2 ישעיהו ס:ב

כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח ה' וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה:

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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KEHOT'S NOTE

ישע' ס, ב.

259 **כי עין בעין יראו**

The seeing below will match the seeing above, when the sitra achra is subdued.

Isaiah 52:8 ישעיהו נ"ב:ח

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע' נב, ח.

260 **ביום ההוא יהיה ה' אחד ושמו אחד**

The revealed unity of the time to come, when above and below are equal.

Zechariah 14:9 זכריה י"ד:ט

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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261 **בשעה שהקדימו ישראל נעשה לנשמע**

The Gemara with which the maamar opened. Here the Alter Rebbe explains it: "we will do" comes first because "we will hear" is drawn from it.

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 בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ,

ברכות לד, ב. וראה הערת כ"ק אדמו"ר בסי' המאמרים ה'תש"ט, ע' 183.

267 **ברחימו דלבייהו לאתקרבא לקוב"ה אקדימו עשיה לשמיעה**

The Zohar on Behar says that in the love of their hearts to come near to the Holy One, blessed be He, Israel put doing before hearing. The Alter Rebbe uses it to tie "we will do" to the hidden love.

Zohar, Behar 4:13–15 ספר הזהר, בהר ד':י"ג-ט"ו

And since Israel at therefore "hearing" is attached to this Mount Sinai placed "doing" before "hearing' sabbatical year.

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

PARAGRAPH 20

268 **יביאו לבוש מלכות**

This verse opens the discourse in Torah Ohr to which the text refers.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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269 **צאינה וראינה**

This verse opens the discourse in Likkutei Torah on Shir HaShirim 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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270 **בד"ה ביום השמיני שלח**

This is the discourse "On the eighth day he sent away the people." Its summary (88a) reads "Behind and before (kedem) You formed me" with kedem as the level of "with whom did He consult," sovev kol almin, from which the soul's yearning (ratzo) is drawn.

KEHOT'S NOTE

לקמן שמע"צ פו, ב.

271 **ביום השמיני שלח**

This verse opens the discourse to which the text refers for "And before You formed me."

I Kings 8:66 מלכים א ח':ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה 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

בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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262 **במדרש פ' ויקרא ר"פ א'**

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקמן סע' ה. וראה אוה"ת ויקרא-א ע' רלב ואילך. יהל אור ע' שפו.

263 **גבורי כח עושי דברו**

The Midrash applies "mighty in strength, who do His word" to Israel at Sinai, who put doing before hearing.

Vayikra Rabbah 1:1 ויקרא רבה א':א'

264 **גבורי כח עושי דברו**

The Zohar on Balak, which the text cites on this matter.

Zohar, Balak 6:113–122 ספר הזהר, בלק ו':קי"ג-קכ"ב

Said the boy to him: 'Of a truth I see that your weapons are good; be mindful of them and do not forget them. Assuredly the might of a warrior lies in his lance and sword. But what is the meaning of "mighty in strength that fulfil his word, hearkening unto the voice of his word"?' Said R. Eleazar: 'I have already explained.' Said the boy: 'I see that your arm has become faint. Now it is time not to hold back, but to sling from the catapult stone after ...

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

265 **גבורי כח עושי דברו**

The Zohar on Lech Lecha, which the text cites on this matter.

Zohar, Lech Lecha 27:309–28:318 ספר הזהר, לך לך כ"ז:ש"ט-כ"ח:שי"ח

266 **במקום שבע"ת עומדים**

Rabbi Abahu teaches that the perfectly righteous cannot stand in the place where baalei teshuvah stand. The Alter Rebbe explains it by the greater power of teshuvah to bring the hidden into revelation.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר 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 ...

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

KEHOT'S NOTE

for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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272 **וקדם צרתני**

"Behind and before (kedem) You formed me." The discourse referred to links kedem with the primordial thought, "bekadmin."

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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PARAGRAPH 22

273 **אם יוספים אנחנו**

The people tell Moshe that if they continue to hear G-d's voice they will die. The Alter Rebbe uses it to show that the revelation at Sinai was too great for them.

Deuteronomy 5:22 דברים ה':כ"ב

וְעַתָּה לָמָּה נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם־יֹסְפִים אֲנַחְנוּ לִשְׁמֹעַ אֶת־קוֹל ה' אֱלֹקֵינוּ עוֹד וָמָתְנוּ׃

Now therefore why should we die? for this great fire will consume us; if we hear the voice of the L-RD our G-d any more, then we shall die.

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KEHOT'S NOTE

דברים ה, כב.

274 Rabbi Tanchum bar Chanilai says: a burden heavy for one is light for two, but could a burden heavy for six hundred thousand be light for one? All Israel said, "If we continue to hear...," and Moshe heard the voice of the utterance itself and lived.

Vayikra Rabbah 1:1 ויקרא רבה א':א'

PARAGRAPH 23

275 **לאמר זה הדבר**

"And Moshe spoke to the heads of the tribes, saying: This is the thing." The Sages contrast Moshe, who prophesied with "This," with the other prophets, who prophesied with "Thus."

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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276 **חכמה כ"ח מ"ה**

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

KEHOT'S NOTE

ת"ז בהקדמה.

277 **ונחנו מה**

Moshe and Aharon say, "And what are we?" The Alter Rebbe reads mah as Chochmah, koach mah, the self-nullification of Moshe.

Exodus 16:7 שמות ט"ז:ז'

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז.

PARAGRAPH 24

278 **נפשי יצאה בדברו**

In the Song the beloved says that her soul went out when he spoke. The Midrash applies it to Israel at Sinai, whose souls left them at each utterance.

Song of Songs 5:6 שיר השירים ה':ו'

פָּתַחְתִּי אֲנִי לְדוֹדִי וְדוֹדִי חָמַק עָבָר נַפְשִׁי יָצְאָה בְדַבְּרוֹ בִּקַּשְׁתִּיהוּ וְלֹא מְצָאתִיהוּ קְרָאתִיו וְלֹא עָנָנִי׃

I opened to my beloved; But my beloved had turned away, and was gone. My soul failed me when he spoke. I sought him, but I could not find him; I called him, but he gave me no answer.

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KEHOT'S NOTE

שה"ש ה, ו.

279 **חכו ממתקים**

The Midrash on "His palate is sweetness" describes the souls leaving at each utterance at Sinai.

Shir HaShirim Rabbah 5:16 שיר השירים רבה ה':ט"ז

חִכּוֹ מַמְתַקִּים, כְּתִיב (עמוס ה, ד): כִּי כֹה אָמַר ה' לְבֵית יִשְׂרָאֵל דִּרְשׁוּנִי וִחְיוּ, יֵשׁ לְךָ חֵךְ גָּדוֹל מָתוֹק מִזֶּה, כְּתִיב (יחזקאל לג, יא): חַי אָנִי נְאֻם ה' אֱלֹקִים אִם אֶחְפֹּץ בְּמוֹת הָרָשָׁע וגו', יֵשׁ לְךָ חֵךְ גָּדוֹל מָתוֹק מִזֶּה. (יחזקאל יח, לב): כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת נְאֻם ה' אֱלֹקִים וְהָשִׁיבוּ וִחְיוּ, יֵשׁ לְךָ חֵךְ גָּדוֹל מָתוֹק מִזֶּה. (יחזקאל יח, כז): וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וַיַּעַשׂ מִשְׁפָּט וּצְדָקָה הוּא אֶת נַפְשׁוֹ יְחַיֶּה, יֵשׁ לְךָ חֵךְ גָּדוֹל מָתוֹק מִזֶּה. אָמַר רֵישׁ לָקִישׁ וּבְלִבַּד בְּתוֹרָה עַל הָרִאשׁוֹנוֹת, הָא כֵיצַד, תָּנֵי רַבִּי ...

"His palate is sweet and all of him is delightful. This is my beloved, and this is my companion, daughters of Jerusalem" (Song of Songs 5:16). "His palate is sweet" – it is written: "For so said the L-rd to the house of Israel: Seek Me and live" (Amos 5:4). Is there a palate that is greater and sweeter than that? It is written: "As I live – the utterance of the L-rd G-d – I do not desire the death of the wicked, [but that the wicked repent from ...

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280 שרק משה יוכל לשמוע

The note points to Likkutei Sichos on the point that only Moshe could hear the voice of the utterance.

KEHOT'S NOTE

ראה לקו"ש-כח ע' 13 הערה 56.

281 אדני שפתי תפתח

"Ado-nai, open my lips." This verse opens the discourse in the Siddur to which the text refers.

Psalms 51:17 תהילים נ"א:י"ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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282 קול דודי הנה זה בא מדלג

"The voice of my Beloved! Behold, he comes, leaping over the mountains." A further discourse on "the voice."

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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283 העונה אישר"מ

Whoever answers "Amen, may His great Name be blessed" with all his strength has an evil decree torn up. The Alter Rebbe links "with all his strength" to "mighty in strength."

Shabbat 119b:5 שבת קי"ט ב':ה'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה ״אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ״ בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: ״בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה׳״. מַאי טַעְמָא ״בִּפְרוֹעַ פְּרָעוֹת״ — מְשׁוּם דְּ״בָרְכוּ ה׳״. רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: ״בִּפְרוֹעַ פְּרָעוֹת״, וּכְתִיב הָתָם: ״כִּי פָרוּעַ הוּא״. אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה ״אָמֵן״ בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: ״פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק ...

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KEHOT'S NOTE

שבת קיט, ב.

284 שאו ידיכם קדש

"Lift up your hands in holiness and bless Havayah." The Alter Rebbe links yad, "hand," to koach, which is twice yad.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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KEHOT'S NOTE

תהלים קלד, ב.

285 בד"ה צאינה וראינה

This is the discourse "Go forth and see" (21a).

KEHOT'S NOTE

לקו"ש שה"ש כא, ב ואילך. וראה באוה"ת ואתחנן ע' פט.

286 ועתה יגדל נא

After the spies, when G-d threatens to destroy the people, Moshe prays, "And now, may the strength of Ado-nai be magnified." The Alter Rebbe reads it as adding strength to the Name Ado-nai, the supernal speech.

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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KEHOT'S NOTE

במדבר יד, יז.

287 שיעקב נתן לדוד כ"ח שנה משלו

The note says that the Zohar's teaching that Yaakov gave David twenty-eight years is explained there.

KEHOT'S NOTE

זח"א קסח סע"א. נתבאר בדרך מצותיך קח, ב ואילך. אוה"ת בראשית-ב דף שנג, ב.

288 שיעקב נתן לדוד כ"ח שנה משלו

The Zohar says that Yaakov gave David twenty-eight years of his own life. The Alter Rebbe reads 28 as koach, strength drawn into the Name Ado-nai.

Zohar, Vayishlach 3:46–55 ספר הזהר, וישלח ג':מ"ו-נ"ה

289 The Gemara teaches that G-d rests His Shechinah only on one who is mighty, wealthy, wise and humble, all of which are learned from Moshe.

Nedarim 38a נדרים ל"ח א

290 The Gemara says that the Shechinah rests only on one who is wise, mighty, wealthy and of great stature, and that Moshe was ten cubits tall. The Alter Rebbe reads the ten cubits as the ten Sefiros of Atzilus.

Shabbat 92a:8 שבת צ"ב א':ח'

וְאִיבָּעֵית אֵימָא: מֵאָרוֹן. דְּאָמַר מָר: אָרוֹן תִּשְׁעָה וְכַפּוֹרֶת טֶפַח. הֲרֵי כָּאן עֲשָׂרָה, וּגְמִירִי דְּכֹל טוּנָא דְּמִידְּלֵי בְּמוֹטוֹת — תִּילְתָּא מִלְּעֵיל וּתְרֵי תִּילְתֵי מִלְּרַע, אִישְׁתְּכַח דְּמַלְמַעְלָה מֵעֲשָׂרָה הֲוָה קָאֵי. וְלִיגְמַר מִמֹּשֶׁה? דְּיִלְמָא מֹשֶׁה שָׁאנֵי, דְּאָמַר מָר: אֵין הַשְׁכִּינָה שׁוֹרָה אֶלָּא עַל חָכָם גִּבּוֹר וְעָשִׁיר וּבַעַל קוֹמָה.

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PARAGRAPH 25

291 גבורי כח

The Gemara applies "mighty in strength, who do His word" to one who overcomes his inclination, as Rabbi

> Tzadok did.

Kiddushin 40a:1 קידושין מ׳ א:א׳

נוֹשְׁאֵי קִיסָר שְׁמָרוּנִי כָּל הַלַּיְלָה. אֲמַרוּ לֵקֶה: שֶׁמָּא דְּבַר עֶרְוָה בָּא לְיָדְךָ וְנִיצַּלְתָּ הֵימֶנּוּ, דְּתְנִינָא: כָּל הַבָּא דְּבַר עֶרְוָה לְיָדוֹ וְנִיצַּל הֵימֶנּוּ - עוֹשִׂין לוֹ נֵס. "גִּבְּרֵי כֹּחַ עֹשֵׂי דְּבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" - כְּגוֹן רַבִּי צָדוֹק וַחֲבֵירָיו.

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292 בד״ה ונקדשתי

> The discourse asks how the seraphim, created and limited beings, can stand "above" the Shechinah, and begins its answer by explaining kadosh as "separate," as in "I, Havayah, have not changed": there is no change in Him before or after Creation.

KEHOT'S NOTE

לעיל פ׳ אמור לא, א ואילך.

293 שרפים עומדים ממעל לו

> Isaiah sees seraphim standing above Him. The discourse referred to explains how the angels can "stand above" and lift up the level of the Shechinah.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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294 והחיות נושאות את הכסא

> In Shelach (41d) the Alter Rebbe explains that through the offerings the animal soul rises in the level of "the face of the ox," as "the Chayos carry the Throne," lifting the supernal heart to receive from the mind.

KEHOT'S NOTE

בחיי תרומה כה, י בשם פדר״א. וראה פדר״א ספ״ד. שמ״ר ספכ״ג. על״ק שלח (מא, סע״ד). ושי״נ. וע׳ בהעלותך (לא, ג). וע״ע פקודי (ח, א). [כ].

295 והחיות נושאות את הכסא

> Pirkei DeRabbi Eliezer describes G-d's Throne with the four holy Chayos fixed on each of its legs. The Alter Rebbe uses the image of the Chayos carrying the Throne.

Pirkei DeRabbi Eliezer 4:1 פרקי דרבי אליעזר ד׳:א׳

... "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ". וְאֵי זֶה רָקִיעַ בָּרָא בַּיּוֹם שֵׁנִי? רַבִּי אֱלִיעֶזֶר אוֹמֵר, רָקִיעַ שֶׁעַל רָאשֵׁי הַחַיּוֹת ד', שֶׁנֶּאֱמַר (יחזקאל א, כב): "וּדְמוּת עַל רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא". וּמַה הוּא כְּעֵין הַקֶּרַח הַנּוֹרָא? כַּאֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת, וְהוּא מֵאִיר עַל כָּל הַשָּׁמַיִם כְּנֵר שֶׁהוּא בַּבַּיִת וְכַשָּׁמֶשׁ שֶׁהוּא מֵאִיר בִּגְבוּרָתוֹ בַּצָּהֳרַיִם, שֶׁנֶּאֱמַר (דניאל ב, כב): "וּנְהוֹרָא עִמֵּהּ שְׁרֵא". וּכְמוֹתָן הַצַּדִּיקִים עֲתִידִין לְהָאִיר לָעָתִיד לָבוֹא, שֶׁנֶּאֱמַר (דניאל יב, ג): "וְהַמַּשְׂכִּילִים ...

THE CREATION ON THE SECOND DAY ON the second day the Holy One, blessed be He, created the firmament, the angels, fire for flesh and blood, and the fire of Gehinnom. Were not heaven and earth created on the first day, as it is said,

> "In the beginning G-d created the heaven and the earth" (Gen. 1:1)? Which firmament was created on the second day? Rabbi Eliezer said: || It was the firmament which is above the heads of the four Chajjôth (living creatures), (as it is said), "And over ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

296 ועל דמות הכסא

> Upon the likeness of the Throne was a likeness like the appearance of a man. The angels carry and lift this level.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

297 ובפע״ח שער השבת

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

KEHOT'S NOTE

פ״כ סד״ה ואמנם.

298 כתר יתנו לך

> The Arizal discusses the Kedushah of Musaf, "A crown they shall give to You... the angels," and explains there that Chochmah and Binah are called "angels." The Alter Rebbe cites it for the source of the angels' strength.

Pri Etz Chaim, Gate of the Sabbath 20:6 פרי עץ חיים, שער השבת כ׳:ו׳

וז״ס כתר יתנו לך ה׳ אלקינו, כי עתה עולה ז״א בכתר אבא. והנה בכל התפילות אינן עולין לא ז״א ולא נוקבא רק מדרגה אחת, שהם, או ג״ת, או ג״א, או ג״ר, אך עתה עולה הנוקבא בתפלת מוסף בי מדרגות בפעם אחת, כי היא עומדת בג״ת, ומדלגת ג׳ אמצעות, ועולה בג״ר, לכן שואלים המלאכים אי״ה מקום כבודו, כי הם תמהים מזה, וחושבים שעולה מדרגה אחת כשאר הפעמים, ורואים שאינה שם, ושואלין איה מקום כבודו, שהיא הנוקבא הנקראת כבודו, ככוד ו׳, שהוא הז״א:

Pri Etz Chaim (Public Domain)

299 שלבש כח לכוף יצרו

> Rashi explains "mighty in strength" as one like Rabbi Tzadok, who clothed himself with strength to subdue his inclination and overcome it for his Maker's will. This is the plain sense the Alter Rebbe gives.

Rashi on Kiddushin 40a:1–40b:2 רש״י על קידושין מ׳ א:א׳-מ׳ ב:ב׳

כגון רבי צדוק - שלבש כח לכוף יצרו להתגבר בחפצי קונו: אמר מאי נפקא מינה - דהא מילתא דלא נזדמן לי אלא מאכל טמא יש לי ללמוד מכאן דעביד האי הבועל ארמית ראוי למאכל טמא: שגרת תנורא - אותה ארמית הסיקה את התנור לצלות דבר הטמא שם ואשה גדולה היתה שאין יכול ליפטר ממנה ומסור בידה להורגו: קא מנחא ליה -

לאותו צלי בתוכו: נפיל בהא - באור של גיהנם: אי ידעי - אילו ידעתי שחמור עליכם הדבר כל כך: דיקולי - סלים שנשים נותנות שם פלכיהן: אטרחתן - שהייתי ...

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300 Ben Zoma teaches: "Who is mighty? He who subdues his inclination." The Alter Rebbe uses it to explain "mighty in strength."

Pirkei Avot 4:1 משנה אבות ד׳:א׳

בֶּן זוֹמָא אוֹמֵר, אֵיזֶהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם, שֶׁנֶּאֱמַר (תהלים קיט) מִכָּל מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי. אֵיזֶהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ, שֶׁנֶּאֱמַר (משלי טז) טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר. אֵיזֶהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֶלְקוֹ, שֶׁנֶּאֱמַר (תהלים קכח) יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ, בָּעוֹלָם הַזֶּה. וְטוֹב לָךְ, לָעוֹלָם הַבָּא. אֵיזֶהוּ מְכֻבָּד, הַמְכַבֵּד אֶת הַבְּרִיּוֹת, שֶׁנֶּאֱמַר (שמואל א ב) כִּי מְכַבְּדַי אֲכַבֵּד וּבֹזַי יֵקָלּוּ:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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

301 **ה׳ ארך אפים**

Moshe continues, "Havayah is slow to anger and abundant in kindness." The strength of Ado-nai is magnified through this attribute.

Numbers 14:18 במדבר י״ד:י״ח

ה׳ אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:

The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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302 **טוב ארך אפים מגבור ומושל ברוחו מלוכד עיר**

One who is slow to anger is better than the mighty, and one who rules his spirit than the conqueror of a city. The Alter Rebbe links "slow to anger" with the divine attribute of the same name.

Proverbs 16:32 משלי ט״ז:ל״ב

טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר:

He that is slow to anger is better than the mighty; And he that ruleth his spirit than he that taketh a city.

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303 **ארך אפים ורב חסד**

Among the Thirteen Attributes: "slow to anger and abundant in kindness." Sweetening the inclination draws down the sweetening of the Gevuros from this level.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

304 **ועתה יגדל נא כח אד׳**

Moshe prays, "And now, may the strength of Ado-nai be magnified." The Alter Rebbe reads it as adding strength to the Name Ado-nai in the supernal speech.

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 26

305 **נשא את ראש בני גרשון**

This verse opens the explanation in Likkutei Torah, Naso, to which the text refers.

Numbers 4:22 במדבר ד׳:כ״ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם:

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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306 **מקדש אדני כוננו ידיך**

"The Sanctuary, Ado-nai, which Your hands established." The explanation referred to discusses this verse.

Exodus 15:17 שמות ט״ו:י״ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה׳ מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ:

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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307 **על אלה אני בוכיה**

"For these I weep." The Midrash on this verse says, "Happy is the city whose name is like the name of its King."

Lamentations 1:16 איכה א׳:ט״ז

עַל־אֵלֶּה אֲנִי בוֹכִיָּה עֵינִי עֵינִי יֹרְדָה מַיִם כִּי־רָחַק מִמֶּנִּי מְנַחֵם מֵשִׁיב נַפְשִׁי הָיוּ בָנַי שׁוֹמֵמִים כִּי גָבַר אוֹיֵב:

For these things I weep; Mine eye, Mine eye runneth down with water; Because the comforter is far from me, Even he that should refresh my soul; My children are desolate, Because the enemy hath prevailed.'

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308 **ירושלים הוא יראה שלם**

> The Midrash says that Avraham called the place Yireh and Shem called it Shalem, and G-d joined the two names: Yerushalayim. The Alter Rebbe reads it as yirah shalem, complete awe.

Bereshit Rabbah 56:10 בראשית רבה נ"ו:י"

... קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים רי ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומעונתו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ד"א מלמד שהראה לו הקב"ה בית המקדש חרב ובנוי חרב ובנוי שנאי שם המקום ההוא ה' יראה הרי בנוי היך מה דאת אמר (דברים טו) שלש פעמים בשנה יראה אשר יאמר היום בהר ה' הרי חרב ...

"Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen" (Genesis 22:14). "Abraham called the name of that place The L-rd will see" – Rabbi Yoḥanan said: He said before Him: 'Master of the universe, when You said to me: "Take you your son, your only one," I had something to argue in response: Yesterday you said: "For it is through Isaac [that descendants will be considered for you["..." and now You say: ...

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KEHOT'S NOTE

ב"ר נו, י.

309 **והאלקים עשה שיראו מלפניו**

> "Elokim has made it so that they fear before Him." The Alter Rebbe reads it as the lower awe, linked with the Name Elokim.

Ecclesiastes 3:14 קהלת ג':י"ד

יָדַעְתִּי כִּי כָל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹקִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לִגְרֹעַ וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו׃

I know that, whatsoever G-d doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it; and G-d hath so made it, that men should fear before Him.

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KEHOT'S NOTE

קהלת ג, יד.

310 **ונגלה כבוד הוי'**

> "And the glory of Havayah shall be revealed." In the Time to Come this revelation will bring the higher awe.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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311 **ומי יתן כל עם ה' נביאים**

> Moshe says, "Would that all the people of Havayah were prophets." Midrash Tehillim says it will come true in the Time to Come.

Numbers 11:29 במדבר י"א:כ"ט

וַיֹּאמֶר לוֹ מֹשֶׁה הַמְקַנֵּא אַתָּה לִי וּמִי יִתֵּן כָּל־עַם ה' נְבִיאִים כִּי־יִתֵּן ה' אֶת־רוּחוֹ עֲלֵיהֶם׃

And Moses said unto him: 'Art thou jealous for my sake? would that all the L-RD'S people were prophets, that the L-RD would put His spirit upon them! '

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312 **ואשים דברי בפיך**

> "I have put My words in your mouth." Torah study is the voice of G-d's word in the student's mouth.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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313 **תען לשוני אמרתך**

> "My tongue shall echo Your word." One who studies Torah repeats G-d's own word.

Psalms 119:172 תהילים קי"ט:קע"ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב.

314 **וידעת היום**

> This verse opens the explanation to which the text refers.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

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

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315 Ezekiel's vision of the future city ends: "And the name of the city from that day shall be 'Havayah is there.'" The Midrash cited reads it as the city being called by the name of its King, and the Alter Rebbe as Jerusalem's new name in the Time to Come.

Ezekiel 48:35 יחזקאל מ"ח:ל"ה

סָבִיב שְׁמֹנָה עָשָׂר אָלֶף וְשֵׁם־הָעִיר מִיּוֹם ה' שָׁמָּה׃

It shall be eighteen thousand reeds round about. And the name of the city from that day shall be, The L-RD is there.'

...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

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ביאור על בשעה שהקדימו

An explanation of "At the time when they put 'we will do' first"

The Torah, rooted in the inner dimension of Keser and the Primordial Thought, stands above the mitzvos and gives them life, which is why it was given on Shavuos and why its commandments guard the flow of holiness. By putting "we will do" first, Israel revealed the hidden love from the depth of the heart and drew down a revelation from the Most Hidden of all; and the "Who" that gives the fear of Heaven is the level above all the attributes, which will be revealed in the Time to Come.

THE MAAMAR IN BRIEF

This explanation fills in the background of the preceding maamar. Chochmah is G-d's "end of the deed" because the descent of the Unknowable Head, which is an utterance, ends in it. The mitzvos, "water that waters a tree," come from the five Chasadim and the outer dimension of Keser; the Torah comes from Mocha Stima'ah, its inner dimension, and rules over the mitzvos as a householder rules over his vessels, measuring them through the Botzina d'Kardinusa. The Torah is adam, life-giving blood, rooted in Yitzchak's Gevurah of Atik, so it was given on Shavuos, and its commandments against murder, adultery and theft forbid diverting holy life and new light to the external forces. "Doing His word," building Malchus through Torah and mitzvos, depends on the will of the heart: by putting "we will do" first, Israel revealed the hidden love as baalei teshuvah do, and drew down more than the Avos had. "Who will give" is the level above "Heaven," the attributes, for the fear of Heaven is not in Heaven's hands; that same "Who" knows which souls rise, and it will be revealed in the Time to Come.

OUTLINE

1 **"The end of the deed is in thought first"** ¶1–2

Chochmah is G-d's "end of the deed": the descent of the Unknowable Head, an utterance, ends in Chochmah, which is called Thought, and only from Chochmah is the Infinite Light revealed to the levels below.

2 The Torah above the mitzvos ¶3–5

The mitzvos come from the five Chasadim and the outer dimension of Keser; the Torah comes from Mocha Stima'ah, its inner dimension, and measures the mitzvos like the Botzina d'Kardinusa. The Torah is adam, life-giving blood, and was given on Shavuos, Yitzchak's festival.

3 Commandments that guard the flow of holiness ¶6–10

"You shall not murder" forbids pouring holy life into kelipah; "You shall not commit adultery" guards the new light of "conjugal time," like the gift of Shabbos; "You shall not steal" warns against the self-deception that lets the external forces steal from holiness.

4 "Those who do His word" ¶11–12

Building Malchus through Torah and mitzvos depends on the will of the heart. Israel's "we will do" revealed the hidden love, as baalei teshuvah do, and drew down a revelation that reached below and was engraved on the tablets; "Who" is Binah revealing the hidden love rooted in Chochmah.

5 The fear of Heaven and free choice ¶13–16

The fear of Heaven is not in the hands of "Heaven," the attributes of Chesed and Gevurah, but depends on the level above them. G-d's foreknowledge does not compel choice because it only encompasses a person and does not enter him.

6 "Who will give" and "Who knows" ¶17–19

"Who will give" is the Most Concealed level, which alone can draw awe into the heart, like G-d's own prayer for compassion from above the attributes. "Who knows" is the level that knows which souls are rooted in heaven and which in earth; in the Time to Come this "Who," the fiftieth gate of Binah, will be revealed and both wishes of the Midrash fulfilled.

KEY CONCEPTS

The Unknowable Head (Reisha d'Lo Isyada) רישא דלא אתידע

The highest level of Keser, beyond all knowing. It is drawn from the Malchus of Adam Kadmon and so is called an utterance, and its descent ends in Chochmah.

Mocha Stima'ah (the hidden brain) מוחא סתימאה

The Chochmah within Keser, its inner dimension. The Torah is rooted here, above the mitzvos, which come from the outer dimension of Keser.

Botzina d'Kardinusa (the measuring line) בוצינא דקרדוניתא

The Zohar's "lamp of darkness," the measuring line that sets the measure of everything; it is in Mocha Stima'ah, where the Gevurah of Atik is enclothed, and from it the Torah defines how each mitzvah is done.

The hidden love אהבה המסותרת

The love of G-d hidden in every Jewish soul, rooted in supernal Chochmah and revealed through Binah. Israel revealed it at Sinai by putting "we will do" first.

"Those who do His word" עושי דברו

Those who build and perfect the word of Havayah, Malchus of Atzilus, through Torah and mitzvos, so that G-d is King over a people; only afterwards comes "hearkening to the voice of His word."

The fear of Heaven יראת שמים

Awe of G-d, which is not "in the hands of Heaven," the attributes of Chesed and Gevurah, but depends on the level above them, "Who," from which it can be given.

“Who” (mi) מי

The level above all the attributes: the Infinite One who encompasses all worlds, the Most Concealed, which alone can give the fear of Heaven; its numerical value, fifty, is Binah’s fiftieth gate, which will be revealed in the Time to Come.

SECTION 1 · ¶1–2

"The end of the deed is in thought first"

1 ביאור על בשעה שהקדימו[1,2]

An explanation of [the maamar] **"At the time when they put** ['we will do'] **first."**

> This heading marks what follows as a biur, an explanation, of the preceding maamar, which opens with the Sages' words that at Sinai Israel put "we will do" before "we will hear." The explanation fills in the Kabbalistic background of points that the maamar made briefly.

2 הנה שרש ענין הנזכר לעיל בפי' סוף מעשה במחשבה תחלה שבחי' חכמה עילאה הוא סוף מעשה של הקב"ה.

Now, the root of the matter mentioned above in the explanation of "the end of the deed is in thought first": that the level of supernal Chochmah (wisdom) is the "end of the deed" of the Holy One, blessed be He.

> The maamar above used the line "the end of the deed is in thought first," from the Friday-night hymn Lecha Dodi, and applied it to supernal Chochmah. Here the explanation gives the root of that idea: how Chochmah, the first of the Sefiros, can be called G-d's "end of the deed."

פי' כי סוף התלבשות רדל"א [רישא דלא אתידע] הוא בחכמה דאצילות[3] כמ"ש בע"ח [בעץ חיים] שער מ"ז פ"ג [פרק ג'] ושער ב' במה"ב [במהדורא בתרא] פ"א פ"ג [פרק ג'] והובא בספ"ב [בספר של בינונים] פרק ל"ה בהג"ה [בהגהה]

That is: the end of the enclothement of the Unknowable Head (Reisha d'Lo Isyada) is in the Chochmah of Atzilus (Emanation), as is written in Etz Chaim, Sha'ar 47, chapter 3, and Sha'ar 2, in the Mahadura Basra, chapters 1 [and] **3; and it is cited in Sefer Shel Beinonim (Tanya), chapter 35, in the gloss.**

> The Unknowable Head (Reisha d'Lo Isyada) is the highest level of Keser, so lofty that it cannot be known. Etz Chaim teaches that its enclothement, its descent from level to level, ends in the Chochmah of Atzilus (Sha'ar 2 is cited in its Mahadura Basra, the later version of that gate), and the Tanya cites this in a gloss to chapter 35; so Chochmah is where that descent concludes.

והנה רדל"א [רישא דלא אתידע] שנמשך ממל' דא"ק [דאדם קדמון] זהו בחי' מאמר וכמ"ש בפע"ח [בפרי עץ חיים] בכוונת ברוך שאמר והיה העולם רדל"א [רישא דלא אתידע].

Now, the Unknowable Head, which is drawn from the Malchus of Adam Kadmon, is the level of an utterance (maamar), as is written in Pri Etz Chaim on the kavanah of "Blessed is He who spoke, and the world came into being": [it is] the Unknowable Head.

> The Unknowable Head is drawn from the Malchus of Adam Kadmon, the primordial level above all the worlds, and Malchus is the level of speech, so this level is called an "utterance." Pri Etz Chaim says the same in its kavanah (mystical intention) for the morning prayer "Blessed is He who spoke, and the world came into being," which it connects with the Unknowable Head.

ומבואר לעיל דמאמר ועשייה הכל אחד וזהו סוף מעשה. פי' שסוף התלבשות בחינת רדל"א [רישא דלא אתידע] הוא בחכמה הנק' מחשבה וזהו במחשבה תחלה.

And it is explained above that utterance and deed are all one, and this is "the end of the deed." That is: the end of the enclothement of the level of the Unknowable Head is in Chochmah, which is called "Thought," and this is "in thought first."

> Since utterance and deed are one, as the maamar above explained, an utterance whose descent ends in Chochmah is a deed that ends there. And because Chochmah is called "Thought," the line can be read: the end of this deed is in Thought, which is first.

וע' במק"מ [במקדש מלך] בפי' הזהר (בראשית ט"ו א') בתר ההיא נקודה לא אתיידע כלל[4] כי אור א"ס אינו מתגלה רק בחכמה והחכמה מתפשט בתוך אימא וזו"נ [וזעיר אנפין ונוקבא] כו' ע"ש:

And see the Mikdash Melech in [its] explanation of the Zohar (Bereishis, folio 15a), [on] "Beyond that point nothing is known at all": for the Infinite Light (Or Ein Sof) is revealed only in Chochmah, and Chochmah spreads into Imma and Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), etc. See there.

> The Zohar says that beyond the first hidden point, Chochmah, nothing is known at all. The Mikdash Melech, a commentary on the Zohar, explains that the Infinite Light is revealed only in Chochmah, and from Chochmah it spreads into Imma (Binah) and into the lower configurations, Z'eir Anpin and Nukva.

SECTION 2 • ¶3–5

The Torah above the mitzvos

3 וענין התורה והמצות. הנה כמיא דאשקי לאילנא[5,6] היינו ה"ח [ה' חסדים] דז"א המגדילים את הכלים ומהם שרש הרמ"ח מ"ע [מצות עשה] ושורש ה"ח [ה"ה חסדים] הוא מחיוורתא דגלגלתא[7] ושרש שרשן הוא מחסד דעתיק ושס"ה ל"ת [לא תעשה] הן מה"ג [מחמש גבורות] דז"א ושרש שרשן מגבורה דעתיק.

And the matter of the Torah and the mitzvos: Now, "like water that waters a tree" is the five Chasadim of Z'eir Anpin (the emotive attributes), which make the vessels grow, and from them is the root of the 248 positive commandments. And the root of the five Chasadim is from the Whiteness of the Skull (Chivarta d'Gulgalta), and the root of their root is from the Chesed (kindness) of Atik; and the 365 prohibitions are from the five Gevuros of Z'eir Anpin, and the root of their root is from the Gevurah (restraint) of Atik.

> The Tikkunei Zohar describes divine flow as "like water that waters a tree," making it grow. The text identifies this water with the five Chasadim (kindnesses) of Z'eir Anpin, which make its vessels grow and are the root of the 248 positive commandments; their root is in the Whiteness of the Skull and, higher, in the Chesed of Atik, the innermost level of Keser, while the 365 prohibitions come from the five Gevuros and, higher, from the Gevurah of Atik.

ושרש התורה הוא ממו"ס [ממוחא סתימאה] שמשם שרש השערות דגולגלתא[8] שהם הלכות התורה (ועיין בע"ח [בעץ חיים] שער א"א פ"ה)

And the root of the Torah is from Mocha Stima'ah (the hidden brain), from which is the root of the hairs of the Skull (Gulgalta), which are the laws of the Torah (and see Etz Chaim, Sha'ar Arich Anpin, chapter 5).

> The Torah is rooted higher, in Mocha Stima'ah, the hidden brain, which is also the source of the "hairs" of the Skull. In Kabbalah these hairs are fine channels of flow, and the text says that they are the laws of the Torah; Etz Chaim treats them in its gate on Arich Anpin, the outer configuration of Keser.

והנה גולגלתא הוא חיצוניות הכתר ומשם נמשכים המצות מהלבנונית שבין השערות וכשנמשכי' [וכשנמשכים / וכשנמשכין] בכתר דז"א נעשי' [נעשית / נעשים] תרי"ג ארחין כו' כמ"ש באדרא (דנשא דקכ"ט א') לתרי"ג ארחין דפליג בז"א.[9]

Now, the Skull is the outer dimension (chitzoniyus) of Keser (the Crown), and from there the mitzvos are drawn, from the whiteness between the hairs; and when they are drawn into the Keser of Z'eir Anpin they become 613 paths, etc., as is written in the Idra (of Nasso, folio 129a): "into 613 paths, which divide in Z'eir Anpin."

> The Skull (Gulgalta) is the outer dimension of Keser, and the mitzvos come from it, through the white path between the hairs. The Idra Rabba says that this path divides into 613 paths in Z'eir Anpin, the 613 commandments.

אבל התורה נמשכה ממו"ס [ממוחא סתימאה] שהוא בחי' פנימי' [פנימיות / פנימית] היינו חכמה שבכתר אשר החכמה היא בחי' פנימי' [פנימיות / פנימית] ובחכמה אתברירו[10] לברר מהו מותר ומהו אסור והוא למעלה מן המצות שהם הכלים.

But the Torah is drawn from Mocha Stima'ah, which is the level of the inner dimension (pnimiyus), that is, the Chochmah (wisdom) within Keser; for Chochmah is the level of the inner dimension, and "in Chochmah they are clarified," to clarify what is permitted and what is forbidden. And it is above the mitzvos, which are the vessels.

> The Torah stands higher than the mitzvos, for it comes from Mocha Stima'ah, the Chochmah within Keser, its inner dimension. Through Chochmah things are "clarified," so the Torah decides what is permitted and what is forbidden and rules over the mitzvos, which are like vessels.

כמשל בעל הבית שמצוה באיזה מקום יעמידו הכלי. הרי הוא מושל על הכלי ומעמידה במקום שהוא חפץ כמ"כ [כמו כן] עד"מ מצות סוכה הוא ענין המשכת מקיפים דאימא.

As in the analogy of a householder who commands in which place they should set the vessel: he rules over the vessel and sets it in the place that he desires. So too, by way of analogy, the mitzvah of sukkah is the drawing down of the encompassing [lights] (makifim) of Imma.

> A householder decides where each vessel stands; he rules over his vessels. So the Torah rules over the mitzvos, and the text takes the sukkah as its example: the mitzvah itself draws down the encompassing lights (makifim) of Imma, that is, of Binah.

4 ולימוד התורה איך ומה שתהיה הסוכה לא פחות מז"ט על ז"ט ולא למעלה מכ' ושאם לאו אינו מצוה כלל זהו הממשלה והציווי על המצוה

And the study of the Torah — how and what the sukkah shall be: not less than seven handbreadths by seven handbreadths, and not higher than twenty [cubits], and that if not, it is not a mitzvah at all — this is the dominion and the command over the mitzvah;

> The Torah's laws define the sukkah: at least seven handbreadths by seven, no higher than twenty cubits, and otherwise it is no mitzvah at all. Such measures are the Torah's dominion and command over the mitzvah.

והוא כמו בעה"ב [בעל הבית] שמצוה איך תעמיד הכלי כו' וזהו בוצינא דקרדוניתא קו המדה[11] שמודד איך יהיה הבנין

and it is like the householder who commands how the vessel is to be set, etc. And this is the Botzina d'Kardinusa (the lamp of darkness), the measuring line that measures how the building shall be;

> Like a householder deciding how a vessel is to be set, this measuring power is what the Zohar calls the Botzina d'Kardinusa, the "lamp of darkness," the measuring line that sets the dimensions of the building. In Likkutei Torah, Nasso (in the Biur on "So shall you bless"), the Alter Rebbe explains it as the power that gives every flow of lights and vessels its limit and measure, and says that the fine details of the laws are drawn from it.

והוא מבחי' מו"ס [מוחא סתימאה] שבו מלובש גבורה דעתיק והוא מאמר קו המדה וזהו ענין בראשית נמי מאמר הוא[12] והיינו מאמר קו המדה.

and it is from the level of Mocha Stima'ah (the hidden brain), in which the Gevurah (restraint) of Atik is enclothed, and it is the utterance of the measuring line. And this is the matter of "'In the beginning' is also an utterance," that is, the utterance of the measuring line.

> The measuring line comes from Mocha Stima'ah, in which the Gevurah of Atik, the power of limitation, is enclothed. The Sages count "In the beginning" as one of the ten utterances of creation even though it has no "and He said," and the text identifies that hidden utterance with the measuring line.

5 ומשם הוא מקור התורה שמודד איך יהיו עשיית המצות. ועמ"ש מענין זה בביאור ע"פ כה תברכו[13] כו'

And from there is the source of the Torah, which measures how the performance of the mitzvos shall be. And see what is written on this matter in the explanation on [the verse] "So shall you bless," etc.

> From that same measuring source comes the Torah, which defines how each mitzvah is to be done. The Biur on "So shall you bless" to which the Alter Rebbe refers is the one in Likkutei Torah, Nasso, where the measuring line is explained.

וזהו זאת התורה אדם[14] כי הדם הוא הנפש[15] משא"כ כמיא דאשקי לאילנא שמגדלם לבד[16] כו' ואדם אדמה לעליון[17,18] שהתורה ממשיך מבחי' רעוא דכל רעוין[19] מחשבה הקדומה כו'

And this is [the meaning of] "This is the Torah: a man (adam)": for "the blood (dam) is the soul," whereas "like water that waters a tree" only makes them grow, etc. And "adam" [is as in] "I will be like (adameh) the Most High": for the Torah draws down from the level of the Will of all wills (Raava d'chol Raavin), the Primordial Thought, etc.

> The verse "This is the Torah: a man (adam)" is read as calling the Torah itself adam. The word adam contains dam, blood, and "the blood is the soul": blood gives life, whereas water, the five Chasadim, only makes things grow. And adam also recalls adameh, "I will be like the Most High," for the Torah draws from the very highest level, the Will of all wills, the Primordial Thought.

ולכן מתן תורה בשבועות, כי הנה ג' רגלים[20] פסח כנגד אברהם כמ"ש לושי ועשי עוגות[21,22] ושבועות כנגד יצחק כי מ"ת [מתן תורה] בקול שופר נגד אילו של יצחק.

And therefore the Giving of the Torah is on Shavuos. For of the three pilgrimage festivals, Pesach corresponds to Avraham, as it is written, "Knead and make cakes," and Shavuos corresponds to Yitzchak, for the Giving of the Torah was with the sound of the shofar, corresponding to the ram of Yitzchak.

> This is why the Torah was given on Shavuos. Each of the three pilgrimage festivals corresponds to one of the Avos: Pesach to Avraham, for the Midrash learns from his "Knead and make cakes" that it was the time of Pesach, and Shavuos to Yitzchak, because the Torah was given with the sound of the shofar, which recalls the ram offered in Yitzchak's place. In Likkutei Torah, Pinchas, the Alter Rebbe pairs them in the same way.

ואברהם הוא חסד שמשם שרש המצות אברהם גימטריא רמ"ח. היינו רמ"ח פקודין רמ"ח אברים[23,24] ועיין מזה בגמרא ספ"ג [סוף פרק ג'] דנדרים (דל"ב ע"ב)

And Avraham is Chesed (kindness), from which is the root of the mitzvos: Avraham is in gematria 248, that is, the 248 commandments, the 248 limbs. And see on this in the Gemara, end of chapter 3 of Nedarim (folio 32b).

> Avraham is Chesed, the root of the mitzvos, and the numerical value of his name, Avraham, is 248, the number of the positive commandments, which correspond to the 248 limbs of the body. The Talmud (Nedarim 32b) says that G-d first made him master over 243 limbs and in the end over 248.

וזהו שמתחלה נק' אברם ואח"כ ע"י המילה נוסף בו ה' היינו ה"ח [ה' חסדים] שהם שרש המצות כמיא דאשקי לאילנא כנ"ל והם מתגלים ע"י המילה

And this is why at first he was called Avram, and afterwards, through the circumcision, a hei was added to him: that is, the five Chasadim, which are the root of the mitzvos, "like water that waters a tree," as mentioned above; and they are revealed through the circumcision.

> At first he was called Avram, whose value is 243; through the circumcision the letter hei, whose value is five, was added, and these five are the five Chasadim. They are the "water that waters a tree," the root of the mitzvos, and the circumcision revealed them.

ועמ"ש בביאור ע"פ[25] והיה מספר בנ"י [בני ישראל][26] ושם נתבאר ג"כ איך המצות הם בחי' מים.[27]

And see what is written in the explanation on [the verse] "And the number of the children of Israel shall be," and there it is also explained how the mitzvos are the level of water.

> In the Biur on "And the number of the children of Israel shall be," earlier in Bamidbar, the Alter Rebbe explains that the mitzvos are called water because they come from the five Chasadim, which make the vessels grow "like water that waters a tree."

SECTION 3 • ¶6–10

Commandments that guard the flow of holiness

6 ויצחק הוא בחי' גבורה עילאה וגם יצחק לשון צחוק ותענוג כי שרשו מגבורה דעתיק ולכן בשבועות שהוא מבחי' יצחק הוא זמן מתן תורה שהיא ג"כ מבחינה זו אדם כו' כנ"ל.

And Yitzchak is the level of supernal Gevurah (restraint); and also, "Yitzchak" is a term of laughter and delight, for his root is from the Gevurah of Atik. And therefore on Shavuos, which is from the level of Yitzchak, is the time of the Giving of the Torah, which is also from this level, "a man (adam)," etc., as mentioned above.

> Yitzchak embodies supernal Gevurah, and his name, from tzechok, means laughter, an expression of delight, because his root is in the Gevurah of Atik, the level of delight. So Shavuos, Yitzchak's festival, is the time of the Giving of the Torah, which comes from that same level, the adam described above.

ולכן בא בעשרת הדברות הדבור לא תרצח שלא להיות ח"ו [חס ושלום] שופך דם האדם באדם[28] כו' כמבואר למעלה.

And therefore in the Ten Commandments came the utterance "You shall not murder": that there should not be, G-d forbid, "one who sheds the blood of man into man," etc., as explained above.

> Because the Torah is adam, the life-giving blood, the Ten Commandments include "You shall not murder." In the terms of the maamar above, it means that no one should "shed the blood of man into man," pouring the life of the holy adam into the adam of kelipah, G-d forbid.

וזהו ג"כ ענין ונהר יחרב ויבש[29] יחרב בבית ראשון[30] ויבש בבית שני כוי כנ"ל. וזהו ענין שהראו לטיטוס שהי ה דם מבצבץ ויוצא[31] (כדאיתא בגיטין[32] פרק הניזקין),

And this is also the matter of "And the river shall be wasted and dried up": "wasted" in the First Temple and "dried up" in the Second Temple, etc., as mentioned above. And this is the matter that they showed Titus that blood was spurting and coming out (as is found in Gittin, chapter HaNizakin):

> The Zohar reads "the river shall be wasted and dried up" as the two destructions: "wasted" in the First Temple and "dried up" in the Second. In the maamar above (Likkutei Torah, Bamidbar 13c) the Alter Rebbe explains that sin makes a separation, so that the revelation of Chochmah departs and, all the more, the revelation in the heart's emotions. The Talmud (Gittin, chapter HaNizakin) relates that when Titus slashed the curtain of the Holy of Holies, blood spurted out.

דהיינו שמפני העונות והפשעים של ישראל גרמו שפיכת דם וחיות אדם דקדושה באדם דקליפה.

that is, because of the sins and transgressions of Israel, they caused the shedding of the blood and life-force of the Adam of holiness into the Adam of kelipah (the husk).

> The blood shown to Titus was a sign of what Israel's sins had caused: the life-force of the adam of holiness had been poured into the adam of kelipah.

לא תנאף. כי הנה מבואר בע"ח [בעץ חיים] שער מ"ז[33] ענין שארה כסותה[34] ועונתה[35] שארה הוא בחינת החיות הנמשך בתוך העולמות בבחי' פנימי' [פנימיות / פנימית] ע"ד אור פנימי.

"You shall not commit adultery": for it is explained in Etz Chaim, Sha'ar 47, the matter of "her food, her clothing and her conjugal time": "her food" is the level of the life-force drawn within the worlds in an inner manner, in the way of inner light (or pnimi).

> The text turns to the next commandment, "You shall not commit adultery." Etz Chaim reads the three things a husband owes his wife, "her food, her clothing and her conjugal time," as three kinds of divine flow; "her food" is the life-force that enters the worlds as an inner light, sustaining them from within.

7 וכסותה הוא בחי' אור מקיף. וכ"ז [וכל זה] היינו מה שנמשך בסדר ההשתלשלות כמ"ש ובטובו מחדש[36] בכל יום תמיד מעשה בראשית

And "her clothing" is the level of encompassing light (or makif). And all this is what is drawn down in the order of the chain of descending worlds (hishtalshelus), as it is said, "And in His goodness He renews every day, continually, the work of creation":

> "Her clothing" is the encompassing light, which surrounds the worlds from beyond. Both the inner and the encompassing light belong to the ordinary order of the chain of worlds, which the morning blessing before the Shema describes: "in His goodness He renews every day, continually, the work of creation."

דהיינו שמחדשם ומחיה ומהוה אותם שאל"כ [שאם לא כן] יתבטלו כל העולמות, ועכ"ז [ועם כל זה] התחדשות זו היינו לחדשם על דרך ואופן שהם.

that is, that He renews them and gives them life and brings them into being, for otherwise all the worlds would cease to be; yet even so, this renewal is to renew them in the way and manner that they are.

> G-d constantly renews the worlds, giving them life and existence, for without this they would cease to be. Yet this renewal only re-creates them as they already are; it brings nothing new into being.

אך בחי' עונתה היינו המשכת אור חדש ממש מה שלא היה כלל בהשתלשלות העולמות כי אם נמשך אור חדש ונשמות חדשות ממש,

But the level of "her conjugal time" is the drawing down of a truly new light, which was not at all in the chain of the worlds' descent; rather, a new light and truly new souls are drawn down,

> "Her conjugal time," by contrast, is the drawing down of an entirely new light that was never part of the chain of worlds at all. Through it new light and truly new souls come into being.

ועל דרך מ"ש בהקדמת מהרנ"ש לפע"ח [לפרי עץ חיים] אז יוסיפו אור כו'[37] ותהיה התוספת הזה מרובה על העיקר כו' והיינו המיוחס בספר הזהר בשם הזיווג כו' ע"ש,

along the lines of what is written in the introduction of the Maharnash to Pri Etz Chaim: "Then they will add light, etc., and this addition will be greater than the principal, etc." And this is what is referred to in the Zohar by the name "union" (zivug), etc. See there.

> The Maharnash's introduction to Pri Etz Chaim speaks of light that is added, an addition greater than the principal itself, and the Zohar calls such a drawing down zivug, "union." Another transcript of this teaching (Sefer HaMaamarim 5562) sets it against a child who is taught new ideas: that is not a complete innovation, only a bringing out of what was hidden.

ועמש"ל [ועיין מה שכתוב לעיל] בביאור ע"פ שחורה אני[38] ונאוה[39] הטעם למה כינו ענין המשכת האור חדש הזה במשל זיווג ויחוד שהוא משל גשמי מאד ע"ש הטעם.

And see what is written above in the explanation on [the verse] "I am black, yet comely" [for] the reason why they designated this drawing down of new light by the analogy of union and unification, which is a very physical analogy. See there for the reason.

> Why would the Zohar describe something so lofty with so physical an image as marital union? In the Biur on "I am black, yet comely" (Likkutei Torah, Shir HaShirim), the Alter Rebbe gives the reason: the arousal that rises from the receiver, the "feminine waters," is rooted very high, and once refined it rises above the giver, as "a woman of valor is her husband's crown"; so the union of male and female was the fitting image, physical as it is.

8 ועד"ז בשבת נמשך תוספת אורות שנותנים במתנה אור חדש שלא היה עדיין בהתהוות אבי"ע [אצילות בריאה יצירה עשיה] ולכן נק' שבת מתנה טובה יש לי[40] בבית גנזי ושבת שמה. ולכן מתפללין תפלת מוספין על שם תוספת הקדושה.

And in the same way, on Shabbos an addition of lights is drawn down, which are given as a gift: a new light that had not yet been in the bringing into being of Atzilus, Beriah, Yetzirah and Asiyah (the four worlds). And therefore Shabbos is called "a good gift I have in My treasure house, and Shabbos is its name." And therefore we pray the Musaf prayer, named for the addition of holiness.

> Shabbos is like "conjugal time": on it additional lights are given as a gift, a new light that was not part of the creation of the four worlds. That is why the Talmud calls Shabbos "a good gift" from G-d's treasure house, and why on Shabbos we add the Musaf ("additional") prayer, for the added holiness.

9 ועיין בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ה ומשם יובן דבחי' שארה כסותה נמשך מחיצוניות דאו"א [דאבא ואימא]. ועונתה נמשך מבחינת פנימית

And see Pri Etz Chaim, Sha'ar Krias Shema, chapter 5; and from there it will be understood that the levels of "her food" and "her clothing" are drawn from the outer dimension (chitzoniyus) of Abba and Imma (Chochmah and Binah), and "her conjugal time" is drawn from the level of the inner dimension (pnimiyus),

> Pri Etz Chaim (Sha'ar Krias Shema) explains that Abba and Imma (Chochmah and Binah) have two unions: an outer one, constant and never interrupted, which keeps the worlds alive, and an inner one, not constant, which brings forth souls. From this the text derives that "food" and "clothing," the ongoing sustenance of the worlds, come from the outer dimension of Abba and Imma, and "conjugal time" from their inner dimension.

וגם שהמשכה זו באה מלמעלה מעלה אור חדש[41,42] כמש"ש [כמה שכתוב שם] ספי"א. וזהו האזהרה לא תנאף שלא ימשיך ח"ו [חס ושלום] בחי' המשכה זו לחיצונים.

and also that this drawing down comes from far above, a new light, as is written there at the end of chapter 11. And this is the warning "You shall not commit adultery": that one should not draw this level of flow, G-d forbid, to the external forces.

> Pri Etz Chaim adds, at the end of chapter 11, that the union which brings forth new souls needs a new light received from above, whereas the union of the worlds draws on what Abba and Imma already hold; another transcript of this teaching gives the reason: "conjugal time" is birth, a complete child, an entirely new thing. The commandment "You shall not commit adultery" warns against drawing this highest flow, G-d forbid, to the external forces, the forces outside holiness.

10 וכן לא תגנוב[43] שהוא ע"י שמירת מדמיונות שוא שלא ידמה בעצמו ששיבר התאוות רעות ובאמת שקר הוא כו',

And so too "You shall not steal": this is through guarding [oneself] from false imaginings, that one should not imagine of himself that he has broken the evil desires, when in truth it is a lie, etc.;

> "You shall not steal" is explained in terms of a person's inner life: he must guard against self-deception, imagining that he has already broken his evil desires when in truth he has not. It is this false self-assurance that the text connects with stealing.

ומזה נמשך ג"כ הגניבה למעלה שהחיצונים גונבים מהקדושה כמ"ש בע"ח [בעץ חיים] סוף שער האונאה כו' וגם כמ"ש במ"א בשם לקוטי הש"ס [הששה סדרים] מהאריז"ל [מהאריי זכרונו לברכה] גבי ירדן שנוטל מזה[44] ונותן לזה כו' ע"ש כנזכר בפ' שלח בד"ה ענין התכלת

and from this there is drawn also the stealing above, in which the external forces steal from holiness, as is written in Etz Chaim at the end of Sha'ar HaOna'ah, etc.; and also as is written elsewhere in the name of Likkutei HaShas of the Arizal concerning the Jordan, that it "takes from this one and gives to that one," etc. See there, as mentioned in Parshas Shelach, in the discourse beginning "The matter of the techeles."

> From such self-deception comes a "stealing" above, in which the external forces steal vitality from holiness, as Etz Chaim describes. The text also cites the Arizal's Likkutei HaShas on the Jordan, which "takes from this one and gives to that one," a teaching mentioned in the discourse on the techeles in Parshas Shelach.

ועיין בפרש"י [בפירש רש"י / בפירוש רש"י] באיוב סי' ד' ע"פ ואלי דבר[45] יגונב[46] ובסנהדרין דפ"ט ע"ב, כי אם יראה לשבר התאוות באמת לאמיתו וע"ז יומשך שלא יהיה הגניבה למעלה כו'

And see Rashi's commentary on Job, chapter 4, on [the verse] "And a word was stolen to me," and in Sanhedrin, folio 89b. Rather, one should take care to break the desires in very truth, and through this it will be drawn [down] that there will be no stealing above, etc.

> The text points to Rashi on Job and to the Talmud in Sanhedrin on the words "a word was stolen to me": Rashi explains that the word reached Elifaz only by stealth, and in Sanhedrin the Satan applies the verse to what he overheard from behind the heavenly curtain. The remedy is to break one's desires in complete truth; then no stealing will be drawn above.

[ועיין בזהר ס"פ יתרו ובמה דפסקא טעמא שרי למגנב דעתיה דרביה באורייתא ועיין בע"ח [בעץ חיים] שער האונאה פרק שני רק גניבה ממש כו'

[And see the Zohar at the end of Parshas Yisro, on "since the accent makes a break, it is permitted to 'steal the mind' of one's teacher in Torah"; and see Etz Chaim, Sha'ar HaOna'ah, chapter 2: only actual stealing, etc.

> The Zohar notes that in "You shall not steal" the cantillation makes a break, teaching that some "stealing" is permitted: one may "steal the mind" of one's teacher in Torah. The text also points to Etz Chaim, Sha'ar HaOna'ah (the gate of deception), chapter 2, which speaks of "only actual stealing."

וזהו ע"ד המבואר במ"א בענין גביע הכסף[47] שהטמין יוסף באמתחת בנימין[48] צדיק תחתון שבחי' גביע הכסף האהבה רבה ושמחת הנפש אינו של בנימין עצמו כי אם מבחינת יוסף]:[49]

And this is along the lines of what is explained elsewhere concerning the silver goblet that Yosef hid in the sack of Binyamin, the lower tzaddik: that the level of the silver goblet, the great love and the joy of the soul, is not Binyamin's own, but rather from the level of Yosef.]

> Yosef had his silver goblet hidden in the sack of Binyamin, the lower tzaddik. Elsewhere this is explained to mean that the "silver goblet," great love and joy of the soul, was not Binyamin's own but came from the level of Yosef. Another transcript of this teaching (Sefer HaMaamarim 5562) explains the "stealing": Binyamin did not know of it, and through it Yosef wished to raise him up to himself; this is a holy "stealing," which must never be drawn, G-d forbid, to the external forces.

SECTION 4 • ¶11–12

"Those who do His word"

11 ב והנה ע"י קיום המצות ועסק התורה ע"ז הוא עושי דברו[50] שבונים ומתקנים דבר ה' שהוא בחי' מלכות דאצילות להיות המאציל א"ס ב"ה מלך על עם כו' וע"ז אח"כ לשמוע בקול דברו.

2. Now, through fulfilling the mitzvos and occupying oneself with the Torah, through this one is [among] "those who do His word": who build and perfect the word of Havayah, which is the level of Malchus (sovereignty) of Atzilus (Emanation), so that the Emanator, the Infinite One (Ein Sof), blessed be He, will be King over a people, etc.; and through this, afterwards, "to hearken to the voice of His word."

> Psalms speaks of the angels as "those who do His word, to hearken to the voice of His word." Here "do" is read as "make": through Torah and mitzvos a Jew makes, that is, builds and perfects, the word of Havayah, Malchus of Atzilus, so that the Infinite One becomes King over a people, for there is no king without a people; and afterwards comes "hearkening to the voice of His word."

אך הכח הזה להיות עושי דברו בעובדא וברעותא דליבא תליא

But this power, to be "those who do His word," depends on the deed and on the will of the heart;

> The power to be "those who do His word" depends both on the deed and on the will of the heart, the inner desire behind the deed.

והיינו ע"י מי גילה לבני[51] רז זה שהקדימו נעשה שע"י גילוי האהבה המסותרת לצאת מההסתר וההעלם אל הגילוי ע"ז ממשיכים מלמעלה ג"כ הגילוי מבחינת טמירא דכל טמירין.

and this is through "Who revealed to My children this secret," that they put "we will do" first: for through the revelation of the hidden love, [bringing it] out of hiding and concealment into revelation, through this they also draw down from above the revelation from the level of the Most Hidden of all hidden (Temira d'chol Temirin).

> That will of the heart is the "secret" of the heavenly voice's question, "Who revealed to My children this secret?": putting "we will do" before "we will hear." It revealed the love for G-d hidden in every Jew, bringing it out of concealment, and in response a revelation was drawn down from the most hidden level of all, Temira d'chol Temirin.

וזהו ההפרש בין ישראל שקבלו התורה בסיני ובין מה שהאבות קיימו את התורה והוא ע"ד משארז"ל [מה שאמרו רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדין[52] צדיקים גמורים אינם יכולים לעמוד,

And this is the difference between Israel, who received the Torah at Sinai, and the Avos' fulfilling of the Torah. It is along the lines of what our Sages, of blessed memory, said: "In the place where baalei teshuvah stand, complete tzaddikim cannot stand."

> This is the difference between Israel at Sinai and the Avos, who kept the Torah before it was given. It parallels the Sages' saying that baalei teshuvah, those who return to G-d after sin, stand where complete tzaddikim cannot.

ופי' הטעם בזהר (פ' חיי שרה דקכ"ט ע"ב) דאינון משכי עלייהו ברעותא דליבא יתיר ובחילא סגי[53] כוי דהיינו שמוציאים נקודת הלב מההעלם יותר אל הגילוי מהצדיקים.

And the reason is explained in the Zohar (Parshas Chayei Sarah, folio 129b): "for they draw [it] upon themselves with more will of the heart, and with great strength," etc.; that is, they bring the point of the heart out of concealment into revelation more than the tzaddikim [do].

> The Zohar (Chayei Sarah) gives the reason: baalei teshuvah draw themselves near to the King with more will of the heart and with great strength. The text explains: they bring the point of the heart out of concealment into revelation more than tzaddikim do.

והוא ענין בחילא סגי דהיינו בכח גדול וחזק מפנימית ועומק נקודת הלב שמתגלה בהם.

And this is the meaning of "with great strength": that is, with a great and mighty power, from the inwardness and depth of the point of the heart, which is revealed in them.

> "With great strength" means with a mighty force that rises from the inwardness and depth of the point of the heart, which is revealed in them.

12 ולכן מעוררים ג"כ למעלה שיומשך ויתגלה מן טמירא דכל טמירין[54] יותר. כי לפי האתערותא דלתתא כך אתערותא דלעילא.

And therefore they also arouse [a response] above, that there be drawn down and revealed more from the Most Hidden of all hidden. For according to the arousal from below, so is the arousal from above.

> Because their arousal from below came from such depth, they also aroused above a greater revelation from the Most Hidden of all hidden. The arousal above always matches the arousal below.

וז"ש [וזהו שכתוב] גבי מתן תורה קול ה' בכח דהיינו לפי שהקדימו נעשה בבחי' גילוי הרז בחילא יתיר

And this is [the meaning of] what is written concerning the Giving of the Torah, "The voice of Havayah is in power": that is, because they put "we will do" first, in the manner of revealing the secret, "with more strength,"

> This is why the Torah was given with "the voice of Havayah in power." The Midrash reads it as a power matched to each one's strength, and the text explains that the power from above answered the "greater strength" with which Israel revealed the secret by putting "we will do" first.

דהיינו בכח גדול וחזק מנקודת הלב והוא בחי' תשובה והיינו ע"י יציאת מצרים כו' לכן המשיכו ג"כ מלמעלה בעת מ"ת [מתן תורה] מההעלם יותר אל הגילוי יותר

that is, with a great and mighty power from the point of the heart, which is the level of teshuvah (return), and this was through the Exodus from Egypt, etc.; therefore they also drew down from above, at the time of the Giving of the Torah, out of concealment into revelation to a greater degree,

> That strength came from the point of the heart, the level of teshuvah, awakened through the Exodus from Egypt. So at the Giving of the Torah more was drawn out of concealment into revelation.

והיינו יותר ג"כ ממה שהמשיכו האבות שהיו בחינת צדיקים גמורים שההמשכות שהמשיכו הוא למעלה באצילות ולא ירד למטה כו'

that is, to a greater degree also than what the Avos drew down, who were at the level of complete tzaddikim; for the flows that they drew down are above, in Atzilus, and did not descend below, etc.;

> The Avos, complete tzaddikim, drew down revelations too, but theirs remained above, in Atzilus, and did not descend into the lower worlds.

משא"כ ישראל המשיכו לשמוע בקול דברו שיומשך הגילוי למטה ושיהיה חרות על הלוחות[55] כו' חירות מיניקת החיצונים כו'

whereas Israel drew down "to hearken to the voice of His word," that the revelation be drawn down below, and that it be "engraved (charus) on the tablets," etc.: freedom (cheirus) from the suckling of the external forces, etc.,

> Israel drew down "hearkening to the voice of His word," a revelation that reached below and was "engraved on the tablets." The Sages read charus, "engraved," as cheirus, "freedom," and the text explains it as freedom from the nourishment the external forces draw.

שהדבור גוזר ומבטיח לא תרצח דר"ל [דרוצה לומר] שלא יהיה עוד בחינה זו כו' וכמשנ"ת [וכמו שנתבאר] לעיל

for the utterance decrees and promises "You shall not murder," meaning that this level shall no longer be, etc., as was explained above.

> The utterance "You shall not murder" was then a decree and a promise that the pouring of holy life into kelipah described above would no longer happen.

ופי׳ מי גילה לבני[56] רז זה[57] מי היינו בינה גילה לבני רז זה הוא יסוד אבא שאהבה המסותרת היא מבחי׳ ח״ע [חכמה עילאה][58] כמ״ש בבינונים פי״ח והתגלותה ע״י בינה התבוננות וזהו ענין נקודה בהיכלא.[59] כמ״ש ע״פ ראה אנכי נותן[60] כו׳ כי חו״ב [חכמה ובינה] תרין ריעין[61] כו׳

And the meaning of "Who revealed to My children this secret": "Who" is Binah (understanding); "revealed to My children this secret": it is Yesod (foundation) of Abba; for the hidden love is from the level of supernal Chochmah (wisdom), as is written in [Sefer Shel] Beinonim, chapter 18, and its revelation is through Binah, contemplation. And this is the matter of "a point in a palace," as is written on [the verse] "See, I set [before you]," etc.: for Chochmah and Binah are "two companions," etc.

> Now the words of the heavenly voice are explained: "Who" (mi) is Binah, and "revealed to My children this secret" is Yesod of Abba, the channel of Chochmah, for the hidden love is rooted in supernal Chochmah (Tanya, chapter 18) and is revealed through Binah, contemplation. This is the "point in a palace," Chochmah within Binah, for Chochmah and Binah are "two companions" that never part. In the discourse on "See, I set [before you]" (Likkutei Torah, Re'eh), the Alter Rebbe draws the lesson for a person's service: contemplation and self-nullification must never part either.

[וע׳ בהרמ״ז [בהרב משה זכות] פ׳ וירא (דצ״ח ע״א) גבי רזא סתימא איהו ור״פ חקת בפי׳ וברזא עילאה כו׳

[And see the Ramaz on Parshas Vayera (folio 98a) concerning "it is a hidden secret," and at the beginning of Parshas Chukas, on the explanation of "and in a supernal secret," etc.

> In a bracketed addition, the text points to the Ramaz (Rabbi Moshe Zacuto) on the Zohar: on Vayera, on "it is a hidden secret," and at the beginning of Chukas, on "and in a supernal secret."

וגם אפשר לומר דרז זה היינו החסדים המכוסים ביסוד אימא עמ״ש בביאור ע״פ והיה מספר בנ״י [בני ישראל] כחול הים אשר לא ימד ולא יספר.[62]

And it is also possible to say that "this secret" is the Chasadim that are covered in Yesod of Imma; see what is written in the explanation on [the verse] "And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted."

> Another reading: "this secret" is the Chasadim (kindnesses) covered within Yesod of Imma. In the Biur on "And the number of the children of Israel shall be," the covered Chasadim are called mi, the hidden, and the revealed ones eleh, the two parts of the Name Elokim.

וז"ש [וזהו שכתוב] במדרש רבה (וירא פ' מ"ט) סוד ה' ליראיו זו מילה[63] והיינו משום שע"י המילה הוא התגלות החסדים המכוסים ביסוד אימא שהיא נק' סוד דהיינו האהבה המסותרת כו'].

And this is [the meaning of] what is said in Midrash Rabbah (Vayera, section 49): "'The secret of Havayah is for those who fear Him': this is circumcision"; that is, because through circumcision is the revelation of the Chasadim that are covered in Yesod of Imma, which is called "secret," that is, the hidden love, etc.]

> The Midrash reads "the secret of Havayah is for those who fear Him" as circumcision, for circumcision reveals the Chasadim covered in Yesod of Imma. That covered level, called "secret," is the hidden love.

והנה ע"י"ז ניתן הכח להמשיך ג"כ מלמעלה גילוי רצון העליון להיות עושי דברו וע"ד שנת' [שנתבאר] בזהר (בלק דקצ"א ע"א) וע"י"ז אח"כ לשמוע בקול דברו.

Now, through this the power is given to draw down also from above the revelation of the supernal will, to be "those who do His word," along the lines of what is explained in the Zohar (Balak, folio 191a); and through this, afterwards, "to hearken to the voice of His word."

> Through revealing the hidden love, Israel was given the power to draw down from above a revelation of the supernal will, to be "those who do His word." The Zohar (Balak) reads these as the ones who repair the "word" and restore her to her first beauty, after which all the hosts stand "to hearken" to her; so only after this comes "hearkening to the voice of His word."

ופי' בקול י"ל [יש לומר] ע"ד מ"ש ע"פ כי תשמע בקול דהיינו מה שבתוך הקול כו' וגילוי זה נמשך למטה ע"י דברו ע"ד מ"ש בזהר (ואתחנן דרס"א א') מלולא דדא מגו דא כו' ע"ש בפי' המק"מ [המקדש מלך] ובפי' הרמ"ז [הרב משה זכות].

And the meaning of "bekol" [literally, "in the voice"] can be explained along the lines of what is written on [the verse] "For you shall hearken to the voice": that is, what is within the voice, etc. And this revelation is drawn down below through "His word," along the lines of what is written in the Zohar (Va'eschanan, folio 261a), "the speech of this from within this," etc.; see there in the commentary of the Mikdash Melech and in the commentary of the Ramaz.

> Bekol literally means "in the voice": to hear what is within the voice, its inner content. This inner voice is drawn down below through "His word," as the Zohar says of Sinai that the speech of each level came forth from within the one above it.

וזהו לשמוע בקול דברו ולכן צ"ל תחלה עושי דברו וכמ"ש כי קרוב אליך הדבר[64] כו' לעשותו

And this is "to hearken to the voice of His word." And therefore there must first be "those who do His word," as it is written, "For the word is near to you," etc., "to do it":

> So one must first be "those who do His word," as the verse says, "For the word is near to you… to do it." Only then can one hearken to the voice of His word.

דהיינו לעשות ולתקן[65] בחי' הדבר להמשיך בו גילוי בחי' קול וע' בזהר ח"ב [חלק ב'] (ד"ג ע"ב ודי' כ"ה ע"ב) מענין התחברות קול ודבור

that is, to make and perfect the level of the word, to draw into it the revelation of the level of voice. And see the Zohar, Part II (folio 3b and folio 25b), on the joining of voice and speech;

> "To do it" means to make and perfect the level of the word, Malchus, so that the revelation of voice can be drawn into it. The Kehot note traces this sense of "making" to the Midrash that everything created in the six days still needs making, "even man needs perfecting"; and the Zohar discusses how voice and speech are joined.

וגם להמשיך בו בחי' בקול כנ"ל וכענין מ"ש ע"פ ועתה יגדל נא כח אד'[66] כו'

and also to draw into it the level of "in the voice," as mentioned above; and as in the matter of what is written on [the verse] "And now, let the power of Ado-nai be great," etc.;

> One must also draw into the word the inner level "in the voice," as explained above. This is like the discourse on "And now, let the power of Ado-nai be great," where the power of Ado-nai, the Name associated with Malchus, is to be made great.

והיינו ע"י תומ"צ [תורה ומצות] רעדכ"ר [רעוא דכל רעוין] כו' וזהו א"ת [אל תקרי] בניך אלא בוניך[67] וע"ז אח"כ לשמוע בקול דברו כו'.[68, 69, 70, 71, 72, 73]

and this is through Torah and mitzvos, the Will of all wills, etc. And this is [the teaching] "Do not read 'your children' (banayich) but 'your builders' (bonayich)"; and through this, afterwards, "to hearken to the voice of His word," etc.

> This is done through Torah and mitzvos, which draw from the Will of all wills. So the Sages say, "Do not read banayich, 'your children,' but bonayich, 'your builders'": Israel builds the word of G-d, and through this afterwards hearkens to the voice of His word.

SECTION 5 • ¶13–16

The fear of Heaven and free choice

13 ג ופי' מי גילה לבני[74] יש לפרש עפמ"ש [על פי מה שכתוב] מי יתן והיה לבבם זה להם[75] ליראה אותי[76] (בפ' ואתחנן ה' כ"ו).

3. And the meaning of "Who revealed to My children" may be explained according to what is written, "Who will give that they should have this heart, to fear Me" (in Parshas Va'eschanan, 5:26).

> The text now explains the word "Who" (mi) in the heavenly voice's question by comparing the verse in which G-d says of Israel at Sinai, "Who will give that they should have this heart, to fear Me." In plain Hebrew mi yitein, "who will give," means "if only"; the maamar takes the words literally and asks who this "Who" is.

ועיין מזה ברבות ס"פ כי תבוא היה להם לומר אתה תן. וכ"ה בגמרא[77] (דע"ז [דעבודה זרה] דף ד' ע"ב ודף ה' סע"א [סוף עמוד א]).

And see on this in the Midrash Rabbah at the end of Parshas Ki Savo: "They should have said, 'You give.'" And so it is in the Gemara (Avodah Zarah, folio 4b and the end of folio 5a).

> The Midrash and the Talmud say that Israel were at fault for not answering, "You give!": they should have asked G-d Himself to give them such a heart.

והקשה מהרמ"א [מהר"ם אלשיך] כי הלא ארז"ל [אמרו רבותינו זכרונם לברכה] הכל בידי שמים חוץ[78] מיראת שמים[79] ואיככה יוכלו לומר תן אתה.[80]

And Rabbi Moshe Alshich asked: but our Sages, of blessed memory, said, "Everything is in the hands of Heaven except the fear of Heaven"; so how could they say, "You give"?

> The Alshich asks: the Sages teach that "everything is in the hands of Heaven except the fear of Heaven," meaning that awe of G-d is left to a person's own choice. How, then, could Israel have asked G-d to give it?

ומהרש"א [ומהרש"א] בח"א [בחידושי אגדות] שם כתב וז"ל [וזה לשונו] גם שהכל בידי שמים חוץ מיראת שמים מ"מ פשיטא דביד הקב"ה להטות לב בני אדם לטובה דכמה כתובים מורים על זה[81] עכ"ל [עד כאן לשונו]

And the Maharsha, in [his] Chiddushei Aggados there, wrote, and these are his words: "Although everything is in the hands of Heaven except the fear of Heaven, nevertheless it is obvious that it is in the power of the Holy One, blessed be He, to incline the heart of people toward good, for a number of verses indicate this." End of quote.

> The Maharsha answers in his Chiddushei Aggados that even so, G-d certainly has the power to incline people's hearts toward good, as many verses show.

ועם כי דבריו מוכרחים שהרי אנו אומרים ויחד לבבינו לאהבה[82] וליראה את שמך.

And although his words are compelling, for indeed we say, "And unite our hearts to love and to fear Your Name,"

> The text agrees that the Maharsha's words are compelling, for in the blessing before the morning Shema we ask, "Unite our hearts to love and to fear Your Name."

וכמ"ש בתלים (סי' פ"ו י"א) יחד לבבי ליראה שמך[83] ועיין בגמרא (פרק בתרא דסוכה דף נ"ב ע"ב) אלמלא שלש[84] ה מקראות כו' ע"ש.

and as it is written in Psalms (86:11), "Unite my heart to fear Your Name"; and see in the Gemara (the last chapter of Sukkah, folio 52b), "Were it not for three verses," etc. See there.

> So too King David prays, "Unite my heart to fear Your Name," and the Talmud cites three verses showing that G-d Himself turns hearts, among them "I will give you a heart of flesh."

אך א"כ איך יתפרש מאמרם ז"ל [זכרונו לברכה / זכרונם לברכה] הכל בידי שמים חוץ מיראת שמים. ולכן צ"ל כמ"ש הבחיי כאן[85]

But if so, how is their saying, of blessed memory, "Everything is in the hands of Heaven except the fear of Heaven," to be explained? Therefore it must be said as Rabbeinu Bachya writes here:

> But then what do the Sages mean by "everything is in the hands of Heaven except the fear of Heaven"? The text adopts the explanation of Rabbeinu Bachya on this verse.

דפי' הכל בידי שמים חוץ מיראת שמים. היינו כי שמים נקראו המדות עליונות שבהן ועל ידן התנהגות העולמות שהן חסד וגבורה הנק' אש ומים וזהו ענין שמים.

that the meaning of "Everything is in the hands of Heaven except the fear of Heaven" is this: "Heaven" (shamayim) is the name for the supernal attributes (middos), in which and through which the worlds are conducted, which are Chesed (kindness) and Gevurah (restraint), called fire and water (esh and mayim); and this is the meaning of shamayim.

> Rabbeinu Bachya explains "in the hands of Heaven" as in the hands of the attribute called Heaven, while the fear of Heaven is above it. The Alter Rebbe adds that "Heaven" (shamayim) means the supernal attributes through which G-d conducts the worlds, Chesed and Gevurah, called fire (esh) and water (mayim), the two parts of the word shamayim.

אבל יראת שמים אינו תולה בבחינות אלו. כי"א בבחי' שלמעלה מהמדות עליונות דלאו מכל אילין מדות[86] איהו כלל.[87]

But the fear of Heaven does not depend on these levels, but rather on the level that is above the supernal attributes, "for He is not of any of these attributes at all."

> The fear of Heaven, however, does not depend on these attributes but on a level above them, of which the Tikkunei Zohar says, "He is not of any of these attributes at all." Only G-d as He transcends the attributes can "give" awe.

14 ועז"נ [ועל זה נאמר] מי יתן והיה לבבם כו' ע"ד מי יתן טהור מטמא[88] כו' בחי' מי הוא א"ס ב"ה הסוכ"ע שאינו מושג כלל.

And of this it is said, "Who will give that they should have this heart," etc., in the manner of "Who will give a pure thing out of an impure," etc.: the level of "Who" is the Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), who is not grasped at all.

> G-d's words "Who will give that they should have this heart" come from the level called "Who" (mi), as in "Who will give a pure thing out of an impure?" This "Who" is the Infinite One, the light that encompasses all worlds, beyond all grasp.

והיינו כי למטה בבחי' שמים יש זה לעומת זה[89] מדות הרעות דקליפה נגד מדות דקדושה.

That is: below, at the level of "Heaven," there is "this opposite that": the evil attributes of kelipah (the husk) against the attributes of holiness.

> Below, at the level of "Heaven," the attributes have opposites: for every holy attribute there is an evil attribute of kelipah, "this opposite that." There good and evil stand against each other.

משא"כ לגבי א"ס ב"ה עצמו גם חושך לא יחשיך ממך[90] כו' הרים כדונג נמסו[91,92] כו'. (ועיין בספר [של בינונים] ס"פ י"ט)[93]

Whereas in relation to the Infinite One, blessed be He, Himself: "Even darkness is not dark for You," etc.; "Mountains melted like wax," etc. (And see Sefer Shel Beinonim (Tanya), end of chapter 19.)

> In relation to the Infinite One Himself there is no opposite: "even darkness is not dark for You," and before Him "mountains melted like wax." The Tanya, at the end of chapter 19, cites "mountains melted like wax" for the power of the Infinite Light to drive away the kelipos.

וכעין זה פירשו מארז"ל [מאמר רבותינו זכרונם לברכה] בני חיי ומזוני לאו בזכותא[94] תליא שהן המדות חו"ג [חסד וגבורה] כי"א במזלא תליא שהוא כתר[95] כו'.

And similarly they explained the saying of our Sages, of blessed memory, "Children, life and sustenance do not depend on merit," which are the attributes of Chesed (kindness) and Gevurah (restraint), "but rather depend on mazal," which is Keser (the Crown), etc.

> In the same way the Sages' saying that "children, life and sustenance" depend not on merit but on mazal (usually "fortune") is explained: merit works through the attributes of Chesed and Gevurah, while mazal is Keser, above the attributes.

ואפשר לבאר הענין כי הנה בענין ידיעה ובחירה שהקב"ה יודע כל מה שיהיה.

And it is possible to explain the matter: for in the matter of [G-d's] knowledge and [man's] choice, the Holy One, blessed be He, knows all that will be.

> The text now explains the matter through the classic question of G-d's foreknowledge and human free choice.

15 וקודם שיהיה ידע שזה יהיה צדיק[96] או רשע. ואעפ"כ [ואף על פי כן] אין ידיעה זו מכרחת הבחירה כמבואר בהרמב"ם [בהרבי משה בן מימון] פ"ה מהלכות תשובה[97] והראב"ד [והראב"ד] שם פי' שאין ידיעתו גזירה כו'.

And before it comes to be, He knows that this one will be a tzaddik or a rasha. And even so, this knowledge does not compel the choice, as is explained in the Rambam, chapter 5 of Hilchos Teshuvah; and the Raavad there explains that His knowledge is not a decree, etc.

> G-d knows beforehand whether a person will be righteous or wicked, yet, as the Rambam explains in Hilchos Teshuvah, this knowledge does not compel his choice, and the Raavad there adds that His knowledge is not a decree. In Likkutei Torah, Emor, the Alter Rebbe explains that man's freedom of choice is drawn from a very high level, G-d's own sovereignty, which nothing can hinder.

והענין כי הידיעה היא בדעת עליון שהוא בחי' הכתר מחשבה הקדומה שהוא מאיר רק בבחי' מקיף

And the explanation is that the knowledge is in the supernal Daas (knowledge), which is the level of Keser (the Crown), the Primordial Thought, which shines only as an encompassing [light];

> The explanation is that this knowledge is in the supernal Daas, the level of Keser, the Primordial Thought, which shines only as an encompassing light, surrounding a person rather than entering him.

ועל כן אין האדם מתפעל ממנה להיות מכרחת מעשיו כמ"ש בביאור ע"פ את שבתותי תשמרו.

and therefore a person is not affected by it so that it would compel his deeds, as is written in the explanation on [the verse] "You shall keep My Shabbosos."

> Because it does not enter a person inwardly, he is not affected by it, and it does not force his deeds. The text refers to its explanation on "You shall keep My Shabbosos."

משא"כ מבחי' המדות שמהם נמשך ההשפעה בפנימיות להאדם

This is not so with the level of the attributes (middos), from which the flow is drawn into a person inwardly;

> The attributes, by contrast, flow into a person inwardly and do shape him.

ועל בחי' זו אמרו שהמלאך שואל טפה זו מה תהא עליה[98] חכם או טפש כו' ואילו רשע או צדיק לא קאמר משום דהכל בידי שמים חוץ מיראת שמים (פ"ב [פרק ב'] דנדה דט"ז ע"ב)

and of this level they said that the angel asks, "This drop, what will become of it? Wise or foolish?" etc., but "wicked or righteous" he does not say, because "everything is in the hands of Heaven except the fear of Heaven" (chapter 2 of Niddah, folio 16b);

> Of this inner level the Talmud says that the angel appointed over conception asks of each drop whether it will be wise or foolish, strong or weak. But it does not ask whether the child will be wicked or righteous, because "everything is in the hands of Heaven except the fear of Heaven."

דהיינו בידי שמים דוקא אין תלוי יראת שמים. וכש"כ [וכל שכן] המלאך שהוא מבחינת צבא השמים אין לו שליטה ע"ז.

that is, it is precisely the hands of "Heaven" on which the fear of Heaven does not depend. And all the more so the angel, who is of the level of the host of heaven, has no dominion over this.

> This means that it is precisely on "Heaven," the attributes, that the fear of Heaven does not depend. All the more so the angel, part of the host of heaven, has no power over it.

כי הידיעה מה שהקב"ה יודע שזה יהיה צדיק או רשע היא בבחי' גבוה מאד שלמעלה מהשתלשלות ונק' אור כללי שכולל כל השתלשלות העולמות במחשבה אחת כמאמר צופה ומביט עד סוף כל הדורות בסקירא אחת

For the knowledge, what the Holy One, blessed be He, knows, that this one will be a tzaddik or a rasha, is at a very high level that is above the chain of descending worlds (hishtalshelus), and is called a general light (or kelali), which includes the whole chain of the worlds' descent in one thought, as in the saying, "He looks and sees to the end of all generations in a single glance";

> G-d's knowledge of who will be righteous or wicked belongs to a level far above the chain of worlds, a general light that holds the whole chain in a single thought, as the Rosh Hashanah prayer says: He "looks and sees to the end of all generations" at a single glance.

ולא נמשך כלל משם ההמשכה בפנימיות אפילו במדות העליונות דאצילות הנק' שמים שבהם ועל ידם הקב"ה מנהיג עולמו.

and no inner flow at all is drawn from there, even into the supernal attributes of Atzilus (Emanation), which are called "Heaven," in which and through which the Holy One, blessed be He, conducts His world.

> Nothing of this knowledge flows inwardly, even into the supernal attributes of Atzilus, called "Heaven," through which G-d conducts His world.

16 ועמ"ש ע"פ האזינו השמים ואדברה[99] כו' ולכן אין ידיעה זו מכרחת הבחירה כלל. כי אם הרשות נתונה[100, 101] לכל אדם.

And see what is written on [the verse] "Listen, O heavens, and I will speak," etc. And therefore this knowledge does not compel the choice at all; rather, the freedom [of choice] is given to every person.

> This is also explained in the discourse on "Listen, O heavens, and I will speak." So the knowledge does not compel choice at all; as the Mishnah says, freedom "is given" to every person.

אכן זהו שכן יסד הקב"ה עולמו להיות דעת עליון בלתי מאיר כלל בבחי' פנימיות אפילו בבחי' המדות עליונות כדי שלא יכריח הבחירה.

Indeed, this is because so did the Holy One, blessed be He, establish His world: that the supernal Daas (knowledge) should not shine at all in an inner way, even in the supernal attributes (middos), so that it would not compel the choice.

> G-d deliberately established His world so that the supernal Daas would not shine inwardly, even into the supernal attributes, in order not to compel man's choice.

אבל אם היה רצון לפניו ב"ה להאיר ממנו איזו הארה בבחי' פנימיות. עי"ז ודאי יומשך היראה בבחי' פנימיות וע"ד אבל חרדה גדולה נפלה[102] עליהם כו' משום דמזלייהו חזי.[103]

But if it were His will, blessed be He, to shine some illumination from it in an inner way, then through this awe would certainly be drawn down in an inner way; along the lines of "but a great trembling fell upon them," etc., "because their mazal saw."

> But if G-d willed to let some of it shine inwardly, awe would certainly be drawn into a person. So Daniel's companions were seized with trembling though they did not see the vision, because "their mazal saw."

SECTION 6 · ¶17–19

"Who will give" and "Who knows"

17 וע"ז נאמר מי יתן והיה לבבם זה להם ליראה אותי.[104] מי יתן דוקא הוא בחי' סתימו דכל סתימין ששם יש כח זה להמשיך בהם היראה. אע"פ [אף על פי] שבידי שמים אין בחינה זו כנ"ל.

And of this it is said, "Who will give that they should have this heart, to fear Me." "Who will give" specifically: this is the level of the Most Concealed of all concealed (Stimu d'chol Stimin), where there is this power, to draw awe into them, although in the hands of "Heaven" this level is not [found], as mentioned above.

> Of this G-d says, "Who will give that they should have this heart, to fear Me": "Who" here is the Most Concealed of all concealed, the level that has the power to draw awe into people, a power not found "in the hands of Heaven," the attributes.

וא"כ פי' מי יתן זהו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] (פ"ק [פרק קמא] דברכות ד"ז סע"א [סוף עמוד א]) שהקב"ה מתפלל כו' יהי רצון[105] כו'

And if so, the meaning of "Who will give" is along the lines of the saying of our Sages, of blessed memory (first chapter of Berachos, end of folio 7a), that the Holy One, blessed be He, prays, etc.: "May it be the will," etc.

> "Who will give" is therefore like the Talmud's teaching that G-d Himself prays, "May it be My will that My compassion overcome My anger."

ופי' בספר שו"ס [שושן סודות] לתלמיד הרמב"ן [הרבי משה בן נחמן] ז"ל [זכרונו לברכה / זכרונם לברכה] שהקב"ה נקרא כאן בחי' האור המאיר במדות העליונות והוא מצלי להמשיך הרצון ממקור הרחמים שלמעלה מעלה מהמדות כו' ע"ש.

And it is explained in the book Shushan Sodos, by a student of the Ramban, of blessed memory, that "the Holy One, blessed be He" here refers to the level of the light that shines in the supernal attributes (middos), and He prays to draw down the will from the source of compassion that is far above the attributes, etc. See there.

> Shushan Sodos explains that "the Holy One, blessed be He," who prays, is the light that shines in the attributes, and His prayer draws down will from the source of compassion far above them. So too "Who will give" asks for awe from above the attributes.

ועד"ז יש לפרש הפסוק מי יודע רוח בני האדם[106] העולה היא למעלה[107] כו' (בקהלת סי' ג' כ"א)

And in the same way one may explain the verse "Who knows the spirit of men that goes upward," etc. (in Ecclesiastes 3:21);

> The same approach explains Koheles' question, "Who knows the spirit of men that goes upward," set against the spirit of the beast that goes down to the earth.

דלכאורה אינו מובן שהרי אח"כ אמר והרוח תשוב אל האלקים אשר נתנה[108] ואיך אמר תחלה מי יודע כו'.

for on the face of it this is not understood, since afterwards he said, "And the spirit returns to G-d, who gave it"; so how did he say first, "Who knows," etc.?

> On the face of it the question is puzzling, since Koheles later states plainly that "the spirit returns to G-d, who gave it." How could he first ask "Who knows"?

אך הענין עפמ"ש [על פי מה שכתוב] ברבות ס"פ האזינו[109] ואיני יודע להיכן נפשי הולכת כו' שנאמר מי יודע רוח כו'

But the explanation is according to what is written in the Midrash Rabbah at the end of Parshas Haazinu: "And I do not know where my soul is going," etc., "as it is said, 'Who knows the spirit,'" etc.

> The Midrash at the end of Haazinu has Moshe say, "I do not know where my soul is going," citing this same verse, "Who knows the spirit."

לכאורה תמוה שיסתפק מרבע"ה [משה רבינו עליו השלום][110] שמא נפשו כו' ועוד דאם ח"ו יורדת [חס ושלום] למטה בארץ א"כ מהו שאמר שתהא מונחת יפה. דלכאורה רוח הבהמה היורדת למטה לארץ אין לה קיום

On the face of it, it is astonishing that Moshe Rabbeinu, peace be upon him, should be in doubt whether perhaps his soul, etc.; and further, if, G-d forbid, it goes down below into the earth, then what is [the meaning of] what he said, that it should rest well? For on the face of it, "the spirit of the beast that goes down below to the earth" has no endurance.

> This is astonishing: how could Moshe doubt whether his soul would go up? And if it might go down into the earth, what would his words mean, that it should rest well, when a spirit that goes down to the earth, like an animal's, has no lasting existence? In Likkutei Torah, Shir HaShirim (49c), the Alter Rebbe raises the same question and answers it from the Zohar's "three souls," as this maamar goes on to do.

א"ו [אלא ודאי] עכצ"ל [על כרחך צריך לומר] דשמים וארץ אינן שמים וארץ גשמיים אלא הן זו"נ [זעיר אנפין ונוקבא] דאצילות שנקרא שמים וארץ.

Rather, one is compelled to say that "heaven" and "earth" are not the physical heaven and earth, but they are Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus (Emanation), which are called heaven and earth.

> So "heaven" and "earth" here must mean Z'eir Anpin and Nukva (Malchus) of Atzilus, which are called heaven and earth: both are levels of holiness.

אשר ארץ היא בחינת מלכות כמ"ש בד"ה והיה מספר בנ"י [בני ישראל].[111] ועז"נ [ועל זה נאמר] והארץ הדום רגלי[112] וכתיב ועמך כולם צדיקים לעולם יירשו ארץ.[113]

For "earth" is the level of Malchus (sovereignty), as is written in the discourse beginning "And the number of the children of Israel shall be." And of this it is said, "And the earth is My footstool," and it is written, "And Your people are all tzaddikim; they shall inherit the earth forever."

> "Earth" is Malchus, as explained in the discourse on "And the number of the children of Israel shall be." So Malchus is "My footstool," and the righteous are promised that they "shall inherit the earth" forever.

18 והנה הנשמה כלולה מבי' הבחינות דשמים וארץ שהרי נולדו ע"י יחוד זו"נ [זעיר אנפין ונוקבא] ועיין בזח"א [בזהר חלק א] ויחי דרמ"ה סע"א [סוף עמוד א][114] תלת נשמתין אינון[115] כו' אך יש נשמות עליונות שעיקר הנשמה מז"א הנק' שמים וקצת מהמל' הנקרא ארץ.

Now, the soul is composed of the two levels of heaven and earth, for [the souls] are born through the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus); and see the Zohar, Part I, Vayechi, end of folio 245a: "There are three souls," etc. But there are lofty souls whose main soul is from Z'eir Anpin, which is called heaven, and a little from Malchus (sovereignty), which is called earth.

> Since souls are born from the union of Z'eir Anpin ("heaven") and Nukva ("earth"), every soul contains both levels; the Zohar on Vayechi speaks of three kinds of soul. Some lofty souls come mainly from Z'eir Anpin, with only a little from Malchus.

וזהו ענין רוח האדם ויש להפך שעיקר נשמתם מבחי' מלכות שם ב"ן [שם ב"ן] רוח הבהמה כו'

And this is the meaning of "the spirit of men." And there are [souls] the reverse, whose main soul is from the level of Malchus, the Name Ban, "the spirit of the beast," etc.,

> Such souls are "the spirit of men" that goes upward. Others are the reverse, coming mainly from Malchus, the Name Ban (Havayah spelled out to the value 52), and these are called "the spirit of the beast," for behemah, "beast," also has the value 52; yet they too are rooted in a holy level.

וכמו המלאכים שנק' פני אריה פני שור[116] וגם י"ב שבטים נק' י"ב בקר וכמ"ש במק"מ [במקדש מלך] (פ' בראשית דל"ז סע"ב [סוף עמוד ב]).

like the angels that are called "the face of a lion" and "the face of an ox"; and the twelve tribes, too, are called "twelve oxen," as is written in the Mikdash Melech (Parshas Bereishis, end of folio 37b).

> So too some angels are called by animal names, "the face of a lion" and "the face of an ox," and the twelve tribes are called "twelve oxen," like the twelve oxen that bore the Sea in Shlomo's Temple, as the Mikdash Melech explains. An animal name here describes a soul's root, not a lowly soul.

וזה היה ענותנותו דמשה שנסתפק מאיזו בחי' היא נשמתו כו' גם שמים נקרא גן העליון והארץ נקרא ג"ע [גן עדן] התחתון כנודע מענין מי לי בשמים ועמך לא חפצתי בארץ[117]

And this was the humility of Moshe, that he was in doubt from which level his soul is, etc. Also, "heaven" is called the higher Garden [of Eden] and "earth" is called the lower Garden of Eden, as is known from the matter of "Whom do I have in heaven? And with You I desire nothing on earth";

> This explains Moshe's doubt: in his humility he was unsure from which level his soul came, heaven or earth. "Heaven" and "earth" are also the higher and the lower Gan Eden, as in the verse "Whom do I have in heaven? And with You I desire nothing on earth."

וכמ"ש ע"פ וזאת המצוה אשר צוה[118] ה' לעשות בארץ ועז"נ [ועל זה נאמר] מי יודע פי' בחי' מי שאמר והיה העולם הוא היודע איזה נק' רוח בני האדם העולה[119] כו'.

and as is written on [the verse] "And this is the commandment that Havayah commanded, to do on earth." And of this it is said, "Who knows": that is, the level of mi, "He who spoke and the world came into being," is the One who knows which is called "the spirit of men that goes upward," etc.

> The discourse on "And this is the commandment... to do on earth" explains this further. So "Who knows" means that the level of mi, the "Who" of "He who spoke and the world came into being," knows which souls are "the spirit of men that goes upward."

וזהו ג"כ ענין מ"ש מי יודע ישוב ונחם האלקים[120] (ביונה סי' ג' ט'). ועמ"ש בביאור ע"פ ועתה יגדל נא כח[121] בפי' הפסוק אם עונות תשמר[122] יה אדני מי יעמוד.

And this is also the meaning of what is written, "Who knows, G-d may turn and relent" (in Jonah 3:9). And see what is written in the explanation on [the verse] "And now, let the power be great," on the meaning of the verse "If You keep [account of] sins, Y-ah, Ado-nai, who will stand?"

> The same reading of "Who" explains the words of the king of Nineveh, "Who knows, G-d may turn and relent," and the verse "If You keep account of sins, Y-ah, Ado-nai, who will stand?" which another maamar discusses.

ועפ"ז [ועל פי זה] יש לפרש ג"כ מארז"ל [מאמר רבותינו זכרונם לברכה] מי גילה לבני רז זה[123] כו' ועמ"ש ע"פ וכל בניך למודי[124] הוי' כו':

And according to this one may also explain the saying of our Sages, of blessed memory, "Who revealed to My children this secret," etc. And see what is written on [the verse] "And all your children shall be taught of Havayah," etc.

> In the same way, "Who revealed to My children this secret" means that the level of mi revealed it. The text also refers to the discourse on "And all your children shall be taught of Havayah."

19 וזהו מ"ש במדרש תלים סי' י"ד ע"פ מי יתן מציון ישועות ישראל את מוצא שני פעמים כתוב בספר תלים מי יתן כו'

And this is what is said in Midrash Tehillim, chapter 14, on [the verse] "Who will give out of Zion the salvations of Israel": "You find that twice it is written in the book of Psalms, 'Who will give,' etc.

> Midrash Tehillim notices that the words "Who will give out of Zion the salvation of Israel" appear twice in the book of Psalms (14:7 and 53:7), and asks why.

ולמה א"ר [אמר רבי] לוי הרב אמר כתוב אחד מי יתן והיה לבבם[125] והתלמיד אמר כתוב אחד ומי יתן כל עם[126] ה' נביאים לא דברי הרב ולא דברי התלמיד מתקיימין בעוה"ז. אבל לעוה"ב [לעולם הבא] שניהם מתקיימין.

And why? Rabbi Levi said: The teacher said one verse, 'Who will give that they should have this heart,' and the student said one verse, 'And who will give that all the people of Havayah be prophets'; neither the words of the teacher nor the words of the student are fulfilled in this world, but in the World to Come both of them are fulfilled.

> Rabbi Levi answers that two other "Who will give" sayings were never fulfilled in this world: the Teacher, G-d, said "Who will give that they should have this heart," and the student, Moshe, said "Who will give that all the people of Havayah be prophets." In the World to Come both will be fulfilled.

דברי הרב מנין שנאמר ונתתי לכם לב חדש[127] דברי התלמיד מנין שנאמר והיה אחרי כן אשפוך רוחי על כל בשר[128] עכ"ל [עד כאן לשונו] הובא ג"כ בילקוט.

The words of the teacher, from where? As it says, 'And I will give you a new heart.' The words of the student, from where? As it says, 'And it shall come to pass afterwards that I will pour out My spirit upon all flesh.'" End of quote; it is also cited in the Yalkut.

> G-d's wish will be fulfilled in "I will give you a new heart," and Moshe's in "I will pour out My spirit upon all flesh," prophecy for all. The Yalkut quotes the same Midrash.

וכל זה נמשך ע"י שלע"ל [שלעתיד לבוא] יהיה התגלות מבחי' מי שהוא בחי' שער החמשים דבינה כו'. והוא שער האיתן שע"ז אמרו אותיות איתן משמשות לעתיד:[129, 130]

And all this is drawn down because in the Time to Come there will be a revelation from the level of "Who" (mi), which is the level of the fiftieth gate of Binah (understanding), etc. And this is the gate of eisan (the strong), of which they said, "The letters of eisan [alef, yud, tav, nun] serve for the future [tense]."

> All this will come because in the Time to Come the level of mi will be revealed. Mi has the numerical value fifty, the fiftieth gate of Binah, called the gate of eisan, "the strong"; the letters of eisan are the prefixes of the future tense, a hint that this gate belongs to the future.

IN ONE'S AVODAH

A person must not deceive himself that his desires are already broken, but break them in very truth. The power to "do His word" depends on the will of the heart, bringing the hidden love out of the depth of the point of the heart, as Israel did when they put "we will do" first. And since awe comes from above the attributes, it is to be asked for, as we pray, "Unite our hearts to love and to fear Your Name."

QUESTIONS FOR DISCUSSION

1. Why is Chochmah, the first of the Sefiros, called G-d's "end of the deed"?
2. How does the analogy of a householder and his vessels explain the relation between the Torah's laws and the mitzvos, for example the measurements of a sukkah?
3. Why does the Torah, as adam, correspond to blood, while the mitzvos correspond to water?
4. What did Israel's "we will do" draw down that the Avos, complete tzaddikim, did not?
5. If the fear of Heaven is not "in the hands of Heaven," what does it mean to pray, "Unite our hearts to fear Your Name"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על בשעה שהקדימו**

The note points to two other transcripts of this explanation, one of them the Mitteler Rebbe's.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ב-א ע' רי. והנחה אחרת שם ח"ב ע' תמח. הגהות באוה"ת במדבר ע' קסו.

2 **בשעה שהקדימו**

"At the time when Israel put 'we will do' before 'we will hear,' a heavenly voice went forth and said to them: Who revealed to My children this secret, which the ministering angels use?" This saying of the Talmud is the subject of the maamar that this section explains.

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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PARAGRAPH 2

3 **התלבשות רדל"א הוא בחכמה דאצילות**

In a gloss to chapter 35, the Tanya cites Etz Chaim that the Infinite Light does not unite even in the World of Atzilus except by first enclothing itself in the Sefirah of Chochmah, because Ein Sof is the true One and this is the level of Chochmah. The text cites it for the end of the Unknowable Head's enclothement in Chochmah.

Tanya, Likkutei Amarim 35:7 תניא, חלק ראשון; ליקוטי אמרים ל"ה:ז'

הגהה וְכַאֲשֶׁר שָׁמַעְתִּי מִמּוֹרִי עָלָיו הַשָּׁלוֹם, פֵּירוּשׁ וְטַעַם לְמַה שֶׁכָּתוּב בְּעֵץ חַיִּים, שֶׁאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא אֵינוֹ מִתְיַיחֵד אֲפִילוּ בְּעוֹלָם הָאֲצִילוּת אֶלָּא עַל יְדֵי הִתְלַבְּשׁוּתוֹ תְּחִלָּה בִּסְפִירַת חָכְמָה, וְהַיְינוּ מִשּׁוּם שֶׁאֵין־סוֹף בָּרוּךְ־הוּא, הוּא אֶחָד הָאֱמֶת, שֶׁהוּא לְבַדּוֹ הוּא וְאֵין זוּלָתוֹ, וְזוֹ הִיא מַדְרֵגַת הַחָכְמָה וְכוּ':

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4 **בתר ההיא נקודה לא אתיידע כלל**

At the opening of the Zohar on Bereishis, a single hidden supernal point shines forth, and "beyond that point nothing is known at all; therefore it is called Reishis (beginning), the first utterance of all." The Mikdash Melech's explanation of this passage is cited for the Infinite Light being revealed only in Chochmah.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

PARAGRAPH 3

5 **כמיא דאשקי לאילנא**

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

KEHOT'S NOTE

ת"ז בהקי (פתח אלי').

6 **כמיא דאשקי לאילנא**

In Patach Eliyahu, the Tikkunei Zohar speaks of the watering of the tree in its arms and branches, "like water that waters a tree, and it grows through that watering." The text applies the image to the five Chasadim, the root of the mitzvos, which make the vessels grow.

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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7 **ושרש ההי"ח הוא מחיוורתא דגלגלתא**

The other transcript reads here "from the bone of the Skull, which is the outer dimension of Keser," making explicit that the root of the five Chasadim is in the outer dimension of Keser.

KEHOT'S NOTE

"מן עצם הגלגולת שהוא בחי' חיצוניות הכתר", — סה"מ תקס"ב-ב ע' תמח.

8 **השערות דגולגלתא**

Etz Chaim's gate on Arich Anpin, chapter 5, explains the Idra's account of the white Skull and its hairs: the hairs are like letters written in ink, and the whiteness between them like the white parchment beneath. The text sends the reader there for the hairs of the Skull.

Sefer Etz Chaim 13:5 עץ חיים י"ג:ה'

... בחי' הלבנונית שיש בגולגלתא בין שער לשער כנזכר שם וסודו הוא כי השערות עצמן הם בחי' צורת אותיות הנכתבות בדיו והלבנונית הוא בחי' הנייר והקלף הלבן שעליו כותבין האותיות ויש בחינת שערות מעולין מן הלבנונית ויש בחי' אחרת שהלבנונית מעולה מן השערות כמ"ש במ"א בענין היחודין ביחוד ה'. וזהו טעם שמן החוורתא מנהורא דיליה ירתין צדיקייא ת' עלמין דכסופין ומן השערות יונק הז"א עצמו

ולמטה בע"ה נבאר איך ע"י מתלבשין ז"ת דיליה ברישא דא"א ונ"ה שלו מתלבשין בב' בחי' של א"א והם ב' אזנים וב' עינים שבו. והנה בב' ...

Sefer Etz Chaim (Public Domain)

9 **לתרי"ג ארחין דפליג בז"א**

The Idra Rabba says that in the parting of the hair goes a path, and "from that path it divides into 613 paths of the Torah, which divide in Z'eir Anpin." The text cites it for the mitzvos, drawn from the whiteness between the hairs, becoming 613 paths in Z'eir Anpin.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

10 **ובחכמה אתברירו**

In Pekudei the Zohar says that the Botzina d'Kardinusa struck within thought, sifted out the dross from within thought, and it was clarified. Kehot's note points here for the phrase "in Chochmah they are clarified."

Zohar II, 254b זח"ב רנד, ב

KEHOT'S NOTE

ראה זח"ב רנד, ב.

PARAGRAPH 4

11 **בוצינא דקרדוניתא קו המדה**

At the opening of the Zohar on Bereishis, "at the head of the King's authority, the Botzina d'Kardinusa engraved engravings," and when it measured a measure it made colors to shine. The text identifies it with the measuring line that sets how the building shall be.

Zohar I, 15a זח"א טו, א

KEHOT'S NOTE

זח"א טו, א. וראה לקו"ת נשא כז, ג. ביאוה"ז לאדהאמ"צ נז, ד. אוה"ת שלח ע' תצג ואילך.

12 **נמי מאמר הוא**

The Talmud counts ten utterances of creation although "And He said" appears only nine times in the account, for "'In the beginning' is also an utterance," as it is written, "By the word of Havayah the heavens were made." The text identifies this hidden first utterance with the measuring line.

Rosh Hashanah 32a:19–20 ראש השנה ל"ב א:י"ט-כ'

"וַיֹּאמֶר" דִּבְרָאשִׁית תִּשְׁעָה הָווּ! "בְּרֵאשִׁית" נָמֵי מַאֲמָר הוּא, דִּכְתִיב: "בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ". רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: אִם אָמַר שָׁלֹשׁ שָׁלֹשׁ מִכּוּלָּן — יָצָא. אִיבַּעְיָא לְהוּ, הֵיכִי קָאָמַר: שָׁלֹשׁ מִן הַתּוֹרָה, שָׁלֹשׁ מִן הַנְּבִיאִים, וְשָׁלֹשׁ מִן הַכְּתוּבִים — דְּהָווּ תֵּשַׁע, וְאֵיכָא בֵּינַיְיהוּ חָדָא, אוֹ דִלְמָא: אֶחָד מִן הַתּוֹרָה, וְאֶחָד מִן הַנְּבִיאִים, וְאֶחָד מִן הַכְּתוּבִים — דְּהָווּ לְהוּ שָׁלֹשׁ, וְאֵיכָא בֵּינַיְיהוּ טוּבָא?

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

PARAGRAPH 5

13 **כה תברכו**

G-d's command to Moshe for the Priestly Blessing: "Speak to Aharon and to his sons, saying: So shall you bless the children of Israel." These words open the Biur in Likkutei Torah, Nasso, to which the text refers for the Torah as the measure of the mitzvos.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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14 **זאת התורה אדם**

G-d's law of the impurity of the dead: "This is the law: when a man dies in a tent, all who come into the tent... shall be impure seven days." In its plain sense "a man" begins the case of the dead; here the words "This is the Torah: adam" are read as calling the Torah itself adam.

Numbers 19:14 במדבר י"ט:י"ד

זֹאת הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים:

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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15 **כי הדם הוא הנפש**

Moshe's warning against eating blood: "Only be strong not to eat the blood, for the blood is the soul." The text uses the verse to show that the dam within adam is the life of the soul.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

16 **משא"כ כמיא . . שמגדלם לבד**

The other transcript explains the contrast: blood gives life to the vessels, while water only makes them grow.

KEHOT'S NOTE

"כי דם מחיי' את הכלי', משא"כ המים שהם רק מגבילים ובדם יש ג"כ לחלוחי' שמגדיל הכלי כמו מים, אך הגבורות שבדם מחיי' את הכלים שממשיך מעצמיות הנפש, מה שאין זה במים שהוא בחי' קרירות והוא רק מגדיל ואין בו בחי' גבורות להמשיך החיות אל הכלי", — סה"מ תקס"ב-ב ע' תמט.

17 **ואדם אדמה לעליון**

The note gives this Kabbalistic work as a source for read-

ing adam as adameh, "I will be like the Most High."

KEHOT'S NOTE

עש"מ מאמר אכ"ח ח"ב סל"ג. של"ה תושב"כ דרוש צאן יוסף דף שא, ב.

18 **אדמה לעליון**

In Isaiah's taunt against the king of Babylon, the king boasts: "I will ascend above the heights of the clouds; I will be like the Most High." Kabbalistic works read the word adameh, "I will be like," as the root of the name adam, and the text uses it to point to the Torah's source in the highest level.

Isaiah 14:14 ישעיהו י"ד:י"ד

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

I will ascend above the heights of the clouds; I will be like the Most High.'

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19 **רעוא דכל רעוין**

In the Idra Rabba the Zohar speaks of the forehead of the Skull as "the will of wills," revealed facing the will of Z'eir Anpin below. The text says the Torah draws down from this level.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. רפח, ב.

20 **ג' רגלים**

There the three pilgrimage festivals are the channel through which the holiness of Shabbos is drawn into the prayers of the weekdays.

KEHOT'S NOTE

ראה לקו"ת פינחס עו, ב. דרושים לר"ה נח, א.

21 **לושי ועשי עוגות**

Avraham's words to Sarah when the three guests came: "Quickly, three se'ahs of fine flour; knead and make cakes." The text cites this verse to link Pesach with Avraham.

Genesis 18:6 בראשית י"ח:ו'

וַיְמַהֵר אַבְרָהָם הָאֹהֱלָה אֶל־שָׂרָה וַיֹּאמֶר מַהֲרִי שְׁלֹשׁ סְאִים קֶמַח סֹלֶת לוּשִׁי וַעֲשִׂי עֻגוֹת׃

And Abraham hastened into the tent unto Sarah, and said: 'Make ready quickly three measures of fine meal, knead it, and make cakes.'

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KEHOT'S NOTE

בראשית יח, ו.

22 **לושי ועשי עוגות**

The Midrash learns from "knead and make cakes" that it was close to Pesach. This is why Pesach corresponds to Avraham.

Bereshit Rabbah 48:12 בראשית רבה מ"ח:י"ב

"וַיְמַהֵר אַבְרָהָם הָאֹהֱלָה אֶל שָׂרָה וַיֹּאמֶר מַהֲרִי" ר' אביתר אמר תשע סאין אפתה שלש לעוגות שלש לחביץ ושלש למיני מילוטמיה. ורבנן אמרין שלש אחד לעוגות ואחד לחביץ ואחד למלוטמיה. "לוּשִׁי וַעֲשִׂי עֻגוֹת" הדא אמרת פרס הפסח הוה. רבי יונה בשם רבי חמא בר חנינא היא מדבר סין היא מדבר אלוש מאיזו זכות זכו ישראל שניתן להם מן במדבר בזכות של אברהם שאמר לושי ועשי עוגות:

"Abraham hurried to the tent, to Sarah, and said: Quickly prepare three se'a of high quality flour, knead and make cakes" (Genesis 18:6). "Abraham hurried to the tent, to Sarah, and said: Quickly [prepare three se'a of high quality flour, knead and make cakes]" – Rabbi Evyatar said: She baked nine se'a – three for cakes, three for dumplings, and three for various pastries. The Rabbis said: There were three [se'a altogether] – one for cakes, one for dumplings, and one for pastries. "Knead and make cakes [ugot]" – that …

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23 **רמ"ח פיקודין רמ"ח אברים**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

24 **רמ"ח פקודין רמ"ח אברים**

In the thirtieth tikkun, the Tikkunei Zohar speaks of the 248 commandments, "the mitzvah of Havayah in each and every limb" of the King. Kehot's note points here for the correspondence of the 248 commandments to the 248 limbs.

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

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רֹאשׁ, וּמִסְטָרָא דְּאִמָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמַּ"ח פְּקוּדִין, אִיהִי מְצָוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

25 **בביאור ע"פ והי' מספר בנ"י**

In the explanation of "And the number of the children of Israel shall be" (from 6d), the mitzvos are called water because they come from the five Chasadim, which make the vessels grow "like water that waters a tree": the 248 positive commandments descend through the Sefiros of Z'eir Anpin to the five Chasadim.

Numbers 6:4 במדבר ו':ד'

כֹּל יְמֵי נִזְרוֹ מִכֹּל אֲשֶׁר יֵעָשֶׂה מִגֶּפֶן הַיַּיִן מֵחַרְצַנִּים וְעַד־זָג לֹא יֹאכֵל׃

All the days of his Naziriteship shall he eat nothing that is made of the grape-vine, from the pressed grapes even to the grapestone.

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KEHOT'S NOTE

לעיל במדבר ו, ד ואילך.

26 **והיה מספר בנ"י**

Hosea's promise for the time of redemption: "And the number of the children of Israel shall be as the sand of the

sea, which can be neither measured nor counted." This verse opens the earlier maamar to which the text refers for the mitzvos as water.

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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27 Rami bar Abba notes that it is written both Avram and Avraham: at first the Holy One, blessed be He, made him master over 243 limbs, and in the end over 248. The text cites it for the value of Avraham's name and the hei added through circumcision.

Nedarim 32b:1–9 נדרים ל״ב ב:א׳-ט׳

PARAGRAPH 6

28 G-d's words to Noach and his sons after the Flood: "Whoever sheds the blood of man, by man shall his blood be shed, for in the image of G-d He made man"; plainly, the murderer is put to death by human hands. The text reads "the blood of man into man" as the life of the holy adam poured into the adam of kelipah.

Genesis 9:6 בראשית ט׳:ו׳

שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ כִּי בְצֶלֶם אֱלֹקִים עָשָׂה אֶת־הָאָדָם׃

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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29 Kehot's note points to Job 14:11 for these words.

Job 14:11 איוב י״ד:י״א

אָזְלוּ־מַיִם מִנִּי־יָם וְנָהָר יֶחֱרַב וְיָבֵשׁ׃

As the waters fail from the sea, And the river is drained dry;

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30 **ונהר יחרב ויבש יחרב בבית ראשון**

From Isaiah's prophecy against Egypt: "And the waters shall fail from the sea, and the river shall be wasted and dried up," the Nile on which the land lives. The text, following the Zohar, reads the two verbs as the two destructions.

Isaiah 19:5 ישעיהו י״ט:ה׳

וְנִשְׁתּוּ־מַיִם מֵהַיָּם וְנָהָר יֶחֱרַב וְיָבֵשׁ׃

And the waters shall fail from the sea, and the river shall be drained dry,

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Zohar I, 26a זח״א כו, א

KEHOT'S NOTE

ישעי׳ יט, ה. זח״א כו, א. ראה לעיל יג, ג במ״מ.

31 The Talmud tells that Titus entered the Holy of Holies and slashed the curtain with a sword, and a miracle occurred: blood spurted out. The text reads the blood as the life of holiness drawn into kelipah because of Israel's sins.

Gittin 56b:9 גיטין נ״ו ב:ט׳

מָה עָשָׂה? תָּפַשׂ זוֹנָה בְּיָדוֹ וְנִכְנַס לְבֵית קָדְשֵׁי הַקָּדָשִׁים, וְהִצִּיעַ סֵפֶר תּוֹרָה וְעָבַר עָלֶיהָ עֲבֵירָה. וְנָטַל סַיִיף וְגִידֵּר אֶת הַפָּרוֹכֶת, וְנַעֲשָׂה נֵס וְהָיָה דָּם מְבַצְבֵּץ וְיוֹצֵא, וּכְסָבוּר הָרֵג אֶת עַצְמוֹ, שֶׁנֶּאֱמַר: "שָׁאֲגוּ צוֹרְרֶיךָ בְּקֶרֶב מוֹעֲדֶיךָ שָׂמוּ אוֹתוֹתָם אוֹתוֹת".

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32 **כדאיתא בגטין פ׳ הנזקין**

The note points to Or HaTorah on Va'eschanan for a further discussion of this passage of the Talmud.

KEHOT'S NOTE

נו, ב. ראה באוה״ת פ׳ ואתחנן ע׳ רמו, וע׳ שג. ובסה״ת תרכ״ט (הוצאת תשי״נ) ע׳ רצ ואילך.

33 **מבואר בע״ח שער מ״ז**

The note points to a maamar of 5565 for a further discussion of this passage of Etz Chaim.

KEHOT'S NOTE

פ״ה ואילך. ראה בסה״מ תקס״ה ע׳ תקמה. אוה״ת משפטים ע׳ א׳רצו ואילך.

34 From the law of a man who takes another wife: "Her food, her clothing and her conjugal time he shall not diminish." Etz Chaim reads these three obligations of a husband as three kinds of divine flow.

Exodus 21:10 שמות כ״א:י׳

אִם־אַחֶרֶת יִקַּח־לוֹ שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ לֹא יִגְרָע׃

If he take him another wife, her food, her raiment, and her conjugal rights, shall he not diminish.

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35 **שארה כסותה ועונתה**

Etz Chaim explains that the life-force and bounty drawn into Yetzirah and Asiyah is the secret of "her food," shared by both, while Yetzirah also has "her clothing," for each lower world covers the one above it. Kehot's note points to chapter 5 and on.

Sefer Etz Chaim 47:5 עץ חיים מ״ז:ה׳

... ב׳ הארות הא׳ חיות ליצירה עצמה והב׳ חיות לבחי׳ עשיה המכסה עליו וזה שארה כסותה אך עשיה שהוא עולם התחתון מכולם ואין אחר למטה ממנו שיכסה אותו לכן אי בו רק שארה שהוא חיות ומזון אל העשיה אך כסות אין לה כנ״ל וזהו מלת שארה מלשון שיורין כי באצילות נתקן הכל בסוד פרצוף גמור ובבריאה חסר מעט וביצירה חסר יותר אך בעשיה לא יש שום תיקון רק מה שנשתייר לה הוא בחי׳ א׳ של ג׳ גו ג׳ של סוד העיבור כי זווג המועיל לבחי׳ זו אינו רק לצורך חיות ...

Sefer Etz Chaim (Public Domain)

צָרִיךְ לְהוֹדִיעַ לְאִמּוֹ. מַאי עָבֵיד לֵקֵהּ? אָמַר אַבָּיֵי: שָׁאֵיף לֵקֵהּ מִשְׁחָא, וּמָלֵי לֵקֵהּ כּוּחְלָא. וְהָאִידָּנָא דְּחָיְישִׁינַן ...

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KEHOT'S NOTE

שבת י, ב. "שהמתנה היא מי שלא היי כלל בהשתלשלות אף בהעלם כלל כי"א דבר חדש לגמרי מן המאציל ב"ה", — סה"מ תקס"ב-ב ע' תנ.

PARAGRAPH 7

36 **ובטובו מחדש בכי"ת**

The note identifies the words as the blessing of Yotzer in the morning prayer and points to Hemshech Mayim Rabbim for a discussion of G-d's daily renewal of creation.

KEHOT'S NOTE

ברכת יוצר. ראה המשך מים רבים-תרל"ו פל"ג.

37 **אז יוסיפו אור כו' ותהי' התוספת הזה מרובה על העיקר**

The other transcript brings here the analogy of a child who is taught and given new ideas; even so, this is not called a complete innovation, only a bringing out of what was hidden into revelation.

KEHOT'S NOTE

בסה"מ תקס"ב-ב ע' תנ מביא על זה משל מתינוק שמלמדים אותו ומשפיעים לו שכלים חדשים אעפ"כ אינו נק' זאת התחדשות גמורה רק שהוציאו מההעלם לגילוי ע"ש.

38 **ועמש"ל בביאור ע"פ שחורה אני**

The explanation of "I am black, yet comely" gives the reason: the root of the "feminine waters," the elevation that rises from below, is very high, from the world of Tohu, and once refined it rises above the giver, as "a woman of valor is her husband's crown." Therefore the supernal union had to be compared to the union of male and female, although it is a very physical analogy.

KEHOT'S NOTE

לקמן שה"ש ט, א.

39 **שחורה אני ונאוה**

The beloved says to the daughters of Jerusalem: "I am black, yet comely." The verse opens the maamar in Shir HaShirim to which the text refers for why new light is described as union.

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 8

40 **מתנה טובה יש לי**

The Holy One, blessed be He, said to Moshe: "I have a good gift in My treasure house, and Shabbos is its name, and I wish to give it to Israel; go and tell them." The text reads the "gift" as new light that was not in the creation of the worlds.

Shabbat 10b:4–5 שבת י ב:ד-ה

וְאָמַר רָבָא בַּר מַחְסֵיָא אָמַר רַב חָמָא בַּר גּוּרְיָא אָמַר רַב: הַנּוֹתֵן מַתָּנָה לַחֲבֵירוֹ, צָרִיךְ לְהוֹדִיעוֹ. שֶׁנֶּאֱמַר: "לָדַעַת כִּי אֲנִי ה' מְקַדִּשְׁכֶם". תַּנְיָא נָמֵי הָכִי: "לָדַעַת כִּי אֲנִי ה' מְקַדִּשְׁכֶם", אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְמֹשֶׁה: מַתָּנָה טוֹבָה יֵשׁ לִי בְּבֵית גְּנָזַי וְשַׁבָּת שְׁמָהּ, וַאֲנִי מְבַקֵּשׁ לִיתְּנָהּ לְיִשְׂרָאֵל, לֵךְ וְהוֹדִיעֵם. מִכָּאן אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: הַנּוֹתֵן פַּת לְתִינוֹק,

PARAGRAPH 9

41 **שהמשכה זו באה מלמעלה מעלה אור חדש**

The other transcript gives the reason: conjugal time is birth, a complete child, an entirely new thing, and therefore its light comes from far above.

KEHOT'S NOTE

כי עונ' היא הולד' ולד גמור דבר חדש לגמרי", — סה"מ תקס"ב-ב ע' תנא.

42 **שהמשכה זו באה מלמעלה מעלה אור חדש**

At the end of the chapter Pri Etz Chaim says that the union of the worlds is drawn from the mochin of Abba and Imma themselves, without receiving from above, but a union that brings forth new souls requires that they receive a new light from above.

Pri Etz Chaim, Gate of the Recitation of the Shema 11:6 פרי עץ חיים, שער הקריאת שמע י"א:ו'

אמנם סוד הענין הוא, כי זיווג העולמות הוא נמשך מן מוחי או"א עצמן, בלתי שיקבלו מלמעלה, כי כיון שכולם נמשכו מהם, א"כ ודאי שיש בהם כח כנגד כל מה שלמטה מהם. אך זיווג שהוא להוציא נשמות חדשות, בזה צריך שיקבלו אור חדש מלמעלה, ושמור כלל זה בידך:

Pri Etz Chaim (Public Domain)

PARAGRAPH 10

43 **לא תגנוב**

"You shall not steal," the eighth of the Ten Commandments. The text explains this commandment as a warning against self-deception, which lets the external forces steal from holiness.

Exodus 20:13 שמות כ:יי-יג

לֹא תִרְצָח: לֹא תִנְאָף: לֹא תִגְנֹב: לֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר:

Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour.

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44 **גבי ירדן שנוטל מזה**

In the short discourse "And the border shall go down to the Jordan" (Masei, at 94a; the column is not marked on Sefaria, and the discourse begins right after 93d), the Jordan, which as the Sages say "takes from this one and gives to that one," is the elevation from below: raising the sparks fallen from the world of Tohu into kelipas nogah and turning them to holiness.

KEHOT'S NOTE

ועל"ק בפ' מסעי (צד, א). ושי"נ. [כ].

45 The Talmud tells that the Satan said to Avraham, "And a word was stolen to me: so I heard from behind the curtain, 'the lamb for the offering,' and not Yitzchak," and Avraham answered that such is the punishment of a liar: even when he speaks the truth, no one listens to him.

Sanhedrin 89b:13 סנהדרין פ"ט ב:י"ג

אָמַר לוֹ: "הֲלֹא יִרְאָתְךָ כִּסְלָתֶךָ". אָמַר לוֹ: "זְכָר נָא מִי הוּא נָקִי אָבָד". כֵּיוָן דַּחֲזָא דְּלָא קָא שָׁמַיע לֵיהּ, אֲמַר לֵיהּ: "וְאֵלַי דָּבָר יְגֻנָּב". כָּךְ שָׁמַעְתִּי מֵאֲחוֹרֵי הַפָּרְגּוֹד: "הַשָּׁה לְעוֹלָה" וְאֵין יִצְחָק לְעוֹלָה. אָמַר לוֹ: כָּךְ עוֹנְשׁוֹ שֶׁל בַּדַּאי, שֶׁאֲפִילּוּ אָמַר אֱמֶת אֵין שׁוֹמְעִין לוֹ.

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46 **ואלי דבר יגונב**

Elifaz, one of Job's friends, describes a vision of the night: "And a word was stolen to me, and my ear caught a whisper of it," a message that reached him by stealth. The text cites the verse, with Rashi and the Talmud, for a word that is "stolen."

Job 4:12 איוב ד':י"ב

וְאֵלַי דָּבָר יְגֻנָּב וַתִּקַּח אָזְנִי שֵׁמֶץ מִנֶּהוּ׃

Now a word was secretly brought to me, And mine ear received a whisper thereof.

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47 **המבואר במ"א בענין גביע הכסף**

The note points to p. 336 for the explanation of the silver goblet referred to here.

KEHOT'S NOTE

ראה סה"מ תקס"ב-ב ע' שלו. אוה"ת בראשית-ו דף תתשג, ב ואילך. ובכרך-ב דף שמא, א ואילך. ובארוכה במאמרי אדה"א בראשית ע' רעט ואילך. וראה שם ע' רצו ואילך. בסה"מ תקס"ב-ב ע' תנא מבאר שענין הגניבה שלא ידע בנימין מזה, וע"ז רצה להעלותו אליו כו'. וזהו ענין הגניבה באלקות, וזהו האזהרה שלא ימשיכו לחיצוני' ח"ו ע"ש.

48 **גביע הכסף שהטמין יוסף באמתחת בנימין**

Yosef's order to his steward: "And my goblet, the silver goblet, put in the mouth of the sack of the youngest, together with the money for his grain." The text reads the hidden goblet as love that came to Binyamin from Yosef's level.

Genesis 44:2 בראשית מ"ד:ב'

וְאֶת־גְּבִיעִי גְּבִיעַ הַכָּסֶף תָּשִׂים בְּפִי אַמְתַּחַת הַקָּטֹן וְאֵת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר דִּבֵּר׃

And put my goblet, the silver goblet, in the sack's mouth of the youngest, and his corn money.' And he did according to the word that Joseph had spoken.

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49 The Zohar says that were it not for the break in the cantillation of "You shall not steal," it would be forbidden even to "steal the mind" of one's teacher in Torah; because of the break, it is both forbidden and permitted.

Zohar, Yitro 35:566 ספר הזהר, יתרו ל"ה:תקס"ו

PARAGRAPH 11

50 **עושי דברו**

David calls on the angels: "Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word"; plainly, they carry out His word. The Talmud reads the verse as the secret of putting "we will do" first, and the text reads "do" as "make": building the word of Havayah.

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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51 **מי גילה לבני**

When Israel put "we will do" before "we will hear," a heavenly voice asked: "Who revealed to My children this secret, which the ministering angels use?" as it is written, "who do His word, to hearken to the voice of His word": first "do," then "hearken."

Shabbat 88a:8 שבת פ"ח א:ח'

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" ל"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבְנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בָּרֵישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" ל"נִשְׁמָע".

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52 **במקום שבעלי תשובה עומדין**

Rabbi Abahu said: "In the place where baalei teshuvah stand, complete tzaddikim do not stand," as it says, "Peace, peace to the far and to the near": the far first. The text compares Israel at Sinai to the baalei teshuvah.

Berakhot 34b:22-23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר 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.

53 **דאינון משכי עלייהו ברעותא דליבא יתיר ובחילא סגי**

In the Zohar on Chayei Sarah, Rabbi Yosi says that in the World to Come complete tzaddikim may not stand in the place of baalei teshuvah, because these are closer to the King, drawing themselves with more will of the heart and great strength to come near to the King.

Zohar, Chayei Sara 16:121–17:127 ספר הזהר, חיי שרה ט"ז:קכ"א-י"ז:קכ"ז

R. Jose said: 'We have been taught that the place assigned to the penitent in the next world is one where even the wholly righteous are not permitted to enter, as the former are the nearest of all to the King; they are more devoted and strive more intently to draw near to the King.

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

PARAGRAPH 12

54 **טמירא דכל טמירין**

The Zohar speaks of the holy Atika, "hidden from all hidden," unknown to those above and below, whose will was revealed when Moshe's soul departed. Kehot's note points here for this name of the highest level.

Zohar II, 89a זח"ב פט, א

KEHOT'S NOTE

זח"ב פט, א.

55 **חרות על הלוחות**

Of the first tablets that Moshe brought down from the mountain: "And the tablets were the work of G-d, and the writing was the writing of G-d, engraved on the tablets." The Sages read charus, "engraved," as cheirus, "freedom"; the text explains it as freedom from the external forces.

Exodus 32:16 שמות ל"ב:ט"ז

וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל־הַלֻּחֹת׃

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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KEHOT'S NOTE

שמות לב, טז.

56 **מי גילה לבני**

Kehot's note points to Shabbat 85a for these words.

Shabbat 85a שבת פ"ה א

KEHOT'S NOTE

שבת פה, א.

57 **מי גילה לבני רז זה**

When Israel put "we will do" before "we will hear," a heavenly voice went forth: "Who revealed to My children this secret, which the ministering angels use?" The text now reads "Who" as Binah and "this secret" as the hidden love.

Shabbat 88a:8 שבת פ"ח א:ח'

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבָּנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כִּתַּפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פֵּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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58 **שאהבה המסותרת היא מבחי' ח"ע**

Tanya explains that the hidden love in every Jewish soul comes from the Chochmah of the G-dly soul, in which the light of Ein Sof is enclothed. The text cites it for the hidden love's root in supernal Chochmah.

Tanya, Likkutei Amarim 18:2–3 תניא, חלק ראשון; ליקוטי אמרים י"ח:ב'-ג'

... מַמָּשׁ, מֵעוּמְקָא דְלִבָּא, בָּאֱמֶת לַאֲמִיתּוֹ, בְּדָחִילוּ וּרְחִימוּ, שֶׁהִיא "אַהֲבָה מְסוּתֶרֶת" שֶׁבְּלֵב כְּלָלוּת יִשְׂרָאֵל, שֶׁהִיא יְרוּשָׁה לָנוּ מֵאֲבוֹתֵינוּ. רַק שֶׁצָּרִיךְ לְבָאֵר וּלְהַקְדִּים תְּחִלָּה בַּאר הֵיטֵב, שֹׁרֶשׁ אַהֲבָה זוֹ, וְעִנְיָנָהּ, וְאֵיךְ הִיא יְרוּשָׁה לָנוּ, וְאֵיךְ נִכְלָל בָּהּ גַּם דְּחִילוּ.

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59 **נקודה בהיכלא**

This is the discourse on "See, I set before you," the one the text itself names here.

KEHOT'S NOTE

ש"נ [לקמן ראה יח, ב. — כ].

60 **ראה אנכי נותן**

Moshe to Israel: "See, I set before you today a blessing and a curse." The verse opens the discourse to which the text refers for Chochmah and Binah as two companions.

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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61 **חו"ב תרין ריעין**

Rabbi Shimon says in the Zohar that the supernal levels which dwell in oneness and joy and never part are called "companions" (re'im), like Eden and the river that goes forth from it. Kehot's note points here for Chochmah and Binah as "two companions."

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א. וג"ז נ' שם [לקמן פ' ראה יח, ב]. [כ].

62 **והיה מספר בנ"י כחול הים אשר לא ימד ולא יספר**

Hosea's promise for the time of redemption: "And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." The

verse opens the earlier maamar on the Chasadim covered in Yesod of Imma.

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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63 סוד ה׳ ליראיו זו מילה

The Midrash asks, "What is the secret of Havayah? This is circumcision," which was not revealed from Adam for twenty generations until Avraham arose and it was given to him. The text explains that circumcision reveals the covered Chasadim, the hidden love.

Bereshit Rabbah 49:2 בראשית רבה מ״ט:ב׳

כתיב (תהלים כה, יד): "סוֹד ה' לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם". איזהו סוד ה'? זו מילה, שלא גלה אותה מאדם ועד עשרים דור, עד שעמד אברהם ונתנה לו, שנאמר (בראשית יב, ב): "וְאֶתְּנָה בְּרִיתִי בֵּינִי וּבֵינֶךָּ". א"ל הקדוש ברוך הוא: אם תמול, תטול סוד ה'. מה סוד ה'? ס' ששים, ו' ששה, ד' ארבעה, הרי שבעים, שבעים אני מעמיד ממך בזכות המילה, שנאמר (דברים י, כב): "בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ"; מעמיד אני מהן שבעים זקנים, שנאמר (במדבר יא, טז): "אֶסְפָּה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל"; ומעמיד אני מהן ...

It is written: "The secret of the L-rd is [revealed] to those who fear Him, and His covenant to inform them" (Psalms 25:14). What is "the secret of the L-rd"? This is circumcision,, the covenant. as He did not reveal it from Adam the first man until twenty generations, until Abraham arose, and He gave it to him, as it is stated: "I will establish My covenant between Me and you" (Genesis 17:2). The Holy One blessed be He said to him: 'If you become circumcised, you will receive the ...

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64 כי קרוב אליך הדבר

Moshe's words near the close of his last speeches: "For the word is very near to you, in your mouth and in your heart, to do it." The text reads "to do it" as making and perfecting the level of the word.

Deuteronomy 30:14 דברים ל׳:י״ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

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

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KEHOT'S NOTE

דברים ל, יד.

65 לעשות ולתקן

Rabbi Hoshaya tells a philosopher that everything created in the six days of creation needs "making": mustard must be sweetened, wheat ground, and even man needs perfecting (tikkun). Kehot's note points here, with Rashi there, for reading "to do it" as "to make and perfect."

Bereshit Rabbah 11:6 בראשית רבה י״א:ו׳

KEHOT'S NOTE

ב״ר יא, ו, ברש״י שם.

66 ועתה יגדל נא כח אדי

Moshe's prayer after the sin of the spies: "And now, let the power of Ado-nai be great, as You have spoken." It opens the discourse to which the text compares drawing the inner voice into the word.

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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67 בניך אלא בוניך

Torah scholars increase peace in the world, as it says, "And all your children shall be taught of Havayah, and great shall be the peace of your children": "Do not read banayich, 'your children,' but bonayich, 'your builders.'" The text applies it to Israel building the word of G-d through Torah and mitzvos.

Berakhot 64a:14 ברכות ס״ד א:י״ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאֹהֲבֵי 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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68 קול ה׳ בכח

David's psalm of G-d's voice over the waters: "The voice of Havayah is in power; the voice of Havayah is in majesty." The Sages read it of the voice at Sinai, and the text reads its "power" as the answer from above to the strength of Israel's arousal.

Psalms 29:4 תהילים כ״ט:ד׳

קוֹל־ה' בַּכֹּחַ קוֹל ה' בֶּהָדָר׃

The voice of the L-RD is powerful; The voice of the L-RD is full of majesty.

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KEHOT'S NOTE

תהלים כט, ד.

69 In Balak the Zohar explains "mighty in strength, who do His word": they repair this davar, the word, and restore her to her original form and beauty, and then all the hosts stand "to hearken" to what she says.

Zohar, Balak 6:113–122 ספר הזהר, בלק ו:קי״ג-קכ״ב

Said the boy to him: 'Of a truth I see that your weapons are good; be mindful of them and do not forget them. Assuredly the might of a warrior lies in his lance and sword. But what is the meaning of "mighty in strength that fulfil his word, hearkening unto the voice of his word"?' Said R. Eleazar: 'I have already explained.' Said the boy: 'I see that your arm has become faint. Now it is time not to hold back, but to sling from the catapult stone after …

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70 Kehot's note points to Zohar, Shemot 5:24–33 for these words.

Zohar, Shemot 5:24–33 ספר הזהר, שמות ה:כ״ד-ל״ג

71 In Va'eschanan the Zohar says that when the Torah was given all the voices were present; each was seen from within the other, and the speech of one came forth from within the supernal one above it, as it says, "Face to face Havayah spoke with you on the mountain, from within the fire."

Zohar, Vaetchanan 4:17–5:27 ספר הזהר, ואתחנן ד׳:י״ז-ה׳:כ״ז

GO THOU NEAR AND HEAR, ETC. When the Law was given to Israel, all the Voices were present and the Holy One, blessed be He, was sitting on His throne, and one was seen within another, and the utterance of each came forth from the one above it, wherefore it is said, "The L-rd spake to you face to face in the mount out of the midst of the fire" (Deut. 5, 4), which means that the utterance came forth from the midst of fire and flame, which thrust it …

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72 **קול ה׳ בכח**

The Midrash on the Giving of the Torah: the verse does not say "with His power" but "in power," the power of each one, for the voice came to each of Israel according to his strength. The maamar reads that power as the answer from above to the strength of Israel's arousal.

Shemot Rabbah 5:9 שמות רבה ה:ט׳

… הזקנים לפי כחן, הבחורים לפי כחן, והקטנים לפי כחן, והיונקים לפי כחן, והנשים לפי כחן, ואף משה לפי כחו, שנאמר (שמות יט, יט): משה ידבר והאלקים יעננו בקול, בקול שהיה יכול לסובלו. וכן הוא אומר (תהלים כט, ד): קול ה׳ בכח, בכחו לא נאמר, אלא בכח, בכחו של כל אחד ואחד, ואף נשים מעוברות לפי כחן. הוי אומר: כל אחד ואחד לפי כחו. אמר רבי יוסי בר חנינא: אם תמה אתה על הדבר הזה, למוד מן המן, שלא היה יורד לישראל אלא לפי כח של כל אחד ואחד מישראל. …

"The L-rd said to Aaron: Go into the wilderness to meet Moses. He went, and he met him at the mountain of G-d and he kissed him" (Exodus 4:27). "The L-rd said to Aaron: Go into the wilderness to meet Moses" – that is what is written: "G-d thunders marvelously with His voice" (Job 37:5). What is "thunders"? When the Holy One blessed be He gave the Torah at Sinai, He displayed His voice to Israel with miracles and wonders. How so? The Holy One blessed be He would speak, …

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73 **סוד ה׳ ליראיו**

David's prayer: "The secret of Havayah is for those who fear Him, and His covenant, to make it known to them." The Midrash reads the "secret" as circumcision, the covenant.

Psalms 25:14 תהילים כ״ה:י״ד

סוֹד ה׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם׃

The counsel of the L-RD is with them that fear Him; And His covenant, to make them know it.

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PARAGRAPH 13

74 **ופי׳ מי גילה לבני**

The note points to a maamar of 5635 for a further discussion of "Who revealed to My children."

KEHOT'S NOTE

ראה סה״מ תרל״ה-א ע׳ רכו.

75 Kehot's note points to Avodah Zarah 4b:17 for these words.

Avodah Zarah 4b:17 עבודה זרה ד׳ ב:י״ז

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: לֹא עָשׂוּ יִשְׂרָאֵל אֶת הָעֵגֶל אֶלָּא לִיתֵּן פִּתְחוֹן פֶּה לְבַעֲלֵי תְּשׁוּבָה, שֶׁנֶּאֱמַר: "מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי כָּל הַיָּמִים וְגוֹ׳".

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76 **מי יתן והיה לבבם זה להם ליראה אותי**

Moshe recounts G-d's words after Israel asked him to hear G-d's voice for them at Sinai: "Who will give that they should have this heart, to fear Me and keep all My commandments always," plainly, "if only they had such a heart." The maamar reads "Who will give" literally, as the level "Who."

Deuteronomy 5:26 דברים ה׳:כ״ו

מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעֹלָם׃

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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77 **ברבות ס״פ תבוא . . וכ״ה בגמרא**

The note says the Midrash and Talmud on "You give" are copied in Or HaTorah on Va'eschanan, where the whole matter appears in brief, and that this passage seems to have been taken from there.

KEHOT'S NOTE

נעתק באוה״ת ואתחנן ע׳ קצו, ושם כל הענין בקיצור, וכנראה שנעתק משם. וראה לקמן "הבחיי כאן".

should have this heart," they should have said, "You give."

עבודה זרה ה' א:י"ג-י"ד **Avodah Zarah 5a:13–14**

מֵיתִיבִי: "מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם", לְבַסּוֹף מֵהֶם מַלְאַךְ הַמָּוֶת אִי אֶפְשָׁר, שֶׁכְּבָר נִגְזְרָה גְּזֵרָה. הָא לֹא קִיבְּלוּ יִשְׂרָאֵל אֶת הַתּוֹרָה אֶלָּא כְּדֵי שֶׁלֹּא תְּהֵא אוּמָּה וְלָשׁוֹן שׁוֹלֶטֶת בָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם עַד עוֹלָם".

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81 גם שהכל בידי שמים חוץ מיראת שמים מ"מ פשיטא דביד הקב"ה להטות לב בני אדם לטובה דכמה כתובים מורים על זה

The Maharsha on the Talmud's "they should have said, You give": although everything is in the hands of Heaven except the fear of Heaven, G-d surely has the power to incline people's hearts to good, as many verses show; Moshe hinted to Israel that G-d could give them such a heart, and they did not ask. The Alter Rebbe quotes his words and accepts them.

חידושי אגדות על עבודה זרה ה' א:ט' **Chidushei Agadot on Avodah Zarah 5a:9**

מי יתן והיה לבבם וגו' ה"ל לומר תן כו'. גם שאמרו הכל בידי שמים חוץ מיראת שמים מ"מ פשיטא דביד הקב"ה להטות לב בני אדם לטובה דכמה כתובים מורים ע"ז וכמ"ש לעיל וקאמר דמשה לא רמזה כו' דכתיב ולא נתן לכם לב לדעת וכו' דהיינו שרמזה להם שיש ביד הקב"ה לתת ולהטות לבם לטובה והם כפויי טובה ולא שאלו לו על כך אז כשא"ל מי יתן והיה וגו' ורש"י פירש לקמן בע"א בדוחק ע"ש וענין כפויי טובה כתבו התוספות שלא רצו לומר תן אתה לפי שלא רצו להחזיק לו טובה ...

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82 ויחד לבבנו לאהבה

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

KEHOT'S NOTE

ברכת ק"ש דשחרית.

83 יחד לבבי ליראה שמך

"Teach me, Havayah, Your way; I will walk in Your truth; unite my heart to fear Your Name." David asks G-d to give him awe, which shows that G-d can incline the heart.

תהילים פ"ו:י"א **Psalms 86:11**

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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84 Rabbi Yochanan said that were it not for three verses, Israel's footing would have given way: "and whom I have harmed," "like clay in the hand of the potter," and "I will remove the heart of stone from your flesh and give you a heart of flesh." All three show G-d Himself shaping the heart.

סוכה נ"ב ב:ט' **Sukkah 52b:9**

אָמַר רַבִּי יוֹחָנָן: אִלְמָלֵא שָׁלֹשׁ מִקְרָאוֹת הַלָּלוּ, נִתְמוֹטְטוּ רַגְלֵיהֶם שֶׁל שׁוֹנְאֵיהֶן שֶׁל יִשְׂרָאֵל. חַד, דִּכְתִיב: "וַאֲשֶׁר הֲרֵעֹתִי". וְחַד, דִּכְתִיב: "הִנֵּה

78 הכל בידי שמים חוץ מיי"ש

Rabbi Chanina said: "Everything is in the hands of Heaven except the fear of Heaven," as it says, "What does Havayah your G-d ask of you, but to fear." This is the saying whose meaning the paragraph explains.

ברכות ל"ג ב:כ"ג-כ"ד **Berakhot 33b:23–24**

וְאָמַר רַבִּי חֲנִינָא: הַכֹּל בִּידֵי שָׁמַיִם, חוּץ מִיִּרְאַת שָׁמַיִם. שֶׁנֶּאֱמַר: "וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם לְיִרְאָה". אַטּוּ יִרְאַת שָׁמַיִם מִילְּתָא זוּטַרְתָּא הִיא? וְהָאָמַר רַבִּי חֲנִינָא מְשׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּבֵית גְּנָזָיו אֶלָּא אוֹצָר שֶׁל יִרְאַת שָׁמַיִם, שֶׁנֶּאֱמַר "יִרְאַת ה' הִיא אוֹצָרוֹ".

R. Hannina also said : Everything is in the hand of Heaven except the fear of Heaven; as it is said, "And now, O Israel, what doth the L-rd thy G-d require of thee but to fear" (Deut. x. 12). Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd ...

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זח"א נט, א **Zohar I, 59a**

KEHOT'S NOTE

ברכות לג, ב. זח"א נט, א. ראה גם בסה"מ תרל"ה-ב ע' שז.

79 הכל בידי שמים חוץ מיראת שמים

In the way of Kabbalah, Rabbeinu Bachya explains "in the hands of Heaven" as "in the hands of the attribute called Heaven," and the fear of Heaven as above it; the Sages' "they should have said, You give" means to pray to what is above that attribute.

רבנו בחיי, דברים ה':כ"ו-כ"ז **Rabbeinu Bahya, Devarim 5:26–27**

... ע"ד הפשט הזכיר לשון מי יתן מפני שכבר מסר הקב"ה הרשות והבחירה ביד האדם לעשות כל מה שירצה טוב או רע, וכן דרשו רז"ל הכל בידי שמים חוץ מיראת שמים. וע"ד המדרש מי יתן והיה לבבם זה, זה שאמר הכתוב (תהלים צג) מי יתן מציון ישועת ישראל, שני פעמים אמר דוד המלך ע"ה פסוק זה בספר תהלים, מה טעם, אלא הרב אמר מי יתן והיה לבבם זה והתלמיד אמר (במדבר י"א:כ"ט) ומי יתן כל עם ה' נביאים, בעוה"ז לא נתקיימו לא דברי הרב ולא דברי התלמיד אבל לעתיד לבא ...

מי יתן והיה לבבם זה להם ליראה אותי, "who can assure that their heart should remain the same for them to revere Me, etc." According to the plain meaning of the text the reason that Moses quoted G'd as using the words מי יתן, "who could assure?" is that seeing that G'd had divested Himself of the right to control man's heart by granting him free will, there is no authority in the world which could guarantee that His wish be fulfilled. This is why our sages in Berachot 33 ...

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

80 תן אתה

The Sages say that Moshe called Israel ungrateful: when the Holy One, blessed be He, said, "Who will give that they

כַּחוֹמֶר בְּיַד הַיּוֹצֵר כֵּן אַתֶּם וגו׳״. וְאִידַּךְ: ״וַהֲסִרֹתִי אֶת לֵב הָאֶבֶן מִבְּשַׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר״.

R. Yohanan said, Were it not for following three Scriptural verses, the feet of the enemies of Israel would have sunk. One is the verse, "And her that I have afflicted"; the other is the verse, "Behold, as the clay in the potter's hand, so are you in My hand, O House of Israel" (Jeremiah 18:6); and the third, "And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh" (Ezekiel 36:26).

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85 **הבחיי כאן**

The note reasons that "Rabbeinu Bachya here" refers to his commentary on Va'eschanan, so this passage originated in Or HaTorah on Va'eschanan and was expanded later; the same Bachya is cited in Or HaTorah on Bereishis and on Shir HaShirim.

KEHOT'S NOTE

מכאן נראה שהמקור לקטע זה הוא באוה״ת ואתחנן הנ״ל ואח״כ הרחיב והוסיף, שהרי הבחיי הוא בפ׳ ואתחנן, וכן ביהל אור ע׳ לה מביא מהבחיי פ׳ ואתחנן, ומובא גם באוה״ת בראשית-ד דף תשעד, ב ובאוה״ת ש״ש ע׳ א׳תצב.

86 **דלאו מכל אלין מדות**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

87 **דלאו מכל אילין מדות איהו כלל**

In Patach Eliyahu the Tikkunei Zohar says of G-d that He brought forth the ten Sefiros to conduct the worlds through them, yet "He is not of any of these attributes at all." The text applies it to the level from which the fear of Heaven comes.

Tikkunei Zohar 17b:4–6 תקוני הזהר י״ז ב:ד׳-ו׳

דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע׳ דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 14

88 **מי יתן טהור מטמא**

Job pleads before G-d: "Who can bring a pure thing out of an impure? Not one," a verse also read "Is it not the One?": only G-d can bring purity out of impurity (context: Steinsaltz Tanakh). The text reads "Who" here, like the "Who will give" of Deuteronomy, as the Infinite One, above the opposition of pure and impure.

Job 14:4 איוב י״ד:ד׳

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Who can bring a clean thing out of an unclean? not one.

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KEHOT'S NOTE

איוב י״ד, ד.

89 **זה לעומת זה**

Koheles says that good days and bad both come from G-d: "G-d has made this opposite that." In Chassidus the phrase names holiness and its opposite, kelipah, set against each other; the text uses it of the evil attributes that stand against the holy ones at the level of "Heaven."

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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90 **גם חושך לא יחשיך ממך**

David says he cannot hide from G-d: "Even darkness is not dark for You, and night shines like the day; darkness is as light." The text cites it to show that before the Infinite One there is no opposite to holiness.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

91 **הרים כדונג נמסו**

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

KEHOT'S NOTE

שם צז, ה.

92 **הרים כדונג נמסו**

From a psalm of G-d's reign: "Mountains melted like wax before Havayah, before the Master of all the earth." The text cites it for the nullification of all opposition before the Infinite One Himself.

Psalms 97:5 תהילים צ״ז:ה׳

הָרִים כַּדּוֹנַג נָמַסּוּ מִלִּפְנֵי ה׳ מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ׃

The mountains melted like wax at the presence of the L-RD, At the presence of the L-rd of the whole earth.

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93 **הרים כדונג נמסו כו׳. (ועיין בסש״ב ס״פ י״ט)**

At the end of chapter 19 Tanya cites "mountains melted like wax" and explains that the light of Ein Sof enclothed in

the Chochmah of the soul is so great in power that it drives away the sitra achra and the kelipos.

Tanya, Likkutei Amarim 19:12 תניא, חלק ראשון; ליקוטי אמרים י"ט:י"ב

... "כִּי הִנֵּה אוֹרֵךְ ה', כִּי הִנֵּה אוֹיְבֶיךָ יֹאבֵדוּ, יִתְפָּרְדוּ וְגוֹ'", וּכְתִיב: "כְּהֲמֵס דּוֹנַג מִפְּנֵי אֵשׁ יֹאבְדוּ וְגוֹ'", וּכְתִיב: "הָרִים כַּדּוֹנַג נָמַסּוּ".

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94 **בני חיי ומזונא לאו בזכותא**

Rava said: "Life, children and sustenance do not depend on merit but on mazal." The text reads "merit" as the attributes and mazal as Keser, above them.

Moed Katan 28a:13 מועד קטן כ"ח א:י"ג

אָמַר רָבָא: חַיֵּי, בְּנֵי וּמְזוֹנֵי, לָא בִּזְכוּתָא תַּלְיָא מִילְּתָא, אֶלָּא בְּמַזָּלָא תַּלְיָא מִילְּתָא. דְּהָא רַבָּה וְרַב חִסְדָּא תַּרְוַיְיהוּ רַבָּנַן צַדִּיקֵי הֲווֹ, מָר מְצַלֵּי וְאָתֵי מִיטְרָא וּמָר מְצַלֵּי וְאָתֵי מִיטְרָא,

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KEHOT'S NOTE

מו"ק כח, א. ראה בביאה"ז לצ"צ-א ע' מט מציין לכמה ספרים.

95 **כ"א במזלא תליא שהוא כתר**

The note points to the Tzemach Tzedek's Biurei HaZohar for mazal as Keser.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-א ע' מד.

PARAGRAPH 15

96 **וקודם שיהיה ידע שזה יהיה צדיק או רשע**

The Rambam asks: does not the Holy One, blessed be He, know all that will be, and before it comes to be know whether this one will be righteous or wicked? He answers that G-d's knowledge is not like human knowledge, and that man's deeds are in his own hands. The text quotes his question.

Mishneh Torah, Repentance 5:5 משנה תורה, הלכות תשובה ה':ה'

שֶׁמָּא תֹּאמַר וַהֲלֹא הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹדֵעַ כָּל מַה שֶּׁיִּהְיֶה וְקֹדֶם שֶׁיִּהְיֶה יֵדַע שֶׁזֶּה יִהְיֶה צַדִּיק אוֹ רָשָׁע אוֹ לֹא יֵדַע. אִם יֵדַע שֶׁהוּא יִהְיֶה צַדִּיק אִי אֶפְשָׁר שֶׁלֹּא יִהְיֶה צַדִּיק וְאִם תֹּאמַר שֶׁיֵּדַע שֶׁיִּהְיֶה צַדִּיק וְאֶפְשָׁר שֶׁיִּהְיֶה רָשָׁע הֲרֵי לֹא יֵדַע הַדָּבָר עַל בָּרְיוֹ. דַּע שֶׁתְּשׁוּבַת שְׁאֵלָה זוֹ אֲרֻכָּה מֵאֶרֶץ מִדָּה וּרְחָבָה מִנִּי יָם וְכַמָּה עִקָּרִים גְּדוֹלִים וַהֲרָרִים רַמִּים תְּלוּיִים בָּהּ אֲבָל צָרִיךְ אַתָּה לְיַדַּע וּלְהָבִין בְּדָבָר זֶה שֶׁאֲנִי אוֹמֵר. כְּבָר בֵּאַרְנוּ בְּפֶרֶק שֵׁנִי מֵהִלְכוֹת יְסוֹדֵי הַתּוֹרָה ...

Peradventure, thou wilt ask: "The Holy One, blessed is He, does he not know what it will be before it will come to pass? Did he know whether a certain person will be either just or wicked, or did He not know it? If he knew that he would be just, then it would be impossible for him not to be just? If thou wilt say that He did know that he would be just but that it is possible for him to be wicked, lo, He did not know ...

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97 **כמבואר בהרמב"ם פ"ה מהלכות תשובה**

There, on the column the note gives, the Alter Rebbe cites the Rambam's chapter 5 of Hilchos Teshuvah on "Behold, man has become like one of us": man alone knows good and evil of himself and does whatever he wishes.

KEHOT'S NOTE

ראה גם לעיל פ' אמור לח, ב. (מובא גם באוה"ת נשא ע' רפז).

98 The angel appointed over conception takes the drop before the Holy One, blessed be He, and asks: "This drop, what will become of it? Strong or weak, wise or foolish, rich or poor?" But wicked or righteous he does not say, for "everything is in the hands of Heaven except the fear of Heaven."

Niddah 16b:12 נדה ט"ז ב:י"ב

וְרֵישׁ לָקִישׁ, הַאי קְרָא דְּרַבִּי יוֹחָנָן מַאי דָּרֵישׁ בֵּיקוּה? מִבָּעֵי לֵיקוּה לְכִדְדָּרֵישׁ רַבִּי חֲנִינָא בַּר פָּפָּא, דְּדָרֵישׁ רַבִּי חֲנִינָא בַּר פָּפָּא: אוֹתוֹ מַלְאָךְ הַמְמוּנֶּה עַל הַהֶרָיוֹן "יַלְיָלָה" שְׁמוֹ, וְנוֹטֵל טִפָּה וּמַעֲמִידָהּ לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאוֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, טִפָּה זוֹ מָה תְּהֵא עָלֶיהָ? גִּבּוֹר אוֹ חַלָּשׁ? חָכָם אוֹ טִיפֵּשׁ? עָשִׁיר אוֹ עָנִי?

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PARAGRAPH 16

99 **האזינו השמים ואדברה**

The opening of Moshe's song, calling heaven and earth as witnesses: "Listen, O heavens, and I will speak; and let the earth hear the words of my mouth." The verse opens the discourse to which the text refers on knowledge and choice.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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100 **והרשות נתונה**

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

KEHOT'S NOTE

אבות ג, טו.

101 **הרשות נתונה**

Rabbi Akiva says: "Everything is foreseen, and permission is given." The text explains how G-d's foreknowledge leaves man's choice free.

Pirkei Avot 3:15 משנה אבות ג':ט"ו

הַכֹּל צָפוּי, וְהָרְשׁוּת נְתוּנָה, וּבְטוֹב הָעוֹלָם נִדּוֹן. וְהַכֹּל לְפִי רֹב הַמַּעֲשֶׂה׃

Everything is foreseen yet freedom of choice is granted, And the world is judged with goodness; And everything is in accordance with the preponderance of works.

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

102 **אבל חרדה גדולה נפלה**

Daniel tells of his vision by the river: "And I, Daniel, alone saw the vision, and the men who were with me did not see the vision, but a great trembling fell upon them, and they fled into hiding." The text cites it for awe that comes without seeing.

Daniel 10:7 דניאל י׳:ז׳

וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲבָל חֲרָדָה גְדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהֶחָבֵא׃

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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KEHOT'S NOTE

דניאל י׳, ז׳.

103 **משום דמזלייהו חזי**

The Talmud identifies the men with Daniel as the prophets Chaggai, Zechariah and Malachi, and asks why they were terrified if they did not see; it answers: "Although they did not see, their mazal saw." The text uses this for awe drawn inwardly from a higher level.

Megillah 3a:13–14 מגילה ג׳ א׳:י״ג-י״ד

וְכִי מַאַחַר דְּלָא חֲזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חֲזוֹ, מַזָּלַייהוּ חָזֵי. אָמַר רַבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבָּעֵית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאִים בְּמָקוֹם הַמְטֻנּוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א. ושי״נ.

PARAGRAPH 17

104 **מי יתן והיה לבבם זה להם ליראה אותי**

"Who will give that they should have this heart, to fear Me." The text reads "Who will give" as the Most Concealed level, which alone can draw awe into the heart.

Deuteronomy 5:26 דברים ה׳:כ״ו

מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעֹלָם׃

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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105 Rabbi Yochanan learns that the Holy One, blessed be He, prays, and Rav says His prayer is: "May it be My will that My compassion overcome My anger." The text compares "Who will give" to this prayer.

Berakhot 7a:4 ברכות ז׳ א׳:ד׳

תַּנְיָא, אָמַר רַבִּי יִשְׁמָעֵאל בֶּן אֱלִישָׁע: פַּעַם אַחַת, נִכְנַסְתִּי לְהַקְטִיר קְטוֹרֶת לִפְנֵי וְלִפְנִים, וְרָאִיתִי אַכְתְּרִיאֵל קָה ה׳ צְבָאוֹת, שֶׁהוּא יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא, וְאָמַר לִי: "יִשְׁמָעֵאל בְּנִי, בָּרְכֵנִי!" אָמַרְתִּי לוֹ: "יְהִי רָצוֹן מִלְּפָנֶיךָ, שֶׁיִּכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעַסְךָ, וְיִגּוֹלוּ רַחֲמֶיךָ עַל מִדּוֹתֶיךָ, וְתִתְנַהֵג עִם בָּנֶיךָ בְּמִדַּת הָרַחֲמִים, וְתִכָּנֵס לָהֶם לִפְנִים מִשּׁוּרַת הַדִּין". וְנַעֲנַע לִי בְּרֹאשׁוֹ. וְקַמַשְׁמַע לַן, שֶׁלֹּא תְּהֵא בִּרְכַּת הֶדְיוֹט קַלָּה בְּעֵינֶיךָ.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me, "Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and …

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106 **יש לפרש הפסוק מי יודע רוח בני האדם**

The note points to Or HaTorah on Nach for an explanation of the verse "Who knows the spirit of men."

KEHOT'S NOTE

ראה באוה״ת נ״ך-ב ע׳ א׳קיג פ״י הפסוק.

107 **מי יודע רוח בני האדם העולה היא למעלה**

Koheles asks, "Who knows the spirit of men, whether it goes upward, and the spirit of the beast, whether it goes down to the earth?": who can see the difference between them? The text reads "Who" (mi) as the level that knows which souls are called "the spirit of men."

Ecclesiastes 3:21 קהלת ג׳:כ״א

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמָעְלָה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ׃

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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108 **והרוח תשוב אלהאלקים אשר נתנה**

Koheles, at the close of his book, on a person's death: "And the dust returns to the earth as it was, and the spirit returns to G-d, who gave it." This later verse seems to answer the earlier question, which is the difficulty the text raises.

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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109 ברבות ס"פ האזינו

The note says this passage, from the Midrash to "is called the spirit of men that goes upward," is copied there, ending: "With this the difficulty is resolved, for afterwards it says 'and the spirit returns to G-d, who gave it'; how then did he first say 'who knows'? Rather, the meaning is as above."

KEHOT'S NOTE

נעתק באוה"ת נ"ך-ב ע' איקיב-יג, ומכאן עד תי' "נק' רוח בני האדם העולה כוי" נמצא שם. ומסיים "ובזה מתורץ שהרי אח"כ נאמר והרוח תשוב אל האלקים אשר נתנה, ואיך אמר תחלה מי יודע, אלא דהפי' הוא כנ"ל".

110 לכאורה תמוה שיסתפק מרבע"ה

There the same question about Moshe's doubt is answered from the Zohar on Vayechi ("there are three souls"): through the union of Z'eir Anpin and Nukva the soul contains both levels, called Mah and Ban, heaven and earth, and there are lofty souls whose main root is in the higher of the two.

KEHOT'S NOTE

ראה לקמן שה"ש מט, ג.

111 והיה מספר בני"י

Hosea's promise: "And the number of the children of Israel shall be as the sand of the sea." The verse opens the discourse to which the text refers for "earth" as Malchus.

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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112 והארץ הדום רגלי

G-d's words through Isaiah: "The heavens are My throne, and the earth is My footstool." The text reads "earth" as Malchus.

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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113 ועמך כולם צדיקים לעולם יירשו ארץ

Isaiah's promise for Israel's future: "And your people are all tzaddikim; they shall inherit the land forever," plainly the Land of Israel. The text reads this "earth" (eretz) as Malchus, a holy level.

Isaiah 60:21 ישעיהו ס':כ"א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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PARAGRAPH 18

114 בזח"א ויחי דרמ"ה סע"א

There, on the column the note gives, the same Zohar ("there are three souls") answers Moshe's doubt: through the union of Z'eir Anpin and Nukva the soul contains both levels, Mah and Ban, heaven and earth; some lofty souls are mainly from Z'eir Anpin and a little from Malchus, and some the reverse, and Moshe in his humility was unsure which was the main root of his soul.

KEHOT'S NOTE

ראה גם לקמן שה"ש מט, ג.

115 תלת נשמתין אינון

In Vayechi the Zohar teaches that "there are three souls" rising through known supernal levels: a highest, hidden soul on which all souls depend, and a second, feminine one that is the soul of the lower ones, to which the body is like a vessel. The text cites it for the soul containing the levels of heaven and earth.

Zohar, Vayechi 71:731–72:742 ספר הזהר, ויחי ע"א:תשל"א-ע"ב:תשמ"ב

There are three souls belonging to the celestial grades. The three are really four, because one is the supernal soul, which is not clearly discerned, even by the treasurer of the upper treasury, much less the lower. This is the soul of all souls, inscrutable and unknowable. Everything is dependent upon it, and it is veiled in a covering of exceeding brightness.

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

116 פני אריה פני שור

From Ezekiel's vision of the chariot: "And the likeness of their faces: the face of a man, and the face of a lion on the right, for all four, and the face of an ox on the left, for all four." Holy angels bear the faces of animals.

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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117 מי לי בשמים ועמך לא חפצתי בארץ

Asaf turns to G-d: "Whom do I have in heaven? And with You I desire nothing on earth": besides G-d he wants noth-

ing above or below. The text reads "heaven" and "earth" here as the higher and the lower Gan Eden.

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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118 וזאת המצוה אשר צוה ה' לעשות בארץ

Moshe introduces the commandments that Israel are to keep in the land they are entering: "And this is the commandment, the statutes and the laws, that Havayah your G-d commanded to teach you, to do in the land." The discourse that opens with these words is cited here for "earth" as the lower Gan Eden.

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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119 רוח בני האדם העולה

Koheles asks, "Who knows the spirit of men, whether it goes upward, and the spirit of the beast, whether it goes down to the earth?" The text reads "Who" as the level that knows which souls belong to which root.

Ecclesiastes 3:21 קהלת ג':כ"א

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמָעְלָה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ׃

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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120 מי יודע ישוב ונחם האלקים

The king of Nineveh's decree after Yonah's warning: "Who knows, G-d may turn and relent, and turn back from His fierce anger, so that we do not perish." His "Who knows" is read like the "Who" of the other verses.

Jonah 3:9 יונה ג':ט'

מִי־יוֹדֵעַ יָשׁוּב וְנִחַם הָאֱלֹקִים וְשָׁב מֵחֲרוֹן אַפּוֹ וְלֹא נֹאבֵד׃

Who knoweth whether G-d will not turn and repent, and turn away from His fierce anger, that we perish not?'

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121 ועתה יגדל נא כח

"And now, let the power of Ado-nai be great, as You have spoken." The verse opens the explanation to which the text refers for the verse that follows.

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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122 אם עונות תשמר יה אדני מי יעמוד

A Song of Ascents from the depths: "If You keep account of sins, Y-ah, Ado-nai, who will stand?" The text sends the reader to another explanation of this verse's "who."

Psalms 130:3 תהילים ק"ל:ג'

אִם־עֲוֹנוֹת תִּשְׁמָר־קָהּ אֲדֹנָי מִי יַעֲמֹד׃

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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123 מי גילה לבני רז זה

The heavenly voice asked, when Israel put "we will do" before "we will hear": "Who revealed to My children this secret?" The text reads the "Who" here, too, as the level of mi.

Shabbat 88a:8 שבת פ"ח א:ח'

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבְנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בָּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כִּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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

124 וכל בניך למודי הוי'

Isaiah's consolation of Zion: "And all your children shall be taught of Havayah, and great shall be the peace of your children." The verse opens the discourse to which the text refers.

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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PARAGRAPH 19

125 מי יתן והיה לבבם

"Who will give that they should have this heart, to fear Me." In the Midrash these are the words of the Teacher.

Deuteronomy 5:26 דברים ה':כ"ו

מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעֹלָם׃

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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126 **ומי יתן כל עם ה' נביאים**

Moshe's answer to Yehoshua, who wanted him to stop Eldad and Medad from prophesying: "Are you zealous for my sake? Who will give that all the people of Havayah be prophets, that Havayah put His spirit upon them!" In the Midrash these are the words of the student.

Numbers 11:29 במדבר י"א:כ"ט

וַיֹּאמֶר לוֹ מֹשֶׁה הַמְקַנֵּא אַתָּה לִי וּמִי יִתֵּן כָּל־עַם ה' נְבִיאִים כִּי־יִתֵּן ה' אֶת־רוּחוֹ עֲלֵיהֶם׃

And Moses said unto him: 'Art thou jealous for my sake? would that all the L-RD'S people were prophets, that the L-RD would put His spirit upon them! '

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127 **ונתתי לכם לב חדש**

G-d's promise through Ezekiel for the redemption: "And I will give you a new heart, and a new spirit I will put within you." The Midrash reads it as the fulfillment of "Who will give that they should have this heart."

Ezekiel 36:26 יחזקאל ל"ו:כ"ו

וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וַהֲסִרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשַׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר׃

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

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128 **והיה אחרי כן אשפוך רוחי על כל בשר**

G-d's promise through Joel: "And it shall come to pass afterwards that I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy." The Midrash reads it as the fulfillment of Moshe's wish.

Joel 3:1 יואל ג':א

וְהָיָה אַחֲרֵי־כֵן אֶשְׁפּוֹךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנֵיכֶם וּבְנוֹתֵיכֶם זְקֵנֶיכֶם חֲלֹמוֹת יַחֲלֹמוּן בַּחוּרֵיכֶם חֶזְיֹנוֹת יִרְאוּ׃

And it shall come to pass afterward, That I will pour out My spirit upon all flesh; And your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions;

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129 The Yalkut, as the text says, cites the Midrash on Psalms: "Who will give" out of Zion is written twice, for the Teacher's "Who will give" and the student's are not fulfilled in this world, but both will be in the World to Come.

Yalkut Shimoni on Nach 663:3 ילקוט שמעוני על נ"ך תרס"ג:ג'

130 David's longing: "Who will give out of Zion the salvation of Israel! When Havayah returns the captivity of His people, Yaakov will rejoice, Israel will be glad," plainly "O that the salvation of Israel would come out of Zion!" The Midrash asks why this verse appears twice in Psalms.

Psalms 14:7 תהילים י"ד:ז'

מִי־יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל בְּשׁוּב ה' שְׁבוּת עַמּוֹ יָגֵל יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל׃

Oh that the salvation of Israel were come out of Zion! When the L-RD turneth the captivity of His people, let Jacob rejoice, let Israel be glad.

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ענין שניתנה התורה על הר סיני דוקא ולא...

The Torah Was Given on Mount Sinai

The Torah was given on Sinai, the lowest of the mountains, because the Torah rests on self-nullification (bittul) and pride is the root of all evil; yet it was given on a mountain, because a person also needs a measure of holy elevation, a heart "lifted up in the ways of Havayah," to dare to serve G-d at all, provided his bittul remains far greater. In the same way, joy grows out of humility, and the "hatred" of evil that descended at Sinai lifts a person above his evil inclination while remaining, at its core, bittul.

THE MAAMAR IN BRIEF

The maamar asks why the Torah was given on Mount Sinai and not on the taller mountains Tabor, Hermon and Carmel, which also came forward. The Targum answers: not on haughty mountains, but on Sinai, which is low. Height stands for self-importance, and coarse pride is the root of all evil, as the shattering of the vessels shows; the Torah is received through bittul, by one who makes himself "like a wilderness" that all tread upon, and whose soul is "like dust to all." Yet Sinai is still a mountain. A person who is utterly lowly would not dare to approach G-d's service, saying "Who am I?"; he needs strength and an elevation of the heart in his longing and thirst for G-d, but the bittul must be much greater. So too "the humble shall increase joy in Havayah": joy, an elevation of the soul, comes from humility, and the deeper one's sense of one's own lowliness, the more one's joy in the Torah is redoubled. Finally, Sinai is where hatred descended upon the evil traits: rousing the good inclination against the evil is an elevation, but in essence it is bittul, the subjugation (iskafya) of evil.

OUTLINE

1 **Why a low mountain, and why a mountain at all** ¶1

The proud mountains were passed over because pride is the root of evil and the Torah rests on bittul, as in "like a wilderness" and "like dust to all"; yet Sinai is a mountain, since a person needs some elevation of the heart to dare to serve, so long as his bittul is far greater.

2 Joy that grows from humility ¶2

"The humble shall increase joy in Havayah": lowliness comes from the side of the body and animal soul, joy from the G-dly soul, and the deeper the sense of one's own inferiority, the more the joy in the Torah is redoubled.

3 Sinai: hatred of evil as bittul ¶3

At Sinai hatred descended upon the evil traits; making the good inclination rage against the evil inclination is an elevation, yet in essence it is bittul, the subjugation of evil; references to further discourses on mountains.

KEY CONCEPTS

Self-nullification (bittul) ביטול

Setting aside one's own sense of self before G-d. The maamar calls it the essence of the Torah: the Torah is given to one who makes himself like a wilderness, without pride.

Haughtiness (gasus) גסות

Coarse pride, raising oneself up in self-importance, symbolized by the towering mountains Tabor and Hermon. The maamar calls it the root of all evil, as is known from the shattering of the vessels.

Lowliness (shiflus) שפלות

Not raising oneself up, symbolized by Sinai, the low mountain. It is the condition for receiving the Torah, as in "may my soul be like dust to all," and then "open my heart to Your Torah."

Elevation of the heart הגבהת הלב

The holy strength and longing that give a person the courage to approach G-d's service instead of saying "Who am I?", as in "his heart was lifted up in the ways of Havayah." It must always remain much smaller than the bittul.

Joy from humility ויספו ענוים בה' שמחה

Joy is an elevation of the soul, yet it flows from humility: one is lowly in one's own eyes from the side of the body and animal soul and joyful from the side of the G-dly soul, and deeper lowliness brings redoubled joy in the Torah.

Subjugation (iskafya) אתכפייא

Subduing the evil inclination. The "hatred" that descended at Sinai upon the evil traits, the good inclination's rage against the evil, is an elevation above evil, yet in essence it is bittul.

SECTION 1 • ¶1

Why a low mountain, and why a mountain at all

1 ענין שניתנה התורה על הר סיני דוקא ולא על הר תבור וחרמון וכרמל[1] שבאו ג"כ שתנתן התורה עליהם.

The matter of the Torah's having been given on Mount Sinai specifically, and not on Mount Tabor, Hermon and Carmel, which also came [asking] that the Torah be given upon them.

> The maamar opens with a question: why was the Torah given on Mount Sinai in particular, when the taller mountains Tabor, Hermon and Carmel also came forward, each asking to be chosen? The answer will show what kind of person is fit to receive the Torah.

וכמ"ש בתרגום יונתן בשופטים סי' ה' ע"פ הרים נזלו[2] ובתלים סי' ס"ח ע"פ למה תרצדון[3,4] לית רעוותי למיתן אורייתא על טוריא גיותנין מבסרניא[5] (תרגום הבוז לגאי יונים[6] מבסרניא וגיותניא)[7] הא טור סיני דמכיך כו',

As is written in Targum Yonasan on Judges, chapter 5, on the verse "The mountains flowed," and on Psalms, chapter 68, on the verse "Why do you leap": "It is not My will to give the Torah upon haughty (gaivsanin), scornful (mevasranya) mountains" (the Targum of "the contempt of the proud" is mevasranya vegaivsanya), "behold, Mount Sinai, which is low," etc.

> The Aramaic translations (Targum) of two verses about the mountains at the Giving of the Torah tell the story: G-d did not want to give the Torah on proud, towering mountains, but on Sinai, which is low. The parenthesis explains the two Aramaic words for "haughty" and "scornful" from the Targum of another verse, "the contempt of the proud," which renders it with the same pair.

והיינו שענין הגבהות של תבור וחרמון זהו ענין הגדלות שמגביה א"ע [את עצמו] בגסות והגסות הוא שרש כל הרע וכנודע מענין שבהי"כ [שבירת הכלים] כו'

That is to say: the loftiness of Tabor and Hermon is the matter of self-aggrandizement (gadlus), raising oneself up with haughtiness (gasus); and haughtiness is the root of all evil, as is known from the matter of the shattering of the vessels (sheviras hakeilim), etc.

> A mountain's height stands for a person's self-importance: raising oneself up with coarse pride (gasus). Such pride is the root of all evil, as Chassidus teaches about the "shattering of the vessels," the primordial vessels that broke because each stood as a separate, self-asserting existence.

ועיקר התורה הוא להיות בבחינת ביטול ולא תחללו[8] כו' וכמ"ש בכמה דוכתי. ועיין בביאור ע"פ ולא תשבית מלח[9].[10]

And the essence of the Torah is to be at the level of self-nullification (bittul), and "you shall not profane," etc., as is written in several places. And see the explanation on the verse "And you shall not omit the salt."

> Receiving the Torah requires the opposite of pride: self-nullification (bittul), setting oneself aside before G-d. In the explanation of "And you shall not omit the salt" (Likkutei Torah, Vayikra), to which the Alter Rebbe refers here, he reads "you shall not profane" (techalelu) as "you shall not make a void (chalal)": one who stands as a separate "something" makes a void from which the Infinite Light withdraws, for G-d does not rest on him.

וזהו שאמרו (עירובין נ"ד א') אם משים אדם עצמו כמדבר שהכל דשין בו ופרש"י [ופירש רש"י / ופירוש רש"י] שאין לו גסות[11] תורה ניתנה לו במתנה[12]

And this is what [our Sages] said (Eruvin 54a): "If a person makes himself like a wilderness, upon which everyone treads" — and Rashi explains: that he has no haughtiness — "the Torah is given to him as a gift,"

> The Talmud states the same idea, expounding the verse "and from the wilderness, Mattanah (a gift)": one who makes himself like a wilderness that everyone treads upon receives the Torah as a gift. Rashi explains the image: such a person has no haughtiness.

וכמאמר ונפשי כעפר לכל[13] תהיה ואזי דוקא פתח לבי בתורתך (וכמ"ש מזה סד"ה ושאבתם מים בששון). ולכן ניתנה על הר סיני דמכיך שהוא ענין השפלות שאינו מגביה א"ע [את עצמו][14] כו'.

as it is said, "And may my soul be like dust to all," and then, specifically, "Open my heart to Your Torah" (as is written on this at the end of the discourse beginning "And you shall draw water with joy"). Therefore it was given on Mount Sinai, which is low, which is the matter of lowliness (shiflus): not raising oneself up, etc.

> The prayer at the close of the Amidah follows the same order: first "may my soul be like dust to all," and only then "open my heart to Your Torah." This is why the Torah was given on Sinai, a low mountain, which stands for lowliness, not raising oneself up; for more on this the Alter Rebbe refers to the end of his discourse on "And you shall draw water with joy."

אך צ"ל א"כ למה היה שום הר שהרי גם הר סיני הוא הר עכ"פ [על כל פנים] שהוא ענין הגבהה רק שאינו גבוה כ"כ [כל כך].

But we need to understand: if so, why was there any mountain at all? For Mount Sinai, too, is at any rate a mountain, which is the matter of elevation; only it is not so high.

This raises a difficulty: if lowliness is the point, why was the Torah given on a mountain at all? Sinai, however low, is still a mountain, and a mountain stands for elevation. The Tzemach Tzedek, citing this passage in Or HaTorah (Megillas Esther, p. 55), answers in the Sages' terms: Sinai is a mountain of self-elevation, yet a small one, like the "eighth of an eighth" of pride a Torah scholar should have.

אבל הענין כי באמת עם היות שצריך כל האדם להיות שפל במאד מ"מ צריך התחזקות וקצת הגבהה כמ"ש ויגבה לבו בדרכי[15] ה' (וכמ"ש מזה בד"ה יביאו לבוש[16] מלכות)[17]

But the explanation is that, in truth, although every person must be exceedingly lowly, nevertheless he needs self-strengthening and some elevation, as it is written, "And his heart was lifted up in the ways of Havayah" (and as is written on this in the discourse beginning "Let them bring royal apparel");

The answer: even a person who must be utterly lowly needs inner strength and some measure of elevation in his service of G-d, as Scripture praises King Yehoshafat: "his heart was lifted up in the ways of Havayah." In Torah Ohr (Megillas Esther, "Let them bring royal apparel"), the Alter Rebbe calls this the holy counterpart of Haman's pride: as the Sages say, one's eyes should be downward, in bittul, and one's heart upward, in the fire of longing.

כי אם לא יהיה בבחינת הגבהה כלל לא יערב לבו לגשת אל העבודה באמרו מי אנכי ומה עבודתי.

for if he will not be at the level of elevation at all, his heart will not venture to approach the service, as he says, "Who am I, and what is my service?"

Without any sense of elevation, a person would not dare even to begin serving G-d; he would tell himself, "Who am I, and what is my service?" This sentence and the opening words of the next are taken almost word for word from that Torah Ohr discourse.

לכך צריך לו הגבהת הלב בתשוקה והצמאון שבו כו' אלא שהביטול צ"ל יותר הרבה כו' ע"ש, ובד"ה החלצו מאתכם[18] גבי ענין שלום בפשמ"ע [בפמליא של מעלה] שבנפש מוח ולב כו'.[19]

Therefore he needs an elevation of the heart, in the longing and the thirst that is within it, etc.; only, the self-nullification must be much greater, etc. See there; and [see] in the discourse beginning "Arm [men] from among you," regarding the matter of peace in the household above (pamalya shel maalah) that is in the soul: mind and heart, etc.

So the heart must be lifted up, in its longing and thirst for G-d, but the self-nullification must remain much greater than this elevation. In the Torah Ohr discourse this is the Sages' "eighth of an eighth": one part in sixty-four is the heart's elevation, joined to Chochmah, whose bittul is the main thing. The Alter Rebbe also refers to his discourse "Arm [men] from among you," where the Sages' phrase "peace in the household above" (pamalya shel maalah) is applied to the soul, to its mind and its heart.

SECTION 2 · ¶2

Joy that grows from humility

2 וזהו ענין ויספו ענוים בה' שמחה[20] כי הנה השמחה היא התחזקות והגבהת הנפש, אלא ששמחה והגבהה זו נמשך מן הענוה והשפלות דוקא

And this is the matter of "And the humble shall increase joy in Havayah." For joy is a strengthening and elevation of the soul; only, this joy and elevation is drawn specifically from humility and lowliness.

Isaiah's verse "And the humble shall increase joy in Havayah" shows the same pattern. Joy strengthens and lifts up the soul, yet this joy and elevation grow specifically out of humility and lowliness. In Likkutei Sichos (vol. 28, p. 257, note 32), the Kehot note says, this passage is explained as the inter-inclusion of the two movements, bittul and elevation.

וכמ"ש בסש"ב [בספר של בינונים] ס"פ ל"ד שמצד הגוף ונפש הבהמית הוא נבזה בעיניו מאד והיותו בשמחה הוא מצד נפש האלקי וניצוץ אלהות המלובש בה להחיותה[21] כו' ע"ש

And as is written in Sefer Shel Beinonim (Tanya), at the end of chapter 34: that from the side of the body and the animal soul he is very despised in his own eyes, and his being in joy is from the side of the G-dly soul and the spark of G-dliness that is enclothed in it to give it life, etc. See there.

The Tanya (end of chapter 34) explains how both can live in one person at the same moment: he is despised in his own eyes from the side of his body and animal soul, and joyful from the side of his G-dly soul and the spark of G-dliness that gives it life. The two feelings do not cancel each other, because they come from two different sources within him.

ובמ"ש סד"ה תחת אשר לא עבדת[22] בשמחה דאדרבה כל מה שיעמיק בענין פחיתות עצמו ויהיה נבזה בעיניו נמאס[23] אזי יהיה שמחת נפשו בעסק התורה כפולה ומכופלת[24] כו'.

And [see] what is written at the end of the discourse beginning "Because you did not serve with joy": that, on the contrary, the more he delves into the matter of his own inferiority and becomes despised in his own eyes, repugnant, then the joy of his soul in occupying himself with the Torah will be doubled and redoubled, etc.

> At the end of the discourse on "Because you did not serve with joy," the Alter Rebbe goes further: the deeper a person's sense of his own inferiority, the more his joy in Torah study is doubled and redoubled. Humility does not reduce the joy; it multiplies it.

SECTION 3 · ¶3

Sinai: hatred of evil as bittul

3 וזהו ויספו ענוים[25] דוקא בה' שמחה. וזהו ענין הר סיני שירדה שנאה[26] על מדות הרעות ע"ד לעולם ירגיז אדם[27] יצר טוב על יצר הרע[28] ורוגז זה הוא ג"כ הגבהה והתנשאות על היצה"ר [היצר הרע] כו'. אך שהוא עיקר הביטול להיות אתכפייא כו'.

And this is [the meaning of] "And the humble," specifically, "shall increase joy in Havayah." And this is the matter of Mount Sinai: that hatred (sin'ah) descended upon the evil traits (middos), along the lines of "A person should always make the good inclination rage against the evil inclination"; and this rage, too, is an elevation and a rising above the evil inclination, etc. Only, it is chiefly self-nullification (bittul): to be [a state of] subjugation (iskafya), etc.

> This is why the verse says that the humble, specifically, will increase joy. The Sages read the name Sinai as sin'ah (hatred), the mountain on which hatred descended, and here it is hatred of one's own evil traits, like the Talmud's advice to make the good inclination rage against the evil inclination. That rage is a rising above the evil inclination, yet at its core it is self-nullification: iskafya, the subjugation of evil, and not self-assertion.

ועיין מ"ש עוד מענין הר בד"ה שימני כחותם.[29]

And see what is written further on the matter of a mountain in the discourse beginning "Set me as a seal."

> For more on what a mountain stands for in the service of G-d, the Alter Rebbe refers to his discourse "Set me as a seal."

ועמ"ש בד"ה קול דודי בענין מדלג על ההרים[30] ישאו הרים שלום לעם[31] ועמ"ש סד"ה שובה ישראל:[32]

And see what is written in the discourse beginning "The voice of my beloved," on the matter of "leaping over the mountains," [and] "May the mountains bear peace to the people"; and see what is written at the end of the discourse beginning "Return, O Israel."

> The maamar closes with further references: the discourse "The voice of my beloved," on G-d "leaping over the mountains" and the verse "May the mountains bear peace to the people," and the end of the discourse "Return, O Israel."

IN ONE'S AVODAH

A person should make himself like a wilderness that all tread upon, without coarse pride, so that the Torah is given to him as a gift. Yet he must not let lowliness hold him back from serving G-d with "Who am I, and what is my service?": he should strengthen himself and lift up his heart in longing and thirst for G-d, in the ways of Havayah, while his bittul remains much greater. The deeper his sense of his own inferiority, the greater should be his joy in the Torah, which comes from his G-dly soul. And he should rouse his good inclination to rage against his evil inclination, as a rising above evil that is itself bittul.

QUESTIONS FOR DISCUSSION

1. Why did G-d pass over Tabor, Hermon and Carmel, and what do their height and Sinai's lowness represent in a person?
2. If lowliness is the vessel for the Torah, why was it given on a mountain at all? What would happen to a person who had no elevation whatsoever?
3. How can a person be despised in his own eyes and joyful at the same moment, according to the Tanya passage the maamar cites?
4. In what sense is the rage of the good inclination against the evil inclination both an elevation and an act of bittul?
5. How does the maamar's reading of the prayer "may my soul be like dust to all; open my heart to Your Torah" apply to the way one approaches Torah study?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **תבור וחרמון וכרמל**

The Targum expands the verse: Tabor, Hermon and Carmel quarreled, each saying, "Let His Shechinah rest on me," and G-d rested His Shechinah on Mount Sinai, the weakest and smallest of all the mountains. This is the background of the maamar's opening question.

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

טוּרַיָּא זָעוּ מִן קֳדָם יְיָ טוּרָא דְתָבוֹר טוּרָא דְחֶרְמוֹן וְטוּרָא דְכַרְמֶלָא מִתְרַגְּשִׁין דֵּין עִם דֵּין וְאָמְרִין דֵּין לְדֵין דֵּין אֲמַר עֲלַי תִּשְׁרֵי שְׁכִנְתֵּיהּ וְלִי חַזְיָא וְדֵין לְדֵין אֲמַר עֲלַי תִּשְׁרֵי שְׁכִנְתֵּיהּ וְלִי חַזְיָא אַשְׁרֵי שְׁכִנְתֵּיהּ עַל טוּרָא דְסִינַי דְּהוּא חֶלֶשׁ וּזְעֵיר מִכָּל טוּרַיָּא דֵּין סִינַי מִתְרַגִּיף וּמִתְרַגֵּישׁ וְסָלִיק תְּנָנֵיהּ כְּתָנָא דְאַתּוּנָא מִן קֳדָם דְּאִתְגְּלֵי עֲלוֹהִי יְקָרָא דַיְיָ אֱלָהָא דְיִשְׂרָאֵל׃

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2 **הרים נזלו**

From the song of Devorah and Barak after their victory, recalling the revelation at Sinai: "The mountains flowed before Havayah, this Sinai, before Havayah, the G-d of Israel"; even the mountains streamed like water before G-d. The Alter Rebbe cites the Targum on this verse, which tells of the mountains' contest at the Giving of the Torah.

Judges 5:5 שופטים ה׳:ה׳

הָרִים נָזְלוּ מִפְּנֵי ה׳ זֶה סִינַי מִפְּנֵי ה׳ אֱלֹקֵי יִשְׂרָאֵל׃

The mountains quaked at the presence of the L-RD, Even yon Sinai at the presence of the L-RD, the G-d of Israel.

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3 **למה תרצדון**

The psalmist addresses the high, many-peaked mountains: "Why do you leap, you peaked mountains? The mountain G-d desired for His dwelling." The rare verb is taken as leaping, or as quaking with envy that another mountain was chosen (context: Steinsaltz Tanakh); the Alter Rebbe cites the Targum's reading of it.

Psalms 68:17 תהילים ס״ח:י״ז

לָמָּה תִרְצְדוּן הָרִים גַּבְנֻנִּים הָהָר חָמַד אֱלֹקִים לְשִׁבְתּוֹ אַף־ה׳ יִשְׁכֹּן לָנֶצַח׃

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

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4 **למה תרצדון**

Bar Kappara reads the same verse as a heavenly voice rebuking the mountains: "Why do you seek to contend with Sinai? You are all blemished beside Sinai," taking gavnunim ("peaked") as "hunchbacked"; Rav Ashi learns that one who is proud is blemished. It is the Talmud's form of the teaching the maamar brings from the Targum.

Megillah 29a:10 מגילה כ״ט א:י׳

דָּרַשׁ בַּר קַפָּרָא, מַאי דִּכְתִיב: "לָמָּה תִּרְצְדוּן הָרִים גַּבְנוּנִּים", יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶם: לָמָּה תִּרְצוּ דִּין עִם סִינַי? כּוּלְכֶם בַּעֲלֵי מוּמִים אַתֶּם אֵצֶל סִינַי. כְּתִיב הָכָא: "גַּבְנוּנִּים", וּכְתִיב הָתָם: "אוֹ גִבֵּן אוֹ דַק". אָמַר רַב אָשֵׁי: שְׁמַע מִינַּהּ הַאי מַאן דְּיָהִיר — בַּעַל מוּם הוּא.

Bar Kappara gave the following exposition: What is the meaning of the verse, "Why do you look askance [terazedun], mountains of peaks (gavnunim)" (Psalms 68:18). A bat kol (heavenly voice) went forth and said to them: Why do ye desire litigation [tirzu din] with Sinai? You are all full of blemishes as compared with Sinai. It is written here "gavnunim," and it is written elsewhere "or humpbacked [gibben] or a dwarf" (Leviticus 21:20). Ashi observed: You can learn from this that if a man is arrogant, this is a blemish ...

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5 **לית רעוותי למיתן אורייתא על טוריא גיותנין מבסרניא**

The Targum makes G-d the speaker: "Why do you leap, mountains? It is not My will to give the Torah upon haughty, scornful mountains; behold, Mount Sinai, which is low." The Alter Rebbe quotes these words as the reason Sinai was chosen.

Aramaic Targum to Psalms 68:17 תרגום תהלים ס״ח:י״ז

אֲמַר אֱלָהָא לְמָה אַתּוּן טָפְזִין טוּרַיָּא לֵית רַעֲוָתִי לְמִתַּן אוֹרַיְתָא עַל טוּרַיָּא גַּיוְתָנִין מְבַסְרָנְיָא הָא טוּר סִינַי דְּמַכִּיךְ רַגֵּג מֵימְרָא דַיְיָ לְאַשְׁרָאָה עֲלוֹי שְׁכִינְתֵּיהּ לְחוֹד בִּשְׁמֵי שְׁמַיָּא יְיָ יִשְׁרֵי לְעָלְמָא׃

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6 **הבוז לגאי יונים**

A Song of Ascents in which Israel asks G-d for grace: "Our soul is more than sated with the mockery of the complacent, the contempt of the proud." The last word is written as two (לגאי יונים) and read as one, "the proud." The Alter Rebbe cites the verse for its Targum, which explains the Aramaic words he quoted.

Psalms 123:4 תהילים קכ״ג:ד׳

רַבַּת שָׂבְעָה־לָּהּ נַפְשֵׁנוּ הַלַּעַג הַשַּׁאֲנַנִּים הַבּוּז לִגְאֵי יוֹנִים׃

Our soul is full sated With the scorning of those that are at ease, And with the contempt of the proud oppressors.

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7 **מבסרניא וגיותניא**

The Targum renders "the contempt of the proud" with the pair mevasranya vegaivsanya, "the scornful and the

haughty": the same two words the Targum on Psalms 68 uses of the haughty, scornful mountains.

Aramaic Targum to Psalms 123:4 תרגום תהלים קכ"ג:ד'

סוּגְעַת שַׂבְעַת לָהּ נַפְשָׁנָא תַּלְעוּבָא דְשָׁלְוִין מְבַסְרָנַיָּא וְגַיוְתָנָיָא׃

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8 **ולא תחללו**

G-d's command at the close of the laws of the holy offerings: "And you shall not profane My holy Name, and I shall be sanctified among the children of Israel." In the Biur on "And you shall not omit the salt," to which the maamar refers here, the Alter Rebbe reads techalelu as "do not make a void (chalal)": pride leaves a void from which the Infinite Light withdraws.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב.

9

From the laws of the meal-offering: "And you shall not omit the salt of the covenant of your G-d from your meal-offering." Its explanation (Biur) in Likkutei Torah, Parshas Vayikra, is the discourse the Alter Rebbe refers to here.

Leviticus 2:13 ויקרא ב':י"ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח׃

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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10 **בביאור ע"פ ולא תשבית מלח**

The explanation on "And you shall not omit the salt" teaches, from 4c on, that even Chochmah is only a vessel for the Infinite Light, and that through the study of Torah the soul itself is included in that Light.

KEHOT'S NOTE

לעיל פ' ויקרא ד, ג ואילך.

11 **שאין לו גסות**

On the parallel teaching on the same page, of one who makes himself like a garden bed that everyone treads upon, Rashi explains "that everyone treads upon him" as "that he has no haughtiness." The Alter Rebbe quotes Rashi to tie the image of the wilderness to the absence of coarse pride.

Rashi on Eruvin 54a:17:1 רש"י על עירובין נ"ד א':י"ז:א'

שהכל דשין אותו - שאין לו גסות:

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12

Asked by Rav Yosef to explain the verse "and from the wilderness, Mattanah (a gift)," Rava answers: "If a person makes himself like this wilderness, which everyone treads upon, the Torah is given to him as a gift." The Alter Rebbe brings it as the Talmud's statement that the Torah comes to the one who is without pride.

Eruvin 54a:24 עירובין נ"ד א:כ"ד

אָמַר לֵיהּ: אִם אָדָם מְשִׁים עַצְמוֹ כְּמִדְבָּר זֶה שֶׁהַכֹּל דָּשִׁין בּוֹ — תּוֹרָה נִיתְּנָה לוֹ בְּמַתָּנָה. וְכֵיוָן שֶׁנִּיתְּנָה לוֹ בְּמַתָּנָה — נָחֳלוֹ אֵל, שֶׁנֶּאֱמַר: "וּמִמַּתָּנָה נַחֲלִיאֵל". וְכֵיוָן שֶׁנָּחֳלוֹ אֵל — עוֹלָה לְגִדוּלָּה, שֶׁנֶּאֱמַר: "וּמִנַּחֲלִיאֵל בָּמוֹת".

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13 **ונפשי כעפר לכל תהי'**

The prayer known as "Elokai netzor," which Mar the son of Ravina said on finishing his prayer: "And may my soul be like dust to all; open my heart to Your Torah." The Alter Rebbe reads its order: only when the soul is like dust is the heart opened to the 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 תִּדּוֹם, 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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KEHOT'S NOTE

תפלת אלקי נצור. ברכות יז, א.

14 **ולכן ניתנה על הר סיני דמכיר שהוא ענין השפלות שאינו מגבי' א"ע**

According to the note, Or HaTorah refers to this passage and adds: "Therefore the Giving of the Torah was on Mount Sinai, a mountain of self-elevation, and nevertheless a small mountain, in the manner of 'an eighth of an eighth.'" That is the Sages' measure for the very slight pride fitting for a Torah scholar, which matches the maamar's answer.

KEHOT'S NOTE

ראה באוה"ת מג"א (תש"נ) ע' נה שמציין לכאן ומוסיף "ולכן מ"ת ניתנה על ה"ס הר התנשאות ומ"מ הר קטן ע"ד שמינית שבשמינית".

15 **ויגבה לבו בדרכי ה'**

Said of King Yehoshafat, once G-d had established his kingdom: "And his heart was lifted up in the ways of

Havayah," and he went on to remove the high places of idol worship. His boldness served G-d's ways; the Alter Rebbe brings it as proof that holy service needs some elevation of the heart.

II Chronicles 17:6 דברי הימים ב י״ז:ו׳

וַיִּגְבַּהּ לִבּוֹ בְּדַרְכֵי ה׳ וְעוֹד הֵסִיר אֶת־הַבָּמוֹת וְאֶת־הָאֲשֵׁרִים מִיהוּדָה׃

And his heart was lifted up in the ways of the L-RD; and furthermore he took away the high places and the Asherim out of Judah.

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KEHOT'S NOTE

דה״ב יז, ו.

16 **בד״ה יביאו לבוש מל'**

In the discourse "Let them bring royal apparel," "And his heart was lifted up in the ways of Havayah" is the level of Haman after refinement, included in holiness, as the Sages said that one's eyes should be downward and one's heart upward.

KEHOT'S NOTE

תו״א צא, ב. וראה בפירוש המילות לאדה״א פרק קמו.

17 **יביאו לבוש מלכות**

Haman's advice to King Achashverosh, thinking the honor was meant for himself: "Let them bring royal apparel that the king has worn." These words open the Torah Ohr discourse to which the Alter Rebbe refers here.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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18 Moshe's call to the people before the war against Midian: "Arm men from among you for the army." These words open the discourse the Alter Rebbe cites on peace in the soul's "household above," mind and heart.

Numbers 31:3 במדבר ל״א:ג׳

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֶחָלְצוּ 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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19 From Isaiah's song for the day of redemption: "And you shall draw water with joy from the wellsprings of salvation." Its opening words name the discourse to whose end the Alter Rebbe refers here.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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PARAGRAPH 2

20 **ויספו ענוים בה' שמחה**

Isaiah foretells the time when the tyrant and the scoffer are gone: "The humble shall increase joy in Havayah, and the neediest of men shall rejoice in the Holy One of Israel." The Alter Rebbe reads it as teaching that joy, an elevation of the soul, belongs to the humble specifically.

Isaiah 29:19 ישעיהו כ״ט:י״ט

וְיָסְפוּ עֲנָוִים שִׂמְחָה בַּה׳ וְאֶבְיוֹנֵי אָדָם בִּקְדוֹשׁ יִשְׂרָאֵל יָגִילוּ׃

The humble also shall increase their joy in the L-RD, and the neediest among men shall exult in the Holy One of Israel.

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KEHOT'S NOTE

ישע' כט, יט.

21 **שמצד הגוף ונפש הבהמית הוא נבזה בעיניו מאד והיותו בשמחה הוא מצד נפש האלקי' וניצוץ אלהות המלובש בה להחיותה**

The Tanya teaches that the soul's joys do not prevent one from being "despised in his own eyes" at the very time of joy, since the lowliness is from the side of the body and the animal soul and the joy from the side of the G-dly soul. The Alter Rebbe cites it to show how joy and humility live together.

Tanya, Likkutei Amarim 34:8 תניא, חלק ראשון; ליקוטי אמרים ל״ד:ח׳

וְהִנֵּה, בְּכָל פְּרָטֵי מִינֵי שִׂמְחוֹת הַנַּפֶּשׁ הַנִּזְכָּרִים לְעֵיל – אֵין מֵהֶן מְנִיעָה לִהְיוֹת "נִבְזֶה בְּעֵינָיו נִמְאָס", וְ"לֵב נִשְׁבָּר", וְרוּחַ נְמוּכָה – בִּשְׁעַת הַשִּׂמְחָה מַמָּשׁ, מֵאַחַר כִּי הֱיוֹתוֹ נִבְזֶה בְּעֵינָיו וְכוּ' – הוּא מִצַּד הַגּוּף וְנַפְשׁ הַבַּהֲמִית, וְהֱיוֹתוֹ בְּשִׂמְחָה – הוּא מִצַּד נֶפֶשׁ הָאֱלֹהִית וְנִיצוֹץ אֱלֹהוּת הַמְלוּבָּשׁ בָּהּ לְהַחֲיוֹתָהּ, כַּנִּזְכָּר לְעֵיל [בְּפֶרֶק ל״א].

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22 **תחת אשר לא עבדת**

From Moshe's warning of the curses, which will come "because you did not serve Havayah your G-d with joy and with gladness of heart." Its opening words name the discourse to whose end the Alter Rebbe refers.

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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23 **נבזה בעיניו נמאס**

From David's psalm on who may dwell on G-d's holy mountain. The words can be read "in his own eyes he is despised and repugnant," a mark of humility, or "in his eyes a vile person is despised" (context: Steinsaltz Tanakh); the Tanya and this maamar take the first reading.

Psalms 15:4 תהילים ט״ו:ד׳

נִבְזֶה בְּעֵינָיו נִמְאָס וְאֶת־יִרְאֵי ה׳ יְכַבֵּד נִשְׁבַּע לְהָרַע וְלֹא יָמֵר׃

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;

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KEHOT'S NOTE

תהלים טו, ד.

24 **דשמחה והגבהה זו נמשך מן הענוה והשפלות . . כפולה ומכופלת**

According to the note, this passage, from "this joy and elevation is drawn from humility" to "doubled and redoubled," is explained there in connection with the inter-inclusion of the two movements, bittul and elevation.

KEHOT'S NOTE

נתבאר בלקו"ש חכ"ח ע' 257 הערה 32 בענין התכללות דבי' התנועות ביטול והגבהה.

PARAGRAPH 3

25 **ויספו ענוים**

"The humble shall increase joy in Havayah." The Alter Rebbe repeats the verse to stress that it is the humble specifically whose joy increases.

Isaiah 29:19 ישעיהו כ"ט:י"ט

וְיָסְפוּ עֲנָוִים שִׂמְחָה בַּה' וְאֶבְיוֹנֵי אָדָם בִּקְדוֹשׁ יִשְׂרָאֵל יָגִילוּ׃

The humble also shall increase their joy in the L-RD, and the neediest among men shall exult in the Holy One of Israel.

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26 **סיני שירדה שנאה**

Rav Chisda and Rabbah the son of Rav Huna explain the name Sinai by a play on sin'ah (hatred): it is the mountain on which hatred descended toward the nations of the world, because, Rashi explains, they did not accept the Torah there. The Alter Rebbe reads it inwardly: at Sinai hatred descended upon the evil traits.

Shabbat 89a:7 שבת פ"ט א:ז'

... דְּרַב חִסְדָּא וְרַבָּה בְּרֵיהּ דְּרַב הוּנָא דְּאָמְרִי תַּרְוַויְיהוּ: מַאי "הַר סִינַי"? הַר שֶׁיָּרְדָה שִׂנְאָה לְאֻמּוֹת הָעוֹלָם עָלָיו. וְהַיְינוּ דְּאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: חֲמִשָּׁה שֵׁמוֹת יֵשׁ לוֹ: מִדְבַּר צִין — שֶׁנִּצְטַוּוּ יִשְׂרָאֵל עָלָיו; מִדְבַּר קָדֵשׁ — שֶׁנִּתְקַדְּשׁוּ יִשְׂרָאֵל עָלָיו; מִדְבַּר קְדֵמוֹת — שֶׁנִּתְּנָה קְדוּמָה עָלָיו; מִדְבַּר פָּארָן —

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KEHOT'S NOTE

שבת פט, א.

27 **לעולם ירגיז אדם**

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

KEHOT'S NOTE

ברכות ה, רע"א.

28 **לעולם ירגיז אדם יצר טוב על יצר הרע**

Rabbi Levi bar Chama in the name of Reish Lakish: "A person should always make the good inclination rage against the evil inclination," as it says, "Tremble (rigzu), and do not sin." The Alter Rebbe uses it to describe the holy elevation of rising above evil.

Berakhot 5a:2 ברכות ה' א:ב'

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יֵצֶר הָרַע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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29 **שימני כחותם**

The beloved asks her lover, as Israel asks G-d: "Set me as a seal upon your heart." Its opening words name the discourse to which the Alter Rebbe refers for more on the meaning of a mountain.

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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30 **מדלג על ההרים**

The beloved hears her lover approaching: "The voice of my beloved; behold, he comes, leaping over the mountains, skipping over the hills." The discourse beginning "The voice of my beloved" is cited on this phrase.

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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31 **ישאו הרים שלום לעם**

From the psalm for Shlomo, a prayer that the king's reign bring justice: "May the mountains bear peace to the people, and the hills, through righteousness." It is cited with "leaping over the mountains" as part of the discussion in that discourse.

Psalms 72:3 תהילים ע"ב:ג'

יִשְׂאוּ הָרִים שָׁלוֹם לָעָם וּגְבָעוֹת בִּצְדָקָה׃

Let the mountains bear peace to the people, and the hills, through righteousness.

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...ענין שניתנה התורה על הר סיני דוקא ולא

32 שובה ישראל

> The prophet's call: "Return, O Israel, to Havayah your G-d, for you have stumbled in your iniquity." Its opening words name the discourse to whose end the Alter Rebbe refers.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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וידבר אלקים את כל הדברים האלה לאמר אנכי כו׳

And G-d Spoke All These Words

The Torah was spoken by Elokim, the Name of contraction, so that Anochi, G-d's very essence, would be revealed even in its plain, physical commandments and become "Havayah your G-d." That revelation reaches the soul's mazal, above understanding, as a higher awe that comes through Torah study, and it rests on the lower awe of keeping the mitzvos and on the refining of the emotions in the Counting of the Omer.

THE MAAMAR IN BRIEF

Why does the verse say "all these words" before "I am Havayah your G-d"? "These" means what is openly revealed: Deuteronomy and the Oral Torah, all included in the Ten Commandments and spoken by Elokim, the attribute of contraction, so that G-d's essence would be revealed even in plain physical commands. The way there begins with the Omer, which cuts down the natural emotions. The second section takes up the ruling that Torah study outweighs a mitzvah others can do, and the Mishnah "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." G-d's light fills the worlds in graded order, like the soul's powers in the body, and also encompasses them beyond grasp. Like the men beside Daniel, whose mazal saw what they did not, a person's soul-root perceives the Infinite Light revealed in the Torah's source, the supernal Chochmah, and trembles: this is the higher awe. Yet the lower awe of keeping the mitzvos must come first, as betrothal precedes the wedding and "we will do" preceded "we will hear." The Omer refines the emotions until Shavuos reveals the supernal will, which the Torah brings down into the world.

OUTLINE

1 **The question of "all these words"** ¶1–2

"These" points to what is openly revealed: Deuteronomy, spoken by Moshe to all Israel, unlike the first books, whose word Moshe alone heard.

2 **All revealed Torah in the Ten Commandments** ¶3–4

Deuteronomy and the Oral Torah are included in the Ten Commandments, spoken by Elokim, the attribute of contraction, so that Anochi, G-d's essence, would be revealed in physical commands; reaching this needs the Omer, which cuts down and nullifies the seven natural emotions.

3 **Study greater than deed** ¶5–6

The Sages rank Torah study above a mitzvah that others can do; but why should studying a mitzvah outrank doing it? The answer begins with "If there is no wisdom, there is no awe."

4 **The light that fills all worlds** ¶7–12

Like the soul's powers spreading through the body, G-d's life-force descends in order: one with Him in Atzilus, multiplying into number and the "public domain" below, yet with bittul at every level.

5 **The encompassing light and "their mazal saw"** ¶13–16

Sovev kol almin cannot be grasped, yet it can reach the soul's mazal, as with the men who trembled at Daniel's vision. Through the Torah, whose source is the supernal Chochmah and the supernal mazal, a person receives the higher awe, and this is why Torah study outweighs a mitzvah others can do.

6 **Wisdom joins the soul to the Infinite** ¶17–18

A second explanation: Chochmah is united with the Infinite Light above and with the soul's essence below, so binding one's mind to the Torah's wisdom joins the soul's essence to G-d's essence.

7 **If there is no awe, there is no wisdom** ¶19–23

The lower awe of keeping the mitzvos, accepting G-d as King, must come first: the mitzvos are the betrothal and the Torah the inner union, so the Mishnah's circle becomes two stages.

8 **Sinai and "we will do"** ¶24–25

At Sinai the revelation came from above, without mitzvos first; Israel understood that only the mitzvos could make it lasting, and put "we will do" before "we will hear."

9 **The Omer and Shavuos** ¶26–32

Counting the Omer shines Chochmah into the emotions of the animal soul and wins the war against them; then the supernal will is revealed on Shavuos, the offering "of the hand," and even chametz becomes holy.

10 **Conclusion** ¶33

"And Elokim spoke all these words" so that Anochi would be revealed as "Havayah your G-d" through the Torah, which needs the yoke of the mitzvos to endure.

KEY CONCEPTS

Anochi אנכי

"I," the first word of the Ten Commandments, read as G-d's very being and essence, which the Torah was given to reveal until He is called "your G-d."

Elokim, the attribute of contraction אלקים מדת הצמצום

The Name of tzimtzum and Gevurah. The Torah was spoken by Elokim: the Infinite Light contracted itself into words, down to plain physical commands.

The revealed (isgalya) אתגליא

Deuteronomy and the Oral Torah, which reveal what is concealed in the Written Torah; all of it is meant by "all these words."

Memalei kol almin and sovev kol almin ממלא כל עלמין וסובב כל עלמין

The two modes of G-d's light: one enters the worlds in graded order, like the soul's powers in the body; the other surrounds all of them equally, beyond any grasp.

Mazal מזל

From yizal, "flow": the part of the soul above the body, from which influence flows down to it. It perceives what the mind cannot, and the source of the Torah is the supernal mazal.

Higher awe and lower awe יראה עילאה ויראה תתאה

The higher awe, beyond understanding, comes through Torah study ("if there is no wisdom, there is no awe"); the lower awe, accepting G-d as King by keeping the mitzvos, must come first ("if there is no awe, there is no wisdom").

Koach mah כח מ"ה

Chochmah read as koach mah, its letters split into "the power of 'what'," a state of bittul. The Infinite Light rests only in what is nullified, so it rests in Chochmah and in the Torah.

The standing grain קמה

The natural emotions of the animal soul, upright and self-asserting, which the sickle of the Omer cuts down and brings under holiness.

SECTION 1 · ¶1–2

The question of "all these words"

1 וידבר אלקים את[1] כל הדברים האלה לאמר אנכי כו'. להבין מהו את כל הדברים האלה[2] והל"ל [והוה ליה למימר] וידבר אלקים אנכי כו', אך הנה ביאור מלת האלה הוא הוראה על דבר הנראה[3] ונגלה באתגליא.

"And G-d spoke all these words, saying: 'I am,'" etc. [We need] to understand: what is [the meaning of] "all these words"? It should have said, "And G-d spoke: 'I am,'" etc. But the explanation of the word "these" (ha'eleh) is that it indicates a thing that is seen and revealed, openly (be'isgalya).

> The maamar opens with Exodus 20:1, the verse that introduces the Ten Commandments, and asks why it says "all these words" instead of going straight on to "I am Havayah your G-d." The answer starts from the word "these" (ha'eleh): it points to something seen and openly revealed, in Aramaic be'isgalya.

2 ולכך משנה תורה מתחלת אלה הדברים כי הם הדברים אשר דבר משה[4] אל כל ישראל באתגליא,

Therefore Mishneh Torah [the Book of Deuteronomy] begins, "These are the words," for they are "the words that Moshe spoke to all Israel," openly;

> Mishneh Torah is the traditional name of the Book of Deuteronomy. It opens, "These are the words that Moshe spoke to all Israel" (Deuteronomy 1:1): the same word "these," used of words spoken openly to the whole people.

משא"כ בספרים הראשונים נאמר וידבר ה' אל משה וכתיב במשה וישמע את הקול[5] מדבר אליו משה לבדו שמע[6] וכל ישראל לא שמעו.

whereas in the first books it is said, "And Havayah spoke to Moshe," and it is written of Moshe, "And he heard the voice speaking to him": Moshe alone heard, and all Israel did not hear.

> In the first four books, by contrast, the formula is "And Havayah spoke to Moshe": the word came to Moshe alone. Numbers 7:89 says that Moshe "heard the voice speaking to him," and the Gemara (Yoma 4b) learns that Moshe heard and all Israel did not.

SECTION 2 • ¶3–4

All revealed Torah in the Ten Commandments

3 ולכן נקי׳ משנה תורה מלשון משנה למלך[7] שאינה בבחי׳ התורה עצמה שנאמר בה וידבר ה׳ אל משה בבחי׳ העלם אלא הוא גילוי התורה אשר דבר משה אל כל ישראל,

And therefore it is called Mishneh Torah, from the expression "second (mishneh) to the king": for it is not at the level of the Torah itself, of which it is said, "And Havayah spoke to Moshe," in a state of concealment; rather, it is the revelation of the Torah, which Moshe spoke to all Israel.

> Esther 10:3 calls Mordechai mishneh lamelech, "second to the king." So Deuteronomy is "second" to the Torah of the first four books: that Torah came to Moshe alone, in concealment, while Deuteronomy is the same Torah revealed, spoken by Moshe to all Israel.

וכן תשבע״פ [תורה שבעל פה] הוא בחי׳ אתגליא[8] שהוא גילוי התשב״כ [התורה שבכתב] שהתשבע״פ [שהתורה שבעל פה] הוא דרך פי׳ וביאור המצות שהן בהעלם בתושב״כ [בתורה שבכתב]

And so too the Oral Torah is the level of the revealed (isgalya), for it is the revelation of the Written Torah: the Oral Torah is by way of the interpretation and explanation of the mitzvos, which are concealed in the Written Torah.

> The Oral Torah stands to the Written Torah in the same way. The mitzvos are stated in the Written Torah in a hidden, compressed form, and the Oral Torah reveals them by interpreting and explaining them.

ועל כולם הוא אומר את כל הדברים האלה. דהיינו כל בחי׳ אתגליא הן התשבע״פ [התורה שבעל פה] והן משנה תורה הכל נכלל בעשרת הדברות

And concerning all of them it says, "all these words." That is, every level of the revealed, both the Oral Torah and Mishneh Torah, is all included in the Ten Commandments

> Everything revealed, the Oral Torah and Deuteronomy alike, is what "all these words" refers to, and so all of it is included in the Ten Commandments. This answers the opening question about the extra words of the verse. In Torah Ohr, Yisro (67b), the Alter Rebbe draws a related point from the word "saying": everything in the Torah, even a law later said in the name of a Tanna or Amora, was already said to Moshe at Sinai.

(ע׳ [עיין] בגמרא פ״ק [פרק קמא] דחגיגה דף ג׳ ע״ב[9] גבי נתנו מרועה אחד[10] דכתיב וידבר אלקים את[11] כל[12] הדברים[16, 15, 14, 13] וכן הוא ג״כ ברבות נשא פי״ד [פרק י״ד / פרשה י״ד] ועיין עוד כזה ברבות כי תשא ר״פ מ״ז.[17] יתרו ס״פ כ״ח.[18]

(see the Gemara, the first chapter of Chagigah, page 3b, concerning "they were given from one Shepherd," for it is written, "And G-d spoke all the words"; and so it is also in Midrash Rabbah, Naso, chapter 14; and see further [something] like this in Midrash Rabbah, Ki Sisa, at the beginning of chapter 47; Yisro, at the end of chapter 28;

> The parenthesis gives the sources for this. In Chagigah 3b the Gemara reads Ecclesiastes 12:11, "they were given from one Shepherd," to teach that all the Sages' differing words were given by one G-d, as it is written, "And G-d spoke all the words"; Bamidbar Rabbah 14 repeats this, and Shemos Rabbah 47 and 28 teach that the Mishnah, the Talmud, and what every prophet and Sage would say were all given at Sinai.

זח״ב [זהר חלק ב׳] תרומה קל״ה סע״א [סוף עמוד א]. ועיין עוד מענין וידבר ברבות בהר ס״פ ל״ג. נשא פי״א [פרק י״א] בתחלת הפרשה ובסופה בקהלת רבה בפסוק לכל זמן)

Zohar, Part II, Terumah, end of 135a. And see further on the subject of "And [He] spoke" in Midrash Rabbah, Behar, at the end of chapter 33; Naso, chapter 11, at the beginning of the chapter and at its end; [and] in Koheles Rabbah, on the verse "To everything there is a season").

> The Zohar (2:135a) reads the same verse as taking the Oral Torah from the Written Torah. The parenthesis closes with further places on the word "spoke": the end of Vayikra Rabbah 33 (on Behar), Bamidbar Rabbah 11 (on Naso), and Koheles Rabbah on "To everything there is a season" (Ecclesiastes 3:1).

וכולם וידבר אלקים בסיני שנתצמצם אור א״ס ב״ה בבחי׳ אלקים מדת הצמצום בכל הדברים האלה כי מפי הגבורה שמענום[19] (ע׳ [עיין] זהר ח״ב [חלק ב׳] פ״ו א׳ כ״ה ב׳ ח״ג [חלק ג׳] קל״ג א׳ ח״ב [חלק ב׳] דר״ו סע״א [סוף עמוד א]).

And all of them [are in] "And Elokim spoke" at Sinai: that the Infinite Light (Or Ein Sof), blessed be He, contracted itself into the level of Elokim, the attribute of tzimtzum (contraction), in all these words; for "from the mouth of the Power (haGevurah) we heard them" (see the Zohar, Part II, 86a, 25b; Part III, 133a; Part II, end of 206a).

> All of it was spoken at Sinai by Elokim, the Name of tzimtzum: the Infinite Light contracted itself into these words. The Sages' saying about the first two commandments, "from the mouth of the Power (haGevurah) we heard them" (Makkos 24a), shows the same, for Gevurah, restraint and measure, is the attribute of Elokim. Among the Zohar passages listed, one notes that the Torah says vayedaber, a word of loud proclamation, because the whole world heard that speech and trembled (3:133a).

והנה כלל נתינת התורה לישראל היה ברעש וקולות וברקים[20] ולכאורה עשרת הדברות הם דברים פשוטים לא תרצח לא תנאף[21] כו׳

Now, the giving of the Torah to Israel, as a whole, was with quaking, with thunder and with lightning; yet seemingly the Ten Commandments are simple things: "You shall not murder; you shall not commit adultery," etc.

> The Torah was given with quaking, thunder and lightning (Exodus 19:16-19), yet the commandments themselves seem plain, such as "You shall not murder; you shall not commit adultery" (Exodus 20:13). Why such an awesome revelation for such simple content?

אלא הענין הוא כי תכלית נתינת התורה כדי להיות גילוי אור א״ס ב״ה ממש שכשמו כן הוא אין לו סוף כו׳ המלובש בתורה שהיא חכמתו ית׳ והוא וחכמתו א׳ כי הוא המדע והוא היודע[22, 23] כו׳

But the matter is that the purpose of the giving of the Torah is in order that there be a revelation of the actual Infinite Light, blessed be He, who is as His name: He has no end, etc., which is enclothed in the Torah, which is His wisdom, may He be blessed; and He and His wisdom are one, for "He is the knowledge and He is the knower," etc.;

> The answer: the purpose of giving the Torah was to reveal the Infinite Light itself, which, as its name says, has no end, enclothed in the Torah, G-d's wisdom. G-d and His wisdom are one, for, as the Rambam writes (Laws of the Foundations of the Torah 2:10), He is Himself the knowledge and the knower; the Alter Rebbe uses the same words in Tanya, chapter 2.

להיות גילוי זה למטה בדברים גשמיים דוקא.

[and that] this revelation be below, specifically in physical things.

> The aim was that this boundless revelation be found below, specifically in physical things, such as the plain commandments "You shall not murder" and "You shall not commit adultery." That is why so awesome a revelation came with such simple words.

וזהו וידבר אלקים את כל הדברים האלה.[24, 25, 26] כדי לאמר אנכי ה׳ אלקיך דהיינו להיות אנכי הוא מהותו ועצמותו יתׄ׳ ממש בבחי׳ גילוי עד שיהי׳ [שיהיה] נקרא אלקיך[27] (ועיין מענין וידבר כו׳ לאמר[28] ברבות כי תשא ר״פ מ׳).

And this is [the meaning of] "And Elokim spoke all these words": in order "to say: 'I am Havayah your G-d'"; that is, that "I" (Anochi), which is His very being and essence, may He be blessed, be in a state of revelation, until He is called "your G-d." (And see on the subject of "And [He] spoke… saying" in Midrash Rabbah, Ki Sisa, at the beginning of chapter 40.)

> This is the meaning of "And Elokim spoke all these words": the Infinite Light contracted itself, as Elokim, into these words in order "to say: 'I am Havayah your G-d,'" so that Anochi, "I," His very essence, would be revealed until He is called "your G-d." Shemos Rabbah 40 is listed for more on "spoke… saying": there G-d went over the Torah four times by Himself before saying it to Israel.

אך כדי לבא למעלה ומדרגה זו צ״ל תחלה ספירת העומר ז׳ שבועות תספר לך[29] מהחל חרמש בקמה.

But in order to reach this height and level, there must first be the Counting of the Omer: "Seven weeks you shall count for yourself; from when the sickle is first [put] to the standing grain."

> Reaching this level first requires the Counting of the Omer, the seven weeks counted from Pesach to Shavuos (Deuteronomy 16:9). The verse counts "from when the sickle is first put to the standing grain," and the maamar now reads that phrase as inner work.

והענין כי בקמה[30] היינו המדות הטבעיות שמנה״ב [שמנפש הבהמית] שהן בחי׳ יש כמו קמה שעומדת על עמדה וקיומה ונצבת במעמד קיום וחזק.[31, 32, 33, 34]

And the matter is that "the standing grain" refers to the natural emotive attributes (middos) of the animal soul, which are at the level of a separate existence (yesh), like standing grain that stands in its place and in its existence, and stands firm in a stance of endurance and strength.

> The "standing grain" is the natural emotions of the animal soul. They are yesh, a self-asserting existence, standing tall and firmly rooted like ripe grain in the field.

4 וכך המדות הטבעיות הן חזקות בגוף בטבען ובתולדותן וצריך להכניען ולהשפילן בבחי׳ אתכפיא ואתהפכא ולהניף עליהם חרמש להכריתן ולכלותן ולהפכן ממש לאין להיות ז׳ מדות הטבעיות שמנפש הבהמית.

And so the natural emotive attributes are strong in the body, by their nature and from their birth; and one must subdue them and humble them, in the manner of subjugation and transformation (iskafya and is'hapcha), and lift a sickle over them, to cut them off, to consume them and actually to turn them into nothing, they being the seven natural emotive attributes of the animal soul.

> The natural emotions are strong in the body, part of a person's nature from birth. They must first be subdued (iskafya) and then transformed (is'hapcha); lifting the sickle over them, words that recall "you shall not lift a sickle over your fellow's standing grain" (Deuteronomy 23:26), means cutting them down until they become nothing. There are seven of them, the seven emotive attributes of the animal soul.

ז׳ שבועות תספר לך. שתהיינה בטלות ונכללות במדות עליונות לך ה׳ הגדולה והגבורה כו׳ שהן בטלין באור א״ס ממש כמ״ש לך ה׳ כו׳.

"Seven weeks you shall count for yourself (lecha)": that they should be nullified and included in the supernal attributes, "Yours (lecha), Havayah, is the greatness and the might," etc., which are nullified in the actual Infinite Light, as it is written, "Yours, Havayah," etc.

> So the seven weeks correspond to these seven attributes. "For yourself" (lecha) recalls "Yours (lecha), Havayah, is the greatness and the might" (I Chronicles 29:11), which names the supernal attributes; the natural emotions are to be absorbed into them, and they are themselves wholly nullified in the Infinite Light.

וז״ש [וזהו שכתוב] וכל קומה לפניך תשתחוה[35] פי׳ קומה בחי׳ קמה תשתחוה לפניך ממש, וע׳ בזח״ב [בזהר חלק ב׳] תצוה קפ״ג א׳:[36,37]

And this is [the meaning of] what is written, "And every stature (komah) shall bow down before You": that is, "stature," the level of the standing grain (kamah), "shall bow down before You," actually. And see Zohar, Part II, Tetzaveh, 183a.

> The Nishmas prayer says, "every stature (komah) shall bow down before You," and the maamar reads komah as kamah, the standing grain: the upright, self-asserting emotions themselves are to bow before G-d. In the Zohar the text cites (2:183a), the forty-nine days of the Omer sanctify the seven lower "weeks," leading to the fiftieth day, when the Torah was given.

SECTION 3 • ¶5-6

Study greater than deed

5 ב וביאור הדבר הנה נודע מארז"ל [מאמר רבותינו זכרונם לברכה] שנמנו וגמרו[38] שתלמוד גדול ממעשה ואמרו ע"פ וכל חפצים לא ישוו בה[39, 40, 41, 42] (במשלי ח' י"א) ואפי' [ואפילו] חפצי שמים.[43]

2. The explanation of the matter: it is known from the saying of our Sages, of blessed memory, that "they took a vote and concluded that study is greater than deed"; and they said on [the verse] "And all desirable things cannot compare to it" (in Proverbs 8:11): "even the desires of Heaven."

> Section 2 explains the matter at length. The Sages concluded that "study is greater than deed" (Kiddushin 40b), and on "all desirable things cannot compare to it" (Proverbs 8:11) they said that the Torah outweighs "even the desires of Heaven," that is, the mitzvos (Moed Katan 9b).

ובירושלמי (פ"ק [פרק קמא] דפאה) איתא מ"ד [מאן דאמר] שאפילו לדבר א' מן התורה אין כל המצות כדאי כו',

And in the Jerusalem Talmud (the first chapter of Peah) there is one who says that all the mitzvos [together] are not worth even one word of the Torah, etc.;

> The Jerusalem Talmud (Peah 1:1) records the opinion that all the mitzvos of the Torah together are not equal to a single word of the Torah.

וקרוב לזה הוא ברבות נח ס"פ ל"ה ועיין בסוף קהלת רבה בפסוק ויותר שהיה קהלת חכם.[44]

and close to this is in Midrash Rabbah, Noach, at the end of chapter 35; and see at the end of Koheles Rabbah, on the verse "And besides that Koheles was wise."

> Bereishis Rabbah 35:3 contrasts the two verses: "all desirable things" are mitzvos and good deeds, while "your desires" are precious stones and pearls. Koheles Rabbah, on "And besides that Koheles was wise," tells that Shlomo sought to know the reward of the Torah, of which it is said, "all desirable things cannot compare to it."

אלא דבגמרא (פ"ק [פרק קמא] דמ"ק [דמועד קטן] ד"ט ע"ב) רמו קראי אהדדי

But in the Gemara (the first chapter of Moed Katan, page 9b) they set the verses against each other.

> The Gemara in Moed Katan 9b sets two verses of Proverbs against each other.

כתיב וכל חפצים לא ישוו בה אפי׳ [אפילו] חפצי שמים וכתיב וכל חפציך לא ישוו בה דמשמע חפציך ולא חפצי שמים, ומשני כאן במצוה שאפשר לעשותה על ידי אחרים וכאן במצוה שא״א כו׳,

It is written, "And all desirable things cannot compare to it," even the desires of Heaven; and it is written, "And all your desires cannot compare to it," which implies "your desires" and not the desires of Heaven. And it answers: here, with a mitzvah that can be done by others, and here, with a mitzvah that cannot, etc.

> Proverbs 8:11 says "all desirable things," which includes even the mitzvos, the desires of Heaven, while Proverbs 3:15 says "all your desires," implying only a person's own desires. The Gemara answers that a mitzvah others can do does not outweigh Torah study, while a mitzvah that no one else can do comes before it.

ועכ״פ [ועל כל פנים] מצוה שאפשר לעשותה ע״י אחרים מבטלין מפני תלמוד תורה ואפי׳ [ואפילו] כל המצות אינן כדאי אפי׳ [אפילו] לדבר א׳ מדברי תורה כדאיתא בירושלמי.[45]

At any rate, a mitzvah that can be done by others is set aside because of Torah study; and even all the mitzvos are not worth even one word of the words of Torah, as is stated in the Jerusalem Talmud.

> At least a mitzvah that others can perform is set aside for Torah study, and in the Jerusalem Talmud's words all the mitzvos together are not worth one word of Torah. The question this raises follows.

6 ולכאורה אינו מובן[46] הלא ת״ת [תלמוד תורה] הוא העסק בפי׳ וביאור המצוה כיצד תהיה עשייתה ולמה יגדל כח ומעלת העוסק בפי׳ וביאור המצוה יותר ממעשה המצוה עצמה

Now seemingly this is not understood: is not Torah study occupation with the interpretation and explanation of the mitzvah, how it is to be performed? Why, then, should the power and merit of one who occupies himself with the interpretation and explanation of the mitzvah be greater than the performance of the mitzvah itself,

> The question: Torah study is the study of how a mitzvah is to be performed. Why, then, should one who studies the explanation of a mitzvah rank higher than the deed itself? In Likkutei Torah, Acharei (26d), the Alter Rebbe raises the same question and refers the reader to this maamar.

להיות מבטלין מצוה שאפשר לעשותה על ידי אחרים כגון הפרשת תרומה ע״ד משל שאפשר ע״י שליח[47] בשביל עסק התורה שיהיה לו פנאי לעסוק בהלכות תרומה ויהיה הוא עוסק בפי׳ וביאור המצוה והמצוה תיעשה ע״י אחרים.

so that one sets aside a mitzvah that can be done by others, such as, by way of example, the separation of terumah, which can [be done] through an agent, for the sake of occupation with the Torah: so that he may have leisure to occupy himself with the laws of terumah, and he himself be occupied with the interpretation and explanation of the mitzvah, while the mitzvah is done by others?

> Take terumah, the portion of produce given to a kohen, which may be separated through an agent (Kiddushin 41b). By the ruling above one should let an agent separate it, to be free to study the laws of terumah oneself: the study outranks the deed, which is left to others.

אך הענין הוא כמארז״ל [כמאמר רבותינו זכרונם לברכה] אם אין חכמה אין יראה[48] אם אין יראה אין חכמה.[49]

But the matter is as our Sages, of blessed memory, said: “If there is no wisdom, there is no awe; if there is no awe, there is no wisdom.”

> The answer begins with the Mishnah, “If there is no wisdom, there is no awe; if there is no awe, there is no wisdom” (Avos 3:17): each depends on the other.

SECTION 4 · ¶7–12

The light that fills all worlds

7 וצריך להבין איך להתחיל. ויובן ענין זה[50] בהקדים לבאר כי הנה נודע שבחיות ואור א״ס המחיה ומהוה את כל העולמות מריש כל דרגין כו׳ יש ב׳ בחי׳[51]

And we need to understand how to begin. This matter will be understood by first explaining that, as is known, in the life-force and the Infinite Light that gives life to and brings into being all the worlds, from the head of all levels, etc., there are two levels.

> Since wisdom needs awe and awe needs wisdom, the question is where to begin. The explanation starts from the two ways in which G-d’s life-force and light give life to all the worlds and bring them into being, from the highest of levels down.

האי הוא בחי׳ ממלא כל עלמין להיות החיות מלובש וממולא תוך עלמין ממש ע״י ריבוי השתלשלות בדרך עילה ועלול וצמצומים רבים וירידת המדרגות ממדרגה למדרגה.

The first is the level of the light that fills all worlds (memalei kol almin): that the life-force be actually enclothed and filled within the worlds, through many [stages of] the chain of descent (hishtalshelus), by way of cause and effect, and many contractions, and the descent of the levels from level to level.

> The first is memalei kol almin, the light that fills all worlds: it actually enters and fills each world. It does so through a long chain of cause and effect, many contractions, and a descent from level to level.

8 ומבשרי אחזה[52] כמו התלבשות השכל במדות ומדות במחשבה ומחשבה בדיבור שיורד ומשתלשל מדרגה אחר מדרגה עד שנעשה מחשבה דיבור ומעשה ודי חושים[53] ראיה שמיעה כו׳.

And "from my flesh I see": as with the enclothing of the intellect in the emotive attributes (middos), and of the emotive attributes in thought, and of thought in speech, which descends and comes down in a chain, level after level, until it becomes thought, speech and action, and the four senses, sight, hearing, etc.

> Job 19:26, "from my flesh I see," is the principle that the structure of the human soul gives a picture of how G-d relates to the worlds. In a person, intellect is enclothed in the emotions, the emotions in thought, and thought in speech, descending step by step until it becomes thought, speech and action, and the senses of sight, hearing and the rest.

והחיות השורה במוח ולב ומלב מתפשט לכל האיברים שמקבלים לפי מזגם ותכונתם להיות זה ראש וזה רגל כו׳.

And the life-force that rests in the brain and the heart spreads out from the heart to all the limbs, which receive [it] according to their makeup and their nature, so that this one is a head and that one a foot, etc.

> Likewise the life-force rests in the brain and the heart and spreads from the heart to all the limbs. Each limb receives it according to its own makeup, so that one becomes a head and another a foot.

9 וכל זה הוא דרך וסדר ההשתלשלות. להיות מתפשט כח הנפש וחיותו ממולא בכל הגוף שיהיו איברי הגוף ממולאים מכח וחיות הנמשך אליהם ומקבלים כל אחד לפי מזגו ותכונתו

And all this is the way and the order of the chain of descent (hishtalshelus): that the power of the soul and its life-force spread out and fill the whole body, so that the limbs of the body are filled with the power and life-force drawn to them, each one receiving according to its makeup and its nature.

> All this is hishtalshelus, the ordered chain of descent: the soul's power and life fill the whole body, and each limb receives according to its nature.

ואין זה אלא בבחי׳ התפשטות כחות הנפש כי הנפש עצמה אין לה בחי׳ התחלקות לכמה כחות פרטים אלא שכל הכחות כלולים ומתאחדים ואין עולים בשם כח פרטי כלל.[54]

And this is only at the level of the extension of the soul's powers; for the soul itself has no division into several particular powers; rather, all the powers are included and united [in it], and do not come under the name of a particular power at all.

> This filling of the body belongs only to the soul's powers as they spread out. In the soul itself there is no division into separate powers: there all the powers are included and united, and none is called by the name of a particular power, such as intellect or emotion.

אך מ״מ הכחות ההם וראשיתם כח החכמה והשכל שמתפשט מהנפש הוא נמשך מעצמיות הנפש עצמה שלכך נקרא נפש המשכלת ע״ש [על שם] כח השכל שמתפשט ממנה שהוא ראש ועיקר לכל הכחות כולם.

Yet nevertheless, those powers, and the first of them, the power of Chochmah (wisdom) and intellect that spreads out from the soul, are drawn from the very essence of the soul itself. Therefore it is called "the intellective soul" (nefesh hamaskeles), on account of the power of intellect that spreads out from it, which is the head and the principal of all the powers.

> Even so, the powers, and first among them the power of Chochmah and intellect, come from the soul's very essence. That is why the soul is called "the intellective soul" after its intellect, the head and chief of all its powers.

שעם היות שאין בנפש גילוי כח השכל פרטי מיוחד בפני עצמו. מ״מ מאחר שההתפשטות כח השכל המפשט מהנפש גם קודם התפשטותו הי׳ [היה] כלול בנפש אלא שהיה בנפש בהעלם.

For although there is no revelation in the soul of a particular power of intellect, distinct by itself, nevertheless, since the extension of the power of intellect that spreads out from the soul was, even before its extension, included in the soul, only that it was in the soul in concealment,

> Within the soul itself the intellect is not revealed as a distinct power. Still, the intellect that spreads out from the soul was already present in it before, only hidden.

10 וההתפשטות הוא שיצא מההעלם אל הגילוי הרי היא מעצמיות הנפש. ולכך גם אחר ההתפשטות בבחי׳ גילוי כח שכל פרטי בפ״ע [בפני עצמו] הרי הוא מתאחד עם הנפש[55] ממש עד שנקרא הנפש על שמו נפש המשכלת.

and the extension is its coming out from concealment into revelation, it is thus from the essence of the soul. Therefore, even after the extension, at the level of the revelation of a particular power of intellect by itself, it is actually united with the soul, so much so that the soul is called by its name, "the intellective soul."

> Since the extension is only the emergence of what was hidden into the open, the revealed intellect is still from the soul's essence. So even after it emerges as a distinct power it remains one with the soul, so much so that the whole soul is named after it, "the intellective soul."

11 וככה ככל המשל הזה הוא ענין בחי׳ השתלשלות החיות[56] מאור א״ס ב״ה להחיות כל העולמות בחי׳ ממלא כל עלמין.

And just so, entirely like this analogy, is the matter of the chain of descent of the life-force from the Infinite Light (Or Ein Sof), blessed be He, to give life to all the worlds: the level of the light that fills all worlds (memalei kol almin).

> The same is true of how G-d's life-force descends from the Infinite Light to give life to the worlds. This is the level of memalei kol almin, the light that fills all worlds.

כי הנה כתיב אתה הוא[57] ה׳ לבדך אתה עשית את השמים שמי השמים,

For it is written, "You are He, Havayah, alone; You have made the heavens, the heavens of the heavens."

> Nehemiah 9:6 says both that G-d is "alone" and that He "made the heavens." The text now explains what "alone" means.

פי׳ לבדך שהוא לבדו יתי׳ יחיד ומיוחד דלאו דאית לך צדק ידיעא[58,59] וכו׳ ולאו מכל אינון מדות איהו כלל אלא מ״מ אתה עשית את השמים כו׳.

The meaning of "alone" is that He, may He be blessed, is alone, single and unique: "not that You have a known righteousness," etc., and He is not of any of those attributes at all. Yet nevertheless, "You have made the heavens," etc.

> "Alone" means that G-d in Himself is single and unique, beyond every attribute, as Eliyahu says in the Tikkunei Zohar, "not that You have a known righteousness." Even so, He made the heavens.

דהיינו התפשטות גדולת א״ס ב״ה למעלה עד אין קץ[60] ולמטה עד אין תכלית.

That is, the extension of the greatness of the Infinite One, blessed be He, upward without end and downward without limit.

> His making the heavens is the spreading of His greatness, without end above and without limit below. The Kehot note points to Tikkunei Zohar, Tikkun 19, for this phrase.

שאין זה אלא בבחי׳ התפשטות בלבד בבחי׳ הארה וזיו כי מלכותך מלכות כל עולמים[61]

For this is only at the level of a mere extension, at the level of a radiance and a glow; for "Your kingship is the kingship of all worlds."

> This spreading is only an extension, a radiance and a glow. In "Your kingship is the kingship of all worlds" (Psalms 145:13), G-d's relation to the worlds is that of a King, not His essence.

ואין זה אלא בחי׳ שם כמאמר ונזכיר שמך דהיינו כמו שם האדם שיקראו לו בשמו והוא עונה ופונה אל הקורא אותו.

And this is only at the level of a name, as it is said, "and we will mention Your name": that is, like the name of a person, by which they call him, and he answers and turns to the one who calls him.

> The light that fills the worlds is only G-d's "name." The morning prayer Baruch She'amar says, "we will mention Your name": a name is what others call a person by, and through it he answers and turns toward the one who calls; it serves his relation to others.

12 וכך כתיב וישע ה׳ אל הבל ואל מנחתו[62] שפונה ונמשך ממנו חיות אל הברואים והוא יחיד חי העולמים מלך פי׳ שהוא עצמו ית׳ יחיד ומיוחד לבדו

And so it is written, "And Havayah turned to Hevel and to his offering": that He turns, and life-force is drawn from Him to the creatures. And He is "Single, the Life of the worlds, King": that is, He Himself, may He be blessed, is single and unique, alone;

> Genesis 4:4, "Havayah turned (vayisha) to Hevel," is read as G-d turning toward His creatures, as a person turns to one who calls his name; through this turning life-force flows to them. The phrase "Single, the Life of the worlds, King," from the morning prayer Baruch She'amar, is read in parts: "Single" is G-d Himself, single and alone.

רק חי העולמים דהיינו חיות וקיום העולמות הוא מבחי׳ מלך כו׳, והנה המשכה והתפשטות זו היא כסדר המדרגות ממדרגה למדרגה

only "the Life of the worlds," that is, the life-force and the existence of the worlds, is from the level of "King," etc. Now, this drawing-down and extension follows the order of the levels, from level to level.

> Only "the Life of the worlds," the life and existence of the worlds, comes from G-d as "King," His sovereignty over them. This drawing-down follows a fixed order, level after level, which the following parts trace.

כי בעולם האצי׳ איהו וחיוהי חד[63,64] שאור א״ס ב״ה מיוחד שם ביחוד גמור כמו עד״מ התאחדות נפש המשכלת[65] עם כח השכל המתפשט ממנה כנ״ל

For in the World of Atzilus (Emanation), "He and His life-forces are one": the Infinite Light, blessed be He, is united there in a complete unity, like, by way of analogy, the union of the intellective soul with the power of intellect that spreads out from it, as mentioned above

> In Atzilus, the highest world, "He and His life-forces are one" (Tikkunei Zohar): the Infinite Light is completely united there, as the intellect that spreads from the soul remains one with the soul. In Torah Ohr, Yisro (67d and 71a), the Alter Rebbe gives the same unity the image "He is the knowledge and He is the known… and He and His wisdom are one."

(כי אצילות הוא בחי׳ חכמה שע״ז נאמר כולם בחכמה עשית[66,67] וכמ״ש בע״ח [בעץ חיים] שמ״ז פ״ג [פרק ג׳])[68], וע״ז נאמר גדול ה׳ ומהולל מאד[69] ולגדולתו אין חקר ולתבונתו אין מספר[70]

(for Atzilus is the level of Chochmah, of which it is said, "You have made them all with wisdom (Chochmah)," and as is written in Etz Chaim, Sha'ar 47, chapter 3). And of this it is said, "Great is Havayah and highly praised, and His greatness is unsearchable," "and His understanding is without number."

> Atzilus is Chochmah, as "You have made them all with wisdom" (Psalms 104:24) and Etz Chaim, Sha'ar 47, explain: the Infinite Light enclothes itself in Chochmah to shine through all of Atzilus. Of this level it is said that G-d's greatness is unsearchable and His understanding "without number" (Psalms 145:3, 147:5): there nothing is yet counted.

ואח״כ בעולם השרפים אלף אלפין ורבוא רבבן[71] כו׳ ומ״מ היש מספר לגדודיו[72] כו׳. ומשם יפרד[73] יותר להיות מונה מספר לכוכבים[74]

And afterwards, in the world of the Seraphim, "a thousand thousands, and myriads of myriads," etc.; and nevertheless, "Is there any number to His troops?" etc. And from there it divides further, so that "He counts the number of the stars."

> Below Atzilus, in the world of the Seraphim, there is already number, "a thousand thousands and myriads of myriads" (Daniel 7:10), though still beyond reckoning: "Is there any number to His troops?" (Job 25:3). Further down, in words borrowed from Genesis 2:10, "from there it divides" still more, until G-d "counts the number of the stars" (Psalms 147:4).

וכתיב המוציא במספר צבאם.[75] המוציא לשון המוציא מרה״י [מרשות היחיד] לרה״ר [לרשות הרבים][76] כי רה״י [רשות היחיד] הוא עולם האצילות איהו וחיוהי חד ומשם יפרד בריבוי התחלקות המדרגות מעולם עד עולם להיות בחי׳ רה״ר [רשות הרבים] טורי דפרודא,

And it is written, "He who brings out their host by number." "He who brings out" (hamotzi) is the expression used of one who carries out from the private domain to the public domain: for the private domain is the World of Atzilus, [where] "He and His life-forces are one," and from there it divides, through the many divisions of the levels from world to world, to become the level of the public domain, "the mountains of separation."

> Isaiah 40:26 says that G-d "brings out their host by number," and hamotzi, "He who brings out," is also the halachic term for carrying from a private domain to a public one on Shabbos. Atzilus, where everything is one with G-d, is the "private domain"; the lower worlds, divided into many levels, are the "public domain," called "the mountains of separation."

ומ״מ מרוב אונים ואמיץ כח[77] איש לא נעדר פי׳ שלא נעדר מבחי׳ ביטול שזהו כלל בכל סטרא דקדושה ואפי׳ [ואפילו] במדרגות תחתונים נמשך בחי׳ ביטול היש בכל עולם לפי מדרגתו.[78] וכ״ז [וכל זה] הוא בחי׳ הא׳ שהוא בחי׳ ממלא כל עלמין כסדר השתלשלות המדרגות:

And nevertheless, "by the greatness of His might, and because He is strong in power, not one is lacking": that is, not one is lacking the level of self-nullification (bittul); for this is a rule throughout the side of holiness, and even in the lower levels the nullification of the yesh (self-existence) is drawn down, in each world according to its level. And all this is the first level, the level of the light that fills all worlds, in the order of the chain of descending levels.

> Even so, "not one is lacking" (Isaiah 40:26): in the verse not one of the stars is missing, and the maamar reads it as no level of holiness, however low, lacking bittul, self-nullification, each world according to its level. All this is the first mode, memalei kol almin, which descends in order through the levels.

SECTION 5 • ¶13–16

The encompassing light and “their mazal saw”

13 ג אך הבחי׳ הב׳ הוא בחי׳ סוכ״ע[79] דהיינו שסובב ומקיף כלהו עלמין בהשואה א׳ השוה ומשוה כו׳.

3. But the second level is the level of the light that encompasses all worlds (sovev kol almin): that is, that it encircles and surrounds all the worlds equally, as one, “equal, and making equal,” etc.

> Section 3 turns to the second mode, sovev kol almin, the light that encompasses all worlds. It surrounds them all equally, as one, as the High Holiday hymn says of G-d, “equal, and making equal” small and great.

והמשכה זו היא בבחי׳ מקיף והעלם בלבד ואינה באה לידי גילוי פנימי במוח ולב האדם דלית מחשבה תפיסא ביה כלל[80, 81]

And this drawing-down is only in the manner of something encompassing (makif) and concealed, and it does not come to an inner revelation in a person’s mind and heart, for “no thought can grasp Him at all”;

> This light remains makif, encompassing and hidden: it never becomes an inner revelation in a person’s mind and heart. As the Tikkunei Zohar says, “no thought can grasp Him at all.”

כי המשכה זו היא מעצמיות אור א״ס ב״ה שלמעלה מגדר עלמין ואני ה׳ לא שניתי[82] ואין ערוך לך וכטיפה מים אוקיינוס כו׳.

for this drawing-down is from the essence of the Infinite Light, blessed be He, which is above the bounds of worlds; and “I, Havayah, have not changed,” and “there is no comparison to You,” and like a drop of water [to] the ocean, etc.

> It comes from the essence of the Infinite Light, above the bounds of the worlds, of which it is said, “I, Havayah, have not changed” (Malachi 3:6). Next to Him nothing compares (“there is no comparison to You,” in the Shabbos morning prayers), any more than a drop of water compares to the ocean.

14 ואין כח בשום נברא שהוא מחודש מאין ליש להכיל גילוי אור זה שלא יתבטל במציאות ממש.

And no created being, which is brought into being anew from nothing to something, has the power to contain the revelation of this light without being actually nullified out of existence.

> No created thing, brought into being from nothing, could take in a revelation of this light and still exist; it would be wholly nullified. That is why the encompassing light stays hidden.

רק מ"מ ארז"ל [אמרו רבותינו זכרונם לברכה] דאע"ג [דאף על גב] דאיהו לא חזי מזליה חזי[83] גבי דניאל והאנשים אשר היו עמו

Yet nevertheless, our Sages, of blessed memory, said that "although he does not see, his mazal sees," concerning Daniel and the men who were with him,

> Yet the Sages teach that a person can be affected by what he does not see, because his mazal sees. In everyday speech mazal means "fortune" or a star; the next paragraph explains it as the root of the soul above. They said this about Daniel and the men who were with him.

כדכתיב וראיתי אני לבדי[84] את המראה והאנשים אשר היו עמי לא ראו אבל חרדה גדולה נפלה עליהם.

as it is written, "And I alone saw the vision, and the men who were with me did not see, but a great trembling fell upon them."

> In Daniel 10:7, Daniel alone saw the vision; the men with him, whom the Gemara (Megillah 3a) identifies as the prophets Chaggai, Zechariah and Malachi, saw nothing, yet a great trembling fell on them. The next paragraph explains how something unseen could make them tremble.

15 ואמרו בגמרא מאחר דלא חזו מאי טעמא איבעית[85] משום דמזלייהו חזו. פי' מזלייהו מלשון יזל מים מדליו[86] שהוא לשון המשכה ומזל הוא המפעיל וממשיך המשכה ההיא.

And they said in the Gemara: "Since they did not see, why were they frightened? Because their mazal saw." The meaning of "their mazal" (mazlayhu) is from the expression "Water shall flow (yizal) from his buckets," which is an expression of drawing down; and the mazal is that which brings about and draws down that flow.

> The Gemara, on Daniel 10:7, asks why the men were frightened if they saw nothing, and answers, "their mazal saw." Mazal comes from yizal, "flow," as in "Water shall flow from his buckets" (Numbers 24:7): the mazal is what brings about the flow and draws it down.

והיינו הנשמה שלמעלה שאינה מלובשת בגוף כי לא כל הנשמה מלובשת רק הארה והתפשטות ממנה וכל עצמיות הנשמה חופפת עליו מלמעלה

And this is the soul above, which is not enclothed in the body; for not all of the soul is enclothed, only a radiance and extension from it, while the whole essence of the soul hovers over him from above,

> The mazal is the part of the soul above that is not enclothed in the body. Only a radiance and extension of the soul enters the body; the soul's essence hovers over the person from above.

והוא נקרא בשם מזל שממנה ניזל השפעה להתפשטות הנשמה המלובשת בגוף ובבחי' מזלייהו דחזו נפלה עליהם חרדה גדולה.

and it is called by the name mazal, for from it influence flows (nizal) to the extension of the soul that is enclothed in the body. And through the level of "their mazal" that saw, "a great trembling fell upon them."

> This higher part is called mazal because influence flows (nizal) from it down to the part of the soul within the body. It was this level in the men that "saw," and so trembling fell upon them.

כי דניאל שראה את המראה שנתפסה בכח השגתו לא נפל עליו אימה ופחד

For upon Daniel, who saw the vision, which was grasped by his power of comprehension, dread and fear did not fall;

> Daniel's own understanding could grasp the vision, so dread and fear did not fall upon him.

אבל האנשים אשר היו עמו מאחר שלא היה בכח השגתם להכיל את המראה אלא בבחי' מזלייהו שהוא למעלה מן ההשגה כי השגה הוא מבחי' התפשטות הנפש בגוף האדם בהתלבשותה במוחו ומוח שכלם היה קטן מהכיל את המראה לכך נפל עליהם חרדה גדולה.

but the men who were with him, since it was not within their power of comprehension to contain the vision except at the level of their mazal, which is above comprehension (for comprehension comes from the level of the soul's extension in a person's body, as it is enclothed in his brain, and the brain of their intellect was too small to contain the vision), therefore a great trembling fell upon them.

> The men with Daniel could not contain the vision in their understanding, which belongs to the part of the soul enclothed in the brain; it reached only their mazal, which is above comprehension. A revelation the mind cannot hold, yet the soul's root perceives, produces trembling.

16 וכך הוא בענין גילוי אור א"ס בבחי' מזל שהוא הנשמה שלמעלה מהתלבשות בגוף לפי שאין גילוי זה בא לידי התלבשות להיות נתפס ונקלט במוח שכלו[87] לכך תפול עליו אימה ופחד וחרדה גדולה,

And so it is with the revelation of the Infinite Light at the level of the mazal, which is the soul that is above enclothement in the body: since this revelation does not come to be enclothed, so as to be grasped and absorbed in the brain of one's intellect, therefore dread and fear and great trembling will fall upon him.

> So it is with the revelation of the Infinite Light: it reaches a person's mazal, the soul above the body, and not his mind. Because it is not grasped and absorbed in the intellect, it brings dread, fear and great trembling.

(ועמ״ש במ״א ע״פ האזינו[88] ענין מזליה שהוא בחי׳ אין שלמעלה מהחכמה והשתא א״ש [אתי שפיר] דבחי׳ סובב יוכל להתגלות לבחי׳ מזל).[89]

(And see what is written elsewhere, on the verse "Give ear" (Ha'azinu), on the matter of "his mazal," that it is the level of ayin (nothingness), which is above Chochmah; and now it is well understood that the level of sovev can be revealed to the level of mazal.)

> In Likkutei Torah, Ha'azinu (71d), the Alter Rebbe explains that the soul's root, which stays above the body, is called mazal, and that it is the level of ayin, "nothingness," above the Name Havayah that brings things into being. Since the mazal is above Chochmah, the encompassing light, which no intellect can grasp, can be revealed to it.

ועל יראה גדולה כזו שהיא למעלה מההשגה במוח שכלו רק בבחי׳ מזלייהו אמרו אם אין חכמה אין יראה.[90]

And about such a great awe, which is above comprehension in the brain of one's intellect, [being] only at the level of "their mazal," they said: "If there is no wisdom, there is no awe."

> This is the awe that the Mishnah means by "If there is no wisdom, there is no awe": an awe beyond the mind's comprehension, felt only at the level of the mazal. Tanya, chapter 23, likewise speaks of the great awe that comes in Torah study and applies this Mishnah to it.

וכמ״ש ויצונו ה׳ לעשות את כל החקים[91] האלה ליראה כו׳ שלהיות גילוי זה בבחי׳ מזלייהו עד שתפול עליו אימה ופחד הוא ע״י עסק התורה דאורייתא מחכמה נפקת[92]

And as it is written, "And Havayah commanded us to do all these statutes, to be in awe," etc.: that for this revelation to be at the level of "their mazal," until dread and fear fall upon him, is through occupation with the Torah; for "the Torah comes forth from Chochmah,"

> Deuteronomy 6:24 says G-d gave the statutes "to be in awe": Torah study is the way to this higher awe, the revelation at the level of the mazal. For the Torah "comes forth from Chochmah" (Zohar 2:121a).

והוי׳ בחכמה[93] כו׳ שאור א״ס ב״ה שורה ומתגלה בחכמה כח מ״ה [מה] בחי׳ ביטול שאין אור א״ס ב״ה שורה ומתגלה אלא במה שבטל כו׳, (ועמ״ש מזה בפ׳ ואתחנן בד״ה ואהבת את יעו״ש [יעויין שם]).

and "Havayah, in wisdom (Chochmah)," etc.: for the Infinite Light, blessed be He, rests and is revealed in Chochmah, koach mah ("the power of 'what'"), the level of self-nullification (bittul); for the Infinite Light, blessed be He, rests and is revealed only in that which is nullified, etc. (And see what is written on this in Parshas Va'eschanan, in the discourse beginning "And you shall love…"; see there.)

> Proverbs 3:19, "Havayah, by wisdom, founded the earth," is read here as Havayah being in wisdom: the Infinite Light rests and is revealed in Chochmah. Chochmah is read as koach mah, its letters split into "the power of 'what'," a state of bittul, and G-d's light dwells only in what is nullified before Him. The text refers to its discourse on "And you shall love" in Va'eschanan.

והיינו התורה שהיא חכמתו ית׳ ממש והוא וחכמתו אחד כי הוא המדע והוא היודע[94] כו׳.

And this is the Torah, which is actually His wisdom, may He be blessed; and He and His wisdom are one, for "He is the knowledge and He is the knower," etc.

> The Torah is G-d's very wisdom, and G-d and His wisdom are one, as the Rambam writes, "He is the knowledge and He is the knower." So the Infinite Light is truly present in it.

ועיקר גילוי זה למעלה במקור התורה שהיא בחי׳ חכמה עילאה היא בבחי׳ מזל שמזיל וממשיך השפעה מגילוי זה להתפשטות התורה שלפנינו המלובשת בג שמיות.

And the main [place] of this revelation above, in the source of the Torah, which is the level of the supernal Chochmah (Chochmah Ila'ah), is at the level of mazal, which makes the influence of this revelation flow (mazil) and draws it down to the extension of the Torah before us, which is enclothed in physicality.

> In the Torah's source above, the supernal Chochmah, this revelation is at the level of mazal, and from there it flows down to the Torah we study, which is clothed in physical matters. The next parts connect this mazal of the Torah with the mazal of the soul.

והנה תלת קשרין[95] מתקשראן דא בדא ישראל באורייתא כו׳ וישראל נקי׳ חיילין דאורייתא[96] בזהר (ר״פ במדבר קי״ז ב׳) ע״פ שאו את ראש בני ישראל[97] כו׳

Now, "three bonds are bound one to another: Israel to the Torah," etc.; and Israel are called "the hosts of the Torah" in the Zohar (at the beginning of Parshas Bamidbar, 117b), on the verse "Lift up the head of the children of Israel," etc.;

> The Zohar teaches that the Holy One, the Torah and Israel are three levels bound to one another (Zohar 3:73a). On the census, "Lift up the head of the children of Israel" (Numbers 1:2), it calls Israel "the hosts of the Torah" (Zohar 3:117b).

כי ס״ר אותיות התורה[98] הן שורש ומקור ס״ר נשמות ישראל[99] כל אות שורש ומקור נשמה א׳ כו׳,

for the six hundred thousand letters of the Torah are the root and source of the six hundred thousand souls of Israel, each letter the root and source of one soul, etc.

> The reason is that the Torah's six hundred thousand letters are the roots of the six hundred thousand souls of Israel, each letter the root of one soul.

ובעסק התורה למטה תעורר שורש נשמתו למעלה בחי׳ מזל להמשיך גילוי אור א״ס ב״ה המלובש בחכמה עילאה מקור התורה ששם יסודתה של הנשמה בהררי קדש[100]

And through occupation with the Torah below, he will arouse the root of his soul above, the level of mazal, to draw down the revelation of the Infinite Light, blessed be He, which is enclothed in the supernal Chochmah, the source of the Torah, where the soul's "foundation is on the holy mountains";

> So when a person studies Torah below, he arouses his soul's root above, its mazal. This draws down the Infinite Light enclothed in the supernal Chochmah, the Torah's source, where the soul's root lies, "its foundation on the holy mountains" (Psalms 87:1).

להיות נמשך בחי׳ גילוי זה בבחי׳ מזלא שרש הנשמה למעלה ותפול עליו אימה ופחד וחרדה גדולה מפני גילוי אור ה׳ א״ס ב״ה ממש בבחי׳ מזלייהו דחזו.[101]

so that this revelation be drawn down at the level of the mazal, the root of the soul above, and dread and fear and great trembling fall upon him because of the revelation of the very light of G-d, the Infinite One, blessed be He, at the level of "their mazal saw."

> The revelation is then drawn down to the mazal, the soul's root above, and dread, fear and great trembling fall upon the person. It is like the men beside Daniel: "their mazal saw," though their minds did not.

(ועמ״ש מזה בד״ה וזאת המצוה אשר צוה[102] ובד״ה כי תצא. ועוי״ל [ועוד יש לומר] בענין זה עפמ״ש [על פי מה שכתוב] בפ׳ בשלח ע״פ ויראו העם את[103] ה׳ ויאמינו בה׳ שיש ב׳ שמות בי״ג מדות הרחמים ופסיק טעמא בינייהו

(And see what is written on this in the discourse beginning "And this is the commandment which [Havayah] commanded," and in the discourse beginning "When you go out." And one may further explain this matter according to what is written in Parshas Beshalach on the verse "And the people stood in awe of Havayah, and they believed in Havayah": that there are two Names in the Thirteen Attributes of Mercy, and a pause in the cantillation separates them;

> The text names two more discourses: "And this is the commandment," in Likkutei Torah, Va'eschanan (9b), which explains why the Torah speaks first of the commandment "to do" and only then of "Hear, O Israel" and "you shall speak of them," and "When you go out." It then offers a further explanation from its discourse on Beshalach: in Exodus 14:31, "And the people stood in awe of Havayah, and they believed in Havayah," the Name appears twice, as at the opening of the Thirteen Attributes of Mercy (Exodus 34:6), where a pause in the cantillation separates the two Names.

ובחי׳ שם הוי״ה המהוה השתלשלות העולמות ממנו נמשך היראה שיראה הוא ע״י גילוי כמו והנורא בתוספת וי״ו משא״כ בבחי׳ שם הוי״ה שלמעלה מהשתלשלות סובב כל עלמין נאמר רק ויאמינו אבל לא שיומשך משם בחי׳ יראה.

and the level of the Name Havayah that brings into being the chain of the worlds: from it awe is drawn down, for awe comes through revelation, as in "and the awesome" (vehanora), with the added vav; whereas of the level of the Name Havayah that is above the chain of descent, sovev kol almin, it says only "and they believed," but not that the level of awe be drawn down from there.

> The first Name is Havayah that brings the chain of the worlds into being; from it comes awe, since awe needs a revelation, as the added vav of vehanora, "and the awesome," suggests, the letter vav standing in Chassidus for drawing down. The second is the Name Havayah above the chain of descent, sovev kol almin, and of it the verse says only "they believed": faith, not awe.

וזה היה קודם מ״ת [מתן תורה] אבל מ״ת [מתן תורה] הוא ויצונו כו׳ ליראה פי׳ שעי״ז יומשך גילוי שם הוי׳ סוכ״ע ג״כ שיהי׳ [שיהיה] מזה ממש בחי׳ יראה.

And this was before the Giving of the Torah; but the Giving of the Torah is "And He commanded us," etc., "to be in awe": that is, that through this the revelation of the Name Havayah of sovev kol almin will also be drawn down, so that from it there will actually be the level of awe.

> That was before the Giving of the Torah. With the Torah came "He commanded us… to be in awe": now even the Name Havayah that is sovev kol almin is drawn down, so that it too brings awe.

ואיך הוא זהו ע"י מזלייהו דחזי בשרש התורה שהיא ג"כ מבחי' מזלא עילאה כמ"ש באדרא דנשא קל"ד א' בפי' הכל תלוי במזל[104] אפי' [אפילו] ס"ת [ספר תורה] בהיכל[105] כו'

And how is this? It is through "their mazal sees," in the root of the Torah, which is also from the level of the supernal mazal (mazala ila'ah), as is written in the Idra of Naso, 134a, explaining "Everything depends on mazal, even a Torah scroll in the ark," etc.,

> This happens through "their mazal sees" in the Torah's root, which is itself the supernal mazal. The Idra, the Zohar's account of Rabbi Shimon bar Yochai's great assembly (printed in Naso, 3:134a), says, "Everything depends on mazal, even a Torah scroll in the ark," and calls mazal the holy strand on which all holiness depends. In Likkutei Torah, Teitzei (37b), the Alter Rebbe infers from this that the Torah too has an encompassing level called mazala, while the Torah itself is Chochmah.

וכנזכר לעיל דהיינו שמזיל וממשיך ההשפעה לתורה שלפנינו כו', ונמצא יש ב' בחי' יראה הא' יראה תתאה הב' יראה עילאה ע"ד דמזלייהו חזו[106]

and as mentioned above: that is, that it makes the influence flow and draws it down to the Torah before us, etc. It follows that there are two levels of awe: the first, the lower awe (yirah tata'ah); the second, the higher awe (yirah ila'ah), in the manner of "their mazal saw."

> The supernal mazal makes the flow pass down to the Torah we study. So there are two kinds of awe: a lower awe, and a higher awe of the kind the men beside Daniel felt, "their mazal saw." In Likkutei Torah, Matos (81a), the Alter Rebbe recalls this explanation of the Mishnah by two levels of awe.

ולכן אין מבטלין ת"ת [תלמוד תורה] למצוה שאפשר לעשותה ע"י אחרים דכיון שתכלית התורה הוא ויצונו כו' ליראה כו', ועיקר התגלות יראה עילאה הוא ע"י התורה כי אם אין חכמה אין יראה)

Therefore Torah study is not set aside for a mitzvah that can be done by others; for since the purpose of the Torah is "And He commanded us," etc., "to be in awe," etc., and the main revelation of the higher awe is through the Torah, for "if there is no wisdom, there is no awe.")

> This explains the halachah: Torah study is not set aside for a mitzvah that others can do, because the Torah's purpose is awe ("He commanded us… to be in awe"), and the higher awe is revealed chiefly through the Torah. As the Mishnah says, "if there is no wisdom, there is no awe."

(ועמ"ש עוד מענין עסק התורה בד"ה כי ביום הזה יכפר[107] בפ' אחרי בפי' והיו הדברים האלה אשר אנכי מצוך היום[108] כו' ע"ש).

(And see further what is written on the subject of occupation with the Torah in the discourse beginning "For on this day He shall atone," in Parshas Acharei, in the explanation of "And these words which I command you this day shall be," etc.; see there.)

> Another reference: the discourse "For on this day He shall atone," in Acharei, discusses Torah study further in explaining "And these words which I command you this day shall be upon your heart" (Deuteronomy 6:6).

אמנם למצוה שאי אפשר לעשותה ע״י אחרים מבטלין ת״ת [תלמוד תורה] דאל״כ [דאם לא כן] הרי אם אין יראה תתאה אין חכמה כו׳ וכשמבטל המ״ע [המצות עשה] הרי פורק יראה כו׳.

However, for a mitzvah that cannot be done by others, Torah study is set aside; for otherwise, if there is no lower awe, there is no wisdom, etc.; and when he neglects the positive commandment, he casts off awe, etc.

> But a mitzvah that only this person can do does override Torah study. Otherwise the other half of the Mishnah applies, "if there is no awe, there is no wisdom": the lower awe is lacking, and one who neglects a positive commandment casts off awe.

ועיקר יראה עילאה זו איתא בהרמ״ז [בהרב משה זכות] ר״פ וישב ופ׳ אחרי שהוא נמשך מגבורה דעתיק יראה גימ׳ [גימטריא] גבורה והוא המלובש במו״ס [במוחא סתימאה] שמשם המשכת בחי׳ מזלא שהוא מקור המשפיע לתורה שלפנינו דמחכמה נפקת.[109, 110, 111]

And [as for] the essence of this higher awe, it is stated in the Ramaz, at the beginning of Parshas Vayeshev and in Parshas Acharei, that it is drawn from the Gevurah of Atik (yirah, "awe," is numerically equal to gevurah), which is what is enclothed in the Mocha Stima'ah (the hidden brain), from which the level of the mazal is drawn down, which is the source that flows to the Torah before us, which "comes forth from Chochmah."

> The Ramaz (Rabbi Moshe Zacuto), in his commentary on the Zohar, explains that this higher awe comes from the Gevurah of Atik, the innermost level of Keser; yirah, "awe," and gevurah have the same numerical value, 216. It is enclothed in the Mocha Stima'ah, "the hidden brain" within Keser, from which the mazal flows to the Torah we study, the Torah that comes forth from Chochmah.

SECTION 6 · ¶17–18

Wisdom joins the soul to the Infinite

17 וע׳ באגה״ק [באגרת הקודש] כשהאדם עוסק בתורה דיוקנו עוסק למעלה בתורה היינו התקשרות מזלי׳ [מזליה] של הנשמה במקור התורה וע״ז נמשך יראה עילאה הנ״ל.

And see in Iggeres HaKodesh: "When a person occupies himself with the Torah, his image (deyokno) occupies itself above with the Torah": that is, the bond of the soul's mazal with the source of the Torah; and through this the higher awe mentioned above is drawn down.

> The text cites Iggeres HaKodesh (the Kehot note locates the passage at the beginning of Kuntres Acharon): when a person studies Torah below, his "image" above, the root of his soul, studies with him. This is the bond of the soul's mazal with the source of the Torah, and it draws down the higher awe.

עוד יש לבאר ענין זה באופן אחר קצת והוא עפמ״ש [על פי מה שכתוב] בענין שרש העבודה ומצות תלמוד תורה והוא שהנשמה עצמה היא למעלה מהחכמה עד שהחכמה וכ״ש [וכל שכן] שאר בחי׳ הנפש בינה ודעת וז׳ מדות הם רק בחי׳ כלים לעצמיות הנשמה שהיא למעלה מהשכל,

This matter can be explained further in a somewhat different way, according to what is written on the subject of the root of [divine] service and the mitzvah of Torah study: that the soul itself is above Chochmah, so that Chochmah, and all the more so the other levels of the soul, Binah and Daas and the seven emotive attributes (middos), are only at the level of vessels for the essence of the soul, which is above intellect.

> A second explanation follows, based on what is written elsewhere about the root of divine service and the mitzvah of Torah study. The soul's essence is above Chochmah, so that Chochmah, and still more Binah, Daas and the seven emotions, are only vessels through which the soul's essence, which is beyond intellect, expresses itself.

ועד״ז ויותר מזה לאין קץ שאור א״ס ב״ה הוא למעלה מעלה מהחכמה אלא שמ״מ שורה ומתייחד בחכמה ואורייתא מחכמה נפקת[112] הרי יש בה השראת אור א״ס ב״ה שלמעלה מהחכמה

And in the same way, and infinitely more so, the Infinite Light (Or Ein Sof), blessed be He, is far, far above Chochmah; but nevertheless it rests in Chochmah and is united with it, and "the Torah comes forth from Chochmah"; thus in it [the Torah] there is the indwelling of the Infinite Light, blessed be He, which is above Chochmah.

> In the same way, and infinitely more so, the Infinite Light is far above Chochmah, yet it rests in Chochmah and is united with it. Since the Torah "comes forth from Chochmah" (Zohar 2:121a), the light that is above Chochmah rests in the Torah too.

וע״י התקשרות שכל האדם בחכמה שבתורה ע״י״ז יהיה ג״כ גילוי אור א״ס שלמעלה מהחכמה שהוא שורה בחכמה שבתורה

And through the bond of a person's intellect with the wisdom (Chochmah) that is in the Torah, through this there will also be a revelation of the Infinite Light that is above Chochmah, which rests in the wisdom of the Torah:

> When a person binds his intellect to the wisdom of the Torah, the light above Chochmah that rests in that wisdom is revealed through it.

יהיה גילוי ממנו לבחי׳ הנשמה שלמעלה מהחכמה כו׳ שהחכמה מתאחדת עם הנשמה אף שהנשמה עצמה היא למעלה מהחכמה כנ״ל.

there will be a revelation from it to the level of the soul that is above Chochmah, etc.; for Chochmah is united with the soul, even though the soul itself is above Chochmah, as mentioned above.

> The light resting in the Torah's wisdom is then revealed to the part of the soul that is above Chochmah. This works because a person's Chochmah is united with his soul, even though the soul itself is higher.

18 ולכן ע״י עסק התורה שהוא התקשרות שכל האדם בחכמתו של הקב״ה

Therefore, through occupation with the Torah, which is the bond of a person's intellect with the wisdom of the Holy One, blessed be He,

> Torah study is the bond of a person's intellect with the wisdom of the Holy One, blessed be He: G-d's own wisdom.

עי״ז גם עצמיות הנשמה שלמעלה מהחכמה והשכל תתכלל ממש בעצמיות אור א״ס ב״ה שלמעלה גם מהחכמה עילאה כו׳ וכמ״ש מזה באריכות בביאור ע״פ ולא תשבית מלח.[113, 114]

through this even the essence of the soul, which is above Chochmah and intellect, will actually be included in the essence of the Infinite Light, blessed be He, which is above even the supernal Chochmah, etc.; as is explained on this at length in the explanation of the verse "And you shall not omit the salt."

> Through this bond even the soul's essence, which is above intellect, becomes included in the essence of the Infinite Light, which is above even the supernal Chochmah. In Likkutei Torah, Vayikra, on "And you shall not omit the salt" (Leviticus 2:13), the Alter Rebbe explains this at length: because the Infinite Light is enclothed in the supernal Chochmah, binding one's intellect to the Torah's wisdom unites the soul's essence with the very Infinite Light.

וזהו אם אין חכמה אין יראה[115] דא״א להיות גילוי זה במזלייהו ועצמיות הנשמה שממנו נמשך היראה עילאה הנ״ל אא״כ [אלא אם כן] ע״י התקשרות שכל האדם בחכמה שבתורה משום דהוי׳ בחכמה[116] וכנ״ל ממשל קריאת שם נפש המשכלת:[117]

And this is "If there is no wisdom, there is no awe": for there cannot be this revelation in "their mazal" and in the essence of the soul, from which the higher awe mentioned above is drawn, except through the bond of a person's intellect with the wisdom of the Torah; because "Havayah [is] in wisdom (Chochmah)," and as mentioned above from the analogy of the soul's being called by the name "the intellective soul."

> This is the meaning of "If there is no wisdom, there is no awe": the revelation to the mazal and the soul's essence, the source of the higher awe, comes only through binding one's intellect to the wisdom of the Torah, for G-d is present in Chochmah. The analogy is the one given above: the soul is named "the intellective soul" because its intellect is one with it.

SECTION 7 · ¶19–23

If there is no awe, there is no wisdom

19 ד אך כדי לבוא למעלה ומדרגה זו להמשיך בחי׳ חכמה עילאה מקור התורה שבה מלובש אור א״ס ב״ה ממש ומיוחדת עמו ביחוד גמור

4. But in order to reach this height and level, to draw down the level of the supernal Chochmah, the source of the Torah, in which the very Infinite Light, blessed be He, is enclothed, and which is united with Him in a complete unity,

> Section 4 asks what is needed to reach this level: drawing down the supernal Chochmah, the source of the Torah, in which the Infinite Light is enclothed and with which it is wholly one.

להיות גילוי זה למטה בעסק התורה שלפנינו המלובשת בגשמיות בבחי׳ יראה וחרדה גדולה ע״ז אמרו אם אין יראה אין חכמה.[118]

so that this revelation be below, in occupation with the Torah before us, which is enclothed in physicality, at the level of awe and great trembling: about this they said, "If there is no awe, there is no wisdom."

> The goal is that this revelation come below, into the Torah we study in physical form, as awe and great trembling. For this, the Sages said, "If there is no awe, there is no wisdom": awe must come first.

20 והיא בחי׳ יראה תתאה בקיום המצות מעשיות בפועל ממש. כי הנה המצות הן מצות המלך[119]

And this is the level of the lower awe, in the actual fulfillment, in deed, of the practical mitzvos. For the mitzvos are the commands of the King;

> The awe that must come first is the lower awe: carrying out the practical mitzvos in actual deed. A mitzvah is a command, and the mitzvos are the commands of the King.

ובקיומם מקיים שום תשים עליך מלך[120] ויראה זו היא הכנה להמשיך על ידה גילוי אור א״ס ממש המלובש בח״ע [בחכמה עילאה] שע״י עסק התורה.

and by fulfilling them one fulfills "You shall surely set a king over yourself." And this awe is a preparation, through which to draw down the revelation of the very Infinite Light that is enclothed in the supernal Chochmah, which [comes] through occupation with the Torah.

> Keeping them fulfills "You shall surely set a king over yourself" (Deuteronomy 17:15): accepting G-d as King. This awe prepares the way, so that the very Infinite Light enclothed in the supernal Chochmah can be drawn down in Torah study.

21 וזהו קדשנו במצותיך[121] תחלה ואח״כ ותן חלקנו בתורתך. והענין כי פ׳ קדשנו הוא לשון קידושין ואירוסין וכמ״ש וארשתיך לי לעולם[122] והיינו ע״י המצות.

And this is [the meaning of] "Sanctify us with Your commandments" first, and afterwards "and grant our portion in Your Torah." The explanation is that "sanctify us" (kadsheinu) is an expression of kiddushin and betrothal, as it is written, "And I will betroth you to Me forever"; and that is through the mitzvos.

> The Shabbos prayer asks first, "Sanctify us with Your commandments," and only then, "grant our portion in Your Torah." Kadsheinu, "sanctify us," is the language of kiddushin, betrothal, as in "I will betroth you to Me forever" (Hosea 2:21), and this betrothal is through the mitzvos. In Likkutei Torah, Bamidbar (8d), the Alter Rebbe explains why we still ask "Sanctify us" though we also say "who has sanctified us": our kiddushin still has a level of descent, so we ask that it last forever.

שכמו הקדושין הם ע״י שנותן הטבעת באצבע הכלה שהיא בחי׳ חיצוניות בלבד וע״ז היא מתקדשת לו ונקנית לו בביאה שהיא המשכה פנימית.

For just as kiddushin is through his placing the ring on the bride's finger, which is only an outer matter (chitzoniyus), and through this she is consecrated to him and is acquired by him in union, which is an inner drawing-down;

> In a marriage, kiddushin is done by placing a ring on the bride's finger, an external act, and through it she becomes consecrated to the groom. The union that follows is an inner bond.

כך המצות הגם שהם בחי׳ חיצוניות ולבושים להנפש מ״מ בהם ועל ידם נעשה בחי׳ קדושין להיות שום תשים עליך מלך[123] בבחינת חיצונית והייתם קדושים לאלקיכם[124]

so too the mitzvos: although they are an outer matter and garments for the soul, nevertheless in them and through them the level of kiddushin comes about, so that there is "You shall surely set a king over yourself" in an outer manner, and "you shall be holy to your G-d";

> So too the mitzvos are external, garments of the soul, yet through them comes kiddushin: accepting G-d as King in an outward way, and becoming "holy to your G-d" (Numbers 15:40).

ובזה ותן חלקנו בתורתך, בתורתך דייקא שתהא שורה ומתגלה המשכת ח״ע [חכמה עילאה] בבחי׳ פנימית בבחי׳ זיווג ויחוד ממש.

and with this, "and grant our portion in Your Torah": "in Your Torah" specifically, so that the drawing-down of the supernal Chochmah may rest and be revealed in an inner manner (pnimiyus), as an actual union and oneness.

> Then comes "grant our portion in Your Torah": through the Torah specifically, the supernal Chochmah rests and is revealed inwardly, as a true union. The mitzvos are the betrothal; the Torah is the inner union.

22 וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] ע״פ וביום חתונתו[125] זה מ״ת [מתן תורה][126] שהיא בחי׳ חתונתו ממש,

And as our Sages, of blessed memory, said on the verse "and on the day of his wedding": "this is the Giving of the Torah," which is actually the level of His wedding.

> The Mishnah (Taanis 26b) reads "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah: Sinai was G-d's wedding with Israel, the inner union.

ולכן אמרו רז״ל [רבותינו זכרונם לברכה] כל האומר אין לי אלא[127] תורה אפי׳ [אפילו] תורה אין לו כי א״א להמשיך בחי׳ התורה במקורה ושרשה שהיא ח״ע [חכמה עילאה] בבחי׳ פנימית בלי קדימת המצות בבחי׳ יראה תתאה בחי׳ חיצוני׳.

And therefore our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah"; for it is impossible to draw down the Torah in its source and root, which is the supernal Chochmah, in an inner manner, without the mitzvos coming first, at the level of the lower awe, the outer level.

> Hence the Sages' saying that one who says "I have nothing but Torah" does not have even Torah (Yevamos 109b). The Torah in its source, the supernal Chochmah, cannot be drawn down inwardly unless the mitzvos, with the lower awe, come first: without the outward kiddushin there is no inner union.

וזהו שארז״ל [שאמרו רבותינו זכרונם לברכה] שאחר שקיבל עליו עומ״ש [עול מלכות שמים] יקבל עליו עול מצות[129, 128] כי א״א להיות קיום אמיתי לקבלת עומ״ש [עול מלכות שמים] שבפרש׳ [שבפרשת] ראשונה להיות עי״ז ודברת בם בשבתך בביתך[130] כו׳ כי״א ע״י עול מצות המלך שהם בחי׳ קדושין כנ״ל:

And this is [the meaning of] what our Sages, of blessed memory, said: that after he has accepted upon himself the yoke of the Kingdom of Heaven, he should accept upon himself the yoke of the mitzvos. For there cannot be a true fulfillment of the acceptance of the yoke (kabbalas ol) of the Kingdom of Heaven in the first section [of the Shema], so that through it [there be] "and you shall speak of them when you sit in your house," etc., except through the yoke of the King's commands, which are the level of kiddushin, as mentioned above.

> The Mishnah (Berachos 2:2) explains why the first section of the Shema comes before the second: one first accepts the yoke of the Kingdom of Heaven, and then the yoke of the mitzvos. The acceptance of G-d's kingship in the first section, which leads to "you shall speak of them when you sit in your house" (Deuteronomy 6:7), is real only through the yoke of the King's commands.

23 אך הנה כ״ז [כל זה] הוא דרך וסדר העבודה להקדים יראה תתאה בקיום המצות תחלה אם אין יראה אין חכמה. ואח״כ אם אין חכמה אין יראה

Now, all this is the way and the order of [divine] service: to begin with the lower awe, in the fulfillment of the mitzvos, first: "If there is no awe, there is no wisdom." And afterwards, "If there is no wisdom, there is no awe":

> So the order of divine service has two stages: first the lower awe, through keeping the mitzvos ("if there is no awe, there is no wisdom"), and afterwards "if there is no wisdom, there is no awe."

דהיינו המשכת ח״ע [חכמה עילאה] בעסק התורה שבה מלובש ומיוחד יחוד אור א״ס ב״ה עד שתפול עליו אימה ופחד בבחי׳ מזלייהו.

that is, the drawing-down of the supernal Chochmah through occupation with the Torah, in which the Infinite Light, blessed be He, is enclothed and united in unity, until dread and fear fall upon him at the level of "their mazal."

> The second stage is Torah study, which draws down the supernal Chochmah, in which the Infinite Light is enclothed and united, until the higher awe, the dread felt by "their mazal," falls upon the person. The two halves of the Mishnah are two stages, not a circle.

SECTION 8 • ¶24–25

Sinai and "we will do"

24 וסדר העבודה זו היא שייכא אחר שכבר ניתנו תורה ומצות לישראל. אבל בשעת מ"ת [מתן תורה] שעדיין לא היו ישראל מצווים על המצות מאין היתה המשכת התורה ח"ע [חכמה עילאה] בגילוי א"ס ב"ה ממש.

And this order of service applies once the Torah and the mitzvos have already been given to Israel. But at the time of the Giving of the Torah, when Israel had not yet been commanded concerning the mitzvos, from where did the drawing-down of the Torah, the supernal Chochmah, with the revelation of the very Infinite One, blessed be He, come?

> This order applies once the Torah and the mitzvos have been given. At Sinai, before Israel had been commanded any mitzvos, how could the supernal Chochmah, with the revelation of the Infinite One, be drawn down?

אך ע"ז נאמר וירד ה' על הר סיני[131] שהיתה אתערותא דלעילא ברצון ית' מאליו ולצורך שעה.

But of this it is said, "And Havayah descended upon Mount Sinai": it was an arousal from above (isarusa dil'eila), by His will, may He be blessed, of His own accord, and for the need of the hour.

> The answer is "And Havayah descended upon Mount Sinai" (Exodus 19:20): the revelation came as an arousal from above, by G-d's own will, unprompted, for that moment only.

רק שמ"מ ישראל הבינו מעצמם שא"א להיות קביעות זו לדורות אלא ע"י קיום המצות

Yet nevertheless, Israel understood of themselves that this could not become fixed for the generations except through the fulfillment of the mitzvos.

> Still, Israel understood on their own that such a revelation could become lasting for all generations only through keeping the mitzvos.

ולכך הקדימו נעשה לנשמע[132, 133] שא"א להיות נשמע הוא המשכת התורה בבחי' פנימית אלא ע"י נעשה בחי' עשיית המצות להיות כלים ומשכן להשראה והמשכה זו.

And therefore they put "we will do" before "we will hear": for there cannot be "we will hear," which is the drawing-down of the Torah in an inner manner, except through "we will do," the doing of the mitzvos, so that they be vessels and a dwelling for this indwelling and drawing-down.

> So they said "we will do" before "we will hear" (Exodus 24:7). "Hearing," the inner drawing-down of the Torah, can rest only on "doing," the mitzvos, which become vessels and a dwelling for it.

25 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] מי גילה רז זה[134] כוי שהיה באמת בחי' רז שהוא בחי' העלם שהרי הגילוי היה בהמשכת התורה בלי קדימת המצות. אלא שישראל הבינו הסוד שהיה בהעלם:

And this is [the meaning of] what our Sages, of blessed memory, said: "Who revealed this secret," etc. For it was truly a secret, that is, something concealed, since the revelation came in the drawing-down of the Torah without the mitzvos coming first; but Israel understood the secret that was concealed.

> When Israel put "we will do" first, a heavenly voice asked, "Who revealed to My children this secret?" (Shabbos 88a). It was a secret because at Sinai the revelation came without the mitzvos first, so the true order was hidden, yet Israel perceived it.

SECTION 9 · ¶26–32

The Omer and Shavuos

26 ה אך כח גילוי זה שבמ"ת [שבמתן תורה] להיות גילוי רצון העליון ב"ה מלובש בח"ע [בחכמה עילאה] למעלה מסדר ההשתלשלות וסדר קביעות העבודה הוא ע"י ספירת העומר ז' שבועות תספר לך מהחל[135] כוי.

5. But the power of this revelation at the Giving of the Torah, that there be a revelation of the supernal will, blessed be He, enclothed in the supernal Chochmah, above the order of the chain of descent (hishtalshelus) and the fixed order of service, is through the Counting of the Omer: "Seven weeks you shall count for yourself; from when [the sickle] is first," etc.

> Section 5 returns to the Omer. The power for this revelation at Sinai, G-d's supernal will enclothed in the supernal Chochmah, above the order of the worlds and of the fixed order of service, came through counting the seven weeks of the Omer (Deuteronomy 16:9).

והענין כי הנה פי' ענין ספי' [ספירה / ספירות] העומר הוא כי פי' ספירה הוא מלשון הארה.

And the explanation: the meaning of the matter of the Counting (sefirah) of the Omer is that the word sefirah is an expression of illumination.

> The word sefirah, "counting," is read as related to sapir, a shining sapphire: it means illumination. Counting the Omer is illuminating it.

27 והיינו הארות והמשכות אל העומר שהוא מן השעורים מאכל בהמה דהיינו חיות הנפש הבהמית בז׳ מדות הטבעיות המתפשטות ממנה

That is, illuminations and drawings-down to the Omer, which is of barley, the food of an animal: that is, the life-force of the animal soul, in the seven natural emotive attributes (middos) that spread out from it.

> The Omer offering was of barley, the food of animals, so it stands for the animal soul and its life-force, expressed in its seven natural emotions. "Counting" the Omer means bringing light to it.

וצריך להאיר אותן ולזככן שתהיינה נכללות במדות דקדושה לך ה׳ הגדולה כו׳ בבחי׳ אתכפיא ואתהפכא.

And one must illuminate them and refine them, so that they be included in the attributes of holiness, "Yours, Havayah, is the greatness," etc., in the manner of subjugation and transformation (iskafya and is'hapcha).

> Those emotions are to be lit up and refined until they are absorbed into the holy attributes named in "Yours, Havayah, is the greatness" (I Chronicles 29:11). This happens in two stages, first by subduing them (iskafya) and then by transforming them (is'hapcha).

והיינו ע״י המשכת היום יום שהוא המשכות ח״ע [חכמה עילאה] ב״ה שהוא אור וזרע זרוע המהפכים כו׳ ומעט אור דוחה הרבה חושך כו׳.

And this is through the drawing-down of [the count] "Today is day…," which is drawings-down of the supernal Chochmah, blessed be He, which is light, and a sown seed, which transform, etc.; and "a little light dispels much darkness," etc.

> Each day's count, "Today is day…," draws down light from the supernal Chochmah. This light, like a sown seed, transforms what it reaches, and "a little light dispels much darkness."

וזהו מהחל חרמש בקמה.[136] חרמש מל׳ החרם תחרימם.[137] קמה הן המדות שהן קמות וגם נצבות על עמדן במעמד קיום וחזק בתקפן בטבען כתולדותן שצריך להניף עליהם חרמש בחי׳ החרם תחרימם להכריתן ולהכניען תחת הקדושה.[138]

And this is "from when the sickle is first [put] to the standing grain." Chermesh, "sickle," is from the expression "you shall utterly destroy them" (hacharem tacharimem). The "standing grain" (kamah) is the emotive attributes, which stand up (kamos) and also stand firm in their place, in a stance of endurance and strength, in their force, by their nature, as they were born; one must lift a sickle over them, the level of "you shall utterly destroy them," to cut them off and subdue them beneath holiness.

> Now the verse is read again: chermesh, "sickle," is read as from charem, "utter destruction," as in hacharem tacharimem, "you shall utterly destroy them" (Deuteronomy 20:17). The "standing grain" (kamah) is the emotions, which "stand up" (kamos) firmly by nature; they must be cut down and brought under holiness.

28 והנה כל הז׳ שבועות הם בבחי׳ מלחמה של נפש האלקית עם היצר הרע ונפש הבהמית להיות אתכפיא ואתהפכא והוא מבחי׳ השתלשלות מחכמה ולמטה כי בחכמה אתברירו.[139]

Now, all the seven weeks are in the manner of a war of the G-dly soul against the evil inclination and the animal soul, to bring about subjugation and transformation; and this is from the level of the chain of descent (hishtalshelus), from Chochmah downward, for "through Chochmah they are refined."

> The seven weeks are a war of the G-dly soul against the evil inclination and the animal soul, first subduing and then transforming it. This work belongs to the ordered chain of descent, from Chochmah down, for "through Chochmah they are refined": refinement works through wisdom.

אך אחר גמר המלחמה שגמר ונצח כל השונאים הן ז׳ מדות הטבעים לכבשן ולהכניען אזי מאליו וממילא מתגלה רצון העליון ב״ה שהוא למעלה מעלה מגדר ההשתלשלות שהוא הסוכ״ע והוא השוה ומשוה כו׳.

But after the end of the war, when one has finished and defeated all the enemies, namely the seven natural attributes, conquering and subduing them, then of itself and as a matter of course the supernal will (ratzon), blessed be He, is revealed, which is far, far above the bounds of the chain of descent; it is the light that encompasses all worlds (sovev kol almin), and it is "equal, and making equal," etc.

> When the war is won and the seven natural emotions are conquered, the supernal will is revealed of itself. It is far above the chain of descent: it is sovev kol almin, which relates to all alike, "equal, and making equal."

29 ובבחי' זו לא שייך שום מלחמה כי נעשה הכל א' ומרה"ר [ומרשות הרבים] נעשה רה"י [רשות היחיד] ליחודו יתי'

And at this level no war at all applies, for everything becomes one, and from the public domain it becomes a private domain for His unity, may He be blessed.

> At this level there is nothing left to fight: everything becomes one, and the "public domain" of multiplicity becomes a "private domain" for G-d's unity. The limbs of the body illustrate this.

וכמשל איברי הגוף שהם בהתחלקות לאיברים פרטים לפי מזגם ותכונתם כח הראיה בעין כו' וזה ראש וזה רגל כו' מ"מ מתאחדים והיו לאחדים[140] וכולם נשמעים לרצונו.

As in the analogy of the limbs of the body, which are divided into particular limbs according to their makeup and nature, the power of sight in the eye, etc., and this one a head and that one a foot, etc.; nevertheless they are united and "become one," and all of them obey his will.

> The limbs are distinct, each with its own makeup and function, sight in the eye, this one a head and that one a foot. Yet they are united, "they become one" (Ezekiel 37:17), and all of them obey the person's will.

כך עד"מ בהתגלות רצון העליון ב"ה כולם נכנסים תחת יד הקדושה ביחוד גמור בלי שום פירוד ח"ו [חס ושלום].

So too, by way of analogy, with the revelation of the supernal will, blessed be He, all of them enter under the hand of holiness in a complete unity, without any separation, G-d forbid.

> So when G-d's supernal will is revealed, every force comes under the rule of holiness in complete unity, with no separation at all.

30 וז"ש [וזהו שכתוב] ועשית חג שבועות להי' אלהיך מסת נדבת ידך[141] אשר תתן כו' ולא כתיב נדבת לבך שנדבת הלב היא מורגשת בהרגשת הלב ויש מי שאוהב כו'. ועדיין אין זה בחי' ביטול ממש.

And this is [the meaning of] what is written, "And you shall make the Festival of Shavuos to Havayah your G-d, according to the measure of the freewill offering of your hand that you shall give," etc. It does not say "the freewill offering of your heart," for the freewill offering of the heart is felt in the heart's feeling, and there is one who loves, etc.; and this is not yet the level of actual self-nullification (bittul).

> Deuteronomy 16:10 commands Shavuos with "the freewill offering of your hand," not "of your heart." A gift of the heart is felt, and where there is feeling there is someone who loves, a self; that is not yet complete bittul.

31 ובגילוי רצון העליון ב״ה בחג השבועות מתגלה הרצון שלמעלה מן הלב שאין הלב כלי קיבול להיות נתפס ומורגש בתוכו הרצון העליון

But with the revelation of the supernal will, blessed be He, on the Festival of Shavuos, the will that is above the heart is revealed, for the heart is not a vessel able to receive the supernal will, so that it be grasped and felt within it;

> On Shavuos the supernal will is revealed, a will above the heart. The heart cannot contain or feel it.

ואזי נק׳ נדבת היד אשר תתן מאליה ומעצמה. כאשר יברכך[142] ה׳ אלקיך כלומר כאשר נמשך מלמעלה.

and then it is called "the freewill offering of the hand that you shall give," of itself and on its own. "As Havayah your G-d shall bless you": that is, as it is drawn down from above.

> So the giving is called "of the hand," coming of itself and not from felt emotion. "As Havayah your G-d shall bless you" means: as it is drawn down from above.

32 ולכן כתיב בשתי הלחם שהקריבו בשבועות חמץ תאפינה.[143] כי חמץ הוא לשון התנשאות ובפסח אסור החמץ שיש לזה יניקה לקליפות וסט״א [וסטרא אחרא] גבהות וגסות הרוח כו׳.

And therefore it is written of the two loaves that were offered on Shavuos, "they shall be baked chametz." For chametz is an expression of self-elevation; and on Pesach chametz is forbidden, for this gives nurture to the kelipos and the sitra achra (the other side): haughtiness and coarseness of spirit, etc.

> The two loaves of Shavuos are commanded to be chametz (Leviticus 23:17), while on Pesach chametz is forbidden. Chametz, dough that rises, stands for self-elevation, which on Pesach feeds the kelipos and the sitra achra: haughtiness and coarseness of spirit.

משא״כ בשבועות שנזדככו המדות הטבעיות ועולות להיות נכללות בקדושה הרי אין ההתנשאות אלא בבחי׳ הקדושה שזו ההתנשאות היא כמ״ש לך ה׳ הגדולה כו׳

Whereas on Shavuos, when the natural emotive attributes have been refined and rise to be included in holiness, the elevation is only at the level of holiness; for this elevation is as it is written, "Yours, Havayah, is the greatness," etc.,

> On Shavuos the natural emotions have been refined and raised into holiness, so their elevation is holy, the kind described in "Yours, Havayah, is the greatness."

ואין שם יניקה לקליפה וסט״א [וסטרא אחרא] כלל. מחמת גילוי רצון העליון ב״ה שלמעלה מעלה מגדר ההשתלשלות.

and there is no nurture there for kelipah and the sitra achra at all, because of the revelation of the supernal will, blessed be He, which is far, far above the bounds of the chain of descent.

> Nothing of it feeds the forces opposed to holiness, because the supernal will, far above the chain of descent, has been revealed.

וזהו תכלית נתינת התורה לישראל כדי שיהי׳ [שיהיה] גילוי זה שלמעלה מעלה מהשתלשלות למטה בבחי׳ וסדר ההשתלשלות בעסק התורה:[144]

And this is the purpose of the giving of the Torah to Israel: that this revelation, which is far, far above the chain of descent, be below, within the level and the order of the chain of descent, in occupation with the Torah.

> This is the purpose of the giving of the Torah: that a revelation far above the order of the worlds be brought down within that order, through Torah study.

SECTION 10 · ¶33

Conclusion

33 וזהו וידבר אלקים את כל הדברים האלה[145, 146] כדי לאמר אנכי היא־לקיך[147]

And this is "And Elokim spoke all these words," in order "to say: 'I am Havayah your G-d.'"

> The maamar returns to its opening verse: "And Elokim spoke all these words," in order to say "I am Havayah your G-d."

כי גילוי אנכי הוא מהותו ועצמותו שלמעלה מעלה מגדר השתלשלות להיות בבחי׳ הוי׳ אלקיך ממש הוא ע״י התורה וכמ״ש בק״ש [בקריאת שמע] והיו הדברים האלה אשר אנכי מצוך היום על לבבך כו׳.

For the revelation of Anochi ("I"), which is His being and essence, far, far above the bounds of the chain of descent, so that it be at the level of "Havayah your G-d" in actuality, is through the Torah; and as it is written in the Shema, "And these words which I (anochi) command you this day shall be upon your heart," etc.

> Anochi, "I," is G-d's very being and essence, far above the chain of descent; that it should become "Havayah your G-d," truly one's own, comes through the Torah. The Shema says, "these words which I (anochi) command you this day shall be upon your heart" (Deuteronomy 6:6): Anochi is revealed through the words of the Torah.

אך גילוי זה הוא בבחי׳ מזלייהו דחזי וצריך להקדים עול מצות. וע״ז רומז פ׳ שניה והיה אם שמוע תשמעו[148] אל מצותי[149] כו׳.

But this revelation is at the level of "their mazal sees," and the yoke of the mitzvos must come first. And to this the second section alludes: "And it shall be, if you will diligently listen to My commandments," etc.;

> But this revelation reaches a person at the level of "their mazal sees," above his comprehension, so the yoke of the mitzvos must come first. The second section of the Shema, "And it shall be, if you will diligently listen to My commandments" (Deuteronomy 11:13), alludes to this.

שמבלעדי המצות אין קיום להמשכ׳ התורה כנ״ל (ועמ״ש בד״ה כי תשמע בקול גבי לשמור את כל מצותיו):[150]

for without the mitzvos the drawing-down of the Torah has no endurance, as mentioned above. (And see what is written in the discourse beginning "When you listen to the voice," concerning "to keep all His commandments.")

> Without the mitzvos the drawing-down of the Torah cannot last, as explained above. The text refers to its discourse on "When you listen to the voice… to keep all His commandments" (Deuteronomy 13:19).

IN ONE'S AVODAH

First the lower awe: accepting G-d's kingship by keeping the mitzvos in deed, as betrothal precedes the wedding. Then Torah study, binding one's mind to G-d's wisdom, which brings the higher awe even beyond what the mind grasps. A mitzvah that others can do is set aside for study, but a mitzvah that only you can do comes first. In the days of the Omer, the natural emotions are to be subdued and transformed, so that on Shavuos the supernal will can be revealed.

QUESTIONS FOR DISCUSSION

1. Why did the Ten Commandments need quaking, thunder and lightning, if their content seems so simple?
2. How could the men beside Daniel tremble at a vision they did not see, and how does this explain the higher awe of Torah study?
3. How does the maamar turn the circular Mishnah, "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom," into two stages?
4. Why is a mitzvah that others can do set aside for Torah study, but not a mitzvah that only you can do?
5. Why is chametz forbidden on Pesach but offered on Shavuos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וידבר אלקים את**

G-d speaks to all Israel at Mount Sinai: "And G-d spoke all these words, saying," the verse that introduces the Ten Commandments. Plainly, "saying" introduces the words that follow; the maamar reads it as "in order to say," and builds its whole argument on it.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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KEHOT'S NOTE

שמות כ, א.

2 **מהו את כל הדברים האלה**

There the Alter Rebbe calls this verse the heart of receiving the Torah and asks about its word "saying" (lemor).

KEHOT'S NOTE

ראה גם תו"א סז, ב.

3 **מלת האלה הוא הוראה על דבר הנראה והנגלה**

The note reports that this maamar of the Rebbe (from an unedited transcript) adds that even by the plain sense of the verse, had the word "these" not been written, it would still have been understood which words were meant; this sharpens the question of why "these" is written.

KEHOT'S NOTE

בד"ה וידבר אלקים תשמ"ב (מהנחה בלתי מוגה) מוסיף שאף לפי פשוטו של מקרא גם אם לא הי' נאמר תי' "האלה" גם אז הי' מובן לאיזה דברים הכוונה.

PARAGRAPH 2

4 The opening of Deuteronomy, Moshe's last addresses before his passing: "These are the words that Moshe spoke to all Israel." The maamar reads its "these" as words spoken openly to the whole people.

Deuteronomy 1:1 דברים א׳:א׳

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן בַּמִּדְבָּר בָּעֲרָבָה מוֹל סוּף בֵּין־פָּארָן וּבֵין־תֹּפֶל וְלָבָן וַחֲצֵרֹת וְדִי זָהָב׃

THESE ARE the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

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5 **וישמע את הקול**

When Moshe came into the Tent of Meeting, "he heard the voice speaking to him" from above the cover of the Ark, between the two cherubs. The text brings it to show that in the first books the word was heard by Moshe alone.

Numbers 7:89 במדבר ז׳:פ"ט

וּבְבֹא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מְדַבֵּר אֵלָיו מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר אֵלָיו׃

And when Moses went into the tent of meeting that He might speak with him, then he heard the Voice speaking unto him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim; and He spoke unto him.

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KEHOT'S NOTE

במדבר ז, פט.

6 **משה לבדו שמע**

The Gemara quotes the teaching that from "a voice to him" we learn that "Moshe heard and all Israel did not hear," and answers that this was in the Tent of Meeting, unlike Sinai, where all Israel stood with Moshe.

Yoma 4b:8–9 יומא ד׳ ב:ח׳-ט׳

מֵיתִיבִי: "קוֹל לוֹ", "קוֹל אֵלָיו" — מֹשֶׁה שָׁמַע וְכָל יִשְׂרָאֵל לֹא שָׁמְעוּ! לָא קַשְׁיָא: הָא — בְּסִינַי, הָא — בְּאֹהֶל מוֹעֵד. וְאִי בָּעֵית אֵימָא, לָא קַשְׁיָא: הָא — בְּקָרְיָאָה, הָא — בְּדִבּוּר. רַבִּי זְרִיקָא רָמֵי קְרָאֵי רַבִּי אֲלָעָזָר, וְאָמְרִי לַהּ אָמַר רַבִּי זְרִיקָא: רַבִּי אֶלְעָזָר רָמֵי, כְּתִיב: "וְלֹא יָכוֹל מֹשֶׁה לָבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הֶעָנָן", וּכְתִיב: "וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן"! מְלַמֵּד שֶׁתִּפְסוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְמֹשֶׁה וֶהֱבִיאוֹ בֶּעָנָן.

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KEHOT'S NOTE

ראה יומא ד, ב.

PARAGRAPH 3

7 **משנה למלך**

"For Mordechai the Jew was second to King Achashverosh (mishneh lamelech)." The text takes the name Mishneh Torah from this expression: Deuteronomy is "second" to the Torah, its revealed form.

Esther 10:3 אסתר י׳:ג׳

כִּי מָרְדֳּכַי הַיְּהוּדִי מִשְׁנֶה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ וְגָדוֹל לַיְּהוּדִים וְרָצוּי לְרֹב אֶחָיו דֹּרֵשׁ טוֹב לְעַמּוֹ וְדֹבֵר שָׁלוֹם לְכָל־זַרְעוֹ׃

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed.

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8 **משנה תורה . . בחי' אתגלייא**

The note records that this passage, on Mishneh Torah as the level of the revealed, is quoted in Or HaTorah on

these words." The text brings it to show that all revealed Torah is included in the Ten Commandments.

Chagigah 3b:4 חגיגה ג׳ ב:ד׳

שֶׁמָּא יֹאמַר אָדָם: הֵיאַךְ אֲנִי לָמֵד תּוֹרָה מֵעַתָּה — תַּלְמוּד לוֹמַר: "כּוּלָּם נִתְּנוּ מֵרוֹעֶה אֶחָד". אֵל אֶחָד נְתָנָן, פַּרְנָס אֶחָד אֲמָרָן, מִפִּי אֲדוֹן כָּל הַמַּעֲשִׂים בָּרוּךְ הוּא, דִּכְתִיב: "וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה".

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14 **וידבר אלקים את כל הדברים**

When G-d revealed Himself at Sinai to give the Torah, He told it to Moshe in order, Scripture, Mishnah, Talmud and aggadah, as it is said, "And G-d spoke all these words"; even what a student would ask his teacher, He told Moshe then. The Midrash adds that He gave Scripture in writing and the Mishnah, Talmud and aggadah orally.

Shemot Rabbah 47:1 שמות רבה מ״ז:א׳

... אכתוב לו רובי תורתי כמו זר נחשבו, בשעה שנגלה הקב״ה בסיני ליתן תורה לישראל, אמרה למשה על הסדר: מקרא, ומשנה, תלמוד, ואגדה, שנאמר (שמות כ): וידבר אלקים את כל הדברים האלה, אפילו מה שהתלמיד שואל לרב, אמר הקב״ה למשה באותה שעה, מאחר שלמדה מפי הקב״ה, אמר לו: למדה לישראל! אמר לפניו: רבש״ע! אכתוב אותה להם. אמר לו: איני מבקש ליתנה להם בכתב, מפני שגלוי לפני, שעובדי כוכבים עתידים לשלוט בהם, וליטול אותה מהם, ויהיו בזוים בעובדי כוכבים, אלא המקרא אני נותן להם במכתב, והמשנה והתלמוד והאגדה אני נותן להם ...

"The L-rd said to Moses: Write for yourself these matters, as according to these matters I established a covenant with you and with Israel" (Exodus 34:27). "Write for yourself these matters," that is what is written: "I write for him the many teachings of My Torah, but they are regarded as foreign" (Hosea 8:12). When the Holy One blessed be He revealed Himself at Sinai to give the Torah to Israel, He said it to Moses in order: Bible, Mishna, Talmud, and aggada, as it is stated: "The L-rd spoke ...

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15 **וידבר אלקים את כל הדברים**

On "And G-d spoke all these words, saying," the Midrash teaches that what the prophets would prophesy in every generation they received at Mount Sinai, and that the Sages of every generation also each received his own from Sinai. This is the end of chapter 28, in Yisro, that the text lists.

Shemot Rabbah 28:6 שמות רבה כ״ח:ו׳

דבר אחר: וידבר אלקים את כל הדברים האלה לאמר אמר רבי יצחק: מה שהנביאים עתידים להתנבאות בכל דור ודור, קבלו מהר סיני, שכן משה אומר להם לישראל (דברים כט): כי את אשר ישנו פה עמנו עומד היום ואת אשר איננו פה עמנו היום. עמנו עומד היום אין כתיב כאן, אלא עמנו היום, אלו הנשמות העתידות להבראות, שאין בהם ממש, שלא נאמרה בהם עמידה, שאע״פ שלא היו באותה שעה, כל אחד ואחד קבל את שלו. וכן הוא אומר (מלאכי א): משא דבר ה׳ אל ישראל ביד מלאכי, בימי מלאכי לא נאמר, ...

Devarim.

KEHOT'S NOTE

מובא באוה״ת דברים ע׳ ג.

9 **בגמרא פ״ק דחגיגה דף ג׳ ע״ב**

The note records that the Gemara of Chagigah 3b is copied in Or HaTorah on Yisro, which also brings the Maharsha there: "one Shepherd" is G-d, "one provider" is Moshe, and from "all these words" he learns that all were said from the mouth of the Power, the speech dividing into many voices.

KEHOT'S NOTE

נעתק באוה״ת יתרו ע׳ תתצ ושם מביא גם מ״ש מהרש״א שם ״רועה אחד ע״ד האלקים הרועה אותי רועה ישראל האזינה כו׳, פרנס אחד זה משה כו׳ ומרבה לי׳ מכל הדברים אלה דכולן מפי הגבורה נאמרו שהי׳ הדיבור מתחלק לכמה קולות כו׳״.

10 **נתנו מרועה אחד**

The Midrash brings the same teaching as Chagigah 3b: the Sages' differing rulings were "given from one Shepherd," said by one G-d, as it is said, "And G-d spoke all these words." This is the passage in Naso, chapter 14, that the text lists.

Bamidbar Rabbah 14:4 במדבר רבה י״ד:ד׳

11 Kehot's note points to Exodus 20:1 for these words.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

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12 **וידבר אלקים את כל**

On the descent of G-d onto Mount Sinai, the Zohar reads "And G-d spoke all": "all" is the inclusion of everything, for on this everything depends.

Zohar, Yitro 22:400–23:409 ספר הזהר, יתרו כ״ב:ת׳-כ״ג:ת״ט

From the head of the King to the place where this Righteous One commences flows a holy river, the oil of anointment, which pours itself out in fulness of desire upon this earth; and the earth having received it therefrom nourishes all both above and below. Said R. Isaac: 'We read: "And the L-rd came down upon Mount Sinai" (Ex. 19, 20); "He bowed the heavens and came down" (2 Sam. 22, 10). Whither came He down? For the text tells us that He descended upon (lit. above) Mount Sinai ...

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

13 Expounding "The words of the wise are like goads... they were given from one Shepherd," the Gemara teaches that the Sages who forbid and those who permit all speak words that "one G-d gave, one provider said, from the mouth of the Master of all deeds," as it is written, "And G-d spoke all

Another matter: "G-d spoke all these matters, saying" – Rabbi Yitzḥak said: What the prophets are destined to prophesy in each and every generation, they received at Mount Sinai, as Moses says to Israel: "Rather, with him who is here with us standing today [before the L-rd our G-d], and with him who is not here with us today" (Deuteronomy 29:14). It is not written here, "standing with us today," but rather, "with us today." These are the souls [of people] who are destined to be created, which lack substance, …

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16 **וידבר אלקים את כל הדברים**

Among the offerings of the festivals, the Zohar says, on Shavuos we take the two loaves, and it is written, "And G-d spoke all these words, saying": we take from the Written Torah the Oral Torah. The text cites it for the Oral Torah being included in "all these words."

Zohar, Terumah 13:153–14:164 ספר הזהר, תרומה י״ג:קנ״ג-י״ד:קס״ד

The six Days are but a preparation for her. As they are united above in "One", so she is unified below in the mystery of "one", to correspond to them above.

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

17 **ברבות כי תשא ר״פ מ״ז**

The note records that the Midrash at the beginning of Shemos Rabbah 47 is copied in Or HaTorah on Yisro.

KEHOT'S NOTE

נעתק באוה״ת יתרו ע׳ תתצב.

18 **יתרו ס״פ כ״ח**

The note records that Or HaTorah on Yisro copies from Shemos Rabbah 28 that on "And G-d spoke all these words, saying," He does everything at once, and that "Remember the Shabbos day," and the other statements, were all said at once.

KEHOT'S NOTE

נעתק באוה״ת יתרו ע׳ תתצב "וידבר . . האלה לאמר שהוא עושה הכל בבת אחת כו׳ דבור זכור את יום השבת כו׳ וכולן אמרן בבת אחת".

19 **מפי הגבורה שמענום**

Of the 613 mitzvos, the Gemara says, the first two commandments, "I am" and "You shall have no other," "we heard from the mouth of the Power." The text reads "the Power" (Gevurah) together with the Name Elokim as the attribute of contraction through which the Torah was given.

Makkot 24a:1–3 מכות כ״ד א:א׳-ג׳

שֵׁית מְאָה וְחַד סְרֵי הֲוֵי, "אָנֹכִי" וְ"לֹא יִהְיֶה לְךָ" – מִפִּי הַגְּבוּרָה שְׁמָעְנוּם. (סימן דמשמק סק). בָּא דָּוִד וְהֶעֱמִידָן עַל אַחַת עֶשְׂרֵה, דִּכְתִיב "מִזְמוֹר לְדָוִד [ה׳] מִי יָגוּר בְּאָהֳלֶךָ מִי יִשְׁכֹּן בְּהַר קָדְשֶׁךָ. הוֹלֵךְ תָּמִים וּפוֹעֵל צֶדֶק וְדֹבֵר אֱמֶת בִּלְבָבוֹ, לֹא רָגַל עַל לְשֹׁנוֹ לֹא עָשָׂה לְרֵעֵהוּ רָעָה וְחֶרְפָּה לֹא נָשָׂא עַל קְרֹבוֹ. נִבְזֶה בְּעֵינָיו נִמְאָס וְאֶת יִרְאֵי ה׳ יְכַבֵּד נִשְׁבַּע לְהָרַע וְלֹא יָמֵר. כַּסְפּוֹ לֹא נָתַן בְּנֶשֶׁךְ וְשֹׁחַד עַל נָקִי לֹא לָקָח עֹשֵׂה אֵלֶּה לֹא יִמּוֹט לְעוֹלָם".

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KEHOT'S NOTE

ע״י מכות כד, א.

20 **ברעש וקולות וברקים**

Before the Ten Commandments there were thunder and lightning and a heavy cloud on the mountain, the mountain smoked and quaked, and the sound of the shofar grew stronger. The text contrasts this awesome revelation with the simple content of the commandments.

Exodus 19:16–19 שמות י״ט:ט״ז-י״ט

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שofar חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה: וַיּוֹצֵא מֹשֶׁה אֶת־הָעָם לִקְרַאת הָאֱלֹקִים מִן־הַמַּחֲנֶה וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר: וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה׳ בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל־הָהָר מְאֹד: וַיְהִי קוֹל הַשofar הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet G-d; and they stood at the nether part of the mount. Now mount Sinai was altogether on smoke, because the L-RD descended upon it in fire; and the smoke thereof ascended as the smoke …

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21 **לא תרצח לא תנאף**

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

KEHOT'S NOTE

שם כ, יג.

22 **הוא המדע והוא היודע**

Tanya, chapter 2, uses the same words: the souls of Israel are rooted in the supernal wisdom, "for He and His wisdom are one, and He is the knowledge," a matter no person can fully grasp.

KEHOT'S NOTE

רמב״ם הל׳ יסודה״ת ב, י׳. ראה תניא פרק ב.

23 **הוא המדע והוא היודע**

The Rambam writes that G-d does not know with a knowledge outside Himself: He and His knowledge and His life are one, "He is the knower, He is the known, and He is the knowledge itself." The text uses it to say that G-d and His wisdom, the Torah, are one.

Mishneh Torah, Foundations of the Torah 2:10, משנה תורה, הלכות יסודי התורה ב׳:י׳

הַקָּדוֹשׁ בָּרוּךְ הוּא מַכִּיר אֲמִתּוֹ וְיוֹדֵעַ אוֹתָהּ כְּמוֹ שֶׁהִיא. וְאֵינוֹ יוֹדֵעַ בְּדֶרֶךְ שֶׁהִיא חוץ מִמֶּנּוּ כְּמוֹ שֶׁאָנוּ יוֹדְעִין. שֶׁאֵין אָנוּ וְדַעְתֵּנוּ אֶחָד אֲבָל הַבּוֹרֵא יִתְבָּרַךְ הוּא וְדַעְתּוֹ וְחַיָּיו אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יְחוּד. שֶׁאלְמָלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדֶרֶךְ חוץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדַעְתּוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יְחוּד. נִמְצָאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֵּעָה עַצְמָהּ הַכֹּל אֶחָד. וְדָבָר זֶה אֵין …

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life …

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

24 **וידבר אלקים את כל הדברים האלה**

The Zohar teaches that Moshe was "voice" without "speech," because speech was in exile, until Israel came to Mount Sinai; there voice and speech were joined, as it is written, "And G-d spoke all these words."

Zohar, Vaera 6:65–7:71 ספר הזהר, וארא ו׳:ס״ה-ז׳:ע״א

When Moses came, the Voice appeared, but it was "a voice without speech". This lasted until Israel approached Mount Sinai to receive the Torah. Then the Voice was united with the Utterance, and the word was spoken, as it says, "and the L-rd spake all these words" (Ex. xx, I). Then Moses was in full possession of the Word, Voice and Word being united.

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

25 **וידבר אלקים את כל הדברים האלה**

The Idra explains the difference between dibbur and amirah: amirah needs no raised voice, while dibbur raises the voice to proclaim. The whole world heard that speech at Sinai and trembled, and therefore it says "and He spoke" (vayedaber) and not "and He said."

Zohar, Idra Rabba 13:123–15:134 ספר הזהר, האדרא רבא י״ג:קכ״ג-ט״ו:קל״ד

26 **וידבר אלקים את כל הדברים האלה**

When the Torah scroll is taken out to be read, the Zohar says, all the people must stand below in awe and trembling, as if standing at Mount Sinai, silent while one reads, as it is written, "And G-d spoke all these words, saying": He above, and all the people below.

Zohar, Vayakhel 17:218–227 ספר הזהר, ויקהל י״ז:ר״י״ח-רכ״ז

All should be silent, one only reading, just as at Sinai, as we are told, "G-d spoke all these words, saying" (Ex. 20, 1), He being above and all the people beneath, as we read, "and they stood at the nether part of the mount" (Ibid. 19, 17). We also read, "And Moses went up unto G-d" (Ibid. 19, 3).

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

27 **עד שיהי׳ נקרא אלקיך**

The note sends the reader to a talk of the Rebbe in Likkutei Sichos on these words, that G-d is to become "your G-d."

KEHOT'S NOTE

ראה לקו״ש-ג ע׳ 800 ואילך.

28 **וידבר כו׳ לאמר**

The Midrash teaches that when G-d was about to say the Torah to Israel, He went over it four times by Himself first: "And G-d spoke all these words," and only afterwards "saying" to Israel. It is the passage at the beginning of chapter 40, in Ki Sisa, that the text lists; it goes on to say that one who knows Torah but has no fear of sin has nothing.

Shemot Rabbah 40:1 שמות רבה מ׳:א׳

וידבר ה׳ ראה קראתי בשם בצלאל - כך פתח ר׳ תנחומא בר אבא: (איוב כח): אז ראה ויספרה הכינה וגם חקרה, צפה הקב״ה וראה שישראל מקבלין את התורה, שאלולי כן, לא ברא העולם, שנאמר: אז ראה ויספרה. ומה כתיב אחריו? (שם): ויאמר לאדם הן יראת ה׳ היא חכמה, ואין אדם אלא ישראל, שנאמר (יחזקאל לד): ואתן צאני צאן מרעיתי אדם אתם. אז ראה ויספרה, בסיני. הכינה, באהל מועד. וגם חקרה, בערבות מואב, באלה הדברים. דבר אחר: אז ראה ויספרה אמרו רבנן: צריך אדם להיות נוטל משל, לומר פרקו, או אגדתו, …

"The L-rd spoke to Moses saying: See, I have called by name Betzalel, son of Uri, son of Hur, of the tribe of Judah" (Exodus 31:1-2). "The L-rd spoke…See, I have called by name Betzalel," this is how Rabbi Tanḥuma bar Abba began: "Then He saw it and related it, prepared it, and also studied it" (Job 28:27). The Holy One blessed be He foresaw that Israel would accept the Torah, as had it not been so, He would not have created the world, as it is stated: "Then He …

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29 **ז׳ שבועות תספר לך**

Moshe gives Israel the count from the first cutting of the barley to Shavuos: "Seven weeks you shall count for yourself; from when the sickle is first put to the standing grain you shall begin to count seven weeks." The maamar reads the sickle and the standing grain as the work on the natural emotions.

Deuteronomy 16:9 דברים ט״ז:ט׳

שִׁבְעָה שָׁבֻעֹת תִּסְפָּר־לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל לִסְפֹּר שִׁבְעָה שָׁבֻעוֹת׃

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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KEHOT'S NOTE

דברים טז, ט.

30 **הענין כי בקמה**

The note records that this explanation of the "standing grain" as the natural emotions is quoted in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה״ת ויקרא-ד ע׳ א׳קיח.

31 **ההפרש בין ד׳ ספרים הראשונים ומשנה תורה**

There the Alter Rebbe brings the Gemara (end of chapter 4 of Megillah) that Moshe said Mishneh Torah "from his own mouth," with Tosafos adding "and with ruach hakodesh,"

while the earlier books were said "from the mouth of the Power," Moshe being only a messenger.

KEHOT'S NOTE

ראה לקמן שה"ש כ, ג. אוה"ת ויקרא-ג ע' תתמ. ובכ"מ.

32 **ברעש בקולות וברקים**

Kehot's note points to Exodus 19:18 for these words.

Exodus 19:18 שמות י"ט:י"ח

KEHOT'S NOTE

ראה שמות יט, יח-יט.

33 Koheles says, "The words of the wise are like goads, and like nails well planted are the masters of collections; they were given from one Shepherd": the many sayings of the wise come from one source. The verse expounded in Chagigah 3b and in Bamidbar Rabbah.

Ecclesiastes 12:11 קהלת י"ב:י"א

דִּבְרֵי חֲכָמִים כַּדָּרְבֹנוֹת וּכְמַשְׂמְרוֹת נְטוּעִים בַּעֲלֵי אֲסִפּוֹת נִתְּנוּ מֵרֹעֶה אֶחָד:

The words of the wise are as goads, and as nails well fastened are those that are composed in collections; they are given from one shepherd.

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34 **אנכי ה' אלקיך**

G-d's first words to all Israel at Sinai: "I am Havayah your G-d, who brought you out of the land of Egypt." The maamar reads Anochi, "I," as G-d's very essence, to be revealed until He is "your G-d."

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 4

35 **וכל קומה לפניך תשתחוה**

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

KEHOT'S NOTE

תפלת נשמת.

36 **לך ה' הגדולה**

David blesses G-d before the whole assembly: "Yours, Havayah, is the greatness and the might and the beauty and the victory and the splendor." The Kabbalah reads it as the list of the supernal attributes, and the text uses it for the attributes into which the natural emotions are to be absorbed.

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.

37 "Seven weeks you shall count for yourself." Plainly, "for yourself" (lecha) is part of the command to count; the maamar hears in it "Yours (lecha), Havayah," and reads the seven weeks as the seven natural emotions.

Deuteronomy 16:9 דברים ט"ז:ט

שִׁבְעָה שָׁבֻעֹת תִּסְפָּר־לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל לִסְפֹּר שִׁבְעָה שָׁבֻעוֹת:

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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PARAGRAPH 5

38 **נמנו וגמרו תלמוד גדול**

Rabbi Tarfon and the elders, gathered in the upper room of the house of Nitzah in Lod, were asked: is study greater or deed? All answered, "Study is greater, for study leads to deed."

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הֲיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בְּפְנֵיהֶם: 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 שֶׁקֹּדֶם לְחֶלְקָה אַרְבָּעִים שָׁנָה, לְתִרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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

KEHOT'S NOTE

קידושין מ, ב. ושי"נ.

39 On "and Torah study is equal to them all," one Sage says that the whole world is not equal to one word of the Torah, and the other that all the mitzvos of the Torah are not equal to one word of the Torah.

Jerusalem Talmud Peah 1:1:35 תלמוד ירושלמי פאה א':א':ל"ה

וְתַלְמוּד תּוֹרָה. רִבִּי בְּרֶכְיָה וְרִבִּי חִייָא דִּכְפַר תְּחוּמִין חַד אָמַר אֲפִילוּ כָּל הָעוֹלָם כּוּלּוֹ אֵינוֹ שָׁוֶה אֲפִילוּ לְדָבָר אֶחָד מִן הַתּוֹרָה. וְחַד אָמַר אֲפִילוּ כָּל מִצְוֹתֶיהָ שֶׁל הַתּוֹרָה אֵינָן שָׁווֹת לְדָבָר אֶחָד מִן הַתּוֹרָה. רִבִּי תַּנְחוּמָה וְרִבִּי יוֹסֵי בֶּן זִימְרָא חַד אָמַר כְּהָדָא. וְחַד אָמַר כְּהָדָא. רִבִּי אַבָּא אָבוּי דְּרִבִּי אַבָּא בַּר מָרִי בְּשֵׁם רִבִּי אֶחָא כָּתוּב אֶחָד אוֹמֵר וְכָל חֲפָצַיִם לֹא יִשְׁווּ בָהּ. וְכָתוּב אַחֵר אוֹמֵר וְכָל חֲפָצֶיךָ לֹא יִשְׁווּ בָהּ. חֲפָצִים אֵילּוּ אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת. חֲפָצֶיךָ אֵילּוּ דִּבְרֵי ...

"And Torah study." Rebbi Berekhiah and Rebbi Ḥiyya from Kefar Teḥumin. One said that the entire world is not worth even one saying of the Torah. The other said that even all commandments of the Torah are not worth even one saying of the Torah. Rebbi Tanḥuma and Rebbi Yose ben Zimra, one said like the first and one said like the second. Rebbi Abba, father of Rebbi Abba bar Mari, in the name of Rebbi

Aḥa: One verse says (Prov. 8:11) “all desirables do not equal it;” the other …

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40 The Midrash tells that Koheles sought to know the reward of the mitzvos and the reward of the Torah, of which it is said, “all desirable things cannot compare to it,” and G-d answered him that it is already written: “No eye has seen it, O G-d, except You.”

Kohelet Rabbah 12:10:1 קוהלת רבה י״ב:י׳:א׳

וְיֹתֵר שֶׁהָיָה קֹהֶלֶת חָכָם, בְּסוֹף קֹהֶלֶת כְּתִיב: בִּקֵּשׁ קֹהֶלֶת לִמְצֹא וגו׳, בִּקֵּשׁ קֹהֶלֶת לַעֲמֹד עַל מַתַּן שְׂכָרָן שֶׁל מִצְוֹות, כְּדִכְתִיב (ירמיה ט, כג): כִּי בְאֵלֶּה חָפַצְתִּי נְאֻם ה׳, אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא שְׁלֹמֹה, וְכָתוּב יָשָׁר דִּבְרֵי אֱמֶת, הִכְתַּבְתִּיהוּ עַל סֵפֶר הַיָּשָׁר (תהלים לא, כ): מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ, וְעוֹד כְּתִיב (מלאכי ג, יב): כִּי תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ. וְעוֹד בִּקֵּשׁ לַעֲמֹד עַל שְׂכָרָהּ שֶׁל תּוֹרָה, שֶׁנֶּאֱמַר (משלי ח, יא): וְכָל חֲפָצִים לֹא יִשְׁווּ בָהּ, אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא שְׁלֹמֹה וְכָתוּב יָשָׁר …

“Beyond the fact that Kohelet was wise, moreover, he taught the people knowledge, considered and analyzed, composed many proverbs. Kohelet sought to find words of delight, and what was written uprightly, words of truth” (Ecclesiastes 12:9-10). “Beyond the fact that Kohelet was wise” - at the end of Ecclesiastes it is written: “Kohelet sought to find words of delight [ḥefetz]…”; Kohelet sought to understand the reward given for mitzvot, as it is written: “For in these I delight [ḥafatzti], the utterance of the L-rd” (Jeremiah 9:23). The Holy One blessed …

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41 **וכל חפצים לא ישוו בה**

Wisdom calls out to people: “For wisdom is better than pearls, and all desirable things cannot compare to it”: plainly, no possession is worth as much as wisdom. The Sages read “all desirable things” as including even the mitzvos.

Proverbs 8:11 משלי ח׳:י״א

כִּי־טוֹבָה חָכְמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשְׁווּ־בָהּ׃

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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42 **וכל חפצים לא ישוו בה**

The Midrash contrasts the two verses: “all desirable things” are mitzvos and good deeds, “your desires” are precious stones and pearls, and neither can compare to the Torah. This is the end of chapter 35, in Noach, that the text lists.

Bereshit Rabbah 35:3 בראשית רבה ל״ה:ג׳

43 **ואפי׳ חפצי שמים**

The Gemara sets “all your desires cannot compare to it” (Proverbs 3:15), which implies that the desires of Heaven can, against “all desirable things cannot compare to it” (Proverbs 8:11), which includes even the desires of Heaven, and answers: here, with a mitzvah that others can do; there, with a mitzvah that others cannot do.

Moed Katan 9b:2-3 מועד קטן ט׳ ב:ב׳-ג׳

חֲדַר יָתְבִי וְקָא מִבָּעֵי לְהוּ, כְּתִיב: ״יְקָרָה הִיא מִפְּנִינִים וְכָל חֲפָצֶיךָ לֹא יִשְׁווּ בָהּ״ — הָא חֲפָצֵי שָׁמַיִם יִשְׁווּ בָהּ, וּכְתִיב: ״כָּל חֲפָצִים לֹא יִשְׁווּ בָהּ״ — דַּאֲפִילּוּ חֲפָצֵי שָׁמַיִם לֹא יִשְׁווּ בָהּ! כָּאן בְּמִצְוָה שֶׁאֶפְשָׁר לַעֲשׂוֹתָהּ עַל יְדֵי אֲחֵרִים, כָּאן בְּמִצְוָה שֶׁאִי אֶפְשָׁר לַעֲשׂוֹתָהּ עַל יְדֵי אֲחֵרִים.

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KEHOT'S NOTE

מו״ק ט, ב.

44 The book’s closing words about its author: “And besides that Koheles was wise, he also taught the people knowledge.” The verse at the end of Koheles Rabbah that the text names.

Ecclesiastes 12:9 קהלת י״ב:ט׳

וְיֹתֵר שֶׁהָיָה קֹהֶלֶת חָכָם עוֹד לִמַּד־דַּעַת אֶת־הָעָם וְאִזֵּן וְחִקֵּר תִּקֵּן מְשָׁלִים הַרְבֵּה׃

And besides that Koheleth was wise, he also taught the people knowledge; yea, he pondered, and sought out, and set in order many proverbs.

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45 Shlomo tells his son of wisdom: “She is more precious than pearls, and all your desires cannot compare to her.” The second verse in the Gemara’s comparison, which reads “your desires” as leaving out the desires of Heaven.

Proverbs 3:15 משלי ג׳:ט״ו

יְקָרָה הִיא מִפְּנִינִים וְכָל־חֲפָצֶיךָ לֹא יִשְׁווּ־בָהּ׃

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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PARAGRAPH 6

46 **ולכאורה אינו מובן**

That discourse, which begins with teshuvah as turning back “face to face” toward G-d, raises the same question: the whole Torah is only the explanation of how a mitzvah is to be done, yet one studies while the mitzvah itself is done by others.

KEHOT'S NOTE

ראה לעיל פ׳ אחרי כו, ד.

47 **הפרשת תרומה . . ע״י שליח**

The Gemara learns from “you, you also” (Numbers 18:28), said of terumah, that terumah may be separated through an agent.

Kiddushin 41b:1-2 קידושין מ״א ב:א׳-ב׳

פִּיחֵת עֲשָׂרָה אוֹ הוֹסִיף עֲשָׂרָה - תְּרוּמָתוֹ תְּרוּמָה. מְנָלָן? וְכִי תֵּימָא דְּיָלֵיף מִגֵּירוּשִׁין - מָה לְגֵירוּשִׁין, שֶׁכֵּן יֶשְׁנָן חוֹל! אָמַר קְרָא: ״אַתֶּם״, ״גַּם אַתֶּם״ - לְרַבּוֹת אֶת הַשָּׁלִיחַ. וְנִכְתּוֹב רַחֲמָנָא בִּתְרוּמָה, וְנֵיתוֹ הָנָךְ וְנִגְמְרוּ מִינַּיהּ! מִשּׁוּם דְּאִיכָּא לְמִפְרַךְ: שֶׁכֵּן יֶשְׁנָהּ בְּמַחְשָׁבָה.

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KEHOT'S NOTE

ראה קידושין מא, ב.

48 **אם אין חכמה אין יראה**

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

KEHOT'S NOTE

אבות ג, יז.

49 **אם אין חכמה אין יראה אם אין יראה אין חכמה**

Rabbi Elazar ben Azariah says: "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The maamar builds its answer on the two halves of this saying.

Pirkei Avot 3:17 משנה אבות ג:יז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ …

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom …

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PARAGRAPH 7

50 **ויובן ענין זה**

The note sends the reader, from this point in the maamar on, to the Rebbe Maharash's series of maamarim Mayim Rabbim of 5636, section 183 and on.

KEHOT'S NOTE

מכאן ואילך ראה מים רבים — תרל״ו מסעי קפג, ואילך.

51 **יש ב׳ בחי׳**

The note records that this passage, on the two levels of the divine life-force, is quoted in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה״ת ויקרא-ד ע׳ א׳פה.

PARAGRAPH 8

52 **ומבשרי אחזה**

Iyov, in his suffering, declares that even after his skin is destroyed, "from my flesh I shall see G-d": in his own flesh he will yet behold Him. Chassidus reads it as a method: from the makeup of man, body and soul, one can understand how G-d relates to the worlds.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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53 **ד׳ חושים**

The note records that every manuscript reads "four senses," including manuscript 1102, in which this maamar was edited in the Tzemach Tzedek's own handwriting.

Zohar III, 229b זח״ג רכט, ב

KEHOT'S NOTE

כ״ה בכל הכת״י אף בבוך 1102 (המאמר מוגה בגוכתי״ק הצ״צ). ״ולמ״ש אודות הביאור בלקו״ת במדבר (טו, ד) ד׳ חושים ולא חמשה — באם תמצי לומר שאין בזה טה״ד יל״פ מפני שמדגיש בכאן התלבשות לפי המוג והתכונה, משא״כ בחוש המישוש (ראה פ״י מהמלות זרות שבמו״נ סוף ח״א מע׳ חוש. להעיר גם מרע״מ — זח״ג רכט, ב במפרשיו שם)״. — לקו״ש כרך לג ע׳ 215. להעיר בהמשך מים רבים תרל״ו פרק קפג שמעתיק מכאן גורס ״וכל החושים כמו ראי׳ ושמיעה״. וכן שם בכרך ב ע׳ תקח אינו מציין מספר החושים.

PARAGRAPH 9

54 **ואין עולים בשם כח פרטי כלל**

Or HaTorah, quoted in the note, says that this is a likeness and analogy for the ten Sefiros hidden in their Emanator, which are not divided but included and united, and are not called by the name of a particular power, Chochmah by itself and Chesed by itself.

KEHOT'S NOTE

באוה״ת — ענינים ע׳ רסח: וזהו דמיון ומשל לע״ס הגנוזות במאצילן שאינן בבח״י התחלקות אלא כלולים ומתאחדים ואין עולין בשם כח פרטי, חכ׳ בפ״ע וחסד בפ״ע כו׳ כמ״ש במ״א ע״ש.

PARAGRAPH 10

55 **מתאחד עם הנפש**

There the question is asked: all the soul's powers are united with it, so why is it named specifically after Chochmah? The answer: the existence of Chochmah in the soul comes from the superiority of the soul's own essence.

KEHOT'S NOTE

ולכאורה הרי כל הכחות מתאחדים עם נפש ולמה נק׳ דוקא ע״ש החכמה, אך זהו משום דמציאות החכ׳ שבו הוא מצד מעלת מהות הנפש עצמו — סה״מ תער״ב-א סע׳ רג.

PARAGRAPH 11

56 **ענין בחי׳ השתלשלות החיות**

Or HaTorah, quoted in the note, says that this follows the view of Ma'areches HaElokus and Avodas HaKodesh, that the ten Sefiros are G-dliness itself, only drawn from con-

cealment into revelation, though the concealment is far higher than the revelation.

KEHOT'S NOTE

באוה״ת בראשית כרך א קי, א שזהו כשיטת המערכת והעבודת הקודש דהע״ס הם עצם אלקות ממש רק שנמשכו מההעלם אל הגילוי, רק שההעלם גבוה ונעלה הרבה מהגילוי, וזהו כעין מ״ש עוד בלקו״ת פי תצא בביאור ולא אבה ע״ס שבמאציל עצמו ע״ש.

57 **אתה הוא ה׳ לבדך**

The Levites lead the people in praise: "You are He, Havayah, alone; You have made the heavens, the heavens of the heavens, and all their host." Plainly, He alone is G-d; the text reads "alone" as G-d in Himself, beyond the worlds, and "You have made" as the extension of His light into them.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי׳ ט, ו.

58 **דלאו דאית לך צדק ידיעה**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אליו).

59 **דלאו דאית לך צדק ידיעא**

In the prayer of Eliyahu (Patach Eliyahu), the Sefiros show how the world is ruled with judgment and mercy, "but not that You have a known righteousness, which is judgment," nor any of these attributes at all. The text uses it for G-d's being beyond every attribute.

Tikkunei Zohar 17b:5–7 תקוני הזהר י״ז ב:ה׳-ז׳

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע׳ דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי׳ הגדולה והגבורה וכו׳

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60 **א״ס ב״ה למעלה עד אין קץ**

The words here quote Tikkunei Zohar, Tikkun 19 · 40b:13–14; the passage is shown below.

Tikkunei Zohar, Tikkun 19 · 40b:13–14 תקו״ז תיקון יט

ה׳ הוא בכתר שהיה קודם שנברא העולם הוא ושמו לבד בכתר. כשברא העולם במדת ראשית ירד עליו ולא היה חסר מלמעלה וכן בכל ספירה כמדליק נר מנר ואינו חסר מן הראשונה ולא מחברתה עד אין סוף ואין

תכלית. ומי שמכיר אותו בזאת כמו שמכיר אותו בעליונים ובתחתונים בעבור שהיא כלולה מהעליוני׳ ואיהי יחוד וקשר כלם והיא מתלבשת בתחתונים

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KEHOT'S NOTE

ראה ת״ז תי׳ יט (מ, ב).

61 **מלכותך מלכות כל עולמים**

David's psalm of praise (Ashrei): "Your kingship is the kingship of all olamim, and Your dominion is in every generation." Plainly, olamim means "all ages," an everlasting kingship; the text reads it as "all worlds," to show that G-d's relation to the worlds is only His kingship, an extension and not His essence.

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, יג.

PARAGRAPH 12

62 **וישע ה׳ אל הבל ואל מנחתו**

Kayin and Hevel bring offerings, and "Havayah turned to Hevel and to his offering," but not to Kayin's: plainly, G-d accepted Hevel's offering. The text reads vayisha, "turned," as G-d turning toward the creatures and drawing life-force down to them.

Genesis 4:4 בראשית ד׳:ד׳

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיַּשַׁע ה׳ אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

63 **איהו וחיוהי חד**

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

KEHOT'S NOTE

ת״ז בהקדמה ג, ב.

64 **איהו וחיוהי 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 of the ten Sefiros of Beriah.

Tikkunei Zohar 3b תקוני הזהר ג׳ ב

65 **כמו עד״מ התאחדות נפש המשכלת**

There the Alter Rebbe explains that once the light is drawn down and revealed in the attributes of Chesed and

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

ולתבונתו אין מספר 70

"Great is our Master and abundant in power; His understanding is without number." Joined here to the previous verse for the level beyond number.

Psalms 147:5 תהילים קמ״ז:ה׳

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

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

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KEHOT'S NOTE

תהלים קמז, ה.

אלף אלפין ורבוא רבבן 71

In Daniel's vision of the Ancient of Days, "a thousand thousands served Him, and myriads of myriads stood before Him": the angels without number. The text uses it for the hosts of the world of the Seraphim, where number begins.

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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KEHOT'S NOTE

דניאל ז, י׳.

היש מספר לגדודיו 72

Bildad tells Iyov of G-d's might: "Is there any number to His troops?" His forces are beyond counting. The text uses it to say that even where number begins, it is still beyond reckoning.

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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KEHOT'S NOTE

איוב כה, ג.

ומשם יפרד 73

"A river goes out of Eden to water the garden, and from there it divides and becomes four heads." The text borrows the words for the light dividing as it descends.

Genesis 2:10 בראשית ב׳:י״

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

Chochmah, it is enclothed in them until it is united with them: "He and His life-forces are one," like "He is the knowledge, He is the knower."

KEHOT'S NOTE

בתו״א סז, ד ועא, א מביא דוגמא ע״ז "כי הוא המדע והוא הידוע כו׳ והוא וחכמתו אחד". ובסה״מ תקס״ו ע׳ רו מביא משל ע״ז "עד״מ בחיות נפשו שמלובשת באבריו שמתאחד הוא עם האיברים". וראה אוה״ת וארא ע׳ קמח שמציין לכאן.

כולם בחכמה עשית 66

The psalmist marvels at creation: "How many are Your works, Havayah! You have made them all with wisdom." The text cites it to show that Atzilus is the level of Chochmah.

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

כולם בחכמה עשית 67

The Arizal explains that for the Infinite Light to shine through all of Atzilus, His essence enclothes itself within Chochmah and then spreads through all Atzilus, "and this is the secret of 'You have made them all with wisdom'"; to shine into Beriah, Chochmah must further enclothe itself within Binah. The text cites chapter 3, as in the Shklov printing; in Sefaria's edition, as in several printings, it is chapter 2.

Sefer Etz Chaim 47:2 עץ חיים מ״ז:ב׳

... גם דע כי הלא כדי שהאור א״ס יוכל להאיר בכל אצילות צריך שיתלבש עצמותו תוך החכמה ואחר התלבשותו בחכמה אז מתפשט בכל האצילות וע״י מלבוש זה לבדו יכול כל האצילות לקבל מן הא״ס וז״ס כולם בחכמה עשית אבל כדי להאיר בבריאה צריך שגם החכמה תתלבש בבינה וע״י בי׳ אל שאור א״ס מתלבש בתוכם אז הוא מאיר בבריאה. וז״ס המסך שבין אצילות לבריאה כי נמשך מסך זה מבינה אשר בה מתלבש החכמה להאיר בבריאה וכדי להאיר ביצירה מוסיף מסך ומלבוש א׳ והוא ששגם הבינה מתלבשת בת״ת ואז ע״י הת״ת מאיר ...

Sefer Etz Chaim (Public Domain)

בע״ח שמ״ז פ״ג 68

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

KEHOT'S NOTE

בדפוס שקלאוו תק״ס. ובכמה דפוסים פ״ב.

גדול ה׳ ומהולל מאד 69

David's praise: "Great is Havayah and highly praised, and His greatness is unsearchable." Said here of Atzilus, where G-d's light is still beyond all limit.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

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

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KEHOT'S NOTE

בראשית ב, י.

74 **מונה מספר לכוכבים**

The psalmist praises G-d, who "counts the number of the stars; He calls them all by name." Used for the yet greater multiplicity of the lower worlds.

Psalms 147:4 תהילים קמ״ז:ד׳

מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא׃

He counteth the number of the stars; He giveth them all their names.

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KEHOT'S NOTE

תהלים קמז, ד.

75 **המוציא במספר צבאם**

The prophet tells Israel to lift their eyes to the stars and see their Creator, "He who brings out their host by number, calling them all by name." The text reads "brings out" (hamotzi) also as the Shabbos term for carrying from a private domain to a public one: the descent from the unity of Atzilus into the multiplicity of the lower worlds.

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׃

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

ישעי׳ מ, כו.

76 **המוציא לשון המוציא מרה״י לרה״ר**

The note records that this reading of hamotzi, "He who brings out," as carrying from the private domain to the public domain is quoted in Sefer HaChakirah.

KEHOT'S NOTE

מובא בספר החקירה נט, א.

77 **מרוב אונים ואמיץ כח**

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

KEHOT'S NOTE

ישעי׳ שם.

78 **נמשך בחי׳ ביטול היש בכל עולם לפי מדרגתו**

The note records that Mayim Rabbim, chapter 183, which follows this maamar, gives this passage in abridged form.

KEHOT'S NOTE

בהמשך מים רבים — תרל״ו פרק קפג נמצא כאן קיצור.

PARAGRAPH 13

79 **אך הבחי׳ הב׳ הוא בחי׳ סוכ״ע**

Or HaTorah, quoted in the note, explains that sovev kol almin is like the intellective soul itself in relation to the power of intellect that spreads from it, which is memalei kol almin.

KEHOT'S NOTE

"ור״ל בחי׳ סוכ״ע זהו כמשל הנפש המשכלת עצמה לגבי כח השכל המתפשט ממנה שהוא בחי׳ ממכ״ע", — אוה״ת ענינים ע׳ רסט.

80 **דלית מח׳ תפיסא בי׳**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

81 **דלית מחשבה תפיסא ביה כלל**

Eliyahu's prayer opens: "Master of the worlds, You are One, but not in number; You are higher than all the high, 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.

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82 **אני ה׳ לא שניתי**

G-d tells Israel through Malachi, "For I, Havayah, have not changed," and so the children of Yaakov have not perished. Chassidus reads it as G-d's essence remaining the same before and after creation, untouched by the worlds.

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.

PARAGRAPH 14

83 **דאע״ג דאיהו לא חזי מזליה חזי**

From the men who trembled at Daniel's vision without seeing it, Ravina learns: one who is frightened, "although he does not see, his mazal sees." The saying the text quotes.

Megillah 3a:14 מגילה ג׳ א:י״ד

אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעֵית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בְּמָקוֹם

הַטַּנּוֹפֶת — לִינָּשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָּא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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84 וראיתי אני לבדי

Daniel tells of his vision by the Tigris: "And I, Daniel, alone saw the vision, and the men who were with me did not see the vision, but a great trembling fell upon them, and they fled into hiding." The case on which the Sages based "his mazal sees."

Daniel 10:7 דניאל י׳:ז׳

וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲבָל חֲרָדָה גְדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהֶחָבֵא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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KEHOT'S NOTE

דניאל י׳, ז׳.

PARAGRAPH 15

85 מאחר דלא חזו מאי טעמא איבעית

On Daniel 10:7 the Gemara asks, "Since they did not see, why were they frightened?" and answers, "Although they did not see, their mazal saw." The text explains the word mazal from this answer.

Megillah 3a:13–14 מגילה ג׳ א׳:י״ג-י״ד

וְכִי מֵאַחַר דְּלָא חָזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חָזוֹ, מַזָּלַיְיהוּ חָזוֹ. אָמַר רַבִּינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בְּמָקוֹם הַטְּנוֹפֶת — לִינָּשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָּא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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86 יזל מים מדליו

Bilam, sent to curse Israel, blesses them instead: "Water shall flow from his buckets," a picture of abundance. The text derives mazal from yizal, "shall flow," the drawing-down of influence.

Numbers 24:7 במדבר כ״ד:ז׳

יַזַּל־מַיִם מִדָּלְיָו וְזַרְעוֹ בְּמַיִם רַבִּים וְיָרֹם מֵאֲגַג מַלְכּוֹ וְתִנַּשֵּׂא מַלְכֻתוֹ:

Water shall flow from his branches, And his seed shall be in many waters; And his king shall be higher than Agag, And his kingdom shall be exalted.

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KEHOT'S NOTE

במדבר כד, ז.

PARAGRAPH 16

87 ונקלט במוח שכלו

At the end of chapter 23 the Alter Rebbe writes that one can draw great awe upon himself in Torah study by contemplating how his soul and its garments are wholly united with the Infinite Light revealed in them; of this it is written "to be in awe of Havayah," and of this great awe the Sages said "If there is no wisdom, there is no awe," though not every mind can bear it.

KEHOT'S NOTE

וע׳ בסש״ב ספכ״ג. [כ].

88 ע״פ האזינו

Sefaria does not know this ref

KEHOT'S NOTE

ראה לקו״ת האזינו עא, ד. וראה המשך מים רבים תרל״ו פרק קעו-ז.

89 יוכל להתגלות לבחי׳ מזל

The note records that Mayim Rabbim has a gloss at that place on sovev being revealed to the level of mazal.

KEHOT'S NOTE

בהמשך מים רבים שם יש הג״ה.

90 אם אין חכמה אין יראה

"If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The text applies the first half to the higher awe that comes through the Torah and the second to the lower awe of keeping the mitzvos.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מֻעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no

Torah, there is no bread. He used to say: one whose wisdom …

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

91 **ויצונו ה׳ את כל החוקים**

Moshe tells Israel how to answer a child who asks the meaning of the mitzvos: "And Havayah commanded us to do all these statutes, to be in awe of Havayah our G-d, for our good always." The text reads "to be in awe" as the purpose of the Torah: the higher awe.

Deuteronomy 6:24 דברים ו׳:כ״ד

וַיְצַוֵּנוּ ה׳ לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה׳ אֱלֹקֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה׃

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

92 **דאורייתא מחכמה נפקת**

Rabbi Yitzchak teaches, "The Torah comes forth from the supernal Chochmah," while Rabbi Yosi says it comes from Binah, and Rabbi Yehudah that it is included of both, as "Hear, my son, the discipline of your father, and do not forsake the teaching of your mother."

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

93 **וה׳ בחכמה**

"Havayah, by wisdom, founded the earth; He established the heavens with understanding": plainly, G-d created the world through wisdom. The maamar reads "Havayah in wisdom": the Infinite Light rests in 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.

94 **כי הוא המדע והוא היודע**

The Rambam writes that G-d knows with no knowledge outside Himself: "He is the knower, He is the known, and He is the knowledge itself." The text uses it for the Torah being G-d's wisdom, one with Him.

Mishneh Torah, Foundations of the Torah 2:10 משנה תורה, הלכות יסודי התורה ב׳:י׳

הַקָּדוֹשׁ בָּרוּךְ הוּא מַכִּיר אֲמִתּוֹ וְיוֹדֵעַ אוֹתָהּ כְּמוֹ שֶׁהִיא. וְאֵינוֹ יוֹדֵעַ בְּדֶרֶךְ שֶׁהִיא חוּץ מִמֶּנּוּ כְּמוֹ שֶׁאָנוּ יוֹדְעִין. שֶׁאֵין אָנוּ וְדַעְתֵּנוּ אֶחָד אֲבָל הַבּוֹרֵא יִתְבָּרַךְ הוּא וְדַעְתּוֹ וְחַיָּיו אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יִחוּד. שֶׁאִלְמָלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדֶרֶךְ חוּץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדַעְתּוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יִחוּד. נִמְצֵאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֶּרֶךְ עַצְמָהּ הַכֹּל אֶחָד. וְדָבָר זֶה אֵין …

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life …

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

95 **תלת קשרין מתקשרין דא בדא**

"Three levels are bound one to another: the Holy One, blessed be He, the Torah, and Israel," each with a hidden and a revealed level. The text brings it to tie the soul's root to the Torah's root.

Zohar III, 73a זח״ג עג, א

KEHOT'S NOTE

זח״ג עג, א. וראה הערת כ״ק אדמו״ר בספר המאמרים ה׳תש״ד, ע׳ 209. ראה לקו״ש ח״ט ע׳ 73 ההפרש בין דביקות להתקשרות. ושם בהערה בשוה״ג: אלא שמ״מ הלשון "מתקשראין" מורה גם על העילוי שנעשה ע״י ירידת הנשמה למטה, ע״ש.

96 **חיילין דאורייתא**

At the opening of Bamidbar the Zohar says that once the Torah and the Mishkan were established, the Holy One wished to count "the hosts of the Torah" and the hosts of the Mishkan, which never part from each other.

Zohar, Bamidbar 1:7–17 ספר הזהר, במדבר א׳:ז׳-י״ז

The Torah and the Tabernacle thus having been established, the Holy One, blessed be He, desired to take a muster, as it were, of the forces of the Torah and the forces of the Tabernacle. For a thing cannot be finally settled in its place until its name has been called and it has been assigned there. We thus see here that the Holy One, blessed be He, decided on an enumeration of the forces of the Torah and of those of the Tabernacle, these two being in essence one …

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

97 **שאו את ראש בני ישראל**

G-d tells Moshe in the wilderness of Sinai to count the people: "Lift up the head of all the congregation of the chil-

dren of Israel," the census at the opening of Bamidbar. On it the Zohar calls Israel "the hosts of the Torah."

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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98 **ס״ר אותיות התורה**

The note points to Megaleh Amukos, ofan 186, for the six hundred thousand letters of the Torah.

KEHOT'S NOTE

ראה ז״ח שה״ש עד, ד. ז״ח מדרש רות פח, ד. מג״ע אופן קפו. לקו״ש ח״כ ע׳ 419 בהערה.

99 **ס״ר נשמות ישראל**

The note points to the Ramban's sermon Toras Hashem Temimah for the tradition of the Sages concerning the number six hundred thousand.

Tanya, Likkutei Amarim 37:28 תניא, חלק ראשון; ליקוטי אמרים ל״ז:כ״ח

וְהִנֵּה, הַמְשָׁכָה וְהֶאָרָה זוֹ שֶׁהָאָדָם מַמְשִׁיךְ וּמֵאִיר מֵהָאָרַת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא עַל נַפְשׁוֹ, וְעַל נַפְשׁוֹת כָּל יִשְׂרָאֵל, הִיא הַשְׁכִינָה, כְּנֶסֶת יִשְׂרָאֵל, מְקוֹר כָּל נִשְׁמוֹת יִשְׂרָאֵל כְּמוֹ שֶׁיִּתְבָּאֵר לְקַמָּן, עַל יְדֵי עֶסֶק הַתּוֹרָה – נִקְרֵאת בִּלְשׁוֹן "קְרִיאָה" – "קוֹרֵא בַּתּוֹרָה", פֵּירוּשׁ, שֶׁעַל יְדֵי עֶסֶק הַתּוֹרָה קוֹרֵא לְהַקָּדוֹשׁ־בָּרוּךְ־הוּא לָבוֹא אֵלָיו, כְּבָיכוֹל, כְּאָדָם הַקּוֹרֵא לַחֲבֵירוֹ שֶׁיָּבֹא אֵלָיו, וּכְבֵן קָטָן הַקּוֹרֵא לְאָבִיו לָבֹא אֵלָיו לִהְיוֹת עִמּוֹ בְּצַוָּותָא חֲדָא, וְלֹא לִיפָּרֵד מִמֶּנּוּ וְלִישָׁאֵר יְחִידִי ...

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KEHOT'S NOTE

ראה דרשת רמב״ן תורת ה׳ תמימה (ירושלים תשכ״ד ע׳ קסב) וקבלת רז״ל כי לא נבראו בשינוי הפרצופים אלא בששים רבוא. תניא פל״ז. סה״מ תקס״ו ס״ע קצ. סה״מ תרמ״ד ע׳ רסה.

100 **בהררי קדש**

A psalm of the sons of Korach on Jerusalem: "Its foundation is on the holy mountains." The text applies it to the soul's root in the supernal Chochmah, the source of the Torah.

Psalms 87:1 תהילים פ״ז:א׳

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהָרֵרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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101 **א״ס ב״ה ממש בבחי׳ מזלייהו דחזו**

The note records that Mayim Rabbim, chapter 184, which follows this maamar, has an addition and an abridgment at this point.

KEHOT'S NOTE

בהמשך תרל״ו פרק קפד נמצא הוספה וקיצור.

102 **בד״ה וזאת המצוה אשר צוה**

There the Alter Rebbe explains the order of the verses: first "And this is the commandment... which Havayah commanded to do in the land," then "Hear, O Israel," the mitzvah of reciting the Shema, and then "and you shall speak of them." This is the discourse the text names.

KEHOT'S NOTE

לקמן פ׳ ואתחנן ט, ב ואילך.

103 **ויראו העם את ה׳ ויאמינו בה׳**

After the splitting of the sea, "the people stood in awe of Havayah, and they believed in Havayah and in Moshe His servant." The text reads the two mentions of the Name as two levels, one bringing awe and the other only faith.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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104 **הכל תלוי במזל**

There the Alter Rebbe infers from the Idra's "Everything depends on mazal, even a Torah scroll in the ark" that the Torah too has an encompassing level called mazala, while the Torah itself is the level of Chochmah.

KEHOT'S NOTE

ועל״ק תצא (לז, רע״ב). [כ].

105 **הכל תלוי במזל אפי׳ ס״ת בהיכל**

In the Idra, Rabbi Elazar explains "Everything depends on mazal, even a Torah scroll in the ark": the mazal is the precious holy strand on which all the hairs of the supernal beard hang, and on which all the holiest things depend.

Zohar, Idra Rabba 17:147–21:157 ספר הזהר, האדרא רבא י״ז:קמ״ז-כ״א:קנ״ז

106 **ונמצא שיש ב׳ בחי׳ יראה**

There the Alter Rebbe recalls this maamar, on "And G-d spoke" of the Ten Commandments, which explains "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom" by two levels of awe, and says this alone does not explain why fear of sin comes only after humility and holiness.

KEHOT'S NOTE

ראה לקמן פ׳ מטות פא, א.

107 **כי ביום הזה יכפר**

From the service of Yom Kippur: "For on this day He shall atone for you, to purify you." Its opening words name the discourse in Likkutei Torah, 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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108 **והיו הדברים האלה אשר אנכי מצוך היום**

From the first section of the Shema, Moshe's charge to Israel: "And these words which I command you this day shall be upon your heart." The verse explained in the discourse in Acharei to which the text refers.

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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109 **דאורייתא מחכי נפקת**

On "And wisdom, from where (me'ayin) shall it be found?" the Zohar says that the Torah comes forth from Chochmah, from the place called "holy," and Chochmah from the place called "holy of holies."

Zohar II, 121a זח״ב קכא, א

KEHOT'S NOTE

זח״ב קכא, א. וראה שם פה, א.

110 **שאין אוא״ס שורה אלא במה שבטל**

Kehot's note points to Arakhin 15b for these words.

Arakhin 15b ערכין ט״ו ב

KEHOT'S NOTE

ראה ערכין טו, ב.

111 **ועי׳ באגה״ק**

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

KEHOT'S NOTE

ריש קו״א [כ].

PARAGRAPH 17

112 **ואורייתא מחכמה נפקת**

On "And wisdom, from where shall it be found?" the Zohar says that the Torah comes forth from Chochmah. The text uses it to show that the light resting in Chochmah rests in the Torah.

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).

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PARAGRAPH 18

113 **בביאור ע״פ ולא תשבית מלח**

There the Alter Rebbe explains that although the Infinite Light is above even the supernal Chochmah of Atzilus, it is enclothed in it; so when a soul's intellect is bound and united with the wisdom of the Torah, the essence of the soul, which is above intellect, is included and united with the very Infinite Light above Chochmah.

KEHOT'S NOTE

לעיל פ׳ ויקרא.

114 **ולא תשבית מלח**

G-d's command for the meal-offering: "And you shall not omit the salt of the covenant of your G-d from your meal-offering." The verse of the discourse in Vayikra to which the text refers for more on this.

Leviticus 2:13 ויקרא ב׳:י״ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח׃

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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115 **אם אין חכמה אין יראה**

"If there is no wisdom, there is no awe." The text now explains it as the higher awe that comes only through the Torah's wisdom.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ …

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom …

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116 **דהוי׳ בחכמה**

"Havayah, by wisdom, founded the earth"; the maamar reads it as Havayah being in Chochmah. Cited again for

G-d's light resting in 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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117 ממשל קריאת שם נפש המשכלת

The note records that Mayim Rabbim, chapter 185, which follows this maamar, abridges this passage.

KEHOT'S NOTE

בהמשך מים רבים תרל״ו פרק קפה יש כאן קיצור.

PARAGRAPH 19

118 אם אין יראה אין חכמה

"If there is no awe, there is no wisdom." The second half of the Mishnah, which the text now explains as the lower awe that must come first.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ …

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom …

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PARAGRAPH 20

119 הן מצות המלך

The note refers to the sources it gives further on, at page 17b, for the mitzvos as "the commands of the King."

KEHOT'S NOTE

ראה הנסמן לקמן לע׳ יז, ב.

120 שום תשים עליך מלך

Moshe gives the law of a king for Israel in its land: "You shall surely set a king over yourself, whom Havayah your G-d shall choose." The text applies it to accepting G-d's kingship by keeping His commands.

Deuteronomy 17:15 דברים י״ז:ט״ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

PARAGRAPH 21

121 קדשנו במצותיך

There the Alter Rebbe explains why we ask "Sanctify us with Your commandments," although we also say "who has sanctified us with His commandments": in our kiddushin there is still a level of descent, so we ask that the sanctification be forever, without interruption.

Numbers 8:4 במדבר ח׳:ד׳

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה ה׳ אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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KEHOT'S NOTE

תפלת שבת. ראה לעיל במדבר ח, ד.

122 וארשתיך לי לעולם

G-d promises Israel through Hoshea, after her estrangement: "And I will betroth you to Me forever; I will betroth you to Me with righteousness and with justice, with kindness and with compassion." The text reads the betrothal as the mitzvos.

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.

123 שום תשים עליך מלך

"You shall surely set a king over yourself." Here the outward acceptance of G-d's kingship through the mitzvos.

Deuteronomy 17:15 דברים י״ז:ט״ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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124 **והייתם קדושים לאלקיכם**

From the passage of tzitzis: "So that you remember and do all My commandments, and you shall be holy to your G-d." Holiness through the mitzvos, read here as kiddushin.

Numbers 15:40 במדבר ט״ו:מ׳

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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KEHOT'S NOTE

במדבר טו, מ.

PARAGRAPH 22

125 **ביום חתונתו**

The daughters of Zion are called to gaze at King Shlomo, at the crown his mother set on him "on the day of his wedding and on the day of the joy of his heart." The Mishnah reads the King as G-d and the wedding as the Giving of the Torah.

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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KEHOT'S NOTE

שה״ש ג, י״א.

126 **זה מ״ת**

The Mishnah expounds the verse: "on the day of his wedding" is the Giving of the Torah, and "on the day of the joy of his heart" is the building of the Holy Temple.

Taanit 26b:6 תענית כ״ו ב׳:ו׳

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ.

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KEHOT'S NOTE

תענית כו, ב.

127 **כל האומר אין לי אלא תו׳**

Rabbi Yosi teaches that whoever says he has nothing but Torah does not have even Torah, for, as Rav Papa explains from "and you shall learn them and do them," whoever is not engaged in doing is not engaged in learning.

Yevamot 109b:4–5 יבמות ק״ט ב׳:ד׳-ה׳

עָרְבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוֹץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

128 **אחר שקיבל עליו עומ״ש . . מצות**

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

KEHOT'S NOTE

ברכות פ״ב, מ״ב.

129 **שאחר שקיבל עליו עומ״ש יקבל עליו עול מצות**

Rabbi Yehoshua ben Korchah explains that the Shema precedes "And it shall be, if you listen" so that one first accepts upon himself the yoke of the Kingdom of Heaven, and afterwards accepts upon himself the yoke of the mitzvos.

Mishnah Berakhot 2:2 משנה ברכות ב׳:ב׳

אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, בֵּין וְהָיָה אִם שָׁמֹעַ לַוַּיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֹת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֹת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לַוַּיֹּאמֶר, שֶׁוְּהָיָה אִם שָׁמַע נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם׃

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it …

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130 **ודברת בם בשבתך בביתך**

"And you shall teach them to your children and speak of them when you sit in your house." From the first section of the Shema; the text links it to the acceptance of G-d's kingship there.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when

thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

PARAGRAPH 24

131 **וירד ה׳ על הר סיני**

At Sinai, "Havayah descended upon Mount Sinai, to the top of the mountain," and called Moshe up. The text reads it as a revelation from above, by G-d's initiative alone.

Exodus 19:20 שמות י״ט:כ׳

וַיֵּרֶד ה׳ עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא ה׳ לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה׃

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות י״ט, כ.

132 **נעשה לנשמע**

When Moshe read them the book of the covenant, Israel answered, "All that Havayah has spoken we will do and we will hear." Israel put the doing before the hearing.

Exodus 24:7 שמות כ״ד:ז׳

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר ה׳ נַעֲשֶׂה וְנִשְׁמָע׃

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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133 **הקדימו נעשה לנשמע**

Rabbi Elazar says that when Israel put "we will do" before "we will hear," a heavenly voice went out and said, "Who revealed to My children this secret, which the ministering angels use?"

Shabbat 88a:8 שבת פ״ח א:ח׳

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל ״נַעֲשֶׂה״ לְ״נִשְׁמָע״ יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבְנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: ״בָּרְכוּ ה׳ מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ״ — בָּרִישָׁא ״עֹשֵׂי״, וַהֲדַר ״לִשְׁמֹעַ״. אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב ״כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ׳״ — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ ״נַעֲשֶׂה״ לְ״נִשְׁמָע״.

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PARAGRAPH 25

134 **מי גילה רז זה**

The heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?", for the angels first do and then hear, as it is written, "mighty in strength, who do His word, to hear the voice of His word."

Shabbat 88a:8 שבת פ״ח א:ח׳

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל ״נַעֲשֶׂה״ לְ״נִשְׁמָע״ יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבְנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: ״בָּרְכוּ ה׳ מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ״ — בָּרִישָׁא ״עֹשֵׂי״, וַהֲדַר ״לִשְׁמֹעַ״. אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב ״כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ׳״ — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ ״נַעֲשֶׂה״ לְ״נִשְׁמָע״.

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PARAGRAPH 26

135 **ז׳ שבועות תספר לך מהחל**

"Seven weeks you shall count for yourself; from when the sickle is first put to the standing grain." The maamar returns to the verse with which it began its discussion of the Omer.

Deuteronomy 16:9 דברים ט״ז:ט׳

שִׁבְעָה שָׁבֻעֹת תִּסְפָּר־לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל לִסְפֹּר שִׁבְעָה שָׁבֻעוֹת׃

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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PARAGRAPH 27

136 **מהחל חרמש בקמה**

"From when the sickle is first put to the standing grain you shall begin to count seven weeks." Read here as the cutting down of the natural emotions.

Deuteronomy 16:9 דברים ט״ז:ט׳

שִׁבְעָה שָׁבֻעֹת תִּסְפָּר־לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל לִסְפֹּר שִׁבְעָה שָׁבֻעוֹת׃

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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137 **החרם תחרימם**

Moshe's command in the laws of war concerning the nations of Canaan: "You shall utterly destroy them." The text links chermesh, "sickle," to this expression, for cutting down the natural emotions.

Deuteronomy 20:17 דברים כ׳:י״ז

כִּי־הַחֲרֵם תַּחֲרִימֵם הַחִתִּי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי כַּאֲשֶׁר צִוְּךָ ה׳ אֱלֹקֶיךָ׃

but thou shalt utterly destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as the L-RD thy G-d hath commanded thee;

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KEHOT'S NOTE

דברים כ, יז.

138 **לך ה׳ הגדולה**

> **"Yours, Havayah, is the greatness and the might and the beauty." The supernal attributes into which the natural emotions are to be absorbed.**

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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PARAGRAPH 28

139 **בחכמה אתברירו**

> **The Zohar describes the beginning of all things within "thought," which the Kabbalah identifies with Chochmah: sparks were cast forth there, and the waste was refined from within thought. Chassidus sums this up as "through Chochmah they are refined," and the text uses it to place the war of the Omer within the chain of descent, from Chochmah downward.**

Zohar II, 254b זח״ב רנד, ב

KEHOT'S NOTE

ראה זח״ב רנד, ב. וראה הערת כ״ק אדמו״ר בסי׳ המאמרים ה׳תש״א, ע׳ 79.

PARAGRAPH 29

140 **והיו לאחדים**

> **G-d tells Yechezkel to join the sticks of Yehudah and of Yosef, "and they shall become one in your hand," a sign that the two kingdoms will be reunited. The text borrows the words for separate limbs united by one will.**

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 30

141 **ועשית חג שבועות . . נדבת ידך**

> **Moshe commands the festival of Shavuos: "And you shall make the Festival of Shavuos to Havayah your G-d, according to the measure of the freewill offering of your hand that you shall give, as Havayah your G-d shall bless you": plainly, each gives in proportion to how his harvest was blessed. The maamar reads "of your hand," and not "of your heart," as a giving beyond felt emotion. (context: Steinsaltz Tanakh)**

Deuteronomy 16:10 דברים ט״ז:י׳

וְעָשִׂיתָ חַג שָׁבֻעוֹת לַה׳ אֱלֹקֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ ה׳ אֱלֹקֶיךָ׃

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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KEHOT'S NOTE

דברים טז, י׳.

PARAGRAPH 31

142 **כאשר יברכך ה׳ אלקיך**

> **The end of the verse on the Shavuos offering: "as Havayah your G-d shall bless you": plainly, in proportion to one's blessing; read here as a giving drawn down from above.**

Deuteronomy 16:10 דברים ט״ז:י׳

וְעָשִׂיתָ חַג שָׁבֻעוֹת לַה׳ אֱלֹקֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ ה׳ אֱלֹקֶיךָ׃

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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PARAGRAPH 32

143 **חמץ תאפינה**

> **G-d commands the Shavuos offering: "From your dwellings you shall bring two loaves of waving… they shall be baked chametz, first fruits to Havayah." Unlike the other meal-offerings, which may not be chametz.**

Leviticus 23:17 ויקרא כ״ג:י״ז

מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה׳

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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KEHOT'S NOTE

ויקרא כג, יז.

144 **לך ה׳ הגדולה**

> **"Yours, Havayah, is the greatness… and You are exalted as head over all." The holy elevation of the refined emotions.**

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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to keep all His commandments which I command you this day." The verse of the discourse to which the text refers.

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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PARAGRAPH 33

145 **והיו הדברים האלה**

From the first section of the Shema: "And these words which I command you this day shall be upon your heart." The text links its anochi, "I," to the Anochi of the Ten Commandments.

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.

146 **וידבר אלקים את כל הדברים האלה**

"And G-d spoke all these words, saying." The maamar's opening verse, to which it returns at the end.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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147 **אנכי ה׳אלקיך**

"I am Havayah your G-d." Anochi is read as G-d's very essence, revealed through the Torah.

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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148 **והי׳ אם שמוע תשמעו**

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

KEHOT'S NOTE

שם י״א, ג׳.

149 **והיה אם שמוע תשמעו אל מצותי**

The opening of the second section of the Shema, Moshe's words to Israel: "And it shall be, if you will diligently listen to My commandments." The section of the yoke of the mitzvos. (Kehot: Deuteronomy 11:3)

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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150 **כי תשמע בקול גבי לשמור את כל מצותיו**

Moshe ends the law of the city led astray with a promise of mercy "when you listen to the voice of Havayah your G-d,

ביאור על הדברים הנ"ל

An explanation of the matters above, on "And G-d spoke all these words"

The mitzvos are rooted higher than the Torah, in the karkafta, the outer dimension of Keser, yet they are revealed lower, in the outer limbs of Z'eir Anpin and in Malchus, like a seal whose impression is reversed. So the lower awe of the King's yoke comes first and leads to wisdom and the higher awe; at Sinai the light of Keser came first, and "we will do" before "we will hear" made it lasting.

THE MAAMAR IN BRIEF

The fear at Sinai, which the people could not contain within, introduces mazal and makif: levels of the soul (chayah and yechidah) and of the Sefiros (Keser, rooted in Malchus of the Infinite One) that remain above and are not absorbed. A king's command relates to his servants from above, and so the mitzvos, "the commands of the King," are bound to the karkafta, the outer dimension of Keser. Sources place the mitzvos in Keser, in Z'eir Anpin and in Malchus, and the Torah sometimes above them and sometimes below. The maamar answers with the body: inner organs draw life from the brain, as the Torah, the inner dimension of Z'eir Anpin, is bound to Chochmah; the outer limbs, those with bones, are joined to the skull, and these are the mitzvos, revealed in Malchus, "the tenth of all." At the root the mitzvos are higher; below, the Torah is. Hence the lower awe must come first. At Sinai, after the seven weeks, Keser was revealed out of order, divided between Torah and mitzvos, and it lasts only through "we will do" first; the leavened loaves of Shavuos reflect that exaltation.

OUTLINE

1 **Mazal and makif, in the soul and above** ¶1–4

The fear at Sinai, Daniel's vision and "their mazal saw" show levels of the soul (chayah and yechidah) that stay above its vessels. The essence of Chochmah is ayin, revealed as yesh in Binah, and Keser, whose core is Malchus of the Infinite One, is mazal and makif.

2 **The King's commands and the lower awe** ¶5–6

"If there is no awe, there is no wisdom" refers to the yoke of the mitzvos, the King's commands, which relate to his servants as makif. Malchus of Atzilus is Atik for Beriah and Malchus of the Infinite One is Keser for Atzilus: Keser and Malchus are one matter, like a crown on the head.

3 **The karkafta and three difficulties** ¶7

Malchus is the karkafta, the outer dimension of Keser. Sources place the mitzvos in Keser, in Z'eir Anpin and in Malchus, raising three difficulties, and the distinction between inner organs, bound to the brain, and outer limbs, bound to the skull, begins the answer.

4 **Torah within, mitzvos without** ¶8–9

The Torah is the inner dimension of Z'eir Anpin's limbs, bound to Abba and Imma; the mitzvos are their outer dimension, rooted in the skull and revealed in Malchus, "the tenth of all," reversed like a seal. Each Sefirah's outflow into action is its Malchus.

5 **The will and the purpose of a mitzvah** ¶10–13

The 248 limbs and Malchus as the tenth of Z'eir Anpin are explained. The supernal will in a mitzvah is its root in Keser, and its purpose is to perfect the outer limbs of Z'eir Anpin; Kuntres Acharon and the Mishnah's count of limbs with bones confirm it, and the three placements are all true.

6 **Mishneh Torah and the ladder of awe** ¶14

Mishneh Torah is Malchus, rooted in the karkafta. From below, the lower awe comes first, then wisdom, and then the higher awe of Keser and mazal.

7 **Shavuos: Keser revealed out of order** ¶15–17

At Sinai Keser was revealed through the seven weeks' transformation of the emotions, divided between Torah (Z'eir Anpin) and mitzvos (Nukva): "the freewill offering of your hand." It lasts only through "we will do" first, and the leavened loaves show an exaltation in which kelipah has no hold.

KEY CONCEPTS

mazal מזל

The transcendent part of the soul, chayah and yechidah, which "sees" and receives what the conscious faculties cannot contain.

makif (that which encompasses) מקיף

Light or influence that acts from above without being absorbed within, like a crown on the head or a king's command to his servants.

karkafta / gulgalta (the skull) קרקפתא / גלגלתא

The skull above the brain: the outer dimension of Keser, to which the outer limbs, and so the mitzvos, are bound.

inner and outer limbs אברים הפנימיים והחיצונים

Organs bound to the brain (the emotions, and above, the Torah) and limbs with bones bound to the skull (action, and above, the mitzvos).

"the tenth of all" עשיראה דכולא

Malchus, formed from the last, outer part of each Sefirah of Z'eir Anpin, which therefore has nothing of its own.

the lower awe and the higher awe יראה תתאה / יראה עלאה

Acceptance of the King's yoke, which comes before wisdom, and the awe of Keser beyond wisdom, which comes after it.

"like a seal that is reversed" כחותם המתהפך

What is highest at the root appears lowest in revelation: the mitzvos, above the Torah at their root, are below it as they are revealed.

SECTION 1 · ¶1–4

Mazal and makif, in the soul and above

1 ביאור על הדברים הנ"ל.[1]

An explanation of the matters mentioned above.

> The heading presents what follows as an explanation of the discourse just before it in Likkutei Torah, "And G-d spoke all these words." That discourse spoke of Daniel's companions, whose "mazal saw," of the lower and the higher awe in "If there is no awe, there is no wisdom," of Mishneh Torah as "second to the king," and of Shavuos as "the freewill offering of your hand," with its leavened loaves; this maamar explains these matters through the root of the mitzvos.

2 להבין שרש המצות. הנה כתיב וירא העם וינועו[2] ויעמדו מרחוק. הוא בחי' יראה ופחד גדול עד מאד שאין כלי הנפש יכולה להכיל בתוכה את היראה הגדולה הזאת ונשאר בבחי' מזל שהוא בחי' מקיף

To understand the root of the mitzvos. Now, it is written, "And the people saw, and they trembled, and they stood from afar." This is the level of awe and exceedingly great fear, such that the vessel of the soul cannot contain this great awe within itself, and it remains at the level of mazal, which is the level of makif (that which encompasses).

> The maamar sets out to explain where the mitzvos are rooted, and it begins with Sinai. The people's fear was so great that the soul's "vessel," its conscious inner faculties, could not hold it, so it remained in the soul's mazal (in the Talmud, a person's heavenly "star"; here the soul's own root above it), which is a makif: something that surrounds a person from above instead of entering within.

וכמ"ש בדניאל והאנשים אשר היו עמי לא ראו[3] את המראה אבל חרדה גדולה נפלה עליהם.

And as is written in Daniel, "And the men who were with me did not see the vision, but a great trembling fell upon them."

> Daniel's vision shows the same pattern. Daniel alone saw it; the men with him did not see it, yet a great trembling fell upon them, the effect of something they could not perceive.

(לפי זה נ' דר"ל [דרוצה לומר] שאין כח בנפש להכיל המראה והגילוי ונשאר בבחי' מזל ומקיף אבל החרדה והיראה מתפשטת גם בפנימי' [בפנימיות / בפנימית] כדמוכח מחברי דניאל.

(According to this, it seems that the meaning is that the soul has no power to contain the vision and the revelation, and it remains at the level of mazal and makif; but the trembling and the awe spread also into the inner dimension (pnimiyus), as is evident from Daniel's companions.

> This parenthetical note sharpens the point. What the soul cannot take in is the vision and revelation itself, which remains above as mazal and makif; yet the trembling and the awe do spread inward, as Daniel's companions show, since they felt fear although they saw nothing.

וכה"ג [וכהאי גוונא] מבואר במ"א דכשמתפללים בעשרה יתפעל האדם יותר מחמת דאכל בי עשרה שכינתא שרי'[4] וההשראה בבחי' מקיף על האדם רק מזלייהו חזי ומ"מ מתפשט ע"ז הארה בפנימית ג"כ שמתפעל יותר באהוי"ר [באהבה ויראה])

And something like this is explained elsewhere: that when one prays with ten, a person will be more stirred, because "upon every [gathering of] ten the Shechinah (Divine Presence) rests"; and the indwelling is at the level of makif upon the person — only "their mazal sees" — yet nevertheless, through this, an illumination spreads into the inner dimension as well, so that he is more stirred in love and awe.)

> A parallel from prayer: when ten pray together the Shechinah rests upon them, but as a makif that only "their mazal sees," not their conscious minds. Even so, some of that illumination reaches inward, and so a person is more stirred to love and awe when praying with a quorum.

וארז"ל [ואמרו רבותינו זכרונם לברכה][5] דאע"ג [דאף על גב] דאינהו לא חזי מזלייהו חזי פי' מזלייהו בחינת חי' ויחידה שבנפש. כי הנה בנפש יש נר"נ [נפש רוח נשמה] יחידה חיה[6] (ברבות בראשית ס"פ י"ד).

And our Sages, of blessed memory, said: "Even though they did not see, their mazal saw." The meaning of "their mazal" is the level of chayah and yechidah that are in the soul. For in the soul there are nefesh, ruach and neshamah, yechidah [and] chayah (in Bereishis Rabbah, at the end of chapter 14).

> The Talmud, explaining why Daniel's companions were afraid, says that "their mazal saw." The Alter Rebbe identifies this mazal with chayah and yechidah, the two highest of the five names of the soul listed in Bereishis Rabbah.

בחי' נר"נ [נפש רוח נשמה] הוא בחי' התלבשות אורות בכלים שהשכל שורה במוח כו'. משא"כ בחי' חי' ויחידה אין להם בחי' כלי בנפש להשראתם ונק' בחי' מזל

The level of nefesh, ruach and neshamah is the level of the enclothement of lights in vessels, as the intellect rests in the brain, etc. Whereas the levels of chayah and yechidah have no vessel in the soul for their indwelling, and they are called the level of mazal.

> Nefesh, ruach and neshamah are lights that settle into vessels, the way the intellect rests in the brain. Chayah and yechidah have no vessel in the soul; they remain above it, and that is why they are called mazal.

והגם שחכמה הוא ראשית הגילוי היינו בחי' יסוד אבא הארה בעלמא מבחי' אבא בא לידי גילוי והתלבשות. אבל עצמיות אבא טמיר ונעלם.[7,8]

And although Chochmah (wisdom) is the beginning of revelation, that is the level of Yesod (foundation) of Abba: a mere illumination from the level of Abba comes into revelation and enclothement. But the very essence of Abba is hidden and concealed.

> This answers an objection: Chochmah is called "the beginning of revelation," so how can it belong to what stays hidden? What is revealed of Chochmah (Abba) is only its Yesod, its outermost channel, a mere glimmer, while the essence of Abba stays hidden; Etz Chaim (the Gate of Abba and Imma, chapter 2) says that Abba is "more hidden" than Imma because it is built of the Chasadim, which are less revealed than Imma's Gevuros.

3 וז"ש [וזהו שכתוב] והחכמה מאין תמצא[9] שעצמיות חכמה היא בחי' אין אלא שתמצא שיסוד אבא הוא מתלבש ביסוד אימא שנק' בחי' יש כמ"ש להנחיל אוהבי יש[10] כו' דאו"א [דאבא ואימא] תרין ריעין[11] דלא מתפרשין.

And this is [the meaning of] what is written, "And wisdom, from where (me'ayin) shall it be found?": that the essence of Chochmah is the level of ayin (nothing); only that "it shall be found," in that Yesod of Abba is enclothed in Yesod of Imma, which is called the level of yesh (something), as is written, "To cause those who love me to inherit yesh," etc.; for Abba and Imma (Chochmah and Binah) are "two companions who never part."

> Job's question, "from where (me'ayin) shall wisdom be found?", is read as a statement: wisdom comes from ayin, "nothing," for the essence of Chochmah is beyond grasp; it is "found" only as Yesod of Abba enters Yesod of Imma (Binah), which is called yesh, "something," and since Abba and Imma never part, Chochmah is always found within Binah. In Likkutei Torah, Re'eh, the Alter Rebbe applies this pair to a person's service: self-nullification beyond reason (Chochmah) and contemplation of G-d's greatness "in length and breadth" (Binah) must always go together, for they are "two companions who never part."

ושם באימא הוא בחי' יש הבנת השכל בחי' אורך ורוחב כמ"ש קנה חכמה קנה בינה.[12] ב"פ [ב' פעמים] קנה גימטרי' [גימטריא] י"ש[13,14,15] והיינו בבינה ומשם לז"א בחי' הגילוי ביותר מדות אהוי"ר [אהבה ויראה].[16]

And there, in Imma, is the level of yesh: the comprehension of the intellect, the level of length and breadth, as is written, "Acquire wisdom, acquire understanding." Twice kaneh ("acquire") has the numerical value of yesh (יש); and this is in Binah (understanding). And from there [it comes] to Z'eir Anpin, the level of the greatest revelation: the emotive attributes (middos) of love and awe.

> In Binah an insight becomes understanding with "length and breadth," worked out in detail. The verse "acquire wisdom, acquire understanding" alludes to this, since kaneh twice (155 × 2 = 310) equals yesh; Pri Etz Chaim, which the Kehot note cites, explains that Keser holds 620 lights and gives half of them, yesh, to Abba and Imma, who divide them as "acquire wisdom, acquire understanding." From Binah the revelation reaches further, into Z'eir Anpin, the emotions of love and awe.

4 וע"פ הנ"ל יובן ג"כ למעלה שבחי' כתר נקרא אין לפי שבחי' הכתר פנימיותו הוא בחי' מל' דא"ס למעלה מבחי' גילוי בכלים המלך המרומם לבדו[17] כו' אין ערוך כו' כחשיכה כאורה[18] ונקרא ג"כ בחי' מזל ומקיף כו':

And according to the above, it will also be understood [how it is] above: that the level of Keser (the Crown) is called ayin, because the inner dimension (pnimiyus) of the level of Keser is the level of Malchus of the Infinite One (Ein Sof), above the level of revelation in vessels — "the King Who alone is exalted," etc., "there is none to compare," etc., "darkness is as light" — and it is also called the level of mazal and makif, etc.

> The same pattern holds above: Keser is called ayin because its inner core is Malchus of Ein Sof, G-d's sovereignty as it is in Himself, above any revelation in vessels. The phrase "the King Who alone is exalted" (from the blessing of Yotzer before the Shema), "there is none to compare" and the verse "darkness is as light" all describe this level beyond any relation to the worlds, and so Keser too is mazal and makif.

SECTION 2 • ¶5–6

The King's commands and the lower awe

5 ב והנה ארז"ל [אמרו רבותינו זכרונם לברכה] אם אין יראה[19] אין חכמה[20] פי' אם אין יראה הוא בחי' יראה תתאה עול מצות

2. Now, our Sages, of blessed memory, said, "If there is no awe, there is no wisdom." The meaning: "if there is no awe" is the level of the lower awe (yirah tata'ah), the yoke of the mitzvos;

> Section 2 opens with the Mishnah in Avos, "If there is no awe, there is no wisdom." The awe meant here is the lower awe (yirah tata'ah), the acceptance of the yoke of the mitzvos, which must come before wisdom.

כי גילוי המצות הוא בחי' מצות המלך שהוא בחי' מקיף שבחי' מלך על עבדיו הוא בחי' התנשאות עליהם ואין ערוך אליו והוא ענין מל' דאצילות עתיק לבריאה[21] כו' שהוא בחי' כתר ומקיף[22]

for the revelation of the mitzvos is the level of "the commands of the King," which is the level of makif (that which encompasses); for the level of a king over his servants is the level of exaltation over them, and there is no comparison to him. And this is the matter of Malchus (sovereignty) of Atzilus [being] Atik for Beriah, etc., which is the level of Keser and makif.

> The mitzvos are revealed as the King's commands, and a king commands from his exaltation over servants who bear no comparison to him, so his command relates to them as a makif, from above. The same holds among the worlds: as Etz Chaim teaches, the end of a higher stage becomes the head of the one below, so Malchus of Atzilus becomes Atik (literally "the Ancient One," the hidden root) of the World of Beriah, its Keser and makif.

וע"י מצד רוממותו והתנשאותו עליהם וכל צבא השמים לך משתחוים[23] בבחי' ביטול

And through this, by reason of His loftiness and His exaltation over them, "and all the host of heaven bow down to You," in a state of self-nullification (bittul).

> Because of this exaltation, "the host of heaven bow down to You": they nullify themselves before a King they cannot grasp.

ובחי' התנשאות זו הוא בבחי' מקיף עליהם ולא בבחי' א"פ [אור פנימי] כמו שאין קשר וחיבור למלך עם עבדיו וכמ"ש המלך המרומם כו'.

And this level of exaltation is in the manner of makif over them, and not in the manner of inner light (or pnimi), just as a king has no bond and connection with his servants; and as is said, "the King Who alone is exalted," etc.

> That exaltation stays above them as a makif and does not enter them as inner light, just as a king has no inner bond with his servants. This is the meaning of "the King Who alone is exalted."

6 וכך למעלה מעלה בחי' מל' דא"ס כתר לנאצלים היא ג"כ בחי' מקיף לאצילות. וכמ"ש בתיקוני זהר כתר עליון איהו כתר מל' ואיהו קרקפתא[24] שבחי' כתר ובחי' מל' הוא ענין א'.

And so too, far higher above: the level of Malchus of the Infinite One (Ein Sof), [which is] Keser for the emanated [levels], is also the level of makif for Atzilus (Emanation). And as is written in the Tikkunei Zohar: "The supernal Keser is the crown of Malchus, and it is the karkafta (skull)": that the level of Keser and the level of Malchus are one matter.

> Higher still, Malchus of Ein Sof is the Keser of all the emanated levels and a makif for Atzilus. The Tikkunei Zohar (a book of the Zohar literature) calls the supernal Keser "the crown of Malchus" and "the karkafta (skull)," showing that Keser and Malchus are one idea; Iggeres HaKodesh 20, which the maamar quotes below, explains that Keser stands between the Emanator and the emanated and holds the last level of the Infinite, Malchus of Ein Sof, which is why it is called "the crown of Malchus."

כי הנה הכתר היא על הראש ואין לה ערך ושייכות כלל לעצם הראש.[25]

For the crown is upon the head, and it has no comparison or relation at all to the head itself.

> A crown sits on the head but is not part of it and has no share in its workings. So too Keser, and Malchus as exaltation, rest above what they rule without joining it.

SECTION 3 · ¶7

The karkafta and three difficulties

7 וכמ"כ [וכמו כן] בחי' מל' הוא בחי' התנשאות ואין ערוך בחי' מקיף כו'. ומה שלפעמים נקרא מל' בשם לבוש כמ"ש ה' מלך גאות לבש[26] היינו ג"כ בבחי' לבוש ומקיף ולא בבחי' התלבשות פנימי' [פנימיות / פנימית]

So too, the level of Malchus is the level of exaltation, and there is no comparison: the level of makif, etc. And as for Malchus sometimes being called by the name "garment," as is written, "Havayah reigns; He is clothed in majesty": this too is in the manner of a garment and makif, and not in the manner of inner enclothement.

> Malchus too is exaltation beyond comparison, a makif. When Malchus is called a "garment," as in "Havayah reigns; He is clothed in majesty," the garment means something that surrounds, not something that enters within.

וזהו בחי' קרקפתא מקיף כו' וזהו בחי' קרקפתא עצם הגלגולת שהיא למעלה על הראש ואין לה קשר וחיבור עם המוחין

And this is the level of the karkafta: makif, etc. And this is the level of the karkafta, the bone of the skull, which is above, upon the head, and has no bond and connection with the brain (mochin);

> This encompassing level is called the karkafta, the skull, which sits above on the head. It is not the brain and has no bond or connection with it.

שהמוחין מחי' את הגוף ע"י עורקים וגידים המסתעפים בכל הגוף אפי' [אפילו] ברגל שבחי' הקרקפתא היא בחי' כתר אלא שהיא בחי' חיצוני' הכתר.

for the brain gives life to the body through the veins and sinews that branch out through the whole body, even into the foot. For the level of the karkafta is the level of Keser, except that it is the level of the outer dimension (chitzoniyus) of Keser.

> The brain gives life to the whole body through veins and sinews that reach even the foot, and the skull is not part of that system. The karkafta corresponds to Keser, but to its outer dimension.

ובזה יובן שלפעמים נקרא תורה ומצות ז"א ונוק' [ונוקבא] כמ"ש כי נר מצוה ותורה אור[27, 28, 29] (ע' [עיין] זהר ח"ב [חלק ב'] קס"ו ב') שהוא בחי' ו"ה שבשם הוי'

And with this it will be understood [why] Torah and mitzvos are sometimes called Z'eir Anpin and Nukva (the feminine), as is written, "For a mitzvah is a lamp, and Torah is light" (see Zohar, Part II, 166b), which is the level of the vav and hei of the Name Havayah.

> This will explain why Torah and mitzvos are sometimes linked with Z'eir Anpin and Nukva, the vav and the final hei of the Name Havayah: the mitzvah, the "lamp," corresponds to Nukva, which receives, and the Torah, the "light," to Z'eir Anpin. The Zohar on Terumah, to which the text refers, reads the "mitzvah" of this verse as the Mishnah, a lamp waiting to be lit, and the "Torah" as the Written Torah, the light that kindles it.

ומצינו ג"כ שהמצות הם בכתר תרי"ג ארחין[30, 31, 32] תרי"ך עמודים[33, 34] אותיות כת"ר וכן מצינו שהמצות הם בז"א רמ"ח פיקודין רמ"ח אברין[35] דמלכא[36] שהוא בחי' ז"א כו'.

And we also find that the mitzvos are in Keser: "613 paths," 620 (תר"ך) pillars, the letters of Keser (כתר). And likewise we find that the mitzvos are in Z'eir Anpin: "the 248 commandments are the 248 limbs of the King," which is the level of Z'eir Anpin, etc.

> Yet other sources place the mitzvos in Keser: in the Idra Rabba of the Zohar, a path in the parting of the hair on the skull of Arich Anpin (the outer level of Keser) divides into "613 paths" of the Torah, and Kabbalah speaks of 620 pillars of light in Keser, the number of the letters כתר. The Tikkunei Zohar, however, places the mitzvos in Z'eir Anpin as "the 248 limbs of the King."

(נמצא יש כאן ג' קושיות. הא' דלפעמים משמע שהמצות גבוהים מהתורה והוא שהמצות הם בכתר ותורה מחכמה נפקת. ולפעמים משמע שהתורה גבוה ממצות שהתורה בז"א ומצות בנוק' [בנוקבא].

(It follows that there are three difficulties here. The first: that sometimes it implies that the mitzvos are higher than the Torah, namely that the mitzvos are in Keser while the Torah "comes forth from Chochmah"; and sometimes it implies that the Torah is higher than the mitzvos, that the Torah is in Z'eir Anpin and the mitzvos in Nukva.

> The parenthesis sets out the problem as three difficulties. First, sometimes the mitzvos seem higher than the Torah (the mitzvos in Keser, the Torah only from Chochmah), and sometimes lower (the Torah in Z'eir Anpin, the mitzvos in Nukva).

הקושיא הב' דפעמים משמע שתו"מ [שתורה ומצות] שרשם בזו"נ [בזעיר אנפין ונוקבא] ולפעמים משמע ששרשם בכתר וחכמה כנ"ל. הג' קשה עוד דפעמים משמע שהמצות שרשם בז"א כנ"ל דרמ"ח פקודין כו'. וזהו שלא כב' משמעות דלעיל ששרש המצות בכתר וג"כ במל' כנ"ל)

The second difficulty: that sometimes it implies that the root of Torah and mitzvos is in Z'eir Anpin and Nukva, and sometimes it implies that their root is in Keser and Chochmah, as mentioned above. The third: it is further difficult that sometimes it implies that the root of the mitzvos is in Z'eir Anpin, as mentioned above — "the 248 commandments," etc. And this is unlike the two implications above, that the root of the mitzvos is in Keser and also in Malchus, as mentioned above.)

> Second, sometimes Torah and mitzvos are rooted low, in Z'eir Anpin and Nukva, and sometimes high, in Keser and Chochmah. Third, "the 248 commandments are the 248 limbs" places the mitzvos in Z'eir Anpin, which fits neither of the other placements, Keser or Malchus.

אך הענין שיש בחינת אברי' [אברים] הפנימי' [הפנימיות / הפנימית] ואברים החיצונים.

But the matter is that there is the level of the inner limbs and [that of] the outer limbs.

> The resolution starts from the body, which has inner limbs (the internal organs) and outer limbs.

והנה אברים הפנימים מקבלים חיותם מן המוחין שבראש ע"י עורקים וגידי' [וגידים] כו'. ולכן יש להם קשר וחיבור זה עם זה.

Now, the inner limbs receive their life-force (chayus) from the brain that is in the head, through veins and sinews, etc. Therefore they [and the brain] have a bond and connection with each other.

> The internal organs receive their life from the brain through veins and sinews, and so they are bound up with the brain.

בחי' אברי' [אברים] הפנימי' [הפנימיות / הפנימית] הוא בחי' המדות שהם לפי ערך השכל וכמ"ש לפי שכלו יהולל איש.[37] שההתפארות וניצוח וכן כל המדות הוא עפ"י [על פי] הוראת השכל

The level of the inner limbs is the level of the emotive attributes (middos), which are in proportion to the intellect, as is written, "A man is praised according to his intelligence": for glorying and prevailing, and likewise all the emotive attributes, are according to the direction of the intellect.

> In the soul the inner limbs correspond to the emotive attributes, which follow the intellect, as the verse says that a man is praised according to his intelligence. Glorying, the drive to prevail and every other emotion follow what the intellect directs.

משא"כ אברים החיצונים אין מתקשרים זה עם זה במוח שבראש. אבל מתקשרים עם עצם הגולגולת שיורד ונמשך ומתחבר בח"י חוליות שבשדרה ומשם לגיד הנשהושם מת פצל החוט ויורד לירכין וכמ"ש ויגע בכף ירכו[38] שכל האברים החצונים מתחברים בעצם הגלגולת שבראש.

Whereas the outer limbs are not bound together with the brain that is in the head, but rather they are bound with the bone of the skull, which descends and extends and connects into the eighteen vertebrae of the spine, and from there to the sciatic nerve (gid hanasheh), and there the cord branches out and descends to the thighs; as is written, "And he touched the hollow of his thigh." For all the outer limbs are connected to the bone of the skull that is in the head.

> The outer limbs, however, are not bound to the brain but to the skull bone, which continues down through the eighteen vertebrae of the spine to the sciatic nerve (gid hanasheh) and into the thighs, the place the angel touched when he wrestled with Yaakov. So the outer limbs connect to the skull, the karkafta, and not to the brain.

SECTION 4 · ¶8–9

Torah within, mitzvos without

8 ועפ"י [ועל פי] הנ"ל יובן ענין המצות שהן מצות המלך היינו בחי' חיצוניות האברים ורמ"ח פקודין רמ"ח אברין היינו פנימיות האברים שהוא בחי' ז"א בחי' התורה.

And according to the above, the matter of the mitzvos will be understood: that they are "the commands of the King," that is, the level of the outer dimension (chitzoniyus) of the limbs; and "the 248 commandments are the 248 limbs" — that is, the inner dimension (pnimiyus) of the limbs, which is the level of Z'eir Anpin, the level of the Torah.

> With the model of inner and outer limbs, the mitzvos as "the commands of the King" belong to the outer dimension of the limbs. The saying "the 248 commandments are the 248 limbs" refers to the inner dimension of the limbs, which is Z'eir Anpin, the level of the Torah.

והגם שהמצות הן למטה במלי' מצות המלך (ונמשך מחיצוניות האברים דז"א כדלקמן). למטה מבחי' תורה (שהוא פנימי' [פנימיות / פנימית] האברים דז"א) עכ"ז [עם כל זה] בשרשן הן למעלה

And although the mitzvos are below, in Malchus — "the commands of the King" (and this is drawn from the outer dimension of the limbs of Z'eir Anpin, as [explained] below) — below the level of Torah (which is the inner dimension of the limbs of Z'eir Anpin), nevertheless, in their root they are above:

> As the King's commands, the mitzvos stand below, in Malchus, which is drawn from the outer dimension of Z'eir Anpin's limbs, and so they are lower than the Torah, the inner dimension of those limbs. Yet in their root the mitzvos are higher.

היינו מבחי' קרקפתא עצם הגלגולת למעלה מן המוחין שהוא בחי' התורה דאורייתא מחכמה נפקת ואו"א [ואבא ואימא] מוחין לז"א בבחי' השתלשלות א"פ [אור פנימי].

that is, from the level of the karkafta, the bone of the skull, above the mochin (the brain), which is the level of the Torah; for "the Torah comes forth from Chochmah," and Abba and Imma are the mochin of Z'eir Anpin, by way of the step-by-step descent (hishtalshelus) of inner light (or pnimi).

> Their root is the karkafta, the skull above the brain. The brain stands for the Torah, which "comes forth from Chochmah," since Abba and Imma are the mind of Z'eir Anpin and pass into it step by step as inner light.

(וכנ"ל במשל דפנימי' [דפנימיות / דפנימית] האברים מתקשרים במוח כן פנימי' [פנימיות / פנימית] האברים והכלים דז"א מתקשרים באו"א [באבא ואימא]. וזהו בחי' אורייתא דמחכמה נפקת ומתלבשת בפנימית ז"א. וחיצוני' האברים מתקשרים בגלגלתא וזהו שרש המצות ששרשן בגלגלתא.

(And as mentioned above in the analogy, that the inner dimension of the limbs is bound to the brain, so the inner dimension of the limbs and vessels of Z'eir Anpin is bound to Abba and Imma. And this is the level of the Torah, which "comes forth from Chochmah" and is enclothed in the inner dimension of Z'eir Anpin. And the outer dimension of the limbs is bound to the gulgalta (skull); and this is the root of the mitzvos, whose root is in the gulgalta.

> The parenthesis applies the bodily model. As the inner organs are bound to the brain, the inner dimension of Z'eir Anpin is bound to Abba and Imma, and there the Torah is enclothed; as the outer limbs are bound to the skull, the mitzvos are rooted in the gulgalta (skull).

ובהתמשכותן למטה מתלבשים דוקא בחיצוני' האברי' [האברים] למטה מבחי' התורה שהוא פנימי' [פנימיות / פנימית]. שכל דבר הגבוה יותר יוכל להתלבש למטה יותר עמ"ש במ"א ע"פ וייצר את האדם עפר[39] כו' וכן ממשל כח הראיה שמתלבש בעשי' [בעשיה] גשמיות משא"כ כח השמיעה.

And as they are drawn down below, they are enclothed specifically in the outer dimension of the limbs, below the level of the Torah, which is the inner dimension. For whatever is higher is able to be enclothed lower down; see what is written elsewhere on [the verse] "And He formed man [of] dust," etc. And so too from the analogy of the power of sight, which is enclothed in the physical World of Asiyah (Action), whereas the power of hearing is not.

> Drawn downward, the mitzvos come to rest in the outer limbs, lower than the Torah, because whatever is higher can descend lower. In Torah Ohr, Bereishis, on "And He formed man of dust," the Alter Rebbe explains that man's soul, the highest, has a body of "inanimate" dust while an animal's soul has a body from the vegetative level, since a higher soul can be enclothed in a lower body; so too sight, a higher sense than hearing, is enclothed in the physical World of Asiyah, while hearing is not.

וז"ש [וזהו שכתוב] באגה"ק [באגרת הקודש] בד"ה איהו וחיוהי חד וז"ל [וזה לשונו] ובזה יובן היות המצות במל' והתורה בז"א הגם שלמעלה באי"א המצות הן בגלגלתא ושרש התורה מח"ס [מוחא סתימאה] אלא שהוא כחותם המתהפך ונעוץ תחלתן בסופן[40] יעו"ש [יעויין שם])

And this is what is written in Iggeres HaKodesh, in the discourse beginning "He and His life-forces are one," and these are its words: "And with this it will be understood how the mitzvos are in Malchus and the Torah in Z'eir Anpin, although above, in Arich Anpin, the mitzvos are in the gulgalta and the root of the Torah is from Mocha Stima'ah (the hidden brain); only that it is like a seal that is reversed, and 'their beginning is wedged in their end.'" See there.)

> The Alter Rebbe quotes his Iggeres HaKodesh (the "Holy Epistle," the fourth part of Tanya), epistle 20: below, the mitzvos are in Malchus and the Torah in Z'eir Anpin, while above, in Arich Anpin (the outer level of Keser), the mitzvos are in the skull (gulgalta) and the Torah's root is in the hidden brain. The order is reversed, like the impression of a seal, because "their beginning is wedged in their end."

ומה שמצינו מצות בבחי' ז"א. כי הנה מל' לית לה מגרמה כלום[41, 42, 43, 44] רק שהיא עשיראה דכולא.

And as for our finding mitzvos at the level of Z'eir Anpin: this is because Malchus "has nothing of its own," except that it is "the tenth of all."

> This answers the sources that place the mitzvos in Z'eir Anpin. Malchus "has nothing of its own": all it has is "the tenth of all," the last part of each of Z'eir Anpin's Sefiros, so what is in Malchus comes from Z'eir Anpin.

כי ז"א הוא ט"ס [ט' ספירות] מכתר עד מל' או מחכמה עד מל' ועד בכלל. וכל א' כלולה מט' הרי פ"א.

For Z'eir Anpin is nine Sefiros: from Keser until Malchus, or from Chochmah until and including Malchus. And each one is comprised of nine; this makes eighty-one.

> Z'eir Anpin has nine Sefiros, counted either from Keser up to Malchus or from Chochmah through Malchus. Each of the nine includes all nine, making eighty-one.

9 ובכל א' יש ג' בחי' ראש תוך סוף שהוא חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד]

And in each one there are three levels: head, middle and end, which are Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.

> Each of these Sefiros has a head, a middle and an end: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.

כי בכל ספירה בפרט יש עצם המדה שהיא בחי' חג"ת [חסד גבורה תפארת]. ושכל וטעם המדה בחי' חב"ד [חכמה בינה ודעת]. ונה"י [ונצח הוד יסוד] שהוא השפעה עד"מ בחי' הניצוח טעם הניצוח ועצם הניצוח והשפעת הניצוח שמתלבשת בבחינת המעשה בבחינת גילוי והוא בחינת עשיראה דכולא.

For in each Sefirah in particular there is the attribute itself, which is the level of Chesed, Gevurah and Tiferes; and the intellect and reason of the attribute, the level of Chochmah, Binah and Daas; and Netzach, Hod and Yesod, which is the outflow. For example, the level of prevailing: the reason for prevailing, the prevailing itself, and the outflow of the prevailing, which is enclothed in the level of action, in the level of revelation; and this is the level of "the tenth of all."

> In each attribute the middle (Chesed, Gevurah and Tiferes) is the attribute itself, the head (Chochmah, Binah and Daas) is its reason and intellect, and the end (Netzach, Hod and Yesod) is its outflow. With the drive to prevail as the example, there is the reason for prevailing, the prevailing itself and its outflow into deed and revelation; that outflow is "the tenth of all," the Malchus of each attribute.

SECTION 5 • ¶10–13

The will and the purpose of a mitzvah

10 וטעם המספר רמ"ח אברים הוא בז"א ג"פ [ג' פעמים] פ"א עולה רמ"ג והי"ח [והי' חסדים] המגדילים רמ"ח. ובחי' המל' עשיראה דכולא שממל' דחסד נעשה חסד שבמל' וממל' שבגבורה גבורה שבמל' שהוא בחי' חיצוני'.

And the reason for the number of 248 limbs in Z'eir Anpin: three times eighty-one comes to 243, and the five Chasadim that bring about growth [bring it to] 248. And the level of Malchus [is] "the tenth of all": for from the Malchus of Chesed is made the Chesed in Malchus, and from the Malchus in Gevurah, the Gevurah in Malchus; which is the level of the outer dimension.

> The 248 limbs of Z'eir Anpin are reckoned as three times eighty-one (243) plus the five Chasadim ("kindnesses") that make Z'eir Anpin grow. Malchus is "the tenth of all" because it is built from the Malchus of each of Z'eir Anpin's Sefiros, Chesed in Malchus from the Malchus of Chesed and so on, which is their outer dimension.

[ומתורצים כל הקושיות דלעיל בענין שרש התורה ומצות. אך ביאור ענין מהות שרש המצות בכתר ואיך אח"כ הם בזו"נ [בזעיר אנפין ונוקבא]. הענין כמו במצות שאנו עושים יש ב' בחי' מעשה המצוה.

[And all the difficulties above concerning the root of Torah and mitzvos are resolved. But the explanation of the essential nature of the root of the mitzvos in Keser, and how afterwards they are in Z'eir Anpin and Nukva: the matter is that, just as in the mitzvos that we do, there are two aspects: the deed of the mitzvah,

> A bracketed section begins: the difficulties are now resolved, and the text turns to explain more deeply how the mitzvos are rooted in Keser and how they are later found in Z'eir Anpin and Nukva. It starts from the two aspects of every mitzvah we do, the first being the deed itself.

11 וענין רצון העליון שבה שהשי"ת [שהשם יתברך] רוצה שנעשה המצוה שנניח תפילין ונתעטף בציצית כמ"כ [כמו כן] יובן שרש המצות בכתר היינו בחי' רצון העליון שבמצות.

and the matter of the supernal will that is in it, that G-d, may He be blessed, wants us to do the mitzvah: that we put on tefillin and wrap ourselves in tzitzis — so too the root of the mitzvos in Keser will be understood: that is, the level of the supernal will that is in the mitzvos.

> The second aspect is the supernal will in the mitzvah: G-d wants us to put on tefillin and wrap ourselves in tzitzis. That will is the mitzvah's root in Keser, the level of will above intellect.

ושרשן בחיצוני' אברים דז"א הם תקון אברים דז"א שרצון העליון של המאציל ב"ה לתקנם ע"י רמ"ח מ"ע [מצות עשה] שאנו מקיימים כו' כמ"ש במ"א בענין פ' ציצית במ"ש ועשיתם את כל מצותי.[45]

And their root in the outer dimension of the limbs of Z'eir Anpin is the rectification (tikkun) of the limbs of Z'eir Anpin: for the supernal will of the Emanator, blessed be He, is to rectify them through the 248 positive commandments that we fulfill, etc.; as is written elsewhere on the subject of the section of tzitzis, on what is written, "And you shall do all My commandments."

> The mitzvos' place in the outer limbs of Z'eir Anpin is their purpose: the Emanator wills to perfect those limbs through the 248 positive commandments we fulfill. In Likkutei Torah, Sh'lach, on "And you shall do all My commandments," the Alter Rebbe explains that in doing the mitzvos Israel "make" them, drawing the Infinite Light into each mitzvah and through it into the 248 limbs of Z'eir Anpin.

12 וכן מובן ממ"ש באגה"ק [באגרת הקודש] ד"ה להבין מ"ש בפע"ח [בפרי עץ חיים] דבזה"ז [דבזמן הזה] כו' שכל המצות לתקן רמ"ח אברים דז"א ע"י המשכת אור א"ס ב"ה כו'

And so it is understood from what is written in Iggeres HaKodesh, in the discourse beginning "To understand what is written in Pri Etz Chaim, that in the present time," etc.: that all the mitzvos are to rectify the 248 limbs of Z'eir Anpin through drawing down the Infinite Light (Or Ein Sof), blessed be He, etc.,

> Further support comes from the discourse "To understand what is written in Pri Etz Chaim" (Pri Etz Chaim is R. Chaim Vital's record of the Arizal's meditations on prayer and the mitzvos; the discourse is printed today in Tanya's Kuntres Acharon): all the mitzvos serve to perfect the 248 limbs of Z'eir Anpin by drawing down the Infinite Light. There the Alter Rebbe explains that Torah study draws that light into the inner dimension of the vessels of Atzilus and the mitzvos into their outer dimension.

וחפץ עליון להמשיך האור כו' כגון בצדקה וגמ"ח [וגמילות חסדים] נמשך הארת א"ס[46] ב"ה לחיצוני' הכלי דחסד דז"א ובקיום הדינים בחיצוני' גבורה. וברחמים כו' יעו"ש [יעויין שם].

and the supernal desire is to draw down the light, etc.; for example, through charity and acts of kindness (gemilus chassadim), the illumination of the Infinite One (Ein Sof), blessed be He, is drawn down to the outer dimension of the vessel of Chesed of Z'eir Anpin; and through upholding the laws, into the outer dimension of Gevurah; and through compassion, etc. See there.

> The supernal desire to draw the light down divides by mitzvah: charity and acts of kindness draw it into the outer dimension of the vessel of Chesed of Z'eir Anpin, upholding the laws into the outer dimension of Gevurah, and so with compassion and the rest.

ומשם משמע דענין רמ"ח פקודין רמ"ח אברים דז"א היינו חיצוני' הכלים ששם שרש המצות.

And from there it is implied that the matter of "248 commandments, 248 limbs" of Z'eir Anpin is the outer dimension of the vessels, where the root of the mitzvos is.

> From that passage it follows that the "248 limbs" in which the mitzvos are rooted are the outer dimension of Z'eir Anpin's vessels.

וכן במעשה הרמ"ח אברים[47] שנמנו שם במשנה (ספ"ק [סוף פרק קמא] דאהלות) הם הכל חיצונית האיברים ולא אברים הפנימיים

And so too in actual fact, the 248 limbs that are enumerated there in the Mishnah (at the end of the first chapter of Ohalos) are all the outer limbs, and not the inner limbs;

> The Mishnah's count agrees: the 248 limbs it lists are all outer limbs, not internal organs.

דדוקא אברים החיצונים שיש בהן עצמות נק' אברים[48] שם, משא"כ האברים הפנימיים שאין בהם עצם אינן נקראים אברים לענין טומאה והם כשאר בשר שאינו אבר

for specifically the outer limbs, which have bones in them, are called limbs there; whereas the inner limbs, which have no bone in them, are not called limbs with regard to impurity, and they are like other flesh that is not a limb.

> Only the outer limbs, which contain bones, are called limbs there; internal organs without bone are not counted as limbs for the laws of impurity and are treated like other flesh.

והיינו כי עצמות מלשון עצמיות שהוא בחי' עצם ומהות הדבר ועמ"ש במ"א ע"פ הרע"מ [הרעיא מהימנא] פ' שופטים[49] (דער"ה ע"א) ואמאי בגרמין יתיר מבשרא[50] כו'

And this is because atzamos (bones) is from the expression atzmiyus (essence), which is the level of the essence and very being of the thing. And see what is written elsewhere on the Raaya Mehemna, Parshas Shoftim (folio 275a): "And why more in the bones than in the flesh?" etc.

> The first reason is that bones (atzamos) are named for essence (atzmiyus): they are the essential substance of a thing. The text points to its discussion of the Raaya Mehemna (the "Faithful Shepherd," a part of the Zohar) on Shoftim, which teaches that a person's deeds are engraved on his bones and asks why on the bones more than on the flesh.

וגם כי עיקר כח המעשה שבאדם הוא ע"י אברים החיצונים כח התנועה לעשות כל דבר ביד וכח ההילוך ברגל כו'.

And also because the main power of action in a person is through the outer limbs: the power of movement, to do anything with the hand, and the power of walking with the foot, etc.

> The second reason is that a person acts mainly through the outer limbs, moving the hand to do things and the foot to walk. The mitzvos, which are deeds, therefore belong to the outer limbs.

והא דמצות הן במלי מצות המלך לפי שהמלי נמשכת מחיצונית ז"א כנ"ל שהיא עשיראה דכולא והתורה שהיא בז"א[51] היינו המוחין ופנימי' [ופנימיות / ופנימית] האברים

And [as for] the fact that the mitzvos are in Malchus — "the commands of the King" — [that is] because Malchus is drawn from the outer dimension of Z'eir Anpin, as mentioned above, for it is "the tenth of all"; and the Torah, which is in Z'eir Anpin, is the mochin and the inner dimension of the limbs.

> Malchus holds the mitzvos, "the commands of the King," because it is drawn from Z'eir Anpin's outer dimension as "the tenth of all," while the Torah in Z'eir Anpin is its mind and inner limbs.

מיהו כאן משמע דרמ"ח פיקודין רמ"ח אברים היינו פנימית ז"א ולא קאי אמצות כ"א על התורה ועכ"פ [ועל כל פנים] הכוונה א' דהמצות הם בחיצונית ז"א ובמלי' עשיראה דכולא ושרשן מגלגלתא.[52, 53, 54, 55, 56, 57]

However, here it is implied that "248 commandments, 248 limbs" is the inner dimension of Z'eir Anpin, and does not refer to the mitzvos but only to the Torah. In any case, the intent is one: that the mitzvos are in the outer dimension of Z'eir Anpin and in Malchus, "the tenth of all," and their root is from the gulgalta.

> Here, though, the saying "248 commandments, 248 limbs" is taken as the inner dimension of Z'eir Anpin, the Torah, and not the mitzvos, as Kuntres Acharon itself says that the Torah is Z'eir Anpin because the 248 commandments are divided among its ten vessels. Either way the conclusion is the same: the mitzvos are in the outer dimension of Z'eir Anpin and in Malchus, and their root is in the gulgalta (skull).

13 ובזה מתורץ ג' המקומות שבהן המצות פעם בגלגלתא ופעם בז"א ופעם במלי' דהכל אמת.

And with this the three places are reconciled, in which the mitzvos are once in the gulgalta, once in Z'eir Anpin and once in Malchus: for all is true.

> So the three placements of the mitzvos, in the gulgalta, in Z'eir Anpin and in Malchus, are all true. Each describes the same mitzvos at a different stage.

והתורה היא פנימית ז"א ושרשה מח"ע [מחכמה עילאה] ומתורץ ג"כ דבשרש התורה ומצות הרי מצות גבוהים גלגלתא למעלה ממוחא. ולמטה התורה גבוה כחותם המתהפך ונעוץ תחב"ס [תחלתן בסופן]:[58]

And the Torah is the inner dimension of Z'eir Anpin, and its root is from the higher Chochmah (Chochmah Ila'ah). And it is also resolved that in the root of Torah and mitzvos, the mitzvos are higher — the gulgalta [being] above the brain — while below, the Torah is higher, like a seal that is reversed, and "their beginning is wedged in their end."]

> The Torah is the inner dimension of Z'eir Anpin, rooted in the higher Chochmah. This also resolves the first difficulty: at the root the mitzvos are higher, as the skull is above the brain, while below the Torah is higher, since the order reverses like a seal and "their beginning is wedged in their end."

SECTION 6 · ¶14

Mishneh Torah and the ladder of awe

14 ג וזהו מה שמצינו משנה תורה[59, 60] היא בחי' מל' מלשון משנה למלך[61, 62] בחי' גילוי כתר מל' וידבר משה כו' משא"כ בספרים הראשונים וידבר ה' כו' בז"א.

3. And this is [the meaning of] what we find, that Mishneh Torah [Deuteronomy] is the level of Malchus, from the expression "second (mishneh) to the king": the level of the revelation of the crown of Malchus, "And Moshe spoke," etc.; whereas in the first books, "And Havayah spoke," etc., in Z'eir Anpin.

> Section 3 applies this to Mishneh Torah (Deuteronomy): the name means "the repetition of the Torah," and the maamar hears in mishneh also "second to the king," as Mordechai was second to Achashverosh, so Deuteronomy is Malchus, the revelation of the crown of Malchus, where "Moshe spoke," while in the first four books "Havayah spoke," which is Z'eir Anpin. The discourse before this one explains that Deuteronomy is words Moshe spoke openly to all Israel, whereas in the first books "Havayah spoke to Moshe," and Moshe alone heard the voice.

וגם במל' היינו בחי' חיצוני' ז"א עשיראה דכולא בחי' מל' שבז"א שמהם נעשה בנין הנוק' [הנוקבא] כו'

And also in Malchus: that is, the level of the outer dimension of Z'eir Anpin, "the tenth of all," the level of the Malchus that is in Z'eir Anpin, from which the structure of Nukva is made, etc.;

> The Malchus meant here is the outer dimension of Z'eir Anpin, its "tenth of all," the Malchus within Z'eir Anpin from which the structure of Nukva is built.

ושרשן למעלה היא בחי' קרקפתא בחי' כתר (ע' [עיין] בזהר ח"ג [חלק ג'] דרס"א ודף ז' א' בענין משנה תורה. וע' בח"א [בחלק א'] פ"ז ב'. ובמק"מ [ובמקדש מלך] שם בפי' אלא חד[63] כו').

and their root above is the level of the karkafta, the level of Keser (see in the Zohar, Part III, folio 261, and folio 7a, on the subject of Mishneh Torah; and see Part I, 87b, and in the Mikdash Melech there, on the explanation of "but one," etc.).

> Above, their root is the karkafta, the level of Keser: like the mitzvos, Mishneh Torah is lowest in revelation and highest in its root. In the Zohar passages the text cites, Moshe spoke the curses of Mishneh Torah "from his own mouth," that is, from the voice to which he was joined (III, 7a), and Torah and Mishneh Torah are the Written and the Oral Torah united in the Tree of Life (III, 261a); the Mikdash Melech is R. Shalom Buzaglo's commentary on the Zohar.

וזהו אם אין יראה אין חכמה.[64] שממטה למעלה צ"ל תחלה בחי' יראה תתאה. מצות המלך בחי' חיצונית.

And this is [the meaning of] "If there is no awe, there is no wisdom": that from below upward there must first be the level of the lower awe (yirah tata'ah), "the commands of the King," the level of the outer dimension.

> This is the meaning of "If there is no awe, there is no wisdom": going from below upward, the lower awe of accepting the King's commands, the outer dimension, must come first.

ומזה יעלה ויבא לבחי' חכמה בחי' פנימיות ואח"כ אם אין חכמה אין יראה בחי' יראה עלאה שהוא כתר ומזל כנ"ל.

And from this one will rise and come to the level of Chochmah, the level of the inner dimension. And afterwards, "if there is no wisdom, there is no awe": the level of the higher awe (yirah ila'ah), which is Keser and mazal, as mentioned above.

> From there a person rises to Chochmah, the inner dimension, and then to "if there is no wisdom, there is no awe": the higher awe of Keser and mazal described at the start of the maamar.

SECTION 7 • ¶15–17

Shavuos: Keser revealed out of order

15 וכל זה הוא סדר ההשתלשלות אבל במ"ת [במתן תורה] שעדיין לא נצטוו על המצות הי' [היה] גילוי הארת הכתר שלא כסדר המדרגות ע"י יראה תתאה תחלה. אלא ע"י ספירת העומר.

And all this is the order of the chain of descent (hishtalshelus). But at the Giving of the Torah, when they had not yet been commanded concerning the mitzvos, there was a revelation of the illumination of Keser (the Crown) not in the order of the levels — through the lower awe first — but rather through the Counting of the Omer.

> Everything said so far is the regular order of descent, in which the lower awe of the yoke of the mitzvos comes first. At the Giving of the Torah, before any mitzvos had been commanded, Keser was revealed out of that order, through the Counting of the Omer instead.

ואף שעדיין לא נצטוו על סה"ע [ספירת העומר] מ"מ ע"י השבעה שבועות עצמן שהן בחי' יצ"מ [יציאת מצרים] ממ"ט שערי טומאה למ"ט שערי קדושה שהוא בחי' אתכפייא ואתהפכא בבחי' פנימית המדות להפכן מן הקצה אל הקצה.

And although they had not yet been commanded concerning the Counting of the Omer, nevertheless [it was] through the seven weeks themselves, which are the level of the Exodus from Egypt: from the forty-nine gates of impurity to the forty-nine gates of holiness, which is the level of subjugation and transformation (iskafya and is'hapcha) in the inner dimension (pnimiyus) of the emotive attributes (middos), to turn them around from one extreme to the other.

> Although the counting itself had not yet been commanded, the seven weeks themselves did the work: they were the Exodus, a passage from the forty-nine gates of impurity to the forty-nine gates of holiness. This was the subduing and transforming (iskafya and is'hapcha) of the emotions at their core, turning them from one extreme to the other.

16 וכמ"ש בכסף משנה פ"ז [פרק ז'] מה' תמידין בשם הראשונים דבקמה[65] קרי ביה בקומה[66] בחי' קומה הוא מדות דקליפה

And as is written in the Kessef Mishneh, chapter 7 of the Laws of the Daily Offerings, in the name of the early authorities (Rishonim): that [in the word] bakamah ("in the standing grain") read bakomah ("standing at full height"). The level of "stature" (komah) is the emotive attributes of kelipah (the husk),

> The Kessef Mishneh (R. Yosef Karo's commentary on the Rambam's code, also called Mishneh Torah) brings from R. Yitzchak ibn Giat that the Omer is counted standing, reading the verse's bakamah, "the standing grain," as bakomah, "standing at full height." The Alter Rebbe takes this "stature" (komah) as the emotive attributes of kelipah, which stand tall.

בחי' יש וקומה שלימה להפכן להיות נכללים במדות דקדושה ע"י ספירת העומר היום יום גימטרי' [גימטריא] ז"ן ע' [עיין] בכוונת בהמ"ז [ברכת המזון] גבי כי הוא אל ז"ן

the level of yesh (something) and a full stature; to transform them so that they become included in the emotive attributes of holiness through the Counting of the Omer, "Today is day …": [the word] yom ("day") has the numerical value of zan (ז"ן); see the intention (kavanah) of Grace after Meals concerning "for He is a G-d (El) Who nourishes (zan)";

> Those attributes are yesh, self-assertion standing at "full stature," and the Counting of the Omer turns them around so that they become part of the attributes of holiness. In the count "Today is day …," the word yom ("day," 56, and 57 with one added for the word as a whole) equals zan (ז"ן, 7 + 50), the word of Grace after Meals "for He is a G-d (El) Who nourishes (zan)."

וגימטרי' [וגימטריא] אל[67] הוי' ביצירה כי ביצירה הוא שרש ומקור המדות דקליפה

and [it is] the numerical value of El Havayah in Yetzirah, for in Yetzirah is the root and source of the emotive attributes of kelipah.

> The same number, 57, is El (31) plus Havayah (26), and Pri Etz Chaim, in its meditation on these words of Grace after Meals, calls zan "El Havayah of Yetzirah." Yetzirah, the world of the emotions, is where the emotions of kelipah have their root and source.

וע"י התהפכות מדות דקליפה במדות דקדושה בבחי' פנימית הנה ע"ז מאליו וממילא נתגלה שער החמשים בחי' כתר וכמ"ש וירד ה' על ה"ס [הר סיני][68] שנתגלה בחי' הכתר ממילא ומתחלק לשנים חצי לנוק' [לנוקבא] וחצי לז"א בחי' אין שבחכמה (דהיינו בחי' מו"ס [מוחא סתימאה] שבכתר שרש התורה זהו נמשך לז"א).

And through the transformation of the attributes of kelipah into the attributes of holiness, in the inner dimension (pnimiyus), then through this, of itself and as a matter of course, the fiftieth gate was revealed, the level of Keser; and as is written, "And Havayah descended upon Mount Sinai": that the level of Keser was revealed as a matter of course, and it divides into two: half to Nukva and half to Z'eir Anpin, the level of ayin (nothing) that is in Chochmah (that is, the level of Mocha Stima'ah (the hidden brain) that is in Keser, the root of the Torah: this is drawn to Z'eir Anpin).

> When the counting transforms the emotions of kelipah into holy ones at their inner core, the fiftieth gate, the level of Keser, is revealed of itself, as the verse says, "And Havayah descended upon Mount Sinai." Keser divides in two, and the half that goes to Z'eir Anpin is the ayin within Chochmah, the hidden brain of Keser that is the root of the Torah.

וחיצונית כתר בחי' קרקפתא לנוקבא. וזהו ועשית חג שבועות מסת נדבת ידך אשר תתן[69]

And the outer dimension (chitzoniyus) of Keser, the level of the karkafta (skull), [goes] to Nukva. And this is [the meaning of] "And you shall make the festival of Shavuos, the measure of the freewill offering of your hand, which you shall give."

> The other half, the outer dimension of Keser, the karkafta, goes to Nukva. This is why the Torah describes Shavuos with "the freewill offering of your hand," the gift each person brings according to his blessing.

ולא כתיב נדבת לבך כי נדבת הלב היינו בחי' ז"א שנק' לב לפי שמקבל הארת ל"ב נתיבות החכמה[70] בבחי' פנימית. אבל בשבועות הארת הכתר מתגלה גם בבחי' חיצוניות.

And it does not say "the freewill offering of your heart," for the freewill offering of the heart is the level of Z'eir Anpin, which is called lev (heart) because it receives the illumination of the thirty-two (lamed-beis) paths of Chochmah in the manner of the inner dimension. But on Shavuos the illumination of Keser is revealed also in the manner of the outer dimension.

> The verse does not say "of your heart," for an offering of the heart would be Z'eir Anpin, which is called lev (heart; its letters lamed and beis are 32) because it receives the thirty-two paths of Chochmah inwardly. On Shavuos, however, the light of Keser is revealed in the outer dimension too.

וזהו נדבת ידך חיצוניות היד כאשר יברכך ה' אלקיך הארת הכתר

And this is "the freewill offering of your hand": the outer dimension of the hand; "as Havayah your G-d will bless you": the illumination of Keser.

> So "the freewill offering of your hand" is the outer dimension, the hand, and "as Havayah your G-d will bless you" is the light of Keser that shines into it.

(וכדלעיל דדוקא חיצונית האברים מתקשרים בגלגלתא והוא בחי' מל' מצות המלך נדבת ידך כו'. ומתן תורה כולל ב' בחי' תורה ומצות.

(And as [explained] above, that specifically the outer dimension of the limbs is bound to the gulgalta (skull); and this is the level of Malchus, "the commands of the King," "the freewill offering of your hand," etc. And the Giving of the Torah includes two aspects: Torah and mitzvos.

> As shown above, the outer limbs are what connect to the skull, and this is Malchus, the King's commands, "the freewill offering of your hand." The Giving of the Torah included both Torah and mitzvos.

וזהו ב' הכתרים חצי לז"א בחי' תורה וחצי לנוק' [לנוקבא] בחי' מצות ולפי דשרש המצות גבוה בגלגלתא ע"כ הזכיר נדבת ידך).

And this is [the matter of] the two crowns: half to Z'eir Anpin, the level of Torah, and half to Nukva, the level of mitzvos. And because the root of the mitzvos is high, in the gulgalta, therefore it mentions "the freewill offering of your hand.")

> This is the meaning of the two crowns of Sinai (the Talmud tells that angels tied two crowns on each Jew, one for "we will do" and one for "we will hear"): one half of Keser goes to Z'eir Anpin as Torah, the other to Nukva as mitzvos. Since the root of the mitzvos is higher, in the skull, the verse speaks of the offering of the hand.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה מי גלה רז זה לבני[71]

And this is what our Sages, of blessed memory, said: "At the moment when Israel put 'we will do' before 'we will hear,' a heavenly voice went forth and said, 'Who revealed this secret to My children?'"

> The Talmud relates that when Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed this secret to My children?": the secret the ministering angels use, who do before they hear.

פי' שהבינו ישראל מעצמם שההארה שהיה אז במ"ת [במתן תורה] גילוי הכתר ממעלה למטה אינה קביעות הלכה לדורות בלתי ע"י קדימת עול המצות ת חלה נעשה ואח"כ נשמע כו'.[72]

The meaning: that Israel understood of themselves that the illumination that there was then, at the Giving of the Torah — the revelation of Keser from above to below — is not fixed as a rule for the generations, except through the yoke of the mitzvos coming first: first "we will do," and afterwards "we will hear," etc.

> The Alter Rebbe explains the secret: Israel understood on their own that the revelation of Keser from above at Sinai could not remain as a lasting rule for the generations. It could last only if the yoke of the mitzvos came first: "we will do" before "we will hear."

17 ולכן כתיב בשתי הלחם דשבועות חמץ תאפינה[73] כי בכל הקרבנות נאמר בו כי כל שאור וכל דבש[74] כו'

And therefore it is written of the two loaves of Shavuos, "They shall be baked leavened"; for of all the offerings it is said, "For any leaven and any honey," etc.,

> This explains why the two loaves of Shavuos are baked leavened, although of every other offering it is said that no leaven and no honey may be burned.

לפי ששאור הוא בחי' התנשאות ויכול להיות אחיזה ויניקה לחיצונים

because leaven is the level of self-exaltation, and the external forces (chitzonim) can have a hold and draw nourishment [from it].

> Leaven stands for self-exaltation, which gives the external forces (the chitzonim, the powers of kelipah) a hold and nourishment.

משא"כ בשבועות הארת הכתר בחי' התנשאות המתנשא כו' כתיב חמץ תאפינה שאין לחיצונים שם שום אחיזה ויניקה כלל (ע' [עיין] מענין וידבר כו' אנכי כו'[80, 79, 78, 77, 76, 75] בזהר ח"ג [חלק ג'] קי"א ב' י"א סע"ב [סוף עמוד ב] ח"א [חלק א'] פ"ז ב'[81] פ"ט סע"א [סוף עמוד א][82] ח"ב [חלק ב'] פ"ג [דף פ"ג] ב' כ"ה ב' ו' א'):[83]

Whereas on Shavuos — the illumination of Keser, the level of the exaltation of "He Who is exalted," etc. — it is written, "They shall be baked leavened," for there the external forces have no hold or nourishment at all (see on the subject of "And He spoke," etc., "I am," etc., in the Zohar, Part III, 111b; end of 11b; Part I, 87b; end of 89a; Part II, 83b; 25b; 6a).

> On Shavuos, however, what shines is the light of Keser, the exaltation of G-d Himself, "He Who is exalted," and so of Shavuos it is written "they shall be baked leavened," for in that exaltation the external forces have no hold at all. The text refers to Zohar passages on "And He spoke ... I am," the opening of the Ten Commandments.

IN ONE'S AVODAH

The way up begins with the lower awe, accepting the yoke of the King's commands before understanding; from it a person rises to wisdom and then to the higher awe. The light of Sinai becomes lasting only through the yoke of the mitzvos coming first, "we will do" before "we will hear."

QUESTIONS FOR DISCUSSION

1. Why does the soul's mazal perceive what its conscious faculties cannot, and how does this explain the greater feeling of prayer with ten?
2. How can the mitzvos be both higher than the Torah and lower than it?
3. Why are only the limbs with bones counted among the 248 limbs, and what does this teach about the mitzvos?
4. What does it mean that the light of Keser at Sinai was revealed out of order, and why could it last only through "we will do" before "we will hear"?
5. Why are the two loaves of Shavuos leavened, when leaven is barred from every other offering?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על הדברים הנ"ל**

The note says that the Mitteler Rebbe's transcript (hanachah) of this discourse is printed in Sefer HaMaamarim 5568, volume 1, page 234.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ח"א ע' רלד. נו"א (ומתחיל: ועשית חג שבועות) במאמרי אדה"ז-פרשיות ע' תתה. תתט. תתטז. קיצור באוה"ת במדבר ע' רכ. ראה סה"מ תרל"ה-ב ע' שיב שמיוסד על מאמר זה. וראה גם סה"מ תרמ"ד ע' רל ואילך.

PARAGRAPH 2

2 **וירא העם וינועו**

After the Ten Commandments the people saw the thunder, the flashes of fire, the shofar's blast and the smoking mountain; they trembled and stood at a distance. The Alter Rebbe reads their trembling as an awe too great for the soul to hold within, which therefore remained in its mazal.

Exodus 20:15 שמות כ:טו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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KEHOT'S NOTE

שמות כ, טו.

3 Daniel tells that he alone saw the vision; the men with him did not see it, yet a great trembling fell upon them and they fled into hiding. It shows an effect felt by a level of the soul above conscious perception.

Daniel 10:7 דניאל י:ז

וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲבָל חֲרָדָה גְדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהֶחָבֵא׃

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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4 **דאכל בי עשרה שכינתא שריא**

When the emperor asked Rabban Gamliel how many Shechinahs there could be, if "upon every [gathering of] ten the Shechinah rests," he answered with the sun, which shines on the whole world at once. Here the saying explains why prayer with ten stirs a person more.

Sanhedrin 39a:11 סנהדרין ל"ט א:י"א

אֲמַר לֵיהּ קֵיסָר לְרַבָּן גַּמְלִיאֵל: אָמְרִיתוּ כֹּל בֵּי עֲשָׂרָה שְׁכִינְתָּא שָׁרְיָא, כַּמָּה שְׁכִינְתָּא אִיכָּא? קָרֵייהּ לְשַׁמָּעֵיהּ, מְחָא בֵּיהּ בְּאַפָּתְקָא. אֲמַר לֵיהּ: אַמַּאי עָל שִׁמְשָׁא בְּבֵיתֵי דְּקֵיסָר? אֲמַר לֵיהּ: שְׁמָשָׁא אַכּוּלֵי עָלְמָא נָיְחָא. וּמָה שְׁמָשָׁא דְּחַד מִן אֶלֶף אַלְפֵי רִבּוֹא שַׁמָּשֵׁי דְּקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא נָיְחָא אַכּוּלֵי עָלְמָא, שְׁכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל אַחַת כַּמָּה וְכַמָּה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

סנהדרין לט, א.

5 **וארז"ל**

The Talmud identifies Daniel's companions as the prophets Chaggai, Zechariah and Malachi, and asks why they were frightened if they saw nothing: "Although they did not see, their mazal saw." The Alter Rebbe identifies this mazal with chayah and yechidah.

Megillah 3a:13–14 מגילה ג' א:י"ג-י"ד

וְכִי מֵאַחַר דְּלָא חֲזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חֲזוֹ, מַזָּלַייְהוּ חֲזוֹ. אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאִים בְּמָקוֹם הַטָּנוֹפֶת — לִינְשׁוֹף מִדּוֹכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עֵיזָא דְּבֵי טַבָּחֵי שַׁמֵּינָא מִינַּאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה ג, א. [כ].

6 **נר"נ יחידה חיה**

The Midrash gives five names for the soul: nefesh, ruach, neshamah, yechidah and chayah. The Alter Rebbe divides them into the three that enter vessels and the two that remain encompassing.

Bereshit Rabbah 14:9 בראשית רבה י"ד:ט'

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייתא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו

יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruaḥ (Ezekiel 37:14), neshama (Genesis 2:7), yeḥida (Psalms 22:21), ḥaya (Psalms 143:3). Nefesh – this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruaḥ – because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama – this refers to man's intellect, as people say: Intellect is good. Ḥaya – because ...

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7 **ביאור על הדברים הנ"ל**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5568.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ח"א ע' רלד. נו"א (ומתחיל: ועשית חג שבועות) במאמרי אדה"ז-פרשיות ע' תתה. תתט. תתטו. קיצור באוה"ת במדבר ע' רכ. ראה סה"מ תרל"ה-ב ע' שיב שמיוסד על מאמר זה. וראה גם סה"מ תרמ"ד ע' רל ואילך.

8 **אבא טמיר ונעלם**

In the Gate of Abba and Imma, Etz Chaim explains that Abba, built from the less revealed Chasadim, is "more hidden and concealed" than Imma. It supports the point that only an illumination of Abba comes into revelation.

Sefer Etz Chaim 14:2 עץ חיים י"ד:ב'

... והנה תבין עתה למה הבינה נקראת אשת חיל עטרת בעלה והטעם הוא כי היא נעשית מבחי' גבורות אשר הם מגולות כולם בגלוי יותר מן החסדים כנ"ל אבל אבא שהוא מן החסדים שאינם כ"כ בגלוי אמרו עליו בזוהר וע"ד אבא טמיר וגניז יתיר והבן זה. עוד סבה אחרת כי הגבורות יצאו ונתגלו תחלה טרם החסדים ואז קבלו הארה גדולה בתחלה בהיותן מגולים אשר ז"ס הפסוק טובה תוכחת מגולה מאהבה מסותרת כי יותר טובים ומאירין הגבורות הנקראים תוכחת להיותן מגולים יותר מהחסדים הנקראים אהבה לסבת היותן נסתרים ומכוסים ולכן נקראת בינה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 3

9 **והחכמה מאין תמצא**

In Job's poem on wisdom, people can dig out treasures hidden deep in the earth, but "wisdom, where shall it be found?" The maamar reads me'ayin, "from where," also as "from ayin (nothing)": Chochmah in itself is ayin, beyond grasp (context: Steinsaltz Tanakh).

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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KEHOT'S NOTE

איוב כח, יב.

10 **להנחיל אוהבי יש**

Wisdom speaks of giving those who love it yesh, "substance." The Alter Rebbe uses the word yesh as the name of Binah, where wisdom becomes graspable.

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

11 **דאו"א תרין ריעין**

On "Eat, companions (re'im)" (Song of Songs 5:1), the Zohar calls "companions" the supernal pair that never part, Eden and the river that goes out of it, in contrast to the lower "lovers," who long for each other and meet only at times. In Kabbalah, Eden and the river are Chochmah and Binah, Abba and Imma.

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א. אוה"ת נצבים ע' אירכב. ועל"ק ר"פ ראה. ושי"נ. [כ].

12 **קנה חכמה קנה בינה**

A father urges his son: "Acquire wisdom, acquire understanding." The word kaneh ("acquire"), said twice, is 2 × 155 = 310, the value of yesh, so the maamar reads the verse as wisdom becoming "something" graspable in Binah.

Proverbs 4:5 משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

13 **ב"פ קנה גימטריי יש**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ח שער תפלת ר"ה פי"ג. שער יוהכ"פ פ"ה.

14 **ב"פ קנה גימטריי י"ש**

Pri Etz Chaim explains that Keser holds 620 lights and gives half of them, yesh, to Abba and Imma, divided as "acquire wisdom, acquire understanding."

Pri Etz Chaim, Gate of the Prayers of Rosh Hashana 3:7 פרי עץ חיים, שער תפילות ראש השנה ג':ז'

והנה סוד התפשטות הוא, כי מה שהיה עד עתה בדעת שלה, בסוד ד' אותיות הוי"ה, הוא עתה בהתפשטות כזה - י', י"ה, יה"ו, יהו"ה, שהוא ג' ע"ב, הרי לך כ"ו ע"ב ק"ל, ג' ברוך. והנה שצריך לכוין הרי"ו דכאן הוא, כי ג' הויו"ת המתפשטין בחג"ת שלה, כל אחת ג' ע"ב כנ"ל, וג"פ ע"ב ג' ר"י"ו. גם תכוין, אל מלת ברוך, כי הוא ג' ר"י"ו וי"ב, והר"י"ו הם

ג"פ ע"ב הנ"ל, וי"ב הם י"ב אותיות אדנ"י, כזה - אלף דלת נון יוד. כי זה הרי"ו נמשך אליה, כי כבר ידעת, כי ...

Pri Etz Chaim (Public Domain)

15 **ב"פ קנה גימטרי' י"ש**

Here Pri Etz Chaim sets Yom Kippur against the kaneh (the windpipe) and says that kaneh twice equals yesh, linking "acquire wisdom, acquire understanding" to "to cause those who love me to inherit yesh" in the World to Come.

Pri Etz Chaim, Gate of Yom Kippur 5:6 פרי עץ חיים, שער יום הכפורים ה':ו'

... מעין עה"ב, שאין בו לא אכילה ושתיה, וזה קנה חכמה קנה בינה, ב"פ קנה עולה י"ש, להנחיל אוהבי יש בעה"ב. ויום ט"ב, אז הוא לבדו שולט, וכנגדו באדם גיד הנשה, וע"כ אין לאכול בט"ב, שלא להנות ממנו, והאוכל, עונותיו חקוקים על עצמותיו, כי נהנו עצמותיו מכח הטומאה, כן ביה"כ, אין ראוי לאכול, שלא ליתן חלק ביום זה, כי האכילה זה הנאה לו, והנאה מצדו הוא. ואנו מברכין בורא מאורי האש כל מ"ש, מפני שנכנסין אז ימי החול לשלוט, וכולם נאחזים מן הגבורות דהיינו האש, ולכן אנו מברכין אל הבורא ...

Pri Etz Chaim (Public Domain)

16 **אבא טמיר ונעלם**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שער או"א פ"ב.

PARAGRAPH 4

17 **המלך המרומם לבדו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

18 **כחשיכה כאורה**

David says to G-d that no darkness can hide him from Him: before Him "darkness is as light." The Alter Rebbe uses it for the level above all revelation, where concealment and revelation are alike.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

PARAGRAPH 5

19 **אם אין יראה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות פ"ג, מי"ז.

20 **אם אין יראה אין חכמה**

Rabbi Elazar ben Azariah says, "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The Alter Rebbe reads the second clause as the lower awe that must come before wisdom.

Pirkei Avot 3:17 משנה אבות ג':י"ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

21 **מל' דאצילות עתיק לבריאה**

Etz Chaim teaches that the end of one stage is the head of the next, like Malchus of Atzilus, which becomes Atik to Beriah. Here it shows that Malchus is a makif for what is below it.

Sefer Etz Chaim 6:3 עץ חיים ו':ג'

והנה נתבאר ג' בחי' הטעמים אמנם גם ג' בחי' הנקודות ותגין ואותיות כלולים בהם אלא שאינם נגלים כלל כאן עד למטה באורות עינים כמ"ש במקומו בע"ה ונבאר יציאת אורות אלו הנקרא עקודים. דע כי בעת שיצאו לא יצאו שלימים וכמ"ש בע"ה וטעם הדבר הוא כי כוונת המאציל היה לעשות עתה התחלת הויות הכלים (נ"א בתחלה הויות הכלי) להלביש האור לצורך המקבלים שיוכלו לקבל ולכן בהיות שיצאו בלתי שלימים וגמורים חזרו לעלות לשורשן להתתקן ולהשתלם וע"כ נעשה כלי כמ"ש. והענין הוא כי בודאי שבחי' הכלים היה בכח אף כי לא היה ...

Sefer Etz Chaim (Public Domain)

22 **מל' דאצי' עתיק לבריאה**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שער העקודים פ"ב.

23 **וכל צבא השמים לך משתחוים**

In the Levites' prayer, G-d made the heavens and all their host and gives life to them all, "and the host of heaven bow

down to You." Here it illustrates the self-nullification that the King's exaltation draws from those below.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

PARAGRAPH 6

24 **כתר עליון איהו כתר מל' ואיהו קרקפתא**

In Eliyahu's discourse in the introduction, the Tikkunei Zohar says that the supernal Keser is the crown of Malchus and the karkafta of the tefillin. The Alter Rebbe learns from it that Keser and Malchus are one matter.

Tikkunei Zohar 17a:18–20 תקוני הזהר י"ז א:י"ח-כ'

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. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

Constantinople, 1740 (CC-BY-NC)

25 **בת"ז כ"ע איהו כתר מל'**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בהקדמה (פתח אלי').

PARAGRAPH 7

26 **ה' מלך גאות לבש**

The psalmist describes G-d's reign as a garment He puts on: "Havayah reigns; He is clothed in majesty." The Alter Rebbe explains that the "garment" of kingship is an encompassing garment, not an inner enclothement.

Psalms 93:1 תהילים צ"ג:א'

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

27 **כי נר מצוה ותורה אור**

Kehot's note points to Proverbs 10:23 for these words.

Proverbs 10:23 משלי י':כ"ג

KEHOT'S NOTE

משלי י', כג.

28 **כי נר מצוה ותורה אור**

A father urges his son to keep his father's command (mitzvah) and his mother's teaching (torah), "for a mitzvah is a lamp, and Torah is light." The maamar reads the pair as Nukva (the lamp, which receives) and Z'eir Anpin (the light) (Kehot: Proverbs 10:23).

Proverbs 6:23 משלי ו':כ"ג

כִּי־נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

29 **כי נר מצוה ותורה אור**

In the Zohar on Terumah, the "mitzvah" of this verse is the Mishnah, a lamp that stands ready to be lit as it receives from the 248 supernal limbs, and the "Torah" is the Written Torah, the light from the right side that kindles it. The text refers to it for Torah and mitzvos as Z'eir Anpin and Nukva.

Zohar, Terumah 74:734–76:742 ספר הזהר, תרומה ע"ד:תשל"ד-ע"ו:תשמ"ב

Then began he to expound the words, "The commandment is a lamp." 'This', he said, 'refers to the Mishnah in the same way as the "Torah and the commandment" (Ex. 24, 12) mean the Written and the Oral Law respectively.

The Zohar; London, Soncino Press, 1933 (Public Domain)

30 **תרי"ג ארחין**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה זהר נשא קכט, א. קלו, א.

31 **תרי"ג ארחין**

In the Idra Rabba (Nasso), describing the skull and hair of the Ancient One, the Zohar says that the path in the parting of the hair divides into "six hundred and thirteen paths of the Torah," which spread into Z'eir Anpin. The Alter Rebbe brings it to show that the mitzvos are rooted in Keser.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

32 **תרי"ג ארחין**

In the parallel description of Z'eir Anpin's hair, a thin path joined to the path of the Ancient of Days divides into 613 paths, "the paths of the commandments of the Torah." It

supports the same claim, that the mitzvos are rooted in Keser.

Zohar, Idra Rabba 25:188–28:199 ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

33 **תר"ך עמודים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה פרדס ש"ח, פ"ג.

34 **תר"ך עמודים**

The Pardes Rimonim of R. Moshe Cordovero reports the tradition, first revealed in the prayer of R. Nechunya ben HaKanah, of 620 pillars of light in Keser, "as the number of כתר." Here it shows the mitzvos rooted in Keser.

Pardes Rimmonim 8:5–6 פרדס רמונים ח':ה'-ו'

אחר שנתעסקנו בפרקים הקודמים בענין הכתר, נבוא בפרק זה לבאר שני הנאצלים ממנו והם חכמה ובינה. ובענין מהותם אם הם דין או רחמים נחלקו המפרשים. יש מש"כ כי החכמה בערך הכתר יש בה קצת דין ובערך בינה היא רחמים, וענין זה נבאר בו לפנים. ויש שכתב שהיא רחמים פשוטים והדין הוא מבינה ולמטה. וי"מ שכתבו הפך ואמרו שהבינה רחמים והחכמה דין והיא סברא זרה תכלית הזרות. וז"ל כשעלה הרצון והמחשבה להבראות העולם אותו הרצון והחפץ הוא גלוי הדבר ואותו הרצון כנוהו המקובלים בלשון מחשבה וכשנאצלה אותה המחשבה נתפרסמה עוקץ של ...

Pardes Rimonim (Public Domain)

35 **רמ"ח פיקודין רמ"ח אברין**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת"ז ת"ל.

36 **רמ"ח פיקודין רמ"ח אברין דמלכא**

In Tikkun 30 the Tikkunei Zohar calls the Shechinah the "248 commandments," the mitzvah of Havayah in each and every limb of the King. The Alter Rebbe cites it as a source that places the mitzvos in Z'eir Anpin, the King's limbs.

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח'

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דַּאבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מַתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמַּ"ח פִּקּוּדִין, אִיהִי מְצָוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

37 **לפי שכלו יהולל איש**

"A man is praised according to his intelligence": people esteem a person in proportion to his understanding. The maamar applies it inward: his own emotions, his glorying and his drive to prevail, follow his intellect, as the inner limbs follow the brain.

Proverbs 12:8 משלי י"ב:ח'

לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז׃

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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38 **ויגע בכף ירכו**

The angel who wrestled with Yaakov through the night, unable to prevail, touched the hollow of his thigh and dislocated it; from this comes the prohibition of the gid hanasheh (Genesis 32:33). The Alter Rebbe cites it for the sciatic nerve that runs from the spine into the thighs.

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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PARAGRAPH 8

39 **וייצר את האדם עפר**

G-d formed man of dust from the earth. The Alter Rebbe's discussion of this verse, to which he refers here, shows that a higher soul is enclothed in a lower body.

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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40 **ונעוץ תחלתן בסופן**

The ten Sefiros: "their end is wedged in their beginning, and their beginning in their end." Here it explains why the mitzvos, highest at the root, are lowest in their revelation.

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)

41 **מלי לית לה מגרמה כלום**

In the Gate of the Akudim, Etz Chaim explains why Malchus is called "poor, having nothing of its own": its

כי כל אחד מהם ע"ב ס"ג וי' אותיות מ"ה וכ"ו ב"ן באחוריים) כמנין מעקה כולם כלולים בשם ע"ב שהוא עשרה אותיות נמצא שבהיותן באצילות אין גבהין רק י' כי יותר גדולים הם י' טפחים באצילות מלי טפחים בבי"ע. ונמצא כי גובה המעקה הזה הוא י"ט כנגד הוי"ה דיודי"ן דע"ב שבאצילות שהוא י"ס דאצילות וז"ש ועשית מעקה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 11

45 ועשיתם את כל מצותי

From the passage of tzitzis: "that you may remember and do all My commandments." The Alter Rebbe's discussion of it explains how the mitzvos draw the Infinite Light into the 248 limbs of Z'eir Anpin.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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PARAGRAPH 12

46 נמשך הארת א"ס

In Kuntres Acharon the wording is "the Infinite Light (Or Ein Sof) is drawn" rather than "the illumination of the Infinite One is drawn."

KEHOT'S NOTE

בקו"א שם "נמשך אור א"ס".

47 הרמ"ח אברים

The Mishnah counts 248 limbs in a person, listing the bones of each part of the body, and teaches that each of them conveys impurity by touch, by carrying and under one roof. The Alter Rebbe infers that only the outer limbs, which have bones, are called limbs.

Mishnah Oholot 1:8 משנה אהלות א':ח'

מָאתַיִם וְאַרְבָּעִים וּשְׁמֹנָה אֵבָרִים בָּאָדָם, שְׁלֹשִׁים בְּפִסַּת הָרֶגֶל, שִׁשָּׁה בְכָל אֶצְבַּע, עֲשָׂרָה בַקְּרְסֹל, שְׁנַיִם בַּשּׁוֹק, חֲמִשָּׁה בָאַרְכֻּבָּה, אֶחָד בַּיָּרֵךְ, שְׁלֹשָׁה בַּקַּטְלִית, אַחַת עֶשְׂרֵה צְלָעוֹת, שְׁלֹשִׁים בְּפִסַּת הַיָּד, שִׁשָּׁה בְכָל אֶצְבַּע, שְׁנַיִם בַּקָּנָה, וּשְׁנַיִם בַּמַּרְפֵּק, אֶחָד בַּזְּרוֹעַ, וְאַרְבָּעָה בַכָּתֵף. מֵאָה וְאֶחָד מִזֶּה וּמֵאָה וְאֶחָד מִזֶּה. וּשְׁמֹנָה עֶשְׂרֵה חֻלְיוֹת בַּשִּׁדְרָה, תִּשְׁעָה בָרֹאשׁ, שְׁמֹנָה 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 ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

light comes from the impression left by Yesod. It supports the point that Malchus has only what it receives.

Sefer Etz Chaim 6:6 עץ חיים ו':ו'

... אמנם אור המלכות אינו מניח רשימו בכלי שלה רק מן הרשימו שמשאיר אור היסוד בכלי שלו משם נמשך הארה אל כלי של המלכות אחר הסתלקות האור שלה וזה סבה אחרת למה נקרא מלכות עניה דלית לה מגרמה כלום וגם נקרא אספקלריא דלא נהרא והטעם הוא כי הכלי שלה בהעלותה והסתלק האור ממנה לא נהרא כלום כי לא נשאר בה שום אור אפי' בבחי' רשימו ואפי' חיות הכלי ההוא אינו מבחי' אור שלה רק מבחי' הרשימו שנשאר בכלי יסוד כנ"ל ומשם מחיה ומאיר בכלי המלכות וזה אומרו דלית לה מגרמה ...

Sefer Etz Chaim (Public Domain)

42 מלי לית לה מגרמה כלום

Here Etz Chaim says that a light remained in the vessel of Yesod to give life to the vessel of Malchus, which has nothing of its own.

Sefer Etz Chaim 8:4 עץ חיים ח':ד'

... וז"ש בשאול והנה הוא נחבא אל הכלים פי' כאשר נשברו אלו המלכים כמ"ש במ"א כל האורות נסתלקו מתוכם ונשארו מאנין תבירין ולא נשארו בהם רק בחי' רפ"ח ניצוצין כמ"ש בע"ה בשער מיוחד. ואמנם בכלי של היסוד נשאר אור אחד זולת הרפ"ח ניצוצין כדי להחיות את כלי המל' דלית לה מגרמה כלום וזה האור שנשאר שם בחי' שאול הנחבא אל הכלים שם בכלי היסוד מה שלא נשאר בכלי אחר ולפי שהיה (שלא) בעת השבירה ומיתה נקרא לשון מתחבא כי הראוי היה שיסתלק גם הוא ונשאר שם בהחבא וסיבה זו היתה ...

Sefer Etz Chaim (Public Domain)

43 מלי לית לה מגרמה כלום

In the Gate of the Diminution of the Moon, Etz Chaim explains the Zohar's saying that Malchus has nothing of its own and must be raised upward.

Sefer Etz Chaim 36:2 עץ חיים ל"ו:ב'

ועתה נבאר ג' בחי' אלו איך היו מתחלת בריאת העולם עד עתה. הנה בזמן העיבור היתה היא עדיין בבחי' נקודה א' כלולה מי' והיתה למטה מאחורי היסוד דז"א וכאשר נברא העולם של אצילות ונולדו זו"ן התחילה היא להתגדל עד יום ד' לו' ימי בראשית ואז נגדלה כל ג' בחי' הנ"ל שיש בבחי' אחור באחור והוא עד שתהיה בחי' פרצוף גמור בי"ס באחור באחורי החזה ושם היה שיעור קומתה משם ולמטה וגם האורות של ה' ספירות ראשונות דז"א היו מאירין בה מלמעלה למטה אב"א וכאשר הירח קטרגה אז נתמעטה מן שיעור ...

Sefer Etz Chaim (Public Domain)

44 מלי לית לה מגרמה כלום

Here Etz Chaim notes that Malchus is called diminished because it has nothing of its own and is "a mirror that does not shine."

Sefer Etz Chaim 42:14 עץ חיים מ"ב:י"ד

... נמצא כי הלבושים של בי"ע שהם ס"ג מ"ה ב"ן קודם שירדו להתפשט למטה העלה אותם למעלה בסוד מעקה ומחיצות לעולם אצילות ובהיותם שם כל הג' שמות שהם ס"ג מ"ה ב"ן שעולין ר"י"ו (פי'

בע"ח ש' עקודים (פ"ו). ובש' דרושי נקודות (ספ"ד). ובש' מיעוט הירח (רפ"א). וגם ש' דרושי אבי"ע (ספי"ג). [כ].

57 **בענין פ' ציצית במ"ש ועשיתם את כל מצותי**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקמן פ' שלח מו, ב.

PARAGRAPH 13

58 **ונעוץ תחב"ס**

"Their end is wedged in their beginning, and their beginning in their end." It explains why at the root the mitzvos are higher than the Torah while below the Torah is higher.

Sefer Yetzirah 1:7ספר 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)

PARAGRAPH 14

59 **משנה תורה**

On Vaeschanan the Zohar says that Moshe spoke Mishneh Torah "from his own mouth," and that the Written and the Oral Torah, united in the place called the Tree of Life, are called Torah and Mishneh Torah. The text cites it on Mishneh Torah.

Zohar, Vaetchanan 4:17–5:27ספר הזהר, ואתחנן ד:יז-ה:כז

60 **משנה תורה**

On "Moshe would speak, and G-d would answer him with a voice," the Zohar says that Moshe spoke the curses of Mishneh Torah "from his own mouth": not of himself, but from the voice to which he was joined. The text cites it on Mishneh Torah.

Zohar, Vayikra 12:89–13:97ספר הזהר, ויקרא יב:פט-יג:צז

It is also written in the same passage: "Moses spake and G-d answered him by a voice" (Ibid. \9). This voice, as has been elsewhere explained, is the voice of Moses, the Voice to which Moses attached himself. It may be asked, does it not say further on that "G-d spoke" (Ibid. xx, I), and not Moses? Some explain that the reason was because the people said to Moses: "Speak thou with us and we will hear, but let not G-d speak with us" (Ibid. 19). But, in fact, there ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

61 **משנה למלך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סוף אסתר.

48 **דדוקא אברים החיצונים . . נק' אברים**

The note points there for the point that only the outer limbs, which have bones, are called limbs.

KEHOT'S NOTE

ראה ס' מאמרי אדה"ז — ענינים ע' רל.

49 **במ"א ע"פ הרע"מ פ' שופטים**

One of the places where the Raaya Mehemna in Shoftim, which the text says is explained "elsewhere," is discussed.

KEHOT'S NOTE

ביאוה"ז לאדהאמ"צ קכב, ג. סה"מ תקס"ה ח"ב ע' תתיב ואילך. אוה"ת שופטים ע' תתנד.

50 **ואמאי בגרמין יתיר מבשרא**

In the Raaya Mehemna on Shoftim, a person's 248 limbs testify about him, for his deeds are engraved on his bones; it asks why on the bones more than on the flesh, and answers that bones are white, the ground on which black writing is read, like the Torah, and that the body will rise again on its bones. The Alter Rebbe links bones (atzamos) to essence (atzmiyus).

Zohar, Shoftim 3:11–4:20ספר הזהר, שופטים ג:יא-ד:כ

51 **והתורה שהיא בז"א**

There the Torah is placed in Z'eir Anpin, since the 248 commandments are divided among the ten vessels of the Sefiros of Z'eir Anpin.

KEHOT'S NOTE

ראה קו"א לתניא בד"ה להבין מ"ש בפע"ח דף קנה, ב.

52 **ע"פ וייצר את האדם עפר**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תו"א ד, ג.

53 **היות המצות במל'**

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

באגה"ק נוסף: "ה' של שם הוי".

54 **והתורה בז"א**

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

באגה"ק נוסף: "וא"ו של שם הוי".

55 **ונעוץ תחלתן בסופן**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ס"י פ"א, מ"ז.

56 **מל' לית לה מגרמה**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

62 משנה למלך

At the end of the book of Esther, Mordechai the Jew is “second (mishneh) to King Achashverosh,” his viceroy. The Alter Rebbe hears the same word in Mishneh Torah, making Deuteronomy the level of Malchus.

Esther 10:3 אסתר י׳:ג׳

כִּי מָרְדֳּכַי הַיְהוּדִי מִשְׁנֶה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ וְגָדוֹל לַיְהוּדִים וְרָצוּי לְרֹב אֶחָיו דֹּרֵשׁ טוֹב לְעַמּוֹ וְדֹבֵר שָׁלוֹם לְכָל־זַרְעוֹ׃

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed.

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63 אלא חד

Why does the verse in Isaiah (43:25) say “I, I (Anochi, Anochi) am He Who wipes away your transgressions”? The Zohar answers that one Anochi is at Sinai and one at creation, to show that there is no separation between above and below; the text refers to it and to the Mikdash Melech’s explanation there of the words “but one.”

Zohar, Lech Lecha 24:248–259 ספר הזהר, לך לך כ״ד:רמ״ח-רנ״ט

R. Eleazar then said to the man, ‘What is your name?’ He said: ‘Joezer’. Whereupon he said: ‘Let Joezer and Eleazar sit together.’ So they sat down on a rock in that field. The Judean then commenced to discourse on the text I, even I, am he that blotteth out thy transgressions, for mine own sake, and thy sins I will not remember (Is. 43, 25). He said: ‘The word “I” occurs here twice: He said: ‘The word “I” occurs here twice: once in reference to Sinai (cf. “I am …

The Zohar; London, Soncino Press, 1933 (Public Domain)

64 אם אין יראה אין חכמה

“If there is no awe, there is no wisdom; if there is no wisdom, there is no awe.” The Alter Rebbe reads the two clauses as the lower awe before wisdom and the higher awe after it.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ …

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom …

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PARAGRAPH 16

65 דבקמה

Moshe tells Israel to count seven weeks “from when the sickle is first put to the standing grain (bakamah).” This is the word read as bakomah.

Deuteronomy 16:9 דברים ט״ז:ט׳

שִׁבְעָה שָׁבֻעֹת תִּסְפָּר־לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל לִסְפֹּר שִׁבְעָה שָׁבֻעוֹת׃

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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66 דבקמה קרי ביה בקומה

The Kessef Mishneh reports from R. Yitzchak ibn Giat that the Omer is counted standing, supported by reading bakamah, “the standing grain,” as bakomah, “standing.” The Alter Rebbe applies the “stature” to the emotions of kelipah.

Kessef Mishneh on Mishneh Torah, Daily Offerings and Additional Offerings 7:23:1 כסף משנה על משנה תורה, הלכות תמידים ומוספין ז׳:כ״ג:א׳

ואין מונין אלא מעומד וכו׳. כתב הרי״ בן גיאת שזה קבלה מפי רבותינו ואסמכוה אקרא דבקמה קרי ביה בקומה. ובזוהר פרשת תצוה כתב סוד הדבר למה צריך למנות מעומד:

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67 כי הוא אל ז״ן וגימטרי׳ אל הוי׳ ביצירה

In its meditation on Grace after Meals, Pri Etz Chaim says that at the words “a G-d Who nourishes (zan) and sustains all” one draws the flow down to zan, which has the value of El Havayah of Yetzirah. This is the kavanah the text points to.

Pri Etz Chaim, Gate of the Sabbath 24:47 פרי עץ חיים, שער השבת כ״ד:מ״ז

באומרו אל זן ומפרנס לכל, תכוין להשפיע מסוד אל שהוא א״ל שדי דבריאה, עולם הראשון הנקרא מגן, כי יש בו ג׳ א״ל כנודע, משפיע לז״ן גימטריא א״ל הוי״ה דיצירה. באומרו פותח את ידיך, יכוין למה שכתבנו באשרי שאחר עמידה דיוצר דחול. ובהוי״ה דחתימת ברכה זו, יכוין אותה בניקוד אלקי״ם.

Pri Etz Chaim (Public Domain)

68 וירד ה׳ על ה״ס

At Sinai “Havayah descended upon Mount Sinai,” to the top of the mountain, and called Moshe up. The Alter Rebbe reads the descent as the revelation of Keser that came of itself after the seven weeks.

Exodus 19:20 שמות י״ט:כ׳

וַיֵּרֶד ה׳ עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא ה׳ לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה׃

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the

mount; and Moses went up.

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69 **ועשית חג שבועות מסת נדבת ידך אשר תתן**

"You shall make the festival of Shavuos ... the measure of the freewill offering of your hand that you give, as Havayah your G-d will bless you": each person brings a gift in proportion to the harvest with which G-d has blessed him. The Alter Rebbe reads "your hand" as the outer dimension in which Keser shines on Shavuos.

Deuteronomy 16:10ט"ז:י דברים

וְעָשִׂיתָ חַג שָׁבֻעוֹת לַה' אֱלֹקֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ ה' אֱלֹקֶיךָ:

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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70 **ל"ב נתיבות החכמה**

Sefer Yetzirah opens with the thirty-two wondrous paths of wisdom. Z'eir Anpin is called lev (32) because it receives them.

Sefer Yetzirah 1:1ספר יצירה א':א

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 ;סְפָר) Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

71 **בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה מי גלה רז זה לבני**

When Israel put "we will do" before "we will hear," a heavenly voice asked who had revealed this secret, and angels tied two crowns on each of them. Here the secret is that the revelation of Sinai lasts only through the yoke of the mitzvos, and the two crowns are the two halves of Keser.

Shabbat 88a:8שבת פ"ח א':ח

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבְנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

William Davidson, Vocalized Aramaic (CC-BY-NC)

72 **פ"ז מהלי תמידין**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

הכ"ג.

PARAGRAPH 17

73 **חמץ תאפינה**

The two loaves of new wheat waved on Shavuos "shall be baked leavened," unlike every other meal offering. The Alter Rebbe explains why leaven, excluded from every other offering, is brought on Shavuos.

Leviticus 23:17ויקרא כ"ג:י"ז

מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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74 **כי כל שאור וכל דבש**

"For any leaven and any honey you shall not burn as a fire offering." Leaven is kept from the altar because it stands for self-exaltation, which the external forces can feed on.

Leviticus 2:11ויקרא ב':י"א

כָּל־הַמִּנְחָה אֲשֶׁר תַּקְרִיבוּ לַה' לֹא תֵעָשֶׂה חָמֵץ כִּי כָל־שְׂאֹר וְכָל־דְּבַשׁ לֹא־תַקְטִירוּ מִמֶּנּוּ אִשֶּׁה לַה'

No meal-offering, which ye shall bring unto the L-RD, shall be made with leaven; for ye shall make no leaven, nor any honey, smoke as an offering made by fire unto the L-RD.

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KEHOT'S NOTE

ויקרא ב, יא.

75 **וידבר כו' אנכי כו'**

On Vayikra the Zohar sets the ten utterances of creation against the ten of the Giving of the Torah: "I am Havayah your G-d" answers "Let there be light," for faith in G-d is called light.

Zohar, Vayikra 24:170–25:179ספר הזהר, ויקרא כ"ד:ק"ע-כ"ה:קע"ט

76 **וידבר כו' אנכי כו'**

The Zohar asks why the verse in Isaiah says "I, I" (Anochi, Anochi) twice and answers that one is the Anochi of Sinai and one that of creation, as the Kehot note quotes.

Zohar, Lech Lecha 24:248–259ספר הזהר, לך לך כ"ד:רמ"ח-רנ"ט

He said: 'The word "I" occurs here twice: once in reference to Sinai (cf. "I am the L-rd thy G-d", Ex. 20, 2), and the other in reference to the creation of the world (cf. "I have made the earth and created man upon it", Is. 45, 12), to show that there is no division between the upper and lower worlds.

The Zohar; London, Soncino Press, 1933 (Public Domain)

77 **וידבר כו' אנכי כו'**

At the end of this column the Zohar says that Anochi ("I am your shield," said to Avraham) is "the first level" to

which he cleaved at first, which the Kehot note identifies with Malchus.

Zohar, Lech Lecha 26:272–29:319 ספר הזהר, לך לך כ"ו:ער"ב-כ"ט:שי"ט

After his circumcision, all grades combined with this grade, and in this way G-d spoke with him. It may be objected that according to our interpretation the verses "and the L-rd appeared to Abram", "and Abram journeyed to the South", "and he built there an altar", indicate that he had attained to these higher grades; how, then, can you say that before he was circumcised these grades did not combine with this one to speak with him? The answer is that previously G-d gave wisdom to Abraham to cleave to …

The Zohar; London, Soncino Press, 1933 (Public Domain)

78 **וידבר כו' אנכי כו'**

On Yisro the Zohar reads the words of "And G-d spoke all these words, saying" as levels of the Sefiros, and on "I am Havayah your G-d" says: as I am hidden and concealed, so let these words be hidden in your heart.

Zohar, Yitro 20:343–355 ספר הזהר, יתרו כ':שמ"ג-שנ"ה

and the word lemor (saying), that it was a heritage of all. Said R. Isaac: 'Why was the Torah given in fire and darkness?

The Zohar; London, Soncino Press, 1933 (Public Domain)

79 **וידבר כו' אנכי כו'**

On Va'eira the Zohar explains that while speech was in exile Moshe was a voice without speech, and only at Sinai were voice and speech joined: "And G-d spoke all these words."

Zohar, Vaera 6:65–7:71 ספר הזהר, וארא ו':ס"ה-ז':ע"א

AND MOSES SPAKE SO UNTO THE CHILDREN OF ISRAEL, BUT THEY HEARKENED NOT UNTO MOSES FOR ANGUISH OF SPIRIT. What is the meaning of "anguish of spirit" (lit. shortness of breath)? R. Judah interpreted the expression literally, "they had no rest from their labours, no time to breathe". But R. Simeon saw a mystical significance in the expression; the "Jubilee" (the world of Binah, the abode of transcendental "Freedom ") was as yet not in manifestation to give them spiritual rest, and the later Spirit (Malkuth) was not yet able …

The Zohar; London, Soncino Press, 1933 (Public Domain)

80 **וידבר כו' אנכי כו'**

On Shemos the Zohar explains why the verse of "I am" calls Egypt "the house of slaves": Egypt was the lowest of the nations and rose to power only through Israel's exile.

Zohar, Shemot 10:67–11:77 ספר הזהר, שמות י':ס"ז-י"א:ע"ז

81 **ח"א פ"ז ב'**

The Tzemach Tzedek quotes there the Zohar's words on "I, I am He Who wipes away your transgressions" ("why twice 'I'? But one at Sinai") and copies the passage at length.

KEHOT'S NOTE

"אנכי אנכי הוא מוחה פשעיך מ"ט תרי זימני אנכי אלא חד בסיני", — אוה"ת יתרו ע' תתקטז ושם מעתיק בארוכה.

82 **פ"ט סע"א**

There the Tzemach Tzedek notes that in the Zohar on Lech Lecha (end of 89a) "I am" is "the first level," that is, Malchus, as the Zohar Chadash explains there.

KEHOT'S NOTE

"לך לך דפ"ט סע"א אנכי הוא דרגא קדמאה היינו ג"כ בחי' מל' כן פי' בזח"ש שם", — אוה"ת יתרו ע' תתקטז.

83 On Behar the Zohar explains why Israel are called servants: "I am Havayah your G-d, Who took you out of the land of Egypt" binds them to serve Him as a servant serves the master who redeemed him, and a person must be both servant and son to G-d.

Zohar, Behar 12:74–14:80 ספר הזהר, בהר י"ב:ע"ד-י"ד:פ'

דרוש לשבועות

A discourse for Shavuos: "And I was with Him a nurturer"

The Torah comes down to be Israel's amon, feeding the soul with the "bread" that brings understanding, and beyond that it brings "delights": not only the supernal will that is the same in every mitzvah (David's "songs"), but the distinct inner delight of each mitzvah, revealed "face to face" at Sinai and drawn down every day through the Shema, self-nullification, and even the simple person's natural love and charity.

THE MAAMAR IN BRIEF

The maamar reads Proverbs 8:30–31, where the Torah calls itself G-d's amon and His "delights," phrase by phrase. An amon feeds a weaned child bread; Moshe, too lofty, could not supply "meat," but the Torah descends to sustain Israel. The forty-four days of the Omer are a nursing period that grows the animal soul's emotions; on Shavuos the Torah arrives as "bread," the two loaves, bringing Daas, drawn down through the Shema said with self-sacrifice. David was punished for calling the Torah "songs": he praised the mitzvos as the supernal will, which is above Chochmah yet only their "back," the same in all of them. Their "face" is the supernal delight, distinct in each mitzvah, revealed at Sinai because Israel's love rose to delight in G-d. Ve'ehyeh means these delights must be renewed daily, by turning ani into ayin. The Torah "plays" at all times, even in exile, for its laughter is the nullification of yesh into ayin. Tevel, twice "lion," includes both scholar and simple person, whose charity draws the delight down "as water, face to face."

OUTLINE

1 **The Torah as nurturer: from nursing to bread** ¶1–4

Amon is one who sustains a child with bread after nursing. Moshe, on his lofty level, could not do this, but the Torah descends to nourish the souls of Israel. The forty-four days of the Omer are "nursing," in which the emotions of the animal soul grow through iskafya; on Shavuos the Torah comes as "bread" that brings Daas, drawn down through the Shema said with self-sacrifice.

2 David's "songs": the supernal will ¶5–11

Joy and delight follow understanding. David called the chukim "songs" because the mitzvos come from the supernal will, which is above Chochmah and above all the endless comprehension of Gan Eden, and he rejoiced in each one as in a beloved melody. Yet he was punished, for he praised them only as the will enclothed in them.

3 Back and face: will and delight ¶12–16

The will is the "back" of the mitzvos and is the same in all of them; their inner core, the "face," is the supernal delight, as different in each mitzvah as sight is from hearing. At Sinai, "face to face," Israel's inner love, a delight in G-d, met G-d's inner delight, so each utterance revealed its own delight.

4 David's punishment, and the meaning of ve'ehyeh ¶17–20

Measure for measure, David forgot that the Ark, whose Tablets were all "face," must be carried face to face on the shoulder, and he fell into forgetfulness, which is "back." "Delights" are the revealed inner delight; ve'ehyeh teaches that it must be drawn down continually, through the daily Shema and through turning ani into ayin.

5 "Playing before Him at all times" ¶21–23

In times of embrace and in exile, when G-d's kindness is hidden in the Torah, the Torah "plays" alike. Its laughter is the nullification of yesh into ayin, which will be revealed in the Time to Come and is drawn now through the Torah, even through the iskafya of the beinoni.

6 "Playing in tevel" and "my delights with the children of man" ¶24–26

Tevel is twice "lion": the understanding love of the chayos and the natural love of the ofanim, matched by the scholar and by the simple, busy person. Through them, and through charity, the supernal delight flows "as water, face to face" between the supernal and the lower "man," the wedding of the Giving of the Torah.

KEY CONCEPTS

amon (nurturer) אמון

The one who rears a child and feeds it bread after nursing. The Torah is Israel's amon: it comes down from its height to sustain the soul and give it understanding.

bread and nursing לחם ויניקה

Nursing is the Omer period, when the emotions grow without full understanding; bread is the Torah given on Shavuos, which brings Daas, as an infant begins to know only once he tastes grain.

zemiros (songs) זמירות

A melody one repeats because it is sweet, though it is the same sweetness each time. David's word for the Torah, praising the one supernal will present equally in all the mitzvos.

supernal will and supernal delight רצון העליון ועונג העליון

The will is the "back" (achorayim) of the mitzvos and is undivided; the delight within it is the "face" (panim), and each mitzvah has its own particular delight.

sha'ashu'im (delights) שעשועים

The revelation of the inner supernal delight in the Torah and mitzvos, which must be drawn down continually from below.

ani and ayin אני ואין

"I" and "nothing," spelled with the same letters. When a person turns his ani into ayin, setting aside his self, he draws G-d's essential delight into the Torah.

laughter (sechok) שחוק

The nullification of yesh into ayin: the world's appearance as a separate "something" is a jest, made for the final "laughter" when all is revealed as nullified before G-d.

SECTION 1 · ¶1–4

The Torah as nurturer: from nursing to bread

1 דרוש לשבועות[1]

A discourse for Shavuos.

> The heading marks this as a discourse for Shavuos, the festival of the Giving of the Torah. It is built on the verses of Proverbs in which the Torah speaks of itself as G-d's "nurturer" and His "delights."

2 ואהיה אצלו אמון[2] ואהיה שעשועים יום[3] יום משחקת לפניו בכל עת משחקת בתבל ארצו ושעשועי את בני אדם.[4]

"And I was with Him a nurturer (amon), and I was delights (sha'ashu'im) day by day, playing before Him at all times; playing in the inhabited world (tevel) of His earth, and my delights are with the children of man."

> These are the words of the Torah, personified as Wisdom, in Proverbs 8:30–31. The maamar will explain each phrase in turn: "a nurturer," "delights day by day," "playing before Him at all times," "playing in the inhabited world," and "my delights are with the children of man."

ופי' במדרש רבה[5] ר"פ בראשית אמון פדגוג האיך מה דאת אמר כאשר ישא[6] האומן את היונק[7] והוא לשון פרנסה וכן הוא עוד ברבות משפטים פ"ל.[8]

And the Midrash Rabbah, at the beginning of Parshas Bereishis, explains: "Amon [means] a tutor (padagog), as you say, 'as the nurturer (omen) carries the suckling.'" And this is an expression of providing sustenance; and so it is also in the Rabbah on Mishpatim, section 30.

> The Midrash reads amon as one who rears a child, a tutor or guardian, and proves it from Moshe's words "as the nurturer (omen) carries the suckling." The Alter Rebbe adds that the word speaks of providing sustenance, and that the Midrash on Parshas Mishpatim reads it the same way.

3 והענין כי משה רבינו ע"ה [עליו השלום] אמר להקב"ה כי תאמר אלי שאהו בחיקך כאשר ישא האומן את היונק כו' מאין לי בשר[9,10] כו'

The explanation is: Moshe our teacher, peace be upon him, said to the Holy One, blessed be He, "that You should say to me, 'Carry them in your bosom, as the nurturer carries the suckling,' etc.," [and] "From where do I have meat," etc.

> When the people demanded meat in the desert, Moshe protested that G-d had asked him to carry them in his bosom "as the nurturer carries the suckling," and asked where he could find meat for them all. The maamar reads the two complaints together.

והיינו לפי שהיה במדרגה גבוה מן המים משיתיהו[11] עד שהיה כבד פה[12] לגבי תשבע"פ [תורה שבעל פה] וכבד לשון[13,14] לגבי תשב"כ [תורה שבכתב] [ועמ"ש מזה בפ' בשלח בד"ה להבין ענין לחם משנה]

That is, because he was at a high level, "from the water I drew him," to the point that he was "heavy of mouth" with respect to the Oral Torah and "heavy of tongue" with respect to the Written Torah [and see what is written on this in Parshas Beshalach, in the discourse beginning "To understand the matter of the double bread (lechem mishneh)"].

> Moshe's soul was rooted so high (his name, "drawn from the water," hints at it) that it was hard for him to bring his wisdom down into speech: in the wording of the Ra'aya Mehemna section of the Zohar, he was "heavy of mouth" toward the Oral Torah and "heavy of tongue" toward the Written Torah. In Likkutei Torah, Eikev (14d), the Alter Rebbe explains that Moshe was bound to the very essence of the higher Chochmah and could not lower himself into its revelation below. The bracket refers to a discourse in Parshas Beshalach on lechem mishneh, the double portion of manna that fell before Shabbos.

ולכן אמר מאין לי בשר שאין זה בערכו כלל. [ועמ"ש מזה בפ' בהעלותך][15] רק המן ירד בזכותו[16] מזונא דחכמתא,[17,18]

Therefore he said, "From where do I have meat?" — for this is not within his measure at all. [And see what is written on this in Parshas Behaalos'cha.] Only the manna came down in his merit, the food of wisdom (mezona dechochmesa).

> Meat, a physical and coarse food, was entirely out of keeping with Moshe's level; in Likkutei Torah, Behaalos'cha (33b), the Alter Rebbe explains that even eating meat to elevate it would have been a descent for him. What came down in his merit was the manna, which the Alter Rebbe calls, after the Zohar, "the food of wisdom," a nourishment as refined as Moshe himself.

אבל התורה משבחת אי"ע [את עצמו] במעלה יתרה שיכולה היא לירד ממעלתה הגבוה והרמה להיות אמון שהיא רועה ומפרנס נש"י [נשמות ישראל] כנודע שהתורה נק' מזון לנפש[19] ולכן נק' התורה לחם כמ"ש לכו לחמו בלחמי.[20,21]

But the Torah praises itself with an added virtue: that it is able to descend from its high and lofty level to be an amon, that it shepherds and sustains the souls of Israel, as is known that the Torah is called food for the soul. And therefore the Torah is called bread, as it is written, "Come, eat of my bread."

> The Torah praises itself for something more: lofty as it is, it can descend to be an amon, shepherding and sustaining the souls of Israel. That is why the Torah is called food for the soul, and specifically bread, as Wisdom calls out, "Come, eat of my bread."

וזהו כאשר ישא האומן את היונק. דר"ל [דרוצה לומר] שמפרנסו בלחם אחר ימי יניקה דאם ר"ל [רוצה לומר] שמניקו מהו שאמר כאשר ישא האומן כו' מאין לי בשר כו'.

And this is [the meaning of] "as the nurturer carries the suckling": that is to say, that he sustains him with bread after the days of nursing. For if it meant that he nurses him, what is [the sense of] what he said, "as the nurturer carries," etc., [and] "From where do I have meat," etc.?

> An omen feeds bread, not milk. Moshe set "as the nurturer carries the suckling" beside "From where do I have meat?"; if omen meant one who nurses, the question about meat would not follow from it.

4 והנה גילוי בחי' זו להיות התורה בבחי' לחם הוא בשבועות זמן מ"ת [מתן תורה] שהקריבו שתי הלחם[22, 23] לחמו בלחמי תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] כי בימי הספירה הם ימי יניקה

Now the revelation of this level — that the Torah be at the level of bread — is on Shavuos, the time of the Giving of the Torah, when they offered the two loaves (shtei halechem): "eat of my bread," the Written Torah and the Oral Torah. For the days of the Counting [of the Omer] are days of nursing.

> The Torah first appears as "bread" on Shavuos, when it was given. On that day two loaves of wheat bread were offered in the Temple, and the Alter Rebbe links them with the doubled word for bread in "eat of my bread" (lachamu belachmi): the Written and the Oral Torah. The days of counting the Omer before Shavuos are, by contrast, days of nursing.

כי לידת נש"י [נשמות ישראל][24] הי' [היה] בשביעי של פסח ובני ישראל הלכו ביבשה בתוך הים[25] שנמשכו מההעלם אל הגילוי ומשביעי של פסח עד שבועות מ"ד ימים הם בבחי' יניקה

For the birth of the souls of Israel was on the seventh [day] of Pesach, [when] "the children of Israel walked on dry land in the midst of the sea," for they were drawn forth from concealment into revelation. And from the seventh of Pesach until Shavuos [are] forty-four days, which are at the level of nursing,

> The souls of Israel were "born" on the seventh day of Pesach, when the sea split and the people walked through it on dry land, coming out of hiddenness into the open as a child comes out of the womb; so Iggeres HaKodesh (20) explains, and Likkutei Torah, Tzav, citing Pri Etz Chaim. The forty-four days from then until Shavuos are the infant's nursing period.

דהיינו הגדלת המדות חסד שבחסד כו' עד"מ שהחלב מגדל אברי הולד וכך ימי הספירה הם המשכות ימים עליונים היום יום כו'

that is, the growing of the emotive attributes (middos) — Chesed (kindness) of Chesed, etc. — just as, by way of analogy, milk makes the limbs of the infant grow. And so the days of the Counting are drawings-down of the supernal days: "Today is day," etc.,

> Nursing makes an infant's limbs grow; so the counting of the Omer makes the emotive attributes grow, one combination each day, beginning with Chesed of Chesed. Each day of the count draws down one of the supernal "days," the divine attributes, as the formula "Today is day so-and-so" suggests.

לעומר שעורים שהוא מאכל בהמה הוא מקור וחיות הנפש הבהמית של האדם [כי הנשמה ונפש אלקית א"צ [אין צריך / אינו צריך] תיקון לעצמה[26,27] כו']

"of the Omer" — [an Omer] of barley, which is animal food, [and] which is the source and life-force (chayus) of a person's animal soul [for the neshamah and G-dly soul needs no rectification for itself, etc.],

> The Omer offering was of barley, which is animal food; this hints that the counting works on the animal soul, the source of a person's natural drives. The bracket gives the reason, as Tanya (chapter 37) explains from Etz Chaim: the G-dly soul itself needs no rectification, and it came down only to rectify the body and the animal soul.

להפוך כל המדות שבה שתהיינה לה' לבדו[28] ולא תחללו[29] כו' יום ראשון חסד שבחסד כו'

to transform all the emotive attributes that are in it so that they be "for Havayah alone," and "you shall not profane," etc. The first day, Chesed of Chesed, etc.

> The aim is to turn every emotion of the animal soul so that it is directed "to Havayah alone" and does not profane His Name. Each day refines one attribute, beginning on the first day with Chesed of Chesed.

והיינו בחי' גידול של המדות שבנפש הבהמית והעלאתן ממטה למעלה ע"י בחי' המשכת מוחין מלמעלה ונק' בע"ח [בעץ חיים] מוחין דיניקה, וכמ"ש במ"א ע"פ ולבן שינים מחלב,[30]

And this is the growing of the emotive attributes in the animal soul and their elevation from below upward, through a drawing-down of the intellect (mochin) from above; and in Etz Chaim this is called "the mochin of nursing" (mochin deyenikah), as is explained elsewhere on [the verse] "and teeth white with milk."

> In this way the emotions of the animal soul grow and are raised up, through intellect drawn down from above. Etz Chaim, the Arizal's teaching as recorded by Rabbi Chaim Vital, calls this "the mochin of nursing," the early intellect of the nursing stage, and the Alter Rebbe has explained it elsewhere on the verse "teeth white with milk."

וזו היא המשכה עליונה מלמעלה מן הימים העליונים הנמשכים במ"ד ימי הספירה עד"מ דם נעכר ונעשה חלב.[31] כך ע"י אתכפיא שהאדם מזכך מדותיו[32] נמשך הגדלת המדות.

And this is a supernal drawing-down from above, from the supernal days that are drawn down in the forty-four days of the Counting — just as, by way of analogy, blood decomposes and becomes milk. So too, through subjugation (iskafya), by which a person refines his emotive attributes, the growing of the emotive attributes is drawn down.

As a mother's blood is changed into milk, so a light from the supernal days is drawn down during the forty-four days of the count. On the person's side this works through iskafya: by subduing his natural drives he refines his emotions, and that brings their growth. Another transcript of this maamar reads here that each day one counts one attribute, Chesed of Chesed, Gevurah of Chesed and so on, to make the attributes grow into iskafya and is'hapcha (transformation).

אך אין התינוק יודע לקרות[33] אבא ואימא עד שיטעום טעם דגן שבבחי' יניקה עדיין לא נכנס בו דעת עד שיטעום טעם לחם היא בחי' התורה שנתנה אחר ימי הספירה בשבועות

But "the infant does not know how to call 'father' and 'mother' until he tastes the taste of grain": for at the level of nursing, Daas (knowledge) has not yet entered him, until he tastes the taste of bread, which is the Torah, which was given after the days of the Counting, on Shavuos.

The Talmud says an infant cannot call "father" and "mother" until he tastes grain; nursing alone does not bring awareness. So Daas, real understanding, comes only with "bread," the Torah given on Shavuos after the days of the count.

ואזי הקריבו בו שתי הלחם והוא מזון לנפש האלקית לכו לחמו בלחמי[34] והקרבה זו צריכה להיות ממושבותיכם[35] בחי' ישיבה היא בחי' ק"ש [קריאת שמע]

And then they offered on it the two loaves, and it is food for the G-dly soul: "Come, eat of my bread." And this offering must be "from your dwellings (moshvoseichem)," the level of sitting, which is the Shema.

On Shavuos the two loaves were offered, standing for the Torah as food for the G-dly soul. The verse says they must come "from your dwellings" (moshvoseichem), from the root "to sit," which the Alter Rebbe connects with the Shema, which is said sitting.

כי תפלה בעמידה וק"ש [וקריאת שמע] בישיבה בעולם הבריאה[36] ששם הוא היחוד שבק"ש [שבקריאת שמע] יחודא עלאה או"א [אבא ואימא] שא"א לנו להשיגו באצי' [וכמ"ש בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ד].

For prayer is [said] standing, and the Shema sitting, in the World of Beriah (Creation), for there is the unification of the Shema, the higher unity (yichuda ila'ah) of Abba and Imma (Chochmah and Binah), which it is impossible for us to attain in Atzilus [as is written in Pri Etz Chaim, Sha'ar Kerias Shema, chapter 4].

> Following the Arizal, the Amidah is said standing because it belongs to Atzilus, and the Shema sitting because it belongs to Beriah. The unification brought about by the Shema is the "higher unity" (yichuda ila'ah), the union of Abba and Imma, which is so hidden that, as Pri Etz Chaim (the Arizal's teachings on prayer) explains in the chapter cited, we cannot arouse it while in Atzilus, only from Beriah.

ופי' הכתוב ממושבותיכם מבחי' ק"ש [קריאת שמע] במס"נ [במסירות נפש] תביאו לחם כו' תוכלו להמשיך בחי' התורה להיות לכם בבחי' לחם הגורם להמשיך בחי' הדעת וההשגה. וזהו ואהיה אצלו אמון[37]:

And the meaning of the verse is: "From your dwellings" — from the level of the Shema with self-sacrifice (mesirus nefesh) — "you shall bring bread," etc.: you will be able to draw down the Torah to be for you at the level of bread, which brings about the drawing-down of Daas and comprehension. And this is [the meaning of] "And I was with Him a nurturer (amon)."

> So the verse means: from the Shema, said with readiness to give one's life (Pri Etz Chaim there says that at the word "One" one must give over one's soul), "you shall bring bread," that is, you will be able to draw the Torah down as nourishment that brings understanding and comprehension. This is the Torah's role as amon, the nurturer.

SECTION 2 · ¶5–11

David's "songs": the supernal will

5 ב ואח"כ ואהיה שעשועים שע"י בחי' אמון הוא המשכת בחי' לחם ומזון להיות הדעת וההשגה ע"י אח"כ נמשך גילוי בחי' השמחה והשעשועים.

2. And afterwards, "and I was delights": for through the level of amon, which is the drawing-down of bread and food so that there be Daas (knowledge) and comprehension — through this, afterwards, the revelation of joy and delights is drawn down.

> The second section takes up the next words, "and I was delights." Once the Torah as amon has fed a person with "bread" and given him understanding, a further revelation follows: joy and delight.

והנה ביאור ענין השמחה והשעשועים המתגלים ע"י הדעת וההשגה. יובן במ"ש זמירות היו לי חקיך[38] כו' ואמרז"ל [ואמרו רבותינו זכרונם לברכה] [במדרש רבה.[39]

Now, the explanation of the joy and delights that are revealed through Daas and comprehension will be understood from what is written, "Your statutes were songs (zemiros) to me," etc. And our Sages, of blessed memory, said [in the Midrash Rabbah,

> To explain this joy and delight, the Alter Rebbe turns to King David's words, "Your statutes were songs to me," and to the Sages' teaching about them, which he cites from the Midrash, the Tanchuma and the Talmud.

6 ובתנחומא ובגמרא פ"ז [פרק ז'] דסוטה דל"ה ע"א][40] שנענש דוד על שקרא ד"ת [דברי תורה] זמירות ואמר לו הקב"ה זמירות קרית להו

and in the Tanchuma, and in the Gemara, chapter 7 of Sotah, folio 35a] that David was punished for calling words of Torah "songs." And the Holy One, blessed be He, said to him, "You called them songs?"

> The Sages (in the Midrash Rabbah, the Tanchuma and the Talmud, Sotah 35a) relate that David was punished for calling words of Torah "songs," and that G-d said to him, "You called them songs?"

הריני מכשילך בדבר שאפילו תינוקות של[41] בית רבן יודעין אותו דכתיב ולבני קהת לא נתן[42] כי עבודת הקדש עליהם בכתף ישאו והוא הביא את הארון בעגלה.

"Behold, I will make you stumble in a matter that even schoolchildren know," as it is written, "But to the sons of Kehos he did not give [wagons], for the service of the holy [things] was upon them; they shall carry on the shoulder." And he brought the Ark on a wagon.

> G-d went on to say that He would make David stumble over a law even schoolchildren know. The Torah says that the Levite family of Kehos was given no wagons, because they carried the holy vessels on their shoulders; David had the Ark brought on a wagon, against this law, and that was his stumbling.

7 והענין הוא כי פי' וביאור מלת זמירות הוא כמו זמר וניגון שמזמרים ומנגנים ניגון א' כמה פעמים אע"פ [אף על פי] שהכל עריבות ומתיקות א' מ"מ כשערב לו לאדם איזה ניגון וזמר יכול לזמר ולנגן אותו כמה פעמים.

The explanation of this is: the meaning and sense of the word zemiros is like a song and melody, when one sings and plays one melody many times. Although it is all one pleasantness and sweetness, nevertheless, when some melody and song is pleasing to a person, he can sing it and play it many times.

> Zemiros are like a melody one sings again and again. The tune does not change and holds the same sweetness every time, yet when a person loves a melody he repeats it many times.

8 וכך היה לי חוקיך חוקים נק' מצות שאין בהן טעם כמו פרה אדומה ושעטנז כו'

And so, "Your statutes were to me": chukim (statutes) is what the mitzvos that have no reason are called, such as the red heifer and sha'atnez, etc.

> David said this of the chukim (statutes), the mitzvos that have no reason a person can understand, such as the red heifer and the ban on sha'atnez, wool and linen woven together.

כלומר שהגם שאין למצוה זו שום טעם ודעת בשכל המושג ומובן מ"מ ערב ומתוק לחיכו עד מאד

That is to say: although this mitzvah has no reason or knowledge at all in intellect that is grasped and understood, nevertheless it was exceedingly pleasant and sweet to his palate.

> Although such a mitzvah has no reason the mind can grasp, David found it exceedingly sweet.

והיינו לפי שאף גם אם אין טעם ודעת מלובש בהמשכת מצוה זו למטה בהתלבשותה בגשמיות מ"מ יסודתה בהררי קדש[43]

And this is because, even if no reason or knowledge is enclothed in the drawing-down of this mitzvah below, as it is enclothed in physicality, nevertheless "its foundation is in the holy mountains":

> The reason is that, although no rationale is enclothed in the mitzvah as it comes down into physical action, its foundation is "in the holy mountains," far above.

הוא מבחי' רצון העליון ב"ה שלמעלה מעלה מבחי' טעם ודעת הנמשך מבחי' ח"ע [חכמה עילאה] והחכמה מאין תמצא[44] שהיא נמשכת מבחי' אין הוא בחי' רצון העליון ב"ה

it is from the level of the supernal will (ratzon), blessed be He, which is far above the level of reason and knowledge that is drawn from the level of the higher Chochmah (Chochmah Ila'ah). And "Chochmah is found from ayin (nothing)," for it is drawn from the level of ayin, which is the level of the supernal will, blessed be He.

> That root is the supernal will, which is far higher than reason, since all reason comes from Chochmah. Chochmah itself is found "from ayin" (nothing), and that ayin is the supernal will.

כי הנה החכמה נק' עדן[45,46] שהוא עונג הנשמות בג"ע [בגן עדן] בשכל הנבראים המשכילים בגדולת א"ס ב"ה ונהנים בהשגתם תענוג נפלא עד אין קץ ע"ד שאמרו בגמ' [בגמרא] על אלישע אחר מוטב דלידייני'[47] כו'.

For Chochmah is called Eden, which is the delight of the souls in Gan Eden, in the intellect of created beings who contemplate the greatness of the Infinite One (Ein Sof), blessed be He, and take wondrous delight in their comprehension, without end — along the lines of what was said in the Gemara about Elisha Acher: "It is better that he be judged," etc.

> Chochmah is called "Eden": the delight of the souls in Gan Eden is the delight of understanding G-d's greatness, an endless pleasure in comprehension. How great that delight is can be seen from what the Gemara says of Elisha "Acher": Rabbi Meir held it better that he be judged so that he could then enter the World to Come. In Likkutei Torah, Behar, the Alter Rebbe draws the same lesson: all the sufferings of Gehinnom are worthwhile even for the delight of the lower Gan Eden.

9 והנה אף שבספרים נזכר רק ב' בחי' ג"ע [גן עדן] תחתון ועליון.[48] אבל באמת יש הרבה מיני ג"ע [גן עדן] זה למעלה מזה עד אין קץ ותכלית גבוה מעל גבוה[49] כו',

Now, although in the books only two levels of Gan Eden are mentioned, the lower and the upper, in truth there are many kinds of Gan Eden, one above the other, without end or limit, "one higher than the high," etc.

> The books usually speak of two levels of Gan Eden, the lower and the upper. In truth, the Alter Rebbe says, there are endless levels of Gan Eden, each higher than the one before.

וע"ז רמזו רז"ל [רבותינו זכרונם לברכה] ת"ח [תלמיד חכם / תלמידי חכמים] אין להם מנוחה[50] לא בעוה"ז ולא בעוה"ב שנאמר ילכו מחיל אל חיל[51] כו' אלא שהספרים לא דברו מהם רק מהבי' מיני ג"ע [גן עדן] ג"ע עליון ותחתון.

And our Sages, of blessed memory, alluded to this: "Torah scholars have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength,'" etc. Only, the books did not speak of them, but only of the two kinds of Gan Eden, the upper Gan Eden and the lower.

> The Talmud hints at this when it says that Torah scholars have no rest even in the World to Come, for they "go from strength to strength," rising from level to level. The books simply did not describe these levels beyond the two general ones; in Likkutei Torah, Behar, the Alter Rebbe says that the rest were not revealed to us.

אבל בג"ע [בגן עדן] העליונים עד רום המעלות לא שלחו את ידם וכל עדן שלמעלה מעלה עד רום המעלות הכל נק' בשם חכמה

But to the higher Gan Edens, up to the loftiest heights, they did not put forth their hand [to discuss them]. And every Eden, higher and higher up to the loftiest heights, is all called by the name Chochmah (wisdom),

> The higher levels of Gan Eden were left undescribed. All of them, up to the very highest, are called Chochmah, because each is a level of wisdom.

כי העונג שבהם הוא לפי ערך ההשכלה וההשגה ויש השגה למעלה מהשגה עד רום המעלות. אך כל בחי' השגה ותענוג מריש כל דרגין כו' אינו אלא בבחי' זיו.

for the delight in them is according to the measure of the understanding and comprehension, and there is comprehension above comprehension, up to the loftiest heights. But every level of comprehension and delight, [even] from "the head of all levels," etc., is only at the level of radiance (ziv).

> The delight of each Gan Eden matches the depth of comprehension there, and there is always a higher comprehension. Yet all this comprehension and delight, even at "the head of all levels," is only a radiance (ziv) of G-dliness, not its essence.

10 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ונהנין מזיו[52] כו'. וזהו בורא קדושים ישתבח[53] שמך לעד מלכנו. קדושים אלו הנשמות וקדושים בכל יום[54] יהללוך סלה בלי הפסק[55] בהשגה למעלה מהשגה כי ת"ח [תלמיד חכם / תלמידי חכמים] אין להם מנוחה כו'.

As our Sages, of blessed memory, said: "and they delight in the radiance," etc. And this is [the meaning of] "Creator of holy ones, may Your Name be praised forever, our King." "Holy ones": these are the souls; and "holy ones praise You every day, selah," without interruption, in comprehension above comprehension, for "Torah scholars have no rest," etc.

> The Talmud says the righteous in the World to Come "delight in the radiance of the Shechinah." The prayers echo this: G-d is "Creator of holy ones," the souls, who "praise You every day, selah," and "selah" means without interruption, as the souls rise from one comprehension to the next.

וכל ההילול והשבח הזה אין זה אלא ישתבח שמך בחי' שם בלבד בחי' זיו כו' (כמ"ש מזה בד"ה את שבתותי תשמרו)[56]

And all this praise and acclaim is only "may Your Name be praised": the level of a name alone, the level of radiance, etc. (as is written on this in the discourse beginning "You shall keep My Sabbaths").

> Yet all their praise reaches only "Your Name." A name is not the person himself, only how he is called; so too what the souls grasp is a level of radiance alone. The parenthesis refers to the discourse "You shall keep My Sabbaths" in Parshas Behar, where the Alter Rebbe explains that the souls' praise reaches only G-d's "Name," as sunlight is nothing beside the sun itself.

ושמו בגימ' [בגימטריא] רצון[57, 58] שהרצון הוא למעלה מעלה מבחי' חכמה והחכמה היא הנמשכת מבחי' הרצון שכך עלה ברצונו להתלבש בבחי' חכמה.

And "His Name" (shemo) has the numerical value of ratzon (will); for will is far above the level of Chochmah, and Chochmah is what is drawn from the level of will, for so it arose in His will, to be enclothed in the level of Chochmah.

> The word shemo ("His Name": shin 300, mem 40, vav 6) has the same numerical value as ratzon, "will" (resh 200, tzadi 90, vav 6, nun 50): 346. The will is far above Chochmah, which comes from it, because G-d willed to be enclothed in Chochmah.

ולזאת הרי בחי' החכמה בטילה כאין לגבי בחי' רצון העליון ב"ה המתלבש בה ואין ערוך אליו

Therefore the level of Chochmah is nullified as nothing before the level of the supernal will, blessed be He, that is enclothed in it, and it bears no comparison to it.

> Chochmah is therefore as nothing before the supernal will that is enclothed in it; the two cannot be compared.

וזהו ענין הזמירות שקרא דוד לד"ת [לדברי תורה] לבחי' החוקים שעם היות שאין בהם טעם היינו לפי שנמשכו ונלקחו מרצון העליון ב"ה שהוא למעלה מההשגה והטעם.

And this is the matter of the "songs," as David called words of Torah, [namely] the level of the statutes: although they have no reason, this is because they were drawn and taken from the supernal will, blessed be He, which is above comprehension and reason.

> This explains David's "songs": the chukim have no reason because they come directly from the supernal will, which is above reason and comprehension.

11 ומ״ש אורייתא מחכמה נפקת[59] נפקת דייקא. אבל יסודן למעלה מהחכמה תר״ך עמודי אור[60, 61] עד״מ העמוד שמחבר הגג[62] עם הרצפה. כך המצות נשפלו למטה.

And as for what is said, “The Torah comes forth from Chochmah”: “comes forth,” specifically. But their foundation is above Chochmah, the 620 pillars of light — by way of analogy, the pillar that joins the roof with the floor. So the mitzvos were lowered below,

> The Zohar says the Torah “comes forth from Chochmah”; “comes forth” implies that its origin is above Chochmah. The root of the mitzvos is the 620 “pillars of light” in Keser, the supernal will (620 is the numerical value of keser, “crown”), and like pillars that stand on the floor and are joined to the roof, as Iggeres HaKodesh 29 describes them, they reach from that height down to physical deeds.

אבל שרשן גבוה מאד נעלה ע״כ היה שמח שמחה גדולה בעסק התורה ומצות ע״י התבוננות זו שהם רצון העליון

but their root is very high and exalted. Therefore he rejoiced with great joy in his occupation with Torah and mitzvos, through this contemplation: that they are the supernal will.

> Though the mitzvos come down into physical action, their root is exceedingly high. Contemplating this, that the mitzvos are the supernal will itself, filled David with great joy in his Torah study and mitzvos.

וע״כ קראן זמירות שהן היו לו כמין זמר שמנגנין זמר א׳ בהם כמה פעמים מגודל המתיקות שבו.

And therefore he called them “songs,” for they were to him like a kind of song, in which one sings one song many times because of the great sweetness in it.

> Because of this he called them “songs”: they were to him like a song one sings over and over because it is so sweet.

כך עם היות שכל המצות כולן הן רצונו יתי׳ והרי זהו שבח אחד לכל המצות שבכולם מתלבש רצה״ע [רצון העליון] ב״ה מ״מ היה מתענג ושמח בכל א׳

So too, although all the mitzvos, every one of them, are His will, may He be blessed, so that this is one praise for all the mitzvos, that the supernal will, blessed be He, is enclothed in all of them, nevertheless he delighted and rejoiced in each one,

> All the mitzvos are equally G-d’s will, so in this respect they share a single praise. Even so, David delighted in each one.

כמו שמתענגים ושמחים בעריבות ומתיקות הניגון והזמר שניגון וזמר א' מנגנין ומזמרים כמה פעמים מאחר שהוא זמר יפה מאד וזו היא שמחה של מצוה.

just as one delights and rejoices in the pleasantness and sweetness of a melody and song, so that one melody and song is played and sung many times, since it is a very beautiful song. And this is the joy of a mitzvah (simchah shel mitzvah):

> His joy was like the joy in a beautiful melody, which one sings again and again. This is the "joy of a mitzvah."

דהיינו מחמת עוצם גדולת המצוה עצמה כי גבהה מעלתה מאד שהוא הוא רצה"ע [רצון העליון] ב"ה שלמעלה מהחכמה שהוא בחי' עדן ותענוג והשגה נפלאה עד אין קץ מריש כל דרגין כו'.

that is, because of the immense greatness of the mitzvah itself, for its standing is very lofty: it is the supernal will itself, blessed be He, which is above Chochmah, which is the level of Eden and of delight and wondrous comprehension without end, from "the head of all levels," etc.

> The joy comes from the greatness of the mitzvah itself: it is the supernal will, which is above Chochmah, and Chochmah is itself "Eden," wondrous delight and comprehension without end.

אך מ"מ נענש דוד ע"ז לפי שעדיין לא הגיע לתכלית השבח העיקר שבתורה ומצות ומעלתן העצמי' [העצמיות] שהרי לא שבח אותן אלא בבחי' רצה"ע [רצון העליון] ב"ה המלובש בהן.[63]

Nevertheless, David was punished for this, because he had not yet reached the ultimate praise, the main [praise], of Torah and mitzvos and their essential virtue; for he praised them only in terms of the supernal will, blessed be He, that is enclothed in them.

> Still David was punished, because he had not reached the highest praise of Torah and mitzvos, their essential virtue. He praised them only as the supernal will enclothed in them.

SECTION 3 · ¶12–16

Back and face: will and delight

12 והנה הרצון הוא עדיין בבחי' מעלת ומדרגת חיצונית שלהם. וכמ"ש וראית את אחורי[64] ופני לא יראו.

Now, the will is still at the level of their outer virtue and rank, as it is written, "And you shall see My back, but My face shall not be seen."

> The will, high as it is, is still the outer level of the mitzvos. G-d told Moshe, "You shall see My back, but My face shall not be seen": the will is the "back."

אבל פנימיותן ועיקרן הוא הוא עונג העליון ב"ה שהוא פנימית הרצון כידוע

But their inner dimension (pnimiyus) and essence is the supernal delight, blessed be He, which is the inner dimension of the will, as is known.

> The inner core of the mitzvos is the supernal delight, which is the inner dimension of the will.

וע"ז נאמר אחור וקדם צרתני[65] ועד"מ מבשרי אחזה[66] שהתענוג הוא עיקר המכוון והרצון הולך אחר התענוג שמחמת שיש נחת רוח ותענוג לפניו לכך הוא רוצה וחפץ בכך.

And of this it is said, "Back and front You have formed me." And by way of analogy, "from my flesh I behold": the delight is the main intent, and the will follows the delight; for because there is gratification and delight before him, therefore he wills and desires it.

> The verse "Back and front You have formed me" speaks of these two levels: the will is the "back" and the delight the "front." Human experience ("from my flesh I behold") shows that delight is the real aim and will follows it: one wants something because one takes pleasure in it.

13 ולכן נק' הרצון בחי' אחוריים[67] ובחי' חיצונית לגבי העונג העליון ב"ה המלובש בו וע"ז נאמר וראית את אחורי ופני לא יראו[68] שאין פנימית העונג מתגלה כ"א בחי' הרצון בלבד

Therefore the will is called the level of the back (achorayim) and the outer level, in relation to the supernal delight, blessed be He, that is enclothed in it. And of this it is said, "And you shall see My back, but My face shall not be seen": for the inner dimension of the delight is not revealed, only the level of the will alone,

> This is why the will is called "back" (achorayim) and "outer" compared with the delight inside it. What is revealed is the will; the inner delight stays hidden, as "My face shall not be seen" says. Iggeres HaKodesh 29 explains likewise that in the soul the faculty of will is the outer side and "back" of the faculty of delight.

כמו שאינו נראה ונגלה באדם לזולתו רק בחי' רצון בלבד כשמגלה לו רצונו להיות כך וכך.

just as in a person nothing is seen and revealed to another except the will alone, when he reveals to him his will that such-and-such should be.

> So it is with a person: others see only his will, when he tells them what he wants done.

אבל פנימית העונג המלובש בו והמכוון מזה איזה עונג ונחת רוח לפניו מזה לא ניתן להתודע ולהגלות ועונג זה הוא המלובש במצות שהן רצונו יתּ.

But the inner dimension of the delight that is enclothed in it, and what is intended by it, what delight and gratification he has from it, is not given to be made known and revealed. And it is this delight that is enclothed in the mitzvos, which are His will, may He be blessed.

> What pleasure he has in it, the inner reason for wanting it, is not revealed. It is this hidden supernal delight that is enclothed in the mitzvos, which are G-d's will.

14 וזהו אשר קדשנו במצותיו אשר מלשון באשרי כי אשרוני[69, 70, 71] שהוא לשון הילול ושבח והוא על עוצם ריבוי התענוג שיש בזה כדי להלל ולשבח מאד

And this is [the meaning of] "Who (asher) has sanctified us with His commandments": asher is from the expression "In my good fortune (be'oshri), for they will call me fortunate (ishruni)," which is an expression of praise and acclaim; and it is because of the immense abundance of delight that there is in this, enough to praise and acclaim [it] greatly.

> The blessing over a mitzvah says that G-d is the One "asher (Who) has sanctified us." The Alter Rebbe reads asher as in Leah's words when Asher was born, "In my good fortune, for they will call me fortunate": a word of praise, expressing the great abundance of delight in the mitzvos.

ובבחי' זו נאמר באשר וטובל בשמן[72] רגלו שבבחי' רגלו בלבד הוא מלובש בבחי' שמן היא בחי' ח"ע [חכמה עילאה][73] כו':

And of this level it is said of Asher, "and he dips his foot in oil": for only at the level of "his foot" is it enclothed in the level of oil, which is the higher Chochmah (Chochmah Ila'ah), etc.

> Moshe blessed the tribe of Asher, whose name is this very word: "he dips his foot in oil." Oil stands for the higher Chochmah; so only the lowest level, the "foot," of this delight is enclothed in Chochmah, and the delight itself is far above it.

15 ג והנה ההפרש שבין בחי' אחוריים לבחי' פנים מבשרי אחזה[74] שבעורף אין בו התחלקות אברים שעור אי' מכסה את כולו.

3. Now, the difference between the level of the back and the level of the face, [as] "from my flesh I behold": in the nape of the neck there is no division into organs, for one skin covers all of it.

> The third section begins by showing the difference between "back" and "face" in the human body ("from my flesh I behold"): the back of the neck has no distinct organs, and one skin covers it all.

משא"כ בבחי' פנים נראה ונגלה ציור התחלקות האיברים עינים לראות אזנים לשמוע כו' ותענוג שבבחי' ראיה הוא בחי' אחרת משמיעה כו'.

In the face, by contrast, the form of the division of the organs is seen and revealed: eyes to see, ears to hear, etc.; and the delight in sight is a different thing from [the delight in] hearing, etc.

> The face, by contrast, shows distinct organs, each with its own function, eyes to see and ears to hear, and the pleasure of seeing is quite different from the pleasure of hearing.

כך הוא למעלה כביכול שבחי' רצון העליון ב"ה נק' בחי' אחוריים ואין בו שום התחלקות ולכך הרצון המלובש במצות כולל כל המצות בשוה שכולן הן בחי' רצונו ית'

So it is Above, as it were: the level of the supernal will, blessed be He, is called the level of the back, and there is no division in it at all. Therefore the will that is enclothed in the mitzvos includes all the mitzvos equally, for all of them are His will, may He be blessed,

> So it is Above: the supernal will is the "back" and has no divisions, so it is present equally in all the mitzvos; each is simply G-d's will.

והרי זה שבח א' לכולן אלא שהוא שבח גדול מאד כנ"ל שהרצון עליון הוא למעלה מהחכמה כו'

and so this is one praise for all of them; only, it is a very great praise, as mentioned above, for the supernal will is above Chochmah, etc.

> This gives all the mitzvos a single praise, though a very great one, since the will is above Chochmah.

ולכן נק' העונג והשמחה הנמשך מזה בשם זמירות כמו זמר שמנגנים ניגון א' היפה מאד הרבה פעמים כנ"ל.

And therefore the delight and joy that come from this are called by the name "songs," like a song in which one plays one very beautiful melody many times, as mentioned above.

> That is why the joy that comes from this is called "songs": like one beautiful melody sung over and over, it is the same joy in every mitzvah.

אבל העונג העליון ב"ה המלובש במצות יש לכל מצוה תענוג פרטי כי העונג היא פנימי' [פנימיות / פנימית] המכוון המלובש ברצון ואין פנימית המכוון המלובש ברצון מצוה זו מלובש ברצון מצוה אחרת כי לכל מצוה יש כוונה אחרת כנודע.

But [as for] the supernal delight, blessed be He, that is enclothed in the mitzvos, each mitzvah has a particular delight. For the delight is the inner dimension of the intent that is enclothed in the will, and the inner dimension of the intent enclothed in the will of this mitzvah is not enclothed in the will of another mitzvah, for each mitzvah has a different intent, as is known.

> The supernal delight, though, is different in each mitzvah. The delight is the inner intent within the will, and every mitzvah has its own intent, so each carries its own particular delight.

16 וכמו עד"מ בפנים הרי התענוג שבראי' [שבראיה] המלובש בעינים אינו דומה כלל להתענוג שבשמיעה שבאזנים וכן תענוג שבטעמים חיך אוכל יטעם[75] כו' כל מין תענוג הוא מהות אחר.

And just as, by way of analogy, in the face, the delight in sight, which is enclothed in the eyes, is not at all like the delight in hearing, which is in the ears; and likewise the delight in tastes, "the palate tastes food," etc.: each kind of delight is a different essence.

> In the face each sense has its own pleasure: the pleasure of sight is nothing like the pleasure of hearing, and taste ("the palate tastes food") is different again. Each kind of pleasure is a different thing.

כך בחינת עונג העליון הנמשך ומתגלה ע"י המצות בציצית תענוג מיוחד ומשונה מהתענוג שבמצוה אחרת וכן בתפילין כו' ובכל המצות.

So [with] the supernal delight that is drawn down and revealed through the mitzvos: in tzitzis [there is] a unique delight, different from the delight in another mitzvah, and so in tefillin, etc., and in all the mitzvos.

> So the supernal delight revealed through the mitzvos differs from mitzvah to mitzvah: tzitzis carries one particular delight, tefillin another, and so with all the mitzvos.

ולא כמו מעלת הרצון שהוא מדרגה אחת לכולן (ועמ"ש בד"ה ראו כי[76,77] ה' נתן לכם השבת בפי' דרכיה דרכי נועם),[78]

This is unlike the standing of the will, which is one level for all of them (and see what is written in the discourse beginning "See that Havayah has given you the Shabbos," on the meaning of "Its ways are ways of pleasantness").

> The will, by contrast, is the same in all of them. The parenthesis refers to the discourse "See that Havayah has given you the Shabbos" in Parshas Beshalach, which explains why the Torah and mitzvos are called "ways," as in "Its ways are ways of pleasantness."

ולכן במ"ת [במתן תורה] דכתיב פנים בפנים דבר[79] ה' שהי' [שהיה] גילוי בחי' פנים עליונים שהוא עונג העליון ב"ה המלובש בתורה ומצות.

Therefore, at the Giving of the Torah, of which it is written, "Face to face Havayah spoke," there was a revelation of the supernal face, which is the supernal delight, blessed be He, that is enclothed in Torah and mitzvos.

> At Sinai G-d spoke "face to face": the supernal "face," the delight within the Torah and mitzvos, was revealed.

הנה אמרז"ל [אמרו רבותינו זכרונם לברכה] על כל דבור פרחה נשמתן[80] לפי שבכל דבור מעשרת הדברות הי' [היה] גילוי עונג פרטי המלובש בדיבור זה בלבד שאינו דומה לגילוי העונג שבדיבור השני

Indeed, our Sages, of blessed memory, said, "At each utterance their souls flew out": because in each utterance of the Ten Commandments there was a revelation of a particular delight, enclothed in that utterance alone, which is not like the revelation of the delight in the other utterance.

> That is why the Sages say that at each utterance of the Ten Commandments the people's souls left them: each utterance revealed its own distinct delight, unlike that of any other.

והגורם לזה שזכו ישראל לכך במ"ת [במתן תורה] היינו משום דכתיב פנים בפנים, שגם מלמטה למעלה היה בבחי' גילוי הפנימיות ולא בבחי' אחוריים כי גם בתשוקה וכלות הנפש שממטה למעלה יש ב' בחי' הא' כמ"ש מי לי בשמים[81] ועמך לא חפצתי בארץ.

And what caused Israel to merit this at the Giving of the Torah is that it is written, "Face to face": for from below upward, too, it was at the level of the revelation of the inner dimension, and not at the level of the back. For in the yearning and the expiring of the soul (kelos hanefesh) from below upward, too, there are two levels. The first is as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth":

> What made Israel worthy of this is "face to face": the people too, from below, stood with their inner selves revealed, not their "back." Even the soul's longing and "expiring" for G-d (kelos hanefesh) has two levels, and the first is expressed in "Whom do I have in heaven? And besides You I desire nothing on earth."

דהיינו שמבטל רצונו וחפצו המלובש בגוף ונפש הבהמית ורוצה לדבקה בו ית' בתשוקה וצמאון כו'.

that is, he sets aside his will and desire that are enclothed in the body and the animal soul, and wants to cleave to Him, may He be blessed, with yearning and thirst, etc.

> At this first level a person sets aside the wants of his body and animal soul, and longs and thirsts to cleave to G-d.

אך מ"מ רצון זה ותשוקה זו היא בחי' אחוריים שהרי עדיין נפשו האלקית מלובשת בגוף ונה"ב [ונפש הבהמית] בתענוגות בני אדם אלא שרוצה לצאת מהם ומסכים בהסכמה אמיתית שתתפשט האהבה מלבושיה שבנוגה לדבקה באלקים חיים.

Nevertheless, this will and this yearning are at the level of the back: for his G-dly soul is still enclothed in the body and the animal soul, in the pleasures of mankind; only, he wants to leave them, and agrees with true consent that the love should strip off its garments that are in [kelipas] nogah, to cleave to the living G-d.

> Yet this longing is still "back," for his G-dly soul is still clothed in the body and the animal soul and their pleasures. He sincerely wants to leave them, and agrees that his love should shed its garments in kelipas nogah, the realm of worldly things that are neither holy nor forbidden, so as to cleave to the living G-d.

אך עדיין לא נתפשטה האהבה עד שתחפץ בקרבת אלקים בשמחה וטוב לבב מרוב כל ולהתענג על[82] ה' אהבה בתענוגים[83] ממש שזהו בחי' הב' וכמ"ש כלה שארי ולבבי[84] כו'

But the love has not yet been stripped [of them] to the point that it desires closeness to G-d "with joy and gladness of heart, from the abundance of everything," and to delight in G-d, actual "love with delights." This is the second level, as it is written, "My flesh and my heart pine away," etc.

> His love has not yet reached the point of desiring nearness to G-d with joy and gladness, delighting in Him as one delights in a beloved ("love with delights"). That second level is what the verse calls "My flesh and my heart pine away."

והיא בחי' ומעלה יתירה שמחה ותענוג בה' ממש והיא שמחה של מצוה ונשמח בדברי תורתך[85] וב מצותיך לעולם ועד כי הם חיינו כו'

And it is a level and a surpassing virtue: joy and delight in G-d Himself. And it is the joy of a mitzvah: "and we will rejoice in the words of Your Torah and in Your mitzvos forever and ever, for they are our life," etc.

> This second level is a higher one: actual joy and delight in G-d. It is the joy of a mitzvah, of which the evening prayer says, "we will rejoice in the words of Your Torah and in Your mitzvos forever, for they are our life."

ובחי' זו הב' היא בחי' גילוי פנימית וז"ש [וזהו שכתוב] פנים בפנים דבר ה'.

And this second level is the level of the revelation of the inner dimension. And this is [the meaning of] what is written, "Face to face Havayah spoke":

> This second level is the revelation of the inner dimension from below, and it is what "Face to face Havayah spoke" means.

כלומר שהיו חיבור והתקשרות בחי' פנים עליונים בבחי' פנים התחתונים שהי' [שהיה] התלבשות עונג העליון ב"ה שהוא הוא פנימי' [פנימיות / פנימית] הרצון בבחי' עונג התחתון שממטה למעלה כלה שארי ולבבי כוי

that is to say, there was a joining and binding of the supernal face with the lower face: the supernal delight, blessed be He, which is the very inner dimension of the will, was enclothed in the lower delight that rises from below upward, "My flesh and my heart pine away," etc.,

> "Face to face" means that the supernal face was joined with the lower face: G-d's delight, the inner core of His will, entered the people's own delight in Him, the delight of "My flesh and my heart pine away."

בבחי' פנימי' [פנימיות / פנימית] האהבה בתענוגים להתענג על ה' ממש שעי"כ [שעל ידי כך] זכו והשיגו העונג העליון ב"ה המלובש בכל מצוה עונג פרטי.[86]

at the level of the inner dimension of the "love with delights," to delight in G-d Himself. Through this they merited and attained the supernal delight, blessed be He, that is enclothed in each mitzvah as a particular delight.

> Because the people's love was inward, a "love with delights," they could receive the supernal delight enclothed in each mitzvah, each as its own particular delight.

SECTION 4 · ¶17–20

David's punishment, and the meaning of ve'ehyeh

17 ולכן על כל דבור ודבור פרחה נשמתן. וזהו שנענש דוד המלך ע"ה [עליו השלום] על שלא שיבח את התורה רק בבחי' זמירות שהוא מצד בחי' אחוריים של המצות

And therefore at each and every utterance their souls flew out. And this is [why] King David, peace be upon him, was punished: because he praised the Torah only as "songs," which is from the aspect of the back of the mitzvos,

> This is why the souls left them at each utterance: each revealed a distinct inner delight. And this is why David was punished: he praised the Torah only as "songs," which belong to the "back" of the mitzvos, the will.

ולא שיבח את התורה בבחי' זו הפנימי' [הפנימיות / הפנימית] שהיא מעלתן העקרית העצמית, ולכן העונש היה ג"כ מדה כנגד מדה ששכח מעלת התורה שהיא בבחי' פנים

and did not praise the Torah in this inner aspect, which is their main, essential virtue. And therefore the punishment, too, was measure for measure: he forgot the virtue of the Torah, which is at the level of the face.

> He did not praise the Torah's inner dimension, its essential virtue. So his punishment was measure for measure: he forgot a law that expresses the Torah's quality of "face."

כי הנה לכך נאמר בכתף ישאו[87] שהלוים היו נושאי הארון והיו כתפיהם לחוץ ופניהם כנגד הארון זה כנגד זה

For this is why it is said, "They shall carry on the shoulder": the Levites were the bearers of the Ark, and their shoulders were outward and their faces toward the Ark, facing one another.

> The Ark had to be carried on the shoulder: the Levites who bore it had their shoulders outward and their faces turned toward the Ark, so that they and the Ark faced one another.

והיינו לפי שצ"ל בחי' פנים בפנים כנ"ל וגם הלוחות שבארון הי' [היה] בבחי' פנים לכל צד שהלוחות היו כתובים משני עבריהם[88] שלכל עבר לא נראה רק בחי' הפנים

This is because there must be [the level of] face to face, as mentioned above. And the Tablets in the Ark, too, were at the level of face on every side, for the Tablets were written on both their sides, so that on each side nothing was seen but the face.

> This was required because the relationship must be "face to face." The Tablets inside the Ark were also all "face": they were written through on both sides, so from either side one saw only the front.

והוא נענש ששכח זה ונשאו בפרות על העגלה

And he was punished in that he forgot this, and they carried it with cows on the wagon.

> David's punishment was that he forgot this law, and the Ark was carried on a wagon drawn by cows.

ומה שנענש שנפל בבחי' שכחה היא בחי' אחוריים [עמ"ש פ' תצוה סד"ה זכור כו'[89] לא תשכח] היינו מדה כנגד מדה שלפי שלא שיבח את התורה בבחי' פנים אלא בבחי' אחוריים שכח מעלת הלוחות שהיו בבחי' פנים ונפל לבחי' שכחה היא בחי' אחוריים.

And as for his being punished by falling into forgetfulness, which is the level of the back [see what is written in Parshas Tetzaveh, at the end of the discourse beginning "Remember," etc., "do not forget"], this is measure for measure: because he praised the Torah not at the level of the face but at the level of the back, he forgot the virtue of the Tablets, which were at the level of the face, and fell into forgetfulness, which is the level of the back.

> His falling into forgetfulness was itself measure for measure: forgetting belongs to the "back," and because he praised the Torah only at the level of the "back," he forgot the "face" of the Tablets. The bracket refers to Torah Ohr, Parshas Zachor (printed with Tetzaveh), which says that one must not be in a state of forgetfulness, "which is the level of the back"; and Tanya's essay "David, You called them songs" likewise says that because David took hold of the Torah's "back" he was punished with forgetfulness, which comes from the "back."

18 ובזה יובן מ"ש ואהיה שעשועים[90] כי בחי' שעשועים הן הן בחי' גילוי בחי' פנימי' [פנימיות / פנימית] דהיינו בחי' עונג העליון המלובש במצות

Through this will be understood what is written, "and I was delights": for delights (sha'ashu'im) are the very revelation of the inner dimension (pnimiyus), that is, the supernal delight that is enclothed in the mitzvos,

> This explains "and I was delights": "delights" (sha'ashu'im) are the revelation of the inner dimension, the supernal delight enclothed in the mitzvos.

שהיא פנימית הרצון משא"כ בחי' זמירות הן בחי' אחוריים שהוא הרצון כנ"ל [ועמ"ש עוד מענין זה ע"פ ויהי מקץ שנתים ימים ובאגה"ק [ובאגרת הקודש] קרוב לסופו ד"ה דוד זמירות קרית להו].

which is the inner dimension of the will; whereas "songs" are the level of the back, which is the will, as mentioned above [and see what is written further on this matter on [the verse] "And it was at the end of two years," and in Iggeres HaKodesh, near its end, the passage beginning "David, You called them songs"].

> That delight is the inner core of the will, whereas "songs" belong to the "back," the will itself. The bracket refers to the discourse "And it was at the end of two years" and to the essay "David, You called them songs," which the text places near the end of Iggeres HaKodesh and which today's editions of Tanya print in Kuntres Acharon.

אך הנה ואהיה כתיב לשון הוה והיינו שצריך להמשיך גילוי והתהוות בחי' השעשועים. דבאתאדל"ת תליא מילתא.[91]

But note: it is written ve'ehyeh, a present-tense form. That is, one must draw down the revelation and coming-into-being of the delights; for the matter depends on an arousal from below.

> The verse says ve'ehyeh, a form that speaks of ongoing being rather than of something that once was. The delights must be drawn down and brought into being again and again, and that depends on an arousal from below, a person's own service.

19 וזהו יום יום דהיינו בחי' ק"ש [קריאת שמע] שאומרים דבר יום ביומו כי בכל יום נעשה בריה חדשה.

And this is [the meaning of] "day by day": that is, the Shema, which is said "each day's matter on its day," for every day there comes about a new creation.

> "Day by day" alludes to the Shema, which is said every day, because every day the world is created anew.

וע"כ בכל יום צריך לקרות ק"ש [קריאת שמע] ולמסור נפשו באחד בכל יום ואהבת בחי' תענוג כו' וע"י גורם ירידת התענוג עליון שעשוע שבעצמותו שיתלבש בתורה וזהו אני תורתך שעשעתי.[92]

Therefore every day one must recite the Shema and give over his soul at [the word] "One" every day, [and then] "And you shall love," the level of delight, etc. And through this he brings about the descent of the supernal delight, the delight (sha'ashua) that is in His essence, so that it is enclothed in the Torah. And this is [the meaning of] "I (ani) have delighted (shi'ashati) Your Torah."

> So each day one must say the Shema and be ready to give one's life at the word "One"; then comes "And you shall love," a love of delight. This draws the supernal delight, the delight in G-d's own essence, down to be enclothed in the Torah, as the verse says, "I have delighted Your Torah."

שעשעתי הוא פועל יוצא שממשיך השעשועים בהתורה והיינו ע"י אני אותיות אין[93] פי' בחינת ביטול היש שעושה מאני אין

Shi'ashati is a transitive verb: he draws the delights into the Torah. And this is through ani ("I"), which has the letters of ayin ("nothing"); that is, the level of the nullification of the self (bittul hayesh), when one makes of ani, ayin.

> Plainly the verse means "I delight in Your Torah," but the Alter Rebbe reads shi'ashati as a transitive verb: the person puts delight into the Torah. This is done through ani ("I"), whose letters spell ayin ("nothing"): by turning one's "I" into "nothing," setting aside one's sense of self.

והיינו שגם בלימוד התורה לא יהי' [יהיה] בבחי' יש אלא בביטול היש כמ"ש בכל נפשך[94] סמוך לודברת בם[95] כו' ועי"ז גורם למעלה להמשיך מהיש לאין

That is, in the study of the Torah, too, he should not be in a state of yesh (self), but in the nullification of the self, as it is written, "with all your soul," next to "and you shall speak of them," etc. And through this he causes Above a drawing-down from yesh to ayin:

> Even in Torah study a person should not feel himself to be a "something" (yesh) but be self-nullified; that is why "with all your soul" stands near "and you shall speak of them," the command to study. This self-nullification below brings about, Above, a drawing-down from yesh to ayin.

דהיינו מיש האמיתי שעשועים העצמיים[96] יומשך הארה בחכמה שהיא בחי' אין ממש [והוא ג"כ ההמשכה מבחי' אני בבחי' אין ע' [עיין] בע"ח [בעץ חיים] שער השתלשלות הי"ס [הי' ספירות] דרך העגולים במה"ב [במהדורא בתרא][97] פ"ב [פרק ב'] בענין אני ואין.

that is, from the true Yesh, the essential delights, a radiance is drawn down into Chochmah, which is the level of actual ayin [and this is also the drawing-down from the level of ani into the level of ayin; see in Etz Chaim, Sha'ar Hishtalshelus HaYud Sefiros, Derech HaIgulim, in the Mahadura Basra, chapter 2, on the matter of ani and ayin.

> From the true Yesh, G-d's own being, the only true existence, with its essential delights, a radiance is drawn into Chochmah, which is called ayin ("nothing"). The bracket refers to Etz Chaim's discussion of ani and ayin in the later version (Mahadura Basra) of its gate on the descent of the ten Sefiros, which the Kehot note identifies as Sha'ar Seder HaAtzilus. In Likkutei Torah, Nitzavim (53c), the Alter Rebbe cites Etz Chaim that ani is Malchus of Adam Kadmon, which is called ayin when it becomes Keser of Atzilus.

20 ובמא"א [ובמאורי אור] אות א' ססעי' [סוף סעיף] ס"ד מל' דא"ק [דאדם קדמון] נק' אני מתלבשת ברדל"א [ברישא דלא אתיידע] נקרא אין עכ"ל [עד כאן לשונו][98] וע' מענין ואהי' [ואהיה] בזהר ויקהל דרי"ז ע"א[99] והייתי לא כתיב אלא ואהיה כו'

And in Meorei Or, letter alef, at the end of section 64: "Malchus (sovereignty) of Adam Kadmon is called ani; [when] it is enclothed in Radla (the Unknowable Head) it is called ayin." End of quote. And on the matter of ve'ehyeh, see the Zohar, Vayakhel, folio 217a: "It is not written vehayisi ('and I was'), but ve'ehyeh," etc.;

> Meorei Or, a lexicon of Kabbalistic terms, says that Malchus of Adam Kadmon (the primordial level above all the worlds) is called ani ("I"), and when it is enclothed in Radla, the "Unknowable Head," the very highest level, it is called ayin ("nothing"): an instance of ani becoming ayin. The Zohar in Vayakhel notes that the verse does not say vehayisi ("and I was") but ve'ehyeh, because the King delights in the words of Torah "at every time and moment" that they rise before Him.

ור"פ שמיני דל"ה ע"ב ובהרמ"ז שם[100, 101] [ובהרב משה זכות] ובפ' אחרי דס"ה ע"ב[102] וסימן ואהיה[103] כו' ודס"ז ע"ב]:[104]

and at the beginning of Parshas Shemini, folio 35b, and in the Ramaz there; and in Parshas Acharei, folio 65b, "and a sign: ve'ehyeh," etc.; and folio 67b].

At the beginning of Shemini the Zohar calls the Torah the joy and delight of the Holy One, blessed be He, citing "and I was delights day by day," and in Acharei it gives ve'ehyeh as the "sign" of the hidden Name Ehyeh. The Ramaz, Rabbi Moshe Zacuto, comments on these passages; as Or HaTorah quotes him, he reads the two "delights" as two levels.

SECTION 5 · ¶21–23

"Playing before Him at all times"

21 ד משחקת לפניו בכל עת. הנה יש כ"ח עתים י"ד לטובה כו' וא' מהם עת לחבק ועת לרחוק[105] מחבק פי' שיש לפעמים עת רצון למעלה שנעשה בחי' חיבוק כנ"י [כנסת ישראל] מקור הנשמות עם הקב"ה

4. "Playing before Him at all times." Now, there are twenty-eight times, fourteen for good, etc., and one of them is "a time to embrace and a time to refrain from embracing." The meaning is: sometimes there is a time of favor (eis ratzon) Above, when there comes about an embrace of Knesses Yisrael (the Community of Israel), the source of the souls, with the Holy One, blessed be He.

The fourth section explains "playing before Him at all times." Koheles lists twenty-eight "times," fourteen of them good, among them "a time to embrace and a time to refrain from embracing": sometimes there is a time of favor Above, when G-d and Knesses Yisrael, the collective source of all Jewish souls, "embrace."

כאדם החובק את חבירו מאחוריו שלא ילך מפניו כך כביכול הקב"ה מחבק כנ"י [כנסת ישראל] כמ"ש אהבתי אתכם אמר[106] ה' ואהבתו לא תסור ממנו לעולמים שלא להיות האדם בבחי' נפרד ממנו ח"ו [חס ושלום].

Like a person who embraces his fellow from behind so that he not go away from him, so, as it were, the Holy One, blessed be He, embraces Knesses Yisrael, as it is written, "I have loved you, says Havayah," and His love will not depart from us forever, so that a person not be in a state of separateness from Him, G-d forbid.

As a person hugs a friend from behind to keep him from leaving, G-d holds Israel close, as in "I have loved you, says Havayah," so that no Jew should be separated from Him. The words "His love will not depart from us forever" echo the blessing before the evening Shema.

22 וכמו שהיה במ״ת [במתן תורה] פנים בפנים דבר[107] ה׳ עמכם שגם ממטה למעלה היה הכל בבחי׳ פנים שאפילו האחוריים נכללו בבחי׳ פנים ונעשה הכל בבחי׳ פנים

As it was at the Giving of the Torah: "Face to face Havayah spoke with you," for from below upward, too, everything was at the level of face: even the back was included in the level of face, and everything became face,

> At Sinai, "Face to face Havayah spoke with you": from below, too, everything was "face," and even the "back" was taken up into the "face."

דהיינו שגם נפש הבהמית אתהפכא כו׳ וכמ״ש בכל לבבך בשני יצריך[108] כו׳ וזהו ימין ה׳ עושה חיל

that is, even the animal soul was transformed (is'hapcha), etc., as it is written, "with all your heart," with both your inclinations, etc. And this is [the meaning of] "The right hand of Havayah does valiantly (oseh chayil)."

> Even the animal soul was transformed (is'hapcha), as the Sages read "with all your heart" as "with both your inclinations," the good and the evil. This is "The right hand of Havayah does valiantly."

[וע׳ בע״ח [בעץ חיים] שער עשרים פ״ב [פרק ב׳] דב׳ פעמים כ״ד אותיות שיש בפסוק בשכמל״ו [ברוך שם כבוד מלכותו לעולם ועד] דק״ש [דקריאת שמע] שחרית וערבית זהו ענין חיל ולכן נקרא כנס״י [כנסת ישראל] אשת חיל[109] ועמ״ש ע״פ ושמתי כדכד[110] וענין בשכמל״ו [ברוך שם כבוד מלכותו לעולם ועד] היינו קבלת עול מלכות שמים וביטול היש וזהו ימין ה׳ עושה חיל].

[And see in Etz Chaim, Sha'ar 20, chapter 2: that twice the twenty-four letters that are in the verse "Blessed be the Name of the glory of His kingdom forever and ever" of the morning and evening Shema is the meaning of chayil; and therefore Knesses Yisrael is called "a woman of valor (eishes chayil)." And see what is written on [the verse] "And I will make [your windows of] kadkod." And the meaning of "Blessed be the Name of the glory of His kingdom forever and ever" is accepting the yoke (kabbalas ol) of the kingdom of Heaven and the nullification of the self (bittul hayesh); and this is [the meaning of] "The right hand of Havayah does valiantly"].

> The bracket cites Etz Chaim: the verse "Blessed be the Name of the glory of His kingdom forever and ever" has twenty-four letters, and said in the morning and evening Shema they make forty-eight, the numerical value of chayil (ches 8, yud 10, lamed 30); so Knesses Yisrael is called "a woman of valor" (eishes chayil). The discourse it refers to, on "And I will make your windows of kadkod" (Likkutei Torah, Re'eh), reads kadkod as kad kad, twice twenty-four. And since this verse expresses accepting the yoke of Heaven and self-nullification, it is the "valor" of G-d's right hand.

אמנם בגלות הוא בחי' עת לרחוק מחבק כשאין עת רצון אזי רחוק מלחבק ואזי אין עומדים כנס"י [כנסת ישראל] עם הקב"ה פנים בפנים דהיינו שאין דביקות הנפש באלקים חיים בבחי' פנים ממש ע"ד כלה שארי ולבבי[111] כו'

In exile, however, it is the level of "a time to refrain from embracing": when there is no time of favor, then [He] refrains from embracing, and then Knesses Yisrael does not stand with the Holy One, blessed be He, face to face; that is, the soul's cleaving to the living G-d is not at the level of the actual face, in the manner of "My flesh and my heart pine away," etc.,

> In exile, though, it is "a time to refrain from embracing." Without a time of favor, Knesses Yisrael does not stand with G-d face to face: a person's attachment to G-d is not the inner love of "My flesh and my heart pine away."

ויש לו תענוג במילי דעלמא הגם שיש לו רצון לה' הוא רק בחי' אחוריי' [אחוריים] כנ"ל שהרצון נק' אחוריים והתענוג הוא בחינת פנים כו'

and he has delight in worldly matters. Although he has a will for G-d, it is only at the level of the back, as mentioned above, for the will is called the back and delight is the level of face, etc.

> He still takes pleasure in worldly things, so even his wish for G-d is only "back," will without delight. As explained above, the will is the "back" and the delight the "face."

וז"ש [וזהו שכתוב] למה תשיב ידך וימינך[112] מקרב חיקך כלה חיקך קרי וחוקך כתיב וחוקך היינו התורה שהיא חוקת ה'

And this is [the meaning of] what is written, "Why do You withdraw Your hand, even Your right hand? From within Your bosom, make an end!" Cheikcha ("Your bosom") is how it is read, and chukcha ("Your statute") is how it is written; and "Your statute" is the Torah, which is the statute of G-d.

> In the psalmist's plea, "Why do You withdraw … Your right hand? From within Your bosom, make an end," the word is written chukcha ("Your statute") and read cheikcha ("Your bosom"). The Alter Rebbe joins the two: G-d's "bosom" is His "statute," the Torah.

והוא בקשת כנס"י [כנסת ישראל] שיתגלה ימינו יתי' ולא יהי' [יהיה] גנוז ונעלם בחוקו ומכלל זה אתה שומע שיש עתים שהימין גנוז ונעלם בחוקו

And this is the request of Knesses Yisrael that His right hand, may He be blessed, be revealed, and not be hidden and concealed within His statute. And from this you can infer that there are times when the right hand is hidden and concealed within His statute.

> Knesses Yisrael asks that G-d's right hand, His kindness, be revealed and not stay hidden inside the Torah. The plea itself implies that at times it is hidden there.

והיינו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] אור שנברא ביום ראשון[113] היה אדם צופה בו מסוף העולם ועד סופו.[114] ראה שאין העולם כדאי לו גנזו לצדיקים.

And this is along the lines of the saying of our Sages, of blessed memory: "The light that was created on the first day: by it man could see from one end of the world to the other. He saw that the world was not worthy of it, [and] hid it away for the righteous."

> The Sages say that the light created on the first day of creation let man see from one end of the world to the other, and that G-d, seeing that the world was not worthy of it, hid it away for the righteous.

והיכן גנזו היינו בתורה[115] ועי' [ועיין] בזהר פ' תרומה (דקמ"ט א')

And where did He hide it? In the Torah. And see the Zohar, Parshas Terumah (folio 149a).

> It is hidden in the Torah. The Zohar on Parshas Terumah adds that it was not hidden entirely: whenever people study Torah at night, a thread of that hidden light is drawn upon them. In Likkutei Torah, Haazinu (78a), the Alter Rebbe explains that the love revealed in the soul must be guarded through Torah study, where the light was hidden.

וזהו ענין שהימין שהוא חסד[116] עליון[117] שהוא בחי' נהורא קדמאה הוא גנוז בקרב חוקו הוא התורה

And this is the meaning: the right hand, which is supernal Chesed (kindness), which is the level of the primordial light (nehora kadma'ah), is hidden within His statute, which is the Torah.

> The "right hand" is supernal Chesed, the "primordial light" of the first day, and it is hidden within G-d's "statute," the Torah.

(ומזה מובן המעשה דאיתא בזהר[118] סוף ח"ג [חלק ג'] דף ש"ה ע"א שאמר ר' [רבי] אלעזר ואנא חמינא כו' כי הוא היה יכול שיתגלה לו ע"י התורה בחי' אור ההוא הגנוז בו שאדם צופה בו מסוף העולם ועד סופו וע"כ אמר אנא חמינא ממש)

(And from this is understood the story found in the Zohar, at the end of Part III, folio 305a, that Rabbi Elazar said, "And I saw," etc.: for he was able to have revealed to him, through the Torah, that light hidden in it, by which man can see from one end of the world to the other; and therefore he said, "I saw," literally.)

> This explains Rabbi Elazar's words in the Zohar, "And I saw": through the Torah the hidden light, by which one can see from one end of the world to the other, was revealed to him, so he could truly say "I saw." A manuscript of this maamar adds the story of the Baal Shem Tov, who saw a man's distant son standing in Breslau because the Zohar had been read before him and the hidden light opened.

וז"ש [וזהו שכתוב] ימין ה' רוממה ימין ה' עושה חיל[119] כי תמיד יצוה ה' עלינו חסדו[120] וימין ה' נטויי' [נטויה] עלינו

And this is [the meaning of] what is written, "The right hand of Havayah is exalted; the right hand of Havayah does valiantly": for G-d always commands His kindness upon us, and the right hand of G-d is stretched out over us;

> The psalm says, "The right hand of Havayah is exalted; the right hand of Havayah does valiantly." G-d's kindness is always directed to us, as in "By day Havayah commands His kindness," and His right hand is always stretched out over us.

רק לפעמים היא רוממה מנפש האדם רק היא גנוזה בתורה ולפעמים יורדת ונמשכת למטה בנפש האדם ואזי היא עושה חיל

only, sometimes it is "exalted" above a person's soul, being only hidden in the Torah, and sometimes it descends and is drawn down below into a person's soul, and then it "does valiantly."

> Sometimes it is "exalted," too high for a person's soul, and remains hidden in the Torah; at other times it comes down into the soul, and then it "does valiantly."

ולכן אמר הכתוב וימינך מקרב חיקך כלה כלומר שלא תהא מלובשת ומתעלמת[121] בתורה להיות גנוזה שם רק תוציאנה מקרב חיקך מההעלם אל הגילוי להיות גילוי ימין וחסד ה' היא האהבה תקועה בנפש האדם

Therefore the verse says, "Your right hand, from within Your bosom, make an end": that is to say, that it should not be enclothed and concealed in the Torah, to be hidden there, but that You bring it out from within Your bosom, from concealment into revelation, so that there be a revelation of the right hand and kindness of G-d, which is the love implanted in a person's soul.

> So the plea "Your right hand, from within Your bosom, make an end" asks that G-d's kindness not stay hidden in the Torah but come out into the open, as a love planted in a person's soul.

והנה בכל עת ועת בין בבחי' עת לחבק בין בבחי' עת לרחוק מחבק נאמר על התורה משחקת,

Now, at each and every time, whether at the level of "a time to embrace" or at the level of "a time to refrain from embracing," it is said of the Torah, "playing."

> At every time, whether "a time to embrace" or "a time to refrain from embracing," the Torah is described as "playing" before G-d.

והענין כי הנה בחי' שחוק היא בחי' ביטול היש לאין וכמ"ש צחוק עשה לי[122] אלהים

The explanation is that laughter (sechok) is the level of the nullification of yesh (something) into ayin (nothing), as it is written, "Elokim has made laughter for me."

> Laughter or play (sechok) is the nullification of yesh, "something," into ayin, "nothing." Sarah's words, "Elokim has made laughter for me," point to this.

פי' כי שם אלקים המעלים ומסתיר אור א"ס ב"ה להיות נראה העולם ליש ודבר נפרד כו' ושלא יבטל במציאות כו' כמו זיו השמש בשמש כו'

The meaning is: the Name Elokim, which hides and conceals the Infinite Light (Or Ein Sof), blessed be He, so that the world appears as a yesh and a separate thing, etc., and so that it not be nullified out of existence, etc., like the radiance of the sun within the sun, etc.,

> The Name Elokim conceals the Infinite Light so that the world seems to exist on its own, as a separate "something," rather than being nullified like a ray of sunlight within the sun itself.

הוא בשביל הצחוק שלבסוף הכל שישוב ויתהפך שיהי' [שיהיה] היש בטל לאין ונגלה כבוד[123] ה' לעין כל

is for the sake of the laughter at the end of everything, when it will turn back and be transformed, so that the yesh will be nullified into ayin, and "the glory of Havayah will be revealed" before every eye.

> This concealment exists for the sake of the "laughter" at the end, when everything will turn back, the "something" will be nullified into "nothing," and G-d's glory will be revealed to all.

כי שם אלקים המסתיר ומעלים שיהא נראה ליש כו' הוא רק כמו צחוק שעושין לפני שרים שעושים שינויים דברים זרים לשחוק בהם[124]

For the Name Elokim, which conceals and hides so that [the world] appears as a yesh, etc., is only like the jesting done before princes, when they perform oddities, strange things, to laugh at them.

> The concealment by Elokim is only like the jests performed before princes, odd and strange things done to amuse them. Another transcript of this maamar illustrates it with a talking bird.

ונעשה בחי' יש ושיהי' [ושיהיה] היש בטל לאין ועשיית גילוי היש יהי' [יהיה] כמו זר נחשב[125] ואין זה רק בחי' שחוק ועד"ז הוא ענין השחוק לע"ל [לעתיד לבוא] שעתיד הקב"ה לעשות קניגי[126] לצדיקים שור הבר עם לויתן כו' וכמ"ש במ"א.[127, 128]

[So] there came about the level of yesh, and [this is] so that the yesh will be nullified into ayin, and the making of the revelation of the yesh will be "counted as a strange thing," and this is only the level of laughter. And along these lines is the matter of the laughter in the Time to Come, when the Holy One, blessed be He, will make a hunt (kenigi) for the righteous, the wild ox with the Leviathan, etc., as is explained elsewhere.

> So the world came to seem a separate "something" only in order to be nullified, and its existence will be "counted as a strange thing," a mere jest; Hosea's words echo the "strange things" of the jesters. The Sages' account of the "hunt" G-d will stage for the righteous in the Time to Come, the wild ox against the Leviathan, is also this "laughter," as explained in Likkutei Torah, Shemini (18a).

23 והנה גילוי בחי' ביטול היש לאין שיהיה לעתיד הוא ע"י התורה שהיא המשכת אור א"ס ב"ה בדברים גשמיים שתחת ממשלת קליפת נוגה להעלותם ולקשרם באור ה' וקדושתו והוא בחי' ביטול היש לאין

Now, the revelation of the nullification of yesh into ayin that will be in the Time to Come comes through the Torah, which is the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, into physical things that are under the dominion of kelipas nogah, to raise them and bind them to the light of G-d and His holiness; and this is the nullification of yesh into ayin.

> The nullification of "something" into "nothing" that will be revealed in the Time to Come is brought about now through the Torah. The Torah draws the Infinite Light into physical things under kelipas nogah, and so raises them and binds them to G-d's light and holiness.

ולכן נקרא משחקת בכל עת היינו גם ע"י אתכפי' כו' נמשך התענוג עליון בהתורה וזהו בחי' בינונים זה וזה שופטן[129]

Therefore it is called "playing at all times": that is, even through subjugation (iskafya), etc., the supernal delight is drawn into the Torah. And this is the level of the beinonim (intermediate people), [of whom it is said,] "this one and that one judge them."

> That is why the Torah "plays" "at all times": even through iskafya, subduing one's nature without yet transforming it, the supernal delight is drawn into the Torah. This is the level of the beinonim, the intermediate people, of whom the Talmud says that "this one and that one," the good and the evil inclination, "judge them."

ויש בהם משני העתים הנ"ל שבשעת התפלה הוא דבוק באלקות ואח"כ פונה לעסקיו כו':

And they have both of the times mentioned above: during prayer he cleaves to G-dliness, and afterwards he turns to his affairs, etc.

> They know both "times": in prayer they cleave to G-d, and afterward they turn to their worldly affairs.

SECTION 6 · ¶24–26

"Playing in tevel" and "my delights with the children of man"

24 משחקת בתבל ארצו. תבל ב"פ [בי פעמים] אריה[130] כי יש אריה בחיות הקודש ויש אריה באופנים חיות בחי' יצירה שית ספירן מקננין ביצירה[131] והן הם בחי' שיתא סדרי משנה

"Playing in the inhabited world (tevel) of His earth." Tevel is [in numerical value] twice aryeh (lion): for there is a lion among the holy chayos, and there is a lion among the ofanim. The chayos are of the level of Yetzirah (Formation): "six Sefiros nest in Yetzirah," and they are the six orders of the Mishnah,

> The phrase "playing in the inhabited world of His earth" is explained through a gematria: tevel (tav 400, beis 2, lamed 30: 432) equals twice aryeh, "lion" (alef 1, resh 200, yud 10, hei 5: 216). Among the angels of Ezekiel's chariot there is a lion among the holy chayos ("living creatures") and a lion among the ofanim ("wheels"). The chayos belong to Yetzirah, where, in the Tikkunei Zohar's words, "six Sefiros nest," and they correspond to the six orders of the Mishnah.

שהם בבחי' טעם ודעת וכך החיות הקודש אהבתם היא בבחי' טעם ודעת ארי' [אריה] שואג כו' מחמת השגתם כי קדוש קדוש קדוש[132] הוי' צבאות כו'

which are at the level of reason and knowledge. And so the holy chayos: their love is at the level of reason and knowledge, a lion roaring, etc., because of their comprehension that "Holy, holy, holy is Havayah of hosts," etc.:

> Like the Mishnah, the chayos work with reason and understanding: their love comes from comprehension, and they "roar" like a lion because they grasp the meaning of "Holy, holy, holy is Havayah of hosts."

איך שהוא קדוש ומובדל כו' ומבחי' זו שהיא בבחי' קדוש ומובדל שאינו בגדר עלמין נמשך לריבוי צבאות והיכלות עד שגם למטה מכה"כ [מלא כל הארץ כבודו]

how He is holy and set apart, etc.; and from this level, which is holy and set apart, not within the bounds of worlds, there is a drawing-down to a multitude of hosts and chambers, to the point that even below, "the whole earth is full of His glory."

> They understand that G-d is holy and set apart, beyond all worlds, and that from that very transcendence His life-force reaches countless hosts and chambers, until "the whole earth is full of His glory."

ולכך הם מרעישים בקול רעש גדול על עוצם קדושה זו ממקום קדוש כזה שיהי' [שיהיה] נמשך ממקום כבודו מאור א"ס ב"ה שלמעלה מגדר עלמין להחיות העולמות

Therefore they raise a tumult "with a great roaring sound" over the immensity of this holiness: that from so holy a place there should be drawn down, "from the place of His glory," from the Infinite Light (Or Ein Sof), blessed be He, which is above the bounds of worlds, [light] to give life to the worlds.

> This is why they cry out "with a great roaring sound": they are overwhelmed that life for the worlds should flow from "the place of His glory," the Infinite Light, which is beyond all worlds.

אך עכ"ז [עם כל זה] הוא קדוש ומובדל ולא כדמיון הנפש שמתלבשת בגוף כו' אבל האופנים הם בבחי' עשי' [עשיה] שאין להם בחי' טעם ודעת והשגה גדולה באור א"ס ב"ה כחיות הקדש ואעפ"כ [ואף על פי כן] הם מרעישים מחמת אהבה טבעית שלהם

And yet He is holy and set apart, and not like the soul that is enclothed in the body, etc. But the ofanim are at the level of Asiyah (Action): they do not have reason and knowledge or great comprehension of the Infinite Light, blessed be He, as the holy chayos do; and nevertheless they raise a tumult, because of their natural love.

> Even as G-d gives life to the worlds He remains apart from them, unlike a soul enclothed in a body. The ofanim, of the World of Asiyah, lack such comprehension, yet they too cry out, from a natural love.

וזהו משחקת בתבל ב"פ [ב' פעמים] אריה שבבי' בחי' ארי' [אריה] הוא בבחי' משחקת בין בבחי' אריה שבחיות הקדש בין בבחי' אריה שבאופנים.

And this is "playing in tevel," twice aryeh: for in both levels of lion it is at the level of "playing," both in the lion among the holy chayos and in the lion among the ofanim.

> So "playing in tevel" means that the Torah "plays" at both levels of "lion": the understanding love of the chayos and the natural love of the ofanim.

25 והנה כמו שיש ב' בחי' במלאכים חיות ואופנים כך יש ב' בחי' בבני אדם שוכני מטה יש שמתבונן בגדולת הוי' בק"ש [בקריאת שמע] שמע ישראל[133] שמע לשון הבנה באחד ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד]

Now, just as there are two levels among the angels, chayos and ofanim, so there are two levels among human beings, who dwell below. There is one who contemplates the greatness of Havayah in the Shema: "Hear, O Israel," "hear" being an expression of understanding, [contemplating] "One" and "Blessed be the Name of the glory of His kingdom forever and ever,"

> Just as there are two kinds of angels, so there are two kinds of people. The first contemplates G-d's greatness when he says the Shema: "hear" (shema) also means "understand," and he understands the oneness expressed in "One" and in "Blessed be the Name of the glory of His kingdom."

ועי"ז יבא לקיום ואהבת בכל נפשך[134] ממש ודברת בם[135] בם בדברי תורה[136] בבחי' ביטול היש לאין אני המשנה המדברת בפיך[137] ודברי אשר שמתי בפיך[138] והם הם הת"ח [התלמיד חכם / התלמידי חכמים] העוסקים בד"ת [בדברי תורה] שיתא סדרי משנה שהם ביצירה.

and through this he comes to fulfill "And you shall love … with all your soul," literally, [and] "and you shall speak of them," of them, in words of Torah, at the level of the nullification of yesh into ayin: "I am the Mishnah that speaks in your mouth," and "My words that I have put in your mouth." And these are the Torah scholars who occupy themselves with words of Torah, the six orders of the Mishnah, which are in Yetzirah.

> This understanding brings him to love G-d "with all your soul," giving himself over entirely, and to "speak of them," to study Torah with self-nullification, until it is as if the Torah speaks through his mouth (a saying from Maggid Meisharim, the heavenly teaching of Rabbi Yosef Karo). These are the Torah scholars, whose study of the six orders of the Mishnah corresponds to Yetzirah, the level of the chayos.

26 ויש מי שאינו יכול ללמוד ודעתו קצרה וגם עוסק במו"מ [במשא ומתן] והוא מבחי' עשיי' [עשייה]

And there is one who cannot learn, and his mind is limited, and he is also occupied in business; he is of the level of Asiyah.

> The second kind of person cannot study in depth: his mind is limited and he is busy with his livelihood, so he belongs to the level of Asiyah, action.

ואעפ"כ [ואף על פי כן] גם הוא יכול לשאוג כאריה שבאופנים ע"י פי' הפשוט שבאחד שהוא יתי' לבדו הוא ועי"ז נמשך בו ג"כ ואהבת בכל לבבך בשני יצריך

Nevertheless, he too can roar like the lion among the ofanim, through the simple meaning of "One": that He alone, may He be blessed, is [G-d]. And through this there is drawn into him, too, "And you shall love ... with all your heart," with both your inclinations,

> Yet he too can "roar" like the lion of the ofanim, through the simple meaning of "One": that G-d alone is G-d. This brings him to love G-d "with all your heart," with both inclinations.

כי בכל[139] אי יש אהבה הטבעית עיין בסש"ב [בספר של בינונים] פי"ח וזוכים לגילוי זה ע"י הצדקה שנק' מעשה כמ"ש והי' [והיה] מעשה הצדקה שלום[140] כו',

for in every one there is the natural love (see Sefer Shel Beinonim, chapter 18). And they merit this revelation through charity (tzedakah), which is called "deed" (maaseh), as it is written, "And the deed of charity shall be peace," etc.

> Every Jew has a natural love for G-d, as Tanya explains in chapter 18. It is revealed through charity, which is called "deed" (maaseh), the language of Asiyah, as in "And the deed of charity shall be peace."

ועי"ז גורמים וממשיכים בחי' משחקת בתבל ארצו הוא ענין המשכת עונג ושעשועים העליונים כנ"ל וכמ"ש כמים הפנים לפנים[141] כן לב האדם

And through this they bring about and draw down the level of "playing in the inhabited world of His earth," which is the drawing-down of the supernal delight and delights, as mentioned above; and as it is written, "As water, face to face, so the heart of man."

> Through this service they draw down the supernal delights, "playing in the inhabited world of His earth." The verse "As water, face to face, so the heart of man" shows how this works.

פי' כי יש ב' בחי' אדם[142] היינו כי במלאכים פני אריה כו' כתיב ודמות פניהם פני אדם[143] ויש בחי' אדם למעלה ועל דמות הכסא[144] דמות כמראה אדם[145]

The meaning is: there are two levels of "man" (adam). For of the angels, [with] the face of a lion, etc., it is written, "And the likeness of their faces was the face of a man"; and there is a level of "man" above: "And upon the likeness of the throne, a likeness like the appearance of a man,"

> There are two "men": in Ezekiel's vision the angels, which have the face of a lion and other faces, also have "the face of a man," and above them, upon the Throne, there is "a likeness like the appearance of a man."

דהיינו רמ"ח מצות עשה ושס"ה ל"ת [לא תעשה] וע"י כמים הפנים לפנים להיות בחי' פנימי' [פנימיות / פנימית] מלמטה למעלה להמשכת בחי' פנימית עליון כן נמשך לב האדם העליון שעל הכסא הוא בחי' התורה רמ"ח מצות עשה כו' לאדם התחתון שבמלאכים ודמות פניהם כו'

that is, the 248 positive commandments and the 365 prohibitions. And through "as water, face to face," so that there be the inner dimension from below upward, to draw down the supernal inner dimension, so "the heart of the man" — of the supernal man upon the throne, which is the Torah, the 248 positive commandments, etc. — is drawn down to the lower man that is among the angels, "and the likeness of their faces," etc.

> The supernal "man" upon the Throne is the Torah, whose 248 positive commandments and 365 prohibitions are like the limbs and sinews of a body. When the inner dimension rises from below, it draws down the supernal inner dimension, "the heart" of the supernal man, to the lower "man" among the angels.

וז"ש [וזהו שכתוב] ושעשועי את בני אדם הם הן ב' בחי' אדם הנ"ל להיות ההמשכה כמים הפנים כו'.

And this is [the meaning of] what is written, "and my delights are with the children of man (bnei adam)": these are the two levels of "man" mentioned above, so that the drawing-down be "as water, face to face," etc.

> This is "my delights are with the children of man (bnei adam)": both levels of "man" are meant, the delight passing between them as a face is reflected in water.

לכן אמרו רז"ל [רבותינו זכרונם לברכה] ביום חתונתו[146] זו מתן תורה בחי' חתונה וזיווג משפיע ומקבל כו' שאין לך טפה יורדת[147] מלמעלה עד שאין עולים כו':[148]

Therefore our Sages, of blessed memory, said, "'On the day of his wedding': this is the Giving of the Torah," the level of a wedding and union of giver and receiver, etc.; for there is no drop that comes down from above without [two] rising up [toward it], etc.

> So the Sages call the Giving of the Torah G-d's "wedding day," a union of giver and receiver. As the Zohar cites from the Sages, no drop comes down from above without two rising toward it from below: the supernal delight comes down in answer to the love that rises.

IN ONE'S AVODAH

Every day, through the Shema said with readiness to give one's life at "One," and through Torah study with self-nullification, a person draws the supernal delight into the Torah; he should rejoice in each mitzvah as G-d's delight, not only as His will. Even one who cannot study and is busy with his livelihood can "roar" with his natural love through the simple meaning of "One" and through charity.

QUESTIONS FOR DISCUSSION

1. Why could Moshe not be Israel's "nurturer," while the Torah can, and what does this say about the Torah's greatness?
2. How do the forty-four days of the Omer prepare for Shavuos, according to the image of nursing and bread?
3. David praised the Torah for coming from the supernal will, above Chochmah. Why was this praise incomplete, and why was his punishment measure for measure?
4. What is the difference between will and delight, "back" and "face," and how does it explain why each utterance at Sinai made the souls fly out?
5. How can a person whose mind is limited and who is busy with business still draw down the supernal "delights"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **דרוש לשבועות**

The note records the heading "דש' תקצ"ה" and says that this is how it is written in the note-writer's own manuscript book ("buch pertil"), folio 61a.

KEHOT'S NOTE

דש' תקצ"ה — כ"כ בבוך פערטיל שלי (סא, א). [כ]. [וראה להלן ברשימת הכתבי-יד].

PARAGRAPH 2

2 **ואהי' אצלו אמון**

The Kehot note refers the reader to a note of the Rebbe on this maamar, printed in the edition's additions (hosafos), 19a.

KEHOT'S NOTE

ראה לעיל בהוספות יט, א הערת כ"ק אדמו"ר (ונזכר עוד על מאמר זה: תקע"א — באוה"ת במדבר הוספות ע' א'תצט. עקב ע' תקלו. וראה להלן ברשימת הכתבי-יד). והנחה אחרת במאמרי אדה"ז כתובים-א ע' ר. עוד הנחה בדרך מצותיך משא הארון בכתף מ, ב. מאמרי אדה"א במדבר כרך-ב ע' תנד מיוסד על מאמר זה. הגהות — באוה"ת במדבר ע' רכא.

3 Wisdom, which the Sages identify with the Torah, speaks of her place with G-d before creation and of being His delight every day. Plainly, amon describes one reared at His side (some read it as His master craftsman); the Midrash and this maamar read it as the nurturer who rears and feeds a child, the Torah that sustains Israel. (context: Steinsaltz Tanakh)

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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4 **משחקת בתבל ארצו ושעשועי את בני אדם**

The verse continues: Wisdom plays in the inhabited world and delights in mankind. The maamar later reads these words as the Torah's descent into this world and into the souls of Israel.

Proverbs 8:31 משלי ח:לא

מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃

Playing in His habitable earth, And my delights are with the sons of men.

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5 **ופי' במדרש רבה**

The note points there for a discussion of this Midrash on the word amon.

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' תקפט.

6 Moshe's words to G-d when the people complained in the desert: "that You should say to me, carry them in your bosom, as the nurturer carries the suckling." The Midrash uses them to define amon.

Numbers 11:12 במדבר י"א:י"ב

הֶאָנֹכִי הָרִיתִי אֵת כָּל־הָעָם הַזֶּה אִם־אָנֹכִי יְלִדְתִּיהוּ כִּי־תֹאמַר אֵלַי שָׂאֵהוּ בְחֵיקֶךָ כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת־הַיֹּנֵק עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתָיו׃

Have I conceived all this people? have I brought them forth, that Thou shouldest say unto me: Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which Thou didst swear unto their fathers?

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7 **אמון פדגוג האיך מה דאת אמר כאשר ישא האומן את היונק**

The Midrash opens Bereishis with this verse and gives several meanings of amon, the first being "tutor" (padagog), proved from Moshe's words about the nurturer and the suckling. The Alter Rebbe adopts this meaning.

Bereshit Rabbah 1:1 בראשית רבה א:א

... וְאית דְּאָמַר: "אָמוֹן", רַבְּתָא. "אָמוֹן", פַּדְגּוֹג - הֵיךְ מָה דְּאַתְּ אָמַר (במדבר יא, יב): "כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת הַיֹּנֵק". "אָמוֹן" מְכוּסֶּה - הֵיךְ מָה דְּאַתְּ אָמַר (איכה ד, ה): "הָאֲמֻנִים עַלֵי תוֹלָע חִבְּקוּ אַשְׁפַּתּוֹת". "אָמוֹן", מוֹצְנָע - הֵיךְ מָה דְּאַתְּ אָמַר (אסתר ב, ז): "וַיְהִי אֹמֵן אֶת הֲדַסָּה". אמון, רבתא - כמה דתימא: (נחום ג, ח): "הֲתֵיטְבִי מִנֹּא אָמוֹן", ומתרגמינן: "האת טבא מאלכסנדריא רבתא דיתבא בין נהרותא?" "דבר אחר: אמון - אומן. התורה אומרת: אני הייתי כלי אומנותו של הקב"ה. בנוהג שבעולם, מלך בשר ודם בונה פלטין, אינו בונה אותה ...

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) - amon means a child's caretaker, amon means covered, amon means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than ...

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8 **וכן הוא עוד ברבות משפטים פ"ל**

On Parshas Mishpatim the Midrash also quotes "And I was with Him an amon" and explains amon as omen, the one who rears, from "as the nurturer carries the suckling." The Alter Rebbe cites it as a second source for this reading.

Shemot Rabbah 30:9 שמות רבה ל:ט

דבר אחר: ואלה המשפטים - ההי"ד (שם קמז) מגיד דבריו ליעקב, אלו הדברות. חוקיו ומשפטיו לישראל, אלו המשפטים. לפי שאין מדותיו של הקב"ה כמדת ב"י, מדת ב"י מורה לאחרים לעשות והוא אינו עושה

כלום, הקב"ה אינו כן, אלא מה שהוא עושה, הוא אומר לישראל לעשות ולשמור. מעשה ברבן גמליאל ור' יהושע ור"א בן עזריה ור' עקיבא שהלכו לרומי ודרשו שם, אין דרכיו של הקב"ה כבשר ודם, שהוא גוזר גזירה והוא אומר לאחרים לעשות, והוא אינו עושה כלום, והקב"ה אינו כן. היה שם מין אחד, אחר שיצאו אמר להם: אין דבריכם ...

Another matter, "these are the ordinances" (Exodus 21:1), that is what is written: "He declares His words to Jacob" (Psalms 147:19); these are the commandments, "His statutes and ordinances to Israel" (Psalms 147:19); these are the ordinances. Because the attributes of the Holy One blessed be He are unlike the attributes of flesh and blood. The attribute of flesh and blood is that he instructs others to perform, but he does not perform anything. The Holy One blessed be He is not so. What He performs, He says to Israel ...

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PARAGRAPH 3

9 **כי תאמר אלי שאהו . . מאין לי בשר**

Moshe complains to G-d: "Did I conceive this whole people ... that You should say to me, carry them in your bosom, as the nurturer carries the suckling?" The maamar reads the nurturer as the one who feeds a child bread.

Numbers 11:12 במדבר י"א:י"ב

הֲאָנֹכִי הָרִיתִי אֵת כָּל־הָעָם הַזֶּה אִם־אָנֹכִי יְלִדְתִּיהוּ כִּי־תֹאמַר אֵלַי שָׂאֵהוּ כְּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת־הַיֹּנֵק עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתָיו:

Have I conceived all this people? have I brought them forth, that Thou shouldest say unto me: Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which Thou didst swear unto their fathers?

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KEHOT'S NOTE

במדבר יא, יב-יג.

10 **מאין לי בשר**

Moshe goes on: "From where do I have meat to give to all this people?" The Alter Rebbe reads this as Moshe saying that feeding them meat was beneath his level.

Numbers 11:13 במדבר י"א:י"ג

מֵאַיִן לִי בָשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה:

Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat.

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11 **מן המים משיתיהו**

Pharaoh's daughter named him Moshe, "for I drew him from the water." The maamar takes the name as a sign of Moshe's lofty, hidden root.

Exodus 2:10 שמות ב':י'

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

12 **כבד פה**

Moshe says, "I am heavy of mouth and heavy of tongue." Following the Zohar, the maamar reads the mouth as the Oral Torah and the tongue as the Written Torah.

Exodus 4:10 שמות ד':י'

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד לָשׁוֹן אָנֹכִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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13 **כבד פה . . וכבד לשון**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם ד, י.

14 **כבד פה . . לשון**

There the Alter Rebbe cites the Zohar's reading of "heavy of mouth" as toward the Oral Torah and "heavy of tongue" as toward the Written Torah.

KEHOT'S NOTE

לי הרע"מ. ע' עקב (יד, ד). [כ].

15 **וכמ"ש מזה בפי' בהעלותך**

In the maamar "If all the fish of the sea" the Alter Rebbe explains that Moshe said "From where do I have meat" because his level was so lofty that he could not descend to draw life from meat.

KEHOT'S NOTE

לקמן לג, ב.

16 **המן ירד בזכותו**

Kehot's note points to Taanit 9b for these words.

Taanit 9b תענית ט' ב

Zohar III, 102a זח"ג קב, א

KEHOT'S NOTE

תענית ט, ב. זח"ג קב, א. רפג, ב.

17 **מזונא דחכמתא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זח"ב (סב, א). [כ].

18 **מזונא דחכמתא**

In Beshalach, on the manna, the Zohar ranks the kinds of food: the highest is the food of the companions who toil in Torah, a food of the spirit and soul that comes from the supernal Chochmah. The maamar calls the manna that came in Moshe's merit "the food of wisdom."

Zohar, Beshalach 28:377–388 ספר הזהר, בשלח כ"ח:שע"ז-שפ"ח

but the food of those absorbed in the Torah nourishes only the soul and the spirit, but not the body, coming as it does from the sphere of "Wisdom", from the highest and most glorious supernal region. Hence it is hardly to be wondered at that Wisdom's children are more frail than other men, for they do not eat the food of the body at all. Truly, "Wisdom keeps alive her owners"! Blessed is that body which can derive benefit from the food of the soul!' R. Eleazar thereupon remarked: ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

19 **שהתו' נק' מזון לנפש**

The Talmud reads "every support of bread" as the masters of Talmud, citing "Come, eat of my bread." This is one of the sources for calling the Torah food and bread.

Chagigah 14a:10 חגיגה י"ד א:י"

"כֹּל מִשְׁעָן לֶחֶם" — אִלּוּ בַּעֲלֵי תַלְמוּד, שֶׁנֶּאֱמַר: "לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי". "וְכֹל מִשְׁעַן מָיִם" — אִלּוּ בַּעֲלֵי אַגָּדָה, שֶׁמּוֹשְׁכִין לִבּוֹ שֶׁל אָדָם כַּמַּיִם בְּאַגָּדָה. "גִּבּוֹר" — זֶה בַּעַל שְׁמוּעוֹת. "וְאִישׁ מִלְחָמָה" — זֶה שֶׁיּוֹדֵעַ לִישָּׁא וְלִיתֵּן בְּמִלְחַמְתָּהּ שֶׁל תּוֹרָה. "שׁוֹפֵט" — זֶה דַּיָּין שֶׁדָּן דִּין אֱמֶת לַאֲמִיתּוֹ. "נָבִיא" — כְּמַשְׁמָעוֹ. "קוֹסֵם" — זֶה מֶלֶךְ, שֶׁנֶּאֱמַר: "קֶסֶם עַל שִׂפְתֵי מֶלֶךְ". "זָקֵן" — זֶה שֶׁרָאוּי לְיוֹשִׁיבָה.

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Bereshit Rabbah 43:7 בראשית רבה מ"ג:ז'

ויברכהו ויאמר ברוך אברם לאל עליון קונה שמים וארץ ממי קנאן? רבי אבא בשם רב כהנא ור' יצחק רבי אבא אמר: כאינש דאמר: פלן, עינוהי יאי, שעריה יאי. אמר רבי יצחק: היה מקבל את העוברים ואת השבים, ומשהיו אוכלים ושותין היה אומר להן: ברכו! והן אומרים לו: מה נאמר? והוא אומר להם: אמרו, ברוך אל עולם שאכלנו משלו! אמר לו הקב"ה: אני, לא היה שמי ניכר לבריותי, והכרת אותי בבריותי, מעלה אני עליך כאילו אתה שותף עמי בברייתו של עולם, ההי"ד (בראשית יד): קונה שמים וארץ:

"He blessed him, and he said: Blessed is Abram to G-d, the Most High, Maker of heavens and earth" (Genesis 14:19). "He blessed him, and he said: Blessed is Abram to G-d, the Most High, Acquirer of heavens and earth" - from whom did He acquire them? Rabbi Abba in the name of Rav Kahana and Rabbi Yitzḥak, Rabbi Abba said: It is like a person who says: The eyes of so-and-so are fair, his hair is fair.does not refer to acquisition, but to one's fixing and perfecting something that ...

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KEHOT'S NOTE

ראה חגיגה יד, א. ב"ר מג, ז.

20 **לכו לחמו בלחמי**

Wisdom invites: "Come, eat of my bread, and drink of the wine I have mixed." The maamar cites it to show that the Torah is called bread.

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

21 **לכו לחמו בלחמי**

On Malki-tzedek's bringing out bread and wine, the Rabbis say he revealed the Torah to Avraham, citing "Come, eat of my bread." Here too bread stands for the Torah. (Kehot: Bereshit Rabbah 43:7)

Bereshit Rabbah 43:6 בראשית רבה מ"ג:ו'

מלכי צדק מלך שלם וגו' - ההי"ד (תהלים מה) ובת צור במנחה פניך יחלו עשירי עם. ומלכי צדק מלך שלם, המקום הזה מצדיק את יושביו. מלכי צדק, אדוני צדק, צדק נקראת ירושלים, שנאמר (ישעיה א) צדק ילין בה מלך שלם. רבי יצחק הבבלי אומר: שנולד מהול. הוציא לחם ויין והוא כהן לאל עליון רבי שמואל בר נחמן ורבנן רבי שמואל אמר: הלכות כהונה גדולה גילה לו. לחם, זה לחם הפנים. ויין, אלו הנסכים. ורבנן אמרי: תורה גילה לו, שנאמר (משלי ט): לכו לחמו בלחמי ושתו ביין מסכתי. והוא כהן לאל ...

"Malkitzedek king of Salem took out bread and wine, and he was a priest of G-d, the Most High" (Genesis 14:18). "Malkitzedek king of Salem..." - that is what is written: "Daughter of Tzor, the wealthiest of the people will seek your favor with gifts" (Psalms 45:13).) the four kings, and who was distressed by them. "The wealthiest of the people," referring to Malkitzedek king of Salem, "will seek your favor with gifts," as he did in this verse (Yalkut Shimoni). "Malkitzedek king of Salem" - this place renders its ...

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PARAGRAPH 4

22 **שהקריבו שתי הלחם**

Kehot's note points to Leviticus 23:16 for these words.

Leviticus 23:16 ויקרא כ"ג:ט"ז

KEHOT'S NOTE

ויקרא כג, טז.

23 **שתי הלחם**

At the end of the count, "you shall offer a new meal-offering to Havayah; from your dwellings you shall bring two loaves of waving": the two loaves of Shavuos. The maamar

sees in them the Torah, given on that day as bread. (Kehot: Leviticus 23:16)

Leviticus 23:16–17 ויקרא כ״ג:ט״ז-י״ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה׳ מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתֵּים שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה׳

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. Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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24 **לידת נש״י הי׳ בשביעי של פסח**

Iggeres HaKodesh explains that the creation of the souls as separate beings in the World of Beriah is called a "birth," like the splitting of the sea, and that their growth from Shemini Atzeres until the seventh of Pesach is like a gestation.

KEHOT'S NOTE

ראה אגה״ק סי׳ כ (קל, ב). וראה לעיל פ׳ צו טז, ב בשם הפע״ח.

25 **ובנ״י הלכו ביבשה בתוך הים**

At the splitting of the sea, "the children of Israel walked on dry land in the midst of the sea." The maamar sees this as the souls of Israel emerging into revelation, their birth.

Exodus 15:19 שמות ט״ו:י״ט

כִּי בָא סוּס פַּרְעֹה בְּרִכְבּוֹ וּבְפָרָשָׁיו בַּיָּם וַיָּשֶׁב ה׳ עֲלֵהֶם אֶת־מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם׃

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the L-RD brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea.

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KEHOT'S NOTE

שמות טו, יט.

26 **כי הנשמה ונפש אלקית א״צ תיקון לעצמה**

Tanya cites Etz Chaim, Sha'ar 26, that the soul itself needs no rectification at all and came down into this world only to draw down light to rectify the body and the animal soul.

KEHOT'S NOTE

ע״ח שכ״ו, פ״א. תניא פרק לז (מח, ב).

27 **כי הנשמה ונפש אלקית א״צ תיקון לעצמה**

Etz Chaim says the mitzvos were given only to refine and purify the soul's garments (tzelamim) and vessels, implying that the inner forms, the soul itself, need no rectification. The maamar applies this: the counting refines the animal soul.

Sefer Etz Chaim 26:2 עץ חיים כ״ו:ב׳

... והנה נר״ן כ״א יש לו צלם א׳ אשר מתלבש בתוכו וזה הצלם הוא המפסיק בין הכלים לבין העצמות האור וא״א שיתלבש הנפש או הרוח או הנשמה תוך הגוף אם לא ע״י צלם זה. ואמנם חלק הצלם הנשאר

בסוד המקיף מבחוץ הוא הנקרא חשמ״ל שהוא גימטריא מלבו״ש והבן זה. וז״ס שאמרו בזוהר חדש ש״ה דנ״ח רזא הכא ליודעי מדין תנועי דאיהו שלימא דכלא אן אינון בב״נ אלא רזא דא בצלמינו דא איהו צולמא דב״נ מלגאו ומלבר לגאו סוכלתנו ומנדע וחכמה לבר ההוא צולמא דאזיל עלוי ומדברא ליה לב״נ בנטירא למהוי ...

Sefer Etz Chaim (Public Domain)

28 **לה׳ לבדו**

"Whoever sacrifices to the gods shall be destroyed, except to Havayah alone." The maamar uses the words for the aim of the Omer count: that every emotion be devoted to G-d alone.

Exodus 22:19 שמות כ״ב:י״ט

זֹבֵחַ לָאֱלֹקִים יָחֳרָם בִּלְתִּי לַה׳ לְבַדּוֹ׃

He that sacrificeth unto the gods, save unto the L-RD only, shall be utterly destroyed.

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29 **ולא תחללו**

"And you shall not profane My holy Name." Refining the emotions means not using them in a way that profanes G-d's Name.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב.

30 **ולבן שינים מחלב**

Yaakov blesses Yehudah with "teeth white with milk." The Alter Rebbe has explained this verse elsewhere in connection with the mochin of nursing.

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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31 **דם נעכר ונעשה חלב**

The Talmud says that blood decomposes and becomes milk. The maamar uses this as the image of a higher light being changed into a form the soul can absorb.

Bekhorot 6b:8–9 בכורות ו׳ ב:ח׳-ט׳

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל דִּבְהֵמָה טְהוֹרָה נָמֵי חִידּוּשׁ הוּא, דְּאָמַר מַר: דָּם נָעְכָּר וְנַעֲשָׂה חָלָב, וְכֵיוָן דְּחִידּוּשׁ הוּא — בִּבְהֵמָה טְמֵאָה נָמֵי לִישְׁתְּרֵי, קָא מַשְׁמַע לַן. הָנִיחָא לְמַאן דְּאָמַר דָּם נָעְכָּר וְנַעֲשָׂה חָלָב, אֶלָּא לְמַאן דְּאָמַר אֵיבָרֶיהָ מִתְפָּרְקִין הֵימָנָּה וְאֵין נַפְשָׁהּ חוֹזֶרֶת עֲלֵיהֶן עַד עֶשְׂרִים וְאַרְבָּעָה חֹדֶשׁ, מַאי אִיכָּא לְמֵימַר?

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KEHOT'S NOTE

בכורות ו, ב. ושי״נ.

32 **כך ע"י אתכפיא שהאדם מזכך מדותיו**

In that transcript the sentence reads: "So are the days of the Counting: each day one counts one attribute, Chesed of Chesed, Gevurah of Chesed, etc., to make the attributes grow, so that they be in a state of iskafya and is'hapcha (transformation)."

KEHOT'S NOTE

במאמרי אדה"ז כתובים-א ע' רא הנוסחא "כך הם ימי הספירה שבכל יום מונים מדה א' חסד שבחסד חסד שבגבורה כו' להגדיל המדות להיות בבחי' אתכפי' ואתהפכא".

33 **אין התינוק יודע לקרות**

Rabbi Yehudah says the tree of knowledge was wheat, "for an infant does not know how to call 'father' and 'mother' until he tastes the taste of grain." The maamar uses it to show that understanding comes with bread, the Torah.

Berakhot 40a:14 ברכות מ' א:י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT'S NOTE

ברכות מ, א.

34 "Come, eat of my bread." The doubled word for bread is read as the two loaves, the Written Torah and the Oral Torah.

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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35 **ממושבותיכם**

"From your dwellings you shall bring two loaves of waving." The maamar reads "dwellings," from the root "to sit," as the Shema, which is said sitting.

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמּוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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KEHOT'S NOTE

ויקרא כג, יז.

36 **כי תפלה בעמידה וק"ש בישיבה בעולם הבריאה**

Pri Etz Chaim explains that the union of the supernal Abba and Imma is so hidden that we cannot arouse it while in the World of Atzilus, only while in Beriah; so the Shema is said in Beriah, sitting, while the Amidah, in Atzilus, is said standing, and at "One" one must give over one's soul. The text cites this chapter itself.

Pri Etz Chaim, Gate of the Recitation of the Shema 4:4–5 פרי עץ חיים, שער הקריאת שמע ד':ד'-ה'

... אמנם גם כן אדרבא, להיות זיווג או"א עלאין נעלם מאוד, אין בנו כח לעוררו בהיותינו בעולם האצילות, אך ורק בהיותינו בבריאה אז אנו מעוררים לזווגם, כי הוא נעלם מאוד. וכיון שאנו בבריאה, אין אנו צריכין לקום, לכן אנו אומרים פסוקי התורה פרשת שמע בעולם הבריאה, כי פרשת שמע אינו אלא באצילות, רק שנעשה זיווג זה, ע"י התעוררת מ"נ דהיכל האהבה דבריאה. נמצא, כי סוד ק"ש, הוא לזיווג או"א ולתת מוחין לזו"נ, ויורדין מוחין אלו עד היכל אהבה דבריאה, ואז תוכל המלכות לעלות באצילות, ונעשית פרצוף גמור:

Pri Etz Chaim (Public Domain)

37 Kehot's note points to Proverbs 8:30 for these words.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה 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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PARAGRAPH 5

38 **זמירות היו לי חקיך**

David says, "Your statutes were songs to me in the house of my sojourning," finding joy in G-d's statutes wherever he lived. The Sages faulted his calling them "songs," and the maamar explains both the praise and the fault.

Psalms 119:54 תהילים קי"ט:נ"ד

זְמִרוֹת הָיוּ־לִי חֻקֶּיךָ בְּבֵית מְגוּרָי:

Thy statutes have been my songs in the house of my pilgrimage.

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KEHOT'S NOTE

תהלים קיט, נד. ובהבא להלן — ראה ג"כ קו"א ד"ה דוד זמירות. דרמ"צ מצות משא הארון בכתף. סה"מ תרל"ג-ב ע' תקנד. סה"מ תרנ"ד ע' כח. ועוד.

39 **ואמרז"ל במדרש רבה**

The Midrash says David forgot that the Ark must be carried on the shoulder because he had called words of Torah "songs," and G-d said He would make him stumble over a law that schoolchildren know.

Bamidbar Rabbah 4:20 במדבר רבה ד':כ'

KEHOT'S NOTE

במד"ר ד, כ.

PARAGRAPH 6

40 **ובגמרא פ"ז דסוטה דל"ה ע"א**

The Tzemach Tzedek's work on Tehillim; the note says that the wording of the Gemara is quoted there, together with Rashi and the Maharsha.

KEHOT'S NOTE

ראה יהל אור ע' תסב שם נעתק לשון הגמרא ורש"י ומהרש"א.

41 Rava taught that David was punished for calling words of Torah "songs," and G-d said He would make him stumble in a matter that even schoolchildren know; and he brought the Ark on a wagon.

Sotah 35a:22 סוטה ל"ה א:כ"ב

אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: דִּבְרֵי תוֹרָה שֶׁכָּתוּב בָּהֶן "הֲתָעִיף עֵינֶיךָ בּוֹ וְאֵינֶנּוּ", אַתָּה קוֹרֵא אוֹתָן זְמִירוֹת?! חֲרִינִי מַכְשִׁילְךָ בְּדָבָר שֶׁאֲפִילּוּ תִּינוֹקוֹת שֶׁל בֵּית רַבָּן יוֹדְעִין אוֹתוֹ, דִּכְתִיב: "וְלִבְנֵי קְהָת לֹא נָתָן כִּי עֲבֹדַת הַקֹּדֶשׁ וְגוֹ'", וְאֵיהוּ אֲתָיֵיהּ בַּעֲגָלָתָא.

William Davidson, Vocalized Aramaic (CC-BY-NC)

42 **ולבני קהת לא נתן**

"But to the sons of Kehos he did not give, for the service of the holy things was upon them; they carried on the shoulder." This is the law David forgot.

Numbers 7:9 במדבר ז:ט'

וְלִבְנֵי קְהָת לֹא נָתָן כִּי־עֲבֹדַת הַקֹּדֶשׁ עֲלֵהֶם בַּכָּתֵף יִשָּׂאוּ׃

But unto the sons of Kohath he gave none, because the service of the holy things belonged unto them: they bore them upon their shoulders.

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KEHOT'S NOTE

במדבר ז, ט.

PARAGRAPH 8

43 **יסודתה בהררי קדש**

A psalm of the sons of Korach in praise of Zion begins, "His foundation is in the holy mountains," the city founded on the holy hills. The maamar, writing "its foundation" of the mitzvah, applies the words to the chukim: below they have no reason, but their root is in the supernal will. (context: Steinsaltz Tanakh)

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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KEHOT'S NOTE

תהלים פז, א. [יסודתו]. [כ].

44 **והחכמה מאין תמצא**

Job asks, "And wisdom, where (me'ayin) shall it be found?" Chassidus reads it as "Wisdom is found from ayin (nothing)," the level above it, here the supernal will.

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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KEHOT'S NOTE

איוב כח, יב.

45 **החכמה נק' עדן**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פרדס שער כג פט"ז.

46 **החכמה נק' עדן**

In his lexicon of Kabbalistic terms, under "Eden," Rabbi Moshe Cordovero explains that Chochmah is called Eden, "the lower Eden," while the highest Eden is Keser.

Pardes Rimmonim 23:16:9 פרדס רמונים כ"ג:ט"ז:ט'

... ופי' עין לא ראתה אלקים הכוונה כי אלקים הוא הבינה ואין מי שיוכל להביט בעין זולת הבינה. ועל דרך השאלה יקראו החכמה והבינה עדן ויותר יצדק בחכמה מבבינה. וז"ל הרשב"י ע"ה בתיקונים (תיקון נ"ה דף פ"ה.) ונהר יוצא מעדן אית עדן ואית עדן ההי"ד ונחל עדניך תשקם. עדניך ודאי עדן עלאה כתר עילאה. עדן דלתתא דא י". ואית עדן לתתא ודא אימא עלאה. איהי עדן לגבי נהר דלתתא מינה ההי"ד ונהר יוצא מעדן להשקות עכ"ל לענייננו. ודקדק בלשונו באמרו אית עדן ואית עדן. לפי שאמר הכתוב ונחל עדניך לשון ...

Pardes Rimonim (Public Domain)

47 **מוטב דלדייניי**

When Elisha ben Avuyah (Acher) died, it was said he could not be judged, because he had studied Torah, nor enter the World to Come, because he had sinned; Rabbi Meir said, "Better that he be judged and come to the World to Come." The maamar cites it to show how great the delight of the World to Come is.

Chagigah 15b:3 חגיגה ט"ו ב:ג'

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לֵידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לֵידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלֵידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאֵעָלֶה עָשָׂן מַקְבְּרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקְבְּרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

PARAGRAPH 9

48 **שבספרים נזכר רק ב' בחי' ג"ע תחתון ועליון**

There too the Alter Rebbe says that although the books mention only two general levels, the upper and the lower Gan Eden, there are many levels, one above the other, which were not revealed to us; and that all the souls'

praise reaches only G-d's "Name," a radiance, like sunlight compared with the sun.

KEHOT'S NOTE

וכ"כ גם לעיל פ' בהר מא, ב. במאמרי אדה"ז כתובים-א ע' רב כ' "רק שבפרד"ס לא נזכר אלא ב' בחי". וראה בדרך מצותיך א, ב "הגם שלא נזכר בספרים רק ב' בחי' אלו אבל באמת נודע לנו מפי סופרים קדושי עליון אשר נהירין להו שבילא דרקיעא שיש מדריגות לאין קץ".

49 גבוה מעל גבוה

Koheles tells one who sees the poor oppressed and justice robbed not to wonder at it, for "one higher than the high watches, and there are higher ones above them." The maamar borrows the phrase for the endless ascending levels of Gan Eden. (context: Steinsaltz Tanakh)

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

קהלת ה, ז.

50 ת"ח אין להם מנוחה

Rabbi Chiya bar Ashi says in the name of Rav that Torah scholars have no rest in this world or in the World to Come, as it is said, "They go from strength to strength." The maamar reads it as a hint to the endless levels of Gan Eden.

Berakhot 64a:12–13 ברכות ס"ד א:י"ב-י"ג

אָמַר רַבִּי חִיָּיא בַּר אָשֵׁי אָמַר רַב: תַּלְמִידֵי חֲכָמִים אֵין לָהֶם מְנוּחָה לֹא בָּעוֹלָם הַזֶּה וְלֹא בָּעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "יֵלְכוּ מֵחַיִל אֶל חָיִל יֵרָאֶה אֶל אֱלֹקִים בְּצִיּוֹן". אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: "וְכָל בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ".

R. Hiyya b. Ashe said in the name of Rab[3] : The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd ; and great shall be the peace of thy children" ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות סד, א.

51 ילכו מחיל אל חיל

The sons of Korach sing of the pilgrims to Zion, who "go from strength to strength" until each "appears before G-d in Zion." The Talmud uses this verse for the scholars' unceasing ascent. (context: Steinsaltz Tanakh)

Psalms 84:8 תהילים פ"ד:ח׳

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן׃

They go from strength to strength, every one of them appeareth before G-d in Zion.

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KEHOT'S NOTE

תהלים פד, ח.

PARAGRAPH 10

52 ונהנין מזיו

Rav used to say 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 maamar uses it to show that the souls' delight is in the radiance, the ziv.

Berakhot 17a ברכות י"ז א

KEHOT'S NOTE

ברכות יז, א.

53 בורא קדושים ישתבח

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

54 וקדושים בכל יום

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נוסח תפלת שמו"ע.

55 סלה בלי הפסק

The school of Rabbi Eliezer ben Yaakov taught that wherever "netzach," "selah" or "va'ed" is said, it means without interruption forever. So "they praise You every day, selah" means unceasing praise.

Eruvin 54a:12–13 עירובין נ"ד א:י"ב-י"ג

רָבָא אָמַר מַהָכָא: "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶלָה", אֵימָתַי תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ — בִּזְמַן שֶׁאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶלָה. רָבָא רָמֵי: כְּתִיב "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ". וּכְתִיב "וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶלָה". זָכָה — תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ. לֹא זָכָה — וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶלָה.

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KEHOT'S NOTE

עירובין נד, א.

56 בד"ה את שבתותי תשמרו

This is the discourse the text itself cites, "You shall keep My Sabbaths." It opens with the two Sabbaths, a lower and a higher, contained in every Shabbos, and goes on to the souls' endless ascent in Gan Eden, which reaches only G-d's "Name."

KEHOT'S NOTE

לעיל פ' בהר מא, ב.

57 **ושמו בגימ' רצון**

There the Alter Rebbe notes that the Arizal calls "His Name" Malchus, while the early books of Kabbalah say shemo equals ratzon, and that both are true: Malchus of the Infinite One is called "His Name," and from it the will, the Keser of Atzilus, is drawn.

KEHOT'S NOTE

פע"ח ש' הק"ש ספכ"ח. [כן]. ובלקו"ת פקודי ז, ד בשם ספרי הקבלה הראשונים.

58 **ושמו בגימ' רצון**

Pri Etz Chaim notes that ratzon has the numerical value of shemo (346), and explains that the Name of ratzon is a garment in which Tiferes is enclothed.

Pri Etz Chaim, Gate of the Recitation of the Shema 28:16 פרי עץ חיים, שער הקריאת שמע כ"ח:ט"ז

ודע, כי רצון עולה שמ"ו, להורות כי זה השם של רצון הוא לבוש שנתלבש בו ת"ת, לזה אמרו שהוא היכל רצון, שהוא היכל של ת"ת:

Pri Etz Chaim (Public Domain)

PARAGRAPH 11

59 **אורייתא מחכמה נפקת**

Another place where the Zohar says that the Torah comes forth from Chochmah.

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)

60 **תר"ך עמודי אור**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

61 **תר"ך עמודי אור**

The Pardes explains that Keser, though utterly hidden, contains 620 pillars of light, the numerical value of keser, and that from them life-force is drawn to all the Sefiros. The maamar places the root of the mitzvos there.

Pardes Rimmonim 8:5–6 פרדס רמונים ח':ה'-ו'

... וני"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

62 **עד"מ העמוד שמחבר הגג**

Iggeres HaKodesh explains the 620 pillars of light of Keser by the analogy of pillars in a great house, standing on the ground with their tops joined to the ceiling: the mitzvos reach from the supernal will down to this physical world, and through them the soul rises to the light of Keser.

KEHOT'S NOTE

ראה אגה"ק סי' כט.

63 **אורייתא מחכ' נפקת**

The Zohar teaches that the Torah comes forth from the supernal Chochmah. The Alter Rebbe stresses "comes forth": its source is above Chochmah.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

PARAGRAPH 12

64 **וראית את אחורי**

G-d tells Moshe, "You shall see My back, but My face shall not be seen." The maamar applies "back" to the will and "face" to the delight within it.

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

65 **אחור וקדם צרתני**

David says that G-d has formed him, or hemmed him in, "back and front," and laid His hand upon him: nothing in him is hidden from G-d. The maamar reads "back" as the will and "front" as the delight within it. (context: Steinsaltz Tanakh)

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

66 **מבשרי אחזה**

Job, his skin struck away, says that from his own flesh he will behold G-d. Chassidus reads the words as learning about the divine from the workings of the human soul,

here the relation of will to delight. (context: Steinsaltz Tanakh)

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

PARAGRAPH 13

67 **ולכן נק' הרצון בחי' אחוריים**

Iggeres HaKodesh explains that in the human soul the faculty of will is the outer side and "back" of the faculty of delight, and that so too, as it were, the supernal will is the outer dimension and "back" of the supernal delight, "the pleasantness of Havayah."

KEHOT'S NOTE

ראה אגה״ק סי׳ כט.

68 **וראית את אחורי ופני לא יראו**

"You shall see My back, but My face shall not be seen." Only the will, the "back," is revealed; the delight, the "face," is not.

Exodus 33:23 שמות ל״ג:כ״ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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PARAGRAPH 14

69 **אשר מלשון באשרי כי אשרוני**

Kehot's note points to Genesis 33:13 for these words.

Genesis 33:13 בראשית ל״ג:י״ג

KEHOT'S NOTE

בראשית לג, יג. ובתי״ז (ת״ל עד, ב). ושם (רתט״ל).

70 **באשרי כי אשרוני**

Leah names her son Asher: "In my good fortune, for daughters will call me fortunate." The maamar takes asher as a word of praise for something praiseworthy. (Kehot: Genesis 33:13)

Genesis 30:13 בראשית ל׳:י״ג

וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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71 **אשר מלשון באשרי כי אשרוני**

The Tikkunei Zohar also explains asher by "In my good fortune, for daughters will call me fortunate," as a term of praise.

Tikkunei Zohar 74b:2 תקוני הזהר ע״ד ב:ב׳

וְעוֹד אֲשֶׁר עַל שֵׁם בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָּנוֹת (בראשית ל יג), אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם (שמות כ ב), וְכִי עֶבֶד דְּאִיהוּ בְּבֵי אֲסִירֵי דְּמַלְכָּא, וְאַבְטַח לֵקֹה מַלְכָּא לְאַפָּקָא לֵקֹה מִבֵּי אֲסִירֵי, אִית לֵקֹה לְמַלְכָּא לְשַׁבָּחָא גַּרְמֵיהּ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם כַּמָּה זִמְנִין, אֶלָּא חַמְשִׁין זִמְנִין אַדְכִּיר בְּאוֹרַיְיתָא יְצִיאַת מִצְרַיִם, לְקֶבֶל חַמְשִׁין תַּרְעִין דְּבִינָה, לְאִשְׁתְּמוֹדָעָא לוֹן מֵאָן אֲתַר אַפִּיק לוֹן מִן גָּלוּתָא.

Tikkunei Zohar - Vocalized (Public Domain)

72 **וטובל בשמן**

Moshe's blessing of Asher: "Blessed above sons is Asher … and he dips his foot in oil," a portion rich in olive oil. The maamar reads oil as Chochmah, into which only the "foot" of the supernal delight descends. (context: Steinsaltz Tanakh)

Deuteronomy 33:24 דברים ל״ג:כ״ד

וּלְאָשֵׁר אָמַר בָּרוּךְ מִבָּנִים אָשֵׁר יְהִי רְצוּי אֶחָיו וְטֹבֵל בַּשֶּׁמֶן רַגְלוֹ׃

And of Asher he said: Blessed be Asher above sons; Let him be the favoured of his brethren, And let him dip his foot in oil.

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KEHOT'S NOTE

דברים לג, כד.

73 **שמן היא בחי' ח״ע**

A lexicon of Kabbalistic terms arranged by letter; the note cites its entry under shin for oil (shemen) as the higher Chochmah.

KEHOT'S NOTE

מא״א אות ש׳ סמ״ח.

PARAGRAPH 15

74 **מבשרי אחזה**

"From my flesh I behold G-d," says Job. The difference between the nape of the neck and the face is learned from the human body and applied Above.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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PARAGRAPH 16

75 **חיך אוכל יטעם**

"Does not the ear test words, as the palate tastes food?" Job's image of the senses, each with its own object, illustrates that each kind of pleasure is different.

Job 12:11 איוב י״ב:י״א

הֲלֹא־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם־לוֹ׃

Doth not the ear try words, Even as the palate tasteth its food?

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KEHOT'S NOTE

איוב יב, יא.

76 **בד"ה ראו כי**

This is the discourse the text cites.

KEHOT'S NOTE

לעיל פ' בשלח א, ב.

77 **ראו כי ה' נתן לכם השבת**

Moshe tells the people, when a double portion of manna fell on Friday, "See that Havayah has given you the Shabbos." These are the opening words of the discourse the parenthesis refers to.

Exodus 16:29 שמות ט"ז:כ"ט

רְאוּ כִּי־ה' נָתַן לָכֶם הַשַּׁבָּת עַל־כֵּן הוּא נֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם שְׁבוּ אִישׁ תַּחְתָּיו אַל־יֵצֵא אִישׁ מִמְּקֹמוֹ בַּיּוֹם הַשְּׁבִיעִי׃

See that the L-RD hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.'

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78 **דרכיה דרכי נועם**

"Its ways are ways of pleasantness, and all its paths are peace." The discourse cited explains through it why the Torah and mitzvos are called "ways."

Proverbs 3:17 משלי ג':י"ז

דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃

Her ways are ways of pleasantness, And all her paths are peace.

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79 **פנים בפנים דיבר ה'**

Moshe reminds the people: "Face to face Havayah spoke with you on the mountain, from the midst of the fire." The maamar reads "face to face" as the meeting of the supernal face, G-d's delight, with the inner face of Israel.

Deuteronomy 5:4 דברים ה':ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

80 **על כל דיבור פרחה נשמתן**

Rabbi Yehoshua ben Levi says that at every utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel left them. The maamar explains why: each utterance revealed its own particular delight.

Shabbat 88b:6 שבת פ"ח ב:ו'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא יָצְתָה נִשְׁמָתָן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "נַפְשִׁי יָצְאָה בְדַבְּרוֹ". וּמֵאַחַר שֶׁמִּדִּיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיבְּלוּ? — הוֹרִיד טַל

שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחְיָה אוֹתָם, שֶׁנֶּאֱמַר: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנֵים עָשָׂר מִיל וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת ...

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

שבת פח, ב.

81 **מי לי בשמים**

Asaf's psalm says, "Whom do I have in heaven? And besides You I desire nothing on earth": beside nearness to G-d, nothing the world offers matters to him. The maamar takes it as the first level of longing: turning away from worldly desires toward G-d. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

תהלים עג, כה.

82 **ולהתענג על ה'**

Of those who keep Shabbos the prophet says, "Then you shall delight in Havayah." The phrase names the delight in G-d that is the second, inner level of love.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי 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.

83 **אהבה בתענוגים**

The beloved says to his bride, "How fair and how pleasant you are, love, with delights." The maamar uses the phrase for a love that is itself delight in G-d.

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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84 **כלה שארי ולבבי**

Asaf continues, "My flesh and my heart pine away; G-d is the rock of my heart and my portion forever." The maamar reads it as the second level, the inner love with delights.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

85 **ונשמח בדברי תורתך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת ק"ש של ערבית.

86 **בשמחה ובטוב לבב**

The rebuke speaks of those who did not serve G-d "with joy and gladness of heart, from the abundance of everything," when they had plenty. The maamar uses the words for a love that has fully left worldly pleasures and rejoices in G-d alone.

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.

PARAGRAPH 17

87 **בכתף ישאו**

The sons of Kehos were given no wagons, "for the service of the holy things was upon them; they carried on the shoulder." The maamar explains why the shoulder: the bearers faced the Ark.

Numbers 7:9 במדבר ז':ט'

וְלִבְנֵי קְהָת לֹא נָתָן כִּי־עֲבֹדַת הַקֹּדֶשׁ עֲלֵהֶם בַּכָּתֵף יִשָּׂאוּ׃

But unto the sons of Kohath he gave none, because the service of the holy things belonged unto them: they bore them upon their shoulders.

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88 **כתובים משני עבריהם**

Moshe came down with "the Tablets written on both their sides; on the one side and on the other they were written." The maamar sees in this that the Tablets were "face" on every side.

Exodus 32:15 שמות ל"ב:ט"ו

וַיִּפֶן וַיֵּרֶד מֹשֶׁה מִן־הָהָר וּשְׁנֵי לֻחֹת הָעֵדֻת בְּיָדוֹ לֻחֹת כְּתֻבִים מִשְּׁנֵי עִבְרֵיהֶם מִזֶּה וּמִזֶּה הֵם כְּתֻבִים׃

And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written.

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KEHOT'S NOTE

שמות לב, טו.

89 **פ' תצוה סד"ה זכור כו'**

The note quotes the passage: "that there should not be a state of forgetfulness, which is the level of the back." The surrounding discussion explains Amalek as the hard "nape" of kelipah, which cuts the bond between the mind and the heart, and "all the stragglers behind you" as the "back" of holiness.

KEHOT'S NOTE

תו"א פה, ב "שלא יהא בבחי' שכחה שהיא בחי' אחוריים כו'".

PARAGRAPH 18

90 **ואהיה שעשועים**

"And I was delights day by day." The maamar now explains "delights" as the revealed inner delight of the mitzvos, and stresses the ongoing form ve'ehyeh.

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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91 **ע"פ ויהי מקץ**

There "And it was at the end of two years" is read of one who lacks these delights in his Torah study: the "day by day" delights are at an end for him.

KEHOT'S NOTE

תו"א לב, א.

PARAGRAPH 19

92 **אני תורתך שעשעתי**

The psalmist contrasts the arrogant, whose heart is gross like fat, with himself: "as for me, I delight in Your Torah." The maamar reads the verb as transitive, "I have brought delight into Your Torah," through ani becoming ayin. (context: Steinsaltz Tanakh)

Psalms 119:70 תהילים קי"ט:ע'

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

93 **אני אותיות אין**

the passage shares nothing with the note

KEHOT'S NOTE

הובא בע"ח ש' דרושי אבי"ע ספי"א, וע' שם ש' עקודים פי"ג. וע' לק' נצבים (נג, ג) מאדמו"ר ע"ז. ושם (ע', ב [ד]) מפרדס. [כ]. לעיל (בהר) מד, ד.

94 **בכל נפשך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your

soul" is the readiness to give one's life, the self-nullification that must accompany Torah study.

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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95 **ודברת בם**

"And you shall speak of them" is the command to study Torah. Its nearness to "with all your soul" teaches that study must be with self-nullification.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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96 **שעשועים העצמיים**

The note points there for a discussion of the "essential delights."

KEHOT'S NOTE

ראה באוה״ת נ״ך-א ע׳ תקצ.

97 **שער השתלשלות . . במה״ב**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

הוא שער סדר האצילות.

PARAGRAPH 20

98 **ובמא״א . . נקרא אין עכ״ל**

The note says that this passage of Meorei Or is quoted in Or HaTorah on Vayikra and explained in Or HaTorah on Parshas Bo.

KEHOT'S NOTE

מובא בואה״ת ויקרא-א ע׳ רעט. נתבאר באוה״ת פ׳ בא ע׳ רסא.

99 **ויקהל דרי״ז ע״א**

The note says that this Zohar passage is copied there at length.

KEHOT'S NOTE

נעתק באריכות באוה״ת נ״ך-א ע׳ תקפז.

100 **ור״פ שמיני דל״ה ע״ב ובהרמ״ז שם**

Or HaTorah quotes the Zohar on "the joy of the Holy One, blessed be He, and His play, as it is written, 'and I was delights day by day,'" with the Ramaz's comment that joy is א״פ and play is א״מ, "and these are the two levels of delights."

KEHOT'S NOTE

"חדוותא דקב״ה ואטליותא דילי׳ דכתיב ואהי׳ שעשועים יום יום, ופי׳ הרמ״ז חדוה הוא א״פ ואטליותא א״מ, וזהו ב׳ בחי׳ שעשועים", — אוה״ת נ״ך-א ע׳ תקפח.

101 **ור״פ שמיני דל״ה ע״ב ובהרמ״ז שם**

At the beginning of Shemini (Zohar III, 35b) the Zohar says that the Torah is "the joy of the Holy One, blessed be He, and His delight," as it is written, "and I was delights day by day." The Ramaz there, as Or HaTorah quotes him, explains the joy and the delight as two levels, the two "delights."

Zohar, Shmini 1:1–4 ספר הזהר, שמיני א׳:א׳-ד׳

AND IT CAME TO PASS ON THE EIGHTH DAY. R. Isaac said: 'Happy are Israel in that G-d has given them a holy Law which is the universal delight, the joy of the Holy One, blessed be He, and His recreation, as it is written, "and I was daily his delight" (Prov. 8, 30). The Torah is all one name of the Holy One, blessed be He. By the Torah was the world created, as it is written, "And I was an artificer with him" (Ibid.).

The Zohar; London, Soncino Press, 1933 (Public Domain)

102 **ובפ׳ אחרי דס״ה ע״ב**

Or HaTorah quotes the Ramaz there: "And I was with Him a nurturer, and I was delights" is like "Ehyeh asher Ehyeh"; the first Ehyeh is Arich Anpin and "asher Ehyeh" is Chochmah and Binah, so "a nurturer" is Arich Anpin and "delights day by day" is Chochmah and Binah.

KEHOT'S NOTE

בהרמ״ז "ואהי׳ אצלו אמון ואהי׳ שעשועים ע״ד מ״ש אהי׳ אשר אהי׳, דפי׳ אהי׳ הראשון הוא באריך, ובחי׳ אשר אהי׳ היינו חו״ב. כמו״כ כאן ואהי׳ אצלו אמון זהו א״א, אח״כ ואהי׳ שעשועים יום יום היינו חו״ב", — אוה״ת נ״ך-א ע׳ תקפח.

103 **וסימן ואהיה**

In Acharei (Zohar III, 65b) the Zohar explains the Name Ehyeh as the all-inclusive, hidden level that is not revealed at all, and gives as its "sign" the verse "And I was (ve'ehyeh) with Him a nurturer." The Ramaz there, as Or HaTorah quotes him, reads the verse's two ve'ehyeh's like "Ehyeh asher Ehyeh": the first as Arich Anpin, the second as Chochmah and Binah.

Zohar, Achrei Mot 26:165–28:175 ספר הזהר, אחרי מות כ״ו:קס״ה-כ״ח:קע״ה

104 When the words of Torah rise, the King delights in them and they become a crown on His head; so the Torah says "and I was delights day by day," and not vehayisi but ve'ehyeh, at every time and moment that the supernal words rise before Him.

Zohar, Vayakhel 34:433–36:443 ספר הזהר, ויקהל ל״ד:תל״ג-ל״ו:תמ״ג

For the words of the holy Law spoken here below ascend on high, where multitudes come to meet them to take them up and present them before the Holy King, there to be adorned with many crowns woven of the supernal radiances. All these words, then, are self-spoken, as it were, before the Most High King. Whoever saw such joy, whoever witnessed such praises, as mount up into all those heavens at the mo-

ment those words ascend, whilst the Holy King looks on them and crowns Himself with them! They ...

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PARAGRAPH 21

105 עת לחבק ועת לרחק

Koheles lists the seasons of life: "a time to cast away stones and a time to gather stones; a time to embrace and a time to refrain from embracing." The maamar reads these as times of closeness and distance between G-d and Israel.

Ecclesiastes 3:5 קהלת ג׳:ה׳

עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק וְעֵת לִרְחֹק מֵחַבֵּק׃

A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

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KEHOT'S NOTE

קהלת ג, ה.

106 אהבתי אתכם אמר ה׳

G-d says to Israel through the prophet Malachi, "I have loved you, says Havayah." The prophet's words express G-d's embrace of Israel.

Malachi 1:2 מלאכי א׳:ב׳

אָהַבְתִּי אֶתְכֶם אָמַר ה׳ וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה׳ וָאֹהַב אֶת־יַעֲקֹב׃

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

PARAGRAPH 22

107 פנים בפנים דבר ה׳ עמכם

"Face to face Havayah spoke with you on the mountain." At Sinai even the "back" of the people was included in the "face."

Deuteronomy 5:4 דברים ה׳:ד׳

פָּנִים בְּפָנִים דִּבֶּר ה׳ עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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108 בכל לבבך בשני יצריך

The Mishnah reads "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." The maamar takes it as the animal soul too being transformed to love G-d.

Berakhot 54a:6 ברכות נ״ד א׳:ו׳

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: ״וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וגו׳״. ״בְּכָל לְבָבְךָ״ — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. ״וּבְכָל נַפְשְׁךָ״ — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. ״וּבְכָל מְאֹדֶךָ״ — בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר: ״בְּכָל מְאֹדֶךָ״ — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ברכות נד, א.

109 אשת חיל

"A woman of valor, who can find?" Knesses Yisrael is called a woman of valor, chayil, for the forty-eight letters of "Blessed be the Name" said twice daily.

Proverbs 31:10 משלי ל״א:י׳

אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ׃

A woman of valour who can find? For her price is far above rubies.

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110 ושמתי כדכד

Isaiah promises rebuilt Jerusalem, "And I will make your windows of kadkod (a precious stone) and your gates of carbuncles." The discourse the text refers to (Likkutei Torah, Re'eh) reads kadkod as kad kad, twice twenty-four, the letters of "Blessed be the Name..." morning and evening.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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111 כלה שארי ולבבי

"My flesh and my heart pine away." In exile the soul's attachment does not reach this inner, "face" level of love.

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

112 למה תשיב ידך וימינך

In Asaf's lament over the ruined Sanctuary, Israel asks, "Why do You withdraw Your hand, even Your right hand? From within Your bosom, make an end!", pleading that G-d draw out His hand and act. The word is written "Your statute" and read "Your bosom," and the maamar reads

the verse as a plea that G-d's kindness come out of its concealment in the Torah. (context: Steinsaltz Tanakh)

Psalms 74:11 תהילים ע"ד:י"א

לָמָּה תָשִׁיב יָדְךָ וִימִינְךָ מִקֶּרֶב חֵיקְךָ כַלֵּה:

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

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KEHOT'S NOTE

תהלים עד, יא.

113 אור שנברא ביום ראשון

Rabbi Elazar says that by the light G-d created on the first day man could see from one end of the world to the other; when G-d saw the corrupt generations, He hid it away for the righteous in the future.

Chagigah 12a:5–6 חגיגה י"ב א:ה'-ו'

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, וְאֵלּוּ הֵן: שָׁמַיִם וָאָרֶץ, תֹּהוּ וָבֹהוּ, אוֹר וְחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דִּכְתִיב: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", תֹּהוּ וָבֹהוּ — דִּכְתִיב: "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ", אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דִּכְתִיב: "וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם", אוֹר — דִּכְתִיב: "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר", רוּחַ וּמַיִם — דִּכְתִיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם", מִדַּת יוֹם וּמִדַּת לַיְלָה — דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם ...

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Bereshit Rabbah 12:5 בראשית רבה י"ב:ה'

... חמה ולבנה ומזלות ומים בשלישי ושהו שלושה ימים, שלישי רביעי וחמישי, והוציאו שלושה תולדות: עופות ודגים ולויתן. ר' עזריה לא אמר כן, אלא, ביום עשות ה' אלקים ארץ ושמים, שני דברים הן הן עיקר ברייתו של עולם, ושהו שלושה ימים ונגמרה מלאכתן ברביעי. שמים בראשון כבית שמאי ושהו שלושה ימים, ראשון ושני ושלישי ונגמרה מלאכתן ברביעי. ומהו גמר מלאכתן? מאורות. הארץ בג' ותוצא הארץ עיקר ברייתה ושהתה שלושה ימים, שלישי רביעי וחמישי ונגמרה מלאכתה בששי. ומהו גמר מלאכתה? אדם, שנאמר: (ישעיה מה): אנכי עשיתי ארץ ואדם עליה בראתי:

Rabbi Neḥemya of Kefar Siḥon said: "For in six days the L-rd made the heavens and the earth, [the sea]..." (Exodus 20:11). The three items are the essential basis of the creation of the world, and each one waited three days and then produced three products: The earth [was created] on the first day, in accordance with the opinion of Beit Hillel, 1:15. and it waited three days, the first and second and third, and then [on day three] produced three products - trees, vegetation, and the Garden of Eden. ...

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KEHOT'S NOTE

חגיגה יב, א. ב"ר יב, ה.

114 אור שנברא ביום ראשון היה אדם צופה בו מסוף העולם ועד סופו

Rabbi Yehudah bar Simon says that Adam looked by the light of creation from one end of the world to the other, and that G-d hid it away for the righteous in the Time to Come. (Kehot: Bereshit Rabbah 12:5)

Bereshit Rabbah 12:6 בראשית רבה י"ב:ו'

... משנה פניו ותשלחהו. אר"י בר סימון: אותה האורה שנברא בה העולם אדם הראשון, עמד והביט בה מסוף העולם ועד סופו. כיון שראה הקב"ה מעשה דור אנוש, ומעשה דור המבול, ומעשה דור הפלגה, שהן מקולקלים, עמד וגנזו מהם, שנאמר (איוב לח): וימנע מרשעים אורם. ולמה גנזו? אלא, גנזו לצדיקים לעתיד לבא, שנאמר: וירא אלקים את האור כי טוב, ואין טוב אלא צדיקים, שנאמר: (ישעיה ג): אמרו צדיק כי טוב. ומנין שגנזו לצדיקים? שנאמר (משלי ד): ואורח צדיקים כאור נוגה, וכיון שראה אור, שהוא גנוז לצדיקים שמח, שנאמר (שם יג): ואור ...

The outgrowths [toledot]" - Rabbi Shmuel bar Naḥman said: All toledot that are stated in the Torah are written defectively388 may be written in full form, with two vavs, but usually it is written missing one or both of the vavs. except for two: "These are the offspring [toledot] of Peretz..." (Ruth 4:18), and this one. Why are those [others] defective?] of Adam" (Genesis 5:1), where toledot is missing one vav. Rabbi Yudan said in the name of Rabbi Avin: They are corresponding to the six things that were taken ...

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115 גנזו היינו בתורה

Rabbi Yehudah says that had the light been hidden entirely the world could not stand for a moment; it was sown like a seed, and wherever people study Torah at night a thread of that hidden light is drawn upon them, as it is written, "By day Havayah commands His kindness, and at night His song is with me."

Zohar I, 264a זח"א רסד, א

Zohar II, 149a זח"ב קמט, א

KEHOT'S NOTE

ועל"ק האזינו (עח, א). ושי"נ. וכ"מ מזח"א (מז, א) ד"ה ויכולו. [כ]. מדרש רות בזהר חדש פה, א (עי"ג"כ זח"א רסד, א. זח"ב קמט, א). ובדגל מחנה אפרים פ' בראשית בשם הבעש"ט. כתר ש"ט (קרוב לתחלתו) הה"מ בשם הבעש"ט כו' (באריכות). ובכ"מ. וראה לקו"ת במדבר יח, ד. דברים פט, ד. ספר החקירה סח, א. וכל העם תרצ"ט ס"ג, ועוד. לקו"ש ח"כ ע' 271.

116 הימין שהוא חסד

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת"ז בהקי (פתח אליי).

117 שהימין שהוא חסד עליון

In Eliyahu's prayer (Patach Eliyahu) at the opening of the Tikkunei Zohar: "Chesed is the right arm." So the "right hand" is supernal Chesed.

Tikkunei Zohar 17a תקוני הזהר י"ז א

118 המעשה דאיתא בזהר

This manuscript adds: from this is understood the story of the Baal Shem Tov, who told a man who came to ask about his son, several hundred parsahs away, that he actually

Name Elokim, which exists for the sake of the final "laughter."

Genesis 21:6 בראשית כ״א:ו׳

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

123 ונגלה כבוד ה׳

"And the glory of Havayah shall be revealed, and all flesh together shall see." This is the future revelation, when the "something" will be nullified into "nothing."

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע׳ מ, ה.

124 כמו הצחוק שעושין לפני שרים

In that transcript the illustration given is a talking bird.

KEHOT'S NOTE

במאמרי אדה״ז כתובים-א ע׳ רה מביא הדוגמא מציפור המדברת.

125 כמו זר נחשב

G-d complains through Hosea that the many teachings of His Torah written for Israel "are counted as a strange thing." The maamar uses the words for the world's apparent independence, which in truth is a jest, like the "strange things" done before princes. (context: Steinsaltz Tanakh)

Hosea 8:12 הושע ח׳:י״ב

אֶכְתָּב־לוֹ רֻבֵּי תּוֹרָתִי כְּמוֹ־זָר נֶחְשָׁבוּ׃

Though I write for him never so many things of My Law, they are accounted as a stranger's.

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126 שעתיד הקב״ה לעשות קניגי

The Talmud says that in the future Gavriel will stage a hunt with the Leviathan, which he could not overcome without the Holy One, blessed be He. The maamar sees it as a form of the future "laughter."

Vayikra Rabbah 13:3 ויקרא רבה י״ג:ג׳

Bava Batra 75a:4 בבא בתרא ע״ה א:ד׳

אָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לַעֲשׂוֹת סְעוּדָה לַצַּדִּיקִים מִבְּשָׂרוֹ שֶׁל לִוְיָתָן, שֶׁנֶּאֱמַר: ״יִכְרוּ עָלָיו חַבָּרִים״; וְאֵין ״כֶּרֶה״ אֶלָּא סְעוּדָה - שֶׁנֶּאֱמַר: ״וַיִּכְרֶה לָהֶם כֶּרֶה גְּדוֹלָה וַיֹּאכְלוּ וַיִּשְׁתּוּ״; וְאֵין ״חַבֵּרִים״ אֶלָּא תַּלְמִידֵי חֲכָמִים - שֶׁנֶּאֱמַר: ״הַיוֹשֶׁבֶת בַּגַּנִּים, חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ, הַשְׁמִיעֵנִי״.

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KEHOT'S NOTE

saw him and how he was standing in Breslau, because they had read the holy Zohar before him, through which the hidden light opened and was revealed.

KEHOT'S NOTE

ובהכת״י שתח״י בוך פערטעל אי׳ (סא, ב) [וכ״ה במאמרי אדה״ז כתובים-א ע׳ רד ובאוה״ת שבועות ע׳ רכא מעתיק משם]. שמזה מובן מעשה בעש״ט ז״ל שאמר לא׳ שבא לשאול על בנו שהי׳ בריחוק מקום כמה מאות פרסאות שרואה אותו ממש, ואיך הוא עומד בברעסלא, ע״י שקראו לפניו בזה״ק שנפתח ונתגלה האור הגנוז וכו׳ יעו״ש. [כ].

119 ימין ה׳ עושה חיל

"The voice of song and salvation is in the tents of the righteous; the right hand of Havayah does valiantly." The maamar reads it as G-d's kindness coming down into the soul.

Psalms 118:15 תהילים קי״ח:ט״ו

קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים יְמִין ה׳ עֹשָׂה חָיִל׃

The voice of rejoicing and salvation is in the tents of the righteous; The right hand of the L-RD doeth valiantly.

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KEHOT'S NOTE

תהלים קיח, טו.

120 יצוה ה׳ עלינו חסדו

The psalmist, longing for G-d, takes heart: "By day Havayah commands His kindness, and at night His song is with me." The Zohar on Terumah applies the verse to the thread of hidden light drawn upon those who study Torah at night, and the maamar echoes it: G-d always commands His kindness upon us. (context: Steinsaltz Tanakh)

Psalms 42:9 תהילים מ״ב:ט׳

יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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121 שלא תהא מלובשת ומתעלמת

There it says: "And this is the request, 'Your right hand, from within Your bosom, make an end': 'Your bosom' is the level of Yesod of Imma, and we ask that the chasadim, which are the level of the right, be revealed out of the concealment of Yesod of Imma, as is written in Likkutei Torah, Parshas Bamidbar, in the explanation of 'And I was with Him a nurturer.'"

KEHOT'S NOTE

"וזהו הבקשה וימינך מקרב חיקך כלה דחיקך הוא בחי׳ יסוד אי׳ ומבקשים וימינך כו׳ שיתגלו החסדים שהן בחי׳ ימין מתוך ההעלם דיסוד אי׳ כו׳ כמ״ש בלקו״ת פ׳ במדבר בהביאור דואהי׳ אצלו אמון״ — סה״מ תרנ״ג ע׳ רד.

122 צחוק עשה לי אלקים

At Yitzchak's birth Sarah says, "Elokim has made laughter for me"; the child's name, Yitzchak, means "he will laugh." The maamar reads it as the concealment of the

ראה וויק"ר יג, ג. ב"ב עה, א. [כ].

127 **ימין ה' רוממה**

"The right hand of Havayah is exalted; the right hand of Havayah does valiantly." The maamar reads "exalted" as kindness that stays above the soul, hidden in the Torah, and "does valiantly" as kindness that comes down into the soul.

Psalms 118:16 תהילים קי"ח:ט"ז

יְמִין ה' רוֹמֵמָה יְמִין ה' עֹשָׂה חָיִל:

The right hand of the L-RD is exalted; The right hand of the L-RD doeth valiantly.

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KEHOT'S NOTE

תהלים קיח, טז.

128 **שור הבר עם לויתן כוי וכמ"ש במ"א**

The maamar "Leviathan, whom You formed to play with" cites the Midrash that Behemos and the Leviathan are the hunt of the righteous in the Time to Come, and explains the wild ox (shor habar) and the Leviathan there.

KEHOT'S NOTE

ראה לעיל פי' שמיני דף יח, א ואילך.

PARAGRAPH 23

129 **בינונים זה וזה שופטן**

Rabbi Yosei HaGelili says that the righteous are judged by the good inclination, the wicked by the evil inclination, and the intermediate, "this one and that one judge them." The maamar applies it to those who cleave to G-d in prayer and then turn to worldly affairs.

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 וָזֶה שׁוֹפְטָן, שֶׁנֶּאֱמַר: "יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ". אָמַר רַבָּה: כְּגוֹן אָנוּ בֵּינוֹנִים. אָמַר לֵקַח 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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PARAGRAPH 24

130 **תבל ב"פ ארי'**

The note points there for the gematria of tevel as twice aryeh.

KEHOT'S NOTE

ראה אוה"ת שמות ע' צז ובלקו"ש חי"ב ע' יט. וראה שם הערה 49.

131 **שית ספירן מקננין ביצירה**

The note cites the Alter Rebbe's short maamarim for this phrase of the Tikkunei Zohar.

KEHOT'S NOTE

ת"ז ת"ו. מאמרי אדה"ז — הקצרים ע' תקנב.

132 **קדוש קדוש קדוש**

The angels call to one another, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The maamar reads it as the angels' wonder that G-d, utterly set apart, still fills the world with life.

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.

PARAGRAPH 25

133 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar reads "hear" as "understand": contemplating G-d's oneness.

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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134 **בכל נפשך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Contemplation brings the scholar to love "with all your soul," complete self-giving.

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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135 **ודברת בם**

"And you shall speak of them" is the command to study Torah, which the scholar fulfills with self-nullification.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

136 **בדברי תורה**

The Talmud explains that "to speak of them" is written of words of Torah. So "of them" in "and you shall speak of them" means words of Torah.

Berakhot 13b:12–13 ברכות י"ג ב:י"ב-י"ג

הַהוּא בְּדִבְרֵי תוֹרָה כְּתִיב. וְהָכִי קָאָמַר רַחֲמָנָא: אַגְמִירוּ בְּנֵייכוּ תּוֹרָה, כִּי הֵיכִי דִּלֵּיגְרְסוּ בָּהוּ. תָּנוּ רַבָּנָן: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד" — עַד כָּאן צְרִיכָה כַּוָּונַת הַלֵּב, דִּבְרֵי רַבִּי מֵאִיר. אָמַר רָבָא: הֲלָכָה כְּרַבִּי מֵאִיר.

That refers to the words of Torah; and thus spake the All-merciful, "Teach your children Torah so that they can read therein." Our Rabbis have taught : "Hear, O Israel, the L-rd our G-d, the L-rd is one" (Deut. vi. 4) — up to here Kawwanah is required. These are the words of R. Meir. Raba said : The Halakah is in accord with R. Meir.

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KEHOT'S NOTE

ברכות יג, ב.

137 **אני המשנה המדברת בפיך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מגיד מישרים ר"פ ויקרא. ובכ"מ שם.

138 **ודברי אשר שמתי בפיך**

"My spirit that is upon you and My words that I have put in your mouth shall not depart from your mouth." The maamar uses it for Torah study in which G-d's word speaks through the person.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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PARAGRAPH 26

139 **כי בכל אי' יש אהבה הטבעית**

The text itself refers to Tanya, chapter 18, which explains that even one whose mind is limited, who cannot contemplate G-d's greatness, has a hidden natural love for G-d, the inheritance of every Jewish soul.

Tanya, Likkutei Amarim 18:7 תניא, חלק ראשון; ליקוטי אמרים י"ח:ז'

וְנִמְצָא, כִּי אֵין־סוֹף בָּרוּךְ־הוּא מְלוּבָּשׁ בִּבְחִינַת חָכְמָה שֶׁבְּנֶפֶשׁ הָאָדָם - יְהֶיהָ מִי שֶׁיִּהְיֶה מִיִּשְׂרָאֵל, וּבְחִינַת הַחָכְמָה שֶׁבָּהּ, עִם אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַמְלוּבָּשׁ בָּהּ, מִתְפַּשֶּׁטֶת בְּכָל בְּחִינוֹת הַנֶּפֶשׁ כּוּלָּהּ, לְהַחֲיוֹתָהּ מִבְּחִינַת רֹאשָׁהּ עַד בְּחִינַת רַגְלָהּ, כְּדִכְתִיב: "הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ".

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140 **והי' מעשה הצדקה שלום**

In Isaiah's vision of a reign of justice, "the work of righteousness (tzedakah) shall be peace." The maamar reads tzedakah as charity and its maaseh, "deed," as Asiyah, the world of action, the level of the simple, working person. (context: Steinsaltz Tanakh)

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישע' לב, יז.

141 **כמים הפנים לפנים**

"As in water face answers to face, so the heart of man to man." The maamar reads it as the inner love from below drawing down the inner delight from above.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט. ראה הערת כ"ק אדמו"ר בהערות ותיקונים לתניא פרק מו.

142 **פי' כי יש ב' בחי' אדם**

There the Alter Rebbe explains "As water, face to face, so the heart of man to man": the heart of the supernal man upon the Throne is the 248 positive commandments, the King's limbs, and the 365 prohibitions, His sinews; "to man" is the man in Beriah, Yetzirah and Asiyah, "the likeness of their faces was the face of a man." The love revealed from above awakens the love from below.

KEHOT'S NOTE

ראה תו"א צח, ד. אוה"ת בשלח ע' תעז ואילך.

143 **ודמות פניהם פני אדם**

In Ezekiel's vision of the chariot the creatures have the face of a man, the face of a lion, the face of an ox and the face of an eagle. This is the lower "man," among the angels.

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.

תענית כו, ב.

144 **ועל דמות הכסא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם א, כו.

145 **ועל דמות הכסא דמות כמראה אדם**

"And upon the likeness of the throne, a likeness like the appearance of a man upon it from above." This is the supernal "man," which the maamar identifies with the Torah and its 613 commandments.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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146 **ביום חתונתו**

"Go out and see, daughters of Zion, King Shlomo in the crown with which his mother crowned him on the day of his wedding." The Sages read the wedding day as the Giving of the Torah.

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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KEHOT'S NOTE

שה״ש ג, י״א.

147 **שאין לך טפה יורדת מלמעלה**

The Ra'aya Mehemna (Zohar, Pinchas) cites the Sages: no drop comes down from above without two rising toward it from below. The maamar applies it to the union of giver and receiver at the Giving of the Torah.

Zohar III, 247b זח״ג רמז, ב

KEHOT'S NOTE

זח״ג רמז, ב.

148 **זו מ״ת**

The Mishnah expounds the verse: "'On the day of his wedding': this is the Giving of the Torah."

Taanit 26b:6 תענית כ״ו ב׳:ו׳

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ביאור ע"פ ואהיה אצלו אמון

An explanation of "And I was with Him as a nursling (amon)"

The Counting of the Omer is "nursing" intellect: the sweetening of the Gevuros, which transforms the animal soul's will and emotions until they can receive the Torah. The Torah's inner dimension is G-d's supernal delight, higher than His will; it was revealed at Sinai and is drawn down every day when a person turns ani (I) into ayin (nothing) in the Shema.

THE MAAMAR IN BRIEF

The maamar explains the Torah's words about itself in Proverbs 8:30–31. "A nursling" is the Counting of the Omer, the mochin of nursing, in which the Gevuros are sweetened as blood becomes milk. Subduing and transforming the animal soul's will and emotions makes them "very good," stronger than the G-dly soul's, for emotions are rooted above intellect; this is also why teshuvah reaches so high. From the seventh day of Pesach, the forty-four days grow the attributes into a vessel for the Torah on Shavuos. "A delight" is explained through David, who called G-d's statutes "songs": as the supernal will they are one song, yet worth endless joy, since one "hair" of that will creates all worlds. He was punished, for the will is only the Torah's outer side; its inner side is the supernal delight, unique in each mitzvah. This delight shone at Sinai, "face to face," after Israel turned their faces through the seven weeks, and the self-sacrifice of the Shema draws it down daily. Even a soul in the state of "back" brings laughter above, and the two "lions" of tevel are souls whose arousal from below draws down supernal delight.

OUTLINE

1 **The Omer as nursing: the sweetening of the Gevuros** ¶1–3

The Counting of the Omer is the mochin of nursing and the sweetening of the Gevuros, brought about above by a person's subduing and transforming himself below, like the rope of Yaakov. As blood becomes milk, Gevuros become Chasadim; the animal soul's will turned to G-d becomes "very good," the inner meaning of teshuvah.

2 **Why transformed emotions are stronger** ¶4–5

The animal soul's emotions are mightier, rooted in the lion and the ox of the Chariot, for even in Tikkun the emotions, Z'eir Anpin, are attached to Atika, above intellect; the refined attributes of Tohu are mightier still. The Chasadim are what sweeten them.

3 **Pesach, the Omer and Shavuos** ¶6–8

The five Chasadim are the five days before the seventh day of Pesach, in Atzilus; the first day is intellect, with the complete Hallel; the seventh is the birth of souls in Beriah. The seven weeks grow the seven attributes, each including all seven, into a broad vessel for the Torah, "a nursling."

4 **Delight, the source of all powers** ¶9–13

Section 2 introduces "a delight" through David's "songs." Delight is the greatest power of the soul; the Infinite Light is the source of delights, revealed in Chochmah only through great contraction, like hair drawn from the skull, Keser (Gulgalta), while the supernal delight within it is above Keser.

5 **Will and delight in the mitzvos** ¶14–16

Keser is the 620 pillars of light, the supernal will in the mitzvos; the will is the outer covering (Gulgalta) of the inner delight (Atika), as a merchant's will serves his pleasure in profit. Chochmah receives only a "hair" of the will, yet the will is worth endless joy, for one hair of it brings all the worlds into being.

6 **Why David was punished** ¶17–18

David praised the statutes as songs because they are the supernal will, above even Gan Eden; but he was punished, for he should have praised their inner dimension, the supernal delight, in which each mitzvah has a delight of its own and is not one song.

7 **Face to face, and "a delight day by day"** ¶19–20

At Sinai the inner delight was revealed "face to face," because Israel turned their faces during the seven weeks. Today the self-sacrifice of the Shema turns ani into ayin and draws down the supernal Ayin, the delight of Atika, every day.

8 **"Playing before Him at all times"** ¶21–23

Section 3: there are two times, face to face, when the right hand embraces, and "back," when the Chasadim are hidden. Even in the state of "back" a Jew can give himself over in the Shema and bring about laughter above; sechok equals twice "light," "the source of life" and Or Ein Sof.

9 **"Playing in tevel artzo"** ¶24

Tevel is twice aryeh: the lions of the Chayos and of the Ofanim, and in Israel the souls of Yetzirah and Asiyah. Their arousal from below draws down the supernal laughter and delight, the root of the lofty drawing down described in Etz Chaim.

KEY CONCEPTS

The mochin of nursing מוחין דיניקה

The stage after "birth" in which the attributes grow, as an infant grows by nursing. The maamar identifies it with the Counting of the Omer, when blood (Gevuros) turns into milk (Chasadim).

The sweetening of the Gevuros מיתוק הגבורות

Not removing the forces of severity but transforming them, like a sour food sweetened into a delicacy. It is brought about above through a person's subduing and transforming of his own animal soul.

Subduing and transforming אתכפיא ואתהפכא

Iskafya is overpowering the sitra achra; is'hapcha is turning its darkness into light. Both are the sweetening of the Gevuros in a person's service.

The supernal will (Gulgalta) רצון העליון / גלגלתא

Keser as G-d's will in the mitzvos, the "skull" that covers the inner delight. From a single "hair" of it come Chochmah and all the worlds.

The supernal delight (Atika) תענוג העליון / עתיקא

The inner dimension of the will and of the Torah, the source of delights, called Ayin. It was revealed at Sinai and is drawn down through self-nullification.

Ani into ayin אני - אין

The same letters: turning one's "I" into "nothing," the nullification of yesh, above all in the self-sacrifice of the Shema, which draws down the supernal delight.

Face to face and back פנים בפנים / אחוריים

The changing states of Malchus and of the souls: facing G-d with one's inner self, or only with one's back. Both are called "playing."

Laughter שחוק

The revelation of delight. In gematria sechok equals twice or (light), mekor chaim (the source of life) and Or Ein Sof.

SECTION 1 · ¶1–3

The Omer as nursing: the sweetening of the Gevuros

1 ביאור ע"פ[1] ואהיה אצלו אמון[2]

An explanation of [the verse] "And I was with Him as a nursling (amon)."

> The heading announces an explanation of Proverbs 8:30, where the Torah, speaking as wisdom, says that it was with G-d "as a nursling," "a delight day by day," "playing before Him at all times." It expands on the Shavuos discourse on the same verse that comes just before it in Likkutei Torah, working through the verse's phrases in turn and tying them to the Counting of the Omer and to Shavuos.

2 א הנה ענין סה"ע [ספירת העומר] הוא בחי' מוחין דיניקה והוא בחי' מיתוק הגבורות. ונעשה ע"י מיתוק הגבורות באדם שהוא בחינת אתכפיא ואתהפכא כי הקליפות שרשם בחינת גבורות.

1. Now, the Counting of the Omer is the level of the mochin of nursing (mochin de-yenikah), and it is the level of the sweetening of the Gevuros (restraints). And it comes about through the sweetening of the Gevuros in man, which is the level of subduing and transforming (iskafya and is'hapcha); for the kelipos (husks), their root is the level of Gevuros.

> Section 1 opens by defining the Counting of the Omer as the stage of "nursing" intellect (mochin de-yenikah): in the Kabbalah the emotive attributes grow as a child does, carried, then nursed, then grown, and in the nursing stage they are fed and grow. This stage is the sweetening of the Gevuros, the forces of restraint and severity, and it comes about through a person's work of subduing and transforming himself, because the kelipos, the forces that conceal holiness, are rooted in Gevuros.

ולכן בחינת לאכפיא לסט"א [לסטרא אחרא] ולאהפכא מחשוכא לנהורא הוא ענין מיתוק הגבורות, ויעקב חבל נחלתו[3] כתיב וכמשל החבל[4] שראשו אחד קשור למעלה וקצהו למטה

Therefore the level of subduing the sitra achra (the other side) and transforming darkness into light is the matter of the sweetening of the Gevuros. And it is written, "Yaakov is the rope of His inheritance": it is like the analogy of a rope whose one end is tied above and its [other] end below,

> Subduing the sitra achra (iskafya) and turning its darkness into light (is'hapcha) are therefore what "sweetening the Gevuros" means in a person's service. The verse calls Yaakov, the Jewish people, "the rope of His inheritance": a rope tied above at one end and held below at the other.

שע"י שמושך החבל מלמטה נמשך כמ"כ [כמו כן] למעלה, כך ע"י המתקת הגבורות הנ"ל באדם מעורר ג"כ למעלה שיתמתקו הגבורות, ופי' ועניַן המיתוק היינו שהגבורות עצמן נעשים מתוקים,

so that through one's pulling the rope from below, it is likewise drawn above. So too, through the sweetening of the Gevuros in man mentioned above, one also arouses above that the Gevuros be sweetened. And the meaning and substance of the sweetening is that the Gevuros themselves become sweet,

> Pull the rope below and the end above moves with it; so when a person sweetens the Gevuros in himself, the Gevuros above are sweetened too. Sweetening means that the Gevuros are not removed: they themselves become sweet.

כמו עד"מ שממתיקים מאכל חמוץ הרי גם הוא עצמו בחינת מאכל רק שהוא חמוץ ועתה ממתיקים אותו ואז נעשה מרקחת ומשיב הנפש.[5] כך בחי' מיתוק הגבורות שהם עצמן מתמתקים ואז הם מעולים ומשובחים[6] יותר.[7]

as, by way of analogy, when one sweetens a sour food: it too is itself in the category of food, only it is sour, and now one sweetens it, and then it becomes a confection and restores the soul. So too the level of the sweetening of the Gevuros: they themselves become sweetened, and then they are more excellent and more praiseworthy.

> A sour food that is sweetened was food all along; once sweetened, it becomes a delicacy that refreshes the soul. So the Gevuros, once sweetened, are not merely neutralized but become finer and more praiseworthy than before.

3 וזהו בחי' מוחין דיניקה כמשל דם נעכר ונעשה חלב[8] שהדם עצמו שהוא בחי' גבורות נהפך לחלב חוורתא חסדים כו'.

And this is the level of the mochin of nursing, as in the analogy of "blood is decomposed and becomes milk": the blood itself, which is the level of Gevuros (restraints), is transformed into milk, whiteness, Chasadim (kindnesses), etc.

> The Talmud says that in a nursing mother "blood is decomposed and becomes milk." Red blood stands for Gevuros and white milk for Chasadim (kindnesses): the very same substance turns from severity into kindness, and that is what "nursing" intellect means.

וזהו ענין מ"ד ימי ספירת העומר משביעי של פסח עד שבועות. כי ששי"פ [שביעי של פסח] הוא לידת הנשמות ואחר הלידה הוא בחי' יניקה הגדלת המדות. וזהו כמ"ש והניף את העומר[9] כו' לרצונכם.

And this is the matter of the forty-four days of the Counting of the Omer, from the seventh day of Pesach until Shavuos. For the seventh day of Pesach is the birth of the souls, and after the birth comes the level of nursing, the growth of the emotive attributes (middos). And this is as is written, "And he shall wave the omer, etc., for your will (lirtzonchem)."

> The forty-four days of the Omer from the seventh day of Pesach to Shavuos are this nursing stage: the seventh day of Pesach is the "birth" of the souls, and after birth comes nursing, the growing of the emotive attributes. In the Shavuos discourse just before this one, the Alter Rebbe ties that birth to the splitting of the sea, when Israel walked on dry land through the sea. Plainly, the omer is waved lirtzonchem, "for your favor," to be accepted on your behalf; but the word holds ratzon, will, and the maamar reads it "for your will," as the next part explains.

היינו שעיקר המכוון להפך הרצון והמדות שבנפש הבהמית שתהיינה לה' ואז הם משובחות יותר ממדות שבנפש האלקית וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] טוב זה יצ"ט [יצר טוב][10] מאד זה יצה"ר [יצר הרע][11] (ועיין בזהר פ' יתרו דס"ח ע"ב ובפי' הרמ"ז [הרב משה זכות] שם)[12]

That is, the main intent is to transform the will and the emotive attributes of the animal soul so that they be for G-d; and then they are more praiseworthy than the attributes of the G-dly soul. And about this our Sages, of blessed memory, said: "'Good' — this is the good inclination; 'very' — this is the evil inclination." (And see the Zohar, Parshas Yisro, folio 68b, and the commentary of the Ramaz there.)

> The aim is to turn the will and emotions of the animal soul toward G-d; once turned, they surpass those of the G-dly soul. So the Midrash reads the Torah's "very good": "good" is the good inclination and "very" the evil inclination, and in Likkutei Torah, Nasso (28c), the Alter Rebbe explains that it is "very good" only when the sitra achra is subdued and the animal soul's desire turns to love of G-d. The Zohar in Yisro, cited here with the commentary of the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist), likewise reads "good" as the right side, the angel of life, and "very" as the left side, the angel of death.

ומטעם זה ג"כ ארז"ל [אמרו רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדים כו'

And for this reason too our Sages, of blessed memory, said, "In the place where penitents (baalei teshuvah) stand, etc."

> For the same reason the Sages say that penitents (baalei teshuvah) stand where even the perfectly righteous cannot. In Likkutei Torah, Bamidbar (13d), the Alter Rebbe explains that penitents draw "with greater strength" from the most hidden source, through subduing the sitra achra and turning darkness into light.

ונודע שאין פי' תשובה על עבירות דוקא אלא שצ"ל בכל אדם כל ימיו בתשובה[13] להתקרב להי' בבחינת פב"פ [פנים בפנים] והיינו ע"י להפך הרצון והמדות מבחי' יש כו'.[14]

And it is known that teshuvah (return) does not refer specifically to sins; rather, every person must be in teshuvah all his days, to draw close to G-d in the manner of face to face; and this is through transforming the will and the emotive attributes from the level of "something" (yesh), etc.

> Teshuvah is not only for sins: it is a lifelong drawing close to G-d "face to face," which every person needs, as the Sages say that a person should be in teshuvah all his days. It is achieved by turning one's will and emotions away from yesh, the sense of being a separate "something."

SECTION 2 · ¶4–5

Why transformed emotions are stronger

4 והטעם בזה שע"י בירור מדות נה"ב [נפש הבהמית] נק' טוב מאד הוא משום שהמדות שבנה"ב [שבנפש הבהמית] מצד עצם מציאותן הן תקיפים וחזקים יותר ממדות שבנפש האלקית כיתרון הגבורה בבהמה מבאדם אלא שהיא בהמה.

And the reason that through the refinement of the attributes of the animal soul [this] is called "very good" is that the attributes of the animal soul, by virtue of their very existence, are mightier and stronger than the attributes of the G-dly soul, like the advantage of strength in an animal over [that] in a man, except that it is an animal.

> Why does refining the animal soul's attributes earn the title "very good"? Because those attributes are by nature mightier than the G-dly soul's, just as an animal is physically stronger than a person, though it remains an animal. Another transcript of this maamar (Maamarei Admur HaZaken, Kesuvim, vol. 1, p. 208) adds that the animal comes mainly from the emotive attributes, which in Tohu were "hard as a cedar," while man comes from Tikkun, where Chochmah and Binah lead the attributes, and so he is "soft as a reed."

אבל כשהבהמה נכלל בבחי' אדם אזי הוא רב כחו מאד כי שרשם מבחי' פני אריה פני שור[15] שאהבתם ויראתם גדולה לאין שיעור

But when the animal is included in the level of man, then its power is very great; for their root is from the level of "the face of the lion" [and] "the face of the ox," whose love and awe are immeasurably great.

> When the animal is taken into the level of "man," that is, guided by holiness, its strength becomes very great. Its root is in "the face of the lion" and "the face of the ox" of Ezekiel's chariot, the lion on the right standing for love and the ox on the left for awe, and their love and awe are without measure.

וכמ"ש בזהר בהעלתך (דף קנ"ד א') שי"ע אלף אריוותא סוחרנא דהאי אריה כו' כד געי האי אריה מזדעזעין רקיעין[16] כו'.

As is written in the Zohar, [Parshas] Beha'aloscha (folio 154a): "Three hundred and seventy thousand lions surround this lion, etc.; when this lion roars, the firmaments tremble, etc."

> The Zohar describes the supernal lion surrounded by three hundred and seventy thousand lions; when it roars, the firmaments and all their hosts tremble. This shows the immense power at the root of the "animal" attributes.

והטעם בכ"ז [בכל זה] הוא כי גם בעולם התיקון עצמו שרש המדות הוא למעלה מהשכל כי או"א [אבא ואימא] במזלא תליין[17] אבל ז"א בעתיקא אחיד ותליא[18,19]

And the reason for all this is that even in the World of Tikkun (Rectification) itself, the root of the emotive attributes (middos) is above intellect; for Abba and Imma (Chochmah and Binah) "are suspended from the Mazla," but Z'eir Anpin (the emotive attributes) "is attached to and suspended from Atika";

> The deeper reason: even in the World of Tikkun, the ordered world of the Sefiros, the root of the emotions is higher than intellect. The Idra Zuta of the Zohar says that Abba and Imma, the intellectual configurations, "are suspended from the Mazla," the "flowing" beard of Arich Anpin, the outer level of Keser, but Z'eir Anpin, the emotive attributes, "is attached to and suspended from Atika," the inner level of Keser, higher still.

רק שיציאותו והתגלותו הוא ע"י בינה וכמשל בן זכר שאע"פ [שאף על פי] שמתגדל ברחם האם ומשם נולד עכ"ז [עם כל זה] הרי עצמותו נלקח מלמעלה ממנה כו'

only its emergence and revelation are through Binah (understanding). It is like the analogy of a male child: although he grows in the mother's womb and is born from there, nevertheless his essence is taken from above her, etc.

> Binah only brings Z'eir Anpin out and reveals it. So a son grows in his mother and is born from her, yet his essence comes from above her, from the father.

[ולפעמים ג"כ יפה כח הבן מכח האב[20] ועמ"ש בד"ה להבין ביאור ענין האבות הן הן המרכבה בפ' יתרו].

[And sometimes, too, "the power of the son is greater than the power of the father." And see what is written in the discourse beginning "To understand the explanation of the matter, 'The Patriarchs are themselves the Chariot,'" in Parshas Yisro.]

> The bracket adds the Talmud's rule that sometimes "the power of the son is greater than the power of the father," as the emotions can surpass the intellect from which they emerge. It refers to the Torah Ohr discourse in Parshas Yisro on "The Patriarchs are themselves the Chariot."

5 והנה זהו אפילו במדות דז"א דתיקון. וכ"ש [וכל שכן] בירור המדות שמעולם התהו כו'. שכשמתבררים מהשבירה הר י כחם רב מאד

Now, this is so even in the attributes of Z'eir Anpin of Tikkun. All the more so the refinement of the attributes that are from the World of Tohu (Chaos), etc.: when they are refined from the shattering, their power is very great.

> If even the attributes of Z'eir Anpin in the ordered world of Tikkun are rooted so high, then all the more so the attributes from the World of Tohu, the realm of intense lights whose vessels shattered. When they are refined out of that shattering, their power is very great.

וזהו ענין מיתוק הגבורות וזהו פי' לרצונכם כו'. ומי הוא הממתיק אותן היינו בחי' החסדים.

And this is the matter of the sweetening of the Gevuros, and this is the meaning of "for your will (lirtzonchem), etc." And who is it that sweetens them? It is the level of the Chasadim.

> Refining these powerful attributes is "the sweetening of the Gevuros," and it is the meaning of lirtzonchem, "for your will," in the verse of the omer: the will itself is transformed. What sweetens the Gevuros is the Chasadim, the kindnesses.

SECTION 3 · ¶6–8

Pesach, the Omer and Shavuos

6 והנה ה"ח [ה' חסדים] הן מחסד שבחסד עד חסד שבהוד כי החסדים דיסוד ומל' הם רק כללות ה"ח [ה' חסדים] וכללות דכללות כמ"ש בפע"ח [בפרי עץ חיים] בכוונות דהו"ר [דהושענא רבה] וה"ח [וה' חסדים] אלו זהו ה' ימים דספירת העומר שלפני שביעי של פסח.

Now, the five Chasadim (kindnesses) are from Chesed that is in Chesed to Chesed that is in Hod; for the Chasadim of Yesod and Malchus are only the general and collective expression (klalus) of the five Chasadim, and the general expression of the general expression, as is written in Pri Etz Chaim, in the intentions (kavanos) of Hoshana Rabbah. And these five Chasadim are the five days of the Counting of the Omer before the seventh day of Pesach.

> The five Chasadim run from the Chesed within Chesed to the Chesed within Hod; Yesod and Malchus have no Chasadim of their own beyond the general expression of these five, and the general expression of that. Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's intentions for prayer and the festivals, says so in its intentions for Hoshana Rabbah, and these five Chasadim are the five days of the Omer before the seventh day of Pesach.

7 ויום ראשון דפסח הוא בחי' מוחין דאו"א [דאבא ואימא] מקור המדות ולכן גומרים בו את ההלל. משא"כ יום ב' דפסח מתחיל ספה"ע [ספירת העומר] הוא בחי' המדות. ולכן בא"י [בארץ ישראל] אין גומרים את ההלל ביום ב',

And the first day of Pesach is the level of the mochin of Abba and Imma (Chochmah and Binah), the source of the emotive attributes (middos); therefore we recite the complete Hallel on it. Whereas the second day of Pesach, [when] the Counting of the Omer begins, is the level of the emotive attributes. Therefore in the Land of Israel the complete Hallel is not recited on the second day.

> The first day of Pesach draws down the mochin of Abba and Imma, the intellect that is the source of the emotions, so the complete Hallel is said on it. The second day, when the counting begins, is already the level of the emotions themselves, and that is why in the Land of Israel, where only the first day is a festival, the complete Hallel is not said on the second day.

והנה בשביעי של פסח שהוא בחי' לידת הנשמות בבריאה אשר שם יש יניקת החיצונים ע"כ צ"ל מיתוק הגבורות ע"י אתכפיא ואתהפכא שהאדם מזכך מדותיו כו'

Now, on the seventh day of Pesach, which is the level of the birth of the souls in the World of Beriah (Creation), where the external forces draw nourishment, therefore there must be the sweetening of the Gevuros through subduing and transforming, in which a person refines his emotive attributes, etc.

> The seventh day of Pesach is the birth of souls in the World of Beriah, where the external forces can draw nourishment, so there the Gevuros must be sweetened through a person's own work of subduing and refining his emotions.

וה' ימים שלפני שביעי של פסח הם בבחי' אצילות ששם כתיב לא יגורך רע[21] והם הי"ח [ה' חסדים] הממתיקים הגבורות כו'.

But the five days before the seventh day of Pesach are at the level of the World of Atzilus (Emanation), of which it is written, "Evil shall not dwell with You"; and they are the five Chasadim that sweeten the Gevuros, etc.

> The five days before the seventh day of Pesach are at the level of Atzilus, the world that is one with G-d, of which it is said, "Evil shall not dwell with You." There it is the five Chasadim themselves that sweeten the Gevuros.

8 והנה ספה"ע [ספירת העומר] הוא בחי' מוחין דיניקה ועד"מ החלב מגדל אברי הולד כך המדות הם בבחי' קטנות כמו שהיו בתהו בבחי' נקודות וע"י החלב נעשה הגדלת המדות.

Now, the Counting of the Omer is the level of the mochin of nursing. And just as, by way of analogy, milk makes the limbs of the infant grow, so the emotive attributes (middos) are in a state of smallness (katnus), as they were in Tohu, in the form of points (nekudos); and through the milk the growth of the attributes comes about.

> The Omer is "nursing" intellect: as milk makes a baby's limbs grow, it makes the emotive attributes grow. They begin in smallness (katnus), like the attributes of Tohu, which were single "points" (nekudos).

ששבעה מדות נעשים שבעה שבועות לפי שכל א' מתכללת משבעה וע"כ בכל מדה יש ז' ימים.

For the seven attributes become seven weeks, since each one comprises seven; and therefore in each attribute there are seven days.

> Growth here means inclusion: each of the seven attributes comes to contain all seven. So seven attributes become seven weeks, with seven days in each attribute.

וזהו ענין ההגדלה [ועמ"ש ע"פ שתיתי ייני עם חלבי].[22] וע"ז נעשים כלי קיבול רחב לקבל התורה בשבועות הוא בחי' ואהי' [ואהיה] אצלו אמון כו' שתי הלחם כו':

And this is the matter of the growth [and see what is written on the verse "I have drunk my wine with my milk"]. And through this they become a broad vessel of reception to receive the Torah on Shavuos, which is the level of "And I was with Him as a nursling (amon), etc.," the two loaves, etc.

> This growth makes the emotions a broad vessel for receiving the Torah on Shavuos, the level of "And I was with Him as a nursling (amon)," and of the two loaves offered on Shavuos (Leviticus 23:17), which the next discourse explains. The bracket refers to the discourse on "I have drunk my wine with my milk."

SECTION 4 • ¶9–13

Delight, the source of all powers

9 ב ועניין ואהיה שעשועים. יובן בהקדים מ"ש בדוד זמירות היו לי חוקיך[23] ונענש[24] ע"ז. ויש להקדים ענין אור א"ס ב"ה.

2. And the meaning of "and I was a delight (sha'ashuim)" will be understood by first introducing what is written regarding David, "Your statutes have been songs to me," and he was punished for this. And one must first introduce the matter of the Infinite Light (Or Ein Sof), blessed be He.

> Section 2 turns to "and I was a delight (sha'ashuim)." To explain it, the Alter Rebbe will first discuss David's words "Your statutes have been songs to me," for which, the Talmud says, he was punished; and before that, the nature of the Infinite Light.

כי הנה אנו רואים למטה שהתענוג הוא הגדול ורב מכל כחות הנפש והוא ראש ומקור וחיות לכל דבר.

For we see below that delight is the greatest and most abundant of all the powers of the soul, and it is the head, source and life-force of everything.

> In the human soul, delight is the greatest and most abundant power: it is the head and source of all the others and gives them life.

10 וכמו שאנו רואים עוצם ריבוי מיני תענוגים שיש תענוג בראיה ותענוג בשמיעה ובריח ודבור וטעם

As we see the immense multitude of kinds of delights: there is delight in sight, and delight in hearing, and in smell, speech and taste;

> Delight takes many forms: in sight, hearing, smell, speech and taste.

וכן בכל מין ממינים אלו יש ריבוי בחי' תענוגים שיש כמה מיני מטעמים שאין טעם אחד דומה לחבירו והטעם הוא מעולם התענוג כו'

and likewise in each kind of these kinds there are many varieties of delights, for there are many kinds of delicacies, no one taste resembling another, and the taste is from the world of delight, etc.

> Within each kind there are countless varieties: no two flavors are alike. Taste itself comes from "the world of delight," the source of pleasure.

וכן יש תענוגים רוחניים כמו התענוג מהשכל ודבר חכמה כו'. נמצא התענוג שלמטה הוא עצום ורב מכל כחות הנפש.

And likewise there are spiritual delights, such as the delight from intellect and a word of wisdom, etc. It follows that delight below is mightier and greater than all the powers of the soul.

> Beyond the senses there are spiritual delights, such as the pleasure of understanding and of a wise word. So delight, even below, is the mightiest of the soul's powers.

11 וכל בחי' התענוג שבעוה"ז בכללו הוא רק מהשבירה שנפל פסולת כו' ואין ערוך מהות התענוג שבעוה"ז למהות התענוג שבג"ע [שבגן עדן] התחתון כו' וגבוה מעל גבוה[25] כו' אבל אור א"ס ב"ה נקי' מקור התענוגים.

And the whole level of delight in this world, as a whole, is only from the shattering, in which dross fell, etc.; and there is no comparison between the essence of the delight in this world and the essence of the delight in the lower Gan Eden, etc., "and higher above higher," etc. But the Infinite Light (Or Ein Sof), blessed be He, is called "the source of delights."

> All the delight of this world comes only from the shattering of the vessels, in which dross fell into the lower realms. It bears no comparison to the delight of the lower Gan Eden, where souls delight after this life, and each higher level is far above the one below it; but the Infinite Light is called "the source of delights."

12 והיינו אור וזיו גילוי א"ס ב"ה ולא עצמותו שבעצמותו לא שייך לומר כן. רק בבחי' האור שייך לומר מקור התענוגים והתגלותו הוא בחכמה הנקרא עדן ע"י צמצום רב ועצום

That is, the light and radiance of the revelation of the Infinite One (Ein Sof), blessed be He, and not His essence, for of His essence it is not applicable to say so. Only of the level of the light is it applicable to say "source of delights." And its revelation is in Chochmah (wisdom), which is called Eden, through a great and immense tzimtzum (contraction);

> Even "source of delights" describes only the light and radiance that G-d reveals, not His essence, to which no such description applies. That light is revealed in Chochmah, which is called Eden, but only through a great contraction (tzimtzum).

כי כדי להיות נמשך הארה בחכמה שהוא מקור להשגות הנשמות שאין ערוך אליו ית' צ"ל צמצום רב.

for in order for a glow to be drawn into Chochmah, which is the source of the comprehensions of the souls, which bear no comparison to Him, may He be blessed, there must be a great tzimtzum.

> Chochmah is the source of what souls can grasp, and the souls bear no comparison to G-d; for light to reach there, a great contraction is needed.

שעי"ז נשתנה ממהות למהות שאין מהות התענוג המתגלה בחכמה מערך מהות מקור התענוגים. כ"א עד"מ השערות הנמשכים מן המוח שהם בחי' מותרות מותרי מוחין עד שיכול לקוץ ולגלח השערות משא"כ קרום של מוח אם ניקב טרפה.[26,27]

For through this it is changed from one essence to another, so that the essence of the delight that is revealed in Chochmah is not of the order of the essence of the source of delights, but rather, by way of analogy, [it is like] the hairs that are drawn from the brain, which are the level of superfluities, the superfluities of the brain, to the extent that one can cut and shave the hairs; whereas the membrane of the brain, if it is perforated, [the animal] is tereifah (fatally defective).

> The contraction changes the light in kind, so the delight revealed in Chochmah is of a different order from the source of delights itself. It is like hair, which grows from the head as a mere surplus of the brain and can be cut or shaved without harm; the membrane around the brain is different: if it is pierced, the animal is tereifah, fatally defective, as the Mishnah rules.

13 והיינו לפי שהשערות נמשכים מהגלגלת החופה ומכסה על המוחין. וכך למעלה בחי' כתר הנק' גלגלתא הוא המלביש הארת א"ס ב"ה

And this is because the hairs are drawn from the skull, which canopies and covers the brain. So too above: the level of Keser (the Crown), which is called Gulgalta (the skull), is that which enclothes the radiance of the Infinite One (Ein Sof), blessed be He.

> Hair grows from the skull, which covers and encases the brain. Likewise above, Keser, which is called Gulgalta (the skull), is the covering that enclothes the light of the Infinite One.

וממנו נמשך אח"כ ע"י שערות ומזלות אבל בחי' תענוג עליון המלובש בו הוא בחי' א"ס שלמעלה מעלה מבחי' הכתר וגלגלתא.

And from it [the light] is afterwards drawn down through hairs and mazalos (flows); but the level of the supernal delight that is enclothed in it is the level of the Infinite One, which is far, far above the level of Keser and Gulgalta.

> From Keser the light is drawn down through "hairs" and "flows" (mazalos, from a root meaning "to flow"), the Kabbalah's terms for the beard of Arich Anpin, the outer level of Keser, which carry a contracted light to the levels below. But the supernal delight enclothed within Keser is the Infinite One itself, far above Keser and Gulgalta.

SECTION 5 • ¶14–16

Will and delight in the mitzvos

14 וענין הכתר הוא תרי"ך עמודי אור[28,29] שהם תרי"ג מצות דאורייתא וז' מצות דרבנן, והיינו עד"מ בחי' הרצון שבמצות שהן רצון העליון והרצון הוא בחי' חיצוניות היינו בחי' גלגלתא. שחופה ומלביש על הפנימית והוא בחי' עתיקא.

And the matter of Keser (the Crown) is the 620 pillars of light, which are the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis. That is, by way of analogy, the level of the will that is in the mitzvos, which are the supernal will. And the will is the level of the outer dimension (chitzoniyus), that is, the level of Gulgalta, which canopies and enclothes the inner dimension (pnimiyus), and that is the level of Atika.

> The word Keser (כתר: 20 + 400 + 200) has the numerical value 620, and the Kabbalists speak of its 620 pillars of light; these are the 613 commandments of the Torah and the seven commandments of the Rabbis. They are the supernal will within the mitzvos, and will is the outer level, Gulgalta, which covers the inner level, Atika (the "Ancient One," the inner dimension of Keser), the supernal delight.

15 ועד"מ באדם שיש לו רצון כמו לנסוע לאיזה מקום למסחור הרי רצון זה הוא רק חיצוניות אבל הפנימית והמכוון הוא התענוג שיתענג מהריוח שירויח במסחור ההוא.

By way of analogy, in a person who has a will, such as to travel to some place for trade: this will is only the outer dimension (chitzoniyus), but the inner dimension (pnimiyus) and the intent is the delight he will take in the profit he will earn in that trade.

> A person may want to travel somewhere on business; the wanting is only the outer layer. Its inner core and real aim is the pleasure he expects from the profit.

וכך בחי' עתיקא תענוג העליון הוא פנימית הרצון שבמצות אלא שהרצון הנק' גלגלתא הוא מלבישו ומעלימו שלא יהיה בגילוי אלא הרצון בלבד

So too the level of Atika, the supernal delight, is the inner dimension of the will that is in the mitzvos; only the will, which is called Gulgalta, enclothes it and conceals it, so that it should not be revealed, but only the will.

> So too above: Atika, the supernal delight, is the inner core of the will expressed in the mitzvos. But the will, Gulgalta, wraps and hides it, so that only the will is seen.

וכענין שתוק כך עלה במחשבה[30] [וכמבואר במ"א בביאור ע"פ אני[31] ה' אלקיכם דפ' ציצית].

And [it is] like the matter of "Be silent; so it arose in thought." [And as is explained elsewhere, in the explanation on the verse "I am Havayah your G-d" in the section of tzitzis.]

> This is like G-d's answer to Moshe in the Talmud, "Be silent; so it arose in thought": the will is stated, while the reason and the delight behind it stay hidden. In Likkutei Torah, Sh'lach (49c), on "I am Havayah your G-d" in the section of tzitzis, the Alter Rebbe explains that the will is "outer" only relative to the hidden intellect (mocha stima'ah), in which the delight of the Infinite One itself resides, while it stands above Chochmah, which receives only from its "hairs."

16 וממנו הוא שנמשך אח"כ הארה ע"י צמצום להתלבש בחכמה וזהו ביו"ד נברא[32] העוה"ב [העולם הבא] בחי' שערות אבא יונק ממזלא ולפיכך אינו ממהות עצם התענוג העליון כו'.

And it is from it that a glow is afterwards drawn down, through tzimtzum (contraction), to be enclothed in Chochmah (wisdom). And this is [the meaning of] "With the yud the World to Come was created": the level of hairs; Abba draws nourishment from the Mazla. And therefore it is not of the nature of the very essence of the supernal delight, etc.

> From Keser a glow is drawn down, through contraction, into Chochmah: as the Talmud says, "the World to Come was created with the yud," the small letter that stands for Chochmah. This is the level of "hairs": Abba (Chochmah) draws nourishment from the Mazla, so its delight is not the essence of the supernal delight.

[וזהו בורא קדושים ישתבח שמך[33] שמ"ו בגמטריא רצון[34] שמזה מקבלים כל בחי' הקדושים שהוא בחי' חכמה שנק' קדש[35] כו' ועמ"ש ע"פ את שבתותי תשמרו]

[And this is "Creator of holy beings, may Your Name be praised": shemo (His Name) has the numerical value of ratzon (will), for from this all the levels of the holy ones receive, which is the level of Chochmah, which is called kodesh (holy), etc. And see what is written on the verse "You shall keep My Sabbaths."]

> The bracket reads the morning blessing "Creator of holy beings, may Your Name be praised": shemo, "His Name" (שמו = 300 + 40 + 6 = 346), equals ratzon, will (רצון = 200 + 90 + 6 + 50 = 346), the will from which the "holy beings" receive, and they are Chochmah, which is called "holy." It also refers to the discourse on "You shall keep My Sabbaths."

והנה דוד שיבח התורה בבחינת היותם רצון העליון שזהו ענין זמירות כמשל שמזמרים זמר א' כמה פעמים מגודל יפיו.

Now, David praised the Torah in the aspect of their being the supernal will, which is the matter of "songs" (zemiros), like the analogy of singing one song many times because of its great beauty.

> David praised the Torah's statutes as the supernal will, and that is why he called them "songs": a song is sung over and over because it is so beautiful.

כך עם היות מעלתם זו שהם רצון העליון. הוא זמר אחד שהרי הוא השבח הכולל של כל המצות שכולן הן רצונו. אבל יש לשמוח בזמר זה כל פעם מרוב כל,[36]

So too, although this virtue of theirs, that they are the supernal will, is one song, for it is the all-embracing praise of all the mitzvos, that all of them are His will, yet one should rejoice in this song every time, more than over an abundance of everything;

> Being G-d's will is one praise that applies equally to every mitzvah, so it is a single song: all the mitzvos alike are His will. Yet one should rejoice in that one song every time, more than in any abundance.

כי רצון זה הוא למעלה מבחי' החכמה והטעם עד שמבחי' שערה אחת הנמשכת מהרצון והוא בחי' המזלות כו' מזה מתהווים כל העולמות

for this will is above the level of wisdom and reason, to the extent that from the level of a single hair that is drawn from the will, which is the level of the mazalos (flows), etc., from this all the worlds come into being:

> The reason is that this will is above wisdom and reason: even a single "hair" drawn from it, the level of the flows (mazalos), brings all the worlds into being.

ג"ע [גן עדן] התחתון שאמרו עליו מוטב דלידייניה[37] כו' וג"ע [וגן עדן] העליון עד אין קץ כו' ואפילו חכמה עילאה עדן כנ"ל.

the lower Gan Eden, of which they said, "Better that he be judged, etc.," and the higher Gan Eden, without end, etc., and even the higher Chochmah (Chochmah Ila'ah), Eden, as mentioned above.

> Those worlds include the lower Gan Eden, so precious that Rabbi Meir said of Acher, "Better that he be judged" and then enter the World to Come; the higher Gan Eden, without end; and even supernal Chochmah, which is called Eden.

SECTION 6 · ¶17–18

Why David was punished

17 ולכן אמר על החוקים שהם המצות שבלא טעם ובאמת כל המצות נק' חוקיך כי אין ערוך הטעם המושג לאמיתית הטעם. זמירות היו לי

Therefore he said of the statutes (chukim), which are the mitzvos that are without a reason — and in truth all the mitzvos are called "Your statutes," for the reason that is grasped bears no comparison to the true reason — "have been songs to me":

> David said this of the "statutes" (chukim), the mitzvos with no stated reason, calling them "songs"; in truth all the mitzvos are "statutes," because the reason we can grasp is nothing next to their true reason.

שהיו יקרים מאד אצלו מאחר שהן רצון העליון ומשערה א' בלבד הנמשך ממנו מתהווים כל החכמות והתענוגים שבעולמות אבי"ע [אצילות בריאה יצירה עשיה] כו'.

for they were very precious to him, since they are the supernal will, and from a single hair alone that is drawn from it come into being all the wisdoms and the delights in the worlds of Atzilus, Beriah, Yetzirah and Asiyah, etc.

> They were "songs" to David because they are the supernal will, from a single hair of which come all the wisdom and delights of the four worlds, Atzilus, Beriah, Yetzirah and Asiyah.

[ונמצא שיבח דוד את המצות במעלתם העליונה יותר מבחינת היותם בג"ע [בגן עדן] העליון תענוג הנשמות כו'

[It follows that David praised the mitzvos in their supreme virtue, higher than the level of their being in the higher Gan Eden, the delight of the souls, etc.,

> So David praised the mitzvos for a quality higher even than their place in the higher Gan Eden, where they are the delight of the souls.

שזהו נמשך רק משערה א' לבד הנמשכת מהרצון והכתר בח"ע [בחכמה עילאה] מקור ושרש הג"ע [הגן עדן] והוא שיבחם בבחי' היותם רצון העליון עצמן כו'].

for that is drawn only from a single hair alone that is drawn from the will and Keser (the Crown) into the higher Chochmah (Chochmah Ila'ah), the source and root of Gan Eden; and he praised them in the aspect of their being the supernal will itself, etc.]

> The delight of Gan Eden comes only from a single hair drawn from the will and Keser into supernal Chochmah, the source of Gan Eden. David praised the mitzvos as the supernal will itself.

אך מ"מ נענש דוד ע"ז, כי מעלתן זו אינן אלא בחי' חיצוניות שחיצוניותן הוא בחי' רצון העליון וגלגלתא.

Nevertheless, David was punished for this, for this virtue of theirs is only the level of the outer dimension (chitzoniyus), for their outer dimension is the level of the supernal will and Gulgalta.

> Even so, David was punished, because this quality is only the outer side of the mitzvos: their outer side is the supernal will, Gulgalta.

18 והיה לו לשבח התורה בבחי' פנימיותה שהוא בחי' התענוג עליון שהוא הגבה למעלה מהרצון עליון כנ"ל

He should have praised the Torah in the aspect of its inner dimension (pnimiyus), which is the level of the supernal delight, which is higher, above the supernal will, as mentioned above.

> David should have praised the Torah's inner dimension, the supernal delight, which is higher than the supernal will.

[וע' באגה"ק [באגרת הקודש] ד"ה דוד זמירות קרית להו והלכך גם כו' ע"ש והיינו כי הרצון עליון הוא מקור ושרש הנאצלים משא"כ בחי' עתיק כו']

[And see Iggeres HaKodesh, the section beginning "David, You called them songs," "And therefore also, etc.," see there. That is, the supernal will is the source and root of the emanations, whereas the level of Atik, etc.]

> The bracket points to the passage that opens with the Talmud's words to David, "You called them songs" (printed today in Tanya, Kuntres Acharon, essay 6): there the Alter Rebbe explains that praising the Torah because all the worlds depend on each of its details is praise of its "back," while its inner dimension is one with the Infinite Light, before which all worlds are nothing, "and therefore also" it cannot be praised as the life of the worlds. The reason given here: the supernal will is the source and root of all the emanated levels, whereas Atik, the delight, is above that.

ומצד בחי' פנימיותן הנה יש תענוג פרטי לכל מצוה בפ"ע [בפני עצמו] כו' ולא כמשל זמר אחד כו' [ועמ"ש בד"ה למנצח על השמינית מענין חיצוניות א"ק [אדם קדמון] ופנימי' [ופנימיות / ופנימית] א"ק [אדם קדמון]].

And from the aspect of their inner dimension, there is a particular delight for each mitzvah by itself, etc., and not like the analogy of one song, etc. [And see what is written in the discourse beginning "For the conductor, on the sheminis," on the matter of the outer dimension of Adam Kadmon and the inner dimension of Adam Kadmon.]

> From the side of the mitzvos' inner dimension, each mitzvah has its own particular delight, so it is not one song repeated. The bracket refers to the discourse "For the conductor, on the sheminis," on the outer and inner dimensions of Adam Kadmon, the primordial level above all the worlds.

SECTION 7 • ¶19–20

Face to face, and "a delight day by day"

19 וזה הי' [היה] הגילוי במ"ת [במתן תורה] דכתיב פנים בפנים[38] דבר ה' שהיה ההתגלות בחינת הפנימית של המצות שהוא בחי' התענוג עליון של אותו הדבור

And this was the revelation at the Giving of the Torah, as it is written, "Face to face Havayah spoke": the revelation was of the level of the inner dimension (pnimiyus) of the mitzvos, which is the level of the supernal delight of that utterance.

> This is what was revealed at Sinai: "Face to face Havayah spoke" means that the inner dimension of the mitzvos was revealed, the supernal delight within each utterance. Until now the mitzvos were described from their outer side, the will; at Sinai their inner delight shone.

ולכן פרחה נשמתם על כל דבור, שכל דבור הי' [היה] בו גילוי עונג בפ"ע [בפני עצמו] כו' וגילוי זה דבחי' פנים העליונים היינו ע"י שגם מלמטה היה בחי' החזרת פנים

Therefore their souls flew out at each utterance, for in each utterance there was a revelation of delight of its own, etc. And this revelation of the level of the supernal Face came about because from below, too, there was the level of turning the face [toward Him],

> That is why, as the Sages say, the people's souls flew out at each utterance: each utterance revealed a delight of its own. This revelation of the supernal "Face" came because the people below had also turned their face toward G-d.

דהיינו ע"י ז' שבועות מיצ"מ [מיציאת מצרים] עד מ"ת [מתן תורה] שהוא ענין ז' שבועות דספירת העומר (ועיין בפי' הרמ"ז [הרב משה זכות] בזהר ר"פ שמות ד"ב סע"ב [סוף עמוד ב] בשם המדרש שגם ביצ"מ [ביציאת מצרים] ספרו ישראל נ' יום למ"ת [למתן תורה] ועיין בזהר פ' אמור דצ"ז)

that is, through the seven weeks from the Exodus from Egypt until the Giving of the Torah, which is the matter of the seven weeks of the Counting of the Omer (and see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shemos, folio 2, end of side b, citing the Midrash that at the Exodus from Egypt, too, Israel counted fifty days to the Giving of the Torah; and see the Zohar, Parshas Emor, folio 97),

> That turning took place during the seven weeks from the Exodus to the Giving of the Torah, the seven weeks of the Omer. The Ramaz, in his commentary on the Zohar at the start of Shemos, cites a Midrash that at the Exodus, too, Israel counted fifty days to the Giving of the Torah; the text also refers to the Zohar on Emor.

שהפכו פנימיותם וכל המדות שתהיינה להי' לבדו וכמים הפנים לפנים[39] כי לפי הפנים שמראים מלמטה כן כו'.

in which they transformed their inner dimension and all the emotive attributes (middos), so that they be for G-d alone; and [it is] "as water [reflects] face to face," for according to the face that is shown from below, so, etc.

> In those weeks they transformed their inner selves and all their emotions to be for G-d alone. As water reflects a face exactly, the face shown from below determines the face revealed from above.

וכמ"כ [וכמו כן] עכשיו כתיב ואהיה שעשועים יום יום[40] ע"י ק"ש [קריאת שמע] במס"נ [במסירות נפש] בכל יום ממשיכים מלמעלה גילוי התענוג עליון והתלבשותו בנאצלים כתר וחכמה.

So too now it is written, "And I was a delight (sha'ashuim) day by day": through the recital of the Shema with self-sacrifice (mesirus nefesh) every day, one draws down from above the revelation of the supernal delight and its enclothement in the emanations, Keser (the Crown) and Chochmah (wisdom).

> So too now, every day: the verse says "a delight day by day," because through reciting the Shema with self-sacrifice each day, a person draws down the supernal delight and its enclothement in the emanated levels of Keser and Chochmah.

והם הנק' יום יום. (ועיין ברבות שיר השירים ע"פ ראשו כתם פז[41] מענין יום יום)[42] וזהו אני תורתך שעשעתי.[43]

And they are what is called "day by day." (And see the Midrash Rabbah on Song of Songs, on the verse "His head is the finest gold," on the matter of "day by day.") And this is [the meaning of] "I (ani) — in Your Torah I have delighted (shi'ashati)."

> Keser and Chochmah are the "day, day" of the verse. The text points to the Midrash on Song of Songs, on "His head is the finest gold," where Reish Lakish reads "day by day" as two days of G-d, two thousand years, by which the Torah preceded the world. The same idea explains the verse "I (ani) — in Your Torah I have delighted."

שכדי להיות תורתך שעשעתי שיתלבש בחי' התענוג עליון בהרצון עליון הנק' גלגלתא ובחכמה עילאה הנק' עדן הוא ע"י אני,

For in order that there be "in Your Torah I have delighted" — that the level of the supernal delight be enclothed in the supernal will, which is called Gulgalta, and in the higher Chochmah (Chochmah Ila'ah), which is called Eden — it is through "I" (ani),

> For the supernal delight to be enclothed in the will (Gulgalta) and in supernal Chochmah (Eden), so that the Torah becomes a delight, depends on ani, "I."

דהיינו כשעושה מבחי' אני אין שהוא ביטול היש. ע"ז דייקא ממשיכים בחי' שעשועים ותענוג עליון הנ"ל.

that is, when one makes of the level of ani (I) ayin (nothing), which is the nullification of the yesh (something). Through this specifically one draws down the level of sha'ashuim (delight) and the supernal delight mentioned above.

> The letters of ani (אני, "I") also spell ayin (אין, "nothing"): when a person turns his "I" into "nothing," nullifying his sense of self, that specifically draws down the supernal delight (sha'ashuim).

20 ויסוד כל התורה הוא ביטול היש לאין שכשלוקח האתרוג למצוה שורה עליו בחי' אין ורמ"ח מ"ע [מצות עשה] רמ"ח איברים כמשל האבר שבו נמשך חיות הנפש.

And the foundation of the entire Torah is the nullification of the yesh (something) into ayin (nothing): for when one takes the esrog for the mitzvah, the level of ayin rests upon it. And the 248 positive commandments are 248 limbs, like the analogy of the limb into which the life-force of the soul is drawn.

> The foundation of the whole Torah is turning yesh, "something," into ayin, "nothing." When a person takes the esrog for the mitzvah, the level of ayin rests on it; and the 248 positive commandments are like 248 limbs, each a vessel into which the soul's life-force flows.

וגם הנפש מקבלת ממנו כי לולי האבר לא היתה הנפש עושה פעולתה כו' וכך ע"י המצות נעשה ביטול היש לאין

And the soul, too, receives from it, for were it not for the limb, the soul would not perform its action, etc. So too, through the mitzvos the nullification of the yesh into ayin comes about.

> The soul also gains from the limb, for without it the soul could not act. So too, the mitzvos bring about the nullification of yesh into ayin.

וע"י ביטול היש זה מעורר למעלה גילוי אין העליון הוא בחי' תענוג העליון דקמיה באמת כולא כלא חשיבא[44, 45]

And through the nullification of the yesh, this arouses above the revelation of the supernal Ayin, which is the level of the supernal delight, before Whom in truth "all is considered as nothing."

> This nullification arouses above the revelation of the supernal Ayin, the supernal delight, before which, as the Zohar says, "all is considered as nothing."

כי מה שהאדם מבטל עצמו אינו אמת עדיין אלא שעי"ז נמשך גילוי אין כו' [ובאדרא"ז [ובאדרא זוטא] דרפ"ח תחלת ע"ב ובגין כך ע"ק [עתיקא קדישא] איקרי אין[46] והוא למעלה מבחי' גלגלתא כנ"ל ועמ"ש מענין זה ע"פ את שבתותי תשמרו]

For a person's nullifying himself is not yet [the] truth, but through this the revelation of Ayin is drawn down, etc. [And in the Idra Zuta, folio 288, at the beginning of side b: "And because of this, Atika Kadisha is called Ayin"; and it is above the level of Gulgalta, as mentioned above. And see what is written on this matter on the verse "You shall keep My Sabbaths."]

> A person's own self-nullification is not yet the full truth of that nothingness, yet through it the supernal Ayin is drawn down. The bracket cites the Idra Zuta, the Zohar's "Lesser Assembly": Atika Kadisha, the inner level of Keser, is called Ayin, "Nothing," and it is above Gulgalta, the will.

וזהו ענין שעשועים יום יום כי בכל יום עושה האדם מיש אין מחדש ועיקר בחי' זו ע"י מס"נ [מסירות נפש] בק"ש [בקריאת שמע] כנ"ל:

And this is the matter of "a delight day by day," for every day a person makes ayin out of yesh anew; and this level is chiefly through self-sacrifice (mesirus nefesh) in the recital of the Shema, as mentioned above.

> That is "a delight day by day": every day a person makes himself ayin anew, chiefly through self-sacrifice in the Shema.

SECTION 8 · ¶21–23

"Playing before Him at all times"

21 ג משחקת לפניו בכל עת.[47] ב' עתים הן כנודע שיש כמה זמנים שונים במל' פעמים עומדת פב"פ [פנים בפנים] ופעמים עד החזה דז"א ופעמים נקודה תחת היסוד

3. "Playing before Him at all times." There are two times, as is known, for there are several different times in Malchus (sovereignty): sometimes it stands face to face, and sometimes up to the chest of Z'eir Anpin (the emotive attributes), and sometimes a point beneath Yesod (foundation).

> Section 3 explains "playing before Him at all times." "At all times" refers to two kinds of time, for Malchus, the source of souls, takes different positions: sometimes face to face with Z'eir Anpin, sometimes reaching only to its chest, and sometimes a mere point beneath its Yesod.

והיינו שפעמים מקור נשמות ישראל פנימיותם לה' ופעמים בבחי' אחוריים וכמ"ש עת לחבק ועת לרחוק מחבק[48] [וע' בזהר פ' אחרי דנ"ח סע"א [סוף עמוד א] וע"ב]

That is, sometimes the source of the souls of Israel [has] their inner dimension (pnimiyus) toward G-d, and sometimes [it is] at the level of the back (achorayim); as it is written, "A time to embrace, and a time to refrain from embracing" [and see the Zohar, Parshas Acharei, folio 58, end of side a and side b];

> In terms of souls: sometimes the source of the souls of Israel faces G-d with its inner self, and sometimes only with its back (achorayim). As Koheles says, there is "a time to embrace, and a time to refrain from embracing."

כי וימינו תחבקני[49] כתיב ועי"ז גורם שתהיה פנים בפנים [עמ"ש בד"ה חייב אינש לבסומי[50] בפוריא[51] בענין שכפה עליהם הר כגיגית[52] שהוא בחינת וימינו תחבקני כו' ע"ש וע' בפע"ח [בפרי עץ חיים] שער חג הסוכות]

for it is written, "And His right hand embraces me," and through this it brings about that there be face to face [see what is written in the discourse beginning "A person is obligated to become intoxicated on Purim," on the matter of "He overturned the mountain over them like a barrel," which is the level of "And His right hand embraces me," etc., see there; and see Pri Etz Chaim, Sha'ar Chag HaSukkos (the Gate of the Festival of Sukkos)].

> The embrace is "His right hand embraces me," the Chasadim, and it brings about the face-to-face union. In the Purim discourse to which the bracket refers (Torah Ohr, Megillas Esther 98d-99a), the Alter Rebbe explains that when G-d "overturned the mountain over them like a barrel" at Sinai, this was "His right hand embraces me": a revelation of supernal love that surrounded Israel on every side, even their "back," so that they had to stand face to face with Him. The bracket also points to Pri Etz Chaim's Gate of Sukkos.

ופעמים עת לרחוק מחבק שהחסדים מכוסים ביסוד אימא ואינן מתגלים ומאירים אלא נעלמים בתוך הבינה.

And sometimes [it is] "a time to refrain from embracing," when the Chasadim (kindnesses) are covered in the Yesod of Imma and are not revealed and shining, but are hidden within Binah (understanding).

> "A time to refrain from embracing" is when the Chasadim are covered in the Yesod of Imma, the channel through which Binah gives, and do not shine, remaining hidden within Binah.

22 וע"ז אומרים ופרוס עלינו סוכת שלומך[53] ואותה אנו מבקשים וימינך מקרב חיקך כלה[54] שיצאו החסדים מיסוד אימא שהוא בחי' תשבע"פ [תורה שבעל פה] ששם האור גנוז ולהיות ימין ה' עושה חיל כו'.

And about this we say, "And spread over us the sukkah of Your peace"; and this is what we request: "And Your right hand, from within Your bosom, bring forth," that the Chasadim come out from the Yesod of Imma, which is the level of the Oral Torah, where the light is hidden, and that there be "The right hand of Havayah does valiantly," etc.

> This is why we say in the evening blessings of the Shema, "Spread over us the sukkah of Your peace," and ask, in the psalmist's words, that G-d bring His right hand out from His bosom. It is a request that the Chasadim come out of the Yesod of Imma, the Oral Torah where the light is hidden, so that "the right hand of Havayah does valiantly." In the discourse just before this one (Likkutei Torah, Bamidbar 18d), the Alter Rebbe notes that the verse's "Your bosom" (cheikcha) is written "Your statute" (chukcha), the Torah, in which G-d's right hand, the supernal Chesed, is hidden.

ועל הב' עתים הוא אומר משחקת כי בכל א' מישראל יש בחי' מס"נ [מסירות נפש] ורצון לה' אלא שיש מי שהוא בבחי' אחוריים כו'.

And of the two times it says "playing," for in every one of Israel there is the level of self-sacrifice (mesirus nefesh) and will for G-d; only, there is one who is at the level of the back (achorayim), etc.

> Both times are called "playing," because every Jew has self-sacrifice and a will for G-d; only some are, for now, in the state of "back" (achorayim).

23 ואעפ"כ [ואף על פי כן] גם אז יכול לעבוד עבודה תמה ולמס"נ [ולמסירות נפש] באחד [ועמ"ש בד"ה זכור את אשר עשה לך עמלק בדרך[55] כו' בענין ואזניך תשמענה דבר מאחריך לאמר זה הדרך[56] כו']

And even so, then too he can serve with a perfect service and have self-sacrifice (mesirus nefesh) in "One" [and see what is written in the discourse beginning "Remember what Amalek did to you on the way," etc., on the matter of "And your ears shall hear a word behind you, saying, 'This is the way,'" etc.].

> Even in the state of "back," a person can serve G-d wholeheartedly and give himself over in the word "One" of the Shema. The bracket refers to the discourse on "Remember what Amalek did to you," on "your ears shall hear a word behind you."

ולכן גם ממנו הוא צחוק מביטול היש לאין ועי"ז מעוררים למעלה גילוי שעשועים עליונים בכתר וחכמה כו'.

Therefore from him, too, there is laughter, from the nullification of the yesh (something) into ayin (nothing); and through this one arouses above the revelation of the supernal delights (sha'ashuim) in Keser (the Crown) and Chochmah (wisdom), etc.

> So from him, too, comes "laughter," the joy above at the nullification of yesh into ayin. This arouses the supernal delights in Keser and Chochmah.

[ושחוק זהו ענין התגלות התענוג ועיין בע"ח [בעץ חיים] שער לידת המוחין פ"ב [פרק ב'] ושער לאה ורחל פ"ג [פרק ג'] [57] דשחוק הוא ב"פ [בי פעמים] אור [58] וכן ואהבת ב"פ [בי פעמים] אור,

[And laughter (sechok) is the matter of the revelation of delight. And see Etz Chaim, Sha'ar Leidas HaMochin (the Gate of the Birth of the Mochin), chapter 2, and Sha'ar Leah veRachel (the Gate of Leah and Rachel), chapter 3, that sechok is twice or (light), and likewise ve'ahavta (and you shall love) is twice or.

> Laughter is the revelation of delight. Etz Chaim, Rabbi Chaim Vital's record of the Arizal's Kabbalah, notes that sechok (שחוק = 414) is twice or (אור = 207), and so is ve'ahavta, "and you shall love" (ואהבת = 414); the Kehot note says the reference to Sha'ar Leah veRachel is for ve'ahavta.

וב"פ [ובי פעמים] אור זהו ענין ושמתי כד [59] כד, והיינו כ"ד אותיות שיש בפסוק בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] דק"ש [דקריאת שמע] שחרית וערבית וכנ"ל שע"י ביטול היש ומס"נ [ומסירות נפש] דק"ש [דקריאת שמע] נמשך התענוג עליון והשחוק כו'

And twice or is the matter of "And I will make kad kad," that is, the 24 letters in the verse "Blessed be the Name of the glory of His kingdom forever and ever" of the Shema of the morning and the evening; and as mentioned above, that through the nullification of the yesh and the self-sacrifice of the Shema the supernal delight and the laughter are drawn down, etc.

> The doubled light is kad kad: the verse's kadkod (כדכד), a precious stone, read as twice kad (כד = 24). These are the 24 letters of "Blessed be the Name of the glory of His kingdom forever and ever," said in the Shema morning and evening, and through the nullification and self-sacrifice of the Shema the supernal delight and laughter are drawn down.

ועי"ש דפי"ב [דפרק ב'] כי"ד זהו ענין אשת חיל כו' ומזה יובן ענין ימין ה' עושה חיל, ועיין באוצ"ח [באוצרות חיים] דנ"ח מענין זה (ועיין בב"י [בבית יוסף] ומי"א [ומגן אברהם] ססי' [סוף סימן] תק"ס)

And see there, in chapter 2, [that] 24 is the matter of "A woman of valor (chayil)," etc.; and from this the matter of "The right hand of Havayah does valiantly (chayil)" will be understood. And see Otzros Chaim, folio 58, on this matter. (And see the Beis Yosef and the Magen Avraham at the end of section 560.)

In the previous discourse on this verse (Likkutei Torah, Bamidbar 18d), the Alter Rebbe cites Etz Chaim for this: twice the 24 letters of "Blessed be the Name," morning and evening, is chayil (חיל = 48), and so the community of Israel is called "a woman of valor (eshes chayil)," and this is "the right hand of Havayah does valiantly (chayil)." The text also points to Rabbi Chaim Vital's Otzros Chaim, and to the Beis Yosef and the Magen Avraham, commentaries on the Shulchan Aruch, at the end of Orach Chaim 560, where the law is that one may not fill one's mouth with laughter in this world.

ועכשיו נאמר בתורה משחקת לפניו בכל עת ולעתיד אז ימלא שחוק פינו[60]

And now it is said of the Torah, "playing before Him at all times," and in the future, "Then our mouth will be filled with laughter."

Now the Torah is "playing before Him at all times"; in the future, says the verse, "our mouth will be filled with laughter."

גם שחוק כחשבון מקור חיים ע"ש [על שם] כי עמך מקור חיים[61] והוא ג"כ כחשבון גימטריא אור א"ס שעל ידי גילוי אור אין סוף ב"ה נמשך התענוג עליון שהוא מקור חיים מקור התענוגים

Sechok (laughter) is also equal in number to mekor chaim (the source of life), named for "For with You is the source of life"; and it is also the numerical equivalent, in gematria, of Or Ein Sof; for through the revelation of the Infinite Light (Or Ein Sof), blessed be He, the supernal delight is drawn down, which is "the source of life," the source of delights.

Sechok (שחוק, 414) also equals mekor chaim, "the source of life" (מקור חיים, 414), after the verse "For with You is the source of life." It is also the value of Or Ein Sof (אור = 207 and אין סוף = 207, together 414), for the revelation of the Infinite Light draws down the supernal delight, the source of life and of all delights.

והתגלות התענוג זהו ענין השמחה והשחוק ועיין בזהר ס"פ וילך ובפ' וירא דקי"ד א' ובפ' חיי שרה דף קכ"ז א' ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] בישעי' [בישעיה] ע"פ ולא בכסף תגאלו מענין ישחק בשי"ן]:

And the revelation of delight is the matter of joy and laughter. And see the Zohar, at the end of Parshas Vayelech, and in Parshas Vayera, folio 114a, and in Parshas Chayei Sarah, folio 127a; and see the Likkutei Torah of the Arizal on Isaiah, on the verse "And not with money shall you be redeemed," on the matter of Yischak with a shin.]

> The revelation of delight is joy and laughter. The text points to the Zohar (end of Vayelech; Vayera 114a; Chayei Sarah 127a) and to the Arizal's Likkutei Torah on Isaiah, on the name Yitzchak, which means "he will laugh" and is sometimes spelled with a shin (ישחק), as in sechok, laughter.

SECTION 9 • ¶24

"Playing in tevel artzo"

24 משחקת בתבל ארצו.[62] הארץ הדום רגלי[63] היא המל' ותבל ארצו פי' תבל ב"פ [ב' פעמים] אריה ב"פ [ב' פעמים] יראה דהיינו בחיות ובאופנים.

"Playing in tevel artzo (the inhabited world, His earth)." "The earth is My footstool": it is Malchus (sovereignty). And "tevel artzo" means: tevel is twice aryeh (lion), twice yirah (awe), that is, in the Chayos and in the Ofanim.

> The next verse continues, "playing in tevel artzo," the inhabited world, His earth. "The earth is My footstool" refers to Malchus; and tevel (תבל = 432) is twice aryeh, lion (אריה = 216), and twice yirah, awe (יראה = 216): the lion among the Chayos and the lion among the Ofanim, two orders of angels.

אריה שאג[64] ע"י התבוננות איך שהוא יתי' קדוש ומובדל לא כהתלבשות הנפש בגוף כו'

"A lion has roared" through contemplating how He, may He be blessed, is holy and separate, not like the enclothement of the soul in the body, etc.

> The lion "roars" out of contemplating how G-d is holy and separate, not enclothed in the worlds the way a soul is enclothed in a body.

ובי' בחי' אלו יש בישראל כי יש שיש לו נפש דעשיי' [דעשייה] ויש שיש לו רוח[65] דיצירה [ועי' [ועיין] בזהר ר"פ משפטים דצ"ד ע"ב] ועל שניהם אומר משחקת שמשניהם נעשה שחוק למעלה כנ"ל.

And these two levels exist in Israel, for there is one who has a nefesh of Asiyah (Action), and there is one who has a ruach of Yetzirah (Formation) [and see the Zohar, at the beginning of Parshas Mishpatim, folio 94b]; and of both of them it says "playing," for from both of them laughter is made above, as mentioned above.

> These two kinds of "lion" are found among the Jewish people too: some souls have a nefesh, the soul's lowest level, from Asiyah, others a ruach, the level above it, from Yetzirah; the Zohar on Mishpatim says that the nefesh comes from the side of the holy Ofanim and the ruach from the side of the holy Chayos. In the discourse on this verse just before this one (Likkutei Torah, Bamidbar 18d-19a), the Alter Rebbe explains that scholars who learn Torah are like the Chayos of Yetzirah, whose love comes from understanding, while one of limited knowledge who is busy in commerce is like the Ofanim of Asiyah, and he too can "roar like a lion" through the simple meaning of "One"; of both the verse says "playing," for both bring about laughter above.

[ובע"ח [ובעץ חיים] שער תיקון נוק' [נוקבא] ספ"ב [סוף פרק ב'] פי' ג"כ ענין תבל ב"פ [ב' פעמים] ריי"ו[66] אלא דפי' שרומז להמשכה גבוה מאד וכמ"ש ג"כ בפע"ח [בפרי עץ חיים] שער ק"ש [קריאת שמע] שעל המטה פ"ו.

[And in Etz Chaim, Sha'ar Tikkun Nukva (the Gate of the Rectification of Nukva), at the end of chapter 2, he also explains the matter of tevel as twice 216, except that he explains that it alludes to a very lofty drawing down; and as is also written in Pri Etz Chaim, Sha'ar Kerias Shema She'al HaMitah (the Gate of the Bedtime Shema), chapter 6.

> Etz Chaim, in the Gate of the Rectification of Nukva, also explains tevel as twice 216, but as an allusion to a very lofty drawing down of light; Pri Etz Chaim says the same in its Gate of the Bedtime Shema.

אכן י"ל [יש לומר] דהמשכה עליונה זו נמשך ע"י האתעדל"ת [האתערותא דלתתא] דבי' בחי' אריה הנ"ל וזהו משחקת בתבל ארצו שמבחי' אתעדל"ת [אתערותא דלתתא] דתבל ארצו שבישראל נמשך בחינת שחוק ותענוג עליון והוא שרש המשכה עליונה שבע"ח [שבעץ חיים] ופע"ח [ופרי עץ חיים] שם]:

However, it can be said that this lofty drawing down is drawn through the arousal from below (isarusa dilesata) of the two levels of aryeh mentioned above. And this is "playing in tevel artzo": from the level of the arousal from below of "tevel artzo" that is in Israel, the level of laughter and supernal delight is drawn down; and this is the root of the lofty drawing down [described] in Etz Chaim and Pri Etz Chaim there.]

> The Alter Rebbe reconciles the two readings: that lofty drawing down comes about through the arousal from below of these two kinds of "lion" in Israel. So "playing in tevel artzo" means that Israel's service draws down laughter and supernal delight, the root of the lofty light that the Arizal's writings describe.

IN ONE'S AVODAH

The maamar draws it itself: a person's main work in the days of the Omer is to transform the will and the emotions of his animal soul so that they be for G-d, sweetening his own Gevuros, which sweetens them above. And every day, in the Shema, he should make his ani into ayin through self-sacrifice; this draws down the supernal delight, "a delight day by day," and even one who is in the state of "back" can give himself over in "One" and bring about laughter above.

QUESTIONS FOR DISCUSSION

1. Why are the animal soul's emotions, once refined, called "very good," higher than those of the G-dly soul?
2. How does the analogy of blood turning into milk show the difference between removing the Gevuros and sweetening them?
3. Why was David punished for calling the statutes "songs," if the supernal will is above all the worlds?
4. What is the difference between serving G-d's will in a mitzvah and reaching His delight in it?
5. How can a person in the state of "back" still bring about "laughter" above?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ ואהי' אצלו אמון**

Another transcript (hanachah) of this same maamar is printed there, so the reader can compare a second record of the discourse.

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"ז כתובים-א ע' רו. וראה במאמרי אדה"א במדבר ע' תפב שמיוסד על מאמר זה.

2 Wisdom, speaking as the Torah, tells of its place with G-d before the world was created: "And I was with Him as a nursling (amon), and I was a delight day by day, playing before Him at all times." Amon is a child raised and nurtured by G-d (the Midrash also reads it as uman, an artisan); this maamar takes it as the nursling, the "nursing" of the Omer that prepares for receiving the Torah. (context: Steinsaltz Tanakh)

Proverbs 8:30 משלי ח':ל

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה 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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PARAGRAPH 2

3 **ויעקב חבל נחלתו**

In his song Ha'azinu, Moshe tells Israel: "For Havayah's portion is His people; Yaakov is the rope (chevel) of His inheritance." Plainly, chevel is a measuring cord and so the portion it measures out: Yaakov is G-d's allotted share. The maamar takes the word as a rope binding the Jewish people below to their source above, so that what moves at one end moves the other. (context: Steinsaltz Tanakh)

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.

4 **וכמשל החבל**

Iggeres HaTeshuvah brings the same analogy on "Yaakov is the rope of His inheritance": when one end of a rope is pulled, the other end moves too.

KEHOT'S NOTE

המשל מובא גם באגה"ת פ"ו ובכ"מ.

5 **ואז נעשה מרקחת ומשיב הנפש**

Tanya distinguishes two kinds of delicacies: sweet foods, and sharp or sour things so well spiced that they become delicacies that restore the soul.

Tanya, Likkutei Amarim 27:9 תניא, חלק ראשון; ליקוטי אמרים כ"ז:ט'

וְזֶהוּ שֶׁאָמַר הַכָּתוּב: "וַתַּעֲשֶׂה לִּי מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי" - "מַטְעַמִּים" לְשׁוֹן רַבִּים; שְׁנֵי מִינֵי נַחַת רוּחַ, וְהוּא מַאֲמַר הַשָּׁכִינָה לְבָנֶיהָ - כְּלָלוּת יִשְׂרָאֵל כִּדְפֵּירְשׁוּ בַּתִּיקוּנִים, וּכְמוֹ שֶׁבְּמַטְעַמִּים גַּשְׁמִיִּים, דֶּרֶךְ מָשָׁל, יֵשׁ שְׁנֵי מִינֵי מַעֲדַנִּים: אֶחָד, מִמַּאֲכָלִים עֲרֵבִים וּמְתוּקִים, וְהַשֵּׁנִי, מִדְּבָרִים חֲרִיפִים אוֹ חֲמוּצִים, רַק שֶׁהֵם מְתוּבָּלִים וּמְתוּקָנִים הֵיטֵב עַד שֶׁנַּעֲשׂוּ מַעֲדַנִּים לְהָשִׁיב הַנֶּפֶשׁ.

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KEHOT'S NOTE

ראה תניא פכ"ז שדוקא דברים חריפים או חמוצים (כאשר הם מתובלים כו') הם משיבים הנפש", — סה"מ מלוקט-א ע' קנא.

6 **ואז הם מעולים ומשובחים**

The note sends the reader to the Siddur's discussion of the Gevuros of Yitzchak, in the section on the shofar blasts, for this idea that the sweetened Gevuros are finer than before.

KEHOT'S NOTE

ראה גם סידור שער התקיעות רמז, א (בענין גבורות דיצחק) ובכ"מ.

7 Kehot's note points to Daniel 2:22 for these words.

Daniel 2:22 דניאל ב':כ"ב

הוּא גָּלֵא עֲמִיקָתָא וּמְסַתָּרָתָא יָדַע מָה בַּחֲשׁוֹכָא וּנְהוֹרָא עִמֵּהּ שְׁרֵא׃

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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PARAGRAPH 3

8 **דם נעכר ונעשה חלב**

The Talmud states as an accepted principle that in a nursing mother "blood is decomposed and becomes milk." The maamar uses it as the image of Gevuros (red blood) turning into Chasadim (white milk).

Bekhorot 6b:8–9 בכורות ו' ב:ח'-ט'

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל דִּבְהֵמָה טְהוֹרָה נָמֵי חִידּוּשׁ הוּא, דְּאָמַר מַר: דָּם נֶעְכָּר וְנַעֲשֶׂה חָלָב, וְכֵיוָן דְּחִידּוּשׁ הוּא — בִּבְהֵמָה טְמֵאָה נָמֵי לִישְׁתְּרֵי, קָא מַשְׁמַע לַן. הָנִיחָא לְמַאן דְּאָמַר דָּם נֶעְכָּר וְנַעֲשֶׂה חָלָב, אֶלָּא לְמַאן דְּאָמַר אֵיבָרֶיהָ מִתְפָּרְקִין הֵימָנָּה וְאֵין נַפְשָׁהּ חוֹזֶרֶת עֲלֵיהֶן עַד עֲשָׂרִים וְאַרְבָּעָה חֹדֶשׁ, מַאי אִיכָּא לְמֵימַר?

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

בכורות ו, ב. ושי"נ. בסה"מ אדה"ז כתובים-א ע' רז המשל באריכות.

9 **והניף את העומר**

G-d tells Moshe to command Israel that on the day after the first day of Pesach the kohen "shall wave the omer before Havayah lirtzonchem": plainly, "for your favor," so

that the offering be accepted for you. The maamar reads lirtzonchem as "for your will": the work of the Omer is to transform the will. (context: Steinsaltz Tanakh)

Leviticus 23:11 ויקרא כ"ג:י"א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה' לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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KEHOT'S NOTE

ויקרא כג, יא.

10 **טוב זה יצ"ט**

On "And behold, it was very good" (Genesis 1:31), the Midrash says that "good" is the good inclination and "very good" the evil inclination, for without it no one would build a house, marry or have children. The maamar finds the "very" in the evil inclination once it is refined.

Bereshit Rabbah 9:7 בראשית רבה ט':ז'

רבי נחמן בר שמואל בר נחמן בשם רב שמואל בר נחמן אמר: הנה טוב מאד, זה יצר טוב. והנה טוב מאד, זה יצר רע. וכי יצר הרע טוב מאד אתמהא?! אלא שאלולי יצר הרע, לא בנה אדם בית, ולא נשא אשה, ולא הוליד, ולא נשא ונתן. וכן שלמה אומר: (קהלת ד): כי היא קנאת איש מרעהו:

Rabbi Naḥman bar Shmuel bar Naḥman said in the name of Rav Shmuel bar Naḥman: "Behold it was very good" - this is the good inclination; "and behold it was very good" - this is the evil inclination. Is the evil inclination, then, very good? This is a rhetorical question. Rather, were it not for the evil inclination, a man would never build a house, would never marry a wife, would never beget children, and would never engage in commerce. Likewise, Solomon says: "[And I have considered all toil and ...

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KEHOT'S NOTE

ב"ר ט, ז. ילקוט בראשית עזה"פ. וע' ב"ר (פ"ט [ז]). [כ]. ראה לקמן נשא כח, ג.

11 **טוב זה יצ"ט מאד זה יצה"ר**

Expounding "And behold, it was very good," the Zohar in Yisro says that "good" is the right side, the angel of life, and "very" is the left side, the angel of death, and that all is one secret. The text sends the reader here, with the Ramaz's commentary, for the same teaching.

Zohar, Yitro 1:28–39 ספר הזהר, יתרו א':כ"ח-ל"ט

It is written: "And G-d saw everything that He had made, and, behold, it was very good" (Gen. 1, 31). The "living G-d" (Elohim Hayyim) purposed to give us light and to care for us in His Providence; and in His creation all are united, above and below, the "Right Side" and the "Left Side", the angel of life and the angel of death: all are part of His plan, and it is "very good"; it is all part of the same mystic doctrine, apprehended by those who contemplate the ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

12 **בזהר פ' יתרו דס"ח ע"ב ובפי' הרמ"ז שם**

The note reports that the wording of this Zohar passage and of the Ramaz's commentary on it is copied out in Yahel Or, where the reader can find it.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' קפג.

13 **כל ימיו בתשובה**

Rabbi Eliezer taught, "Repent one day before your death"; since no one knows that day, one should repent every day, "and so all his days are in teshuvah." The maamar uses the phrase for teshuvah as a constant drawing close to G-d, not only for sins.

Shabbat 153a שבת קנ"ג א

KEHOT'S NOTE

שבת קנג, א.

14 **במקום שבע"ח עומדים**

Rabbi Abbahu says that in the place where penitents stand, even the perfectly righteous cannot stand. The maamar ties this to the same principle: evil transformed reaches higher than good that was always good.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: 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 לְדָבָר 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. וראה הנסמן לעיל יג, ד.

PARAGRAPH 4

15 **פני אריה פני שור**

Ezekiel describes the four Chayos of the chariot he saw: "The likeness of their faces: the face of a man, and the face of a lion on the right for the four of them, and the face of an ox on the left for the four of them," and the face of an eagle. The lion on the right and the ox on the left are the root of the animal soul's love and awe.

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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16 **אלף אריוותא סוחרנא דהאי אריה כו' כד געי האי אריה מזדעזעין רקיעין**

In Beha'aloscha the Zohar describes the lion of the chariot gathering its hosts, three hundred and seventy thousand lions around it; when it roars, the firmaments and all the hosts tremble. The maamar uses it to show the boundless power at the root of the animal soul's emotions.

Zohar, Beha'alotcha 17:97–18:110 ספר הזהר, בהעלותך י"ז:צ"ז-י"ח:ק"י

The Lion put forth his right hand and summoned to himself all his hosts, to wit, three hundred and seventy thousand lions, and they all assembled round him. When this Lion roars all the firmaments and all their hosts and legions quiver and shake. The Fiery River blazes forth and sinks a thousand and five hundred stages to the lower Gehinnom. Then all the sinners in the Gehinnom shake and tremble and burn in the fire. So Scripture says: "The lion hath roared, who will not fear?" (Amos 3, 8).

The Zohar; London, Soncino Press, 1933 (Public Domain)

17 **או"א במזלא תליין**

the passage shares nothing with the note

KEHOT'S NOTE

זח"ג (רצב, א). ועל"ק שה"ש (ט, ב). וש"נ. [כ].

18 **ז"א בעתיקא אחיד ותליא**

There it is explained that the emotive attributes are stronger than intellect, and those of the animal soul especially, because the animal is taken mainly from the attributes, which in Tohu are "hard as a cedar" and do not follow intellect; man is from Tikkun, led by Chochmah and Binah, and so is "soft as a reed."

Zohar III, 292a זח"ג רצב, א

KEHOT'S NOTE

זח"ג רצב, א. במאמרי אדה"ז כתובים-א ע' רח מבאר "ולכן המדות מחוזקים יותר מהשכל, ובפרט המדות שבנה"ב חזקים יותר מהשכל, להיות כי הבהמה עיקרה נלקחה מבחי' מדות ואין המדות מתנהגים ע"פ השכל, והיינו כמו שהמדות הם בבחי' התהו קשים כארז, אבל האדם הוא מבחי' תיקון שעיקרו בחי' חו"ב והמדות מתנהגים על ידם, לכן הוא חלוש רך כקנה כו' כמ"ש במ"א" ע"ש באורוכה.

19 **כי או"א במזלא תליין אבל ז"א בעתיקא אחיד ותליא**

The Idra Zuta says that Abba and Imma came forth from the hidden brain, are included in the Mazla and hang from it, while Z'eir Anpin hangs from and is attached to Atika Kadisha. From this the maamar concludes that the root of the emotions is higher than intellect.

Zohar, Idra Zuta 23:105–24:113 ספר הזהר, האדרא זוטא כ"ג:ק"ה-כ"ד:ק"י"ג

20 **יפה כח הבן מכח האב**

The Talmud cites the rule "the power of the son is greater than the power of the father" in a discussion of oaths and heirs. The maamar applies it to the "son," Z'eir Anpin, whose power can exceed that of its source.

Shevuot 48a:14–16 שבועות מ"ח א:י"ד-ט"ז

תָּא שְׁמַע: אֲבָל יוֹרְשָׁיו מַשְׁבִּיעִין אוֹתָהּ, וְאֶת יוֹרְשֶׁיהָ, וְאֶת הַבָּאִין בִּרְשׁוּתָהּ! אָמַר רַב שְׁמַעְיָה, לְצָדְדִין קָתָנֵי: אוֹתָהּ - בַּאַלְמָנָה, וְיוֹרְשֶׁיהָ - בִּגְרוּשָׁה. מֵתִיב רַב נָתָן בַּר הוֹשַׁעְיָא: יָפֶה כֹּחַ הַבֵּן מִכֹּחַ הָאָב -

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KEHOT'S NOTE

שבועות מח, א.

PARAGRAPH 7

21 **לא יגורך רע**

David says to G-d: "For You are not a G-d who desires wickedness; evil shall not dwell with You." The maamar applies it to Atzilus, where the external forces have no hold.

Psalms 5:5 תהילים ה':ה

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

PARAGRAPH 8

22 **שתיתי ייני עם חלבי**

In the Song's allegory the beloved, G-d, says to his bride, the community of Israel: "I have come into my garden, my sister, my bride… I have drunk my wine with my milk." The text refers the reader to a discourse on this verse for the growth that milk brings.

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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PARAGRAPH 9

23 **זמירות היו לי חוקיך**

David says to G-d: "Your statutes have been songs to me in the house of my sojourning," a joy even while he lived as a

stranger. The Sages hold that this praise drew a punishment, and the maamar explains why it fell short. (context: Steinsaltz Tanakh)

Psalms 119:54 תהילים קי"ט:נ"ד

זְמִרוֹת הָיוּ־לִי חֻקֶּיךָ בְּבֵית מְגוּרָי:

Thy statutes have been my songs in the house of my pilgrimage.

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24 **זמירות היו לי חוקיך ונענש**

Rava says that David was punished for calling words of Torah "songs": he later forgot a law that even schoolchildren know, that the Ark is carried on the shoulder, and had it carried in a wagon. The maamar asks why this praise deserved punishment.

Sotah 35a:21–22 סוטה ל"ה א:כ"א-כ"ב

דְּרַשׁ רָבָא: מִפְּנֵי מָה נֶעֱנַשׁ דָּוִד — מִפְּנֵי שֶׁקָּרָא לְדִבְרֵי תוֹרָה "זְמִירוֹת", שֶׁנֶּאֱמַר: "זְמִרוֹת הָיוּ לִי חֻקֶּיךָ בְּבֵית מְגוּרָי". אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: דִּבְרֵי תוֹרָה שֶׁכָּתוּב בָּהֶן "הֲתָעִיף עֵינֶיךָ בּוֹ וְאֵינֶנּוּ", אַתָּה קוֹרֵא אוֹתָן זְמִירוֹת?! חֲרִיבִי מַכְשִׁילְךָ בְּדָבָר שֶׁאַפִילוּ תִּינוֹקוֹת שֶׁל בֵּית רַבָּן יוֹדְעִין אוֹתוֹ, דִּכְתִיב: "וּלְבָנֵי קְהָת לֹא נָתָן כִּי עֲבֹדַת הַקֹּדֶשׁ וְגוֹ'", וְאִיהוּ אַתְיֵיהּ בַּעֲגָלְתָא.

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PARAGRAPH 11

25 **גבוה מעל גבוה**

Koheles tells one who sees the poor oppressed not to be astonished, "for one higher than the high watches over him, and there are higher ones above them." The maamar borrows the phrase for the ascending levels of delight, each far above the one below. (context: Steinsaltz Tanakh)

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

קהלת ה, ז.

PARAGRAPH 12

26 **קרום של מוח אם ניקב טרפה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

חולין רפ"ג.

27 **קרום של מוח אם ניקב טרפה**

The Mishnah lists the defects that make an animal tereifah, among them a pierced membrane of the brain. The maamar contrasts this vital membrane with hair, which can be cut freely.

Mishnah Chullin 3:1 משנה חולין ג':א

אֵלּוּ טְרֵפוֹת בַּבְּהֵמָה. נְקוּבַת הַוֶּשֶׁט, וּפְסוּקַת הַגַּרְגֶּרֶת, נִקַּב קְרוּם שֶׁל מֹחַ, נִקַּב הַלֵּב לְבֵית חֲלָלוֹ, נִשְׁבְּרָה הַשִּׁדְרָה וְנִפְסַק הַחוּט שֶׁלָּהּ, נִטַּל הַכֶּבֶד וְלֹא נִשְׁתַּיֵּר הֵימֶנּוּ כְלוּם, הָרֵאָה שֶׁנִּנְקְבָה, אוֹ שֶׁחָסְרָה, רַבִּי שִׁמְעוֹן אוֹמֵר, עַד שֶׁתִּנָּקֵב לְבֵית הַסְּמְפוֹנוֹת. נִקְּבָה הַקֵּבָה, נִקְּבָה הַמָּרָה, נִקְּבוּ הַדַּקִּין, הַכֶּרֶס הַפְּנִימִית שֶׁנִּנְקְבָה, אוֹ שֶׁנִּגְרַע רֹב הַחִיצוֹנָה, רַבִּי יְהוּדָה אוֹמֵר, הַגִּדּוּלָה טָפַח, וְהַקְּטַנָּה בְּרֻבָּהּ. הַמְּסֹס וּבֵית הַכּוֹסוֹת שֶׁנִּנְקְבוּ 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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PARAGRAPH 14

28 **הכתר הוא תר"ך עמודי אור**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

29 **הכתר הוא תר"ך עמודי אור**

Rabbi Moshe Cordovero writes that the Sages received a tradition of 620 pillars of light in Keser, equal to the numerical value of כתר, first revealed in the prayer of Rabbi Nechunya ben HaKanah. The maamar identifies these pillars with the 613 Torah commandments and the seven rabbinic ones.

Pardes Rimmonim 8:5–6 פרדס רמונים ח':ה'-ו'

... ודעת בעל ספר האורה כי החכמה רחמים והבינה דין הפך סברת הרב. ואני בא להטיל שלום ביניהם ואומר כי מצד הפנים שלה הפונים אל הכתר היא רחמים ומצד האחורים היא דין לגבי הפנים ולזה הבינה שהיא נאצלת מאחריה היא דין עכ"ל של רבי יהודא. עוד פירש רבי יהודא בערך בינה רחמים גמורים וכבודו של הרב במקומו מונח כי אין רחמים גמורים אלא כתר. ופשוט שהבינה מצד האחוריים של החכמה יש בה דין כמ"ש בעל ספר האורה. ולזה השם שלה יהו"ה בנקודת אלקים. ולזה נתפשטו ממנה דרום צפון ומכח הדין ...

Pardes Rimonim (Public Domain)

PARAGRAPH 15

30 **שתוק כך עלה במחשבה**

When Moshe was shown Rabbi Akiva's teaching and then his cruel death and asked why, G-d answered, "Be silent; so it arose in thought before Me." The maamar uses it for a

will that is revealed while its inner reason and delight stay hidden.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

31 **בביאור ע"פ אני ה' אלקיכם**

There the Alter Rebbe explains why the will is called outer relative to intellect: there are two kinds of intellect.

KEHOT'S NOTE

לקמן פ' שלח מט, ג.

PARAGRAPH 16

32 **ביו"ד נברא עוה"ב**

The Talmud says this world was created with the letter hei and the World to Come with the yud, "because the righteous in it are few." The maamar reads the yud as Chochmah, which receives only a contracted glow from the will.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

33 **בורא קדושים ישתבח שמך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

34 **שמ"ו בגימטריא רצון**

The previous discourse on this same verse explains that through amon comes the bread and nourishment of understanding, and after it the joy and delight of sha'ashuim.

KEHOT'S NOTE

פע"ח ש' הק"ש סופכ"ח. [כ]. לעיל יח, א.

35 **חכמה שנק' קדש**

The note sends the reader to this Kabbalistic lexicon, under the entry for "holy" (kodesh), for the identification of Chochmah as what is called kodesh.

KEHOT'S NOTE

מא"א בערכו.

36 **מרוב כל**

Moshe warns Israel that the curses will come "because you did not serve Havayah your G-d with joy and gladness of heart, out of an abundance of everything," that is, when you had plenty. The maamar reads the words as "more than an abundance of everything": a joy in the mitzvos greater than joy in any wealth. (context: Steinsaltz Tanakh)

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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37 **מוטב דלידייניה**

When Elisha ben Avuyah (Acher) died, Rabbi Meir said, "Better that he be judged and come to the World to Come." The maamar quotes the phrase to show how precious even the lower Gan Eden is: worth being judged for.

Chagigah 15b:3 חגיגה ט"ו ב:ג'

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרַיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאַעֲלֶה עָשָׂן מֵקִבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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PARAGRAPH 19

38 **פנים בפנים**

Moshe reminds Israel: "Face to face Havayah spoke with you at the mountain, from the midst of the fire." The maamar reads "face" as the inner dimension (pnimiyus) of the mitzvos revealed at Sinai.

Deuteronomy 5:4 דברים ה':ד'

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

39 **וכמים הפנים לפנים**

Shlomo writes: "As water reflects face to face, so the heart of man to man": as water shows a face back to the one who looks into it, one person's feelings call forth the same in another. The maamar applies it to Israel and G-d: the face shown below is the face revealed above. (context: Steinsaltz Tanakh)

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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Their heart is gross like fat; But I delight in Thy law.

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PARAGRAPH 20

44 כולא כלא חשיבא

Kehot's note points to Zohar I, 11b for these words.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

45 כולא כלא חשיבא

The Zohar's introduction (I 11b) says that the root of awe is to fear G-d because He is great and rules, the root of all worlds, "and all before Him is considered as nothing." The maamar applies it to the supernal Ayin, before which all existence is truly nothing.

Zohar, Introduction 21:191 ספר הזהר, הקדמה כ"א:קצ"א

46 ובגין כך ע"ק איקרי אין

The Idra Zuta says that Atika Kadisha, the head that neither knows nor is known, cannot be grasped, "and because of this, Atika Kadisha is called Ayin (Nothing)." The maamar identifies this Ayin with the supernal delight above Gulgalta. (The text gives folio 288b; Sefaria's page table puts this line on 289a.)

Zohar, Idra Zuta 4:38 ספר הזהר, האדרא זוטא ד':ל"ח

PARAGRAPH 21

47 משחקת לפניו בכל עת

The verse ends, "playing before Him at all times." The maamar reads the "times" as the different states of Malchus and of the souls.

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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48 עת לחבק ועת לרחוק מחבק

"A time to cast away stones and a time to gather stones; a time to embrace and a time to refrain from embracing." The maamar reads the two times as states of closeness and of distance.

Ecclesiastes 3:5 קהלת ג':ה

עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק וְעֵת לִרְחֹק מֵחַבֵּק׃

A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

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49 וימינו תחבקני

The bride says of her beloved: "His left hand is under my head, and his right hand embraces me." The right hand is

40 ואהיה שעשועים יום יום

The verse's second phrase, "and I was a delight day by day," is read as the daily drawing down of the supernal delight through the Shema.

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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41 ראשו כתם פז

In the Song the bride describes her beloved: "His head is the finest gold; his locks are curled, black as a raven." The text refers to the Midrash on this verse, which reads "his head" as the Torah, for its discussion of "day by day."

Song of Songs 5:11 שיר השירים ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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42 ראשו כתם פז מענין יום יום

The Midrash reads "his head" as the Torah, and Reish Lakish says that the Torah preceded the world by two thousand years, for "I was a delight day by day," and a day of the Holy One, blessed be He, is a thousand years. The maamar reads the two "days" as Keser and Chochmah.

Shir HaShirim Rabbah 5:11 שיר השירים רבה ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז, רֹאשׁוֹ זוֹ הַתּוֹרָה, שֶׁנֶּאֱמַר (משלי ח, כב): ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ. רַבִּי חוּנְיָא בְּשֵׁם רֵישׁ לָקִישׁ שְׁנֵי אֲלָפִים שָׁנָה קָדְמָה הַתּוֹרָה לְבְרִיָּתוֹ שֶׁל עוֹלָם, מַה טַּעַם (משלי ח, ל): וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם, וְיוֹמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא אֶלֶף שָׁנִים, שֶׁנֶּאֱמַר (תהלים צ, ד): כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר. כֶּתֶם פָּז, אֵלּוּ דִּבְרֵי תוֹרָה, שֶׁנֶּאֱמַר (תהלים יט, יא): הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב, קְוֻצּוֹתָיו תַּלְתַּלִּים, זֶה הַסְּרְגּוּל. שְׁחֹרוֹת כָּעוֹרֵב, אֵלּוּ ...

"His head is the finest gold; his locks are curls, black as a raven" (Song of Songs 5:11). "His head [rosho] is the finest gold" - rosho, this is the Torah, as it is stated: "The L-rd made me at the beginning [reshit] of His way" (Proverbs 8:22). Rabbi Ḥunya said in the name of Reish Lakish: The Torah preceded the creation of the world by two thousand years. What is the reason? "I was with Him, as a protégé; I was a delight day after day" (Proverbs 8:30), and ...

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43 אני תורתך שעשעתי

The psalmist sets the arrogant, whose "heart is gross as fat," against himself: "I — in Your Torah I have delighted." The maamar reads ani, "I," as the key: when "I" becomes ayin, "nothing," the Torah becomes a delight. (context: Steinsaltz Tanakh)

Psalms 119:70 תהילים קי"ט:ע'

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Chesed, whose embrace brings about the face-to-face union.

Song of Songs 8:3 שיר השירים ח׳:ג׳

שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקָנִי׃

His left hand should be under my head, And his right hand should embrace me.

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KEHOT'S NOTE

שה"ש ח, ג.

50 בד"ה חייב אינש לבסומי

That discourse asks why the joy of Purim exceeds that of a festival.

KEHOT'S NOTE

ראה תו"א צח, א ואילך.

51 חייב אינש לבסומי בפוריא

Rava says that a person is obligated to become intoxicated on Purim until he cannot tell "Cursed is Haman" from "Blessed is Mordechai." His words open the Torah Ohr discourse to which the text refers.

Megillah 7b:7–8 מגילה ז׳ ב:ז׳-ח׳

אָמַר רָבָא: מֵיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרְיָא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיקוּם: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיקוּם: לָא בְּכֹל שַׁעְתָּא וְשַׁעְתָּא מִתְרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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52 שכפה עליהם הר כגיגית

The Talmud reads "they stood at the foot of the mountain" to mean that at Sinai G-d overturned the mountain over Israel like a barrel and said, "If you accept the Torah, good; if not, there will be your burial." The bracketed reference explains it as the embrace of "His right hand."

Shabbat 88a:5 שבת פ"ח א:ה׳

"וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר", אָמַר רַב אַבְדִימִי בַּר חָמָא בַּר חַסָּא: מְלַמֵּד שֶׁכָּפָה הַקָּדוֹשׁ בָּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה מוּטָב, וְאִם לָאו — שָׁם תְּהֵא קְבוּרַתְכֶם. אָמַר רַב אַחָא בַּר יַעֲקֹב: מִכָּאן מוֹדָעָא רַבָּה לְאוֹרָיְיתָא. אָמַר רָבָא: אַף עַל פִּי כֵן הֲדוּר קַבְּלוּהָ בִּימֵי אֲחַשְׁוֵרוֹשׁ, דִּכְתִיב: "קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים" — קִיְּימוּ מַה שֶּׁקִּיבְּלוּ כְּבָר.

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PARAGRAPH 22

53 ופרוס עלינו סוכת שלומך

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת ק"ש של ערבית.

54 וימינך מקרב חיקך כלה

Asaf, lamenting the ruin of the Temple, asks G-d: "Why do You withdraw Your hand, Your right hand? From within Your bosom, bring it forth!", that is, act for us. The word read "Your bosom" (cheikcha) is written "Your statute" (chukcha); the maamar reads the verse as a plea that the Chasadim, G-d's right hand, come out from where they are hidden. (context: Steinsaltz Tanakh)

Psalms 74:11 תהילים ע"ד:י"א

לָמָּה תָשִׁיב יָדְךָ וִימִינֶךָ מִקֶּרֶב חֵיקְךָ כַּלֵּה׃

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

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PARAGRAPH 23

55 זכור את אשר עשה לך עמלק בדרך

Moshe commands Israel: "Remember what Amalek did to you on the way, as you came out of Egypt." The verse opens the discourse to which the text refers.

Deuteronomy 25:17 דברים כ"ה:י"ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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56 ואזניך תשמענה דבר מאחריך לאמר זה הדרך

Isaiah promises that the Teacher will no longer be hidden, and "your ears shall hear a word behind you, saying, 'This is the way, walk in it.'" The text points to the discussion of this verse, apt here because it speaks of a word heard from "behind" (me'acharecha), like the state of "back" (achorayim). (context: Steinsaltz Tanakh)

Isaiah 30:21 ישעיהו ל׳:כ"א

וְאָזְנֶיךָ תִּשְׁמַעְנָה דָבָר מֵאַחֲרֶיךָ לֵאמֹר זֶה הַדֶּרֶךְ לְכוּ בוֹ כִּי תַאֲמִינוּ וְכִי תַשְׂמְאִילוּ׃

And thine ears shall hear a word behind thee, saying: 'This is the way, walk ye in it, When ye turn to the right hand, and when ye turn to the left.'

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57 ושער לאה ורחל פ"ג

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זה הציון על ואהבת. [כ].

58 **תבל ב"פ ארי'**

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "צדק צדק (5653)."

KEHOT'S NOTE

מובא בד"ה צדק צדק תרנ"ג ע' רעו "כי יש ב' בחי' ארי' דמרכבה וארי' דאופנים" ע"ש. נסמן לעיל יח, ד.

59 **ושמתי כד**

To afflicted Jerusalem G-d promises through Isaiah: "And I will make your windows of kadkod," a precious stone, "and your gates of carbuncles." The text splits kadkod (כדכד) into kad kad, twice 24 (כד), and ties it to the 24 letters of "Blessed be the Name" said morning and evening. (context: Steinsaltz Tanakh)

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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60 **אז ימלא שחוק פינו**

The exiles returning to Zion sing: "Then our mouth will be filled with laughter, and our tongue with song"; only then will laughter be whole. The maamar contrasts the present "playing" with the full laughter of the future. (context: Steinsaltz Tanakh)

Psalms 126:2 תהילים קכ"ו:ב'

אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל ה' לַעֲשׂוֹת עִם־אֵלֶּה׃

Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations: 'The L-RD hath done great things with these.'

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KEHOT'S NOTE

תהלים קכו, ב.

61 **כי עמך מקור חיים**

David says to G-d: "For with You is the source of life; in Your light we see light." Sechok (laughter) equals mekor chaim (the source of life) in gematria, and the supernal delight is that source.

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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KEHOT'S NOTE

תהלים לו, י.

PARAGRAPH 24

62 **משחקת בתבל ארצו**

Wisdom, the Torah, continues: "Playing in the inhabited world, His earth, and my delights are with the children of man." The maamar reads tevel, the inhabited world, by its numerical value as two "lions."

Proverbs 8:31 משלי ח':ל"א

מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃

Playing in His habitable earth, And my delights are with the sons of men.

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63 **הארץ הדום רגלי**

G-d says through Isaiah: "The heavens are My throne and the earth is My footstool." The maamar identifies "the earth" with Malchus, so that "His earth" in the verse is Malchus.

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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64 **אריה שאג**

Amos says: "A lion has roared; who will not fear?": as all tremble at a lion's roar, so a prophet cannot hold back the word he is given. The maamar applies the roar to the lion of the angels and of the souls, roaring as they contemplate G-d's holiness; the Zohar on Beha'aloscha closes its description of the supernal lion with this verse. (context: Steinsaltz Tanakh)

Amos 3:8 עמוס ג':ח'

אַרְיֵה שָׂאָג מִי לֹא יִירָא אֲדֹנָי ה' דִּבֶּר מִי לֹא יִנָּבֵא׃

The lion hath roared, Who will not fear? The L-rd GOD hath spoken, Who can but prophesy?

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65 **נפש דעשיי' ויש שיש לו רוח**

At the start of Mishpatim (Zohar II 94b) the Zohar says that a person is given at birth a nefesh from the side of the holy Ofanim, and if he merits more, a ruach from the side of the holy Chayos, and more still, a neshamah from the side of the Throne. The maamar matches the first two to the two kinds of "lion" among the Jewish people.

Zohar, Mishpatim 2:11 ספר הזהר, משפטים ב':י"א

See, now. When a human being is born into the world he is given a soul (nephesh) from the primordial "animal" sphere, the sphere of purity, the sphere of those who are designated "Holy Wheels"-namely, the supernal order of angels. If he is more fortunate he will be endowed with a spirit (ruah) which appertains to the sphere of the Holy Hayoth. Should he possess still greater potential merit he is given a soul (neshamah) from the region of the Throne. These three grades of personality are the "maidservant", the ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

66 תבל ב"פ ריי"ו

The note reports that Or HaTorah, where it treats tevel as twice 216, also cites the Kabbalistic lexicon Meorei Or (letter tav, §19) for it.

KEHOT'S NOTE

באוה"ת שמות ע' צח מציין גם למאו"א אות תיו סי"ט.

וענין ממושבותיכם תביאו לחם תנופה שתים

The meaning of "From your dwellings you shall bring bread of waving, two [loaves]"

Each day prayer must draw a new light from G-d's Essence, which is beyond all worlds, and only something novel can arouse it, as a king who lacks nothing is moved only by his son or a talking bird. That novelty is the self-sacrifice of the Shema, the self-nullification of the separate lower worlds, "your dwellings," which draws down the union of Abba and Imma, the "two loaves."

THE MAAMAR IN BRIEF

The maamar reads the Shavuos offering, "From your dwellings you shall bring bread of waving, two [loaves]," as a teaching about prayer. The Shema, called "sitting," is its heart: self-sacrifice at the word "One" and the nullification of the "something." The blessings before it prepare, and the Shemoneh Esreh after it draws down. G-d's Essence is far above the worlds, which come only from His radiance, so each day a new light must be drawn from the Emanator, and prayer draws it through self-sacrifice, which brings supernal delight. The Maggid's parable explains why: a king who lacks nothing is moved only by his little son or by a novelty such as a talking bird. The novelty is that Beriah, Yetzirah and Asiyah, the "dwellings" whose nature is separate existence, nullify themselves; this raises mayin nukvin and draws mayin duchrin from Atzilus. Pri Etz Chaim teaches that the union of the supernal Abba and Imma can be aroused only from Beriah, in the Shema, for the self-nullification of Atzilus, though infinitely greater, is nothing new. The two loaves are Abba and Imma, or the two mazalos, and their light is the Torah's delight, "a delight day by day."

OUTLINE

1 **The Shema as the heart of prayer** ¶1

"From your dwellings" points to the Shema, which is called "sitting." Its self-sacrifice at "One" and its nullification of the "something" are the core of prayer; the blessings before it prepare, and the Shemoneh Esreh draws down.

2 A new light, aroused by a novelty ¶2

Since G-d's Essence is beyond the worlds, a new light must be drawn each day, and prayer draws it through self-sacrifice. As in the Maggid's parable of the king, only something novel arouses the King: the self-nullification of the lower worlds, which raises mayin nukvin.

3 Why the union of Abba and Imma is aroused from Beriah ¶3

The self-nullification from below draws mayin duchrin from Atzilus into the Torah. Pri Etz Chaim teaches that the union of the supernal Abba and Imma can be aroused only from Beriah, in the Shema, because only the self-nullification of a separate being is a novelty.

4 The two loaves and the delight of the Torah ¶4

The two loaves are Abba and Imma, or the two mazalos (lechem equals mazla in numerical value), and the light drawn down is the delight of "I — in Your Torah I have delighted" and "a delight day by day," a verse the Zohar discusses in several places.

KEY CONCEPTS

Self-sacrifice (mesirus nefesh) at "One" מסירות נפש באחד

The readiness to give up one's life for G-d at the word "One" of the Shema. For the maamar it is the heart of prayer and what draws the new light each day.

The nullification of the "something" (bittul hayesh) ביטול היש

A being that experiences itself as a separate existence setting that existence aside before G-d. In the lower worlds this is a novelty, and so it arouses the Above.

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

"Feminine waters" are the arousal raised from below; "masculine waters" are the answering flow drawn down from Above, here from Atzilus.

"Sitting" (yeshivah) ישיבה

The name for the Shema, linked to "your dwellings": the level of Beriah, Yetzirah and Asiyah, from which alone the raising of feminine waters can come.

A novelty (davar chiddush) דבר חידוש

From the Maggid's parable: a king who lacks nothing is moved only by something new, like a talking bird. The self-nullification of a separate creation is such a novelty; that of Atzilus is not.

The two mazalos ב' מזלות

The source of Abba and Imma. The two loaves allude to them, since lechem (bread) equals mazla in numerical value.

SECTION 1 · ¶1

The Shema as the heart of prayer

1 וענין ממושבותיכם תביאו לחם תנופה שתים[1,2]. הנה בחי' ק"ש [קריאת שמע] נק' ישיבה והיא העיקר בתפלה להיות מס"נ [מסירות נפש] באחד[3]

And the meaning of "From your dwellings you shall bring bread of waving, two [loaves]." Now, the level of the recital of the Shema is called "sitting" (yeshivah), and it is the main thing in prayer: to have self-sacrifice (mesirus nefesh) at [the word] "One" (Echad).

> The maamar opens with the verse about the two loaves brought and waved as the Shavuos offering "from your dwellings." The Alter Rebbe links moshav, "dwelling" (from the root "to sit"), to the Shema, which is called "sitting" because it is said seated while the Shemoneh Esreh is said standing, and he says that the main thing in prayer is the readiness to give up one's life at the word "One" in "Hear, O Israel."

ושתים לפניה אינם אלא הכנה. והשמו"ע [והשמונה עשרה] שאח"כ הוא המשכה כו' אבל העיקר הוא בחי' מס"נ [מסירות נפש] וביטול היש בחינת ק"ש [קריאת שמע].

And the two [blessings] before it are nothing but a preparation. And the Shemoneh Esreh that comes afterwards is a drawing-down, etc. But the main thing is the level of self-sacrifice and the nullification of the 'something' (bittul hayesh), the level of the Shema.

> The two blessings said before the Shema only lead up to that moment, and the Shemoneh Esreh that follows is called a "drawing-down," since in it blessing is drawn down from Above. Even so, the core of prayer is the self-sacrifice of the Shema: the nullification of one's sense of being a separate "something" (yesh).

SECTION 2 · ¶2

A new light, aroused by a novelty

2 והענין כי להיות עצמותו יתי' מרומם ונעלה למעלה מעלה מכל העולמות וכמאמר בורא קדושים ישתבח שמך כו' שהתהוותם מבחי' אור וזיו בלבד וכמשל האור שאינו ממהות עצם המאור כו'

And the explanation is: since His Essence, may He be blessed, is exalted and elevated far, far above all the worlds, as in the saying "Creator of holy beings, may Your Name be praised," etc., for their coming into being is from the level of light and radiance alone, as in the analogy of light, which is not of the essence of the luminary itself, etc.,

> To explain why self-sacrifice is the heart of prayer, the Alter Rebbe begins with G-d's Essence, which is exalted far beyond all the worlds. The words of the first blessing before the morning Shema, "Creator of holy beings, may Your Name be praised," express this: the worlds, even the holy angels, come into being only from a ray of His light, which, like light from its source, is not the source's own essence.

ובכל יום צ"ל נמשך אור חדש מן המאציל ונמשך בכתר וחכמה וכמ"ש בפע"ח [בפרי עץ חיים] [שער א' פ"ז [פרק ז']] שאין המשכה שביום זה כהמשכה דיום אתמול[4] וממשיכים אור חדש ע"י התפלה

so every day a new light must be drawn from the Emanator, and drawn into Keser (the Crown) and Chochmah (wisdom), as is written in Pri Etz Chaim [Sha'ar 1, chapter 7], that the drawing-down of this day is not like the drawing-down of yesterday. And a new light is drawn through prayer,

> Because the Essence is beyond the worlds, the light from the Emanator, G-d as the source of all emanation, must be drawn anew each day into Keser and Chochmah, the highest levels. Pri Etz Chaim teaches that no day's flow is the same as the day before, and this new light is drawn through prayer.

והיינו ע"י מס"נ [מסירות נפש] דייקא שגורם צחוק ותענוג עליון כו' [וע' בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ו ופרק י"א וכמ"ש מזה בביאור ע"פ הראיני את מראיך[5] כו']

that is, through self-sacrifice (mesirus nefesh) specifically, which brings about supernal laughter and delight, etc. [And see Pri Etz Chaim, Sha'ar Kerias Shema, chapter 6 and chapter 11, and as is written on this in the Explanation on the verse "Show me your countenance," etc.]

> Prayer draws this new light specifically through self-sacrifice, which brings about "supernal laughter and delight," a new joy Above. The bracket sends the reader to Pri Etz Chaim and to the explanation on the verse "Show me your countenance" (Song of Songs 2:14) for more on this.

וכמ"ש בלקי"א [בלקוטי אמרים] בשם המגיד[6] נ"ע [נשמתו עדן] המשל מלב מלכים אין חקר[7] כשרוצים להמשיכו שיפנה לבקשת ההדיוט הוא ע"י שמביאים בנו הקטן שישתעשע בו או שמביאים דבר חדוש כמו צפור המדברת.

And as is written in Likkutei Amarim in the name of the Maggid, whose soul is in Eden: the parable on "the heart of kings is unsearchable." When one wishes to draw him [the king], so that he will turn to the request of a commoner, it is through bringing his little son, in whom he will take delight, or through bringing something novel, such as a talking bird.

> A parable recorded in Likkutei Amarim in the name of the Maggid of Mezritch, the Alter Rebbe's teacher, takes up the verse "the heart of kings is unsearchable": to have a king turn to a commoner's request, one brings him his little son, in whom he delights, or something novel, like a talking bird. In Torah Ohr, Vayishlach (25d), the Alter Rebbe uses the same parable for the sacrifices: their raising of mayin nukvin is like bringing the king something new so that he will turn to it.

כי כלום חסר מבית המלך ואין כל זהב וכסף חשוב לנגדו מאומה רק איזה דבר חידוש.

For is anything lacking in the king's house? No gold or silver whatever counts for anything before him, only some novel thing.

> The king lacks nothing, so gold and silver mean nothing to him; only something new and surprising can awaken his delight and attention.

כמ"ש [כמו כן] כתיב ממושבותיכם דייקא תביאו מבחי' ישיבה שהוא בי"ע משם דייקא הוא העלאת מ"נ [מיין נוקבין],

So too, it is written, "From your dwellings" specifically, "you shall bring": from the level of "sitting," which is Beriah, Yetzirah and Asiyah; from there specifically is the raising of mayin nukvin (feminine waters).

> So too in the verse, "from your dwellings" specifically: the offering comes from the level of "sitting," the lower worlds of Beriah, Yetzirah and Asiyah. Only from there can there be a "raising of mayin nukvin (feminine waters)," the Kabbalistic term for an arousal from below that calls forth a response from Above.

וע"ד באשה קראו מושב[8] שהעלאת מ"נ [מיין נוקבין] וחימום הנקבה גורם להזריע זרע הזכר כו' וכך ממושבותיכם תביאו והיינו שהוא עד"מ דבר חידוש שהיש בטל.

And [it is] along the lines of [what is said:] regarding a woman, they called [it] "seat" (moshav): for the raising of mayin nukvin and the warming of the female bring about the emission of the male's seed, etc. And so [it is with] "From your dwellings you shall bring": that is, it is, by way of analogy, a novel thing that the 'something' (yesh) is nullified.

> The Talmud remarks that Scripture, speaking delicately, uses the word "seat" (moshav) in speaking of a woman; in the Kabbalistic image, the arousal of the receiving, feminine side is what brings about the giving of the masculine side. So with "from your dwellings": when a being of the lower worlds, which senses itself as a "something," becomes nullified, that is the novelty, like the talking bird, that moves the King.

SECTION 3 · ¶3

Why the union of Abba and Imma is aroused from Beriah

3 וע"י דוקא מממשיכים מ"ד [מיין דוכרין] מבחי' אצילות שהוא אלקות דאיהו וחיוהי חד וזהו תביאו לחם תנופה להמשיך האור בתורה ושתי הלחם ע"ג [על גבי] שני הכבשים מעלה ומוריד[9] כו'.

And through this specifically, mayin duchrin (masculine waters) are drawn down from the level of Atzilus (Emanation), which is G-dliness, [where] "He and His life-forces are one." And this is [the meaning of] "you shall bring bread of waving": to draw the light down into the Torah. And the two loaves on top of the two lambs: he raises and lowers [them], etc.

> Through this self-nullification from below, mayin duchrin (masculine waters), the answering flow from Above, are drawn down from Atzilus, the world that is G-dliness itself, where "He and His life-forces are one." "You shall bring bread of waving" means drawing this light into the Torah: in the discourse just before this one (Likkutei Torah, Bamidbar 17d), the Torah is "bread," as in "Come, eat of my bread," and the two loaves are the Written and the Oral Torah. The text adds the Mishnah's description of the waving, in which the two loaves lie on the two lambs and are raised and lowered.

[וע' בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ד במ"ש לכן גדולה מצות ק"ש [קריאת שמע] יותר מן התפלה שהרי מי שתורתו אומנתו[10] מפסיק לק"ש [לקריאת שמע] ואינו מפסיק לתפלה ולהיות זווג או"א [אבא ואימא] עילאין ונעלם מאד אין בנו כח לעוררו בהיותנו בעולם האצילות[11] אך ורק בהיותנו בבריאה עכ"ל [עד כאן לשונו],

[And see Pri Etz Chaim, Sha'ar Kerias Shema, chapter 4, in what is written: "Therefore the mitzvah of the Shema is greater than prayer, for one whose Torah is his occupation interrupts for the Shema but does not interrupt for prayer. And since the union (zivug) of the supernal Abba and Imma (Chochmah and Binah) is very hidden, we have no power to arouse it while we are in the World of Atzilus, but solely while we are in Beriah." End of quote.

> The bracket quotes Pri Etz Chaim: the Shema is greater than prayer (the Shemoneh Esreh), as shown by the law that one whose Torah study is his whole occupation stops for the Shema but not for prayer. Since the union (zivug) of the supernal Abba and Imma, Chochmah and Binah, is so hidden, we cannot arouse it while we are in the World of Atzilus, during the Shemoneh Esreh, but only while we are in Beriah, during the Shema.

והטעם יי"ל [יש לומר] כנ"ל דמבריאה דוקא שהוא בחי' יש ודבר נפרד כשנעשה ביטול היש זהו דבר חידוש כמו עד"מ צפור המדברת משא"כ מה שהאצילות בטל אינו דבר חידוש

And the reason, it can be said, is as mentioned above: that from Beriah specifically, which is the level of 'something' (yesh) and a separate thing, when the nullification of the 'something' comes about, this is a novel thing, like, by way of analogy, a talking bird; whereas that Atzilus is nullified is not a novel thing.

> The Alter Rebbe gives the reason from the parable: Beriah is the first realm of separate existence, so its self-nullification is a novelty, like the talking bird, whereas Atzilus is G-dliness and its nullification is nothing new. In Likkutei Torah, Shir HaShirim (28b-d), he adds that Beriah's concealment, like a lens that does not shine, makes love grow strong "with all your might," and so arouses more Above.

ולכן הגם שביטול האצי' גדול יותר לאין קץ עכ"ז [עם כל זה] עיקר המשכת אור חדש להיות יחוד או"א [אבא ואימא] ממשיכים דייקא ע"י ק"ש [קריאת שמע]

And therefore, although the self-nullification (bittul) of Atzilus is infinitely greater, nevertheless the main drawing-down of new light, so that there will be the union of Abba and Imma, is drawn specifically through the Shema,

> Therefore, even though the self-nullification of Atzilus is infinitely greater, the main drawing-down of new light, which brings about the union of Abba and Imma, comes specifically through the Shema.

שהוא ביטול היש דבי"ע[12] כו', ועמ"ש עוד מענין זה בביאור ע"פ צאינה וראינה[13,14] בסד"ה הנה להבין ענין.

which is the nullification of the 'something' of Beriah, Yetzirah and Asiyah, etc. And see what is written further on this subject in the Explanation on the verse "Go forth and see," at the end of the discourse beginning "Now, to understand the matter."

This is because the Shema is the self-nullification of the "something" of the lower worlds, Beriah, Yetzirah and Asiyah; in Likkutei Torah, Emor (34c), the Alter Rebbe refers to this very explanation and identifies that nullification with the refinement of the 288 sparks that fell in the shattering. The reader is referred to a fuller treatment in the explanation on "Go forth and see" (Song of Songs 3:11), at the end of the discourse beginning "Now, to understand the matter."

SECTION 4 · ¶4

The two loaves and the delight of the Torah

4 וזהו ממושבותיכם דייקא תביאו לחם תנופה שתים ושתי הלחם הם או"א [אבא ואימא] או ב' מזלות מקור דאו"א [דאבא ואימא] וכמ"ש במ"א[15] לחם בגימטריא מזלא וזהו ענין אני תורתך שעשעתי[16] וענין שעשועים יום יום[17] וכמבואר לעיל.

And this is [the meaning of] "From your dwellings" specifically "you shall bring bread of waving, two [loaves]": the two loaves are Abba and Imma (Chochmah and Binah), or the two mazalos, the source of Abba and Imma; and as is written elsewhere, lechem (bread) is numerically equal to mazla. And this is the meaning of "I — in Your Torah I have delighted," and the meaning of "a delight day by day," as is explained above.

Now the verse is read in full: the two loaves brought "from your dwellings" are Abba and Imma, or the two mazalos, the "flows" of the supernal beard of Arich Anpin, the outer level of Keser, that are the source of Abba and Imma; indeed lechem (לחם, bread: 30 + 8 + 40) and mazla (מזלא: 40 + 7 + 30 + 1) are both 78. In Likkutei Torah, Emor (39d), the Alter Rebbe explains that the two loaves are waved up to this root, the two mazalos, "for lechem equals mazla." This is the delight of the Torah in "I — in Your Torah I have delighted" and "a delight day by day," the same word as the king's delight in his little son in the Maggid's parable.

בזהר נזכר עוד מענין ואהיה אצלו אמון[18,19,20,21,22] כו' (ח"א [חלק א'] ה' א'. כ"ב א'. קל"ד א'. מ"ז א' ח"ג [חלק ג'] קע"ח א')].[23]

In the Zohar there is further mention of the subject of "And I was with Him as a nursling (amon)," etc. (Part I, 5a; 22a; 134a; 47a; Part III, 178a).]

The Zohar speaks in several places of "And I was with Him as a nursling (amon)," the verse that goes on "and I was a delight day by day." There it reads amon as uman, an artisan: G-d looked into the Torah and created the world through it.

IN ONE'S AVODAH

The core of prayer is the Shema: the readiness for self-sacrifice at "One" and the setting aside of one's own sense of being a "something." Precisely because a person in the lower worlds feels himself a separate existence, his self-nullification is the novelty that arouses G-d's delight and draws a new light each day.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call the Shema, and not the Shemoneh Esreh, the main thing in prayer?
2. How does the Maggid's parable of the king, his little son and the talking bird explain why the new light is drawn through self-sacrifice?
3. Why is the self-nullification of Beriah a novelty, while that of Atzilus, though infinitely greater, is not?
4. How does the term moshav ("seat") connect "from your dwellings" with the raising of mayin nukvin?
5. What links the two loaves, Abba and Imma, and the two mazalos with the Torah as "a delight day by day" before G-d?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 Kehot's note points to Leviticus 23:17–18 for these words.

Leviticus 23:17–18 ויקרא כ"ג:י"ז-י"ח

מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה' וְהִקְרַבְתֶּם עַל־הַלֶּחֶם שִׁבְעַת כְּבָשִׂים תְּמִימִם בְּנֵי שָׁנָה וּפַר בֶּן־בָּקָר אֶחָד וְאֵילִם שְׁנָיִם יִהְיוּ עֹלָה לַה' וּמִנְחָתָם וְנִסְכֵּיהֶם אִשֵּׁה רֵיחַ־נִיחֹחַ לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be a burnt-offering unto the L-RD, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savour unto the L-RD.

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2 G-d commands, through Moshe, the Shavuos offering: "From your dwellings you shall bring bread of waving, two [loaves]; they shall be of two tenths [of an ephah] of fine flour, baked leavened, first fruits to Havayah," plainly, from the places where you live. The maamar hears in moshvoseichem, "your dwellings," the "sitting" of the Shema, from which the offering that is prayer is brought.

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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3 **מס"נ באחד**

Moshe declares to Israel: "Hear, O Israel: Havayah is our G-d, Havayah is One." The maamar places the self-sacrifice of the Shema at the verse's last word, "One" (Echad).

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 2

4 **שאין המשכה שביום זה כהמשכה דיום אתמול**

Pri Etz Chaim teaches that no prayer since the world was created is like another, and even a weekday's prayer is unlike the prayer of the day before, because each day and each prayer refines new sparks. The maamar cites it for the new light that must be drawn each day.

Pri Etz Chaim, Gate of Prayer 7:1 פרי עץ חיים, שער התפלה ז':א

ענין כללות צורך התפילה בכללותיה מה עניינה. דע, כי אין לך דבר שאין מבחי' אותן המלכים הזי שמתו בארץ אדום, וכל העולמות כולם הם מבחי' אלו המלכים. והנה אם אלו המלכים לא היו מתים ומתבטלין, ונעשין קליפות מהם, היו הם עצמם מבוררים ומתוקנים, ולא היו צריכין להתברר לשום תיקון כלל. אמנם כיון שמתו ונתבטלו, ונעשה מהם בחי' הקליפות, וע"כ צריך שיתקנו ויתבררו ויצרפו ויתלבנו כל הקדושה אשר בהם, וישארו הסיגים למטה שהם הקליפות, וכשישלם הבירור והצירוף הזה לגמרי, ולא ישאר שום ניצוץ קדושה למטה, וכל הניצוצות של הקדושה יעלו, אז ...

Pri Etz Chaim (Public Domain)

5 **הראיני את מראיך**

In the Song the beloved calls to his bride, hidden in the clefts of the rock: "Show me your countenance, let me hear your voice." The maamar names the explanation on this verse as a further treatment of how self-sacrifice brings delight Above.

Song of Songs 2:14 שיר השירים ב':י"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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6 **בלקו"א בשם המגיד**

The note sends the reader there for an explanation of the parable.

KEHOT'S NOTE

ראה ביאור המשל בתו"א כה, ד. אוה"ת במדבר ע' קו ובסה"מ תרכ"ז [הוצאת תשי"ס] ע' נא. ובמ"מ לשם. סה"מ תרכ"ח ע' קפג. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' ג. סה"מ תרמ"ג ע' קלג.

7 **לב מלכים אין חקר**

Shlomo writes: "The heavens for height, the earth for depth, and the heart of kings is unsearchable": a king's mind cannot be fathomed. The Maggid's parable starts from this verse: a king's heart cannot be moved by ordinary means, only by something that delights him. (context: Steinsaltz Tanakh)

Proverbs 25:3 משלי כ"ה:ג

שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר:

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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KEHOT'S NOTE

ע"פ משלי כה, ג.

8 **באשה קראו מושב**

The Talmud teaches that one should always speak in clean language, for of a zav Scripture says "riding" and of a woman it says "seat." The maamar uses this term, moshav, to link "from your dwellings" (moshvoseichem) with the raising of feminine waters.

Pesachim 3a:12–13 פסחים ג׳ א:י״ב-י״ג

תַּנְיָא דְּבֵי רַבִּי יִשְׁמָעֵאל: לְעוֹלָם יְסַפֵּר אָדָם בְּלָשׁוֹן נְקִיָּה, שֶׁהֲרֵי בַּזָּב קְרָאוֹ "מֶרְכָּב", וּבָאִשָּׁה קְרָאוֹ "מוֹשָׁב". וְאוֹמֵר: "וְתִבְחַר לְשׁוֹן עֲרוּמִים". וְאוֹמַר: "וְדַעַת שְׂפָתַי בָּרוּר מִלֵּלוּ". מַאי "וְאוֹמַר"? וְכִי תֵּימָא: הָנֵי מִילֵּי בִּדְאוֹרְיְיתָא, אֲבָל בִּדְרַבָּנַן לָא — תָּא שְׁמַע: וְאוֹמֵר "וְתִבְחַר לְשׁוֹן עֲרוּמִים". וְכִי תֵּימָא: הָנֵי מִילֵּי בִּדְרַבָּנַן, אֲבָל בְּמִילֵּי דְּעָלְמָא לָא — וְאוֹמַר "וְדַעַת שְׂפָתַי בָּרוּר מִלֵּלוּ".

At the academy of R. Ishmael, it was taught that a man should always speak in clean language, since the seat of a male zab the passage calls (Lev. 15:9) saddle, and the seat of a female zab the passage calls (Ib.) sitting place. This principle is also supported by the following passage (Job 15:6) So that thou choosest the language of the prudent. Also by another passage (Ib. 33, 3) And my lips utter knowledge clearly. Why does he cite all these passages [is not the first one …

William Davidson, Vocalized Aramaic (CC-BY-NC) • En Jacob (Rabbi S.H. Glick) (Public Domain)

KEHOT'S NOTE

פסחים ג, א.

PARAGRAPH 3

9 **ושתי הלחם ע״ג שני הכבשים מעלה ומוריד**

The Mishnah describes the waving of the Shavuos offering: the kohen places the two loaves on top of the two lambs, puts his hands beneath them, and waves them forward and back, up and down. The maamar alludes to this waving of the two loaves.

Mishnah Menachot 5:6 משנה מנחות ה׳:ו׳

… יָחִיד וְחָזָה וְשׁוֹק שְׁלָהֶן, אֶחָד אֲנָשִׁים, וְאֶחָד נָשִׁים, בְּיִשְׂרָאֵל אֲבָל לֹא בַאֲחֵרִים, וּשְׁתֵּי הַלֶּחֶם, וּשְׁנֵי כְבָשֵׂי עֲצֶרֶת. כֵּיצַד הוּא עוֹשֶׂה, נוֹתֵן שְׁתֵּי הַלֶּחֶם עַל גַּבֵּי שְׁנֵי כְבָשִׂים, וּמַנִּיחַ שְׁתֵּי יָדָיו מִלְמַטָּן, מוֹלִיךְ וּמֵבִיא, מַעֲלֶה וּמוֹרִיד, שֶׁאֲמַר (שמות כט), אֲשֶׁר הוּנַף וַאֲשֶׁר הוּרָם. תְּנוּפָה הָיְתָה בַּמִּזְרָח, וְהֲגָשָׁה בַּמַּעֲרָב. וּתְנוּפוֹת קוֹדְמוֹת לְהֲגָשׁוֹת. מִנְחַת הָעֹמֶר וּמִנְחַת קְנָאוֹת, טְעוּנוֹת תְּנוּפָה וְהֲגָשָׁה. לֶחֶם הַפָּנִים וּמִנְחַת נְסָכִים, לֹא תְנוּפָה וְלֹא הֲגָשָׁה:

These require waving but not bringing near: The log of oil of the leper and his guilt-offering, The first fruits, according to Rabbi Eliezer ben Yaakov, The innards of an individual's shelamim and its breast and thigh, whether they are the offerings of men or of women, by Israelites but not by others; The two loaves and the two lambs of Shavuot. How does he perform [the waving]? He places the two loaves upon the two lambs and puts his two hands beneath them and waves them forward and backward …

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

10 **מי שתורתו אומנתו**

The Talmud teaches that companions engaged in Torah study stop for the Shema but not for prayer, and Rabbi Yochanan limits this to those like Rabbi Shimon bar Yochai and his companions, whose Torah is their occupation. Pri Etz Chaim, quoted here, brings this as proof that the Shema is greater than prayer.

Shabbat 11a שבת י״א א

KEHOT'S NOTE

שבת י״א, א.

11 **אין בנו כח לעוררו בהיותנו בעולם האצילות**

Pri Etz Chaim explains that the Shema is the union of the supernal Abba and Imma, and that because this union is very hidden we can arouse it only while we are in Beriah, not in Atzilus. The Alter Rebbe quotes it and explains it through the parable of the novelty.

Pri Etz Chaim, Gate of the Recitation of the Shema 4:5 פרי עץ חיים, שער הקריאת שמע ד׳:ה׳

אמנם גם כן אדרבא, להיות זיווג או״א עלאין נעלם מאוד, אין בנו כח לעוררו בהיותינו בעולם האצילות, אך ורק בהיותינו בבריאה אז אנו מעוררים לזווגם, כי הוא נעלם מאוד. וכיון שאנו בבריאה, אין אנו צריכין לקום, לכן אנו אומרים פסוקי התורה פרשת שמע בעולם הבריאה, כי פרשת שמע אינו אלא באצילות, רק שנעשה זיווג זה, ע״י התעוררת מ״נ דהיכל האהבה דבריאה. נמצא, כי סוד ק״ש, הוא לזיווג או״א ולתת מוחין לזו״נ, ויורדין מוחין אלו עד היכל אהבה דבריאה, ואז תוכל המלכות לעלות באצילות, ונעשית פרצוף גמור:

Pri Etz Chaim (Public Domain)

12 **ביטול היש דבי״ע**

That passage refers back to the explanation of "From your dwellings you shall bring" in the explanation on "And I was with Him as a nursling," where the Shema is the union of Abba and Imma, drawn specifically through bittul hayesh, the refinement of the 288 sparks.

KEHOT'S NOTE

ראה לעיל פ׳ אמור לד, ג.

13 **בביאור ע״פ צאינה וראינה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקמן שה״ש כ, ג.

14 **צאינה וראינה**

The Song calls: "Go forth and see, daughters of Zion, King Shlomo, with the crown with which his mother crowned him on the day of his wedding and on the day of the joy of his heart." The maamar refers to its explanation on this verse for more on this subject.

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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PARAGRAPH 4

15 **וכמ"ש במ"א**

The note identifies the place meant by "as is written elsewhere" as the Siddur, 101c.

KEHOT'S NOTE

ראה סידור קא, ג.

16 **אני תורתך שעשעתי**

The psalmist says: "Their heart is as thick as fat; I — in Your Torah I have delighted." The maamar uses it for the delight of the Torah, the delight drawn down by the Shema's self-nullification.

Psalms 119:70 תהילים קי"ט:ע'

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

17 **שעשועים יום יום**

Wisdom, the Torah, says of itself: "And I was with Him as a nursling (amon), and I was a delight day by day, playing before Him at all times." The maamar links it to the delight drawn down by the novelty from below.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה 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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18 **ואהיה אצלו אמון**

The Zohar's Introduction says that the Holy One, blessed be He, created the world with the Torah, as is written "And I was with Him as an amon, and I was a delight day by day"; He looked into it several times before making His work.

Zohar, Introduction 11:64–12:74 ספר הזהר, הקדמה י"א:ס"ד-י"ב:ע"ד

R. Simeon proceeded: 'See now, it was by means of the Torah that the Holy One created the world. That has already been derived from the verse, "Then I was near him as an artisan, and I was daily all his delight" (Prov. 8, 30). He looked at the Torah once, twice, thrice, and a fourth time. He uttered the words composing her and then operated through her. That is a lesson for men, how to study the Torah properly. This lesson is indicated by the verse, "Then did he …

The Zohar; London, Soncino Press, 1933 (Public Domain)

19 **ואהיה אצלו אמון**

In a parable of a king who had buildings to build and an artisan who did nothing without his permission, the Zohar reads "And I was with Him as an amon": the King is supernal Chochmah and the artisan above is the supernal Imma; Abba says to Imma "let it be so," and it is.

Zohar, Bereshit 13:153–14:164 ספר הזהר, בראשית י"ג:קנ"ג-י"ד:קס"ד

He then proceeded: 'We must picture a king who wanted several buildings to be erected, and who had an architect in his service who did nothing save with his consent. The king is the supernal Wisdom above, the Central Column being the king below: Elohim is the architect above, being as such the supernal Mother, and Elohim is also the architect below, being as such the Divine Presence (Shekinah) of the lower world.

The Zohar; London, Soncino Press, 1933 (Public Domain)

20 **ואהיה אצלו אמון**

At the opening of Parshas Toldos the Zohar says that in every act of creation G-d looked into the Torah and created, as is written "And I was with Him as an amon": read not amon but uman, an artisan.

Zohar, Toldot 1:1 ספר הזהר, תולדות א':א'

R. Hiya once discoursed on the text: Who can express the mighty acts of the L-rd, or make all his praise to be heard? (Ps. 106, 2). 'When G-d', he said, 'resolved to create the world, He used the Torah as the plan both of the whole and the parts. Hence Scripture says: "Then I was by him as a nursling, and I was daily all delight" (Prov. 8, 30), where the word 'amon (nursling) may also be read 'oman (architect, designer).

The Zohar; London, Soncino Press, 1933 (Public Domain)

21 **ואהיה אצלו אמון**

The Zohar says that whoever toils in the Torah each day is considered as if he built worlds, for the world was built and perfected through the Torah, as is written "And I was with Him as an amon, and I was a delight day by day."

Zohar, Bereshit 73:169–75:178 ספר הזהר, בראשית ע"ג:קס"ט-ע"ה:קע"ח

It is through the Torah that man can make himself worthy of that light. For whoever studies the Torah every day is earning a share in the future world, and is even accounted a builder of worlds, because through the Torah the world has been built and completed; so the Scripture says, "The L-rd founded the earth with Wisdom (i.e. the Torah), he established the heavens with Understanding" (Prov. 3, 19), and again, "And I (the Torah) was a craftsman with him, and I was his delight every day" (Ibid. …

The Zohar; London, Soncino Press, 1933 (Public Domain)

22 **ואהיה אצלו אמון**

In Parshas Korach the Zohar says that when G-d wished to create the world He created it with the Torah and perfected it through her, as is written "And I was with Him as an amon": read not amon but uman, an artisan.

Zohar, Korach 7:29–8:37 ספר הזהר, קרח ז':כ"ט-ח':ל"ז

BUT THE LEVITES SHALL DO THE SERVICE OF THE TENT OF MEETING. At the time of the Creation the world was not completed and established until man emerged in his com-

plete form as the consummation of all and the (seventh) day was sanctified and the holy throne was set for the King.

The Zohar; London, Soncino Press, 1933 (Public Domain)

23 **לחם בגימ' מזלא**

> On that page, at the end of the explanation on "And the kohen shall wave them," the Alter Rebbe explains that the two loaves are waved up to their root and source, the two mazalos that come from the hidden brain (mocha stima'ah), "for lechem equals mazla in gematria," and that their waving reaches higher than that of the two lambs. (Kehot: Behar 39d.)

KEHOT'S NOTE

טעמי המצות להאריז"ל פ' אמור. ועוד. וראה לעיל בהר לט, ד. קה"י בערך לחם. הנסמן במאמרי אדה"ז — פרשיות לע' תקפא.

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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