



LIKKUTEI TORAH • PARSHAS BECHUKOSAI • MAAMAR 3

אם בחקותי תלכו כו'

“If you walk in My statutes”



The G-dly soul descends into a body, joined to the animal soul through the tzelem, so that by refining it a person can reach love “with all your might,” the boundless light of Tohu. “If you walk in My statutes” is the way there: the animal soul is engraved from outside by Pesukei DeZimrah and from inside by the chukim, the mitzvos keep the Infinite Light, and the Torah, falling like rain, makes that love grow.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The G-dly soul descends into a body, joined to the animal soul through the tzelem, so that by refining it a person can reach love “with all your might,” the boundless light of Tohu. “If you walk in My statutes” is the way there: the animal soul is engraved from outside by Pesukei DeZimrah and from inside by the chukim, the mitzvos keep the Infinite Light, and the Torah, falling like rain, makes that love grow.

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

Following Etz Chaim, the maamar explains the tzelem: the intellectual soul, from nogah, which joins the G-dly soul to the animal soul to refine it; for this each person is given seventy years. Now Mah refines Ban; when Ban is refined, “a woman of valor” will be “the crown of her husband.” Moshe’s love, utterly nullified, still came through a vessel, so he could not see G-d “and live”; only after death, or when the body is purified in the Time to Come, is “very” grasped, the boundless light of Tohu. Love “with all your might” comes from refining “your heart” and “your soul,” the animal soul and the tzelem; for this the G-dly soul descended from its limited root. Before the Shema the animal soul needs two engravings, bechukosai, before it can walk: Pesukei DeZimrah cuts away its evil from outside, and the chukim, rooted in the Keser of Keser, open the sealed heart from inside. The mitzvos keep the Infinite Light like a lamp and “compel” it into the vessels; the Torah, given in five voices, falls like rain, opens the heart to love and reveals the good hidden within.

OUTLINE

- 1 The tzelem and the seventy years** ¶1-2
The intellectual soul, from nogah, joins the G-dly soul and the animal soul to refine them; seventy years are given to turn “our iniquities” to “before You”; now Mah refines Ban, the Ban within Sag where the shattering was, and when it is refined “a woman of valor” will crown her husband.
- 2 “Very”: the light of Tohu and the love of the Shema** ¶3
Moshe’s love came from Abba within a vessel, so “man shall not see Me and live”; after death, and in the Time to Come when the body is purified, the Infinite Light is seen, the light of the seven days, greater than its vessels; the Shema’s love moves from heart and soul to “with all your might,” the reason the G-dly soul descended.

3 Two engravings of the animal soul

¶4-6

Before the Shema, Pesukei DeZimrah cuts away the evil from outside; the chukim, rooted in the Keser of Keser, engrave it from inside, as “I, and not an angel” went into Egypt, digging the well of the sealed heart; one bound in chains cannot walk.

4 Mitzvos as a lamp, Torah as rain

¶7-8

The mitzvos keep the Infinite Light like a lamp, and by doing them the souls “compel” it into the vessels; the Torah, given in five voices, falls like rain, opens the heart, refines Ban and, through the union of Mah and Ban, reveals the hidden sparks.

KEY CONCEPTS

Tzelem זלם

The intellectual soul, from nogah, mixed of good and evil, which joins form and matter, the G-dly soul and the animal soul, for the work of refinement. It is “with all your soul,” as the animal soul is “with all your heart.”

Mah and Ban מ"ה וב"ן

Mah is light within a vessel, the self-nullification of Moshe’s “what (mah) are we”; it refines Ban, which is refined from the animal soul. Their union reveals “the good that is hidden within,” the sparks that are now concealed.

Very (me’od) מאד

Without limit: the love “with all your might” that comes when the heart and the soul are refined. In a body only a glimmer of it can shine each day; it is seen after death and in the Time to Come.

The light of the seven days אור שבעת הימים

The light of Tohu, greater than its vessels, which therefore shattered. In Tikkun the vessel is great and the light small; in the Time to Come the purified vessel will hold the great light.

Two engravings ב' חקיקות

The maamar reads bechukosai as two engravings of the vessel of the animal soul: from outside, through Pesukei DeZimrah, and from inside, through the mitzvos that are chukim.

Chukim (statutes) החוקים

Mitzvos without reason, like the red heifer, drawn from the Keser of Keser, “the Will of wills.” Their lofty root lets them reach into the animal soul, yet they too were given through Moshe’s Chochmah.

Your rains גשמיכם

The Torah, which falls like rain: given in five voices, gevuros that became chassadim Israel could receive, it brings the love hidden in the soul out into growth.

SECTION 1 • 11-2

The tzelem and the seventy years

1 אם בחקותי¹ תלכו² כו'.

“If you walk in My statutes,” etc.

The opening verse of Parshas Bechukosai, G-d’s promise of blessing “if you walk in My statutes,” begins a further discourse on it. The Kehot note says that another transcript of this discourse is printed in the Alter Rebbe’s Sefer HaMaamarim 5566, as an explanation of the maamar “If you walk in My statutes” printed in that volume.

מבואר בע"ח [בעץ חיים] (שער כ"ה³ פ"א המתחיל ענין הצלם באמיתית נלע"ד [נראה לעניות דעתי]⁴ כו') בחי' צלם כו' שהוא בחי' נפש השכלית המחבר הצורה והחומר שהוא נפש האלהית עם נפש הבהמית לברר בירורים

It is explained in Etz Chaim (Sha’ar 25, chapter 1, which begins, “The matter of the tzelem, in truth, as it seems to my humble opinion,” etc.) [concerning] the level of the tzelem (“image”), etc., that it is the level of the intellectual soul, which joins the form and the matter, that is, the G-dly soul with the animal soul, in order to refine refinements (beirurim).

The Arizal’s Etz Chaim, in its gate on the tzelem (the “image” that clothes the soul), is cited: the tzelem is the intellectual soul, the human mind, which joins form and matter, the G-dly soul and the animal soul, so that together they can refine what needs refining. The text cites it as Sha’ar 25, following the Shklov printing; the Kehot note gives it as Sha’ar 26 in current editions.

כי נפש הבהמית הוא בחי' בהמה פשוטה ועמ"ש מזה בד"ה זאת חנוכת המזבח⁵ ונפש השכלית היא בחי' נוגה מעורב טו"ר [טוב ורע]⁶ כמ"ש חכמים המה להרע.⁷

For the animal soul is the level of a simple animal (and see what is written about this in the discourse beginning “This is the dedication of the altar”), and the intellectual soul is the level of nogah, a mixture of good and evil, as it is written, “They are wise to do evil.”

The animal soul is a “simple animal,” and the intellectual soul belongs to nogah (the “glowing” husk), the realm in which good and evil are mixed: human cleverness can serve either side, as G-d says through Yirmeyahu of His people, “They are wise to do evil.” In Likkutei Torah, Nasso (“This is the dedication of the altar”), the Alter Rebbe explains that loving G-d “with all your heart,” with both inclinations, means that even the desiring power of the animal soul is turned toward Him.

2 וזהו ימי שנותינו בהם⁸ שבעים שנה דקאי אלמעלה שתה עונותינו לנגדך⁹ עלומינו למאור פניך כו'

This is [the meaning of] “The days of our years, in them, are seventy years,” which refers back to the verse above, “You have set our iniquities before You, our hidden things in the light of Your countenance,” etc.

Psalm 90 is Moshe’s prayer, and its verse “The days of our years... are seventy years” is read with the verse above it, “You have set our iniquities before You, our hidden things in the light of Your countenance.” Plainly that verse says that nothing we do in secret is hidden from G-d.

היינו שיתפכו בחי' עונותינו כו' שיהיה לנגדך ועלומינו יבא למאור פניך כו' הוא ע"י הצלם כו' ולזה ניתן ע' [שבעים] שנה לכל אחד ואחד לפי ערכו ושיעורו בכדי לברר כו'.

That is, the level of “our iniquities” will be transformed, etc., so that it will be “before You,” and “our hidden things” will come “to the light of Your countenance,” etc. This is through the tzelem, etc.; and for this, seventy years are given to each and every one, according to his measure and capacity, in order to refine, etc.

The Alter Rebbe reads it as the work of a lifetime: the iniquities themselves are transformed until they stand “before You,” and the hidden things come “to the light of Your countenance.” This is done through the tzelem, and for this work each person is given seventy years, according to his measure.

גם איתא בע"ח [בעץ חיים]¹⁰ שעתה מ"ה [שם מ"ה] מברר ב"ן [שם ב"ן] ולע"ל [ולעתיד לבוא] כשיתברר בחי' ב"ן [שם ב"ן]¹¹ אזי יהיה א"ח [אשת חיל] עטרת בעלה. כי השבירה היא בבחי' ס"ג [שם ס"ג]¹² כלו ס"ג [שם ס"ג] יחדיו¹³ כו' והיינו בבחי' ב"ן [שם ב"ן] שבס"ג [שבשם ס"ג].¹⁴

It is also found in Etz Chaim that now the Name Mah (45) refines the Name Ban (52), and in the Time to Come, when the level of Ban has been refined, then “a woman of valor [will be] the crown of her husband.” For the shattering is in the level of the Name Sag (63), “they have all turned aside (sag) together,” etc., that is, in the level of Ban within Sag.

Etz Chaim also teaches that now the Name Mah (45), the light that gives, refines the Name Ban (52), the vessels that receive; when Ban has been refined, “a woman of valor will be the crown of her husband,” the feminine rising above the masculine. The shattering of the vessels took place in the Name Sag (63), as hinted in “they have all turned aside (sag) together,” and specifically in the Ban within Sag. In Likkutei Torah, Shir HaShirim (“leaping over the mountains”), the Alter Rebbe adds that after the refinement Ban will rise into Sag, through love “with all your might,” without limit.

SECTION 2 • 13

“Very”: the light of Tohu and the love of the Shema

3 ולעיל [ולעתיד לבוא] כשיתברר שם ס"ג [שם ס"ג] יתהוה ממנו ס"ג [שם ס"ג] שבס"ג [שבשם ס"ג] כו'. וביאור הענין הוא כי בחי' מ"ה [שם מ"ה] המברר הוא האור הנמשך בבחי' כלי וכמו משה ונחנו מ"ה [מה] ¹⁵ בחי' ביטול בתכלית ואעפ"כ [ואף על פי כן] היה בגוף

And in the Time to Come, when the Name Sag is refined, Sag of Sag will come into being from it, etc. The explanation of the matter: the level of Mah, which refines, is the light drawn forth in the level of a vessel, like Moshe, “and what (mah) are we,” the level of utter self-nullification (bittul); and even so he was in a body.

In the Time to Come, once Sag is refined, a higher level, “Sag of Sag,” will emerge from it. To explain: Mah, the Name that does the refining, is light drawn into a vessel; Moshe, who said “and what (mah) are we,” embodied this utter self-nullification, yet he lived in a body.

ואף שהוא מבחי' אבא היינו רק מבחי' אחוריים קפ"ד קס"א גימטריא משה, ¹⁶ ועמ"ש מזה ע"פ אני ישנה ^{17, 18} גבי קול דודי דופק,

And although he is from the level of Abba, this is only from the level of the back (achorayim): 184 [and] 161, the numerical value of Moshe. (See what is written about this on “I am asleep,” regarding “The voice of my Beloved knocks.”)

Moshe derives from Abba (Chochmah), but only from its “back” (achorayim), its outer side. The numbers 184 and 161 together equal משה (Moshe, 345): 184 is the count of the “back” of the Name Av (72), and in Likkutei Torah, Pekudei, 161 is the Name Ehe-yeh spelled with yuds, the inner dimension of Binah, in which the back of Abba is clothed. On “The voice of my Beloved knocks (dofek),” the Alter Rebbe explains that the outer flow from the back of Abba is like the pulse (dofek) in the wrist, for the letters of דפק are those of 184 (קפ"ד).

וכן נובלות חכמה שלמעלה תורה פ"י הנמשך מבחי' מוחין דאבא למדותיו שיהיה תורה כשר או פסול כו' ועמ"ש בד"ה השמים כסאי ^{19, 20} כו', ²¹

So too, “the fallen fruit of the Chochmah (wisdom) Above is Torah”: that is, what is drawn from the level of the intellect (mochin) of Abba into His attributes, so that there is Torah, kosher or unfit, etc. (See what is written in the discourse beginning “The heavens are My throne,” etc.)

Likewise the Midrash's phrase “the fallen fruit of the Chochmah Above is Torah” refers to what flows from the mochin of Abba into the divine attributes, producing the Torah's rulings of kosher and unfit. In Torah Ohr's first discourse, “The heavens are My throne,” the Alter Rebbe explains that the Torah is G-d's “throne”: as one who sits lowers his head, so in the Torah His wisdom descends into physical mitzvos like tefillin, tzitzis and charity.

וכמ"כ [וכמו כן] בחינת משה היה לו אהבה ויראה ומדות רק שהיו נמשכין מבחי' מוחין פי' שהיה האהוי"ר [האהבה ויראה] שלו בבחי' ביטול בתכלית בבחי' אבא מבחי' אחוריים (כי פנימית אבא הוא פנימית עתיק)²² ולא מבחי' התלהבות שמבחי' אימא

So too, the level of Moshe had love and awe and emotive attributes (middos), only they were drawn from the level of the intellect; that is, his love and awe were in a state of utter self-nullification, at the level of Abba, from the level of the back (for the inner dimension (pnimiyus) of Abba is the inner dimension of Atik), and not from the level of fervor, which is from the level of Imma.

Moshe did have love, awe and emotions, but they flowed from the intellect, from Abba: utter self-nullification, from the "back" of Abba. The inner dimension of Abba is one with that of Atik, the highest level, and Moshe's love was not the fervor that comes from Imma (Binah).

וכמו ההפרש שבין שבת ליו"ט [ליום טוב] שיו"ט [שיום טוב] הוא בחי' שמחה²³ כו' ושבת הוא בחי' עונג²⁴ נאדר בקדש²⁵ כו' מלה בגרמיה²⁶ כמ"ש בפ' אמור צ"ד ע"א, וכן היה האהוי"ר [האהבה ויראה] של משה

It is like the difference between Shabbos and Yom Tov: Yom Tov is the level of joy, etc., and Shabbos is the level of delight (oneg), "glorious in holiness," etc., a thing in itself, as is explained in Parshas Emor, folio 94a. So too were the love and awe of Moshe.

The difference is like that between Yom Tov, whose mark is joy (the Kehot note cites "you shall rejoice in your festival"), and Shabbos, whose mark is delight ("you shall call the Shabbos a delight"), "glorious in holiness." The Zohar on Emor calls holiness "a thing in itself," from which the rest derive, and says that on Shabbos the day is crowned with Abba and Imma; Moshe's love and awe were of this self-contained kind.

וביקש הראני נא את כבודך²⁷ פי' שיראה א"ס שלא בבחי' כלי²⁸ (ע' [עייין] רע"מ [רעיא מהימנא] פ' פנחס ד' רנ"ה ע"ב)

And he asked, "Show me, please, Your glory," meaning that he should see the Infinite One (Ein Sof) not in the level of a vessel (see the Ra'aya Mehemna, Parshas Pinchas, folio 255b).

When Moshe asked, "Show me, please, Your glory," he wanted to see the Infinite One directly, not through a vessel; the text cites the Ra'aya Mehemna on Pinchas for this. According to the Kehot note, the Tzemach Tzedek's Or HaTorah explains "not through a vessel" as not through its being clothed in Z'eir Anpin.

והשיבו כי לא יראני האדם וחי²⁹ בחייהן אינן רואים³⁰ אבל במיתתן רואים כו'

And He answered him, "For man shall not see Me and live": "in their lifetime they do not see, but in their death they see," etc.

G-d answered, "For man shall not see Me and live," and the Sages read it: in their lifetime they do not see, but in their death they do. In Likkutei Torah, Emor, the Alter Rebbe explains that in life the body hides G-d, so that the world seems to exist in its own right, while the soul that leaves the body sees that nothing can conceal Him.

וכדאיתא במדרש טוב זה מלאך חיים³¹ מאד זה מלאך המות היינו שלאחר מיתה יכול להשיג בחינת מאד בלי גבול כו'

but in their death they see,” etc. As is found in the Midrash: “good” is the angel of life; “very” is the angel of death. That is, after death one can grasp the level of “very” (me’od), without limit, etc.

The Midrash reads “very good” this way: “good” is the angel of life and “very” is the angel of death, for after death one can grasp the limitless level of “very” (me’od).

היינו כשהוא חי בבחי' גוף וכלי לא יראני כו' רק במיתתו אחר שנתברר הכלי לגמרי בבחי' אתכפא ואתהפכא אז רואין

That is, while he lives in the level of a body and a vessel, “he shall not see Me,” etc.; only “in their death,” after the vessel has been completely refined at the level of subjugation and transformation (iskafya and is’hapcha), then they see.

While a person lives in a body, a vessel, he cannot see; only after death, once the vessel has been fully refined by subduing evil (iskafya) and transforming it (is’hapcha), does he see.

ולע"ל [ולעתיד לבוא] שיזדכך שלא יהיה הגוף מדכר ונוקבא (וע' זהר ח"ב [חלק ב'] קס"ז ב') רק כדכתיב ועצמותיך יחליץ³² מבחי' טלא דבדולחא^{33,34} טל אורות טלך³⁵ אז גם הגוף יוכל לראות ולהשיג בחי' אור א"ס³⁶

And in the Time to Come, when [the body] is purified, so that the body will not be from male and female (see the Zohar, Part II, 167b), but rather, as it is written, “and He will strengthen your bones,” from the level of “the dew of crystal,” “a dew of lights is your dew,” then the body too will be able to see and grasp the level of the Infinite Light (Or Ein Sof).

In the Time to Come the body itself will be purified and will no longer come from male and female; the Zohar cited here (Part II, 167b) describes how the body is formed from the seed. Instead it will be revived, as Isaiah says, “He will strengthen your bones,” by what the Zohar calls “the dew of crystal,” the “dew of lights” with which the dead will be revived, and then even the body will be able to see and grasp the Infinite Light.

וזהו כאור שבעת הימים³⁷ פי' אור ז' הימים כמו שהיתה קודם הבריאה בעולם התהו רק שהיה בבחי' ז' אורות להיות האורות גדולים מהכלי.

And this is “like the light of the seven days”: that is, the light of the seven days as it was before the creation, in the World of Tohu (chaos), only it was in the level of seven lights, the lights being greater than the vessel.

That is the meaning of “like the light of the seven days”: the light as it was before creation, in the World of Tohu, where seven lights were greater than their vessels.

אך היה בהן שבירה ואח"כ עולם התקון נעשה הכלי גדול והאור קטן. ולעתיד לבוא כשיזדכך הכלי יהיה ג"כ האור גדול כאור ז' הימים בחי' תהו ואז יהי' [יהיה] א"ח [אשת חיל] עטרת בעלה כו'

But there was a shattering in them, and afterward, in the World of Tikkun (rectification), the vessel became great and the light small. And in the Time to Come, when the vessel is purified, the light too will be great, like the light of the seven days, the level of Tohu; and then “a woman of valor [will be] the crown of her husband,” etc.

The vessels of Tohu shattered, and in the World of Tikkun the vessels are large and the light small. In the Time to Come purified vessels will hold a great light like that of Tohu, and then “a woman of valor will be the crown of her husband.”

(ועמ"ש בד"ה והיה אור הלבנה.³⁸ ועיין במק"מ [במקדש מלך] ס"פ מצורע³⁹ מענין אור שבעת הימים ובהרמ"ז [ובהרב משה זכות] פ' כי תשא קפ"ח ב')

(See what is written in the discourse beginning “And the light of the moon shall be.” And see the Mikdash Melech, at the end of Parshas Metzora, on the light of the seven days, and the Ramaz on Parshas Ki Sisa, 188b.)

The parenthesis refers to the discourse on “And the light of the moon shall be” (Likkutei Torah, Tzav), which explains “the light of the seven days” as the light G-d created at first and hid away, the light of the three highest Sefiros of Atik within its seven lower ones; and to the Mikdash Melech and the Ramaz (Rabbi Moshe Zacuto), commentaries on the Zohar.

וזהו ענין ק"ש [קריאת שמע] שמע שם ע' רבתי⁴⁰ היינו בחינת אור שבעת הימים שהעלאת מ"ן [מ"ן נוקבין] מהבירור דנה"ב [דנפש הבהמית] מתעלה לשם.

This is the matter of the Shema: Shema is shem (“name”) [and] the large ayin, that is, the level of the light of the seven days, for the raising of the feminine waters (mayin nukvin) from the refinement of the animal soul rises there.

The Shema hints at this: the word Shema divides into shem, “name,” and ayin, the letter written large in the Torah’s text of the Shema. The ayin is seventy, the seven days each including ten, so the large ayin stands for the light of the seven days, and the “feminine waters” raised by refining the animal soul rise up to it.

וזהו ואהבת את^{41,42} הוי' אלקיך את הטפל⁴³ כו' להיות בבחי' אהבה. וטפל ובטל לשם הוי' (ועמ"ש ע"פ וידעת היום)^{44,45} ולהתכלל באחד.

And this is “And you shall love Havayah your G-d”: et [comes] to include the secondary, etc., so as to be in the level of love; and [to be] secondary and nullified to the Name Havayah (see what is written on the verse “And you shall know this day”), and to be included in the One.

In “And you shall love Havayah your G-d,” the word et includes what is secondary to it (for this way of reading et the Kehot note points to Eruvin 4b and Sukkah 6a): one becomes secondary and nullified to G-d’s Name and is included in the One. In Likkutei Torah, Va’eschanan (“And you shall know this day”), the Alter Rebbe explains that “love et” means drawing love and joy into et, the secondary, which is awe and self-nullification.

בכל לבבך שהוא בחינת נפש הבהמית רביעית דם שכלב כו' ובכל נפשך בחינת נפש השכלית בחי' צלם המחבר הנ"ל וכשיתהפכו ויתבררו יבא לבחי' ובכל מאדך מאד בלי גבול כדכתיב הנה ישכיל עבדי ירום ונשא וגבה מאד⁴⁶

“With all your heart” is the level of the animal soul, the quarter[-log] of blood in the heart, etc.; “and with all your soul” is the level of the intellectual soul, the level of the tzelem that joins, mentioned above. And when they are transformed and refined, he will come to the level of “and with all your might” (me’odecha), “very” (me’od), without limit, as it is written, “Behold, My servant shall be wise; he shall be exalted and lifted up and very high.”

“With all your heart” refers to the animal soul, centered in the blood of the heart; “with all your soul” refers to the intellectual soul, the tzelem that joins the two. When both are transformed and refined, one reaches “with all your might,” me’od, “very,” a love without limit, the “very high” of Isaiah’s verse on G-d’s servant.

אשר בשביל זה ירדה הנפש האלהית למטה

It is for the sake of this that the G-dly soul descended below.

It is for this love beyond limit that the G-dly soul descended into the body.

כי מקודם היתה בבחי' גבול ומספר כי נש"י [נשמות ישראל] נמשכו מבחי' זו"נ [זעיר אנפין ונוקבא] עולם התיקון בבחי' כלי כו' וכמ"ש חי ה' אשר עמדתי לפניו כו'

For before, it was in the level of limit and number, since the souls of Israel were drawn from the level of Z'eir Anpin and Nukva of the World of Tikkun, in the level of a vessel, etc., as it is written, "As Havayah lives, before Whom I have stood," etc.

Before its descent the soul was limited and counted, for the souls of Israel come from Z'eir Anpin and Nukva of the World of Tikkun, which are vessels; it was "standing" before G-d, in the words Eliyahu and Elisha used in their oath, "As Havayah lives, before Whom I have stood." In Likkutei Torah, Sh'lach, the Alter Rebbe explains that before coming into this world the soul is "standing," its love limited like an angel's, and through the mitzvos here it gains "walking."

משא"כ אחר ירידתה בחי' צלם לברר כו' לאכפא כו' בכל לבבך ובכל נפשך יכול עי"ז להשיג האהבה מבחי' אור א"ס בחי' בכל מאדך שמעולם התהו

Whereas after its descent, [in] the level of the tzelem, to refine, etc., to subdue, etc., "with all your heart and with all your soul," it can through this attain the love from the level of the Infinite Light, the level of "with all your might," which is from the World of Tohu.

After its descent, as the tzelem that refines and subdues the animal soul with "all your heart and all your soul," the soul can attain love from the Infinite Light itself, "with all your might," a love from the World of Tohu.

ואף שא"א להיות בבחי' גוף וכלי מ"מ הארה מזה יוכל להיות בכל יום ובמיתתן אחר שנברר הכל רואין כו'

And although this cannot be in the level of a body and a vessel, nevertheless a radiance of it can be every day; and "in their death," after everything has been refined, "they see," etc.

Such love cannot be fully present in a body, but a glimmer of it is possible every day, and after death, when all has been refined, the soul sees.

וזהו היה מספר בני ⁴⁷ ישראל כו' אשר לא יספר כו':

And this is [the meaning of] "The number of the children of Israel shall be," etc., "which cannot be counted," etc.

This is the meaning of Hoshea's promise that Israel's "number" will be beyond counting: from limit and number to what has no limit.

SECTION 3 • ¶4-6

Two engravings of the animal soul

4 ב אך קודם הק"ש [הקריאת שמע] בחי' אהבה הנ"ל צריך להיות פסוקי דזמרה.

2. But before the Shema, the level of the love mentioned above, there must be the Pesukei DeZimrah ("verses of song").

Section 2 of this discourse: before the love of the Shema comes Pesukei DeZimrah, the psalms of praise in the morning prayers.

וזהו אם בחקותי תלכו ב' חקיקות כמו כלי שצריך חקיקה מבחוץ ומבפנים כמו כן צריך כלי הנפש הבהמית לב' חקיקות הללו בכדי שאח"כ יוכל להיות בחי' תלכו שהוא בחי' אהבה להתכלל באחד כדכתיב הלוך ונסוע הנגבה⁴⁸

And this is [the meaning of] "If you walk in My statutes (bechukosai)": two engravings (chakikos). Just as a vessel needs engraving from outside and from inside, so too the vessel of the animal soul needs these two engravings, so that afterward there can be the level of "you will walk," which is the level of love, to be included in the One, as it is written, "going on and journeying toward the south."

The plural "My statutes" (chukosai, from chok, something engraved) is read as two engravings (chakikos), as a vessel is engraved both outside and inside. The animal soul is such a vessel and needs both before it can "walk," that is, love G-d and be included in the One, like Avraham "going on and journeying toward the south."

וענין החקיקה מבחוץ הוא ע"י פסוקי דזמרה שהוא מלשון זמיר עריצים⁴⁹ פי' שע"י ההתבוננות בגדולת א"ס ב"ה בפסוקי דזמרה הוא מזמר ומכרית בחי' הרע שתוכל להתפשט בנפשו בחי' אהבה אלקית.

The matter of the engraving from outside is through the Pesukei DeZimrah, a term from "cutting down (zemir) the tyrants": that is, through contemplating the greatness of the Infinite One (Ein Sof), blessed be He, in the Pesukei DeZimrah, he prunes and cuts off the level of evil, so that the level of G-dly love can spread through his soul.

The outer engraving is Pesukei DeZimrah, read from zemir, "cutting down" (in the verse it can also mean "song"), as in "the zemir of the tyrants": contemplating G-d's greatness in these psalms prunes away the evil, so that G-dly love can spread through the soul.

כי ההתפעלות מההתבוננות הנ"ל עדיין אין זה בחי' אהבה רק בחי' התפעלות מאלקות בכדי שיתפרד הרע

For the arousal from the contemplation mentioned above is not yet the level of love, only the level of being moved by G-dliness, so that the evil will be separated,

The feeling stirred by this contemplation is not yet love. It is only being moved by G-dliness, enough to separate the evil from the good.

⁵⁰ כדכתיב רוממות אל בגרונם וחרב פיפיות בידם היינו ע"י בחי' ההתבוננות ברוממותו ית' נפרד הרע.

as it is written, "The exaltation of G-d is in their throat, and a two-edged sword in their hand": that is, through the level of contemplating His exaltation, blessed be He, the evil is separated.

As the psalm says, "The exaltation of G-d is in their throat, and a two-edged sword in their hand": contemplating G-d's exaltation is the sword that cuts the evil away.

5 ולכן החיוב דפסוקי דזמרה לא נזכר במשנה רק שתים לפני^{51,52} כו' כי לא⁵³ היה נצרך זה אצלם בכל יום כו'

Therefore the obligation of Pesukei DeZimrah is not mentioned in the Mishnah, only "two before it," etc., for they did not need this every day, etc.

That is why the Mishnah mentions only the two blessings before the Shema and not Pesukei DeZimrah: in the Mishnah's time people did not need this preparation every day.

וזהו החקיקה מבחוץ והחקיקה מבפנים הוא ע"י מצות מעשיות שבבחי' חוקה כמו פרה אדומה ציצית ותפילין שאין בהם שום שכל וטעם

And this is the engraving from outside. The engraving from inside is through the practical mitzvos that are in the level of a chukah (statute), such as the red heifer, tzitzis and tefillin, which have no rationale or reason at all.

The inner engraving is done through practical mitzvos that are chukim, statutes beyond reason, such as the red heifer, tzitzis and tefillin.

והיינו מפני ששרש המצות הוא מבחינת כתר כי אורייתא מחכמה נפקת⁵⁴ אבל שרשן הם מכתר תרי"ג מצות⁵⁵ דאורייתא⁵⁶ וז' מצות דרבנן⁵⁷ גימטריא תר"ך.

That is because the root of the mitzvos is from the level of Keser (the Crown). For “the Torah issues from Chochmah (wisdom),” but their root is from Keser: the six hundred and thirteen mitzvos of the Torah and the seven mitzvos of the Rabbis, the numerical value of six hundred and twenty [the value of Keser].

This is because the root of the mitzvos is in Keser, above reason. The Torah issues from Chochmah, but the mitzvos are rooted in Keser: 613 from the Torah and seven from the Rabbis make 620, the value of כתר.

אך בכל ספיי [ספירה / ספירות] יש בחיי קומה כמו חכמה שבחכמה וכמו כן בכתר יש בחיי מצות הנמשך מחכמה שבכתר ונתלבש בחכמה דאצילות ואח"כ בכריאה שיוכל להיות גם למטה טעם למצוה זו.⁵⁸

But in each Sefirah there is the level of a full stature (komah), such as Chochmah of Chochmah; and likewise in Keser there is the level of mitzvos drawn from the Chochmah of Keser, which is clothed in the Chochmah of Atzilus (Emanation) and afterward in Beriah (Creation), so that below too there can be a reason for this mitzvah.

Each Sefirah contains a full set of all the levels, such as Chochmah of Chochmah. So Keser too has mitzvos that come from its Chochmah, clothed in the Chochmah of Atzilus and then in Beriah, which is why such a mitzvah can have a reason that is understood below.

6 ויש מצות הנמשכים מכתר שבכתר והם החוקים שהם רק בחיי רצון ונקרא רעוא דרעוין כו' וע"י מצות אלו ששרשן מאד נעלה יכול להיות חקיקה מבפנים בנפש הבהמית

And there are mitzvos drawn from Keser (the Crown) of Keser, and these are the chukim (statutes), which are only the level of will (ratzon), and it is called “the Will of wills,” etc. Through these mitzvos, whose root is very lofty, there can be an engraving from inside in the animal soul,

Other mitzvos come from the Keser of Keser: the chukim, pure expressions of divine will, called “the Will of wills.” Because their root is so lofty, they can engrave the animal soul from within.

וכדכתיב ועברתי בארץ מצרים⁵⁹ אני ולא מלאך⁶⁰ שמפני שהם בעמקי הקליפות צריך דוקא אני בחינה גבוהה מאד

as it is written, “And I will pass through the land of Egypt”: “I, and not an angel”; because they were in the depths of the kelipos (husks), specifically “I,” a very high level, was needed.

This is like the Exodus: “I will pass through the land of Egypt,” which the Haggadah reads as “I, and not an angel” (the Kehot note says the Zohar, Part I, 117a, brings and explains it). Israel was sunk in the depths of the kelipos, so only the very highest level, G-d Himself, could reach them.

וכמו כן להיות חקיקה בנפש הבהמית שיהיה לו בחי' אהבה להתכלל נפשו באחד היא ע"י מצות הנ"ל ועמ"ש בד"ה ועתה יגדל נא כח.^{61,62}

So too, for there to be an engraving in the animal soul, so that he will have the level of love, for his soul to be included in the One, it is through the mitzvos mentioned above. (See what is written in the discourse beginning "And now, let the strength be great, please.")

In the same way, only these lofty mitzvos can engrave the animal soul deeply enough for it to love G-d and be included in the One. In Likkutei Torah, Sh'lach ("And now, let the strength be great"), the Alter Rebbe explains that the mitzvos become the soul's garments and give the soul, which before its descent could only "stand," the power to "walk."

וזהו באר חפרוה שרים⁶³ בחינת יסוד דנוקבא שכדי שיהיה בבחי' נוקבא בחי' יסוד התקשרות באלהות ע"י התעוררות הנ"ל צריך חפירה כי בלא זה לבו אטום כבתולה^{64,65}

This is [the meaning of] "a well that princes dug": the level of the Yesod (foundation) of Nukva. In order that in the level of Nukva there be the level of Yesod, connection with G-dliness, through the arousal mentioned above, digging is needed, for without this his heart is sealed, like a virgin

The verse "a well that princes dug" alludes to this. The well is the Yesod of Nukva, the soul's capacity for connection with G-d; it must be dug open, for otherwise the heart remains sealed, "like a virgin," in the Talmud's phrase. In Likkutei Torah, Matos, the Alter Rebbe explains that before the union Malchus is called besulah, from a word meaning "sealed," and that digging the well means making a vessel to receive what is drawn from above.

(ועמ"ש מזה ע"פ לריח שמניך^{66,67} בענין על כן עלמות אהבוך. ועמ"ש בד"ה עיני כל.^{68,69} ובד"ה לא⁷⁰ תהיה משכלה ועקרה)⁷¹ וממה נעשה החפירה במחוקק בחי' חקיקה הנ"ל שהוא בחי' מצות הנ"ל

(see what is written about this on "For the fragrance of your oils," regarding "therefore the maidens love you"; and see what is written in the discourse beginning "The eyes of all," and in the discourse beginning "None shall miscarry or be barren"). And with what is the digging done? "With the mechokek (engraver)," the level of engraving mentioned above, which is the level of the mitzvos mentioned above.

The parenthesis cites other discourses on this theme; in Shir HaShirim the sealed heart is one not yet moved to love and awe by contemplating the revealed world. The digging is done "with the mechokek": plainly a ruler's staff, but mechokek is from the same root as chakikah, engraving, so it means the mitzvos that are chukim.

אך אעפ"כ [אף על פי כן] התפשטותן הוא בבחי' חכמה ע"י משה (ועמ"ש בפ' חקת ע"פ במחוקק כו') כי אף פרה אדומה נאמרה ע"י משה כו' וע"ז נאמר אמרתי אחכמה ⁷² כו'.

But even so, their spreading forth is at the level of Chochmah (wisdom), through Moshe (see what is written in Parshas Chukas on the verse "with the mechokek," etc.), for even the red heifer was told through Moshe, etc.; and of this it is said, "I said, I will become wise," etc.

Even these mitzvos beyond reason are conveyed through Chochmah, through Moshe; even the red heifer was taught through Moshe. Of this the verse says, "I said, I will become wise," which the Sages apply to the red heifer.

וזהו אם בחקותי תלכו ודרשו רז"ל [רבותינו זכרונם לברכה] הלואי בחקתי תלכו ⁷³ היינו שיהי' [שיהיה] בחי' הליכה הוא בחי' אהבה ולהתכלל באחד צריך לזה ב' חקיקות הנ"ל

This is [the meaning of] "If you walk in My statutes," which our Sages, of blessed memory, expounded, "Would that you walk in My statutes": that is, for there to be the level of walking, which is the level of love, and to be included in the One, the two engravings mentioned above are needed.

So "If you walk in My statutes," which the Sages read as a plea, "Would that you walk" (the Talmud, Avodah Zarah 5a, likewise says that "if" here is the language of entreaty), means: for the soul to walk, to love and be included in the One, it needs both engravings, outer and inner.

כי בלתי זה א"א שיהיה לו בחי' אהבה מאחר שהוא אסור בגוף ונפש הבהמית וכמשל האסור בזיקים שא"א לו להלוך אלא א"כ ישתברו הזיקים:

For without this it is impossible for him to have the level of love, since he is bound in the body and the animal soul, as in the parable of one who is bound in chains, who cannot walk unless the chains are broken.

Without them love is impossible, for the soul is bound within the body and the animal soul, like a prisoner in chains who cannot walk until the chains are broken.

SECTION 4 • 17-8

Mitzvos as a lamp, Torah as rain

7 ג אך עיקר ההליכה הוא להתכלל נפשו באחד לדבקה בו.⁷⁴ ואיך אפשר זה. ולזה אמר ואת מצותי תשמרו אשר קדשנו במצותיו כו' כמבואר במ"א.

3. But the essence of the walking is for his soul to be included in the One, to cleave to Him. And how is this possible? For this it says, “and keep My commandments,” “Who has sanctified us with His commandments,” etc., as is explained elsewhere.

Section 3: the essence of walking is cleaving to G-d, the soul included in the One. How can a person achieve this? Through “and keep My commandments,” as the blessing says, “Who has sanctified us with His commandments.”

וזהו ואת מצותי תשמרו שע"י המצות משתמר בחי' אור א"ס בחי' עתיק.

This is [the meaning of] “and keep My commandments”: through the mitzvos the level of the Infinite Light (Or Ein Sof), the level of Atik, is kept.

The mitzvos “keep” the Infinite Light, the level of Atik: tishmeru means both to observe and to guard, preserve.

וזהו נר מצוה⁷⁵ כמו נר המשמר השמן והאור כמו כן המצוה משמרת בחי' אור א"ס (ועמ"ש בד"ה והנה מנורת זהב כולה.^{76, 77} ובד"ה כי תשמע בקול^{78, 79} גבי לשמור את כל מצותיו)

This is [the meaning of] “a mitzvah is a lamp”: like a lamp, which keeps the oil and the light, so too the mitzvah keeps the level of the Infinite Light (see what is written in the discourse beginning “And behold, a menorah all of gold,” and in the discourse beginning “When you hearken to the voice,” regarding “to keep all His commandments”).

That is why Scripture calls a mitzvah a lamp: as a lamp holds the oil and the flame, the mitzvah holds the Infinite Light. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains that the souls are the lamp's vessel and the mitzvos its oil and wick, through which the light of Torah shines; in Re'eh he adds that this “keeping” means the light does not withdraw to its root, which is done specifically through the vessels.

ועי'ז אמר ועשיתם אותם אתם כתיב.^{80, 81} פי' כי זהו באמת בחי' עשייה שנשמות ישראל עושין ומכריחין כביכול המשכת אוא"ס [אור אין סוף] בהכלים והוא מלשון גדול המעשה⁸² כו',

And concerning this it says, “and do them” (osam): it is written atem (“you”). That is: this is truly the level of “doing,” for the souls of Israel make and compel, as it were, the drawing down of the Infinite Light into the vessels; and it is from the expression “Greater is the one who causes the doing,” etc.

The verse continues “and do them” (osam), written without a vav so that it can be read atem, “you”: the Midrash reads it as though you made yourselves, and the Zohar as though you made Me. This is real “doing”: through the mitzvos the souls of Israel, as it were, compel the drawing of the Infinite Light into the vessels, as in “Greater is the one who causes the doing than the doer.”

ולכן נק' כל עובדא בלשון עשיה פי' לשון הכרח⁸³ כי מה שהשכל מתפשט בהמעשה שעושה זהו בחי' הכרח לגבי השכל שיהי' [שיהיה] יורד ונמשך בעשייה

Therefore every deed is called by the term asiyah (“doing”), meaning a term of compulsion. For when the intellect spreads into the deed that one does, this is a compulsion as regards the intellect, that it descend and be drawn into action;

Asiyah, doing, implies compulsion (as in a get me'useh, a compelled divorce, the Kehot note adds from the Rebbe Rayatz). When intellect is carried into action, it is forced down into something below its own nature.

כמו כן בעשיית המצוה שנמשך עי'ז אור א"ס ב"ה מה שהוא נעתק ונבדל מסדר ההשתלשלות ונמשך ושורה בהכלים דז"א על כן נק' בחי' זו בשם עשיה

so too in the doing of a mitzvah, through which the Infinite Light, blessed be He, which is removed and separate from the order of the chain of descent (hishtalshelus), is drawn down and rests in the vessels of Z'eir Anpin; therefore this level is called by the name asiyah.

So too with a mitzvah: the Infinite Light, which is “removed” (ne'etak, the root of Atik) from the chain of worlds, is drawn down to rest in the vessels of Z'eir Anpin. That is why this is called “doing.”

(ועמ"ש בד"ה להבין ענין מדלג על ההרים ^{84, 85} בענין שלכך נקי המצות בשם רמ"ח אברין דמלכא כו' ע"ש. וע' במ"ש ע"פ ביום השמיני עצרת ^{86, 87} כפי אשר נשבעת לאבותינו מימי קדם) ⁸⁸

(See what is written in the discourse beginning "To understand the matter of 'leaping over the mountains,'" regarding why the mitzvos are called "the 248 limbs of the King," etc.; see there. And see what is written on the verse "On the eighth day, an assembly," on the meaning of "which You swore to our fathers from days of old.")

The parenthesis refers to the discourse on "leaping over the mountains," which explains why the mitzvos are called "the 248 limbs of the King," and to the discourse on Shemini Atzeres, which explains "which You swore to our fathers from days of old" as G-d's promise beyond the order of His wisdom, drawn from the "days of old" above the chain of worlds.

וזהו ועשיתם אותם אתם כו'. ונתתי גשמיכם בעתם ⁸⁹ פי גשמיכם זהו התורה כמ"ש יערוף כמטר לקחי. ⁹⁰

This is [the meaning of] "and do them (osam)": "you" (atem), etc. "And I will give your rains in their season": "your rains" is the Torah, as it is written, "My teaching shall drop like the rain."

The next verse, "And I will give your rains in their season," refers to the Torah, which Moshe compared to rain: "My teaching shall drop like the rain."

והנה גשמים יורדין בגבורה ⁹¹ ובתורה אמרו רז"ל [רבתינו זכרונם לברכה] שניתנה בה' קולות ⁹² פי ה' חסדים המגדילים והם בחי' ה' גבורות דאבא הנעשים בחינת חסדים דאימא.

Now, rains descend with Gevurah (might), and of the Torah our Sages said that it was given with five voices. That is: five chassadim (kindnesses) that make grow, and they are the level of the five gevuros of Abba that become the level of the chassadim of Imma.

Rain falls through Gevurah, and the Torah was given with five voices. These five voices are five chassadim, kindnesses that make things grow, which began as the five gevuros of Abba and became the chassadim of Imma.

פי כי משה שמע כל התורה בקול אחד כמ"ש והאלהים יעננו בקול ⁹³ לפי שמשה היה מבחי' אור אבא בעצמו.

That is: Moshe heard the whole Torah in one voice, as it is written, "and G-d answered him with a voice," because Moshe was from the level of the light of Abba itself.

Moshe heard the whole Torah in a single voice, as in "G-d answered him with a voice," because his soul came from the light of Abba itself.

אך ישראל לא היה באפשרי לקבל ונתחלק ע"י ה' גבורות דאבא לבחינת חמשה קולות

But Israel were not able to receive [it], and it was divided, through the five gevuros of Abba, into the level of five voices.

Israel could not receive it that way, so through the five gevuros of Abba the one voice was divided into five.

וזוהו פלג אלהים מלא מים. פ"י מה שנתפלג מבחי' אלהים בחי' ה' גבורות מלא מים באמת הם חסדים שיכולים לקבל.⁹⁴

And this is "The stream (peleg) of Elokim is full of water." That is: what was divided off (nispaleg) from the level of Elokim, the level of the five gevuros, is "full of water": in truth they are chassadim, which they are able to receive.

This is "the stream (peleg) of Elokim is full of water": plainly, the channel of rain with which G-d waters the earth, but peleg also means division. What was divided off from Elokim, the five gevuros, is "full of water": in truth it is chassadim, kindness in a form the people could receive.

8 וע"י גשמיכם בחי' התורה הנ"ל נעשה קול דודי דופק⁹⁵ פתחי לי שיהיה לבו פתוח שיוכל להיות בנפשו בחי' אהבה ע"י בחי' התורה המגדל והיה מזה ונתנה הארץ יכולה היינו בחינת ב"ן [שם ב"ן] שנתברר מנפש הבהמית

And through "your rains," the level of the Torah mentioned above, there comes about "The voice of my Beloved knocks: Open to me," so that his heart will be open, so that there can be in his soul the level of love, through the level of the Torah that makes grow. And from this comes "and the land shall give its produce," that is, the level of Ban, which has been refined from the animal soul

Through the Torah, the "rains," comes "The voice of my Beloved knocks: Open to me": the heart opens so that love can grow in the soul. The result is "the land shall give its produce," the Name Ban refined from the animal soul.

(והוא ע"ד מ"ש בד"ה האזינו השמים^{96,97} גבי יערוף כמטר שהתורה נק' מטר וגשם שמוציא את כח הצומח שבהארץ מהעלם אל הגילוי

(and this is along the lines of what is written in the discourse beginning "Give ear, O heavens," regarding "My teaching shall drop like the rain": that the Torah is called rain and showers, which bring out the power of growth in the earth from concealment into revelation,

The discourse on Ha'azinu explains that Torah is called rain because, like rain, it brings the earth's hidden power of growth into the open. There the Alter Rebbe says that through Torah study that leads to action a person gains the strength to say "And you shall love."

דהיינו להיות הצמיחה בחי' אהבה בכל מאדך כו' ע"ש באריכות וזהו ואהבת בגימטריא ב' פעמים אור⁹⁸ היינו בחי' אור אחד הוא אור זרוע לצדיק⁹⁹ והב' בחי' הצמיחה בכל מאדך)

that is, for the growth to be the level of love “with all your might,” etc.; see there at length. And this is [why] ve’ahavta (“and you shall love”) has the numerical value of twice or (“light”): that is, one level of light is “light is sown for the righteous,” and the second is the level of the growth, “with all your might”).

That growth is love “with all your might.” The word ve’ahavta, “and you shall love,” equals twice or, “light” ($2 \times 207 = 414$): one light is “light is sown for the righteous,” and the other is the growth, love “with all your might.” Tanya (end of chapter 43) makes the same point: the soul is first lit with the light of Torah and mitzvos, and afterward the light of love shines on it.

ואח"כ ועץ השדה יתן פרי¹⁰⁰ (עיין בזהר בפי' בראשית דל"ז סע"ב [סוף עמוד ב]. ובמק"מ [ובמקדש מלך] שם) שהוא בחינת מ"ד [מיינ דוכרין] מנפש האלהית.

And afterward, “and the tree of the field shall give its fruit” (see the Zohar, Parshas Bereishis, end of folio 37b, and the Mikdash Melech there), which is the level of the masculine waters (mayin duchrin) from the G-dly soul.

Then comes “the tree of the field shall give its fruit,” the masculine waters from the G-dly soul. The Zohar and the Mikdash Melech are cited for this.

וכמו בארץ שהארץ מעלה מ"ן [מיינ נוקבין] והגשם המגדל הוא בחי' מ"ד [מיינ דוכרין] וכדכתיב כאשר ירד הגשם¹⁰¹ והשלג מן השמים כמו כן ע"י חיבור מ"ה [שם מ"ה] וב"ן [ושם ב"ן] הנ"ל יתן פרי

As with the earth: the earth raises the feminine waters (mayin nukvin), and the rain that makes grow is the level of the masculine waters, as it is written, “as the rain and the snow come down from heaven.” So too, through the union of Mah and Ban mentioned above, “it shall give its fruit.”

As in nature the earth sends up its “feminine waters” and the rain descends as “masculine waters,” so the union of Mah and Ban makes the tree “give its fruit.”

היינו שיתגלה בחי' טובא דגניז בגווה היינו רפ"ח ניצוצין שיש בה רק הוא מוסתר ומלוכש רשע מכתיר את הצדיק¹⁰² משא"כ כשנתברר ונתהפך נתגלה האור הנ"ל להיות א"ח [אשת חיל] עטרת בעלה¹⁰³ בחי' שלמעלה מהתקון ס"ג [שם ס"ג] דס"ג [דשם ס"ג]

That is, there will be revealed the level of “the good that is hidden within it,” that is, the two hundred and eighty-eight sparks that are in it; only it is hidden and clothed, “the wicked surrounds the righteous”; whereas when it is refined and transformed, the light mentioned above is revealed, so that “a woman of valor [is] the crown of her husband,” the level that is above the Tikkun, Sag of Sag.

The fruit is the good hidden within, the 288 sparks of holiness that fell in the shattering, now concealed, as “the wicked surrounds (machtir) the righteous”; machtir is from the same root as keser, “crown.” When they are refined and transformed, their light is revealed, “a woman of valor, the crown of her husband,” a level above the Tikkun, Sag of Sag.

וזהו והצליח אשר שלחתי¹⁰⁴ לברר בירורין ע"י דברי אשר יצא מפי דוקא כי כל העוסק¹⁰⁵ בתורה הקב"ה יושב ושונה כנגדו¹⁰⁶ כו':

And this is [the meaning of] “and it shall succeed in that for which I sent it,” to refine the refinements, through “My word that goes out of My mouth,” specifically. For whoever engages in Torah, the Holy One, blessed be He, sits and studies opposite him, etc.

This is the meaning of “it shall succeed in that for which I sent it”: the refining is done specifically through Torah, “My word that goes out of My mouth,” for when a person studies Torah, the Holy One, blessed be He, sits and studies opposite him.

IN ONE'S AVODAH

Before the love of the Shema, a person should contemplate G-d's greatness in Pesukei DeZimrah until his animal soul is stirred and its evil cut away, and he should do the mitzvos, above all the chukim that have no reason, which engrave it from within and open the sealed heart. Loving G-d "with all your heart and with all your soul," with both the animal soul and the tzelem, he can reach each day a glimmer of the love "with all your might." His Torah study is the rain that makes that love grow, for whoever studies Torah, G-d sits and studies opposite him.

QUESTIONS FOR DISCUSSION

1. Why does the refinement of the animal soul need the tzelem, the intellectual soul from nogah, between it and the G-dly soul?
2. Moshe's love was utter self-nullification, yet he could not see G-d "and live." What does it mean that his love came through a vessel, and how can one in a body have even a glimmer of "very"?
3. Why must the animal soul be engraved both from outside and from inside, and why is the arousal of Pesukei DeZimrah "not yet love"?
4. Why can the chukim, which have no reason, engrave the animal soul from within, and why does the maa-mar stress that even the red heifer was told through Moshe?
5. How do the land's produce and the tree's fruit describe the union of the animal soul and the G-dly soul through the Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אם בחקותי

The note says that another transcript of this discourse is printed there, as an explanation of the maamar “If you walk in My statutes” printed in the same volume, with a further explanation later in the volume.

KEHOT’S NOTE

הנחה אחרת בסה”מ תקס”ו ע’ קעט (בתור ביאור על ד”ה אם בחקותי הנדפס שם ע’ קסג. וראה ביאור נוסף שם ע’ קצח). ראה גם אוה”ת ויקרא-ב ע’ תרלד.

2 אם בחקותי תלכו

G-d’s promise at the opening of Bechukosai: “If you walk in My statutes and keep My commandments and do them,” the blessings follow. The maamar reads “walk” as love, and “statutes” (chukos) as engravings.

Leviticus 26:3: ויקרא כ”ו:ג

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

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

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3 בע”ח (שער כ”ה)

After noting that “Sha’ar 25” follows the Shklov printing of 5560 (Sha’ar 26 in current editions), the note says Or HaTorah on Ki Sisa copies this passage, and lists other places in Or HaTorah on the tzelem.

KEHOT’S NOTE

בדפוס שקלאוו תק”ס ולפנינו שי כ”ו. ראה באוה”ת פ’ כי תשא ע’ בנ שמעתיק מכאן. וראה גם אוה”ת בראשית כרך-א דף רו, א. אוה”ת במדבר כרך-ה ע’ אתשמב. סוכות ע’ אתשכט.

4 ענין הצלם באמיתית נלע”ד

The gate on the tzelem opens, “The matter of the tzelem, in truth, as it seems to my humble opinion,” and explains that the soul’s forms cannot be clothed in the body except through the tzelem. The discourse cites it as Sha’ar 25, following the Shklov printing; the Kehot note gives Sha’ar 26 in current editions.

עץ חיים כ”ו:ב”ג: Sefer Etz Chaim 26:2

... וז”ס שאמרו בזוהר חדש ש”ה דני”ח רוא הכא ליודעי מדין תנועי דאיהו שלימא דכלא אן אינון בב”ג אלא רוא דא בצלמינו דא איהו צולמא דב”ג מלגאו ומלבר לגאו סוכלתנו ומנדע וחכמה לבר ההוא צולמא דאזיל עלוי ומדברא ליה לב”ג בנטירא למהוי נטיר מכולא. ונבאר ענין צלם זה מה עניינו דע כי כל בחי’ הכלים והאורות הם מבחי’ אותן המלכים ויש מהן בחי’ שלא נבררו ובכל יום ויום מבריא עולם עד ביאת משיחנו מתבררים מהם בירורים רבים וכשיוגמרו להתברר אז יבא משיח. וז”ס שארז”ל עד שיכלו כל הנשמות שבגוף וזה ...

Sefer Etz Chaim (Public Domain)

5 בד”ה זאת חנוכת המזבח

There the Alter Rebbe describes how contemplation in prayer leads to self-sacrifice in the Shema and to loving G-d “with all your heart,” with both inclinations, so that even the desiring power of the animal soul, which longs for physical pleasures, is turned toward G-d.

KEHOT’S NOTE

לקו”ת נשא כח, ג ואילך.

6 נפש השכלית המחבר הצורה והחומר . . בחי’ נוגה מעורב טו”ר

According to the note, Or HaTorah discusses the intellectual soul there in the name of the Moreh Nevuchim, part I, chapter 1.

KEHOT’S NOTE

באוה”ת סוכות ע’ איתשט בשם המו”נ ח”א פ”א. ובארוכה ביהל אור ע’ קמח ואילך. וראה בסה”מ תערי”ב-א סעי’ רנד שכאן הכוונה דנה”א הוא בחי’ הרצון עצמי וטבעי דנשמה לאלקות שזהו עיקר האלקות שבנשמה [ראה שם סעי’ רז] ונפש השכלית זהו בחי’ הטוב שבנוגה והיינו מה שיש בכח האדם להשכיל בשכל אנושי ג”כ בגדולת ה’ ולהתפעל במוחו ואח”כ בלבו, ע”ש.

7 חכמים המה להרע

G-d laments through Yirmeyahu over His people: “They are wise to do evil, but to do good they do not know.” The verse shows that the intellectual soul, from nogah, can turn either way.

Jeremiah 4:22: ירמיהו ד’ כ”ב

כִּי אָוִיל עַמִּי אוֹתִי לֹא יָדְעוּ בָנִים סָכְלִים הָמָּה וְלֹא נְבוֹנִים הָמָּה חֲכָמִים הָמָּה לְהָרַע וּלְהִיטִיב לֹא יָדְעוּ:

For My people is foolish, They know Me not; They are sottish children, And they have no understanding; They are wise to do evil, But to do good they have no knowledge.

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KEHOT’S NOTE

ירמ”ד, כב.

PARAGRAPH 2

8 ימי שנותינו בהם

From Moshe’s prayer (Psalm 90): “The days of our years, in them, are seventy years.” Plainly a lament on the shortness of life; the Alter Rebbe reads the seventy years as the time given to each person for refinement.

Psalms 90:10: תהילים צ”י:י

יְמֵי־שְׁנוֹתֵינוּ בָּהֶם שְׁבַע־עִים שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרֶבֶּבֶם עָמְלָו וְאֵין כִּי־גָן חַיִּשׁ וְנָעָפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT’S NOTE

תהלים צ, י.

9

שתה עונותינו לנגדך

From Moshe's prayer: "You have set our iniquities before You, our hidden things in the light of Your countenance": plainly, what we do in secret lies open before G-d. The Alter Rebbe reads it as the transformation of sins, so that they stand "before You." (context: Steinsaltz Tanakh)

Psalms 90:8 תהלים צ"ח:8

שֶׁתָּה עֲוֹנוֹתֵינוּ לְנֶגְדְךָ עֲלֵמֵנוּ לְמֵאוֹר פְּנֶיךָ:

Thou hast set our iniquities before Thee, Our secret sins in the light of Thy countenance.

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KEHOT'S NOTE

תהלים צ, ח.

10

גם איתא בע"ח

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

KEHOT'S NOTE

נ"ב ע' בש' פנימי' וחיצוני' סוף דרוש ד'. ובש' טנת"א סופ"א. ובש' התיקון ספ"ג. [כ].

11

כשיתברר בחי' ב"ן

the passage shares nothing with the note

KEHOT'S NOTE

עלי"ק בואתחנן [ב, ד] ספ"ג וש"נ. וע' שה"ש סוף ביאור כי על כל כבוד חופה (מח, ריש ע"ב). וע"ל פי צו (י" סע"ד). וע' שה"ש סדי"ה [ולהבין] ענין מדלג (טז, ג). ושם (טז, ב). [כ].

12

השכירה היא בבחי' ס"ג

The note refers to the sources listed there for the shattering in the Name Sag.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז-פרשיות לע' תקה.

13

כלו סג יחדיו

David on a corrupt generation: "Every one has turned aside (sag); together they have become foul." The word sag hints at the Name Sag, where the shattering of the vessels took place.

Psalms 53:4 תהילים נ"ג:4

כָּלֹ סָג יַחְדּוֹ נִאֲלָחוּ אִין עֲשֵׂה־טוֹב אִין גַּם־אֶחָד:

Every one of them is unclean, they are together become impure; There is none that doeth good, no, not one.

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KEHOT'S NOTE

תהלים נג, ד.

14

א"ח עט"ב

Shlomo's proverb: "A woman of valor is the crown of her husband." In the Time to Come the refined Ban, the feminine, will rise to be the crown.

Proverbs 12:4 משלי י"ב:4

KEHOT'S NOTE

משלי יב, ד.

PARAGRAPH 3

15

ונחנו מה

Moshe and Aharon to the complaining people: "and what (mah) are we, that you complain against us?" The word mah is read as the Name Mah and as Moshe's utter self-nullification.

Exodus 16:7 שמות ט"ז:7

וּבִקֵּר וַיֹּאמְרוּ אֶת־כְּבוֹד ה' בְּשִׁמְעוֹ אֶת־תִּלְנִתֵּיכֶם עַל־ה' וְנַחֲנוּ מֶה כִּי תֵלִינוּ 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-ח.

16

קפ"ד קס"א גימטריא משה

There the pulse in the hand is traced to the "back" of Abba: 184 and 161 equal Moshe, and 161 is the Name Ehe-yeh spelled with yuds, the inner dimension of Binah, in which the back of Abba is clothed.

Exodus 2:10 שמות ב':10

וַיִּגְדַּל הַיֵּלֶד וַתְּבֹאֶהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמִּים מְשִׁיתָהוּ:

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

ראה לקו"ת (להאריז"ל) שמות ב, י. וראה לעיל פקודי ז, ד.

17

ע"פ אני ישנה

On "The voice of my Beloved knocks (dofek)," the Alter Rebbe explains that the inner flow from above is the Torah, from the mochin of Abba and Imma, while the outer flow comes from the "back" of Abba, like the pulse (dofek) in the wrist: the letters of דפק are those of 184 (קפ"ד), the count of the back of the Name Av.

KEHOT'S NOTE

לקו"ת שה"ש לה, ב.

18

אני ישנה

The beloved says, "I am asleep, but my heart is awake; the voice of my Beloved knocks." The verse opens the discourse cited here on the pulse and the "back" of Abba.

Song of Songs 5:2 שיר השירים ה':2

אֲנִי יְשֻׁנָּה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחָתִי רִעִיתִי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טֵל קַצְוֹתַי רְסִיטִי לִילָה:

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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19

בד"ה השמים כסאי

There "The heavens are My throne" is read of the Torah: as sitting lowers a man's head, so in the Torah G-d's will and wisdom descend into physical matters such as tefillin, tzitzis, charity and offerings; and the Torah is first drawn to Moshe.

KEHOT'S NOTE

תו"א, ריש ע"ב.

20

השמים כסאי

G-d through Isaiah: "The heavens are My throne and the earth is My footstool." The verse opens Torah Ohr's first discourse, on the Torah as G-d's "throne."

ישעיהו ס"ו:1א:166

כה אמר ה' השמים כסאי והארץ ה' רגלי איונה בית אשר תבנוילי ואיונה מקום מנוחתך:

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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21

נובלות חכי שלמע' תו'

Among things that are a lesser likeness of a higher one (sleep of death, a dream of prophecy, Shabbos of the World to Come), the Midrash says that Torah is "the fallen fruit of the Chochmah Above." The Alter Rebbe reads it as what flows from Abba into the attributes.

בראשית רבה י"ז:ה'5:17

... אף תרדמה של שטות, דכתיב (ישעיה כט:ט): כי נסך עליכם ה' רוח תרדמה. רבי חנינא בר יצחק אמר: שלושה נובלות הן: נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב"ר יו, ה. ועליק פ' ראה (לא, ד). ושי"נ. [כ].

22

פנימית אבא . . עתיק

The note refers here for the teaching that the inner dimension of Abba is the inner dimension of Atik.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' תתסה. סה"מ ת"ש ע' 49 בהערה. אוה"ת נשא ע' רנו.

23

שיו"ט הוא בחי' שמחה

The words here quote Deuteronomy 16:14; the passage is shown below.

דברים ט"ז:14

ושמחת בחגך אתה ובנך ובתך ועבדך ואמרת והלוי והגר והיתום והאלמנה אשר בשעריך:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

כמ"ש ושמחת בחגך (דברים טז, יד).

24

שבת הוא בחי' ענג

Isaiah on keeping Shabbos: "and you call the Shabbos a delight." The Kehot note cites this verse for Shabbos as delight (Kehot: Isaiah 58:10).

ישעיהו נ"ח:13

אם-תשוב משבת רגלך עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבודו מעשות דרכיך ממצוא חפצך ודבר דבר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

כמ"ש וקראת לשבת ענג (ישע' נח, י).

25

נאדר בקדש

From the Song at the Sea: "Who is like You... glorious in holiness?" The phrase describes the delight of Shabbos, a level above the joy of Yom Tov.

שמות ט"ו:11

מי-כמכה באלם ה' מי כמכה נאדר בקדש נורא תהלת עשה פלא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

26

מלה בגרמיה

The Zohar on Emor says that holiness (kodesh) is "a thing in itself," from which the rest derive, and that Shabbos is crowned with Abba and Imma and adds holiness to its holiness. The text cites folio 94a; on Sefaria's division of the folios the words are on 94b. The Alter Rebbe compares Moshe's love and awe to it.

ספר הזהר, אמור כ"ד קי"א-כ"ה קצ"ג:25:123-24:111 Zohar, Emor

27

הראני נא את כבודך

Moshe's request, after the golden calf: "Show me, please, Your glory": plainly, to know G-d more deeply than ever

before. The Alter Rebbe reads it as a wish to see the Infinite One not through a vessel. (context: Steinsaltz Tanakh)

Exodus 33:18 שמות ל"ג:י"ח

וַיֹּאמֶר ה'רְאֵנִי נָא אֶת־כְּבוֹדְךָ:

And he said: 'Show me, I pray Thee, Thy glory.'

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KEHOT'S NOTE

שמות לג, יח.

28

שלא בבחי' כלי

According to the note, Or HaTorah explains "not through a vessel" as not through being clothed in Z'eir Anpin, but in the higher Chochmah.

KEHOT'S NOTE

בארה"ת כי תשא עי' בינא ר"ל שלא ע"י התלבשותו בז"א כ"א בח"ע. ע' בתניא פל"ה בהגה"ה. וראה ביאורו"ז לצ"צ ע' עג.

29

כי לא יראני האדם וחי

"You cannot see My face, for man shall not see Me and live." The Sages read it as saying that the living do not see, but the dead do.

Exodus 33:20 שמות ל"ג:כ

וַיֹּאמֶר לֹא תוּכַל לִרְאוֹת אֶת־פָּנַי כִּי לֹא־יִרְאֵנִי הָאָדָם וְחַי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

30

בחייהן אינן רואים

There the Alter Rebbe explains the Sages' "in their lifetime they do not see, but in their death they see": while the soul is clothed in the body, the body hides G-d so that the world seems a thing in its own right; when the soul leaves the body it sees that His essence is unchanged and nothing can conceal Him.

KEHOT'S NOTE

במד"ר ספ"ג. לעיל (לה, ג) וש"נ [כ].

31

וכדאיתא במדרש טוב זה מלאך חיים

On "And behold, it was very good," Rabbi Shmuel bar Yitzhak reads "very good" as the angel of life and also as the angel of death. The Alter Rebbe divides it: "good" is the angel of life, "very" the angel of death, the limitless level grasped after death.

Bereshit Rabbah 9:10 בראשית רבה ט':י

אמר רבי שמואל בר יצחק: הנה טוב מאד, זה מלאך חיים. והנה טוב מאד, זה מלאך המות. וכי מלאך המות טוב מאד אתמהא?! אלא למלך, שעשה סעודה וזימן את האורחים, והכניס לפניהם תמחוי מלא כל טוב. אמר: כל שהוא אוכל ומברך את המלך יאכל ויערב לו, וכל מי שהוא אוכל ואינו מברך את המלך יתזו ראשו בסייף. כך כל מי שהוא מסגל במצות ומעשים טובים הרי מלאך חיים, וכל מי שאינו מסגל במצות ומעשים טובים הרי מלאך המות:

Rabbi Shmuel bar Yitzhak said: "Behold it was very good" - this is the angel of life; "and behold it was very good" - this is the angel of death. Is the angel of death, then, "very good"? This is a rhetorical question. Rather, it is analogous to a king who prepared a feast, invited the guests and brought before them a serving dish filled with all kinds of delicacies. He said: 'Anyone who eats and blesses the king, let him eat and enjoy himself, but anyone who eats and ...

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Zohar I, 14a יד, א"א

KEHOT'S NOTE

ראה ב"ר ט, י. זח"א יד, א. ילקוט בראשית ר' [מז] טז עז"פ. ובזח"ב [כג, רע"א]. [כ].

32

ועצמותיך יחליץ

Isaiah's promise to one who cares for the hungry: "and He will strengthen your bones" (or: set your limbs free). The verse is read as the body's renewal at the Resurrection. (context: Steinsaltz Tanakh)

Isaiah 58:11 ישעיהו נ"ח:י"א

וַיְנַחֵם ה' תְּמִיד וְהִשְׁבִּיעַ בְּצִחְצֻחוֹת נֶפֶשְׁךָ וְעֲצָמוֹתֶיךָ יִחְלִיץ וְהִיִּיתָ כְּגֹן רֶגֶל וְכִמְוָצָא מִים אֲשֶׁר לֹא־יִכָּבְדוּ מִיָּמָיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ישע"י נח, יא.

33

טלא דבדולחא

The note refers to the discourse on "My head is filled with dew," which explains the dew of crystal as one of the seven tikkunim of the Gulgalta, and to other places in Likkutei Torah on this dew.

KEHOT'S NOTE

ע' זח"ג (מט, א). ושם (קכח, ב). וע' שה"ש עה"פ שראשי נמלא טל (לה, ד) וכ' שהוא מז' תיקונים דגלגלתא. וע"ע [לקמן] האוינו [דרוש ה]א ע' רע"ג בחצ"ע יע"ש. ועל"ק חקת (ס, רע"ג). [כ].

34

טלא דבדולחא

The Idra Rabba describes the dew that drips from the skull (Gulgalta) of Atik, white like crystal (bedolcha), with which the dead will be revived, and cites "a dew of lights is your dew."

Zohar, Idra Rabba 3:14-6:25 זח"ד-י"ב:כ"ה

35

טל אורות טלך

Isaiah's song of the Resurrection: "Your dead shall live... for a dew of lights is your dew." The dew that revives the dead will let the body see the Infinite Light.

Isaiah 26:19 ישעיהו כ"ו:י"ט

יְחִי מִתֵּיךְ נְבִלְתֵי יְקוֹמוּן הַקִּיצוֹ וְרִנְנוּ שִׁכְנֵי עֶפְרַיִם כִּי טַל אֹרֶת טִלְךָ וְאֶרֶץ רְפָאִים תִּפְּיל:

Thy dead shall live, my dead bodies shall arise— Awake and sing, ye that dwell in the dust— For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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KEHOT'S NOTE

ישע"י כו, יט.

36 ולהשיג בחי' אור א"ס

According to the note, Or HaTorah adds that the body will grasp the Infinite Light as it is, not through a vessel, which is why the verse says specifically "a dew of lights."

KEHOT'S NOTE

באוה"ת כי תשא שם: כמו שהוא שלא ע"י כלי, וזהו טל אורות דוקא.

37 כאור שבעת הימים

The prophet's vision of the redemption: "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 Alter Rebbe reads it as the light of Tohu that will return in the Time to Come.

ישעיהו ל"ב:26

וְהָיָה אֹרֶה־הַלְבֵנָה כְּאֹרֶה הַחֲמָה וְאֹרֶה הַחֲמָה יִהְיֶה שִׁבְעָתַיִם כְּאֹרֶה שִׁבְעַת הַיָּמִים בְּיוֹם חֲבַשׁ ה' אֶת־שִׁכְרָם עִמּוֹ וּמַחֲץ מִכְתּוֹ 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"י ל, כו.

38 בד"ה והי' אור הלבנה

There "like the light of the seven days" is explained with the Midrash as the light G-d created at first and hid in Gan Eden.

KEHOT'S NOTE

לעיל פ' צו ט, ב.

39 ועיין במק"מ ס"פ מצורע

The note says the Mikdash Melech passage is quoted in the same discourse on Tzav.

KEHOT'S NOTE

מובא בלקו"ת שם. וראה באוה"ת ויקרא-ב ע' תרלו.

40 שמע שם ע' רבתי

The Zohar notes the large ayin of "Shema," and the large dalet of "One," which together spell ed, witness. The Kehot note gives it as the source for the large ayin.

זח"ג רלו, 236b Zohar III,

KEHOT'S NOTE

זח"ג רלו, ב.

41 שמע . . ואהבת את ה'א

Moshe's declaration: "Hear, O Israel: Havayah is our G-d, Havayah is One." Its ayin is written large; the Alter Rebbe

reads Shema as shem and the large ayin, the light of the seven days.

דברים ו:4 ד'4

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ 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-ה.

42 ואהבת את הוי' אלקיך

Moshe's command: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe assigns the heart to the animal soul, the soul to the intellectual soul, and "might" to love without limit.

דברים ו:5 ה'5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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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43 את הטפל

Kehot's note points to Eruvin 4b for these words.

עירובין ד' בבבא ערו

סוכה ו' 6a Sukkah

KEHOT'S NOTE

ראה עירובין ד, ב. סוכה ו, א.

44 ע"פ וידעת היום

The note quotes the point made there: "Regarding this we were commanded, 'And you shall love et,' meaning that you draw the attribute of love and joy into the level of et, the secondary, which is the attribute of awe and self-nullification."

KEHOT'S NOTE

לקו"ת ואתחנן ח, ג "ועי' נצטוינו ואהבת את כלומר שתמשיך מדת האהבה והשמחה בבחינת את הטפל הוא מדת היראה והביטול".

45 וידעת היום

Moshe to Israel: "And you shall know this day and take it to your heart that Havayah is G-d." The verse opens the discourse in Va'eschanan on the word et cited here.

דברים ד:39 ט'39

וְיָדַעְתָּ הַיּוֹם וְהִשְׁבַּתָּ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשֵׁמִים מְמַלְּעֵי וְעַל־הָאָרֶץ מִתְחַת 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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46 הנה ישכיל עבדי . . וגבה מאד

Of G-d's servant (Israel, or the Mashiach): "Behold, My servant shall be wise (or: shall prosper); he shall be exalt-

ed and lifted up and very high.” “Very” is the love without limit for whose sake the soul descended.

ישעיהו נ"ב:י"ג: Isaiah 52:13

הנה ישכיל עבדי ירום ונשא וגבה מאד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישעיי נב, יג.

47

היי מספר בניי כו' אשר לא יספר

“And the number of the children of Israel shall be like the sand of the sea, which cannot be measured or counted.” The Alter Rebbe reads it as the soul’s rise beyond limit and number.

הושע ב'א:1: Hosea 2:1

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

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

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KEHOT'S NOTE

הושע ב, א.

PARAGRAPH 4

48

הלוך ונסוע הנגבה

Of Avram in the land of Canaan: “going on and journeying toward the south (the Negev).” The verse illustrates the soul’s “walking” in love.

בראשית י"ב:ט"ז: Genesis 12:9

ויסע אברם הלוך ונסוע הנגבה:

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט.

49

זמיר עריצים

From Isaiah’s song of thanks: “the zemir of the tyrants He shall bring low.” Zemir can mean pruning or song; the Alter Rebbe reads it as cutting down, the work of Pesukei DeZimrah. (context: Steinsaltz Tanakh)

ישעיהו כ"ה:5: Isaiah 25:5

כחַרְבַּ בְּצִיּוֹן שְׂאוֹן זָרִים תִּכְנֹעַ חֶרֶב בְּצֹל עֵב זְמִיר עָרִיצִים יַעֲנֶה:

As the heat in a dry place, Thou didst subdue the noise of strangers; As the heat by the shadow of a cloud, the song of the terrible ones was brought low.

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KEHOT'S NOTE

ישעיי כה, ה.

50

רוממות א-ל בגרונם

The psalm of the pious: “The exaltation of G-d is in their throat, and a two-edged sword in their hand.” Praising G-d’s exaltation is the sword that separates the evil.

Psalms 149:6: תהילים קמ"ט:ו

רוממות אל בגרונם וחרב פיפיות בידם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

PARAGRAPH 5

51

לא נזכר במשנה רק שתיים לפניי

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

KEHOT'S NOTE

ברכות פ"א מ"ד.

52

שתיים לפניי

“In the morning one says two blessings before it and one after it.” The Mishnah lists the blessings around the Shema but does not mention Pesukei DeZimrah.

Mishnah Berakhot 1:4: משנה ברכות א'ד:4

בשחר מברך שתיים לפניי ואחת לאחריה, ובערב שתיים לפניי ושתיים לאחריה. אחת ארקה ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. לתתם, אינו רשאי שלא לתתם. ושלא לתתם, אינו רשאי לתתם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

53

כי לא הי נצרך זה אצלם בכל יום

The note refers to this maamar of the Rebbe Rashab on why Pesukei DeZimrah was not needed every day in earlier times.

KEHOT'S NOTE

ראה סה"מ תרס"ה ע' קלו.

54

אורייתא מחכמה נפקת

The Zohar says, “The Torah issues from Chochmah.” The Alter Rebbe contrasts this with the root of the mitzvos in Keser.

Zohar, Mishpatim 20:500-502: ספר זוהר, 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)

55 תרי"ג מצות

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

KEHOT'S NOTE

מכות בסופה.

56 תרי"ג מצות דאורייתא

Rabbi Simlai taught that 613 mitzvos were given to Moshe. Together with the seven rabbinic mitzvos they make 620, the value of Keser.

Makkot 23b כ"ג בבב

57 וז' מצות דרבנן

The note refers to a talk of the Rebbe on the seven rabbinic mitzvos.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

58 אורייתא מחכ' נפקת

Kehot's note points to Zohar II, 85a for these words.

Zohar II, 85a זח"ב פה,

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

PARAGRAPH 6

59 ועברתי בארץ מצרים

G-d tells Israel: "And I will pass through the land of Egypt on this night." The Haggadah reads it as G-d Himself and not an angel, for only the highest level could reach Israel in the depths of the kelipos.

Exodus 12:12 שמות י"ב:

וְעָבַרְתִּי בְּאֶרֶץ-מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהַכִּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד-בְּהֵמָה וְכָל-אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, יב.

60 אני ולא מלאך

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

KEHOT'S NOTE

הובא ונתבאר בזח"א קיז, א.

61 בד"ה ועתה יגדל נא כה

The discourse explains that the mitzvos become the soul's garments.

KEHOT'S NOTE

לקו"ש שלח לח, ד.

ועתה יגדל נא כה

62

Moshe's plea after the spies: "And now, let the strength of my L-rd be great, please." The verse opens the discourse to which the Alter Rebbe refers.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל-נָא כֹחַ אֲדֹנָי דְּבִרְתָּ לְאָמַר:

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

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63

באר חפרוה שרים

Israel's song at the well: "A well that princes dug, that the nobles of the people delved, with the mechokek, with their staffs." Plainly the mechokek is a ruler's staff; the Alter Rebbe reads it as engraving, the chukim, which open the heart. (context: Steinsaltz Tanakh)

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חֲפְרוּהָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחֲקֶק בְּמִשְׁעָנָתָם וּמִמְדָּבָר מִתְּנָה:

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. בלקו"ת מטות פה, ד מציין לזה "וכמ"ש בע"ה שלי"א פ"ו ושער הירח פ"ג ובפע"ה שער ק"ש שעל המטה פ"יא ופ"ו."

64

לבו אטום כבתולה

There the Talmud's "one whose heart is sealed like a virgin, wine opens him" is applied to the Torah as wine: contemplation of G-d's kingship opens the sealed heart and brings out its hidden love and awe.

KEHOT'S NOTE

ר"ן [אה] מ[סכת] ב"ב (יב, ב). בד"ה לריח שמניך האי (ב, ד). [כ].

65

לבו אטום כבתולה

The Talmud says that one accustomed to wine, even if his heart is sealed like a virgin, wine opens him. The Alter Rebbe uses the phrase for the heart before it is opened to love.

Bava Batra 12b:8-9 ט"ח-ט"ז

אָמַר רַב הוֹנָא בְּרִיה דְּרַב יְהוֹשֻׁעַ: הָרְגִיל בִּינִי, אֶפְּיֵלוּ לְבוֹ אָטוּם כְּבִתּוּלָה - יִזְוּ מִפְּקָחוֹ, שְׁנַאֲמַר: "וְתִירוּשׁ יִנּוּבָב בְּתִלּוּת". אָמַר רַב הוֹנָא בְּרִיה דְּרַב יְהוֹשֻׁעַ: פְּשִׁיטָא, חֵלֶק בְּכוֹר וְחֵלֶק פְּשׁוּט - יִתְבִּינֵן לְקַח אֶחָד מִצָּרָא. יָבָם - מֵאִי?

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66

ע"פ לריח שמניך

The note quotes the explanation there of the sealed heart: one "who was not moved to love and awe by contemplating the revealed world." The passage explains that Torah is called both wine and oil: wine opens the sealed heart and

brings out the hidden joy, the love and awe born of contemplating G-d's kingship over the revealed world.

KEHOT'S NOTE

לקו"ת שה"ש ב, ד ושם מבאר זה "שלא נתפעל בדו"ר מענין התבוננות עלמא דאתגלייא".

67

לריח שמניך

The young woman's praise of her beloved: "For the fragrance of your good oils... therefore the maidens love you." The verse opens the discourse cited here.

Song of Songs 1:3: שיר השירים א:ג

לְרִיחַ שְׁמִנֶיךָ טוֹבִים שֶׁמֶן תּוֹרֵק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבֹּד:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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68

בד"ה עיני כל

In that discourse, "You open Your hand" is read like "the Sanctuary, O L-rd, which Your hands established": a receptacle, a vessel in Malchus, must be made to receive what is drawn from above, for before the union the heart is sealed like a virgin.

KEHOT'S NOTE

לקו"ת מטות פה, ד.

69

עיני כל

"The eyes of all look to You." The verse opens the discourse cited here.

Psalms 145:15: תהילים קמ"ה:ט"ו

עֵינֵי־כָל אֱלֹדִי יִשְׁבְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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70

ובד"ה לא תהי משכלה ועקרה

There love and awe are called son and daughter, born of contemplation.

KEHOT'S NOTE

תו"א עט, א.

71

לא תהיה משכלה ועקרה

"None shall miscarry or be barren in your land." The verse opens the Torah Ohr discourse cited here.

Exodus 23:26: שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֶּלֶה וְעִקְרָה בְּאַרְצְךָ אֶת־מִסְפַּר יְמֶיךָ אֲמַלֵּא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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72

אמרתי אחכמה

Shlomo: "I said, I will become wise, but it is far from me." The Sages apply it to the red heifer, a statute beyond reason.

Ecclesiastes 7:23: קהלת ז':כ"ג

כִּלְזָה נִסִּיתִי בְּחֻכְמָה אֲמַרְתִּי אֲחַכְמָה וְהִיא רְחוּקָה מִמֶּנִּי:

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

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KEHOT'S NOTE

קהלת ז, כג.

73

הלואי בחקתי תלכו

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

KEHOT'S NOTE

אי"ר פתיחה ב. [כ].

PARAGRAPH 7

74

לדבקה בו

"To love Havayah your G-d, to walk in all His ways and to cleave to Him." Cleaving to G-d is the essence of the soul's walking.

Deuteronomy 11:22: דברים י"א:כ"ב

כִּי אִם־שָׁמַר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מֵצַוָּה אֶתְכֶם לַעֲשׂוֹתָהּ לְאַהֲבָהּ אֶת־ה' אֱלֹהֵיכֶם לְלַכֵּת בְּכָל־דֶּרֶכָיו וּלְדַבְּקָה־בּוֹ:

For if ye shall diligently keep all this commandment which I command you, to do it, to love the L-RD your G-d, to walk in all His ways, and to cleave unto Him,

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KEHOT'S NOTE

דברים יא, כב.

75

נר מצוה

"For a mitzvah is a lamp, and the Torah is light." As a lamp holds the oil and the flame, the mitzvah holds the Infinite Light.

Proverbs 6:23: משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכַחֲת מוֹסֵר:

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

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KEHOT'S NOTE

משלי ו, כג.

76

בד"ה והנה מנורת זהב כולה

Further on, that discourse explains that the mitzvot are called lamps, "for a mitzvah is a lamp": the souls of Israel are the lamp's vessel, the mitzvot its oil and wick, and the light of Torah shines only when it takes hold of them.

KEHOT'S NOTE

לקמן פ' בהעלותך לג, ג ואילך.

77

והנה מנורת זהב כולה

"And behold, a menorah all of gold." The verse opens the discourse cited here.

Zechariah 4:2: זכריה ד':ב'ג

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֹרוֹת 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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78 ובד"ה כי תשמע בקול

There the Torah is the keeping of the "lamp of mitzvah," and the "keeping" means that the light should not withdraw to its root, which is accomplished specifically through the vessels.

KEHOT'S NOTE

לקו"ת פ' ראה כג, ג.

79 כי תשמע בקול

"When you hearken to the voice of Havayah your G-d, to keep all His commandments." The verse opens the discourse cited for the keeping of the mitzvot.

Deuteronomy 13:19 ט"ז: דברים

כי תשמע בקול ה' אלקיך לשמור את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

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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80 ועשיתם אותם אתם כתיב

"If you walk in My statutes and keep My commandments and do them." The word "them" (osam) is read as "you" (atem).

Leviticus 26:3 וי'ג: ויקרא

אם-בְּהִקְתִּי תֵלְכוּ וְאֶת־מִצְוֹתֵי תִשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

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

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Vayikra Rabbah 35:6 וי'ה: ויקרא רבה

Zohar III, 113a זח"ג קיג, א

KEHOT'S NOTE

ויקרא כו, ג. ראה ויק"ר לה, ו. זח"ג קיג, א.

81 ועשיתם אותם אתם כתיב

The Midrash reads "and do them" as "you": if you keep the Torah, I consider it as though you had made yourselves (Kehot: Vayikra Rabbah 35:6).

Vayikra Rabbah 35:7 וי'ה: ויקרא רבה

82 גדול המעשה

Rabbi Elazar says, "Greater is the one who causes others to do than the one who does." The Alter Rebbe uses the causative sense of "doing" for drawing the light into the vessels.

Bava Batra 9a:13 ג"א: בבא בתרא

(סימן: גדול, מקדש, משה) אמר רבי אלעזר: גדול המעשה יותר מן העושה - שנאמר: "והיה מעשה הצדקה שלום, ועבדת הצדקה השקט"

אם בחקותי תלכו כו'

ובטח עד עולם; וְכֹה - הֲלֹא פָּרַשׁ לְרַעַב לְחֶמֶד. לֹא זָכָה - וְעֲנִיִּים מְרוּדִים תְּבִיא בָּיִת.

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KEHOT'S NOTE

ב"ב ט, א. וראה לקו"ש ח"ב ע' 238.

83 עשיה פי לשון הכרח

The note quotes the Rebbe Rayatz's examples there of asiyah as compulsion: "like a get me'useh (a coerced divorce), or 'we compel (me'asin) for charity."

KEHOT'S NOTE

"כמו גט המעושה או מעשין על הצדקה" — סה"מ תרצ"ט ע' 191.

84 בד"ה להבין ענין מדלג על ההרים

There the mountains are the Patriarchs and the hills the Matriarchs, who stand for the mitzvot; skipping on one foot and leaping on both are two kinds of service.

KEHOT'S NOTE

לקו"ת שה"ש טז, ב.

85 מדלג על ההרים

"Leaping over the mountains, skipping over the hills." The verse names the discourse on the mitzvot as the King's limbs.

Song of Songs 2:8 שיר השירים ב':ח

קול דודי הנהיגה בא מדלג עליה ההרים מקפץ עליה הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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86 ע"פ ביום השמיני עצרת

That discourse opens with "Greater is study that leads to action" and the mitzvot as "the 248 limbs of the King," and explains "which You swore to our fathers from days of old": the oath is G-d's promise beyond the order of His wisdom and will, drawn from the "days of old" above the chain of worlds, which gives the arousal from below the power to draw down the arousal from above.

KEHOT'S NOTE

לקו"ת סוכות פג, א ואילך.

87 ביום השמיני עצרת

"On the eighth day, an assembly shall be yours." The verse opens the discourse on Shemini Atzeres cited here.

Numbers 29:35 כ"ט:ל"ה במדבר

ביום השמיני עצרת תהיה לכם כל-מלאכת עבדה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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88 אשר נשבעת לאבותינו מימי קדם

"As You swore to our fathers from days of old." The discourse on Shemini Atzeres explains it.

Micah 7:20 כ"ז:מ

תתן אמת ליעקב חסד לאברהם אשר-נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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89

ונתתי גשמיכם בעתם

"And I will give your rains in their season." The Alter Rebbe reads the rains as the Torah.

Leviticus 26:4:ד"ו: יקרא

ונתתי גשמיכם בעתם ונתנה הארץ יכולה ועץ השדה יתן פריו:
then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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90

יערוף כמטר לקחי

"My teaching shall drop like the rain." Moshe compares the Torah to rain.

Deuteronomy 32:2:ב"ב: דברים

יערוף כמטר לקחי תול כטל אמרתי כשעירים עלי דשא וכרביבים עלי עשב:

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.

91

גשמים יורדין בגבורה

The Talmud explains why the Mishnah speaks of "the might of the rains": because they fall with might (gevurah).

Taanit 2a:8:ח"א: תענית

וליתני "מאימתי מזכירים על הגשמים". מאי "גבורות גשמים"? אמר רבי יוחנן: מפני שירדו בגבורה, שנאמר: "עשה גדלות עד אין חקר ונפלאות עד אין מספר", וכתוב: "הנתן מטר על פני הארץ ושלח מים על פני חוצות".

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KEHOT'S NOTE

תענית ב, א.

92

שניתנה בה' קולות

One who gladdens a groom merits the Torah, "which was given with five voices." The Alter Rebbe reads the five voices as five chassadim.

Berachot 6b:30:ל"ב: ברכות

ואם משמחו מה שכתוב? אמר רבי יהושע בן לוי: זוכה לתורה שניתנה בחמשה קולות, שנאמר: "ויחי ביום השלישי בהיות הבקר ויהי קולת ובקרים וענן כבד על ההר וקול שופר וגו'. ויהי קול השופר וגו' והאלקים יעננו בקול".

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "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 when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

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Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות ו, ב.

93

והאלקים יעננו בקול

"Moshe would speak, and G-d would answer him with a voice." Moshe heard the Torah in a single voice.

Exodus 19:19:ט"ט: שמות

ויהי קול השופר הולך והולך מאד משה ידבר והאלקים יעננו בקול:

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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KEHOT'S NOTE

שמות יט, יט.

94

פלג אלקים מלא מים

The psalmist thanks G-d for the rain: "The stream of G-d is full of water." The stream (peleg) is read as the division (nispaleg) of the one voice into five, gevuros that are in truth kindness (water). (context: Steinsaltz Tanakh)

Psalms 65:10:י"ה: תהילים

פקדת־הארץ ותשקקה רבת מעשרנה פלג אלקים מלא מים תכין דגנם כייכן תכניה:

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

תהילים סה, י.

PARAGRAPH 8

95

קול דודי דופק

"The voice of my Beloved knocks: Open to me." Through the Torah the heart opens to love.

Song of Songs 5:2:ב"ה: שיר השירים

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא טל קצוותי רסיסי לילה:

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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KEHOT'S NOTE

שה"ש ה, ב.

96

בד"ה האזינו השמים

There the Torah that leads to action is compared to rain, as in "For as the rain comes down... and waters the earth and makes it bring forth and sprout"; by this power a per-

son can say "And you shall love." This Torah is called "strength," given so that one can love.

KEHOT'S NOTE

לקו"ת האזינו עד, ב.

97

האזינו השמים

"Give ear, O heavens, and I will speak." The verse opens the discourse on Torah as rain cited here.

Deuteronomy 32:1 א"ב: דברים

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה 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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98

ואהבת בגימטריא ב' פעמים אור

Tanya ends chapter 43 with the same point: the soul is first lit with the light of Torah and mitzvos, and afterward the light of love shines on it, "for ve'ahavta has the numerical value of twice 'light.'"

תניא, חלק ראשון; ליקוטי אמרים 43:11 אמרי"ג: א

אכל סדר העבודה הקבועה ותלויה בבחירת האדם - צריך להקדים תחלה קיום התורה והמצוות על ידי יראה תמאה בבחינת קטנות על כל פנים, ב"סור מרע ועשה טוב, להאיר נפשו האלהית באור התורה ומצוותיה, ואחר כך, יאיר עליה אור האהבה [כי "ואהבת" בגימטריא כי פעמים "אור", כידוע ליודעי חן]:

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KEHOT'S NOTE

תניא ספמ"ג. פע"ח שער הק"ש פכ"ג. סידור האריז"ל במקומו.

99

אור זרוע לצדיק

"Light is sown for the righteous." It is the first of the two lights in ve'ahavta.

Psalms 97:11 א"ו: תהילים

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים זו, יא.

100

ועץ השדה יתן פריו

"And the tree of the field shall give its fruit." The fruit is the revelation of the good hidden in the animal soul.

Leviticus 26:4 ד"ו: ויקרא

וְנָתַתִּי גֶשְׁמִיכֶם בְּעֵתָם וְנָתַנָּה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיֹו:

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

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101

כאשר ירד הגשם

G-d through Isaiah compares His word to rain: "For as the rain and the snow come down from heaven... and make it

bring forth and sprout." Rain from above and growth from below picture the union of Mah and Ban.

ישעיהו נ"ה:10 Isaiah

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשֶׁמָּה לֹא יָשׁוּב כִּי אִם־הָרָוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לְזֹרַע וְלָחֶם לְאֹכֶל:

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"י נה, י.

102

רשע מכתיר את הצדיק

The prophet's complaint: "For the wicked surround the righteous." Here the holy sparks are hidden within keli-pah; machtir, "surround," shares its root with keser, "crown."

Habakkuk 1:4 ד"ד: חבקוק

על־כן תפוג תורה ולא־יצא לנצח משפט כי רשע מקתיר את־הצדיק על־כן יצא משפט מעקל:

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.

103

עטרת בעלה

Shlomo's proverb: "A woman of valor is the crown of her husband." In the Time to Come the refined Ban, the feminine, will rise to be the crown.

Proverbs 12:4 ד"ב: משלי

אִשְׁת־חַיִּל עֲטֶרֶת בְּעָלָהּ וְכִרְקָב בְּעֲצָמוֹתָיו מִבִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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104

והצליח אשר שלחתיו

"So shall My word be that goes out of My mouth... it shall succeed in that for which I sent it." The Alter Rebbe reads it as the refining done through Torah.

ישעיהו נ"ה:11 Isaiah

כֹּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֵלַי רִיקָם כִּי אִם־עֲשֵׂה אֶת־אֲשֶׁר חָפְצָתִי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו:

So shall My word be that goeth forth out of My mouth: It shall not return unto Me void, Except it accomplish that which I please, And make the thing whereto I sent it prosper.

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105

כל העוסק בתו' הקב"ה יושב ושונה כנגדו

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

KEHOT'S NOTE

ראה תדב"א רבה רפ"ח. ילי"ש איכה רמז תתרלה.

The Midrash teaches that when a Torah scholar sits and studies, the Holy One, blessed be He, sits opposite him and studies with him. This is why the refining comes through "My word that goes out of My mouth."

Tanna DeBei Eliyahu Rabbah 18:1 א"י:ח:א' רבה

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגוי מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ"ט) מה להלן פניהם של אלו נוכח פניהם

...

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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