LIKKUTEI TORAH · PARSHAS CHUKAS · MAAMAR 10

על כן יאמרו המושלים באו חשבון וגו׳

“Therefore the rulers will say: Come to Cheshbon” (Numbers 21:27)

◇

The soul comes down into the darkness of a body and this world because only here, by subduing the sitra achra through the practical mitzvos, can it reveal “His great Name,” the light that encompasses all worlds, within the very worlds that conceal G-d, something it never reached while standing before Him above. Those who rule over their inclination make this “reckoning of the world.”

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

THE BIG IDEA

The soul comes down into the darkness of a body and this world because only here, by subduing the sitra achra through the practical mitzvos, can it reveal "His great Name," the light that encompasses all worlds, within the very worlds that conceal G-d, something it never reached while standing before Him above. Those who rule over their inclination make this "reckoning of the world."

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

THE MAAMAR IN BRIEF

The Talmud reads "Come to Cheshbon" as the reckoning of the world made by those who rule over their inclination. To explain it, and the teaching that answering "Amen, may His great Name be blessed" with all one's strength tears up a sentence of seventy years, the Alter Rebbe asks why the soul descends into a body at all. He distinguishes two lights. The light that fills all worlds is the "soul" clothed in each "world" according to its rank; its pulse of ratzo and shov gives rise to time, and the worlds, olam from helem, conceal it. The light that encompasses all worlds, "His great Name," is G-d's own presence, equal in heaven and on earth, which no world can contain. Only through the practical mitzvos, and above all by pushing away foreign thoughts and so subduing the sitra achra, is it revealed within the worlds; this is the soul's ascent and the tearing up of the sentence rooted in the animal soul's seventy attributes. The rest of the verse is read as prayer and Torah study, the soul's fire of love kindled from above, and the treading down of the arrogant wisdom of kelipah.

OUTLINE

1 **Why the soul descends** ¶1–2

The verse "Come to Cheshbon" and the teaching on "Amen, may His great Name be blessed" are set out. The soul stood before G-d before its descent and returns to Him after it, so what ascent does the descent bring? The answer begins with the two lights, the one that fills all worlds and the one that encompasses them.

2 **World, year, soul: the light that fills all worlds** ¶3–11

Following Sefer Yetzirah, the G-dly "soul" is clothed in each "world" according to its refinement, down to the mazal that makes the grass grow. Its constant ratzo and shov renews creation and is the root of time, "year." The worlds are called olam from helem, "concealment," hiding G-d's light most of all in our physical world, until the new heavens and earth of the Time to Come.

3 The light that encompasses all worlds and the purpose of the descent ¶12–15

The light that encompasses all worlds is G-d's own presence, unchanged by creation and equal above and below, "holy in the heavens and on earth": this is "His great Name." The purpose of the soul's descent is to reveal it within the worlds through the practical mitzvos, the positive ones drawing holiness down and the prohibitive ones subduing the sitra achra.

4 Iskafya: subduing the sitra achra ¶16–22

Heichalos of holiness and of kelipah stand opposite each other, and a person chooses his source of life. Pushing away a foreign thought subdues its source in the kelipos, the last and fullest concealment, and so "the glory of the Holy One, blessed be He, is exalted in all the worlds": like a house lifted by its lowest beam, the light that encompasses all worlds is revealed. So a person should not lose heart over foreign thoughts, but turn his mind to contemplation and the words of prayer.

5 "Amen, may His great Name be blessed" and the seventy years ¶23–25

"His great Name" is the light that encompasses all worlds, the Name that was with G-d before creation; the response asks that it be revealed in all the worlds. The "sentence of seventy years" is the evil in the animal soul's seven attributes of ten aspects each, and drawing down the light that is above time tears it up. This is what the rulers over their inclination achieve.

6 The reckoning of the world ¶26–28

The rulers reckon the purpose of the soul's descent into concealment. The thicker the darkness, the greater the light needed, as a cellar needs more than a candle; so the soul, the mitzvos and the Torah must be increased in proportion to the darkness of this world, turning darkness into light.

7 The city of Sichon: prayer ¶29–35

The city of Sichon is prayer, sichah, meaning both speech and a moving from place to place. Prayer moves G-d, Who is above will, to will the blessings of the Amidah, in response to the person's own outpouring of soul. That outpouring comes from the nightly reckoning, "Come to Cheshbon," which moves him away from his animal nature; the spoken words are the prayer's building stones, and charity before prayer "establishes" it.

8 The city of Sichon: Torah ¶36–38

Torah study is also sichah: through its letters, like hairs that carry a glimmer of the mind, G-d's unfathomable wisdom descends into practical laws. Torah scholars are the "builders" of the world.

9 Fire from Cheshbon, flame from the city of Sichon ¶39–45

"Its flashes are flashes of fire, a flame of Yah": a flame's blue light consumes the wick, as the G-dly soul transforms the animal soul into the love called ahavas olam, and its white light, ahavah rabbah, rests on it from above. The mitzvos (Cheshbon) draw the power from above to begin this; the Torah (Sichon) draws the white light, the Name Mah, and is a cleaving of spirit to spirit in both directions.

10 Ar of Moav and the high places of Arnon ¶46–48

Moav is the wisdom of kelipah, including excessive scheming for a livelihood, which dulls the mind to G-d's greatness; the fire of mitzvos and Torah consumes it and even transforms it, as Ruth came out of Moav. Arnon is the Ark, the union of Chochmah and Binah in bittul, and its opposite, "the high places of Arnon," is arrogance, which the bittul of the Torah treads down.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

G-dly light clothed in each world as its "soul," in proportion to that world's refinement, and therefore concealed by the worlds.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's own presence, present within all the worlds but not grasped by them, equal in the highest and lowest places; in this maamar it is "His great Name," shmei rabba.

World, year, soul עולם שנה נפש

Sefer Yetzirah's three dimensions of creation: "world," the bodies of all things; "soul," the G-dly life-force in them; and "year," time, which arises from the soul's pulse of withdrawal and return.

Olam and helem עולם - העלם

A world is named for concealment: it hides G-d's light, more and more as the worlds descend, most of all in our physical world.

Iskafya and istalek אתכפיא סט"א, אסתלק יקרא דקוב"ה

From the Zohar: when the sitra achra is subdued, the glory of the Holy One, blessed be He, is exalted in all the worlds; that is, the light that encompasses all worlds is revealed within the concealment.

Sichah שיחה

Prayer and Torah study, read both as speech and as hasachah, a moving from place to place: G-d moving down to will, and the soul moving away from its animal nature.

Blue light and white light נהורא תכלא ונהורא חיוורא

The two hues of a flame: the blue light that consumes the wick is ahavas olam, the love that arises when the animal soul is transformed; the white light is ahavah rabbah, a love that comes from above.

Koach mah כח מ"ה

Holy wisdom, Chochmah, as bittul, "the power of 'what'"; its opposite is the wisdom of kelipah, Moav, and the arrogance of "the high places of Arnon."

SECTION 1 • ¶1–2

Why the soul descends

1 על כן יאמרו המושלים[1] באו חשבון[2] וגו׳. בעלי במות ארנון.[3,4] הנה דרשו רז״ל [רבותינו זכרונם לברכה] [פ״ה דב״ב [דבבא בתרא]][5] המושלים אלו המושלים ביצרם. בואו חשבון בואו ונחשב חשבונו של[6] עולם כו׳.

“Therefore the rulers (hamoshlim) will say: Come to Cheshbon,” etc.; “the lords of the high places of Arnon.” Now, our Sages, of blessed memory, expounded (in chapter 5 of Bava Basra): “The rulers”: these are those who rule over their inclination. “Come to Cheshbon”: come, and let us make the reckoning (cheshbon) of the world, etc.

> The maamar opens with the verses about Cheshbon, the city of Sichon king of the Amorites, ending with “the lords of the high places of Arnon” (Numbers 21:27–28). The Talmud (Bava Basra 78b) reads hamoshlim as “those who rule” over their evil inclination, and the place-name Cheshbon as cheshbon, “reckoning”: they say, come, let us make the reckoning of the world, weighing what a mitzvah costs against its reward.

להבין זה[7] גם להבין מארז״ל [מאמר רבותינו זכרונם לברכה] כל העונה אמן[8] יהא שמיה רבא מברך בכל כחו[9] קורעים לו גזר דינו של ע׳ [שבעים] שנה[10] (כמ״ש בטא״ח [בטור אורח חיים] סי׳ נ״ו שבת פט״ז קי״ט ב׳).

To understand this, and also to understand the saying of our Sages, of blessed memory: “Whoever answers ‘Amen, may His great Name (shmei rabba) be blessed’ with all his strength, they tear up his sentence of seventy years” (as is written in the Tur, Orach Chaim, section 56; Shabbos, chapter 16, 119b).

> Alongside the verse, the Alter Rebbe sets a second teaching to be explained: whoever answers the Kaddish with “Amen, may His great Name be blessed” with all his strength has his sentence of seventy years torn up. The text gives its sources: the Tur, Orach Chaim 56, and the Talmud, Shabbos 119b.

הנה יש להקדים בענין ירידת הנשמה בגוף שהיא ירידה צורך עלייה כידוע, ויש להבין מהו עליה זאת הלא

We must first set out the matter of the soul’s descent into the body, which is a descent for the sake of an ascent, as is known. And we need to understand what this ascent is. For surely

> The groundwork starts from a known principle: the soul comes down into a body for the sake of a greater ascent. The question is what that ascent could be.

גם קודם ירידתה היתה במדרגה עליונה ביותר עומדת לפני ה' כמ"ש אליהו[11] חי ה' אשר עמדתי לפניו[14, 13, 12] ומשם ירדה פלאים להתלבש בחומר גופני בעוה"ז השפל.

even before its descent it was on an exceedingly high level, standing before G-d, as it is written, [in the words of] Elijah, "As Havayah lives, before Whom I have stood"; and from there it came down astonishingly, to be clothed in physical matter in this lowly world.

> Before its descent the soul already stood before G-d, in the words Elijah used of himself, "before Whom I have stood." From there it came down an astonishing distance, into a physical body in this lowly world, so what can it gain that it did not already have?

2 ובצאת הנשמה מהגוף כתיב והרוח תשוב אל[15] האלהים אשר נתנה שתשוב למקורה ושרשה כו'. וא"כ איזה יתרון מעלה יש כאן ע"י ירידה זאת.

And when the soul leaves the body, it is written, "And the spirit returns to G-d Who gave it": it returns to its source and root, etc. If so, what advantage and superiority is there here through this descent?

> At death the spirit returns to G-d Who gave it (Ecclesiastes 12:7), back to the same source and root from which it came. If it ends where it began, the question stands: what has the descent added?

ויובן כ"ז [כל זה] בהקדים תחלה ענין ממכ"ע [ממלא כל עלמין] וסוכ"ע דהנה בחי' ממכ"ע [ממלא כל עלמין] הוא אור ושפע האלקית המתלבשת ונתפסת בתוך

All this will be understood by first setting out the matter of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). The level of the light that fills all worlds is the G-dly light and flow that clothes itself and is grasped within

> To answer, the Alter Rebbe first defines two modes of G-dly light. Memalei kol almin, "the light that fills all worlds," is the light and flow that enters the worlds and is grasped by them, held within their limits.

העולמות ובאה בסדר והדרגה בעולמות מעילה לעילה כל חד לפום שיעורא דיליה עד שמתלבשת ג"כ בשמים ובארץ גשמיים לפי ערכם.

the worlds, and comes in order and gradation through the worlds, from cause to cause, each one according to its own measure, until it clothes itself also in the physical heavens and earth, according to their measure.

> This light comes down in an ordered gradation, from cause to cause, each world receiving it according to its own measure. At the end of the chain it is clothed even in the physical heavens and earth, in a measure suited to them.

SECTION 2 • ¶3–11

World, year, soul: the light that fills all worlds

3 וביאור זה הוא כי הנה ידוע ומבואר בספר יצירה דיש בחי׳ עולם שנה נפש[16] פי׳ עולם

The explanation of this: it is known and explained in Sefer Yetzirah that there are the levels of "world, year, soul" (olam, shanah, nefesh). That is: "world"

> The Alter Rebbe explains the light that fills all worlds through Sefer Yetzirah's three dimensions of all creation: olam, "world," shanah, "year," and nefesh, "soul." In Chassidus these are space, time and the life-force within things.

הוא כולל כל הרקיעים והארץ וכל גופות הנבראים דדצח״מ [דדומם צומח חי מדבר] ונפש הוא בחי׳ חיות[17] אלהות המתלבש בהם בחי׳ ממכ״ע [ממלא כל עלמין] [והתלבשות זו הוא ע״י בחי׳ שנה וכמשי״ת [וכמו שיתבאר]]

includes all the firmaments and the earth and all the bodies of the created beings, inanimate, vegetative, animal and speaking; and "soul" is the level of the G-dly life-force (chayus) that clothes itself in them, the level of the light that fills all worlds (memalei kol almin) (and this clothing is through the level of "year," as will be explained).

> "World" is everything that has a body: the heavens, the earth, and every creature, mineral, plant, animal and human. "Soul" is the G-dly life-force clothed in them, which is the light that fills all worlds; the bracket adds that this clothing comes about through "year," time, as will be explained.

והנה בבחי׳ עולם יש ג״כ חילוקי מדרגות גבוה מעל גבוה[18] לאין קץ בבחי׳ הזדככות החומר והכלי שכל הגבוה גבוה הוא יותר רוחני ומופשט מן ההגשמה

Now, within the level of "world" there are also distinctions of levels, higher above higher without end, in the refinement of the matter and the vessel: the higher anything is, the more spiritual it is and abstracted from corporeality,

> "World" itself has endless gradations, set apart by how refined their matter is. The higher a world or a body stands, the more spiritual it is and the further from coarse physicality.

כמו שנראה בחוש במעלת גוף החי על בחי׳ דומם וצומח ובחי׳ מדבר למעלה מבחי׳ חי

as is seen plainly in the superiority of the body of the animal over the inanimate and the vegetative, and of the speaking above the animal.

> Our own world shows this: an animal's body is finer than a stone or a plant, and the human being stands above the animal.

וכן דרך כלל חומר הרקיעים מזוכך לאין שיעור מחומר הארץ ויסודות גשמיים ועד״ז גבוה מעל גבוה כנודע שכמו שיש ז׳ רקיעים[19] גשמיים כך יש גם כן ז׳ רקיעים רוחניים ונק׳ ז׳ היכלות כו׳

And likewise, in general, the matter of the firmaments is immeasurably more refined than the matter of the earth and the physical elements; and in this way, higher above higher, as is known: just as there are seven physical firmaments, so too there are seven spiritual firmaments, and they are called the seven heichalos (chambers), etc.

> The heavens are made of matter far finer than the earth and its elements, and the scale goes on upward: corresponding to the seven physical heavens there are seven spiritual ones, called the seven heichalos, "chambers." The Talmud (Chagigah 12b) names the seven firmaments.

ויש כמה בחי׳ ומדרגות בחי׳ היכלות הנ״ל וכך ג״כ בחי׳ הנפש והוא האור והחיות האלקי הנמשך להן מאור א״ס ב״ה ומתלבש בהעולמות הוא בהם

And there are many aspects and grades of the heichalos mentioned above. And so too the level of "soul," which is the G-dly light and life-force drawn to them from the Infinite Light (Or Ein Sof), blessed be He, and clothed in the worlds, is in them

> The heichalos themselves have many grades. In the same way the "soul" of each world, the G-dly light drawn from the Infinite Light and clothed in it, differs from level to level.

בחילוק מדרגות לפי ערך בחינת הזדככות מהות כלי העולם כך מאיר ומתגלה בו בחי׳ האור והנפש כו׳

in distinctions of levels: according to the degree of refinement of the very substance of the world's vessel, so does the light and the soul shine and reveal itself in it, etc.,

> The rule is proportion: the more refined the substance of a world, its "vessel," the more its soul, the G-dly light, shines and shows itself in it.

שבעולם העליון האור והחיות שם מבחי׳ מעלה ומדרגה העליונה כמו בג״ע [בגן עדן] העליון הנשמות יושבין ונהנין[20] מזיו כו׳.

so that in the higher world, the light and life-force there are of the highest rank and degree, as in the higher Gan Eden, [where] the souls sit and delight in the radiance, etc.

> So in the higher worlds the light is of a higher order, as in the higher Gan Eden, where the souls "sit and delight in the radiance." The phrase comes from the Talmud's description of the World to Come, where the righteous delight in the radiance of the Shechinah.

4 ועד״ז הולך האור ומשתלשל בירידת המדרגות רבות מאד עד שבא ונמשך האור והחיות בעולם השפל בצמצום גדול מאד והן אור וחיות שמים וארץ והמזלות

And in this way the light proceeds and descends link by link (mishtalshel) through the descent of very many levels, until the light and life-force come and are drawn into the lowly world with a very great tzimtzum (contraction); and these are the light and life-force of heaven and earth, and of the constellations (mazalos)

> Step by step the light descends through very many levels until, greatly contracted, it reaches this lowly world. Here it is the life-force of heaven and earth and of the mazalos, the constellations and heavenly forces fixed in the heavens.

הקבועים בהם שאין לך עשב מלמטה[21] שאין לו מזל מלמעלה המכה בו ואומר לו גדל[22] והוא בחי׳ החיות והנפש היותר אחרון המחיה בחי׳ העשבים[23] כו׳.

fixed in them; for there is no blade of grass below that does not have a mazal above that strikes it and says to it, “Grow!” And this is the very last level of life-force and soul, which gives life to the grasses, etc.

> The Midrash says that there is no blade of grass below without a mazal above that strikes it and tells it, “Grow!” That influence is the very last and lowest level of life-force and soul, the one that gives life to the plants.

5 וכל בחינת סדר ההשתלשלות של בחי׳ הנפש והעולם בבי״ע מריש כל דרגין עד סוף כל דרגין

And the whole order of the chain of descending worlds (hishtalshelus) of “soul” and “world” in the Worlds of Beriah, Yetzirah and Asiyah, from the head of all levels to the end of all levels,

> The Alter Rebbe sums up the whole descending order of “soul” within “world” through the three lower worlds, Beriah, Yetzirah and Asiyah, from their highest level to their lowest.

כמו בעשבים הגדילים מהמזל הוא הנק׳ ממכ״ע [ממלא כל עלמין] היינו בחי׳ נפש המתלבשת בבחי׳ עולם ולערך בחי׳ העולם כך הוא בחי׳ הנפש.

as in the grasses that grow from the mazal, is what is called the light that fills all worlds (memalei kol almin): that is, “soul” clothing itself in “world”; and as the level of the world, so is the level of the soul.

> All of it, down to the grass that grows by its mazal, is what is called the light that fills all worlds: soul clothed in world, each soul matching the level of its world.

אך להבין ענין בחי׳ שנה. הענין דהנה אנו אומרים ובטובו מחדש[24] בכל יום מעשה בראשית.[25]

But [we need] to understand the matter of "year." The explanation: we say, "And in His goodness He renews each day the work of creation."

> Next comes the third dimension, "year," that is, time. The starting point is the blessing before the morning Shema: "In His goodness He renews each day the work of creation."

6 ופי׳ וענין התחדשות זו הוא כי הנה כתיב והחיות רצוא ושוב[26] עד״מ החיות של רוח החיים שבאדם

The meaning and substance of this renewal: it is written, "And the chayos ran and returned" (ratzo vashov). By way of analogy: the life-force (chayus) of the spirit of life in a person,

> The renewal of creation is explained through Ezekiel's vision: "the chayos ran and returned," ratzo vashov. The word chayos, the living creatures of the vision, is read as chayus, life-force, and the Alter Rebbe illustrates it with the spirit of life in a human being.

שהוא דופק בלבו בבחי׳ רו״ש [רצוא ושוב] דהיינו בחי׳ הסתלקות לחזור למקורו ובחי׳ התפשטות להחיות האברים כידוע שמזה באה סיבת הנשימה

which beats in his heart in the manner of ratzo and shov (running and returning): that is, a withdrawal, to return to its source, and an expansion, to give life to the limbs, as is known; and from this comes the cause of breathing.

> That spirit beats in the heart in two movements: withdrawal, back toward its source, and expansion, outward to give life to the limbs. This rhythm, as is known, is what gives rise to breathing.

וכן חוזר חלילה שמסתלק אחר שמתפשט ואח״כ חוזר ומתפשט וכך הוא בכל רגע על כל נשימה ונשימה יש הסתלקות והתפשטות.

And so it goes round and round: it withdraws after it expands, and afterwards expands again; and so it is at every moment: with each and every breath there is a withdrawal and an expansion.

> The two movements alternate without end: withdrawal follows expansion and expansion follows withdrawal, at every moment and with every breath.

7 וכדוגמא זאת הוא למעלה בחיות האלקי שבנבראים בחי׳ רצוא ושוב.[27] וזהו והחיות רצוא ושוב דזה קאי על כללות החיות שבעולמות וזהו ג״כ בחי׳ מטי ולא מטי[28, 29] הנזכר בע״ח [בעץ חיים].

And in the likeness of this, Above, in the G-dly life-force (chayus) in created beings, there is ratzo and shov. This is "And the chayos ran and returned," for this refers to the life-force in the worlds as a whole; and this is also the level of "reaching and not reaching" (mati velo mati) mentioned in Etz Chaim.

> The same pulse runs through the G-dly life-force in every creature: Ezekiel's "running and returning" describes the life-force of the worlds as a whole. The Arizal's Etz Chaim calls it mati velo mati, "reaching and not reaching," a light that reaches its place and then withdraws.

וזהו ענין ההתחדשות החיות כמאמר מחדש בכל יום תמיד מעשה בראשית[30] שהרי כל רגע מסתלק החיות הראשון וחוזר ונמשך חיות חדש ממקורו וכך הוא תמיד בחי׳ רצוא ושוב [ועמ״ש במ״א סד״ה כי כאשר השמים החדשים].[31]

And this is the renewal of the life-force, as is said, "He renews each day, continually, the work of creation": for at every moment the first life-force withdraws, and a new life-force is drawn again from its source; and so it is continually: ratzo and shov. (And see what is written elsewhere, at the end of the discourse beginning "For as the new heavens.")

> This is why creation is renewed constantly: at every moment the life-force that was there withdraws, and a new life-force is drawn from its source. The bracket refers to the discourse "For as the new heavens" in Torah Ohr.

8 וזהו ענין בחי׳ שנה כי שרש התהוות הזמן הוא מצד בחי׳ המשכה זו שהחיות נמשך בבחינת רצוא ושוב[32]

And this is the matter of "year": for the root of the coming into being of time is this drawing down, in which the life-force is drawn in the manner of ratzo and shov,

> This pulse is the root of "year," time: time comes into being because the life-force is drawn down in beats of ratzo and shov.

שהוא הסתלקות והתפשטות ועי״ז נתהווה זמן רגע עד״מ כי ע״י שהחיות רצוא ושוב הרי מוכרח להיות שיהוי זמן מה.

which is withdrawal and expansion; and through this the time of a moment, for example, comes into being: for since the life-force runs and returns, there must necessarily be some lapse of time.

> Each withdrawal and return takes some interval, however short, and that interval is the first unit of time, a moment.

9 ומצד ריבוי בחי׳ ההתחלקות החיות לבחינות ומדרגות רבות מאד וכל בחי׳ ומדרגה מפרטי מדרגות אלו נמשך ע״י רו״ש [רצוא ושוב] לכך מתהוה הזמן כמו שהוא אצלינו כו׳ וכמ״ש במ״א באריכות[33] בפי׳ וענין תשובה קדמה לעולם.

And because of the great division of the life-force into very many aspects and levels, each aspect and level among the particulars of these levels being drawn through ratzo and shov, therefore time comes into being as it is with us, etc.; as is written at length elsewhere, on the meaning and matter of "Teshuvah (return) preceded the world."

> Because the life-force divides into very many levels and particulars, each drawn down in its own ratzo and shov, time takes the form we know. The Alter Rebbe refers to his longer treatment of the teaching that teshuvah preceded the world.

10 ומעתה יש להבין פירוש וענין ל׳ [לשון] עולם מהו דהנה החיות אלקי שבכל עולם המתלבש בו להחיותו הנקרא נפש הוא כדמיון החיות של הנשמה בגוף שלה שמסתתרת היא בגוף והגוף מלבישה ומעלימה

Now we need to understand the meaning and substance of the term olam (world): what is it? The G-dly life-force in each world, which clothes itself in it to give it life and is called "soul," is like the life-force of the soul in its body: it is hidden in the body, and the body clothes it and conceals it.

> Now the word olam, "world," is explained. The G-dly life-force in each world, its "soul," relates to it as a human soul to its body: hidden inside it, clothed and concealed by it.

והרי זה כמו על דרך משל המלך שיושב בחדרו סגור וצפון שהיכלו וחדרו מעלימו בלתי הגלות נגלות לשום אדם.

It is like, by way of analogy, a king who sits in his chamber, closed and hidden away, so that his palace and his chamber conceal him, and he is not revealed at all to anyone.

> The analogy is a king sitting shut away in his inner chamber, so that his palace and chamber hide him from everyone. This prepares the reading of olam as helem, "concealment," which comes next.

11 וכך למעלה בחי׳ אור וחיות האלקי מאור א״ס ב״ה מלובש ונעלם בתוך כל עלמין שהעולמות וההיכלות הן המה מסתירים על אור האלקי לבלתי הגלות נגלות

So too Above: the G-dly light and life-force from the Infinite Light (Or Ein Sof), blessed be He, is clothed and hidden within all the worlds (almin), for the worlds and the heichalos are what hide the G-dly light, so that it is not revealed at all,

> As the human soul is hidden in its body, so the G-dly light from the Infinite Light is hidden within the worlds. The worlds and their heichalos, "chambers," are exactly what keeps it from being seen.

וכמו שהנשמה המתלבשת בגוף היא נעלמת שאינה נראית ונגלית. וכן ארז״ל [אמרו רבותינו זכרונם לברכה] פ״ק [פרק קמא] דברכות רואה ואינו נראה[34] כו׳ ע״ש ולכך נקראו בשם עולמות.

just as the soul that is clothed in the body is hidden, neither seen nor revealed. And so our Sages, of blessed memory, said in the first chapter of Berachos: "It sees and is not seen," etc.; see there. And therefore they are called by the name olamos (worlds),

> The Talmud (Berachos 10a) compares the soul to the Holy One, blessed be He: as He sees and is not seen, so the soul sees and is not seen. For the same reason the worlds are called olamos.

שהוא ג״כ לשון העלם על שהם מעלימים ומסתירים כו׳.[35] (וע׳ מ״ש מזה ר״פ שלח בד״ה ענין המרגלים ובד״ה טובה הארץ כו׳)

which is also a term for helem (concealment), because they conceal and hide, etc. (And see what is written on this at the beginning of Parshas Sh'lach, in the discourse beginning "The matter of the spies," and in the discourse beginning "The land is good," etc.)

> The Hebrew olam, "world," shares its root with helem, "concealment": a world is, by its very name, what hides G-d's light. The text refers to two discourses at the beginning of Parshas Sh'lach where this is discussed.

אך בחי׳ ההסתר וההעלם הזה הוא בא לפי ערך המדרגות של העולמות מריש כל דרגין עד סוף כל דרגין כנ״ל שבעולם היותר עליון שם אין ההסתר כ״כ [כל כך].

But this hiding and concealment comes according to the measure of the levels of the worlds, from the head of all levels to the end of all levels, as mentioned above: in the highest world, the hiding there is not so great.

> The concealment is graded like everything else in the worlds: the higher the world, the less it hides.

אך בריבוי ירידת המדרגות מעילה לעלול עד סיום עולם העשיה כמו בעוה״ז השפל שלנו ההסתר וההעלם בתכלית החושך עד שנראים השמים והארץ בבחי׳ גשם נפרד ממש בלתי בחי׳ ביטול.

But with the great descent of the levels from cause to effect, down to the end of the World of Asiyah, as in our lowly world, the hiding and concealment are in utter darkness, to the point that the heavens and the earth appear as truly separate matter, without self-nullification (bittul).

> As the levels descend, from cause to effect, down to the end of Asiyah, the concealment becomes utter darkness. In our world the heavens and the earth seem to be truly separate things, with no bittul, no sense of being nothing before G-d.

משא״כ למעלה מזה העולם החומרי הרי נאמר וצבא השמים לך משתחוים[36] ואפי׳ [ואפילו] בזה העולם ממש

This is not so above this material world, for it is said, “And the host of heaven bow down to You.” And even in this very world,

> Above this material world it is different: there “the host of heaven bow down” to G-d (Nehemiah 9:6), aware of their source. And even within our physical world there are degrees.

הנה הגלגלים יש בהם עדיין מבחי׳ הביטול כמו גלגל השמש שמשתחוה[37] כלפי מערב וכן שאר הגלגלים.

the celestial spheres still have something of self-nullification, as the sphere of the sun bows toward the west, and so too the other spheres.

> The celestial spheres still have a measure of bittul: the sun’s sphere bows toward the west, where, according to the Talmud (Bava Basra 25b), the Shechinah is, and so do the other spheres.

משא״כ היסודות שתחת גלגל הירח שהם חומרים עבים כמו עפר הארץ הגשמית. וז״ש [וזהו שכתוב] לע״ל [לעתיד לבוא][38] (בישעיה סי׳ נ״א ו׳) כי שמים כעשן נמלחו[39] והארץ כבגד תבלה.[40, 41, 42, 43, 44, 45, 46]

This is not so with the elements beneath the sphere of the moon, which are coarse matter, like the dust of the physical earth. And this is what is written of the Time to Come (in Isaiah, chapter 51, [verse] 6): “For the heavens shall vanish like smoke, and the earth shall wear out like a garment,”

> The elements beneath the moon’s sphere, however, are coarse matter, like the earth’s dust. Of them Isaiah says that in the Time to Come the heavens will vanish like smoke and the earth will wear out like a garment.

כי יכלו בחי׳ חומריות שלהם (וע׳ מזה רבות נ״ח פל״ד ל״ח א׳ פ׳ לך לך פמ״ב מ״ו ב׳ פ׳ שמיני פי״א [פרק י״א] קע״ז ד׳ נשא פי״ג רנ״ב ב׳ פ׳ עקב[47] רצ״ג ב׳ וברות רבה ע״פ ושם האיש[48] אלימלך[49] ובאסתר ע״פ ויהי בימי אחשורוש.

for their materiality will come to an end. (And see on this: the Midrash Rabbah, Noach, chapter 34, 38a; Parshas Lech Lecha, chapter 42, 46b; Parshas Shemini, chapter 11, 177d; Naso, chapter 13, 252b; Parshas Eikev, 293b; and in Ruth Rabbah, on “And the name of the man was Elimelech”; and in Esther [Rabbah], on “And it came to pass in the days of Achashverosh.”

> What will wear out is their materiality, the coarseness that hides G-dliness. The text lists Midrashim that bring this verse: Bereishis Rabbah 34 and 42, Vayikra Rabbah 11, Bamidbar Rabbah 13, and the opening passages of Ruth Rabbah and Esther Rabbah.

ריש קהלת רבה ע״פ הבל הבלים זח״א [זהר חלק א] בראשית דכ״ד סע״ב [סוף עמוד ב] ת״ז [תיקוני זהר] תקון ח׳[50] ותקון ל״א) ויתחדש אור בריאה חדשה בחי׳ שמים וארץ חדשים.

The beginning of Koheles Rabbah, on "Vanity of vanities"; the Zohar, Part I, Bereishis, 24b, end of the column; the Tikkunei Zohar, Tikkun 8 and Tikkun 31.) And the light of a new creation will be renewed, the level of new heavens and a new earth,

> The list goes on with Koheles Rabbah, the Zohar and the Tikkunei Zohar. In place of the old materiality the light of a new creation will shine: the "new heavens and new earth."

כמ״ש כי כאשר השמים החדשים[51] כו׳ אשר אני עושה דוקא שלא יהיו מסתירים ומעלימים על אור וחיות הנמשך מא״ס ב״ה שיתגלה כבוד ה׳ בלתי הסתר והעלם וכמ״ש כי עין בעין יראו[53, 52] כו׳ ונגלה כבוד[55, 54] ה׳ כו׳:[57, 56]

as it is written, "For as the new heavens," etc., "which I make," specifically: they will not hide and conceal the light and life-force drawn from the Infinite One (Ein Sof), blessed be He, so that the glory of G-d will be revealed without hiding or concealment; and as it is written, "For they shall see eye to eye," etc., and "The glory of Havayah shall be revealed," etc.

> Isaiah's "new heavens and new earth which I make" will no longer hide the light that comes from the Infinite One; the glory of G-d will be seen openly, as in "they shall see eye to eye" and "the glory of Havayah shall be revealed." The word "I" is stressed because, as the Torah Ohr discourse cited earlier explains, these new heavens come from an arousal from above alone.

SECTION 3 • ¶12–15

The light that encompasses all worlds and the purpose of the descent

12 ב והנה כל הנ״ל בבחי׳ עולם שנה נפש שהנפש מתלבשת בבחי׳ עולם לכל עולם לפי ערכו זהו בחי׳ ממכ״ע [ממלא כל עלמין] שפי׳ ממלא הוא בחי׳ אור וחיות המלובש ונעלם בעלמין כנ״ל,

2. Now, all that was said above about the levels of world, year and soul, in that the soul is clothed in the world, in each world according to its measure, is the level of the light that fills all worlds (memalei kol almin): for the meaning of "fills" is the light and life-force that is clothed and hidden in the worlds, as mentioned above.

> Section 2 begins by summing up: everything said so far about world, year and soul, the soul clothed in each world according to its measure, is the light that fills all worlds. "Filling" means a light and life-force that is clothed in the worlds and hidden by them.

אבל בחי' סוכ"ע הוא מ"ש אני הוי' לא שניתי[58] בין קודם שנברא העולם לאחר שנברא העולם ומעלה ומטה שוין כי שוה ומשוה קטן וגדול[59] כמו עד"מ העיגול שאין בו מעלה ומטה כו'.

But the level of the light that encompasses all worlds (sovev kol almin) is what is written, "I, Havayah, have not changed": [the same] before the world was created and after the world was created; and above and below are equal, for He "is equal and makes small and great equal," as, by way of analogy, a circle, which has no above and below, etc.

> The light that encompasses all worlds is of another kind: it is G-d as He says through Malachi, "I, Havayah, have not changed," the same before creation and after it. For it, above and below are equal, as the High Holiday poem Vechol Maaminim says that He "is equal and makes small and great equal," just as a circle has no top or bottom.

13 ולכך נק' בשם סובב. אך אין הפי' סובב שהוא מקיף מלמעלה בלבד ולא בא בעולמות דהכתיב את השמים ואת הארץ אני מלא[60] אני ממש דזה קאי דוקא על בחי' סוכ"ע

And therefore it is called by the name sovev (encompassing). But the meaning of sovev is not that it encircles from above alone and does not come into the worlds; for surely it is written, "I fill the heavens and the earth": "I," truly, for this refers specifically to the level of the light that encompasses all worlds (sovev kol almin).

> That is why this light is called sovev, "encompassing." Yet it does not merely hover above the worlds without entering them: when G-d says, "I fill the heavens and the earth" (Jeremiah 23:24), the "I," G-d Himself, refers precisely to sovev.

אלא דר"ל [דרוצה לומר] דהגם שהוא בתוך כל העולמות איננו בא שמה בהתלבשות אור ושפע נגלית למקבלים אלא הוא קדוש ומובדל מהם ואיננו נתפס בגדר עלמין וכמאמר הקדוש בשמים ובארץ.[61,62]

Rather, it means that although it is within all the worlds, it does not come there clothed as a light and flow revealed to the recipients; it is holy and set apart from them, and is not grasped within the bounds of the worlds; as in the saying, "the Holy One in the heavens and on earth."

> Sovev is present within all the worlds, but not clothed in them as a revealed light that they can receive; it stays holy and set apart, beyond their limits. That is what the Yishtabach blessing means in calling G-d "the Holy One in the heavens and on earth."

פי׳ שהוא קדוש ומובדל גם בהיותו בשמים ובארץ ר״ל [רוצה לומר] דאע״פ [דאף על פי] דאת השמים ואת הארץ הוא מלא וזהו בשמים ובארץ עכ״ז [עם כל זה] הוא קדוש ומובדל מהם כו׳

That is, He is holy and set apart even while He is in the heavens and on earth. That is to say: although He fills the heavens and the earth, and this is "in the heavens and on earth," nevertheless He is holy and set apart from them, etc.

> Kadosh, "holy," means set apart: even while He is in the heavens and on earth, filling them, He remains apart from them.

ואי לזאת הוא בשמים ובארץ בשוה[63] כי בבחי׳ ממכ״ע [ממלא כל עלמין] לפי שמתלבש ונתפס בעלמין שייך סדר והדרגה מעילה לעילה מרוחניות לגשמיות

And therefore He is in the heavens and on earth equally. For with the light that fills all worlds, since it clothes itself and is grasped within the worlds, order and gradation apply, from cause to cause, from spirituality to physicality;

> Because He is apart from them, He is present in heaven and on earth equally. The light that fills all worlds, which is clothed in them and grasped by them, does have an order of higher and lower, from the spiritual to the physical.

אבל בבחי׳ סובב אין חילוק מדרגות כלל בין רוחניות כו׳ אלא שוה ומשוה רוחניות וגשמיות כחשיכה כאורה[64] וזהו בשמים ממעל

but with sovev there is no distinction of levels at all between spirituality, etc.; rather, it is equal and makes spirituality and physicality equal, "darkness and light alike." And this is "in the heavens above

> Sovev has no such gradation: spiritual and physical are equal before it, "darkness and light alike" (Psalms 139:12). This is the meaning of "in the heavens above and on the earth below; there is none else" (Deuteronomy 4:39).

ועל הארץ מתחת אין עוד[65] וכתיב אם אסק שמים שם אתה[66] ואציעה שאול הנך וזהו גדולה׳ [גדולתו] ומהולל מאד[67, 68] ולגדלתו אין חקר פי׳ גדול הוי׳ ומהולל

and on the earth below; there is none else." And it is written, "If I ascend to the heavens, You are there; if I make my bed in the netherworld, behold, You are there." And this is "Great is Havayah and exceedingly praised, and His greatness is unsearchable." That is: "Great is Havayah and praised

> The Psalmist says the same: "If I ascend to the heavens, You are there; if I make my bed in the netherworld, You are there," the same G-d in the highest and the lowest places. And the verse "Great is Havayah and exceedingly praised, and His greatness is unsearchable" (Psalms 145:3) contains both modes of light.

מאד זהו מצד בחי׳ ממכ״ע [ממלא כל עלמין] שמהולל ומשובח בחילוק מדרגות רבות מאד בכל העולמות בריבוא רבבות עד אין מספר עד שגם הנבראים הגשמיים דסוף העשייה אומרים שירה.

exceedingly" is from the aspect of the light that fills all worlds, for He is praised and lauded in a division into very many levels in all the worlds, in myriads of myriads without number, until even the physical creatures at the end of Asiyah utter song.

> "Exceedingly praised" refers to the light that fills all worlds: G-d is praised on countless levels, in myriads of myriads, down to the physical creatures at the end of Asiyah, which also sing to Him.

14 וזהו מלך משובח ומפואר עדי עד[69, 70] כו׳. פי׳ שהוא משובח ומפואר עדי עד כי אינו דומה השירה והשבח שמשבחים ומפארים אותו הנבראים דעשיה שאין השגתם גדולה כ״כ [כל כך] לשירה ושבח שמפארים ומשבחים נבראים עליונים יותר.

And this is "King, lauded and glorified forever and ever (adei ad)," etc. That is, He is lauded and glorified "adei ad," for the song and praise with which the creatures of Asiyah, whose comprehension is not so great, laud and glorify Him is not like the song and praise with which higher creatures glorify and laud Him.

> The words of the Baruch She'amar blessing, "King, lauded and glorified adei ad," are read the same way. The song of the creatures of Asiyah, whose understanding is limited, is not like the song of higher creatures; and since the levels rise without end, as the next lines say, He is praised adei ad, without end.

15 ולפי שיש מדרגות רבות גבוה מעל גבוה[71] אין קץ לכן אמר משובח ומפואר עדי עד.

And because there are many levels, higher above higher without end, it therefore says, "lauded and glorified adei ad."

> Since the levels of praise rise higher and higher without end, the blessing says that G-d is lauded adei ad: endlessly, from level to level.

וכל זה ההתחלקות הוא מצד בחי׳ ממכ״ע [ממלא כל עלמין] שנתפס בהשגת העולמות וע״ז נאמר גדול ה׳ ומהולל מאד[72]

And all this division is from the aspect of the light that fills all worlds (memalei kol almin), which is grasped in the comprehension of the worlds; and of this it is said, "Great is Havayah and exceedingly praised."

> All this division into levels belongs to the light that fills all worlds, which the worlds can grasp, each according to its understanding. That is the first half of the verse: "Great is Havayah and exceedingly praised."

אבל ולגדולתו אין חקר היינו בחי׳ סוכ״ע שהוא בחי׳ שמו הגדול לכך נאמר ע״ז ולגדולתו אין חקר אשר הוא אינו נתפס ומתלבש תוך עלמין כלל ולא שייך בזה חילוק מדרגות כלל

But "and His greatness is unsearchable" is the level of the light that encompasses all worlds (sovev kol almin), which is the level of His great Name. Therefore it is said of it, "and His greatness is unsearchable," for it is not grasped and clothed within the worlds at all, and no distinction of levels applies to it at all.

> The second half, "His greatness is unsearchable," refers to the light that encompasses all worlds, which is called "His great Name." It cannot be searched out because it is never grasped or clothed in the worlds, and so it has no levels at all.

וזהו ענין שמיה רבא [ועמ״ש מזה ס״פ שלח ע״פ אני הוי׳ אלקיכם ע״ש] וזהו ענין תכלית ירידת הנשמות בעוה״ז בחומר גופני.

And this is the meaning of shmei rabba, "His great Name" (and see what is written on this at the end of Parshas Sh'lach, on "I am Havayah your G-d"; see there). And this is the purpose of the descent of the souls into this world, into physical matter.

> This is the meaning of shmei rabba, "His great Name," in the response to Kaddish that the maamar set out to explain, and it also answers the opening question about the soul's descent. The text refers to its discourse on "I am Havayah your G-d" at the end of Parshas Sh'lach.

כי הנה עיקר כללות עבודת ה׳ בתורה ומצות הוא כדי להמשיך בחי׳ סוכ״ע לידי בחי׳ גילוי

For the main point of the service of G-d as a whole, in Torah and mitzvos, is to draw the level of the light that encompasses all worlds into revelation:

> The whole of the service of G-d in Torah and mitzvos aims at one thing: to bring the light that encompasses all worlds into revelation.

דהיינו בחי׳ עצמות אור א״ס שאינו בגדר עלמין שיהיה שורה ושוכן ומתגלה תוך כל עלמין [ואז לא יסתירו העלמין כלל

that is, the essence of the Infinite Light (Or Ein Sof), which is not within the bounds of the worlds, so that it rests and dwells and is revealed within all the worlds. (And then the worlds will not hide at all;

> That light is the essence of the Infinite Light, beyond the bounds of the worlds; the aim is that it rest, dwell and be revealed within them. The bracket that opens here explains what will change when it is.

כי בחי׳ ממכ״ע [ממלא כל עלמין] אף שהוא מתלבש תוך העלמין אך העלמין מסתירים על אור וגילוי זה דממכ״ע [דממלא כל עלמין] שמאיר בבחי׳ צמצום עצום

for with the light that fills all worlds, although it is clothed within the worlds, the worlds hide this light and revelation of memalei kol almin, which shines with an immense tzimtzum (contraction);

> The light that fills all worlds does enter the worlds, but they hide it, because it shines in them only through an immense tzimtzum, a contraction of its power.

אבל כשיאיר ויתגלה בחי׳ אור הסוכ״ע הקדוש ומובדל כו׳ דקמיה כחשיכה כאורה[73] לא יסתירו העלמין כלל ועמ״ש בביאור ע״פ ראיתי

but when the light of sovev kol almin shines and is revealed, which is holy and set apart, etc., before which "darkness and light are alike," the worlds will not hide at all. And see what is written in the explanation of "I saw,

> The light that encompasses all worlds is holy and set apart, and before it "darkness and light are alike," so when it shines the worlds can no longer hide anything. The text refers to its explanation of Zechariah's vision of the golden menorah.

והנה מנורת זהב[74] כו׳] וזהו דוקא ע״י מצות מעשיות בעוה״ז דוקא ולזה ירדה הנשמה בגוף

and behold, a menorah of gold," etc.) And this is specifically through the practical mitzvos, in this world specifically; and for this the soul descended into the body,

> This revelation comes specifically through the practical mitzvos performed in this world, and that is why the soul came down into a body.

וזהו תכלית הירידה. דהגם שקודם ירידתה היתה ג״כ עומדת לפני ה׳ ונהנית מזיו השכינה[75] זהו מבחי׳ ממכ״ע [ממלא כל עלמין]

and this is the purpose of the descent. For although before its descent it was also standing before G-d and delighting in the radiance of the Shechinah, this is from the level of the light that fills all worlds;

> Before its descent the soul did stand before G-d and delight in the radiance of the Shechinah, but that was a revelation of the light that fills all worlds only.

אבל ע״י ירידתה בגוף בעסק המצות מעשיות היא ממשכת בחי׳ גילוי אור הסוכ״ע (ועמ״ש מזה ע״פ את שבתותי תשמרו יעו״ש [יעויין שם] ג״כ באריכות).

but through its descent into the body, in engaging in the practical mitzvos, it draws down the revelation of the light of sovev kol almin (and see what is written on this on "You shall keep My Shabbosos"; see there, also at length).

> Through the practical mitzvos it performs in a body, the soul draws down the revelation of the light that encompasses all worlds, which it could not reach before. The text refers to its discussion on "You shall keep My Shabbosos."

וביאור ענין זה הנה המצות נחלקו לב׳ בחי׳ מ״ע [מצות עשה] ומל״ת [ומצות לא תעשה] בחי׳ מ״ע [מצות עשה] הוא המשכת הקדושה ולהגביר הטוב

The explanation of this: the mitzvos are divided into two kinds, the positive commandments and the prohibitive commandments. The positive commandments are the drawing down of holiness and strengthening the good,

> The mitzvos come in two kinds, positive and prohibitive. The positive commandments draw holiness down and strengthen the good.

כמו שאנו מברכים אשר קדשנו במצותיו שממשיכים גילוי קדושה עליונה למטה. וע״י מל״ת [מצות לא תעשה] הוא להפריד הרע מן הטוב ולאכפייא לסט״א [לסטרא אחרא] שלא יהיה לו אחיזה בקדושה.[76]

as we bless, "Who has sanctified us with His commandments": we draw a revelation of supernal holiness below. And through the prohibitive commandments [the aim] is to separate the evil from the good and to subdue the sitra achra (the other side), so that it will have no hold on holiness.

> That is why the blessing over a mitzvah says, "Who has sanctified us with His commandments": each one draws supernal holiness down into the world. The prohibitive commandments separate the evil from the good and subdue the sitra achra, the side opposed to holiness, so that it has no hold on holiness.

SECTION 4 • ¶16–22

Iskafya: subduing the sitra achra

16 ועמ״ש מזה בד״ה מה טובו[77] אוהליך וידוע מאמר הזהר כד אתכפייא סט״א [סטרא אחרא][78] אסתלק יקרא דקוב״ה [דקודשא בריך הוא] בכולהו עלמין.[79, 80]

And see what is written on this in the discourse beginning "How goodly are your tents." And there is the well-known saying of the Zohar: "When the sitra achra (the other side) is subdued (iskafya), the glory of the Holy One, blessed be He, is exalted (istalek) in all the worlds."

> The text refers to its discourse on "How goodly are your tents." The Zohar's well-known saying is the key: when the sitra achra is subdued (iskafya), the glory of the Holy One, blessed be He, is exalted (istalek) in all the worlds.

בהיות כי זה לעומת זה עשה האלקים דכמו שיש היכלות דקדושה שמהם נשפע ונמשך כל טוב וכל המחשבות הקדושים ודבור ומעשה תומ״צ [תורה ומצות] הנה חיותם נמשך מבחי׳ היכלות הנ״ל.

For "G-d has made the one opposite the other": just as there are heichalos of holiness, from which all good flows and is drawn, so that all holy thoughts, and the speech and deed of Torah and mitzvos, have their life-force drawn from the heichalos mentioned above,

> Holiness and its opposite are built in parallel: "G-d has made the one opposite the other" (Ecclesiastes 7:14). There are heichalos of holiness from which every good thing flows, and every holy thought, word and deed of Torah and mitzvos draws its life-force from them.

כך לעומת זה יש ג״כ היכלות מכחות הטומאה שמהם נמשך שפע וחיות לכל דבר רע והאדם בעל בחירה כאשר יעמיס עליו עול תומ״צ [תורה ומצות] כשור לעול וכחמור למשאוי.[81]

so, opposite them, there are also heichalos of the forces of impurity, from which flow and life-force are drawn to every evil thing. And man has free choice: when he loads upon himself the yoke of Torah and mitzvos, "like an ox to the yoke and like a donkey to the burden,"

> Opposite them are heichalos of impurity that feed every evil thing. A person has free choice, and he can take the yoke of Torah and mitzvos upon himself "like an ox to the yoke and a donkey to its load," in the Talmud's words (Avodah Zarah 5b).

יקבל חיותו וקיומו מהיכלות דקדושה הנ״ל ומהם ועל ידם ישתלשלו כל צרכיו הגשמיים ג״כ כשיעשה הכל לש״ש [לשם שמים] כדי שיוכל לעבוד את ה׳ כו׳.[82]

he will receive his life-force and existence from the heichalos of holiness mentioned above, and from them and through them all his physical needs too will come down, when he does everything for the sake of Heaven, so that he can serve G-d, etc.

> One who carries that yoke draws his life-force and existence from the heichalos of holiness. Even his physical needs come to him through them, provided he does everything for the sake of Heaven, so as to be able to serve G-d.

17 ואם ח״ו [חס ושלום] לתאוה יבקש נפרד[83] לרדוף אחר רצונות גשמיים הרי מקבל חיותו וקיומו מהיכלות הקליפות שמשפיעים כל דבר רע כמו מחשבות זרות מתאוות גופנית אשר לא לה׳ המה.

But if, G-d forbid, "the one who separates himself seeks desire," to pursue physical wants, then he receives his life-force and existence from the heichalos of the kelipos (husks), which give forth every evil thing, such as foreign thoughts from bodily desire, which are not for G-d.

> But one who, in the words of Proverbs, "separates himself to seek desire," chasing physical wants, draws his life-force from the heichalos of the kelipos, the "husks" that conceal holiness. From them come all evil things, such as foreign thoughts born of bodily desire, which are not for G-d.

רק שבקליפות ג״כ יש היכלות דנוגה שמשם נמשך תאוות היתר כשאינו מכוין לשם שמים ובחי׳ ק״נ [קליפת נוגה] דעשיה שממנו נשפע תאוות היתר דעוה״ז רובו ככולו רע

Only, among the kelipos there are also the heichalos of nogah, from which the desire for what is permitted is drawn, when one does not intend it for the sake of Heaven. And kelipas nogah of Asiyah, from which the desire for what is permitted in this world flows, is mostly evil, as though wholly so,

> Among the kelipos there is a middle level, kelipas nogah, "the glowing husk," the source of desire for permitted things when one does not intend them for the sake of Heaven. The nogah of Asiyah, which feeds the permitted desires of this world, is so much evil that it counts as wholly evil.

רק מעט טוב[84,85] מעורב בתוכו ועמ״ש בפ׳ אחרי בביאור ע״פ כי ביום הזה יכפר[86] בענין פנימיים ומקיפים דנוגה שמהם נמשך התאוה והכבוד כו׳ ע״ש.

with only a little good mixed into it. And see what is written in Parshas Acharei, in the explanation of "For on this day He shall atone," on the inner and the encompassing levels of nogah, from which desire and honor, etc., are drawn; see there.

> Only a little good is mixed into it. The text refers to its explanation in Parshas Acharei of the inner and the encompassing levels of nogah, the sources of desire and of the craving for honor.

18 ויש היכלות דג״ק [דגי קליפות] הטמאות שלמטה מק״נ [מקליפת נוגה] שמהם נמשך תאוות איסור מה שיש בו ענף מאיסור דאורייתא או דרבנן.

And there are the heichalos of the three impure kelipos, which are beneath kelipas nogah, from which is drawn the desire for what is forbidden: anything that has in it a branch of a prohibition of the Torah or of the Rabbis.

> Below kelipas nogah are the three wholly impure kelipos, the source of desire for forbidden things: anything that has even a branch of a prohibition, whether from the Torah or from the Rabbis.

וכיון שהאדם בעל בחירה לכן בו תלוי הכל. וע״י שמדחה המחשבות זרות ומסיח דעתו מהן.

And since man has free choice, everything depends on him. And when he pushes away the foreign thoughts and removes his mind from them,

> Since a person has free choice, everything depends on him. The decisive act is to push the foreign thoughts away and take his mind off them.

הנה ע״י אתכפייא סט״א [סטרא אחרא] ג״כ שהן בחי׳ היכלות הקליפות שהן מקור מחשבה זו וע״י אסתלק יקרא דקוב״ה [דקודשא בריך הוא] בכולהו עלמין.

through this the sitra achra (the other side) is subdued as well, that is, the heichalos of the kelipos, which are the source of this thought; and through this "the glory of the Holy One, blessed be He, is exalted in all the worlds."

> When he does, the sitra achra, that is, the heichalos of the kelipos that are the source of such thoughts, is subdued as well. Then, as the Zohar says, "the glory of the Holy One, blessed be He, is exalted in all the worlds."

פי׳ שהרי אפי׳ [אפילו] היכלות דקדושה נק׳ עלמין כמו ההיכל שמתעלם בו המלך בישיבתו בו כך

That is: even the heichalos of holiness are called almin (worlds), like the palace in which the king is hidden while he sits in it; so

> To understand what this means: even the heichalos of holiness are called almin, "worlds," like the palace in which a king is hidden while he sits there.

בחי׳ היכלות ועולמות הן מעלימים ומסתירים על גילוי אור ה׳ שלא יהיה הגילוי כ״כ [כל כך] רק ע״י לבוש והעלם ההיכל ולכן נק׳ עולם לשון העלם כנ״ל.

the heichalos and worlds conceal and hide the revelation of G-d's light, so that the revelation is not so great, [coming] only through the garment and concealment of the palace; and therefore it is called olam, a term for helem (concealment), as mentioned above.

> The heichalos and worlds limit the revelation of G-d's light, letting it through only behind the garment and concealment of the palace. That is why a world is called olam, from helem, "concealment."

19 וכד אתכפיא בחי׳ ההעלם היותר אחרון שמסתיר ומעלים בתכלית והן היכלות הקליפות שמהם נמשך מחשבה זרה מה שהוא נגד רצון ה׳ וה״ז [והרי זה] העלם גמור היותר אחרון.

And when the very last concealment is subdued, which hides and conceals utterly, namely the heichalos of the kelipos, from which a foreign thought is drawn, something against the will of G-d, this being the complete and very last concealment;

> The heichalos of the kelipos, the source of thoughts against G-d's will, are the last and most complete concealment, the one that hides G-d's light entirely.

ובחי׳ אתכפיא כשמדחה המחשבה זו ה״ז [הרי זה] דחיית הקליפה זו המעלים ומסתיר לבלתי יסתיר על אור

and the subduing (iskafya), when one pushes this thought away, is the pushing away of this kelipah, which conceals and hides, so that it will not hide the light of

> Iskafya, "subduing," happens when a person pushes such a thought away: he thereby pushes away the kelipah that conceals, so that it no longer hides the G-dly light within him.

ה׳ שבאדם עי״ז אסתלק יקרא דקוב״ה [דקודשא בריך הוא] פי׳ שמאיר ומתגלה בחי׳ סוכ״ע שנק׳ קוב״ה [קודשא בריך הוא] לשון קדוש ומובדל כנ״ל בפי׳ והקדוש בשמים ובארץ כו׳.

G-d that is in a person: through this "the glory of the Holy One, blessed be He, is exalted." That is, the level of the light that encompasses all worlds (sovev kol almin) shines and is revealed, which is called "the Holy One (Kudsha), blessed be He," a term for holy and set apart, as mentioned above in explaining "and the Holy One in the heavens and on earth," etc.

> Then "the glory of the Holy One, blessed be He, is exalted": the light that encompasses all worlds shines and is revealed. It is called Kudsha, "the Holy One," because kadosh means holy and set apart, as explained above on "the Holy One in the heavens and on earth."

20 והגילוי הזה הוא בכולהו עלמין והיכלות המעלימים מבלי יעלימו ויסתירו כלל. וגילוי הארה זו מבחי׳ סוכ״ע נקרא אסתלק מלשון התרוממות [כמ״ש במ״א בפ׳ ויקהל בד״ה קחו מאתכם תרומה[87, 88] כו׳.

And this revelation is "in all the worlds," and in the heichalos that conceal, so that they do not conceal and hide at all. And the revelation of this radiance from the level of the light that encompasses all worlds (sovev kol almin) is called istalek, from the term for exaltation (as is written elsewhere, in Parshas Vayakhel, in the discourse beginning "Take from among you an offering (terumah)," etc.

> The revelation reaches "all the worlds": even the heichalos that normally conceal no longer conceal at all. The Aramaic istalek, which can also mean "departed," is read here as "exalted," as in the Torah Ohr discourse on "Take from among you an offering (terumah)," a terumah being something raised up.

ועמ״ש בפ׳ שלח ע״פ טובה הארץ מאד מאד[89] הנ״ל] וזהו דייקא ע״י אתכפיא סט״א [סטרא אחרא] למטה דוקא [בעוה״ז בגוף האדם ונפש הבהמית.

And see what is written in Parshas Sh'lach on "The land is exceedingly, exceedingly good," mentioned above.) And this is precisely through the subduing of the sitra achra (the other side) below, specifically (in this world, in the human body and the animal soul;

> The text also refers to its discourse in Parshas Sh'lach on "The land is exceedingly, exceedingly good." This exaltation comes about only through subduing the sitra achra below, in this world, within the human body and the animal soul, as the bracket that opens here goes on to explain.

21 וכמשל הבית שרוצים להגביהו כשמגביהים הקורה והעץ התחתונה יוגבה על ידה כל הבנין כו׳ וכמ״ש במ״א בפ׳ בראשית בד״ה להבין הטעם].

as in the analogy of a house that one wants to raise: when one raises the bottom beam and timber, the whole building is raised by it, etc.; as is written elsewhere, in Parshas Bereishis, in the discourse beginning "To understand the reason").

> The analogy is lifting a house: raise the lowest beam and the whole building rises with it. In the same way, subduing the lowest level, the animal soul in this world, lifts everything above it; the text refers to its discourse "To understand the reason" in Parshas Bereishis.

והוא ע״י שבירת כח תאוה גופנית שעי״ז נקרע בחי׳ המסך דקליפה המסתיר והמעלים ועי״ז נתגלה ונתרומם האור מבחי׳ סוכ״ע בתוך כל עלמין והתרוממות והתנשאות זאת

And this is through breaking the power of bodily desire, through which the screen of kelipah, which hides and conceals, is torn; and through this the light that encompasses all worlds (sovev kol almin) is revealed and exalted within all the worlds. And this exaltation and elevation

> The means is breaking the power of bodily desire. This tears the screen of kelipah that hides G-d's light, and the light that encompasses all worlds is revealed and exalted within all the worlds.

היינו שלא יהיה בבחי׳ התלבשות והתעלמות תוך עלמין שמסתירים על אור דממכ״ע [דממלא כל עלמין] אבל ע״י גילוי הסוכ״ע אין מעלים ומסתיר כו׳.

means that it will not be in a state of being clothed and hidden within the worlds, which hide the light that fills all worlds (memalei kol almin); but through the revelation of sovev kol almin there is nothing that conceals and hides, etc.

> Its exaltation means that it is not clothed and hidden within the worlds, as the light that fills all worlds is. When the light that encompasses all worlds is revealed, nothing conceals it.

22 וכל זה נעשה ע״י האדם בהיות כי יעקב חבל נחלתו[90] כמשל החבל כשמתנענע למטה מתנענע גם למעלה בראשו כך ע״י התעוררות ניצוץ האלקי למטה לצאת מחומר תאוות הגופני׳ כך יתעורר למעלה.

And all this is brought about by man, for "Yaakov is the rope (chevel) of His inheritance": as in the analogy of a rope, which, when it is shaken below, is shaken also above, at its top; so, through the arousal of the G-dly spark below to go out of the matter of bodily desires, so there will be an arousal above.

> All of this depends on man, for "Yaakov is the rope of His inheritance" (Deuteronomy 32:9): the Jewish soul is like a rope tied above, and a movement at its lower end moves its top. When the G-dly spark below is stirred to leave bodily desire, there is a corresponding stirring above.

ולכן אל יפול לב האדם ממה שנופלים לו מ״ז רק שיראה לדחותן והיינו להסיח דעתו מהן והיסח הדעת הוא ע״י תקיעת הדעת בהתבוננות ובתיבות התפלה. ועי״ז אתכפיא סט״א [סטרא אחרא] למעלה ואסתלק יקרא דקוב״ה [דקודשא בריך הוא] בכולהו עלמין:[91]

Therefore a person's heart should not fall because foreign thoughts fall upon him; only, he should see to push them away, that is, to remove his mind from them; and removing the mind is through fixing the mind in contemplation and in the words of the prayer. And through this the sitra achra (the other side) is subdued above, and "the glory of the Holy One, blessed be He, is exalted in all the worlds."

> So a person should not lose heart when foreign thoughts come to him; his task is only to push them away by taking his mind off them. He does this by fixing his mind on his contemplation and on the words of the prayer, and this subdues the sitra achra above, so that "the glory of the Holy One, blessed be He, is exalted in all the worlds."

SECTION 5 • ¶23–25

"Amen, may His great Name be blessed" and the seventy years

23 ג וזהו ענין מארז״ל [מאמר רבותינו זכרונם לברכה] כל העונה אמן יהא שמיה רבא בכל כחו קורעין לו גזר דינו של ע׳ [שבעים] שנה.[92, 93, 94]

3. And this is the meaning of the saying of our Sages, of blessed memory: "Whoever answers 'Amen, may His great Name be blessed' with all his strength, they tear up his sentence of seventy years."

> Section 3 returns to the second teaching from the opening, about answering "Amen, may His great Name be blessed" with all one's strength, and explains it through what has been established.

כי פי׳ שמיה רבא היינו בחי׳ סוכ״ע שזהו הנק׳ שמו הגדול כי הנה מבואר במ״א ע״פ משה ידבר[95]

For the meaning of shmei rabba is the level of the light that encompasses all worlds (sovev kol almin), which is what is called "His great Name." For it is explained elsewhere, on "Moshe would speak,"

> Shmei rabba, "His great Name," is the light that encompasses all worlds. To show this, the text first recalls what it explained elsewhere, on the verse "Moshe would speak," about G-d's Names in general.

כי שמותיו של הקב״ה הם הם התפשטות והשפעה להתהוות מדותיו ית׳ שם הוי׳ בנקוד פת״ח הוא בחכמה ושם אל בחסד כו׳ והם ע״ס [עשר ספירות] דאצי׳ הנקראות בשם ממכ״ע [ממלא כל עלמין] [ע׳ [עיין] באגה״ק [באגרת הקודש] ד״ה וילבש צדקה כשריון][96]

that the Names of the Holy One, blessed be He, are themselves the extension and flow through which His attributes, may He be blessed, come into being: the Name Havayah with the vowel patach is in Chochmah, and the Name Kel in Chesed, etc.; and these are the Ten Sefiros of the World of Atzilus (Emanation), which are called by the name "the light that fills all worlds" (memalei kol almin) (see Iggeres HaKodesh, the section beginning "And He put on righteousness as a coat of mail").

> G-d's Names are the channels through which His attributes come into being and flow: Havayah with the vowel patach belongs to Chochmah, the Name Kel to Chesed, and so on. These are the Ten Sefiros of Atzilus, which are the light that fills all worlds; the text refers to Iggeres HaKodesh, "And He put on righteousness as a coat of mail."

אבל שמו הגדול הוא בחי׳ סוכ״ע והוא כמארז״ל [כמאמר רבותינו זכרונם לברכה] קודם שנברא העולם היה הוא ושמו בלבד[97] בבחי׳ א״ס.[98]

But His great Name is the level of the light that encompasses all worlds; and it is as our Sages, of blessed memory, said: "Before the world was created there was He and His Name alone," at the level of Ein Sof (the Infinite One).

> "His great Name" is different: it is the light that encompasses all worlds, the Name of which the Sages said, "Before the world was created there was He and His Name alone." It belongs to the level of the Infinite, before and beyond the attributes that relate to creation.

24 ופי׳ יהא שמיה רבא מברך לעלם כו׳ היינו שיומשך בהתגלות בג׳ עולמות בי״ע ג״כ כמ״ש ולכבודי בראתיו יצרתיו[99] אף עשיתיו.

And the meaning of "May His great Name be blessed forever (le'alam)," etc., is that it should be drawn into revelation in the three worlds of Beriah, Yetzirah and Asiyah as well, as it is written, "For My glory I created it, I formed it, I also made it."

> The prayer "May His great Name be blessed le'alam" asks that this Name be drawn into revelation even in the three lower worlds, Beriah, Yetzirah and Asiyah. Isaiah's verse names all three: "I created (Beriah) it, I formed (Yetzirah) it, I also made (Asiyah) it."

והיינו שיומשך לגילוי ולא יסתירו כלל בחי׳ ההעלם וההסתר של העלמין וכנ״ל בפי׳ אסתלק יקרא דקוב״ה [דקודשא בריך הוא] בכולהו עלמין

That is, that it should be drawn into revelation, and the concealment and hiding of the worlds should not hide at all; as mentioned above in explaining "the glory of the Holy One, blessed be He, is exalted in all the worlds."

> For the Name to be "blessed" means for it to be drawn into revelation, so that the concealment of the worlds no longer hides it. This is the same as the Zohar's "the glory of the Holy One, blessed be He, is exalted in all the worlds."

וזהו לעלם ולעלמי עלמיא שהן דרך כלל ג׳ עולמות כלליים בי״ע ודרך פרט הוא בכולהו עלמין ועי״ז קורעין לו גזר דינו של ע׳ [שבעים] שנה.

And this is le'alam ul'almei almaya ("forever and to all eternity"), which in general are the three general worlds, Beriah, Yetzirah and Asiyah, and in particular is "in all the worlds." And through this they tear up his sentence of seventy years.

> Le'alam ul'almei almaya, "forever and to all eternity," is read as "in the world and in all the worlds": in general the three worlds of Beriah, Yetzirah and Asiyah, in particular all the worlds. Through this revelation the sentence of seventy years is torn up.

פי׳ דכמו שיש שבע מדות דקדושה בנפש אלהית כל א׳ כלולה מעשרה. כך יש ג״כ ז׳ מדות בנפש הבהמית כל א׳ כלול מעשר והנפש האלקית

That is: just as there are seven holy emotive attributes (middos) in the G-dly soul, each one comprising ten, so there are also seven attributes in the animal soul, each one comprising ten. And the G-dly soul

> The seventy years are now explained. The G-dly soul has seven holy emotive attributes, each made up of ten, and the animal soul has seven corresponding attributes, also of ten each.

מתלבשת בנפש הבהמית לבררה וכמ״ש ימי שנותינו בהם[100] שבעים שנה והרע של המדות דנפש הבהמית שהן ז׳ מדות כל א׳ כלול מיו״ד נקרא גזר דינו

clothes itself in the animal soul in order to refine it, as it is written, "The days of our years: in them are seventy years." And the evil of the attributes of the animal soul, which are seven attributes each comprising ten, is called "his sentence

> The G-dly soul clothes itself in the animal soul to refine it, and this is "the days of our years: in them are seventy years," seven attributes of ten aspects each. The evil in those attributes of the animal soul is called "the sentence of seventy years."

של ע׳ [שבעים] שנה [וגם הוא ממש גזר דינו של ע׳ [שבעים] שנה כפשוטו כי ימים יוצרו[101] כדי לברר המדות דנה״ב [דנפש הבהמית] כנ״ל בפי׳ ימי שנותינו בהם כו׳.

of seventy years." (And it is also truly the sentence of seventy years in its plain sense, for "days were formed" in order to refine the attributes of the animal soul, as mentioned above in explaining "The days of our years: in them," etc.

> The bracket adds that it is also a sentence on the person's literal seventy years of life, since "days were formed" for the purpose of refining the animal soul's attributes.

25 ומחמת התגברות הרע דנפש הבהמית נמשך עליו הגזר דין בענין חיות הע׳ [השבעים] שנה] וע״י גילוי שממשיך

And because of the prevailing of the evil of the animal soul, the sentence concerning the life of the seventy years is drawn upon him.) And through the revelation that he draws down

> The bracket ends: when the evil of the animal soul prevails, a decree is drawn upon the person's very life of seventy years. The main sentence then resumes with the revelation that a person draws down.

מבחי׳ סוכ״ע דאתכפיא סט״א [סטרא אחרא] ואסתלק יקרא דקב״ה [דקודשא בריך הוא] בכולהו עלמין שלא יעלימו ולא יסתירו עוד ה״ז [הרי זה] ענין נקרע גזר דינו של ע׳ [שבעים] שנה.[102]

from the level of the light that encompasses all worlds (sovev kol almin), through "the sitra achra is subdued and the glory of the Holy One, blessed be He, is exalted in all the worlds," so that they no longer conceal or hide: this is the tearing up of his sentence of seventy years.

> That revelation comes from the light that encompasses all worlds, through subduing the sitra achra so that G-d's glory is exalted in all the worlds and they no longer conceal. When the concealment is lifted, that itself is the tearing up of the sentence of seventy years.

[וגם כי עולם שנה נפש הנה מבחי׳ נפש שהוא ממכ״ע [ממלא כל עלמין] נמשך בחי׳ שנה ועולם וכנ״ל וע״י איש״ר [אמן יהא שמיה רבא] שממשיך מבחי׳ סוכ״ע שלמעלה מבחי׳ נפש

(And also, since in world, year, soul it is from the level of "soul," which is the light that fills all worlds (memalei kol almin), that the levels of "year" and "world" are drawn, as mentioned above, while through "Amen, may His great Name be blessed" he draws from the level of the light that encompasses all worlds, which is above the level of "soul";

> A long bracket gives a further explanation. In the triad of world, year and soul, "year" (time) and "world" (space) are drawn from "soul," the light that fills all worlds; but "Amen, may His great Name be blessed" draws from the light that encompasses all worlds, which is above "soul."

וזהו אם ישים אליו לבו[103] פי׳ אליו ולא למדותיו[105, 104] וע״י״ז רוחו ונשמתו אליו יאסוף רוחו היינו כמ״ש וברוח פיו כל צבאם[106] והוא ג״כ בחי׳ ממכ״ע [ממלא כל עלמין][107]

and this is "If He sets His heart upon Himself (elav)": that is, upon Himself and not upon His attributes; and through this, "His spirit and His breath He gathers to Himself." "His spirit" is as it is written, "and by the spirit of His mouth all their host," and this too is the level of the light that fills all worlds,

> Job's verse expresses this: "If He sets His heart upon Himself," and not upon His attributes, "He gathers His spirit and His breath to Himself." "His spirit" is "the spirit of His mouth" by which all the hosts were made (Psalms 33:6), and it too is a level of the light that fills all worlds.

אבל הוא למעלה מבחי׳ נפש ועמ״ש בפ׳ שלח[108] מענין העלמין ששרשן מבחי׳ עגולים שהוא בחי׳ נפש כו׳

but it is above the level of "soul"; and see what is written in Parshas Sh'lach about the worlds (almin), whose root is from the level of the circles (iggulim), which is the level of "soul," etc.;

> This "spirit" is a level of the light that fills all worlds, but higher than "soul." The text refers to its discussion in Parshas Sh'lach of the worlds whose root is in the circles (iggulim), the level of "soul."

ע״ש ונשמתו היינו בחי׳ סוכ״ע והמשכה זו היא לעלם בבחי׳ עולם וכמ״כ [וכמו כן] בבחי׳ שנה לכן ע״י״ז קורעים לו כו׳.

see there. And "His breath" (nishmaso) is the level of the light that encompasses all worlds; and this drawing down is le'alam, into the level of "world," and likewise into the level of "year"; therefore, through this, "they tear up for him," etc.

> "His breath," nishmaso, is the light that encompasses all worlds. Drawing it down le'alam, into "world" and also into "year," the dimension of time, is what tears up the sentence of seventy years.

וע׳ ברע״מ [ברעיא מהימנא] פ׳ תצא (דרע״ז סע״ב [סוף עמוד ב])[109] מענין שנה בזהר פ׳ פינחס (דר״נ ע״א) יומין תתאין זמנין דאינון שנ״ה כו׳ משכו יומין עילאין לגבי יומין תתאין[110] כו׳

And see in the Raaya Mehemna, Parshas Teitzei (277b, end of the column), on the matter of "year"; in the Zohar, Parshas Pinchas (250a): "the lower days, the times, which are 355 (shanah, year)," etc.; "draw the upper days toward the lower days," etc.

> The text points to the Zohar on "year." In Pinchas the Zohar says that the upper days are 366, the numerical value of mishchu, "draw," while the lower days, the times, are 355, the numerical value of shanah, "year"; and it reads "Draw (mishchu) and take" as "draw the upper days toward the lower days." The Raaya Mehemna on Teitzei is cited on the same theme.

ועיין שם (דר״כ סע״א [סוף עמוד א]) דפי׳ בכל כחו כענין יגדל נא כח אד׳[111] וע׳ בפי׳ הרמ״ז [הרב משה זכות][113, 112] שם וכן פי׳ מהרש״א [מהרש״א] בשבת[114] (קי״ט ב׳) וע׳ באד״ר [באדרא רבא] (דקל״ח ע״ב)[115]

And see there (220a, end of the column), where "with all his strength (kocho)" is explained like "Let the power (koach) of Ado-nai be great"; and see the commentary of the Ramaz there; and so the Maharsha explains in Shabbos (119b). And see the Idra Rabba (138b)

> The Zohar there explains "with all his strength (kocho)" through Moshe's plea, "Let the power (koach) of Ado-nai be great," and the Ramaz and the Maharsha explain it the same way. The Idra Rabba is cited next.

ע״פ בקרב שנים חייהו[116] אינון שנים קדמוניות דאקרון ימי קדם[117] כו׳ וע״ש (דקל״ג ב׳) ובזהר פ׳ ויחי (דרל״ח ב׳)[118] ובפ׳ בשלח (דמ״ה א׳)

on "In the midst of the years revive it": "these are the primordial years, which are called the days of old (yemei kedem)," etc.; and see there (133b); and the Zohar, Parshas Vayechi (238b), and Parshas Beshalach (45a),

> The Idra Rabba reads Habakkuk's "In the midst of the years revive it" as "the primordial years, which are called the days of old," a time above the time of the worlds. Further Zohar passages are listed.

ובפי׳ הרמ״ז [הרב משה זכות] שם וכ״ז [וכל זה] נרמז בענין מארז״ל [מאמר רבותינו זכרונם לברכה] כל העונה אמן יהא שמיה רבא מברך בכל כחו שהוא ענין ההמשכה מבחי׳ ימי קדם ושנים קדמוניות

and the commentary of the Ramaz there. And all this is alluded to in the saying of our Sages, of blessed memory, "Whoever answers 'Amen, may His great Name be blessed' with all his strength": it is the drawing down from the level of the days of old and the primordial years;

> All this lies behind the Sages' teaching: answering "Amen, may His great Name be blessed" with all one's strength draws down from the "days of old" and the "primordial years."

לכן עי"ז קורעים לו גזר דינו של ע' [שבעים] שנה ששרשן מבחי' שנות עולם וימי עולם ועיין בזהר פ' בראשית (דל"ז סע"ב [סוף עמוד ב] ודף נ"ח א')

therefore through this they tear up his sentence of seventy years, whose root is from the level of "the years of the world (olam)" and "the days of the world." And see the Zohar, Parshas Bereishis (37b, end of the column, and folio 58a),

> That is why it tears up the sentence of seventy years: those years are rooted in "the years of the world" and "the days of the world," the time of the worlds, which the primordial years transcend. More Zohar sources follow.

ובזהר הרקיע שם ובזהר ס"פ תרומה דקע"ח סע"ב [סוף עמוד ב]] וזהו ע"כ יאמרו המושלים בואו חשבון בואו ונחשב חשבונו של עולם.

and the Zohar HaRakia there, and the Zohar at the end of Parshas Terumah, 178b, end of the column.) And this is "Therefore the rulers will say: Come to Cheshbon": come, let us make the reckoning of the world.

> With the Zohar HaRakia and the end of Parshas Terumah the bracket closes, and the maamar returns to its verse: "Therefore the rulers will say: Come to Cheshbon," come, let us make the reckoning of the world.

פי' המושלים אלו המושלים ביצרם לאכפיא לסט"א [לסטרא אחרא] כנ"ל בשבירת תאו' [תאוות] הגופנית בסור מרע במחשבה דבור ומעשה וגם בראיה ושמיעה כו'.

That is: "the rulers" are those who rule over their inclination, to subdue the sitra achra, as mentioned above, by breaking bodily desire, in "turning from evil" in thought, speech and deed, and also in seeing and hearing, etc.

> "The rulers" are those who rule over their inclination and subdue the sitra achra by breaking bodily desire: turning from evil in thought, speech and deed, and in what they look at and listen to.

וכמ"ש ולא תתורו אחרי לבבכם[119] ואחרי עיניכם כמו להיות עוצם עיניו מראות ברע[120] בהסתכלות וכו' ובמעשה

As it is written, "And you shall not stray after your heart and after your eyes": for instance, to be "one who shuts his eyes from seeing evil," in gazing, etc.; and in deed,

> The Torah commands, "You shall not stray after your heart and after your eyes," and Isaiah praises "one who shuts his eyes from seeing evil": guarding one's gaze. The text then turns to deed.

כמו שאמרו קדש עצמך במותר לך[121] וכיוצא בזה. ועי״ז אסתלק יקרא דקוב״ה [דקודשא בריך הוא] להיות גילוי סובב כ״ע [כל עלמין] בתוך ההעלם וההסתר שבכולהו עלמין כנ״ל:[122]

as they said, "Sanctify yourself in what is permitted to you," and the like. And through this "the glory of the Holy One, blessed be He, is exalted," so that there is a revelation of the light that encompasses all worlds within the concealment and hiding that is in all the worlds, as mentioned above.

> In deed, the Sages say, "Sanctify yourself in what is permitted to you," holding back even from some of what is allowed. Through all this G-d's glory is exalted, and the light that encompasses all worlds is revealed within the concealment of all the worlds.

SECTION 6 • ¶26–28

The reckoning of the world

26 וזהו על כן יאמרו המושלים ביצרם דוקא בואו ונחשוב חשבונו של עולם. פי׳ עולם מלשון העלם והסתר כנ״ל

And this is "Therefore the rulers" over their inclination, specifically, "will say: Come, let us make the reckoning of the world (olam)." The meaning of olam is from the term for concealment and hiding, as mentioned above;

> The maamar now reads the verse: it is specifically "the rulers" over their inclination who say, "Come, let us make the reckoning of the world." Olam, "world," means concealment, as explained.

ואומרים נחשב חשבון ירידת הנשמה לעוה״ז בגוף החשוך שבחי׳ תכלית הירידה הוא לצורך עלייה והיינו כדי להיות אתכפיא סט״א [סטרא אחרא] שבזה יסתלק יקרא דקב״ה [דקודשא בריך הוא] כו׳ כנ״ל.

and they say: let us make the reckoning of the soul's descent into this world, into the dark body: that the purpose of the descent is for the sake of an ascent, namely so that there be the subduing of the sitra achra (the other side), through which "the glory of the Holy One, blessed be He, will be exalted," etc., as mentioned above.

> Their reckoning is the account of the soul's descent into this world and into a dark body: they understand that the descent is for the sake of an ascent, so that through them the sitra achra will be subdued and G-d's glory exalted.

27 ועוד בפי׳ חשבונו של עולם ועיקר כי לפי רוב ההעלם שבעוה״ז שהוא עולם היותר האחרון וע״כ החשך עב וכפול ומכופל

There is a further [explanation] of "the reckoning of the world," and it is the main one: in keeping with the great concealment in this world, which is the very last world, so that the darkness is thick, doubled and redoubled,

> A further and principal explanation of "the reckoning of the world" begins. This world is the last and lowest of all the worlds, so its concealment is the greatest: a darkness thick and doubled over and over.

ולכן כדי להאיר את החשך העב כמוהו צריך להמשיך דייקא אור גדול ורב עצום יותר שעי״ז דייקא גם חשך לא יחשיך וכחשכה כאורה[123] משא״כ אור קטן לא יועיל מחמת עביות החשך

therefore, to illuminate a darkness as thick as this, one must draw down specifically a great light, abundant and exceedingly mighty, for precisely through this "even darkness will not darken," and "darkness and light are alike"; whereas a small light will not help, because of the thickness of the darkness.

> A darkness this thick can be lit only by drawing down an exceptionally great and powerful light, one before which "even darkness does not darken" and "darkness and light are alike." A small light would simply be overwhelmed.

וכמו שאנו רואים שבבית די באור הנר אבל במרתף לפי ששם האויר עב מאד להיותו בתוך חומריות הארץ ע״כ

As we see that in a house the light of a candle is enough; but in a cellar, since the air there is very thick, being within the materiality of the earth, therefore

> An everyday example: in a house a candle is enough, but a cellar is different, because its air is heavy, being down inside the earth.

כדי להאיר האויר הגס צ״ל ע״י אור גדול משא״כ נר דק יוכל להיות נכבה מחמת גשמיות האויר.

to illuminate the coarse air there must be a great light, whereas a thin candle may go out because of the physicality of the air.

> There a great light is needed, while a thin candle may go out in the heavy air.

28 וכך עד״מ כדי להאיר החשך דעולם העשי׳ [העשיה] הגשמיות הוא ע״י אור עליון ביותר וזהו ירידת הנשמות לעוה״ז אשר ע״י נר הוי׳ נשמת אדם[124] ונר מצוה ותורה אור[125] ע״י״ז דייקא יוכלו להאיר להיות אתהפכא חשוכא לנהורא כו׳

So too, by way of analogy, illuminating the darkness of the physical World of Asiyah is through an exceedingly supernal light. And this is the descent of the souls into this world: that through "the lamp of Havayah, the soul of man," and "a mitzvah is a lamp and the Torah is light," precisely through this they will be able to illuminate, so that there is the transformation of darkness into light (is'hapcha chashocha linehora), etc.

> In the same way, the darkness of the physical World of Asiyah can be lit only by a very high light. That is why souls come down into this world: through the soul, "the lamp of Havayah," and through the mitzvos and the Torah, "a lamp" and "light," darkness itself can be turned into light.

וזהו ענין ונחשב חשבונו של עולם שלפי רוב ההעלם כך צריך להרבות באור התורה והמצות:

And this is the meaning of "and let us make the reckoning of the world": in keeping with the greatness of the concealment, so must one increase the light of the Torah and the mitzvos.

> This is the "reckoning" the rulers make: the greater the concealment, the more one must increase the light of Torah and mitzvos to overcome it.

SECTION 7 • ¶29–35

The city of Sichon: prayer

29 ד תבנה ותכונן עיר סיחון.[126] הנה עיר סיחון היא התפלה שנקראת שיחה[127] בשין שמאלית[128] וכמ״ש ויצא יצחק לשוח בשדה[129] ופרש״י [ופירש רש״י / ופירוש רש״י] לשון תפלה[130]

4. "Let the city of Sichon be built and established." Now, "the city of Sichon" is prayer, which is called sichah, [spelled] with the left-dotted shin, as it is written, "And Yitzchak went out to converse (lasuach) in the field," and Rashi explains: a term for prayer,

> Section 4 explains the next words of the verse, "Let the city of Sichon be built and established." The city of Sichon stands for prayer, called sichah (spelled with a sin, which sounds like the samech of Sichon), as Rashi explains on "Yitzchak went out lasuach in the field."

כמו ישפוך שיחו.[131] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] פ"ק [פרק קמא] דע"ז [דעבודה זרה][132] אין שיחה אלא תפלה[133]. ולהבין הטעם למה נקי' התפלה שיחה.

as in "he pours out his speech (sicho)." And as our Sages, of blessed memory, said in the first chapter of Avodah Zarah: "Sichah means nothing other than prayer." And [we need] to understand the reason why prayer is called sichah.

> Rashi compares the verse "he pours out his sichah," and the Talmud (Avodah Zarah 7b) states that sichah always means prayer. The question is why prayer has this name.

אך הענין הוא כי מלבד דשיחה לשון דבור ומה גם לפמש"כ [לפי מה שכתוב] בפע"ח [בפרי עץ חיים] שער הסוכות פ"ב [פרק ב'] דשיחה הוא הדבור בלחש ובחשאי ובהסתר[134] וזהו ענין צלותא בלחש.

But the explanation is this: besides sichah being a term for speech, and all the more so according to what is written in Pri Etz Chaim, Sha'ar HaSukkos, chapter 2, that sichah is speech in a whisper, quietly and hidden, which is the matter of "prayer in a whisper" (tzelosa bilchash),

> One reason is that sichah means speech, and in particular, according to the Arizal's Pri Etz Chaim, whispered and hidden speech, like the prayer that is said in a whisper.

אך עוד זאת יש בפי' שיחה שהוא מענין הסחה והזזה ממקום אל מקום אחר כמו כאשר יפרש[135] השוחה לשחות (בישעיה כ"ה י"א) דפירושו לשוט במים.

there is yet this further [sense] in the meaning of sichah: that it is from the sense of hasachah, moving and shifting from one place to another place, as in "as the swimmer (hasocheh) spreads out to swim" (in Isaiah 25:11), whose meaning is to swim in the water.

> But sichah has another sense: moving from one place to another. Isaiah uses the root for swimming: "as the swimmer spreads out to swim."

שענין השט במים הוא שמזיז ומעתיק א"ע [את עצמו] ממקום למקום כו' [וכמ"כ [וכמו כן] מצינו שפי' רז"ל [רבותינו זכרונם לברכה] בפי' דאגה בלב איש ישיחנה[136] ב' פירושים הנ"ל ישחנה מדעתו לשון היסח הדעת שמעתיק ומסיח דעתו מדאגתו לתקוע הדעת בתורה ועבודת ה'.

For one who swims in the water moves and shifts himself from place to place, etc. (And likewise we find that our Sages, of blessed memory, explained "If there is worry in a man's heart, let him yesichenah" with the two meanings mentioned above: "let him put it out of his mind" is a term for removing the mind, that he shifts and removes his mind from his worry, to fix his mind on Torah and the service of G-d;

> A swimmer moves himself from place to place. A bracket adds that the Sages read "If there is worry in a man's heart, let him yesichenah" in both senses: one reading is to put the worry out of one's mind, shifting one's thoughts away from it to Torah and the service of G-d.

30 וישיחנה לאחרים הוא לשון דבור] ופי׳ וענין הזזה בתפלה הוא בהיות שעיקר הבקשה בתפלה הוא שיתגלה בחי׳ סובב כל עלמין להיות מתלבש תוך כל עלמין. וזהו שאנו אומרים יהי רצון כי הוא ית׳ למעלה מן הרצון.

and "let him tell it to others" is a term for speech.) And the meaning and substance of "shifting" in prayer: the main request in prayer is that the level of the light that encompasses all worlds (sovev kol almin) be revealed, to be clothed within all the worlds. And this is why we say "Yehi ratzon," "May there be will," for He, may He be blessed, is above will.

> The other reading of yesichenah is to tell one's worry to others, which is speech. In prayer the "shifting" lies in its main request, that the light that encompasses all worlds be revealed and clothed within the worlds; that is why we say Yehi ratzon, "May there be will," for G-d Himself is above will.

31 וכדי שיהיה לו בחי׳ רצון בברכות שמונה עשרה כמו גואל ישראל ומברך השנים וכיוצא. היינו ג״כ ענין הסחה והזזה ממקום למקום

And for Him to have a will in the blessings of the Shemoneh Esreh, such as "Who redeems Israel" and "Who blesses the years," and the like, this too is a matter of hasachah, shifting from place to place;

> When G-d comes to have a will in the blessings of the Shemoneh Esreh, such as "Who redeems Israel" or "Who blesses the years," this too is a shifting from place to place.

כי מצד עצמו לאו דאית ליה מכל אינון מדות כלל[137, 138] והוא ית׳ נעתק ויורד ממקום מדרגתו העצמי שלמעלה גם מבחי׳ רצון להיות לו רצון בהמשכות כו׳

for in Himself, "not that He has any of these attributes at all"; and He, may He be blessed, moves and descends from the place of His essential level, which is above even the level of will, to have a will for the drawings-down, etc.

> In Himself, as Eliyahu says in the Tikkunei Zohar, He has none of these attributes at all. For Him to will redemption or a good year He must, as it were, move down from His own level, which is above even will.

ואתעדל״ע [ואתערותא דלעילא] זו ר״ל [רוצה לומר] המשכה זו שנמשך ע״י התפלה בחי׳ יהי רצון כו׳ נק׳ שיחה והזזה שמלמעלה למטה כו׳.

And this arousal from above (isarusa dile'eila), that is, this drawing down that is drawn through prayer, the level of "May there be will," etc., is called sichah and shifting from above to below, etc.

> This arousal from above, the will drawn down through prayer by asking "May there be will," is called sichah: a shifting from above to below.

אך בחי׳ שיחה זו מלמעלה למטה באה ע״י אתעדל״ת [אתערותא דלתתא] בשיחה שבתפלה שהאדם מתפלל כי רוח אייתי רוח כו׳.

But this sichah from above to below comes through an arousal from below (isarusa dilesata), in the sichah of prayer that a person prays, for "spirit brings spirit," etc.

> That shifting from above comes in response to an arousal from below, the person's own sichah in prayer, for "spirit brings spirit."

32 וגם באתעדל״ת [באתערותא דלתתא] זו שייך ב׳ פירושים הנ״ל. לשון הסחה והזזה. כי עיקר התפלה היינו בחי׳ צעקה בצר לו וזהו לפני ה׳ ישפוך שיחו.[139]

And in this arousal from below, too, the two meanings mentioned above apply. The sense of hasachah, shifting: for the essence of prayer is crying out in one's distress; and this is "before Havayah he pours out his speech (sicho)."

> Both meanings of sichah apply to the person's own prayer as well. The sense of moving: the essence of prayer is a cry from distress, "before Havayah he pours out his sichah" (Psalms 102:1).

לשון ישפוך היינו שפיכת הנפש כאשר צר לה מאד מאשר בהבל בא ובחושך וצלמות ילך[140] ברוב הזמן כו׳.

The term "pours out" is the pouring out of the soul when it is in great distress because "in vanity it came, and in darkness" and the shadow of death "it goes," for most of the time, etc.

> "Pouring out" is the outpouring of a soul in great distress because, as Koheles says, it "came in vanity and goes in darkness," spending most of its time in darkness and the shadow of death.

33 והיינו ע״י קדימת בחי׳ בואו חשבון להיות ממארי דחושבנא[141] בכל לילה כנ״ל לטעום מרירות בנפשו מכל מעשיו ודבוריו ומחשבותיו אשר לא להי׳ המה מיום היותו ועל אשר נשקע ונטבע בתאוות עוה״ז

And this is through first having "Come to Cheshbon," being one of the "masters of reckoning" (marei dechushbana) every night, as mentioned above: to taste bitterness in his soul over all his deeds, words and thoughts that were not for G-d, from the day he came to be, and over his having sunk and drowned in the desires of this world,

> This outpouring is preceded by "Come to Cheshbon": being among the "masters of reckoning," as the Zohar calls those who examine their deeds every night. Such a person tastes bitterness over every deed, word and thought of his life that was not for G-d, and over how deeply he has sunk into worldly desires.

ובזה כל השתדלותו בשכבו ובקומו כו' והאמת נשכח מלוח לבו מחמת טרדתו בהבלי הזמן כו' רק כי פנו אלי עורף[142] בלא לב כו'.[143, 144]

and in this is all his effort, "when he lies down and when he rises," etc.; and the truth is forgotten from the tablet of his heart because of his preoccupation with the vanities of the time, etc.; only, "they have turned their back to Me," without heart, etc.

> He sees that all his effort, day and night, has gone into these, and that the truth has been forgotten from his heart amid the vanities of the time, as in "they have turned their back to Me," without heart.

34 ויוסיף דעת בגדולת[145] ה' יוסיף מכאוב בנפשו. ועי"ז ישפוך שיחו במס"נ [במסירות נפש] מעומקא דליבא. להיות בחי' הסחה והזזה ממש שיהי' [שיהיה] נעתק ונבדל ממדותיו הבהמיות המסתירים כו'

And "he who adds knowledge" of the greatness of G-d "adds pain" in his soul. And through this he will pour out his speech with self-sacrifice (mesirus nefesh), from the depth of the heart, so that there will be a true hasachah and shifting: that he will move away and be separated from his animal attributes, which hide, etc.

> The more he understands of G-d's greatness, the greater his pain, as Koheles says, "he who adds knowledge adds pain." Then he pours out his prayer with self-sacrifice from the depth of his heart, truly moving away from the animal attributes that hide G-dliness.

וזהו שע"י בואו חשבון אזי תבנה ותכונן עיר סיחון. להיות התפלה כדבעי בבחי' שפיכת הנפש ושיהיה נעתק וניזוז מהטבעת מדות דנה"ב [דנפש הבהמית],

And this is why through "Come to Cheshbon," then "the city of Sichon will be built and established": that prayer will be as it should be, as a pouring out of the soul, and that he will be moved and shifted away from the ingrained nature of the attributes of the animal soul.

> This is how "Come to Cheshbon" leads to "the city of Sichon will be built and established": the reckoning makes prayer what it should be, an outpouring of the soul that moves a person away from the ingrained nature of his animal soul.

אמנם לשון תבנה ותכונן הענין הוא כי בתפלה צ"ל ג"כ דוקא צרופי אותיות הדבור וכפי' הפשוט דשיחה לשון דבור.

However, as for the term "will be built and established," the point is that in prayer there must also be, specifically, combinations of letters of speech, according to the plain meaning that sichah is a term for speech.

> The words "built and established" point to the plain sense of sichah, speech: prayer must also consist of actual letters and words of speech.

לכן נאמר ע״ז לשון בנין כמו הבנין מאבנים כך דבורי התפלה נק׳ בתים כמ״ש בס״י [בספר יצירה] שהאותיות נק׳ אבנים[146, 147] כו׳.

Therefore the term "building" is said of it: like a building made of stones, so the words of prayer are called "houses," as is written in Sefer Yetzirah that the letters are called "stones," etc.

> That is why the verse speaks of building: as a building is made of stones, so the words of prayer are "houses" built of letters, which Sefer Yetzirah calls "stones."

35 וז״ש [וזהו שכתוב] דהע״ה [דוד המלך עליו השלום] ערב ובוקר וצהרים אשיחה[148] ואהמה וישמע קולי דהיינו כשהתפלה היא בבחי׳ אשיחה ע״ד הנ״ל ע״ז וישמע קולי כו׳.

And this is what King David, peace be upon him, wrote: "Evening, morning and noon I speak (asichah) and moan, and He hears my voice"; that is, when prayer is in the manner of asichah, in the way mentioned above, through this "He hears my voice," etc.

> King David says, "Evening, morning and noon I speak (asichah) and moan, and He hears my voice": when prayer is sichah in the sense explained, a moving of the soul, then G-d hears.

ועמ״ש בד״ה וכל בניך[149] ופי׳ ותכונן היינו כמ״ש בצדקה תכוננו[150] וכמ״ש ע״פ אני בצדק אחזה פניך[151] ר׳ [רבי] אלעזר יהיב פרוטה לעני[152] והדר מצלי ועמ״ש מזה ג״כ ע״פ הקל קול יעקב.[153, 154]

And see what is written in the discourse beginning "And all your children." And the meaning of "and established" is as it is written, "Through righteousness (tzedakah) you shall be established," and as is written on "I, through righteousness, shall behold Your face": "Rabbi Elazar would give a coin to a poor man and then pray." And see what is written on this also on "The voice is the voice of Yaakov."

> "Established" is linked with tzedakah, as in "through righteousness you shall be established" and "I, through righteousness, shall behold Your face," which the Talmud illustrates with Rabbi Elazar, who gave a coin to a poor man before praying. The text refers to its discourses "And all your children" and "The voice is the voice of Yaakov."

SECTION 8 • ¶36–38

The city of Sichon: Torah

36 והנה פי׳ סיחון[155] סיחה נאה יתפרש ג״כ על התורה בצירופי אותיות שבה דהנה דהע״ה [דוד המלך עליו השלום] אמר מה אהבתי תורתך[156] כל היום היא שיחתי וכתיב כי עדותיך שיחה לי.[157, 158] ועמ״ש ע״פ ויצא יצחק לשוח בשדה.[159]

Now, the explanation of Sichon as "pleasant speech" (sichah na'ah) will also be interpreted as referring to the Torah, in its combinations of letters. For King David, peace be upon him, said, "How I love Your Torah! All day it is my speech (sichasi)," and it is written, "For Your testimonies are speech (sichah) to me." And see what is written on "And Yitzchak went out to converse in the field."

> The Talmud explains the name Sichon as one who pursues sichah na'ah, "pleasant speech," and this can also refer to Torah study, with its combinations of letters. King David calls the Torah his sichah: "All day it is my speech," and "Your testimonies are speech to me."

והיינו שצירופי אותיות שבתורה הן במקרא הן במשנה הן בהלכות ואגדות נק׳ בחי׳ שיחה ע״ד הנ״ל שהוא ענין הסחה והזזה ממקום למקום.

That is: the combinations of letters in the Torah, whether in Scripture, in Mishnah, or in halachos and aggados, are called sichah, in the way mentioned above, which is the matter of hasachah, shifting from place to place.

> Every combination of letters in the Torah, in Scripture, Mishnah, halachah or aggadah, is sichah in the second sense explained above: a shifting from place to place.

בהיות כי ארז״ל [אמרו רבותינו זכרונם לברכה] ע״פ קווצותיו תלתלים[160] שהיה ר״ע [רבי עקיבא] דורש על כל קוץ[161] וקוץ תילי תילים של הלכות.

For our Sages, of blessed memory, said on "His locks are curled (taltalim)" that Rabbi Akiva would expound on each and every tip (kotz) [of the letters] heaps upon heaps (tilei tilim) of halachos.

> The Talmud (Menachos 29b) reads "His locks are curled (taltalim)" as a hint that Rabbi Akiva would derive "heaps upon heaps (tilei tilim)" of laws from every tip of the letters. The next paragraph explains how this is a movement from place to place.

37 והנה נמשלו ההלכות לבחי׳ שערות והוא בחי׳ שער רישיה כעמר נקא.[162] כמו עד״מ השערות הנמשכים מן הראש

Now, the halachos are likened to hairs, and this is the level of "the hair of His head is like pure wool." As, by way of analogy, the hairs that are drawn from the head

> The laws of the Torah are compared to hairs, the "hair of His head like pure wool" in Daniel's vision. Hairs grow out of the head and carry something of it outward.

שהן בוקעים ויוצאים והארה מהמוח נמשך ומתלבש בהם כך ע״י ההלכות נמשך מחכמתו ית׳ דלית מחשבה תפיסא בה כלל[163] שע״ז נאמר מאד עמקו מחשבותיך[164] כו׳[165]

break through and come out, and a glimmer from the brain is drawn and clothed in them: so through the halachos there is drawn from His wisdom, may He be blessed, which no thought can grasp at all, of which it is said, "Your thoughts are very deep," etc.,

> As hairs break out from the head and carry a faint glimmer of the brain's life, so the halachos carry a glimmer of G-d's wisdom, which no thought can grasp, as Eliyahu says in the Tikkunei Zohar, and of which the Psalmist says, "Your thoughts are very deep."

ומתלבש בהלכות הערוכות לפנינו וזהו בחי׳ כשמן הטוב על הראש[166, 167] כו׳ שמן משחת קדש[168] שמבחי׳ קדש מלה בגרמה[169] נמשך ומתלבש בהלכות התורה.

and it is clothed in the halachos set out before us. And this is the level of "like the good oil upon the head," etc., "oil of holy anointing," for from the level of kodesh (holiness), "a thing unto itself," it is drawn and clothed in the laws of the Torah.

> That wisdom is clothed in the practical laws set before us. This is "the good oil upon the head" and "the oil of holy anointing": from the level of kodesh, "a thing unto itself," standing apart from everything, it is drawn down into the laws of the Torah.

38 וזהו ענין שיחה והזזה. ולכן נק׳ התורה חתן חות דרגא[170] כו׳ ועמ״ש ע״פ שיר השירים[171, 172] כו׳.

And this is the matter of sichah and shifting. And therefore the Torah is called a bridegroom (chasan): "chas darga" (he goes down a step), etc. And see what is written on "The Song of Songs," etc.

> This descent of G-d's wisdom into the laws is the "shifting" of sichah. That is why the Torah is called a bridegroom, chasan, read as chas darga, "goes down a step," after the Talmud's saying that one goes down a step to take a wife; the text refers to its discourse on "The Song of Songs."

וזהו מה אהבתי תורתך[173] כל היום היא שיחתי. פי׳ שיחה והזזה מפני שנמשך גילוי אור א״ס ע״י צירופי אותיות שנק׳ שער רישיה כו׳.

And this is "How I love Your Torah! All day it is my speech (sichasi)": sichah meaning shifting, because the revelation of the Infinite Light (Or Ein Sof) is drawn down through the combinations of letters, which are called "the hair of His head," etc.

> David's "All day it is my sichah" means that the Torah is a shifting: through its combinations of letters, the "hair of His head," the revelation of the Infinite Light is drawn down.

וזשארז״ל [וזהו שאמרו רבותינו זכרונם לברכה] בעירובין (דנ״ד ע״ב)[174] ע״פ והולכי על דרך שיחו[176, 175] דקאי על בעלי מקרא ומשנה ותלמוד. וע״ז אמר ג״כ תבנה ותכונן.

And this is what our Sages, of blessed memory, said in Eruvin (54b) on "And those who walk on the way, speak (sichu)": that it refers to masters of Scripture, Mishnah and Talmud. And of this, too, it says "will be built and established,"

> The Talmud (Eruvin 54b) reads "those who walk on the way, sichu" as referring to masters of Scripture, Mishnah and Talmud. The words "built and established" refer to them too.

כי ת״ח [תלמיד חכם / תלמידי חכמים] העוסקים בתורה נק׳ בונים על שעוסקים בבנינו של עולם כמארז״ל [כמאמר רבותינו זכרונם לברכה] א״ת [אל תקרי] בניך אלא בוניך[178, 177] כו׳:

for Torah scholars who engage in Torah are called "builders," because they engage in the building of the world, as our Sages, of blessed memory, said: "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc.

> Torah scholars are called "builders" because their study builds the world, as the Sages read "all your children (banayich)" as "your builders (bonayich)."

SECTION 9 • ¶39–45

Fire from Cheshbon, flame from the city of Sichon

39 ה כי אש יצאה מחשבון[179] להבה מקרית סיחון. הנה כתי׳ [כתיב] רשפיה רשפי אש[180] שלהבת[181] יה.

5. "For a fire went out from Cheshbon, a flame from the city of Sichon." Now, it is written, "Its flashes are flashes of fire, a flame of Yah (shalheves Yah)."

> Section 5 explains the next words of the verse, "For a fire went out from Cheshbon, a flame from the city of Sichon." The key is a verse from the Song of Songs: "Its flashes are flashes of fire, a flame of Yah."

[ועיין מ״ש ע״ז בזהר ויחי (דף רמ״ה[182] א׳) ובפ׳ מצורע[183] (דף נ״ד ב׳) ובפ׳ משפטים (דף ק״ד א׳) ובמק״מ [ובמקדש מלך] פ׳ בשלח (דנ״ו) בשם האריז״ל [הארי״י זכרונו לברכה] ובלק״ת [ובלקוטי תורה (להאריז״ל)] פ׳ וירא.[184]

(And see what is written on this in the Zohar, Vayechi (folio 245a), and in Parshas Metzora (folio 54b), and in Parshas Mishpatim (folio 104a); and in the Mikdash Melech, Parshas Beshalach (folio 56), in the name of the Arizal; and in the Likkutei Torah of the Arizal, Parshas Vayeira.

> In a bracket the text lists the places that explain this verse: the Zohar on Vayechi, Metzora and Mishpatim, and the Mikdash Melech and the Arizal's Likkutei Torah, which bring the Arizal's teaching.

ותוכן פירושם דרשפי אש דכנס״י [דכנסת ישראל]. מהיכן יצאה אש זה. הוא משלהבת שיצאה מי״ה כו׳ וזהו ענין כי אש יצאה מחשבון כו׳ ע״ש.

The substance of their explanation: the "flashes of fire" of the Congregation of Israel (Knesses Yisrael): from where did this fire come out? It is from the flame that came out from Yah, etc. And this is the meaning of "For a fire went out from Cheshbon," etc.; see there.

> Their reading: the "flashes of fire" are the fire of the Congregation of Israel, its love for G-d, and that fire comes from the "flame of Yah," a flame from above. That is "a fire went out from Cheshbon."

ועמ״ש בפ׳ שלח בד״ה והיה לכם לציצית[186, 185] מענין לזאת יקרא אשה כי מאיש לוקחה זאת[187] דממש״ש [דממה שכתוב שם] יובן מעט דברי האריז״ל [הארי״י זכרונו לברכה] ועמ״ש בפ׳ נח בד״ה מים רבים כו׳]

And see what is written in Parshas Sh'lach, in the discourse beginning "And it shall be tzitzis for you," on "This shall be called woman (ishah), for from man (ish) she was taken," for from what is written there the words of the Arizal will be understood a little. And see what is written in Parshas Noach, in the discourse beginning "Many waters," etc.)

> The text refers to its discourse on tzitzis in Parshas Sh'lach, where "she shall be called ishah, for from ish she was taken" sheds some light on the Arizal's words, and to the discourse "Many waters" in Parshas Noach.

והענין[188] כי רשפי אש הוא גחלת כדפרש״י [כדפירש רש״י / כדפירוש רש״י] ע״פ ובידו רצפה[190, 189] והיינו מה שהאש שורף ומכלה העצים ונעשה גחלת.[192, 191]

The explanation: "flashes of fire" (rishpei esh) is a glowing coal, as Rashi explains on "and in his hand a coal (ritzpah)"; that is, when the fire burns and consumes the wood and it becomes a glowing coal.

> Rishpei esh, "flashes of fire," are glowing coals, as Rashi explains on Isaiah's "coal" (ritzpah): what is left when fire has consumed the wood.

40 ושלהבת הוא הלהב ועיין במשנה ספ״ה דביצה. וענין בחי׳ זו בנפש הוא ע״ד המבואר במ״א בביאור ע״פ והיה לכם לציצית הנ״ל ובד״ה כי אתה נרי[194, 193] שבאור הנר יש ב׳ גוונין נהורא תכלא ונהורא חיוורא.

And shalheves is the blaze (lahav); and see the Mishnah, end of chapter 5 of Beitzah. And the matter of this level in the soul is as explained elsewhere, in the explanation of "And it shall be tzitzis for you" mentioned above, and in the discourse beginning "For You are my lamp": that in the light of a candle there are two hues, the blue light (nehora techela) and the white light (nehora chivra).

> Shalheves is the blaze of the flame, and the Mishnah at the end of Beitzah treats a coal and a flame differently. In the soul, as the discourses on tzitzis and "For You are my lamp" explain, a candle's light has two hues: a blue light and a white light.

נהורא תכלא הוא הגוון הסמוך לפתילה שמכליון הפתילה הוא נעשה. שדבר שאינו מינו כלה ונבער בו על כן נשתנה האור לגוון תכלת.[195]

The blue light is the hue next to the wick, which comes about from the consuming of the wick: since something that is not of its kind is consumed and burns in it, therefore the light changes to a blue hue.

> The blue light sits next to the wick and comes from consuming it: because the wick is not of the fire's own kind, the light that burns it turns blue.

41 והוא ענין ביטול היש שהיש דנפש הבהמית נתהפך מחשוכא לנהורא ונכלל באש. וזהו ענין אהבת עולם שמבחינת עולם והעלם נברר להיות נכלל ובטל באלקות.

And this is the nullification (bittul) of the yesh (sense of self): the yesh of the animal soul is transformed from darkness to light and included in the fire. And this is the matter of ahavas olam ("love of the world"): from the level of olam and helem (concealment) it is refined, to be included and nullified in G-dliness.

> The blue light is the nullification of the yesh, the self, of the animal soul: as the wick is turned into flame, the animal soul is turned from darkness to light and absorbed into the G-dly fire. This is ahavas olam, a love that comes out of the world: drawn from olam, concealment, it is refined until it is absorbed into G-dliness.

ונהורא חיוורא זהו בחינת אהבה רבה הבאה מלמעלה. ועמ״ש בביאור ע״פ חכלילי עינים[196, 197] מענין ב׳ אהבות אלו. ועמ״ש ע״פ והקרבתם עולה אשה כו׳.

And the white light is the level of ahavah rabbah (great love), which comes from above. And see what is written in the explanation of "His eyes shall be red (chachlili)," on these two loves. And see what is written on "And you shall offer a burnt-offering, a fire-offering (isheh)," etc.

> The white light is ahavah rabbah, "great love," which comes from above rather than from the person's own effort. The text refers to its explanations of "His eyes shall be red" and of "a fire-offering" on these two loves.

וזהו ג״כ ענין רשפי אש וענין שלהבת י״ה. כי רשפי אש שהוא גחלת היא מה שדבר אחר שאינו ממין האש נהפך ונכלל באש.

And this is also the matter of "flashes of fire" and the matter of "a flame of Yah." For "flashes of fire," which is a glowing coal, is when something else, not of the kind of fire, is transformed and included in the fire;

> This also explains the verse's two images. Rishpei esh, glowing coals, are something not of fire's own kind that has been turned into fire and absorbed in it.

והוא מה שהנפש האלקית מבררת ומהפכת באש שלה את הנה״ב [הנפש הבהמית] להיות נכלל באלקות. ועיין מ״ש בזהר פ׳ נח (דף ע׳ [שבעים] ע״א)

and this is the G-dly soul refining and transforming the animal soul with its fire, so that it is included in G-dliness. And see what is written in the Zohar, Parshas Noach (folio 70a),

> In the soul, this is the G-dly soul refining and transforming the animal soul with its fire until it too is absorbed in G-dliness. The text refers to the Zohar on Parshas Noach.

בענין והר סיני עשן כולו מפני אשר ירד עליו[198] ה׳ באש ת״ח [תא חזי] אש נפיק מלגיו ואיהו דק ואחיד במלה אחרא לבר[199] דלאו איהו דק הכי כו׳ וכמשנ״ת [וכמו שנתבאר] במ״א ועיין בזהר באד״ר [באדרא רבא] (דקל״ח ע״א).

on "And Mount Sinai was all in smoke, because Havayah descended upon it in fire": "Come and see: a fire comes out from within, and it is fine, and it takes hold of another thing outside that is not as fine," etc.; as was explained elsewhere. And see the Zohar, in the Idra Rabba (138a).

> On "Mount Sinai was all in smoke, because Havayah descended upon it in fire," the Zohar says that a fine fire comes out from within and takes hold of something outside that is coarser than itself. The Idra Rabba is also cited.

ושלהבת י״ה הוא בחי׳ אה״ר [אהבה רבה][200] הבאה מלמעלה מבחי׳ י״ה כו׳ והיינו שאחר האתעדל״ת [האתערותא דלתתא] בביטול היש דנהורא תכלא שורה ונמשך עליו אה״ר [אהבה רבה] כו׳.

And "a flame of Yah" is the level of ahavah rabbah (great love), which comes from above, from the level of Yah, etc.; that is, after the arousal from below (isarusa dilesata), in the nullification of the yesh of the blue light, ahavah rabbah rests and is drawn upon it, etc.

> Shalheves Yah, "the flame of Yah," is ahavah rabbah, which comes from above, from the level of Yah. After the arousal from below, the self-nullification of the blue light, this great love comes to rest upon it.

אך גם כדי שיהיה האתעדל״ת [האתערותא דלתתא] הוא ע״י אתעדל״ע [אתערותא דלעילא] בתחלה מלמעלה מבחינת שלהבת י״ה שנותן כח בנפש האלקית לברר את הנה״ב [הנפש הבהמית] ולהיות רשפי אש.

But also, for there to be the arousal from below, this comes through an arousal from above (isarusa dile'eila) first, from above, from the level of "a flame of Yah," which gives the G-dly soul power to refine the animal soul and to be "flashes of fire."

> Yet even the arousal from below needs an arousal from above to begin it: the "flame of Yah" first gives the G-dly soul the strength to refine the animal soul and become "flashes of fire."

42 והוא מ״ש האריז״ל [האר״י זכרונו לברכה] דרשפי אש דכנס״י [דכנסת ישראל] מהיכן יצאה אש זה משלהבת י״ה כו׳ וזהו אהבת עולם אהבתיך[201] שכח בחי׳ אה״ע [אהבת עולם] להיות נברר מבחינת עולם והעלם באלקות הוא נמשך ע״י

And this is what the Arizal said: the "flashes of fire" of the Congregation of Israel: from where did this fire come out? From "a flame of Yah," etc. And this is "With ahavas olam (an everlasting love) I have loved you": the power of the level of ahavas olam, to be refined from the level of olam and helem into G-dliness, is drawn through

> The Arizal's question, where the Congregation of Israel's "flashes of fire" come from, is answered: from the "flame of Yah." So Jeremiah says, "With ahavas olam I have loved you": even the power to draw ahavas olam out of the world's concealment is drawn from G-d's love.

כי אהבתיך ע״כ משכתיך חסד כו׳.[202] וזהו ענין לזאת יקרא אשה[203] כי מאיש לוקחה מבחי׳ אש יו״ד שלהבת י״ה.

"I have loved you; therefore I have drawn you with kindness," etc. And this is the matter of "This shall be called woman (ishah), for from man (ish) she was taken": from the level of the fire (esh) of the yud, "a flame of Yah."

> "I have loved you; therefore I have drawn you with kindness": because G-d loves us, He draws us to Him. The same idea is hinted in "ishah, for from ish she was taken": ish, "man," is esh, "fire," with a yud, so the fire of ishah is taken from the fire of the yud, the "flame of Yah."

43 והנה המשכת אתעדל״ע [אתערותא דלעילא] זו ליתן כח בנפש האלקית לברר הנה״ב [הנפש הבהמית] הוא ע״י המצות וכמ״ש צדקה תרומם גוי[204] וכמ״ש במ״א ע״פ המגביהי לשבת[205, 206] כו׳ וזהו ענין כי אש יצאה מחשבון.

Now, the drawing down of this arousal from above (isarusa dile'eila), to give the G-dly soul power to refine the animal soul, is through the mitzvos, as it is written, "Charity (tzedakah) exalts a nation," and as is written elsewhere on "Who is raised up to sit," etc. And this is the meaning of "For a fire went out from Cheshbon,"

> The arousal from above that gives the G-dly soul its strength comes through the mitzvos, as "charity exalts a nation" (Proverbs 14:34) shows and as the text explains elsewhere on "Who is raised up to sit." This is "a fire went out from Cheshbon."

דהיינו בחינת מעשה המצות כדלעיל בענין ונחשב חשבונו של עולם הפסד מצוה כנגד שכרה[207, 208, 209] כו׳.

that is, the practice of the mitzvos, as above regarding "and let us make the reckoning of the world: the loss of a mitzvah against its reward," etc.

> Cheshbon, "reckoning," stands for the practice of the mitzvos, as explained above: the reckoning of what a mitzvah costs against its reward.

44 ולכן מזה נמשך כי אש יצאה להיות רשפיה רשפי אש. ואח״כ להבה מקרית סיחון הוא השראת נהורא חיוורא על רשפי אש זה כו׳

And therefore from this comes "For a fire went out," so that there are "its flashes, flashes of fire." And afterwards, "a flame from the city of Sichon" is the resting of the white light upon these flashes of fire, etc.;

> So from the mitzvos the fire goes out and becomes "flashes of fire," the transformed animal soul. Then "a flame from the city of Sichon" is the white light that comes to rest on those coals.

והוא נמשך מלמעלה למטה ע״י עסק התורה וכמ״ש ותורה אור[210] שהוא המשכת אור א״ס ב״ה מלמעלה למטה חכים ולא בחכמה ידיעא[211, 212] כו׳

and it is drawn from above to below through the study of Torah, as it is written, "and the Torah is light," which is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from above to below: "wise, but not with a known wisdom," etc.

> The white light comes down through Torah study, as in "the Torah is light": the drawing down of the Infinite Light from above, which, in the words of Patach Eliyahu, is "wise, but not with a known wisdom."

וזהו להבה מקרית סיחון שהוא עסק התורה וכדלעיל בפי׳ כי עדותיך שיחה לי וזהו ומגיד לאדם מ״ה [שם מ״ה] שיחו[213] שהוא המשכת שם מ״ה [שם מ״ה] שהוא בחי׳ ביטול

And this is "a flame from the city of Sichon," which is the study of Torah, as above in explaining "For Your testimonies are speech to me." And this is "and He tells man what (mah) is His speech (sicho)": the drawing down of the Name Mah (45), which is the level of self-nullification (bittul),

> "A flame from the city of Sichon" is Torah study, since the Torah is sichah, as explained on "Your testimonies are sichah to me." Amos's "He tells man mah (what) is His sichah" is read as the drawing down of the Name Mah, whose value is 45, the level of bittul.

והיינו ע״י שיחו שהוא התורה שהיא המשכת שם מ״ה [שם מ״ה] לברר שנית הרשפי אש דב״ן [דשם ב״ן] כו׳.

that is, through "His speech," which is the Torah, which is the drawing down of the Name Mah, to refine a second time the flashes of fire of [the Name] Ban (52), etc.

> Through the Torah, "His sichah," the Name Mah is drawn down to refine a second time the "flashes of fire" that belong to the Name Ban (52).

45 והתורה היא בחי׳ אתדבקת רוחא ברוחא בבחי׳ נשיקין והוא בחי׳ נשיקין כפולים. כי בחי׳ נשיקין הוא אתדבקת רוחא ברוחא ויש ב׳ מיני התדבקות הא׳ אתעדל״ע [אתערותא דלעילא] המעורר אתעדל״ת [אתערותא דלתתא]

And the Torah is the level of "the cleaving of spirit to spirit" (isdabkus rucha berucha), in the manner of kisses, and it is the level of "doubled kisses." For kisses are the cleaving of spirit to spirit, and there are two kinds of cleaving: the first is an arousal from above (isarusa dile'eila) that awakens an arousal from below (isarusa dilesata),

> The Torah is "the cleaving of spirit to spirit," the Zohar's image of a kiss, and indeed of "doubled kisses." In a kiss two spirits cling to each other, and there are two kinds of such cleaving; the first is an arousal from above that awakens an arousal from below.

וזהו ענין רוח אייתי רוח[214] שהרוח המשפיע מעורר רוח המקבל והב׳ הוא שהאתעדל״ת [שהאתערותא דלתתא] ורוח המקבל מעורר אתעדל״ע [אתערותא דלעילא] וזהו ענין אמשיך רוח שממשיך[215] רוח המשפיע כו׳

and this is the matter of "spirit brings spirit": the spirit of the giver awakens the spirit of the receiver. And the second is that the arousal from below, the spirit of the receiver, awakens the arousal from above; and this is the matter of "draws spirit": it draws the spirit of the giver, etc.

> That first kind is "spirit brings spirit": the giver's spirit awakens the receiver's. In the second, the arousal from below, the receiver's spirit, awakens the arousal from above and "draws" the giver's spirit to it.

[ועמ״ש סד״ה נאוו לחייך בתורים[216] צוארך בחרוזים[217] מענין אייתי רוח ואמשיך רוח ועמ״ש עוד מענין פי׳ נשיקין כפולים בד״ה וימצאו בנ״י [בני ישראל] איש מקושש.[218, 219]

(And see what is written at the end of the discourse beginning "Your cheeks are comely with rows, your neck with strings of beads," on "brings spirit" and "draws spirit." And see what is written further on the meaning of "doubled kisses" in the discourse beginning "And the children of Israel found a man gathering,"

> The bracket refers to the end of the discourse "Your cheeks are comely with rows" in Likkutei Torah on the Song of Songs, on bringing and drawing spirit, and to the discourse in Parshas Sh'lach on the man found gathering wood, on "doubled kisses."

שהוא ענין ב׳ אופנים ביחוד עליון שהעליון יורד למטה או שהתחתון עולה למעלה. וגם כאן י״ל [יש לומר] עד״ז ג״כ כו׳

which is the matter of two modes in the supernal union: that the higher descends below, or that the lower ascends above. And here too it can be explained in the same way, etc.

> There the two kinds are the two ways of the supernal union: the higher comes down to the lower, or the lower rises to the higher. The same can be applied here, to the Torah.

ועמ״ש עוד מענין אתדבקת רוחא ברוחא ע״י התורה בד״ה והיה מספר בנ״י [בני ישראל][220, 221] ועיין בסש״ב [בספר של בינונים] פמ״ו]:

And see what is written further on the cleaving of spirit to spirit through the Torah in the discourse beginning "And the number of the children of Israel shall be," and see Sefer Shel Beinonim (Tanya), chapter 46.)

> The text also refers to the discourse "And the number of the children of Israel shall be" and to Tanya, chapter 46, on the cleaving of spirit to spirit through the Torah.

SECTION 10 • ¶46–48

Ar of Moav and the high places of Arnon

46 אכלה ער מואב. מואב הוא חכמה דקליפה[222] דהיינו מ״ש בירמיה (סי׳ ד׳) חכמים המה להרע ולהיטיב לא ידעו[223] או כענין חרטומי מצרים[224] שהיא נגד חכמה דקדושה שנק׳ אב כנודע שהתורה נק׳ מוסר אביך[225]

"It consumed Ar of Moav." Moav is the Chochmah (wisdom) of kelipah, that is, what is written in Jeremiah (chapter 4), "They are wise to do evil, but to do good they do not know," or like the magicians of Egypt; and it is opposite the Chochmah of holiness, which is called av (father), as is known, for the Torah is called "the instruction of your father."

> The verse continues, "It consumed Ar of Moav." Moav stands for the wisdom of kelipah, cleverness turned to evil, as in Jeremiah's "they are wise to do evil," or the wisdom of Pharaoh's magicians. It is the opposite of holy Chochmah, which is called av, "father," as the Torah is "the instruction of your father," and av is heard in the name Moav.

ולכן נק׳ חכמה דקליפה ער מואב. מלשון ויהי ערך[226] (בשמואל א׳ סי׳ כ״ח). נשוא לשוא עריך[227] (בתהלים סי׳ קל״ט).

And therefore the Chochmah of kelipah is called Ar Moav, from the term in "and he has become your enemy (arecha)" (in I Samuel, chapter 28), [and] "Your enemies (arecha) take in vain" (in Psalms, chapter 139).

> That is why it is called Ar Moav: ar means "enemy," as in Shmuel's words to Shaul, "He has become your enemy," and in Psalms, "Your enemies take Your Name in vain."

ועד״ז ג״כ רבוי ההתחכמות והתחבולות יתירות בעניני משא ומתן ע״ד כחי ועוצם ידי עשה לי[228] את החיל ומסיר בטחונו מה׳ כי אע״פ [אף על פי] שנאמר ואספת דגנך.[229]

And in the same way, too, the excessive cleverness and the superfluous schemes in matters of business, in the manner of "My strength and the might of my hand have made me this wealth," which remove one's trust from G-d. For although it is said, "And you shall gather in your grain,"

> The same is true of excessive cleverness and scheming in business, in the spirit of "my strength and the might of my hand have made me this wealth," which removes a person's trust in G-d. True, the Torah says, "You shall gather in your grain."

הנהג בהם מנהג[230] דרך ארץ. היינו כמ״ש יגיע כפיך כי תאכל.[231] אבל לא יגיעת המוח ביותר מדאי וכמ״ש ולא לחכמים לחם.[232] ואדרבה מחשבה מועלת.[233]

"conduct yourself with them in the way of the world," this is as it is written, "When you eat the toil of your hands"; but not toil of the mind beyond measure, as it is written, "nor bread to the wise." On the contrary, thought is harmful (machshavah mo'eles).

> The Talmud (Berachos 35b) explains that verse as conducting oneself in the way of the world, working for a living; but "when you eat the toil of your hands" speaks of the hands, not of exhausting the mind, for "bread is not to the wise." On the contrary, as the Talmud says, such thought does harm.

47 והנה הוא הגורם טמטום המוח שנתגשם מחמת העמקתו בעניני׳ [בענינים] גשמיים ואפילו דהיתר ואין נדבק ההתבוננות בגדולת ה׳ מחמת זה.

And this is what causes dullness of the mind, which becomes coarse because of its delving deep into physical matters, even permitted ones; and because of this, contemplation of the greatness of G-d does not take hold.

> Such deep immersion in material matters, even permitted ones, dulls the mind and makes it coarse, so that contemplation of G-d's greatness can no longer take hold in it.

ואמנם ע״י עסק התורה וקיום המצות נאמר כי אש יצאה מחשבון להבה מקרית סיחון אכלה ער מואב[234]

However, through the study of Torah and the keeping of the mitzvos, it is said, "For a fire went out from Cheshbon, a flame from the city of Sichon; it consumed Ar of Moav,"

> Against this, Torah study and the mitzvos fulfil the verse: the fire from Cheshbon and the flame from the city of Sichon "consumed Ar of Moav."

כי החכמה עילאה שממשיכים ע״י התורה ומצות היא דוחה חשך וסכלות דנה״ב [דנפש הבהמית] ואדרבה ע״י״ז נתהפך השכל דנה״ב [דנפש הבהמית] שבאדם ליכלל בחכמה שבנה״א [שבנפש האלקית] המשכלת ומתבוננת בגדולת ה׳ [וכמו שממואב ג״כ נתברר ויצאה רות המואביה שממנה מלכות ב״ד כו׳

for the supernal Chochmah that is drawn down through the Torah and mitzvos pushes away the darkness and folly of the animal soul; and on the contrary, through this the intellect of the animal soul in a person is transformed, to be included in the wisdom of the G-dly soul, which understands and contemplates the greatness of G-d. (And as from Moav, too, Ruth the Moabite was refined and came out, from whom came the kingship of the House of David, etc.

> The supernal Chochmah drawn down through Torah and mitzvos drives away the animal soul's darkness and folly; more than that, it transforms the animal soul's own intellect, so that it joins the G-dly soul's wisdom in contemplating G-d's greatness. So too Ruth came out of Moav, and from her came the royal house of David.

ועמ״ש בד״ה המגביהי לשבת הנ״ל. ועמ״ש בד״ה מים רבים כו׳ ועיין בזהר בראשית ד״ו ע״ב]:

And see what is written in the discourse beginning "Who is raised up to sit," mentioned above. And see what is written in the discourse beginning "Many waters," etc.; and see the Zohar, Bereishis, folio 6b.)

> The text refers to its discourses "Who is raised up to sit" and "Many waters," and to the Zohar on Bereishis.

48 בעלי במות ארנון. פי׳ דהנה מבואר בזהר פ׳ בשלח (דנ״ו ע״א) ע״פ ואת הנחלים ארנון[235, 236] שהוא בחי׳ תרין ריעין דלא מתפרשין לעלמין כמ״ש ונהר יוצא מעדן[237] כו׳. וע׳ מק״מ [מקדש מלך] שם ובלק״ת [ובלקוטי תורה (להאריז״ל)] פ׳ וירא.[238]

"The lords of the high places of Arnon." The explanation: it is explained in the Zohar, Parshas Beshalach (56a), on "and the streams of Arnon," that it is the level of "the two companions who never part," as it is written, "And a river goes out from Eden," etc. And see the Mikdash Melech there, and the Likkutei Torah of the Arizal, Parshas Vayeira.

> Last comes "the lords of the high places of Arnon." The Zohar on Beshalach reads "the streams of Arnon" as the "two companions who never part," Chochmah and Binah, the river that goes out from Eden; the text also refers to the Mikdash Melech and the Arizal's Likkutei Torah.

וזהו פי׳ ארנון מלשון ארון הברית שבו הלוחות כי אורייתא מחכמה נפקת[239] והארון הוא בחי׳ בינה שהוא הכלי לבחי׳ חכמה[240] נקודה בהיכליה וזהו ענין תרין ריעין כו׳

And this is the meaning of Arnon, from the term aron, the Ark of the Covenant, in which were the Tablets: for "the Torah comes forth from Chochmah," and the Ark is the level of Binah (understanding), which is the vessel for Chochmah, "a point in its palace"; and this is the matter of "the two companions," etc.

> Arnon is read as aron, the Ark of the Covenant that held the Tablets. The Torah comes from Chochmah, and the Ark is Binah, the vessel that contains Chochmah, "a point in its palace"; together they are the two companions.

[וע׳ בזהר ר״פ נח (דנ״ט ע״ב)[241] בענין מאן תיבה דא ארון הברית[242] כו׳ ובלק״ת [ובלקוטי תורה (להאריז״ל)] שם ובזהר ויקהל (דף רי״ד ע״א) ובע״ח [ובעץ חיים] שער ל״א פ״ח [פרק ח׳]]

(And see the Zohar, beginning of Parshas Noach (59b), on "What is the ark (teivah)? This is the Ark of the Covenant," etc.; and the Likkutei Torah of the Arizal there; and the Zohar, Vayakhel (folio 214a); and Etz Chaim, Sha'ar 31, chapter 8.)

> The bracket adds further sources on the Ark: the Zohar at the beginning of Noach, which reads Noach's ark (teivah) as the Ark of the Covenant, the Arizal's Likkutei Torah, the Zohar on Vayakhel, and Etz Chaim.

והנה חכמה דקדושה הוא כח מה[243] בחי׳ ביטול[244] לאור א״ס ב״ה[245] ויחוד זה דתרין ריעין היינו להיות בחי׳ ביטול והמשכת האין ביש כו׳.

Now, the Chochmah of holiness is koach mah (the power of "what"), the level of self-nullification (bittul) before the Infinite Light (Or Ein Sof), blessed be He; and this union of "the two companions" is so that there be bittul, and the drawing of the ayin (nothing) into the yesh (something), etc.

> Holy wisdom is koach mah, "the power of 'what,'" bittul before the Infinite Light, and the union of Chochmah and Binah serves to draw the ayin, "nothing," into the yesh, "something."

אך את זלעו״ז [זה לעומת זה][246] בקליפה נק׳ במות ארנון וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] אלו גסי הרוח[247] כמ״ש ראיתי איש חכם בעיניו תקוה לכסיל ממנו[248]

But "the one opposite the other" in kelipah is called "the high places of Arnon," as our Sages, of blessed memory, said: "These are the arrogant," as it is written, "I have seen a man wise in his own eyes; there is more hope for a fool than for him,"

> Opposite this, in kelipah, are "the high places of Arnon," which the Talmud reads as the arrogant: in the words of Proverbs, a man wise in his own eyes, for whom there is less hope than for a fool.

שהוא גורם היש והגסות והוא ענין עץ הדעת טוב ורע והוא הפך ממש מחכמת אלהות שהיא כח מה בחי׳ ביטול כו׳

which causes the yesh (sense of self) and coarseness; and this is the matter of the Tree of Knowledge of good and evil, and it is the very opposite of G-dly wisdom, which is koach mah, the level of bittul, etc.

> Such wisdom produces the yesh, a coarse sense of self. It belongs to the Tree of Knowledge of good and evil and is the exact opposite of G-dly wisdom, which is bittul.

וע״כ נקי׳ החכמה דקליפה הנ״ל במות ארנון אכן ע״י החכמה דקדושה כח מה וביטול שהוא בחי׳ תורה ע״י״ז יבוטלו בחינת במות ארנון וזהו ואתה על במותימו תדרוך[249] ע״ד אמלאה החרבה.[250]

And therefore the wisdom of kelipah mentioned above is called “the high places of Arnon.” But through the Chochmah of holiness, koach mah and bittul, which is the level of Torah, through this “the high places of Arnon” will be nullified. And this is “And you shall tread upon their high places,” in the manner of “I shall be filled from the one laid waste.”

> Holy wisdom, the bittul that is the Torah, cancels these “high places,” as Moshe blesses Israel, “you shall tread upon their high places.” As in “I shall be filled from the one laid waste,” what the one side loses, the other gains.

ועיין בזהר ויקהל (דף ר״י״ד) ע״פ הכל נתן ארונה כו׳ ובפי׳ בלק (דף קצ״ב ע״ב).

And see the Zohar, Vayakhel (folio 214), on “Everything was placed in the Ark,” etc.; and in Parshas Balak (folio 192b).

> The text refers to further passages of the Zohar, on Vayakhel and on Balak.

ועו״ל [ועוד יש לומר] בפי׳ כי אש יצאה מחשבון כו׳ ע״ד המבואר[251] בזהר ויקהל (דר״ג ע״ב) כדין חד שלהובא נפיק[252] כו׳ ע״ש:[253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267]

And one may further explain “For a fire went out from Cheshbon,” etc., along the lines of what is explained in the Zohar, Vayakhel (203b): “Then a single flame comes out,” etc.; see there.

> Finally the text offers another reading of “a fire went out from Cheshbon,” along the lines of the Zohar on Vayakhel: “Then a single flame comes out.”

IN ONE'S AVODAH

A person should not lose heart when foreign thoughts come to him; his task is to push them away by fixing his mind on contemplation and the words of prayer, for this subdues the sitra achra and reveals G-d's glory in all the worlds. He should be one of the "masters of reckoning," feeling each night the bitterness of whatever in his life was not for G-d, so that his prayer becomes a true outpouring of the soul; he should increase Torah and mitzvos in proportion to the darkness around him, give charity before praying, guard his heart and eyes, sanctify himself even in what is permitted, and not rely on excessive scheming for his livelihood.

QUESTIONS FOR DISCUSSION

1. If the soul stood before G-d before its descent and returns to Him afterward, what exactly does it gain by coming into a body, according to the maamar?
2. How does the difference between the light that fills all worlds and the light that encompasses all worlds explain why the practical mitzvos of this world reach higher than the delight of Gan Eden?
3. Why does the maamar treat pushing away a single foreign thought as subduing the most complete concealment of all, and what does the analogy of lifting a house by its lowest beam add?
4. How do the two meanings of sichah, speech and moving, apply both to G-d's response to prayer and to the person who prays?
5. What is the difference between the blue light and the white light of a flame, and why does even the first need a "flame of Yah" from above to begin?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **על כן יאמרו המושלים**

The note says that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי ממאמר זה בסה"מ תקס"ז ע' רנט. בתוס' הגהות וקיצורים באוה"ת חקת ע' תתפג. תתצ. שם כרך-ו ע' א'תתצט. קיצורים בכרך-ו ע' א'תתק. [אבל חלוקת הפרקים שונה מהנדפס כאן ובסה"מ תקס"ז]. וראה גם בס' מאמרי אדה"ז-פרשיות ח"ב ע' תרעו. בהרחב הביאור במאמרי אדה"א במדבר ע' א'תס.

2 Kehot's note points to Numbers 21:27-28 for these words.

Numbers 21:27-28 במדבר כ"א:כ"ז-כ"ח

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן: כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחוֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָּמוֹת אַרְנֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established! For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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3 **על כן יאמרו המושלים . . בעלי במות ארנון**

"Therefore the moshlim say: Come to Cheshbon; let the city of Sichon be built and established." The maamar takes up the verse as the Talmud reads it, about those who rule over their inclination.

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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KEHOT'S NOTE

במדבר כא, כז-כח.

4 **בעלי במות ארנון**

"For a fire went out from Cheshbon, a flame from the city of Sichon; it consumed Ar of Moav, the lords of the high places of Arnon." Each phrase of the verse is explained in the later sections of the maamar.

Numbers 21:28 במדבר כ"א:כ"ח

כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחוֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָּמוֹת אַרְנֹן:

For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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5 **דרשו רז"ל פ"ה דב"ב**

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

KEHOT'S NOTE

עח, ב.

6 The Talmud expounds the verse: "the moshlim" are those who rule over their inclination, and "Come to Cheshbon" means come, let us reckon the account of the world: the loss a mitzvah causes against its reward, and the gain of a sin against its loss. This is the reading the maamar sets out to explain.

Bava Batra 78b:13 בבא בתרא ע"ח ב:י"ג

"הַמֹּשְׁלִים" - אֵלּוּ הַמּוֹשְׁלִים בְּיִצְרָם. "בּוֹאוּ חֶשְׁבּוֹן" - בּוֹאוּ וּנְחַשֵּׁב חֶשְׁבּוֹנוֹ שֶׁל עוֹלָם; הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ, וּשְׂכַר עֲבֵירָה כְּנֶגֶד הֶפְסְדָּהּ.

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7 **להבין זה**

There the Mitteler Rebbe spells out the question behind "to understand this": what connection is there between those who rule over their inclination and saying "come, let us make the reckoning of the world"?

KEHOT'S NOTE

במאמרי אדה"א שם מבאר "ויש להבין מה שייכות יש למושלים ביצרם לומר בואו ונחשוב חשבונו של עולם" ע"ש.

8 **כל העונה אמן**

The note points to an explanation there of the teaching about answering "Amen, may His great Name be blessed."

KEHOT'S NOTE

ראה גם אוה"ת נ"ך-א ע' ז ואילך ביאור על זה.

9 **כל העונה אמן יהא שמיה רבא מברך בכל כחו**

Rabbi Yehoshua ben Levi teaches that whoever answers "Amen, may His great Name be blessed" with all his strength has his sentence torn up. The maamar explains the teaching through the light that encompasses all worlds.

Shabbat 119b:5 שבת קי"ט ב:ה'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה'". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מִשּׁוּם דְּ"בָרְכוּ ה'". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק ...

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10 **קורעים לו גזר דינו של ע' שנה**

The Tur cites the teaching with the words "his sentence of seventy years," as the maamar quotes it, and explains "with all his strength" as "with all his intent."

Tur, Orach Chayim 56:1 טור, אורח חיים נ"ו:א'

... ועונין הצבור בכוונה שלימה אמן יהא שמיה רבא מברך לעלם ולעלמי עלמיא כדאיתא בפרק כל כתבי העונה איש"ר בכל כחו קורעים

KEHOT'S NOTE

קהלת יב, ז.

PARAGRAPH 3

16 **בס״י דיש בחי׳ עולם שנה נפש**

The note says that Or HaTorah explains these three levels at length, calling them the foundation of Sefer Yetzirah.

KEHOT'S NOTE

פ״ג, מ״ג ואילך. ובאוה״ת יתרו ע׳ תתטז וע׳ תתכג ״אשר על ענין ג׳ בחי׳ אלו הוא יסוד של הספר יצירה״ ע״ש בארוכה שמבאר ענין זה.

17 **ונפש הוא בחי׳ חיות אלקות המתלבש בהם בחי׳ ממכ״ע**

The note gathers places in Or HaTorah that discuss "soul" as the G-dly life-force clothed in the worlds, the light that fills all worlds.

KEHOT'S NOTE

ראה אוה״ת בלק ע׳ אכג. ובפ׳ יתרו ע׳ תתכו. ויקרא-ג ע׳ תשמב. וראה גם בפ׳ שמות ע׳ ר וע׳ ריח. בד״ה ויצוום תרכ״ז ע׳ פט. ובסה״מ תרכ״ח ע׳ קמד מביא בשם אדה״ז שכן פי׳ ברוב הדרושים ע״ש.

18 **גבוה מעל גבוה**

"For one higher than the high watches, and there are higher ones above them." The phrase describes the endless gradation of worlds, each finer than the one below.

Ecclesiastes 5:7 קהלת ה׳:ז

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

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

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KEHOT'S NOTE

קהלת ה, ז.

19 **ז׳ רקיעים**

Reish Lakish teaches that there are seven firmaments and names them, from Vilon to Aravos. The maamar adds that seven spiritual firmaments, the seven heichalos, correspond to them.

Chagigah 12b חגיגה י״ב ב

KEHOT'S NOTE

ראה חגיגה יב, ב.

20 **הנשמות יושבין ונהנין**

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The maamar uses the words for the souls in the higher Gan Eden, where the light is of a higher order.

Berakhot 17a ברכות י״ז א

KEHOT'S NOTE

ברכות יז, א.

לו גזר דינו של ע׳ שנה פירוש בכל כחו בכל כוונתו וגם בכאן מפרשים שמיה רבא על השם שיחזור שלם אבל בכל הספרים גרסינן כל העונה אישי״ר הגדול מבורך וזה ראיה לפירוש רש״י שאינו אלא תרגום של שמו הגדול וחוזר גם שי״צ ואומר ישי״ר וכו׳: כתוב בסדור רב עמרם ז״ל ואומר יתברך אמן ישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתקלס שמיה דקודשא בריך הוא ואמרו אמן לעילא מכל ...

Orach Chaim, Vilna, 1923 (Public Domain)

11 **כמ״ש אליהו**

The note points to a footnote there on the attribution of these words to Elijah.

KEHOT'S NOTE

ראה בלקו״ש-כה ע׳ 147 הערה 53 ״אליהו״ ושכן הוא בדרך מצותיך קנג, ב. וראה לעיל פי׳ שלח לח, ד.

12 **חי ה׳ אשר עמדתי לפניו**

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

KEHOT'S NOTE

מ״א יז, א. יח, טו.

13 Elijah swears to Ovadiah, "As Havayah of Hosts lives, before Whom I have stood." The Alter Rebbe uses the words to describe the soul before its descent, standing before G-d.

I Kings 18:15 מלכים א י״ח:ט״ו

וַיֹּאמֶר אֵלִיָּהוּ חַי ה׳ צְבָאוֹת אֲשֶׁר עָמַדְתִּי לְפָנָיו כִּי הַיּוֹם אֵרָאֶה אֵלָיו׃

And Elijah said: 'As the L-RD of hosts liveth, before whom I stand, I will surely show myself unto him to-day.'

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14 **חי ה׳ אשר עמדתי לפניו**

Elijah's first words to Achav: "As Havayah, the G-d of Israel, lives, before Whom I have stood." Kehot gives this verse together with 18:15.

I Kings 17:1 מלכים א י״ז:א׳

וַיֹּאמֶר אֵלִיָּהוּ הַתִּשְׁבִּי מִתֹּשְׁבֵי גִלְעָד אֶל־אַחְאָב חַי־ה׳ אֱלֹקֵי יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לְפִי דְבָרִי׃

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: 'As the L-RD, the G-d of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.'

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PARAGRAPH 2

15 **והרוח תשוב אל האלקים אשר נתנה**

"And the dust returns to the earth as it was, and the spirit returns to G-d Who gave it." The verse shows that the soul ends where it began, which is why the purpose of its descent needs explaining.

Ecclesiastes 12:7 קהלת י״ב:ז׳

וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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PARAGRAPH 4

21 **אין לך עשב מלמטה**

Rabbi Simon teaches that there is no blade of grass that does not have a mazal in the firmament that strikes it and says to it, "Grow." The maamar makes this the lowest rung of the light that fills all worlds.

Bereshit Rabbah 10:6 בראשית רבה י:ו

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

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

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Zohar I, 251a זח״א רנא, א

KEHOT'S NOTE

ב״ר י, ו. זח״א רנא, א. ובכ״מ.

22 **שאין לך עשב מלמטה שאין לו מזל מלמעלה המכה בו ואומר לו גדל**

Kehot also gives the Zohar for the saying about the mazal that strikes each blade of grass and tells it to grow.

Zohar, Addenda, Volume I 1:1 ספר הזהר, תוספות, כרך א א:א

23 **המחיי בחיי העשבים**

There the Alter Rebbe explains that the earth constantly brings forth grasses and trees, something from nothing, which even the heavenly hosts cannot do.

KEHOT'S NOTE

ראה אגה״ק סי׳ כ קרוב לסופו.

PARAGRAPH 5

24 **ובטובו מחדש בכ״י מעשה בראשית**

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

KEHOT'S NOTE

ברכת יוצר.

25 **ובטובו מחדש בכל יום מעשה בראשית**

The first blessing before the morning Shema praises G-d, Who "in His goodness renews each day, continually, the work of creation." The maamar explains this renewal as the root of time.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2, סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ב׳

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: מָה־רַבּוּ מַעֲשֶׂיךָ | ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ: הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז. הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם: אֱלֹקֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ: אֵל בָּרוּךְ גְּדוֹל דֵּעָה הֵכִין וּפָעַל זִהֲרֵי חַמָּה: טוֹב יָצַר כָּבוֹד לִשְׁמוֹ מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ: פִּנּוֹת צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁ־דַּי תָּמִיד מְסַפְּרִים כְּבוֹד־אֵל ...

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

PARAGRAPH 6

26 **והחיות רצוא ושוב**

In Ezekiel's vision of the Chariot, "the chayos ran and returned, like the appearance of a flash of lightning." The maamar reads the verse as the pulse of the life-force, withdrawing and expanding.

Ezekiel 1:14 יחזקאל א:יד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

PARAGRAPH 7

27 "The chayos ran and returned." Here the verse is applied to the life-force of all the worlds, not only to the angelic creatures of the vision.

Ezekiel 1:14 יחזקאל א:יד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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28 **בחיי מטי ולא מטי הנז׳ בע״ח**

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

KEHOT'S NOTE

ש״ז.

29 **מטי ולא מטי**

The seventh gate of Etz Chaim is the Gate of Mati VeLo Mati, "reaching and not reaching," which describes the light alternately reaching and withdrawing. The Alter Rebbe identifies it with the ratzo and shov of the life-force.

Sefer Etz Chaim 7:1–3 עץ חיים ז׳:א׳-ג׳

שער השביעי שער מטי ולא מטי ובו ה׳ פרקים: כבר בארנו באורך בכ״מ כי האצילות העליון התחיל להיות עקודים נקודים ברודים ועתה נחזור לבאר הענין באורך ונבאר מציאות העקודים מה ענינם: הנה קודם מציאות העקודים לא היה האור העליון יכול להתלבש בשום כלי כי לא היה יכולת בכלים לסובלו ושם היה האור בלתי מתלבש בכלי עד שהגיע התפשטות האור הגדול ההוא אל בחי׳ העקודים ושם נעשה מציאות כלי א׳ אל האור הגדול ההוא ואז התחיל האצילות להיות בו איזה מציאות הגבלת האור מה שלא היה יכול להיות הדבר עד עתה. ...

Sefer Etz Chaim (Public Domain)

30 **מחדש בכל יום תמיד מעשה בראשית**

The words of the blessing before the morning Shema. The renewal it describes is the life-force's withdrawing and being drawn anew at every moment.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2, סידור אשכנז, ימי חול תפילת שחרית, ברכות קריאת שמע, יוצר אור ב׳

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: מָה־רַבּוּ מַעֲשֶׂיךָ | ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ: הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז. הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם: אֱלֹקֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ: אֵל בָּרוּךְ גְּדוֹל דֵּעָה הֵכִין וּפָעַל זָהֳרֵי חַמָּה: טוֹב יָצַר כָּבוֹד לִשְׁמוֹ מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ: פִּנּוֹת צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁ־דַּי תָּמִיד מְסַפְּרִים כְּבוֹד־אֵל ...

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, ...

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31 **סד״ה כי כאשר השמים החדשים**

There the Alter Rebbe explains the "new heavens and new earth" that G-d says "I make": the present heavens and earth were drawn down through the Name Elokim, the level of tzimtzum and concealment, whereas the new ones will come from an arousal from above alone, a revelation from G-d's own essence that has never yet been revealed.

KEHOT'S NOTE

תו״א ב, ג ואילך.

PARAGRAPH 8

32 Kehot's note points to Ezekiel 1:14 for these words.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 9

33 **וכמ״ש במ״א באריכות**

The note says that a gloss and a summary on this passage are found in this manuscript, the one numbered 318 in the Rebbe's library, which also contains the glosses and summaries printed in Or HaTorah on Chukas, p. 883.

KEHOT'S NOTE

הגה וקיצור ע״ז יש בבוך פערטעל (רך, ב). [כ]. [הוא כת״י המסומן בספריית ק״ק אדמו״ר במס׳ 318. ושם נמצאים ההגהות וקיצורים שבאוה״ת פרשתנו ע׳ תתפג].

PARAGRAPH 11

34 "Just as the Holy One, blessed be He, sees and is not seen, so the soul sees and is not seen." The Talmud's comparison illustrates how G-d's light is hidden in the worlds as a soul is hidden in its body.

Berakhot 10a:25 ברכות י״ א:כ״ה

מָה הַקָּדוֹשׁ בָּרוּךְ הוּא מָלֵא כָּל הָעוֹלָם — אַף נְשָׁמָה מְלֵאָה אֶת כָּל הַגּוּף. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא רוֹאֶה וְאֵינוֹ נִרְאֶה — אַף נְשָׁמָה רוֹאָה וְאֵינָהּ נִרְאֵית. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא זָן אֶת כָּל הָעוֹלָם כֻּלּוֹ — אַף נְשָׁמָה זָנָה אֶת כָּל הַגּוּף. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא טָהוֹר — אַף נְשָׁמָה טְהוֹרָה. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב בְּחַדְרֵי חֲדָרִים — אַף נְשָׁמָה יוֹשֶׁבֶת בְּחַדְרֵי חֲדָרִים. יָבֹא מִי שֶׁיֵּשׁ בּוֹ חֲמִשָּׁה דְבָרִים הַלָּלוּ וִישַׁבַּח לְמִי שֶׁיֵּשׁ בּוֹ חֲמִשָּׁה דְבָרִים הַלָּלוּ.

As the Holy One, blessed be He, fills the whole world, so also the soul fills the whole body. As the Holy One, blessed be He, sees but cannot be seen, so also the soul sees but cannot be seen. As the Holy One, blessed be He, nourishes the whole world, so also the soul nourishes the whole body. As the Holy One, blessed be He, is pure, so also the soul is pure. As the Holy One, blessed be He, dwells in the inmost part [of the Universe], so ...

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

35 **מעלימים ומסתירים כו׳**

The note says that the manuscript mentioned above has a gloss at this point in the maamar.

KEHOT'S NOTE

שם בהנ״ל יש כאן הג״ה [כ]. [ראה אוה״ת שם ע׳ תתפד].

36 **וצבא השמים לך משתחוים**

"You alone are Havayah... and the host of heaven bow down to You." The maamar cites it to show that above our

40 **כי שמים כעשן נמלחו והארץ כבגד תבלה**

> "For the heavens shall vanish like smoke, and the earth shall wear out like a garment." The maamar reads it as the end of the materiality that conceals G-dliness.

Isaiah 51:6 ישעיהו נ״א:ו׳

שְׂאוּ לַשָּׁמַיִם עֵינֵיכֶם וְהַבִּיטוּ אֶל־הָאָרֶץ מִתַּחַת כִּי־שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבֶּגֶד תִּבְלֶה וְיֹשְׁבֶיהָ כְּמוֹ־כֵן יְמוּתוּן וִישׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא תֵחָת׃

Lift up your eyes to the heavens, And look upon the earth beneath; For the heavens shall vanish away like smoke, And the earth shall wax old like a garment, And they that dwell therein shall die in like manner; But My salvation shall be for ever, And My favour shall not be abolished.

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41 **כי שמים כעשן נמלחו והארץ כבגד תבלה**

> In Parshas Noach the Midrash says that the covenant of "seedtime and harvest" lasts as long as heaven and earth endure, until the day of which it is written, "the heavens shall vanish like smoke." This is the first of the Midrashim the text lists.

Bereshit Rabbah 34:11 בראשית רבה ל״ד:י״א

... מה סבורים בני נח שבריתן כרותה עומדת לעד?! אלא כל זמן שהשמים והארץ קיימין, בריתן קיימת, לכשיבא אותו יום שכתוב בו, (ישעיה נא): כי שמים כעשן נמלחו, והארץ כבגד תבלה. באותה שעה, ותופר ביום ההוא וגו׳. אמר רבי אחא: מי גרם להם שימרדו בי, לא ע״י שהיו זורעין ולא קוצרין, יולדין ולא קוברין?! מיכן ואילך, זרע וקציר, יולדין וקוברין, קור וחום, חמה חכאבית, קיץ וחורף, מקייץ אני עליהם את העוף, היך מה דאת אמר (שם יח): וקץ עליו העיט וכל בהמת הארץ עליו תחרף. מעשה היה באחד מגדולי הדור, ...

"As long as the earth endures, sowing and reaping, cold and heat, summer and winter, and day and night shall not cease" (Genesis 8:22). "As long as the earth endures, sowing and reaping, cold and heat..." - Rabbi Yudan in the name of Rabbi Shmuel: What do the descendants of Noah believe? That the covenant made with them will last forever? The truth is, rather, that as long as the heavens and the earth endure, their covenant is in effect. When that day comes regarding which it is written: "For ...

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42 **כי שמים כעשן נמלחו והארץ כבגד תבלה**

> On "And it came to pass (vayehi) in the days of Amrafel," the Midrash asks about "And there was (vayehi) evening and there was morning" and answers that even this is not complete joy, since all that was created on the first day will wear out, as the verse says.

Bereshit Rabbah 42:3 בראשית רבה מ״ב:ג׳

ויחלק עליהם לילה - רבי בנימין בר יפת משם ר׳ יונתן: הלילה נחלק מאיליו. ורבנן אמרי: יוצרו חלקו. אמר הקב״ה: אביהם פעל עמי בחצי הלילה, אף אני פועל עם בניו בחצי הלילה. ואימתי? במצרים, שנאמר (שמות יב): ויהי בחצי הלילה, וה׳ הכה כל בכור וגו׳. אמר רבי

> physical world creation still senses its own bittul.

Nehemiah 9:6 נחמיה ט׳:ו׳

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

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

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KEHOT'S NOTE

נחמי׳ ט, ו.

37 **כמו גלגל השמש שמשתחוה**

> Rabbi Yehoshua ben Levi teaches that the Shechinah is in the west. Kehot points here as the background for the sun's bowing toward the west.

Bava Batra 25b בבא בתרא כ״ה ב

KEHOT'S NOTE

ראה ב״ב כה, ב.

38 **וז״ש לע״ל כי שמים כעשן נמלחו**

> There the same verse is explained in the soul: "heavens" (shamayim, fire and water) are the emotive attributes, and opposite the holy heavens are the bad attributes, the heavens of kelipah.

KEHOT'S NOTE

ראה לעיל פ׳ ויקרא ו, ב.

39 **כי שמים כעשן נמלחו**

> Rabbi Yehudah son of Rabbi Simon says that the seven times Koheles says "vanity" correspond to the seven days of creation; for the first day, "In the beginning G-d created the heavens and the earth," he brings "For the heavens shall vanish like smoke."

Kohelet Rabbah 1:2 קוהלת רבה א׳:ב׳

... שִׁבְעָה הֲבָלִים שֶׁאָמַר קֹהֶלֶת כְּנֶגֶד שִׁבְעָה יְמֵי בְרֵאשִׁית, בָּרֵאשׁוֹן (בראשית א, א): בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ, וּכְתִיב (ישעיה נא, ו): כִּי שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ. בַּשֵּׁנִי, יְהִי רָקִיעַ, וּכְתִיב (ישעיה לד, ד): וְנָגֹלוּ כַּסֵּפֶר הַשָּׁמָיִם. בַּשְּׁלִישִׁי, יִקָּווּ הַמַּיִם, וּכְתִיב (ישעיה יא, טו): וְהֶחֱרִים ה׳ אֵת לְשׁוֹן יָם מִצְרַיִם. בָּרְבִיעִי, יְהִי מְאֹרֹת, וּכְתִיב (ישעיה כד, כג): וְחָפְרָה הַלְּבָנָה, בַּחֲמִישִׁי, יִשְׁרְצוּ הַמַּיִם, וּכְתִיב (צפניה א, ג): אָסֵף עוֹף הַשָּׁמַיִם. בַּשִּׁשִּׁי, נַעֲשֶׂה אָדָם, וּכְתִיב (צפניה א, ג): אָסֵף ...

"Vanity of vanities, said Kohelet; vanity of vanities, everything is vanity" (Ecclesiastes 1:2). "Vanity of vanities [havel havalim]" - Rabbi Huna said in the name of Rabbi Aḥa: David made a statement and did not explain it, but his son Solomon explained it. Solomon made a statement and did not explain it, but his father David explained it. David said: "Man is like hevel" (Psalms 144:4); to what hevel [is man compared]? If it is to the hevel [heat] of an oven, it has significance. If it is to the ...

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תנחומא: אית דמפקין לישנא אחרינא. אמר הקדוש ברוך הוא: אביהם יצא בחצי הלילה, אף אני אצא עם בניו בחצי הלילה, שנאמר (שם): כה אמר ה׳ כחצות הלילה אני יוצא. ויכם וירדפם, וכי יש אדם רודף הרוגים?! אמר רבי פנחס: רודפיו של אבינו אברהם ...

Another interpretation, "it was in the days of Amrafel" – Rabbi Tanḥuma in the name of Rabbi Ḥiyya the Great and Rabbi Berekhya in the name of Rabbi Eliezer: The following exposition was brought with us in our hands when we came up from the Diaspora: Wherever it is stated: "It was [vayhi] in the days," it indicates trouble. is seen as a combination of the words vay and hi, both expressions of woe and misfortune. "It was in the days of Amrafel" – what was the trouble there? "They ...

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43 **כי שמים כעשן נמלחו והארץ כבגד תבלה**

The same teaching, in Parshas Shemini: what was created on the first day is destined to come to an end, as it is written, "For the heavens shall vanish like smoke."

Vayikra Rabbah 11:7 ויקרא רבה י״א:ז׳

44 **כי שמים כעשן נמלחו והארץ כבגד תבלה**

The same teaching, in Parshas Naso: all that was created on the first day will wear out, as the verse says.

Bamidbar Rabbah 13:5 במדבר רבה י״ג:ה׳

45 **כי שמים כעשן נמלחו והארץ כבגד תבלה**

In the opening passages of Ruth Rabbah the Midrash brings the same teaching: the heavens are destined to wear out, as it is written, "For the heavens shall vanish like smoke."

Ruth Rabbah, Petichta 7 רות רבה, פתיחתא ז׳

... שֶׁעֲתִידִין רְשָׁעִים לָצֵאת, כְּדוֹר אֱנוֹשׁ וְאַנְשֵׁי דוֹר הַמַּבּוּל וְדוֹר הַפְּלָגָה וּכְאַנְשֵׁי סְדוֹם, לְקָחָה. חֲדָא הוּא דִּכְתִיב (איוב לח, טו): וְיִמָּנַע מֵרְשָׁעִים אוֹרָם, וּגְנָזוֹ לַצַּדִּיקִים לָעָתִיד לָבוֹא, שֶׁנֶּאֱמַר (תהלים צז, יא): אוֹר זָרֻעַ לַצַּדִּיק. מֵיתִיבִין לֵקֹה וְהָכְתִיב (בראשית א, א): וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם אֶחָד, אָמַר לָהֶם אַף הִיא אֵינָהּ שִׂמְחָה, שֶׁעֲתִידִין שָׁמַיִם לְהִכָּלוֹת, שֶׁנֶּאֱמַר (ישעיה נא, ו): כִּי שָׁמַיִם כָּעָשָׁן נִמְלָחוּ, מֵיתִיבִין לֵקֹה וְהָא כְתִיב וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם שֵׁנִי, וּשְׁלִישִׁי, וּרְבִיעִי, חֲמִישִׁי, ...

Rabbi Tanḥuma in the name of Rabbi Ḥiyya the Great, and Rabbi Berekhya in the name of Rabbi Elazar: This midrash came up with us from the Exile: Any place that "It was [vayhi]" is stated, [it alludes to] trouble. Rabbi Ḥiyya the Great: Any place that "It was [vayhi]" is stated, it can serve [to allude to] either trouble or joy. If it is trouble, there is none like it. If it is joy, there is none like it. Rabbi Shmuel said: There are five [instances of] "during the ...

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46 **כי שמים כעשן נמלחו והארץ כבגד תבלה**

In the opening passages of Esther Rabbah, on "And it came to pass in the days of Achashverosh," the same teaching appears: what was created on the first day is destined to wear out.

Esther Rabbah, Petichta 11 אסתר רבה, פתיחתא י״א

47 **פ׳ עקב**

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

KEHOT'S NOTE

יג, יד.

48 **וברות רבה ע״פ ושם האיש**

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

KEHOT'S NOTE

פתיחתא ז, ז.

49 Kehot's note points to Ruth Rabbah 2:5 for these words.

Ruth Rabbah 2:5 רות רבה ב׳:ה׳

וְשֵׁם הָאִישׁ אֲלִימֶלֶךְ (רות א, ב), רַבִּי מֵאִיר הָיָה דּוֹרֵשׁ שֵׁמוֹת. רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה הָיָה דּוֹרֵשׁ שֵׁמוֹת. וְשֵׁם הָאִישׁ אֲלִימֶלֶךְ, שֶׁהָיָה אוֹמֵר אֵלַי תָּבוֹא מַלְכוּת. וְשֵׁם אִשְׁתּוֹ נָעֳמִי, שֶׁהָיוּ מַעֲשֶׂיהָ נָאִים וּנְעִימִים. וְשֵׁם שְׁנֵי בָנָיו מַחְלוֹן וְכִלְיוֹן, מַחְלוֹן, שֶׁנִּמְחוּ מִן הָעוֹלָם. וְכִלְיוֹן, שֶׁכָּלוּ מִן הָעוֹלָם. אֶפְרָתִים, רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אוֹמֵר פַּלְטִיאָנִי, וְרַבִּי בַּר רַבִּי נְחֶמְיָה אוֹמֵר אָבְגָּנִיסְטִי. דָּבָר אַחֵר, אֶפְרָתִים, רַבִּי פִּנְחָס אָמַר כָּל אוֹתָהּ הָעֲטָרָה שֶׁנִּתְעַטֵּר אֶפְרַיִם מִיַּעֲקֹב אָבִינוּ ...

"The name of the man was Elimelekh, and the name of his wife Naomi, and the names of his two sons Maḥlon and Kilyon, Ephratites of Bethlehem in Judah. They came to the fields of Moav, and were there" (Ruth 1:2). "The name of the man was Elimelekh" (Ruth 1:2). Rabbi Meir would expound names. Rabbi Yehoshua ben Korḥa would expound names. "The name of the man was Elimelekh," as he would say: To me [elai], the kingdom [malkhut] will come. "And the name of his wife was Naomi," as ...

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50 **ת״ז תקון ח׳**

On that page (6b), explaining Isaiah's "For the heavens shall vanish like smoke," the Alter Rebbe cites Tikkun 8 of the Tikkunei Zohar for the "heavens" of kelipah, the bad emotive attributes that stand opposite the holy heavens; they "vanish" (nimlachu, which Rashi explains as rotting) through the holy salt that consumes the sense of self.

KEHOT'S NOTE

ראה גם לעיל פ׳ ויקרא ו, ב.

51 **כי כאשר השמים החדשים**

"For as the new heavens and the new earth which I make shall stand before Me." The new heavens will not hide the light drawn from the Infinite One.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישעי' סו, כב.

52 **כי עין בעין יראו**

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

KEHOT'S NOTE

שם נב, ח.

53 **כי עין בעין יראו**

"For they shall see eye to eye when Havayah returns to Zion." In the Time to Come G-dliness will be seen openly.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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54 **ונגלה כבוד ה'**

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

KEHOT'S NOTE

שם מ, ה.

55 **ונגלה כבוד ה'**

"And the glory of Havayah shall be revealed, and all flesh shall see together." The verse describes the revelation without concealment that the new heavens and earth will allow.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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56 **ארז"ל בפ"ק דברכות**

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

KEHOT'S NOTE

י, א.

57 **ה' — כו'**

The note says that the manuscript mentioned above has, at this point, a brief summary of what has been explained.

KEHOT'S NOTE

שם בהנ"ל יש כאן בקיצור מה שנת' [כ].

PARAGRAPH 12

58 **אני הוי' לא שניתי**

"For I, Havayah, have not changed." The maamar applies it to the light that encompasses all worlds, which is the same before and after creation.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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59 **שוה ומשוה קטן וגדול**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

PARAGRAPH 13

60 **את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah." The maamar reads the "I" as G-d's own essence, the light that encompasses all worlds, which is present everywhere.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'׃

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

61 **הקדוש בשמים ובארץ**

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

KEHOT'S NOTE

ברכת ישתבח שמך.

62 **הקדוש בשמים ובארץ**

The Yishtabach blessing praises "the great King, holy in the heavens and on earth." The Alter Rebbe reads "holy" as set apart even while present in heaven and earth.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Yishtabach סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ישתבח

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה ה' אֱלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ. שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה. עֹז וּמֶמְשָׁלָה. נֶצַח גְּדֻלָּה וּגְבוּרָה. תְּהִלָּה וְתִפְאֶרֶת. קְדֻשָּׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם. בָּרוּךְ אַתָּה ה' אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חֵי הָעוֹלָמִים.

Praised be Your Name forever, our King, Almighty the great and holy King in heaven and on earth. For to You it is fitting [to offer] Adonoy, our G-d, and G-d of our fathers, song and praise, glorification and hymns, [to proclaim Your] strength and dominion, victory, grandeur, and might, praise and glory, holiness and sovereignty, blessings and thanksgivings, from now and forever. Blessed are You, Adonoy, Almighty, King [Who is] great in [our] praise Almighty, of [to Whom we offer our] thanksgiving, Master of [Whom we praise for His] …

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ואי לזאת הוא בשמים ובארץ בשוה 63

> The note says that there the Mitteler Rebbe gives an analogy for this: the light of the soul, which shines in all the limbs from head to foot exactly equally.

KEHOT'S NOTE

במאמרי אדה״א כאן ע׳ א׳תסה מביא משל לזה מענין אור הנפש המאירה בכל האברים מראש עד לרגל בשוה ממש ע״ש.

כחשיכה כאורה 64

> "Even darkness is not dark for You... darkness and light alike." Before the light that encompasses all worlds, spiritual and physical are equal.

Psalms 139:12 תהילים קל״ט:י״ב

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

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

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KEHOT'S NOTE

תהלים קלט, יב.

בשמים ממעל . . אין עוד 65

> "Know this day... that Havayah is G-d in the heavens above and on the earth below; there is none else." G-d is equally present above and below.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

אם אסק שמים שם אתה 66

> "If I ascend to the heavens, You are there; if I make my bed in the netherworld, behold, You are there." The same presence at the highest and lowest extremes.

Psalms 139:8 תהילים קל״ט:ח׳

אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה וְאַצִּיעָה שְׁאוֹל הִנֶּךָּ׃

If I ascend up into heaven, Thou art there; If I make my bed in the nether-world, behold, Thou art there.

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KEHOT'S NOTE

תהלים קלט, ח.

גדול ה׳ ומהולל מאד 67

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

KEHOT'S NOTE

שם קמה, ג.

גדול הוי׳ ומהולל מאד 68

> "Great is Havayah and exceedingly praised, and His greatness is unsearchable." The maamar divides the verse: "exceedingly praised" is the light that fills all worlds, "His greatness is unsearchable" the light that encompasses all worlds.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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PARAGRAPH 14

מלך משובח ומפואר עדי עד 69

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

KEHOT'S NOTE

ברכת ברוך שאמר.

מלך משובח ומפואר עדי עד 70

> The blessing Baruch She'amar ends, "King, lauded and glorified forever and ever is His great Name." The maamar reads adei ad as praise rising from level to level without end.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Barukh She'amar 2 סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ברוך שאמר ב׳

... נְהַלֵּלְךָ ה׳ אֱלֹקֵינוּ בִּשְׁבָחוֹת וּבִזְמִירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹקֵינוּ. יָחִיד חֵי הָעוֹלָמִים. מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי־עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה ה׳ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת׃

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills; blessed is He Who has compassion on the earth; blessed is He Who has compassion on the creatures; blessed is He Who rewards well those who fear Him, blessed is He Who lives forever and exists eternally; blessed is He Who redeems and saves blessed is His Name. Blessed are You, Adonoy, our G-d, King ...

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PARAGRAPH 15

גבוה מעל גבוה 71

> "For one higher than the high watches, and there are higher ones above them." The phrase describes the endless levels of praise that belong to the light that fills all worlds.

Ecclesiastes 5:7 קהלת ה׳:ז׳

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

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

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KEHOT'S NOTE

קהלת ה, ז.

72 **גדול ה׳ ומהולל מאד**

> "Great is Havayah and exceedingly praised." The first half of the verse refers to praise in levels, the light that fills all worlds.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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73 **כחשיכה כאורה**

> "Darkness and light alike." Before the light that encompasses all worlds nothing can conceal.

Psalms 139:12 תהילים קל״ט:י״ב

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

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

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74 **ראיתי והנה מנורת זהב**

> "I saw, and behold, a menorah all of gold." The verse opens the discourse the text refers to here.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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75 **מזיו השכינה**

> The Talmud describes the World to Come, where the righteous delight in the radiance of the Shechinah. The maamar says that the soul's delight before its descent is still only from the light that fills all worlds.

Berakhot 17a:12 ברכות י״ז א:י״ב

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

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

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76 **אני הוי׳ אלקיכם**

> "I am Havayah your G-d, Who brought you out of the land of Egypt." The verse that closes Parshas Sh'lach, on which the text's cross-reference discourse is based.

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה׳ אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 16

77 **מה טובו**

> "How goodly are your tents, O Yaakov, your dwellings, O Israel." The verse opens the discourse the text refers to here.

Numbers 24:5 במדבר כ״ד:ה׳

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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78 **כד אתכפיא סט״א**

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

KEHOT'S NOTE

זח״ב (קפד, א). ושם (קכח, ב). [כ].

79 **כד אתכפייא סט״א אסתלק יקרא דקוב״ה בכולהו עלמין**

> The Zohar teaches that when the sitra achra is subdued, the glory of the Holy One, blessed be He, rises in all the worlds. The maamar builds its whole explanation of iskafya on this saying.

Zohar, Tetzaveh 10:83–11:92 ספר הזהר, תצוה י׳:פ״ג-י״א:צ״ב

80 **כד אתכפייא סט״א אסתלק יקרא דקוב״ה בכולהו עלמין**

> Kehot gives this second place in the Zohar for the same saying about subduing the sitra achra.

Zohar, Terumah 6:38–7:45 ספר הזהר, תרומה ו׳:ל״ח-ז׳:מ״ה

81 **כשור לעול וכחמור למשאוי**

> The school of Eliyahu teaches that a person should always place himself under the words of Torah "like an ox to the yoke and a donkey to its load." The maamar uses it for accepting the yoke of Torah and mitzvos.

Avodah Zarah 5b:4–5 עבודה זרה ה׳ ב:ד׳-ה׳

"מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר", תָּנָא דְּבֵי אֵלִיָּהוּ: לָעוֹלָם יָשִׂים אָדָם עַצְמוֹ עַל דִּבְרֵי תוֹרָה כְּשׁוֹר לְעוֹל וְכַחֲמוֹר לְמַשָּׂאוֹ. שְׁלֹשָׁה יָמִים אָסוּר לָשֵׂאת וְלָתֵת עִמָּהֶם וְכוּ׳. וּמִי בָּעֵינַן כּוּלֵּי הַאי?

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

KEHOT'S NOTE

ע״ז ה, ב.

82 **זה לעו״ז עשה האלקים**

> "G-d has made the one opposite the other." Chassidus reads it as the parallel structure of holiness and kelipah, here the heichalos of each.

Ecclesiastes 7:14 קהלת ז׳:י״ד

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

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

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KEHOT'S NOTE

קהלת ז, יד.

PARAGRAPH 17

83 **לתאוה יבקש נפרד**

> "He who separates himself seeks his own desire." The maamar applies it to one who pursues physical wants and so draws his life from the kelipos.

Proverbs 18:1 משלי י״ח:א׳

לְתַאֲוָה יְבַקֵּשׁ נִפְרָד בְּכָל־תּוּשִׁיָּה יִתְגַּלָּע׃

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

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KEHOT'S NOTE

משלי יח, א.

84 **דעוה״ז רובו ככולו רע רק מעט טוב**

> Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע״ח שמ״ב, ספ״ד. שמ״ח, פ״ג. מ״ח מס׳ עשי׳ גופנית. ועוד.

85 **רובו ככולו רע רק מעט טוב**

> The Arizal teaches that in Asiyah the kelipah outweighs the holiness, and nothing in that world is not composed of good and evil mixed together.

Sefer Etz Chaim 48:3 עץ חיים מ״ח:ג׳

... הם מעורבים יחד וביצירה הוא מחצה על מחצה וגם הם מעורבים יחד טוב ורע. ובעשיה הקלי׳ מרובה על העשיה של טהרה וגם הם מעורבים יחד ואין שום דבר בעולם העשיה שלא יהיה מורכב מטו״ר קדושה וקלי׳ מעורבין יחד ממש. והנה הטומאה שבאצילות הם הנק׳ קלי׳ דאצילות הטהור וכן הטומאה של הבריאה נקרא קלי׳ דבריאה דטהרה וכן ביצירה וכן בעשיה ואמנם אם קלי׳ האלו שבכל עולם סביבות העולם או אם הם למטה בין כל עולם ועולם זה יתבאר במ״א אמנם ודאי הוא כי הם במדור אחד יחד הקליפות דאצילות יושבים ...

Sefer Etz Chaim (Public Domain)

86 **כי ביום הזה יכפר**

> "For on this day He shall atone for you, to purify you." The verse opens the explanation in Parshas Acharei to which the text refers.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 20

87 **בד״ה קחו מאתכם תרומה**

> There terumah, the offering raised "to Havayah," is explained as bittul from below upward.

KEHOT'S NOTE

תו״א פט, ד.

88 **קחו מאתכם תרומה**

> "Take from among you an offering (terumah) to Havayah." The verse opens the Torah Ohr discourse the text refers to for the meaning of exaltation.

Exodus 35:5 שמות ל״ה:ה׳

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה׳ כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה׳ זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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89 **טובה הארץ מאד מאד**

> Yehoshua and Kalev say, "The land is exceedingly, exceedingly good." The verse opens the discourse in Parshas Sh'lach mentioned here and earlier.

Numbers 14:7 במדבר י״ד:ז׳

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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PARAGRAPH 22

90 **יעקב חבל נחלתו**

> "For Havayah's portion is His people; Yaakov is the rope (chevel) of His inheritance." The maamar takes chevel literally, a rope whose lower end moves its upper end.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

Rebbe explains G-d's Names as the channels of His attributes.

Exodus 19:19 שמות י״ט:י״ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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96 **וילבש צדקה כשריון**

"And He put on righteousness as a coat of mail." The verse opens the letter in Iggeres HaKodesh to which the text refers.

Isaiah 59:17 ישעיהו נ״ט:י״ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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97 **קודם שנברא העולם היה הוא ושמו בלבד**

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." The maamar identifies this Name, which preceded creation, with shmei rabba.

Pirkei DeRabbi Eliezer 3:2 פרקי דרבי אליעזר ג׳:ב׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹבָאָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

98 **קודם שנבה״ע**

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

KEHOT'S NOTE

פדר״א פ״ג (עד שלא).

PARAGRAPH 24

99 **ולכבודי בראתיו יצרתיו**

"Everyone who is called by My Name, and whom I created for My glory, I formed him, I also made him." The three

91 **ואסתלק — עלמין**

The note says that the manuscript mentioned above has the summary at this point in the maamar.

KEHOT'S NOTE

שם בהנ״ל יש כאן הקיצור [ראה אוה״ת שם ע׳ תתפו]. [כ].

PARAGRAPH 23

92 **כל העונה אמן יש״ר . . ע׳ שנה**

Rabbi Yehoshua ben Levi: whoever answers "Amen, may His great Name be blessed" with all his strength has his sentence torn up. Section 3 explains this teaching.

Shabbat 119b:5 שבת קי״ט ב:ה׳

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה׳". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מִשּׁוּם דְּ"בָרְכוּ ה׳". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק ...

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

KEHOT'S NOTE

שבת קיט, ב.

93 **של ע׳ שנה**

The note says that the words "of seventy years" are not in the Talmud, Shabbos, and quotes the Rebbe Maharash's marginal remark there: the Tur, Orach Chaim 56, ends with "the sentence of seventy years," and it seems this was his reading in the Talmud, Shabbos 119b.

KEHOT'S NOTE

תי׳ אלו ליתא בגמרא שבת. בסה״מ תרל״ה-ב ע׳ תצג בשולי הגיליון העיר כ״ק מהר״ש "בטור או״ח סי׳ נו מסיים גזר דין של ע׳ שנה והנראה שכן הי׳ הגירסא שלו בגמ׳ שבת דקי״ט ע״ב" עכ״ל.

94 **קורעין לו גזר דינו של ע׳ שנה**

The Tur cites the teaching with the words "his sentence of seventy years," which are not in the printed Talmud.

Tur, Orach Chayim 56:1 טור, אורח חיים נ״ו:א׳

... ועונין הצבור בכוונה שלימה אמן יהא שמיה רבא מברך לעלם ולעלמי עלמיא כדאיתא בפרק כל כתבי העונה אישׁ״ר בכל כחו קורעים לו גזר דינו של ע׳ שנה פירוש בכל כחו בכל כוונתו וגם בכאן מפרשים שמיה רבא על השם שיחזור שלם אבל בכל הספרים גרסינן כל העונה אישׁ״ר הגדול מבורך וזה ראיה לפירוש ר״י שאינו אלא תרגום של שמו הגדול וחוזר גם ש״צ ואומר ישׁ״ר וכו׳: כתוב בסדור רב עמרם ז״ל ואומר יתברך אמן ישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתקלס שמיה דקודשא בריך הוא ואמרו אמן לעילא מכל ...

Orach Chaim, Vilna, 1923 (Public Domain)

95 **משה ידבר**

"Moshe would speak, and G-d would answer him with a voice." The verse opens the discourse where the Alter

verbs are read as the three worlds of Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

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

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KEHOT'S NOTE

ישע׳ מג, ז.

100 **ימי שנותינו בהם**

"The days of our years, in them are seventy years." The maamar reads "in them" as the seven attributes of the animal soul, each of ten, which the soul refines over its seventy years.

Psalms 90:10 תהילים צ׳:י׳

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃

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׳.

101 **ימים יוצרו**

"Days were formed, and for Him there is one among them." A person's days are formed in order to refine the attributes of the animal soul.

Psalms 139:16 תהילים קל״ט:ט״ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יָצָרוּ וְלוֹ אֶחָד בָּהֶם׃

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT'S NOTE

תהלים קלט, טז.

PARAGRAPH 25

102 **שו״ה דינו של ע׳ שנה**

The note says that the manuscript mentioned above has a long added gloss at this point.

KEHOT'S NOTE

בבוך הנ״ל יש כאן הג״ה תוס׳ מרובה [כ].

103 **אם ישים אליו לבו**

"If He sets His heart upon him, He gathers his spirit and his breath to Himself." The maamar reads "upon Himself," not upon His attributes, and takes "spirit" and "breath" as the two levels of light.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

104 **אליו ולא למדותיו**

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

KEHOT'S NOTE

פרדס שער לב, רפ״ב בשם הספרי.

105 **אליו ולא למדותיו**

The Pardes quotes the Sifrei that prayer is directed "to Him and not to His attributes." The Alter Rebbe uses the phrase to read Job's "upon Himself."

Pardes Rimmonim 32:2 פרדס רמונים ל״ב:ב׳

106 **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the spirit of His mouth all their host." "The spirit of His mouth" is a level of the light that fills all worlds, above "soul."

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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KEHOT'S NOTE

תהלים לג, ו.

107 **והוא ג״כ בחי׳ ממכ״ע**

The note points to Torah Ohr for the point that "the spirit of His mouth" is also a level of the light that fills all worlds.

KEHOT'S NOTE

ראה תו״א קכא, ג. אוה״ת שמות ע׳ פב.

108 **בפ׳ שלח**

There, explaining the Zohar's "When the sitra achra is subdued," the Alter Rebbe sets out two aspects in the chain of worlds, iggulim (circles) and yosher (the upright line), which are also "soul" and "spirit" (nefesh and ruach): in iggulim the lights are included together, hidden and undivided, as a circle is all one evenness.

KEHOT'S NOTE

לקו״ת לז, ג.

109 **ברע״מ פ׳ תצא (דרע״ז סע״ב)**

The note says that the words of the Raaya Mehemna are copied in Or HaTorah on Pinchas, and are brought and mentioned in further places there.

KEHOT'S NOTE

הלשון נעתק באוה״ת פ׳ פנחס ע׳ א׳קד. מובא באוה״ת בראשית כרך-ב דף שלח, ב. נזכר גם באוה״ת פ׳ פנחס ע׳ א׳רב.

110 **משכו יומין עילאין לגבי יומין תתאין**

On "Draw (mishchu) and take for yourselves" the Zohar says: draw the upper days, 366 like the numerical value of mishchu, toward the lower days, the times that are 355,

116 **בקרב שנים חייהו**

"Havayah, revive Your work in the midst of the years." The verse the Idra Rabba expounds.

Habakkuk 3:2 חבקוק ג׳:ב׳

ה׳ שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי ה׳ פָּעָלְךָ בְּקֶרֶב שָׁנִים חַיֵּהוּ בְּקֶרֶב שָׁנִים תּוֹדִיעַ בְּרֹגֶז רַחֵם תִּזְכּוֹר׃

O L-RD, I have heard the report of Thee, and am afraid; O L-RD, revive Thy work in the midst of the years, in the midst of the years make it known; In wrath remember compassion.

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117 **בקרב שנים חייהו אינון שנים קדמוניות דאקרון ימי קדם**

The Idra Rabba reads "In the midst of the years revive it" as the primordial years, called the days of old. The maamar sees in the Kaddish response a drawing down from these years.

Zohar, Idra Rabba 31:238–32:248 ספר הזהר, האדרא רבא ל״א:רל״ח-ל״ב:רמ״ח

118 **ובזהר פ׳ ויחי (דרל״ח ב׳)**

There the Alter Rebbe speaks of Atik Yomin, "exalted above the days of the world," the innermost level of Keser, which is all "face" with no "back," so that the kelipos can draw nothing from it.

KEHOT'S NOTE

ראה לעיל נט, ב.

119 **ולא תתורו אחרי לבבכם**

"And you shall not stray after your heart and after your eyes." The verse of tzitzis, cited for guarding the heart and the eyes.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

120 **עוצם עיניו מראות ברע**

Isaiah praises one who "shuts his eyes from seeing evil." The maamar applies it to guarding one's gaze.

Isaiah 33:15 ישעיהו ל״ג:ט״ו

הֹלֵךְ צְדָקוֹת וְדֹבֵר מֵישָׁרִים מֹאֵס בְּבֶצַע מַעֲשַׁקּוֹת נֹעֵר כַּפָּיו מִתְּמֹךְ בַּשֹּׁחַד אֹטֵם אָזְנוֹ מִשְּׁמֹעַ דָּמִים וְעֹצֵם עֵינָיו מֵרְאוֹת בְּרָע׃

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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KEHOT'S NOTE

the value of shanah, "year." The maamar uses it for drawing from above time into the time of the worlds.

Zohar, Pinchas 105:706–713 ספר הזהר, פנחס ק״ה:תש״ו-תשי״ג

111 **יגדל נא כח אד׳**

"And now, let the power of Ado-nai be great, as You have spoken." Moshe's plea after the spies, which the Zohar connects with answering "with all his strength."

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲד־נָי כַּאֲשֶׁר דִּבַּרְתָּ לֵּאמֹר׃

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

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112 **שם (דר״כ סע״א) . . בפי׳ הרמ״ז**

The note points to Or HaTorah's discussion of this passage of the Zohar and the Ramaz.

KEHOT'S NOTE

ראה אוה״ת כאן ע׳תתפו. וראה בסה״מ תרכ״ו הוצאה א׳ ע׳ קס. הוצאת תשמ״ט ע׳ קלט.

113 **ועיין שם דר״כ סע״א . . בפי׳ הרמ״ז**

The note quotes the discourse: the Zohar makes "Let the power be great" one with answering "Amen, may His great Name be blessed" with all one's strength, and the Ramaz explains that Moshe said "how far," not "how long," because the blemish of sin was in the dimension of place, Malchus, and its repair needed a drawing down from above place.

KEHOT'S NOTE

"ואיתא בזהר שהו״ע אחד עם מה שאמרו רז״ל כל העונה אמן יהא שמי׳ רבא מברך בכל כחו קורעין לו גזר דינו של שבעים שנה ופירש הרמ״ז שלא אמר עד מתי שמורה על אורך זמן אלא אמר עד אנה שהוא על המשך התרחבות מקום . . שהפגם הי׳ בבחינת מקום, ספירת המלכות , שע״י החטאים פגמו בכל הבחינות שבמלכות בחי׳ מקום ובכדי לתקן את הפגם הוצרך להיות ההמשכה מבחינה שלמעלה מבחי׳ מקום וע״ז אמר משה ועתה יגדל נא" — ד״ה ועתה יגדל נא תש״כ-הנחה.

114 **וכן פי׳ מהרש״א בשבת**

Or HaTorah quotes the Maharsha: "his strength" refers to the Holy One, blessed be He, for the righteous add strength to the Power above, as in "And now, let the power be great"; he also gives an explanation from the twenty-eight letters, koach being 28.

KEHOT'S NOTE

מובא באוה״ת נ״ך-א ע׳ ז וז״ל "ומהרש״א שם פי׳ כחו קאי על הקב״ה ע״ד צדיקים מוסיפים כח בגבורה של מעלה שנאמר ועתה יגדל נא כח, ועוד פי׳ כי הם כ״ח אותיות שיש בשם הקדוש של הוי׳ כנודע לי״ח" עכ״ל באוה״ת שם.

115 **וע׳ באד״ר (דקל״ח ע״ב)**

The note points to Or HaTorah's discussions of this passage of the Idra Rabba on the primordial years.

KEHOT'S NOTE

ראה גם אוה״ת בראשית-ד דף תתקעו, ב. ובפ׳ פנחס ע׳ א׳רב.

KEHOT'S NOTE

משלי ו, כג.

PARAGRAPH 29

126 ד) תבנה ותכונן עיר סיחון

The note says that a gloss on this section is found in Or HaTorah.

KEHOT'S NOTE

באוה״ת כאן ע׳ תתפז נמצא הג״ה.

127 תפלה שנקראת שיחה

The note points to Or HaTorah's discussion of prayer being called sichah.

KEHOT'S NOTE

ראה אוה״ת בראשית-ה דף תתמא, ב.

128 שיחה בשי״ן שמאלית

The note points to the Mitteler Rebbe's explanation of this maamar on sichah being spelled with a sin.

KEHOT'S NOTE

ראה במאמרי אדה״א כאן כרך-ד ע׳ א׳תעב.

129 ויצא יצחק לשוח בשדה

"And Yitzchak went out to converse (lasuach) in the field toward evening." The verse that shows sichah to be prayer.

Genesis 24:63 בראשית כ״ד:ס״ג

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים׃

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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KEHOT'S NOTE

בראשית כד, סג.

130 ופרש״י לשון תפלה

Rashi explains lasuach as a term for prayer, as in "he pours out his speech (sicho)."

Rashi on Genesis 24:63 רש״י על בראשית כ״ד:ס״ג

לשוח. לְשׁוֹן תְּפִלָּה (בראשית רבה), כְּמוֹ יִשְׁפֹּךְ שִׂיחוֹ (תהילים ק״ב):

לשוח TO MEDITATE — this means "to pray" (Genesis Rabbah 60:14), as we find (Psalms 102:1) "[A prayer of the afflicted …] when he poureth forth his plaint.

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

131 ישפוך שיחו

"A prayer of the afflicted, when he is faint and pours out his speech (sicho) before Havayah." The verse Rashi brings to show that sichah is prayer.

Psalms 102:1 תהילים ק״ב:א׳

תְּפִלָּה לְעָנִי כִי־יַעֲטֹף וְלִפְנֵי ה׳ יִשְׁפֹּךְ שִׂיחוֹ׃

ישעי׳ לג, טו.

121 קדש עצמך במותר לך

"Sanctify yourself in what is permitted to you." Ruling over one's inclination includes restraint even in permitted things.

Yevamot 20a:15 יבמות כ׳ א:ט״ו

אִיסּוּר קְדוּשָּׁה — שְׁנֵיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ רָבָא: וְכֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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

KEHOT'S NOTE

יבמות כ, א.

122 שו״ה כו׳ כנ״ל

The note says that a gloss on this point is found in Or HaTorah.

KEHOT'S NOTE

באוה״ת ע׳ תתפו נמצא כאן הג״ה.

PARAGRAPH 27

123 גם חשך לא יחשיך וכחשכה כאורה

"Even darkness is not dark for You… darkness and light alike." The maamar uses the verse for the great light that can turn even the thickest darkness to light.

Psalms 139:12 תהילים קל״ט:י״ב

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

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

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PARAGRAPH 28

124 נר הוי׳ נשמת אדם

"The soul of man is the lamp of Havayah." The soul is the light that comes down to illuminate the darkness of this world.

Proverbs 20:27 משלי כ׳:כ״ז

נֵר ה׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

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

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125 נר מצוה ותורה אור

"For a mitzvah is a lamp and the Torah is light." The mitzvos and the Torah are the great light needed for the thick darkness of this world.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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A Prayer of the afflicted, when he fainteth, and poureth out his complaint before the L-RD.

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

132 **וכמארז״ל פ״ק דע״ז**

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

KEHOT'S NOTE

ז, ב.

133 The Talmud derives from Yitzchak's going out "lasuach" that sichah means nothing other than prayer.

Avodah Zarah 7b:14 עבודה זרה ז׳ ב:יי״ד

דְּתַנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: שׂוֹאֵל אָדָם צָרְכָּיו וְאַחַר כָּךְ יִתְפַּלֵּל, שֶׁנֶּאֱמַר: "תְּפִלָּה לְעָנִי כִּי יַעֲטֹף וְלִפְנֵי ה׳ יִשְׁפֹּךְ שִׂיחוֹ וְגוֹ׳", אֵין שִׂיחָה אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה".

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

134 **שיחה הוא הדבור בלחש ובחשאי ובהסתר**

Explaining "For Your testimonies are speech (sichah) to me," the Pri Etz Chaim says that sichah is speech in a whisper, quiet and hidden. The maamar takes this as one reason prayer is called sichah.

Pri Etz Chaim, Gate of Sukkot 2:2 פרי עץ חיים, שער חג הסוכות ב׳:ב׳

ואמר כי עדותיך שיחה לי, עדותיך - הם הב׳ דעות, וזהו עדות, דעות, כענין אל דעות ה׳, שהם ב׳ היסודות דאמרן דאו״א, שיחה לי - הנה שיחה הוא הדיבור בלחש וחשאי ובהסתר, כענין שיחת אנשים. והכוונה, כשהדיבור דז״א מתגלה ומלמד אותה, גם ב׳ היסודות דאו״א, שהם עדותיה, הם מדברים ומשפיעים ומאירים בה בלחש ובהסתר, שהם אינם מתגלין, אלא הם בכח נעלמים ונסתרים בתוך יסוד של ז״א:

Pri Etz Chaim (Public Domain)

135 "And he shall spread out his hands in its midst, as the swimmer spreads out to swim." The verse shows the sense of moving from place to place in the root of sichah.

Isaiah 25:11 ישעיהו כ״ה:י״א

וּפֵרַשׂ יָדָיו בְּקִרְבּוֹ כַּאֲשֶׁר יִפְרֹשׂ הַשֹּׂחֶה לִשְׂחוֹת וְהִשְׁפִּיל גַּאֲוָתוֹ עִם אָרְבּוֹת יָדָיו:

And when he shall spread forth his hands in the midst thereof, As he that swimmeth spreadeth forth his hands to swim, His pride shall be brought down together with the cunning of his hands.

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136 **דאגה בלב איש ישיחנה**

"If there is worry in a man's heart, let him put it away (yashchenah)." The Sages read the word in both senses of sichah: putting it out of one's mind, and telling it to others.

Proverbs 12:25 משלי י״ב:כ״ה

דְּאָגָה בְלֵב־אִישׁ יַשְׁחֶנָּה וְדָבָר טוֹב יְשַׂמְּחֶנָּה:

Care in the heart of a man boweth it down; But a good word maketh it glad.

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KEHOT'S NOTE

משלי יב, כה.

PARAGRAPH 31

137 **לאו דאית לי׳ מכל אינון מדות כלל**

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

KEHOT'S NOTE

הקדמת ת״ז (פתח אלי׳).

138 **לאו דאית ליה מכל אינון מדות כלל**

In Patach Eliyahu: "but not that You have a known righteousness... nor any of these attributes at all." In Himself G-d is above every attribute, and so for Him to will is a descent.

Tikkunei Zohar 17b:5–7 תקוני הזהר י״ז ב:ה׳-ז׳

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע׳ דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי׳ הגדולה והגבורה וכו׳

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 32

139 **לפני ה׳ ישפוך שיחו**

"A prayer of the afflicted, when he is faint and pours out his speech before Havayah." Prayer is a cry from distress, an outpouring of the soul.

Psalms 102:1 תהילים ק״ב:א׳

תְּפִלָּה לְעָנִי כִי־יַעֲטֹף וְלִפְנֵי ה׳ יִשְׁפֹּךְ שִׂיחוֹ:

A Prayer of the afflicted, when he fainteth, and poureth out his complaint before the L-RD.

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KEHOT'S NOTE

תהלים קב, א.

140 **בהבל בא ובחושך וצלמות ילך**

"For it came in vanity and goes in darkness." The soul is distressed at how its days pass in vanity.

Ecclesiastes 6:4 קהלת ו׳:ד׳

כִּי־בַהֶבֶל בָּא וּבַחֹשֶׁךְ יֵלֵךְ וּבַחֹשֶׁךְ שְׁמוֹ יְכֻסֶּה:

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

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PARAGRAPH 33

141 **ממארי דחושבנא**

The Zohar speaks of the "masters of reckoning," who make an account of their deeds. The maamar identifies them with the "rulers" who say, "Come to Cheshbon."

Zohar III, 178a זח״ג קעח, א

KEHOT'S NOTE

זח״ג קעח, א.

it as chapter 4, mishnah 15, in another numbering.

Sefer Yetzirah 4:12 ספר יצירה ד:י"ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

PARAGRAPH 35

148 ערב ובוקר וצהרים אשיחה

"Evening, morning and noon I speak and moan, and He hears my voice." Prayer that is sichah, a moving of the soul, is heard.

Psalms 55:18 תהילים נ"ה:י"ח

עֶרֶב וָבֹקֶר וְצָהֳרַיִם אָשִׂיחָה וְאֶהֱמָה וַיִּשְׁמַע קוֹלִי׃

Evening, and morning, and at noon, will I complain, and moan; And He hath heard my voice.

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KEHOT'S NOTE

תהלים נה, יח.

149 וכל בניך

"And all your children shall be taught of Havayah." The verse opens the discourse the text refers to.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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150 בצדקה תכונני

"Through righteousness (tzedakah) you shall be established." The maamar reads "established" in the verse about Sichon as prayer founded on charity.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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KEHOT'S NOTE

ישעי' נד, יד.

151 אני בצדק אחזה פניך

"I, through righteousness, shall behold Your face." The

142 כי פנו אלי עורף

"For they have turned their back to Me, and not their face." The words describe a heart that has forgotten the truth amid worldly concerns.

Jeremiah 2:27 ירמיהו ב:כ"ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ׃

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמי' ב, כז.

143 שו"ה בחי' סובב — תוך כל עלמין

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

KEHOT'S NOTE

באוה"ת כאן ע' תתפז נמצא הג"ה.

144 שו"ה שמלמעלה למטה כו'

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

KEHOT'S NOTE

באוה"ת כאן ע' תתפח נמצא הג"ה.

PARAGRAPH 34

145 ויוסיף דעת בגדולת ה' יוסיף מכאוב

"He who adds knowledge adds pain." The more one grasps G-d's greatness, the more one feels the distance of one's life from it.

Ecclesiastes 1:18 קהלת א:י"ח

כִּי בְּרֹב חָכְמָה רָב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מַכְאוֹב׃

For in much wisdom is much vexation; And he that increaseth knowledge increaseth sorrow.

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146 בס"י שהאותיות נק' אבנים

There, on Yaakov taking "from the stones of the place," the Alter Rebbe explains that letters are called stones, citing Sefer Yetzirah's "two stones build two houses": as many stones make one house to live in, so many letters make words in which the intellect is clothed; and as stones are the lowest, inanimate level, so letters are the lowest level relative to the intellect clothed in them.

KEHOT'S NOTE

פ"ד, מט"ו. וראה תו"א כא, א. באוה"ת כאן ע' תתפח נמצא הג"ה.

147 שהאותיות נק' אבנים

Sefer Yetzirah calls letters "stones" and the words they form "houses": "two stones build two houses." Kehot cites

Talmud reads it as giving charity before prayer.

Psalms 17:15 תהילים י״ז:ט״ו

אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ׃

As for me, I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.

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152 **ר״א יהיב פרוטה לעני**

Rabbi Elazar would give a coin to a poor man and then pray, citing "I, through righteousness, shall behold Your face."

Bava Batra 10a:14 בבא בתרא י״ א:י״ד

רַבִּי אֶלְעָזָר יָהֵיב פְּרוּטָה לְעָנִי, וְהָדַר מְצַלֵּי - אָמַר, דִּכְתִיב: "אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ". מַאי "אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ"? אָמַר רַב נַחְמָן בַּר יִצְחָק: אִלּוּ תַּלְמִידֵי חֲכָמִים שֶׁמְּנַדְּדִין שֵׁינָה מֵעֵינֵיהֶם בָּעוֹלָם הַזֶּה, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַשְׁבִּיעָן מִזִּיו הַשְּׁכִינָה לָעוֹלָם הַבָּא.

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KEHOT'S NOTE

ב״ב י׳, א. ראה אוה״ת שופטים ע׳ תתמח.

153 **ע״פ הקל קול יעקב**

The note locates the explanation on "The voice is the voice of Yaakov" to which the text refers: it is in the Alter Rebbe's Siddur.

KEHOT'S NOTE

סידור יט, ג.

154 **הקל קול יעקב**

"The voice is the voice of Yaakov." The verse opens the discourse the text refers to on this theme.

Genesis 27:22 בראשית כ״ז:כ״ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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PARAGRAPH 36

155 **פי׳ סיחון**

The Talmud reads "the city of Sichon" as one who makes himself like a young donkey that follows pleasant speech (sichah na'ah). The maamar applies it to prayer and to Torah.

Bava Batra 78b בבא בתרא ע״ח ב

KEHOT'S NOTE

ב״ב עח, ב.

156 **מה אהבתי תורתך**

"How I love Your Torah! All day it is my speech." David calls Torah study sichah.

Psalms 119:97 תהילים קי״ט:צ״ז

מָה־אָהַבְתִּי תוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי׃

MEM. O how love I Thy law! It is my meditation all the day.

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KEHOT'S NOTE

תהלים קיט, צז.

157 **כי עדותיך שיחה לי**

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

KEHOT'S NOTE

שם קיט, צט.

158 **כי עדותיך שיחה לי**

"I have gained understanding from all my teachers, for Your testimonies are speech to me." Again the Torah is called sichah.

Psalms 119:99 תהילים קי״ט:צ״ט

מִכָּל־מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִּי׃

I have more understanding than all my teachers; For Thy testimonies are my meditation.

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159 **ויצא יצחק לשוח בשדה**

The verse opens the discourse to which the text refers here.

Genesis 24:63 בראשית כ״ד:ס״ג

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים׃

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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160 **קווצותיו תלתלים**

"His head is the finest gold, his locks are curled." The Sages read the locks as the tips of the Torah's letters.

Song of Songs 5:11 שיר השירים ה׳:י״א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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KEHOT'S NOTE

שה״ש ה, יא.

161 **שהי׳ ר״ע דורש על כל קוץ**

When Moshe ascended on high, G-d told him of Akiva ben Yosef, who would expound on each and every tip of the letters heaps upon heaps of laws. The maamar uses it for the drawing of G-d's wisdom into the laws of the Torah.

Menachot 29b:3–4 מנחות כ״ט ב:ג׳-ד׳

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב״ה שיושב וקושר כתרים לאותיות אמר לפניו רבש״ע מי מעכב על ידך אמר לו אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות אמר לפניו רבש״ע הראהו לי אמר לו חזור לאחורך הלך וישב בסוף שמונה שורות

ולא היה יודע מה הן אומרים תשש כחו כיון שהגיע לדבר אחד אמרו לו תלמידיו רבי מנין לך אמר להן הלכה למשה מסיני נתיישבה דעתו

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 37

162 **שער רישי׳ כעמר נקא**

In Daniel's vision of the Ancient of Days, "the hair of His head was like pure wool." Chassidus reads the hairs as the laws of the Torah, which carry a glimmer of the supernal mind.

Daniel 7:9 דניאל ז:ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

163 **דלית מחשבה תפיסא בה כלל**

In Patach Eliyahu: "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all." The maamar applies it to G-d's wisdom that is drawn into the halachos.

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

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

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164 **מאד עמקו מחשבותיך**

"How great are Your deeds, Havayah; Your thoughts are very deep." G-d's wisdom is beyond reach, yet it is clothed in the laws.

Psalms 92:6 תהילים צ״ב:ו

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

165 **דלית מח׳ תפיסא כלל**

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

KEHOT'S NOTE

ראה ת״ז בהקדמה (פתח אלי׳).

166 **כשמן הטוב על הראש**

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

KEHOT'S NOTE

שם קלג, ג.

167 **כשמן הטוב על הראש**

"Like the good oil upon the head, running down upon the beard." The oil flowing down from the head is the supernal wisdom drawn down into the Torah's laws.

Psalms 133:2 תהילים קל״ג:ב

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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168 **שמן משחת קדש**

"And you shall make of it oil of holy anointing." The holy oil is drawn from kodesh, the level that stands apart.

Exodus 30:25 שמות ל:כ״ה

וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רֹקֵחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה:

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל, כה.

169 **קדש מלה בגרמה**

The Zohar describes kodesh, "holiness," as a thing unto itself, set apart. From that level the light is drawn into the laws of the Torah.

Zohar III, 94b זח״ג צד, ב

KEHOT'S NOTE

זח״ג צד, ב.

PARAGRAPH 38

170 **חתן חות דרגא**

The Talmud advises, "Go down a step (nechis darga) to take a wife." The maamar reads chasan, "bridegroom," as one who goes down a step, as the Torah descends to us.

Yevamot 63a יבמות ס״ג א

KEHOT'S NOTE

ראה יבמות סג, א.

171 **ע״פ שיר השירים**

There the Alter Rebbe explains the Song of Songs as the drawing down of the Infinite Light that encompasses all worlds, from "His great Name," the inner reasons and supernal delight of the Torah, to be clothed in the Torah.

KEHOT'S NOTE

ראה לקו״ת שה״ש א, ד.

172 **שיר השירים**

> "The Song of Songs, which is Shlomo's." The verse opens the discourse to which the text refers.

Song of Songs 1:1 שיר השירים א:א

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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173 **מה אהבתי תורתך**

> "How I love Your Torah! All day it is my speech." The Torah is sichah, a shifting of the Infinite Light down into letters.

Psalms 119:97 תהילים קי"ט:צ"ז

מָה־אָהַבְתִּי תּוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי׃

MEM. O how love I Thy law! It is my meditation all the day.

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KEHOT'S NOTE

תהלים קיט, צז.

174 **וזשארז"ל בעירובין (דנ"ד ע"ב)**

> The note says that this teaching of the Talmud is explained there.

KEHOT'S NOTE

נתבאר באוה"ת נ"ך-א ע' יא.

175

> The Talmud reads the phrases of the verse as the various kinds of Torah scholars, those of Scripture, Mishnah and Talmud.

Eruvin 54b:5 עירובין נ"ד ב:ה'

תָּנָא דְּבֵי רַב עָנָן: מַאי דִּכְתִיב "רוֹכְבֵי אֲתוֹנוֹת צְחוֹרוֹת יוֹשְׁבֵי עַל מִדִּין [וְהוֹלְכֵי עַל דֶּרֶךְ שִׂיחוּ]", "רוֹכְבֵי אֲתוֹנוֹת" — אֵלּוּ תַּלְמִידֵי חֲכָמִים, שֶׁמְּהַלְּכִין מֵעִיר לְעִיר וּמִמְּדִינָה לִמְדִינָה לִלְמוֹד (בּוֹ) תּוֹרָה. "צְחוֹרוֹת" — שֶׁעוֹשִׂין אוֹתָהּ כְּצָהֳרַיִם. "יוֹשְׁבֵי עַל מִדִּין" — שֶׁדָּנִין דִּין אֱמֶת לַאֲמִיתּוֹ. "וְהוֹלְכֵי" — אֵלּוּ בַּעֲלֵי מִקְרָא. "עַל דֶּרֶךְ" — אֵלּוּ בַּעֲלֵי מִשְׁנָה. "שִׂיחוּ" — אֵלּוּ בַּעֲלֵי תַּלְמוּד, שֶׁכָּל שִׂיחָתָן דִּבְרֵי תוֹרָה.

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176 **והולכי על דרך שיחו**

> "You who ride on white donkeys... and you who walk on the way, speak." From the Song of Devorah.

Judges 5:10 שופטים ה':י

רֹכְבֵי אֲתֹנוֹת צְחֹרוֹת יֹשְׁבֵי עַל־מִדִּין וְהֹלְכֵי עַל־דֶּרֶךְ שִׂיחוּ׃

Ye that ride on white asses, Ye that sit on rich cloths, And ye that walk by the way, tell of it;

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177 **א"ת בניך אלא בוניך**

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

KEHOT'S NOTE

סוף ברכות. וש"נ.

178 **א"ת בניך אלא בוניך**

> At the end of Berachos: "All your children shall be taught of Havayah... do not read 'your children' but 'your builders'," for Torah scholars increase peace in the world.

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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PARAGRAPH 39

179 **כי אש יצאה מחשבון**

> "For a fire went out from Cheshbon, a flame from the city of Sichon." Section 5 explains this verse.

Numbers 21:28 במדבר כ"א:כ"ח

כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָּמוֹת אַרְנֹן׃

For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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KEHOT'S NOTE

במדבר כא, כח.

180 **רשפי' רשפי אש**

> "For love is strong as death... its flashes are flashes of fire, a flame of Yah." The maamar reads the two images as two loves in the soul.

Song of Songs 8:6 שיר השירים ח':ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָה׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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KEHOT'S NOTE

שה"ש ח, ו.

181 **רשפיה רשפי אש שלהבת יה**

> Kehot quotes the Zohar here: "And what is the flame of Yah? It is the fire that comes out from within the shofar," etc.

Zohar, Metzora 9:34–11:41 ספר הזהר, מצורע ט':ל"ד-י"א:מ"א

"The flashes thereof are flashes of fire": this is the fire that issues from the Shofar, compounded of air and water. And with that flame the Community of Israel sets on fire the

world when she is passionate for the Holy One, blessed be He, and woe to him who crosses the path of that flame.'

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

182 בזהר ויחי (דף רמ"ה א')

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

KEHOT'S NOTE

מאן שלהבת י-ה דאש שלהבת דאתוקדא ונפקא כו'.

183 ובפ' מצורע (דנ"ד ב')

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

KEHOT'S NOTE

ומאן איהו שלהבת י-ה דא אשא דנפיק מגו שופר כו'.

184 ובלק"ת פ' וירא

The note says that the Arizal's teaching in his Likkutei Torah on Vayeira, on the flame of Yah, is explained there.

KEHOT'S NOTE

להאריז"ל. נתבאר בהמשך מים רבים תרל"ו סעי' סב ואילך.

185 בד"ה והי' לכם לציצית

There the blue thread of tzitzis is the "hair of His head like pure wool" dyed blue: the lower light that holds onto the wick turns blue as it consumes something physical.

KEHOT'S NOTE

לעיל פ' שלח מד, ד.

186 והיה לכם לציצית

"And it shall be tzitzis for you." The verse opens the discourse in Parshas Sh'lach to which the text refers.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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187 לזאת יקרא אשה כי מאיש לוקחה זאת

"This shall be called woman (ishah), for from man (ish) she was taken." The words ish and ishah both contain esh, fire.

Genesis 2:23 בראשית ב':כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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188 והענין

The note says that this passage of the maamar is quoted there.

KEHOT'S NOTE

מובא בהמשך מים רבים תרל"ו סעי' סב.

189 ובידו רצפה

"Then one of the seraphim flew to me, and in his hand a coal (ritzpah)." Rashi's explanation of the word defines rishpei esh.

Isaiah 6:6 ישעיהו ו':ו'

וַיָּעָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים וּבְיָדוֹ רִצְפָּה בְּמֶלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ:

Then flew unto me one of the seraphim, with a glowing stone in his hand, which he had taken with the tongs from off the altar;

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KEHOT'S NOTE

ישעי' ו, ו ופרש"י "גחלת".

190 ובידו רצפה

Rashi explains ritzpah as a glowing coal (gacheles).

Rashi on Isaiah 6:6 רש"י על ישעיהו ו':ו'

רצפה. גחלת וכן עוגת רצפים (מלכים א י"ט:ו') כמו עוגת רשפים ונאמר בישעיהו ובאליהו בצד"י רצפה מפני שאמרו דילטוריא על ישראל זה קראם עם טמא שפתי' וזה אמר כי עזבו בריתך (שם) אמר הקב"ה למלאך רצוץ פה שאמר דלטוריא על בני: במלקחים. בצבת: לקח מעל המזבח. שבעזרה:

a glowing coal Heb. רִצְפָּה, a coal, and similarly, (I Kings 19:6) "a cake baked on hot coals (עֻגַּת רְצָפִים)," like עֻגַּת רְשָׁפִים. In regards to Isaiah and Elijah, however, it is written with a 'zadi,' רִצְפָּה, because they spoke ill of Israel. This one [Isaiah] called them a people of unclean lips, and this one [Elijah] said, (ibid. 10) "For...have forsaken Your covenant." Said the Holy One, blessed be He, to the angel, "Break the mouth (רְצוֹץ פֶּה) that spoke ill of My children." with tongs Heb. (בְּמֶלְקָחַיִם) with ...

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

191 Kehot's note points to Zohar, Vayechi 71:730 for these words.

Zohar, Vayechi 71:730 ספר הזהר, ויחי ע"א:תש"ל

192 The Zohar on Vayechi asks, "What is the flame of Yah?" and answers that it is the flame kindled from within the shofar, the left side, which kindles the flame of love of the Congregation of Israel for the Holy One, blessed be He.

Zohar, Vayechi 71:731–72:742 ספר הזהר, ויחי ע"א:תשל"א-ע"ב:תשמ"ב

"The flashes thereof are flashes of fire, the very flame of the L-rd." This is the flame which is kindled and issues from the Shofar. It is the left hand, as it is written: "His left hand should be under my head" (S. S. 8, 3). It is this which kindles the flame of love in the Community of Israel to the Holy One, blessed be He.

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

PARAGRAPH 40

193 ובד"ה כי אתה נרי

That discourse begins with the double Havayah in "For You are my lamp, Havayah, and Havayah lights up my

darkness," and with "the soul of man is the lamp of Havayah": all four letters of the Name Havayah are alluded to in a lamp, in four things.

KEHOT'S NOTE

תו"א מ, ב.

194 **כי אתה נרי**

"For You are my lamp, Havayah, and Havayah lights up my darkness." The verse opens the Torah Ohr discourse on the two hues of a candle's light.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה׳ וַה׳ יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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195 The Mishnah rules differently for a coal (gacheles) and a flame (shalheves): a coal of consecrated property is subject to the law of misuse and carrying it into the public domain makes one liable, but a flame is not. The maamar uses the distinction between coal and flame.

Mishnah Beitzah 5:5 משנה ביצה ה':ה

הַגַּחֶלֶת כִּרְגְלֵי הַבְּעָלִים, וְשַׁלְהֶבֶת בְּכָל מָקוֹם. גַּחֶלֶת שֶׁל הֶקְדֵּשׁ מוֹעֲלִין בָּהּ, וְשַׁלְהֶבֶת לֹא נֶהֱנִין וְלֹא מוֹעֲלִין. הַמּוֹצִיא גַחֶלֶת לִרְשׁוּת הָרַבִּים, חַיָּב. וְשַׁלְהֶבֶת, פָּטוּר. בּוֹר שֶׁל יָחִיד, כְּרַגְלֵי הַיָּחִיד. וְשֶׁל אַנְשֵׁי אוֹתָהּ הָעִיר, כְּרַגְלֵי אַנְשֵׁי אוֹתָהּ הָעִיר. וְשֶׁל עוֹלֵי רֶגֶל, כְּרַגְלֵי הַמְמַלֵּא׃

A live coal is [restricted to the same limits] as its owner, but a flame can be taken anywhere. In respect of a live coal of sanctified property [one who makes use of it] is considered as having trespassed, but as for a flame [of sanctified property], one may not derive benefit from it, but [one who does] has not trespassed. If one carries out a live coal into the public domain [on Shabbat] he is liable, but [if he carries out] a flame he is exempt. [The water from]: ...

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PARAGRAPH 41

196 **בביאור ע"פ חכלילי עינים**

The note locates the explanation of "His eyes shall be red" to which the text refers for the two loves, ahavas olam and ahavah rabbah.

KEHOT'S NOTE

תו"א פ' ויחי.

197 **חכלילי עינים**

"His eyes shall be red from wine." The verse opens the Torah Ohr explanation of the two loves to which the text refers.

Genesis 49:12 בראשית מ"ט:י"ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

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

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198 **והר סיני עשן כולו מפני אשר ירד עליו ה' באש**

"And Mount Sinai was all in smoke, because Havayah descended upon it in fire." The verse on which the Zohar passage is said.

Exodus 19:18 שמות י"ט:י"ח

וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה׳ בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֲשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל־הָהָר מְאֹד׃

Now mount Sinai was altogether on smoke, because the L-RD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

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199 **אש נפיק מלגיו ואיהו דק ואחיד במלה אחרא לבר**

The Zohar teaches that a fine fire comes out from within and takes hold of another, coarser thing outside. It illustrates the G-dly soul's fire taking hold of the animal soul.

Zohar, Noach 30:228–31:240 ספר הזהר, נח ל':רכ"ח-ל"א:ר"מ

It is in this way. Fire, being very tenuous, issues from an inmost part, and then takes hold of some substance outside which is less tenuous, and by the junction of the two smoke is engendered: the reason being that fire has taken hold of something catching. An example is the warm breath that issues from the nostrils.

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

200 **ושלהבת י"ה הוא בחי' אה"ר**

Kehot's note points to Zohar I, 11b for these words.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

ראה זח"א יא, ב.

PARAGRAPH 42

201 **אהבת עולם אהבתיך**

"With an everlasting love (ahavas olam) I have loved you; therefore I have drawn you with kindness." The maamar reads ahavas olam as the love drawn out of the world, and G-d's love as what draws it.

Jeremiah 31:3 ירמיהו ל"א:ג'

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמי' לא, ג.

202 **ע"כ משכתיך חסד כו'**

The note says that the quotation of this maamar there runs to this point, and that the Rebbe Maharash explains the verse at length there.

KEHOT'S NOTE

ע"כ בהמשך מים רבים תרל"ו סע' סג. וע"ש שמאריך בפי' הפסוק.

203 לזאת יקרא אשה

> "This shall be called woman (ishah), for from man (ish) she was taken." The fire of the lower love is taken from the fire above.

Genesis 2:23 בראשית ב׳:כ״ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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KEHOT'S NOTE

בראשית ב, כג.

PARAGRAPH 43

204 צדקה תרומם גוי

> "Charity exalts a nation." The mitzvos, charity foremost, raise the soul and draw the power from above.

Proverbs 14:34 משלי י״ד:ל״ד

צְדָקָה תְּרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

205 ע״פ המגביהי לשבת

> There "Who is raised up (hamagbihi) to sit" is read as raising the yud within the hei: the dalet, poor (dalis) and having nothing of its own, becomes a hei through the yud, which is the mitzvah, as tzedek becomes tzedakah, and "charity exalts a nation" by raising that yud into the Infinite Light.

KEHOT'S NOTE

תו״א לח, ד.

206 המגביהי לשבת

> "Who is like Havayah our G-d, Who is raised up to sit." The verse opens the Torah Ohr discourse to which the text refers.

Psalms 113:5 תהילים קי״ג:ה׳

מִי כַּה׳ אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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207 הפסד מצוה כנגד שכרה

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

KEHOT'S NOTE

אבות רפ״ב. ב״ב שם.

208 הפסד מצוה כנגד שכרה

> "Weigh the loss of a mitzvah against its reward, and the gain of a sin against its loss." This is the reckoning of "Cheshbon."

Pirkei Avot 2:1 משנה אבות ב׳:א׳

רַבִּי אוֹמֵר, אֵיזוֹהִי דֶרֶךְ יְשָׁרָה שֶׁיִּבֹּר לוֹ הָאָדָם, כֹּל שֶׁהִיא תִּפְאֶרֶת לְעוֹשֶׂיהָ וְתִפְאֶרֶת לוֹ מִן הָאָדָם. וֶהֱוֵי זָהִיר בְּמִצְוָה קַלָּה כְּבַחֲמוּרָה, שֶׁאֵין אַתָּה יוֹדֵעַ מַתַּן שְׂכָרָן שֶׁל מִצְוֹת. וֶהֱוֵי מְחַשֵּׁב הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ, וּשְׂכַר עֲבֵרָה כְּנֶגֶד הֶפְסֵדָהּ. וְהִסְתַּכֵּל בִּשְׁלֹשָׁה דְבָרִים וְאִי אַתָּה בָא לִידֵי עֲבֵרָה, דַּע מַה לְּמַעְלָה מִמְּךָ, עַיִן רוֹאָה וְאֹזֶן שׁוֹמַעַת, וְכָל מַעֲשֶׂיךָ בַּסֵּפֶר נִכְתָּבִין:

Rabbi said: which is the straight path that a man should choose for himself? One which is an honor to the person adopting it, and [on account of which] honor [accrues] to him from others. And be careful with a light commandment as with a grave one, for you did know not the reward for the fulfillment of the commandments. Also, reckon the loss [that may be sustained through the fulfillment] of a commandment against the reward [accruing] thereby, and the gain [that may be obtained through the committing] of …

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209 הפסד מצוה כנגד שכרה

> The Talmud explains "Come to Cheshbon" as this same reckoning of the loss of a mitzvah against its reward.

Bava Batra 78b:13–14 בבא בתרא ע״ח ב:י״ג-י״ד

"הַמֹּשְׁלִים" - אֵלּוּ הַמּוֹשְׁלִים בְּיִצְרָם. "בּוֹאוּ חֶשְׁבּוֹן" - בּוֹאוּ וּנְחַשֵּׁב חֶשְׁבּוֹנוֹ שֶׁל עוֹלָם; הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ, וּשְׂכַר עֲבֵירָה כְּנֶגֶד הֶפְסֵדָהּ. "תִּבָּנֶה וְתִכּוֹנֵן" - אִם אַתָּה עוֹשֶׂה כֵּן, תִּבָּנֶה בָּעוֹלָם הַזֶּה וְתִכּוֹנֵן לָעוֹלָם הַבָּא. "עִיר סִיחוֹן" - אִם מֵשִׂים אָדָם עַצְמוֹ כְּעִיר זֶה, שֶׁמְּהַלֵּךְ אַחַר סִיחָה נָאָה - מָה כְּתִיב אַחֲרָיו? "כִּי אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן וְגוֹ'" - תֵּצֵא אֵשׁ מִמְּחַשְׁבִּין, וְתֹאכַל אֶת שֶׁאֵינָן מְחַשְׁבִּין.

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

PARAGRAPH 44

210 ותורה אור

> "For a mitzvah is a lamp and the Torah is light." The Torah draws down the light from above.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:

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

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KEHOT'S NOTE

משלי ו, כג.

211 חכים ולא בחכמה ידיעא

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

212 חכים ולא בחכמה ידיעא

> In Patach Eliyahu: "You are wise, but not with a known wisdom." The Infinite Light drawn down through the

Torah is beyond any wisdom we know.

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

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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213 **מגיד לאדם מה שיחו**

"And He tells man what (mah) is his speech." The maamar reads mah as the Name Mah and sichah as the Torah.

Amos 4:13 עמוס ד':י"ג

כִּי הִנֵּה יוֹצֵר הָרִים וּבֹרֵא רוּחַ וּמַגִּיד לְאָדָם מַה־שֵּׂחוֹ עֹשֵׂה שַׁחַר עֵיפָה וְדֹרֵךְ עַל־בָּמֳתֵי אָרֶץ ה' אֱלֹקֵי־צְבָאוֹת שְׁמוֹ:

For, lo, He that formeth the mountains, and createth the wind, And declareth unto man what is his thought, That maketh the morning darkness, And treadeth upon the high places of the earth; The L-RD, the G-d of hosts, is His name.

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KEHOT'S NOTE

עמוס ד, יג.

PARAGRAPH 45

214 **רוח אייתי רוח**

The Zohar teaches that everything depends on will: "spirit draws spirit and brings spirit." The maamar uses it for the two directions of the cleaving of spirit to spirit.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב. וראה אוה"ת בראשית-ב דף רפו, א שמציין לכמה מקומות בדא"ח.

215 **שממשיך — כו'**

The note says that the manuscript mentioned above has a long added gloss at this point.

KEHOT'S NOTE

שם בהנ"ל יש כאן הג"ה תוס' מרובה [כ].

216 **סד"ה נאוו לחייך בתורים**

There "your cheeks are comely with rows" is the Written and the Oral Torah, and "your neck" is the voice, the drawing from above to below that pierces the precious stones, the letters clothed in physicality.

KEHOT'S NOTE

לקו"ת שה"ש יג, ג.

217 **נאוו לחייך בתורים צוארך בחרוזים**

"Your cheeks are comely with rows, your neck with strings of beads." The verse opens the discourse to which the text

refers.

Song of Songs 1:10 שיר השירים א':י"

נָאוּו לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים:

Thy cheeks are comely with circlets, Thy neck with beads.

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218 **בד"ה וימצאו בנ"י איש מקושש**

The passage there speaks of reducing bodily pleasures, even permitted ones, so that a love of G-d may arise that is not held in any vessel, like the butter that floats on milk.

KEHOT'S NOTE

לעיל פ' שלח מב, ד.

219 **וימצאו בנ"י איש מקושש**

"While the children of Israel were in the wilderness, they found a man gathering wood on Shabbos." The verse opens the discourse on "doubled kisses."

Numbers 15:32 במדבר ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת:

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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220 **בד"ה והי' מספר בנ"י**

There "the number of the children of Israel" is the mitzvos, given in number, which draw down into the souls of Israel; the souls came down for the sake of an ascent, to be bound to G-d in running and thirst, until their running becomes like "flashes of fire" rising without end.

KEHOT'S NOTE

לעיל פ' במדבר ו, א.

221 **והיה מספר בנ"י**

"And the number of the children of Israel shall be like the sand of the sea." The verse opens the discourse on cleaving to G-d through the Torah.

Hosea 2:1 הושע ב':א'

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

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

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PARAGRAPH 46

222 **מואב הוא חכמה דקליפה**

The note points to this Kabbalistic lexicon on Moav as the wisdom of kelipah; its commentary Ya'ir Nesiv refers to the Arizal's Likkutei Torah on Vayeira, in the discourse on Lot and his two daughters.

KEHOT'S NOTE

מאו״א אות מ סעיף פה וביאיר נתיב שם מציין ללקו״ת להאריז״ל פ׳ וירא בדרוש ענין לוט וב׳ בנותיו. וראה במאמרי אדה״א כאן ע׳ א׳תפא ובמ״מ לשם.

223 חכמים המה להרע ולהיטיב לא ידעו

> "They are wise to do evil, but to do good they do not know." This is the wisdom of kelipah, which the maamar calls Moav.

Jeremiah 4:22 ירמיהו ד׳:כ״ב

כִּי אֱוִיל עַמִּי אוֹתִי לֹא יָדָעוּ בָּנִים סְכָלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים הֵמָּה לְהָרַע וּלְהֵיטִיב לֹא יָדָעוּ׃

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

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224 חרטומי מצרים

> "And Pharaoh also called for the wise men and the sorcerers, and the magicians of Egypt also did so with their secret arts." Their wisdom is an example of the wisdom of kelipah.

Exodus 7:11 שמות ז׳:י״א

וַיִּקְרָא גַם־פַּרְעֹה לַחֲכָמִים וְלַמְכַשְּׁפִים וַיַּעֲשׂוּ גַם־הֵם חַרְטֻמֵּי מִצְרַיִם בְּלַהֲטֵיהֶם כֵּן׃

Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did in like manner with their secret arts.

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KEHOT'S NOTE

שמות ז, יא. ועוד. וראה מאמרי אדה״ז הקצרים ע׳ תפ ״שהי׳ גדולי החכמים שבכל העולם״ ובמאמרי אדה״א כאן ע׳ א׳תפט.

225 מוסר אביך

> "Hear, my son, the instruction of your father." The Torah, holy Chochmah, is called av, "father."

Proverbs 1:8 משלי א׳:ח׳

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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KEHOT'S NOTE

משלי א, ח.

226 ויהי ערך

> Shmuel says to Shaul that G-d has turned from him "and become your enemy (arecha)." The word shows that ar means "enemy."

I Samuel 28:16 שמואל א כ״ח:ט״ז

וַיֹּאמֶר שְׁמוּאֵל וְלָמָּה תִּשְׁאָלֵנִי וַה׳ סָר מֵעָלֶיךָ וַיְהִי עָרֶךָ׃

And Samuel said: 'Wherefore then dost thou ask of me, seeing the L-RD is departed from thee, and is become thine adversary?

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227 נשוא לשוא עריך

> "Your enemies (arecha) take Your Name in vain." A second proof that ar means "enemy."

Psalms 139:20 תהילים קל״ט:כ׳

אֲשֶׁר יֹמְרוּךָ לִמְזִמָּה נָשׂוּא לַשָּׁוְא עָרֶיךָ׃

Who utter Thy name with wicked thought, They take it for falsehood, even Thine enemies— .

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228 כחי ועצם ידי עשה לי

> "And you say in your heart, My strength and the might of my hand have made me this wealth." The attitude of the scheming business mind.

Deuteronomy 8:17 דברים ח׳:י״ז

וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה׃

and thou say in thy heart: 'My power and the might of my hand hath gotten me this wealth.'

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KEHOT'S NOTE

דברים ח, יז.

229 ואספת דגנך

> "And you shall gather in your grain, your wine and your oil." The Torah expects a person to work for a living.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים יא, יד.

230 הנהג בהם מנהג ד״א

> Rabbi Yishmael reads "and you shall gather in your grain" as conducting oneself in the way of the world, combining Torah with work.

Berakhot 35b:6 ברכות ל״ה ב:ו׳

תָּנוּ רַבָּנַן: "וְאָסַפְתָּ דְגָנֶךָ" מָה תַּלְמוּד לוֹמַר? — לְפִי שֶׁנֶּאֱמַר: "לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ" — יָכוֹל דְּבָרִים כִּכְתָבָן, תַּלְמוּד לוֹמַר: "וְאָסַפְתָּ דְגָנֶךָ" — הַנְהֵג בָּהֶן מִנְהַג דֶּרֶךְ אֶרֶץ, דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

Our Rabbis have taught : "And thou shalt gather in thy corn" — what has this teaching to tell us ? Since it is written, "This book of the law shall not depart out of thy mouth [but thou shalt meditate therein day and night]" (Josh. i. 8), it is possible to think that these words [are to be understood] as they are written; therefore there is a teaching to say, "And thou shalt gather in thy corn," ie. conduct at the same time a worldly occupation. These are the ...

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KEHOT'S NOTE

ברכות לה, ב.

231 **יגיע כפיך כי תאכל**

> "When you eat the toil of your hands, you are fortunate." The toil is of the hands, not of the mind.

Psalms 128:2 תהילים קכ״ח:ב׳

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב. וראה במאמרי אדה״א כאן ע׳ א׳תפד בדיוק כי "יגיע כפיך" א׳ שאין בזה רק יגיע כפיך במעשה לבד ואין בזה שום התחכמות, והבי׳ יגיע כפיו שעד מיצוי הנפש כמו בזיעת אפיך שמזה עיקר הבירור דעה״ד טו״ר ע״ש.

232 **ולא לחכמים לחם**

> "The race is not to the swift... nor bread to the wise." Livelihood does not depend on cleverness.

Ecclesiastes 9:11 קהלת ט׳:י״א

שַׁבְתִּי וְרָאֹה תַחַת־הַשֶּׁמֶשׁ כִּי לֹא לַקַּלִּים הַמֵּרוֹץ וְלֹא לַגִּבֹּרִים הַמִּלְחָמָה וְגַם לֹא לַחֲכָמִים לֶחֶם וְגַם לֹא לַנְּבֹנִים עֹשֶׁר וְגַם לֹא לַיֹּדְעִים חֵן כִּי־עֵת וָפֶגַע יִקְרֶה אֶת־כֻּלָּם׃

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

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KEHOT'S NOTE

קהלת ט, יא.

233 **מחשבה מועלת**

> Ulla says that thought (machshavah) does harm even to words of Torah, citing "He frustrates the thoughts of the crafty"; Rabbah adds that for those who study for its own sake it does no harm.

Sanhedrin 26b:9–10 סנהדרין כ״ו ב:ט׳-י׳

אָמַר עוּלָּא: מַחְשָׁבָה מוֹעֶלֶת אֲפִילּוּ לְדִבְרֵי תוֹרָה, שֶׁנֶּאֱמַר: "מֵפֵר מַחְשְׁבוֹת עֲרוּמִּים וְלֹא תַעֲשֶׂינָה יְדֵיהֶם תּוּשִׁיָּה". אָמַר רַבָּה: אִם עָסוּקִין לִשְׁמָהּ, אֵינָהּ מוֹעֶלֶת, שֶׁנֶּאֱמַר: "רַבּוֹת מַחֲשָׁבוֹת בְּלֶב אִישׁ וַעֲצַת ה׳ הִיא תָקוּם". עֵצָה שֶׁיֵּשׁ בָּהּ דְּבַר ה׳ הִיא תָקוּם לְעוֹלָם.

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

KEHOT'S NOTE

סנהדרין כו, ב. ראה דרך חיים בהקדמה (ג, ב).

PARAGRAPH 47

234 **כי אש יצאה מחשבון להבה מקרית סיחון אכלה ער מואב**

> "For a fire went out from Cheshbon, a flame from the city of Sichon; it consumed Ar of Moav." The mitzvos and the Torah consume the wisdom of kelipah.

Numbers 21:28 במדבר כ״א:כ״ח

כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָּמוֹת אַרְנֹן׃

For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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PARAGRAPH 48

235 **ואת הנחלים ארנון**

> The Zohar on Beshalach expounds "and the streams of Arnon"; the maamar cites it for the reading of Arnon as "the two companions who never part."

Zohar, Beshalach 17:252–18:262 ספר הזהר, בשלח י״ז:רנ״ב-י״ח:רס״ב

Where now is this "book of the wars of the L-rd"? What is meant is, of course, the Torah, for, as the members of the Fellowship have pointed out, he who is engaged in the battle of the Torah, struggling to penetrate into her mysteries, will wrest from his struggles an abundance of peace. All other wars involve strife and destruction, but the war of the Torah is one of peace and love: "Vaheb in Supha" may be read "ahabah be-sophah", "love is in her end", for there is no ...

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

236 **ואת הנחלים ארנון**

> "Therefore it is said in the Book of the Wars of Havayah: ...and the streams of Arnon." The verse the Zohar expounds.

Numbers 21:14 במדבר כ״א:י״ד

עַל־כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמֹת ה׳ אֶת־וָהֵב בְּסוּפָה וְאֶת־הַנְּחָלִים אַרְנֹן׃

wherefore it is said in the book of the Wars of the L-RD: Vaheb in Suphah, And the valleys of Arnon,

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237 **ונהר יוצא מעדן**

> "And a river goes out from Eden to water the garden." In the Zohar, Eden and the river are Chochmah and Binah, the two companions.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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238 **ובלק״ת פי וירא**

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

KEHOT'S NOTE

להאריז״ל. ד״ה סוד עמון ומואב.

239 **אורייתא מחכמה נפקת**

> Kehot gives this second place in the Zohar for the Torah coming forth from Chochmah.

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ׳:ת״ק-תק״ב

For the Torah itself emanates from Wisdom, from the realm called."holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies".' Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written:

"For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

240 **והארון הוא בחי׳ בינה שהוא הכלי לבחי׳ חכמה**

The note points to Or HaTorah's discussions of the Ark as Binah, the vessel for Chochmah.

KEHOT'S NOTE

ראה באוה"ת בראשית-א דף סו, א. ובאוה"ת ויקהל ע׳ ב׳רכ.

241 **בזהר ר"פ נח (דנ"ט ע"ב)**

The note points to Or HaTorah's discussion of this passage of the Zohar on Noach's ark and the Ark of the Covenant.

KEHOT'S NOTE

ראה אוה"ת פ׳ ויקהל ע׳ ב׳ריז ואילך.

242 **מאן תיבה דא ארון הברית**

At the beginning of Parshas Noach the Zohar reads Noach's ark (teivah) as the Ark of the Covenant.

Zohar, Noach 1:1-12 ספר הזהר, נח א:א-י"ב

This ark is the Ark of the Covenant, and Noah with the ark below corresponded to a similar union above. The word "covenant" is used in connection with Noah, as it is written, "And I will establish my covenant with thee", and before the covenant was established with him he did not enter the ark, as it is written, "And I will establish my covenant with thee and thou shalt come into the ark." Thus his ark represented the Ark of the Covenant,

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

243 **חכמה . . כח מ"ה**

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

KEHOT'S NOTE

ריש הקדמת ת"ז. ובכ"מ.

244 **ובע"ח — ביטול**

The note says that the manuscript mentioned above has a long added gloss at this point, from the Tzemach Tzedek.

KEHOT'S NOTE

שם בהג"ל יש כאן הג"ה תוס׳ מרובה. מצ"צ נ"ע ז"ע ועכ"י [כ]. [אוה"ת ע׳ תתצ].

245 **גילוי אור א"ס ב"ה . . בספי׳ חכמה**

In the gloss the Alter Rebbe gives his teacher's explanation of why, according to Etz Chaim, the Infinite Light unites even with Atzilus only by first clothing itself in Chochmah: Ein Sof is the true One, He alone and nothing besides Him, and that awareness is the level of Chochmah.

KEHOT'S NOTE

תניא פרק לה בהג"ה.

246 **את זלעו"ז**

"G-d has made the one opposite the other." Opposite holy wisdom stands the wisdom of kelipah.

Ecclesiastes 7:14 קהלת ז:י"ד

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

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

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KEHOT'S NOTE

קהלת ז, יד.

247 **וכמארז"ל אלו גסי הרוח**

The Talmud reads "the lords of the high places (bamos) of Arnon" as the arrogant.

Bava Batra 78b:15 בבא בתרא ע"ח ב:ט"ו

"וְלֶהָבָה מִקִּרְיַת סִיחֹן" - מִקִּרְיַת צַדִּיקִים שֶׁנִּקְרְאוּ "שִׂיחִין". "אָכְלָה עָר מוֹאָב" - זֶה הַמְהַלֵּךְ אַחַר יִצְרוֹ, כְּעִיר זֶה שֶׁמְּהַלֵּךְ אַחַר סִיחָה נָאָה. "בַּעֲלֵי בָּמוֹת אַרְנֹן" - אֵלּוּ גַּסֵּי הָרוּחַ, דְּאָמַר מָר: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, נוֹפֵל בְּגֵיהִנָּם.

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

KEHOT'S NOTE

ב"ב עח, ב.

248 **ראיתי איש חכם בעיניו . . ממנו**

"Do you see a man wise in his own eyes? There is more hope for a fool than for him." Self-made wisdom breeds arrogance.

Proverbs 26:12 משלי כ"ו:י"ב

רָאִיתָ אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לְכְסִיל מִמֶּנּוּ׃

Seest thou a man wise in his own eyes? There is more hope of a fool than of him.

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KEHOT'S NOTE

משלי כו, יב.

249 **ואתה על במותימו תדרך**

"And you shall tread upon their high places." The bittul of the Torah treads down the arrogance of kelipah.

Deuteronomy 33:29 דברים ל"ג:כ"ט

אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּה׳ מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ׃

Happy art thou, O Israel, who is like unto thee? A people saved by the L-RD, The shield of thy help, And that is the sword of thy excellency! And thine enemies shall dwindle away before thee; And thou shalt tread upon their high places.

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KEHOT'S NOTE

דברים לג, כט.

250 **אמלאה החרבה**

Tyre says of Jerusalem, "I shall be filled from her that is laid waste." When one side falls, the other rises.

Ezekiel 26:2 יחזקאל כ״ו:ב׳

בֶּן־אָדָם יַעַן אֲשֶׁר־אָמְרָה צֹר עַל־יְרוּשָׁלִַם הֶאָח נִשְׁבְּרָה דַּלְתוֹת הָעַמִּים נָסֻבָּה אֵלַי אִמְּלְאָה הָחֳרָבָה׃

'Son of man, because that Tyre hath said against Jerusalem: Aha, she is broken that was the gate of the peoples; She is turned unto me; I shall be filled with her that is laid waste;

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KEHOT'S NOTE

יחזקאל כו, ב.

251 **ביאור . . חשבון**

The note says that an explanation (biur) on "Therefore the rulers say" is found in this manuscript, and tells the reader to study it there carefully.

KEHOT'S NOTE

ביאור ע״פ ע״כ יאמרו המושלים, יש בביכעל פערטעל [רכב, א] יעו״ש היטב. [כ]. [ראה אוה״ת ע׳ תתצ].

252 **כדין חד שלהובא נפיק**

The Zohar on Vayakhel: "Then a single flame comes out." The text suggests a further reading of "a fire went out from Cheshbon" along these lines.

Zohar, Vayakhel 12:165–13:175 ספר הזהר, ויקהל י״ב:קס״ה-י״ג:קע״ה

To resume. On the sixth day, when the evening approaches, that blazing fire we have mentioned plunges into the midst of the colours. It is then that Israel here below prepare themselves for the Sabbath, arrange their meals, and lay their tables, each one according to his means. Then a tongue of fire emerges and strikes against that flame, so that both of them are hurled down into the cavern of the great abyss. There they remain imprisoned.

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

253 **אורייתא מחכ׳ נפקת**

The Zohar teaches that the Torah comes forth from Chochmah. The Tablets of the Torah sit in the Ark, Binah.

Zohar II, 85a זח״ב פה, א

KEHOT'S NOTE

זח״ב פה, א. קכא, א.

254 **אין אני והוא**

The words here quote Sotah 5a:14; the passage is shown below.

Sotah 5a:14 סוטה ה׳ א:י״ד

אָמַר רַב חִסְדָּא, וְאִיתֵּימָא מָר עוּקְבָא: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וָהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל". אַל תִּקְרֵי "אֹתוֹ", אֶלָּא "אִתּוֹ לֹא אוּכָל". אִיכָּא דְּמַתְנֵי לַהּ אַמְּסַפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית".

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KEHOT'S NOTE

סוטה ה, א.

255 **אך אין התלבשות החכמה בכולם בשוה**

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "פתח אלי׳" (5658).

KEHOT'S NOTE

ראה בד״ה פתח אלי׳ תרנ״ח ע׳ לד.

256 **כולם בחכמה עשית**

The words here quote Psalms 104:24; the passage is shown below.

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

257 **על ידי עסק התורה ממשיכים למטה גילוי מלמעלה מסדר השתלשלות . . ממקור בחי׳ חשבון דקו המדה**

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

KEHOT'S NOTE

"ופי׳ כי יש ב׳ בחי׳ חשבון הא׳ חשבונו של עולם לשון העלם וסדר ההשתלשלות ע״פ קו המדה להיות אבי״ע עד שעפ״ז נמשך בחי׳ ההעלם . . אך יש עוד בחי׳ חשבון גבוה מזה והוא המשכת בחי׳ קדש ע״י המצות אשר קדשנו במצותיו וצונו שגבוה הרבה מבחי׳ מל׳, כי הוא קדוש ומובדל" — אוה״ת ענינים ע׳ קצה. באוה״ת במדבר כרך-ז ע׳ א׳תתצ "מ״ש בהביאור שהבירור ע״י תוס׳ אור מובן מענין מכה״כ ע״י התורה ח״ע הנז׳ פ׳ קרח" [ראה לקו״ת קרח נב, ד ואילך].

258 **התו׳ נק׳ משל הקדמוני . . קדמונו של עולם**

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

KEHOT'S NOTE

הובא ברש״י ש״א כד, י.

259 **בד״ה חייב אינש לבסומי בפוריא**

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

KEHOT'S NOTE

תו״א צח, ב.

260 **כל פרוטה מצטרפת**

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

KEHOT'S NOTE

ב״ב, ט, א.

261 **כמ״ש בזהר פ׳ פנחס (דר״כ ע״ב)**

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

KEHOT'S NOTE

נתבאר בביאה״ז לאדה״א דף קי, ג ואילך.

262 **היש מספר לגדודיו**

The words here quote Job 25:3; the passage is shown below.

Job 25:3 איוב כ״ה:ג׳

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֵהוּ׃

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

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KEHOT'S NOTE

איוב כה, ג.

263 **ע״פ וידבר אלקים אל משה**

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

KEHOT'S NOTE

תו״א נו, ב.

264 **המוציא במספר צבאם**

The words here quote Isaiah 40:26; the passage is shown below.

Isaiah 40:26 ישעיהו מ׳:כ״ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישעי׳ מ, כו.

265 **מונה מספר לכוכבים**

The words here quote Psalms 147:4; the passage is shown below.

Psalms 147:4 תהילים קמ״ז:ד׳

מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא׃

He counteth the number of the stars; He giveth them all their names.

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KEHOT'S NOTE

תהלים קמז, ד.

266 **עיניך ברכות בחשבון**

The words here quote Song of Songs 7:5; the passage is shown below.

Song of Songs 7:5 שיר השירים ז׳:ה׳

צַוָּארֵךְ כְּמִגְדַּל הַשֵּׁן עֵינַיִךְ בְּרֵכוֹת בְּחֶשְׁבּוֹן עַל־שַׁעַר בַּת־רַבִּים אַפֵּךְ כְּמִגְדַּל הַלְּבָנוֹן צוֹפֶה פְּנֵי דַמָּשֶׂק׃

Thy neck is as a tower of ivory; Thine eyes as the pools in Heshbon, By the gate of Bath-rabbim; Thy nose is like the tower of Lebanon Which looketh toward Damascus.

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KEHOT'S NOTE

שה״ש ז, ה.

267 Kehot's note points to Zohar, Vayakhel 26:377 for these words.

Zohar, Vayakhel 26:377 ספר הזהר, ויקהל כ״ו:שע״ז

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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