



LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 3

ואשה כי תדור נדר לה' כו' בנעוריה כו'

“And a woman, when she
vows a vow to Havayah”



The Congregation of Israel, the “woman” of the vow, loves G-d in two ways: the cool love of a son for his father, which in exile can only subdue the physical and so needs vows as a fence; and the fiery love of a wife for her husband, drawn from the Torah, which transforms the physical and so “annuls” the vow. That Torah love is Yaakov’s attribute of truth, constant self-nullification, through which the final, lasting redemption comes.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The Congregation of Israel, the “woman” of the vow, loves G-d in two ways: the cool love of a son for his father, which in exile can only subdue the physical and so needs vows as a fence; and the fiery love of a wife for her husband, drawn from the Torah, which transforms the physical and so “annuls” the vow. That Torah love is Yaakov’s attribute of truth, constant self-nullification, through which the final, lasting redemption comes.

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

THE MAAMAR IN BRIEF

The maamar explains the law of a young woman’s vow. The “woman” is the Congregation of Israel, whose root is very high, as the zakef gadol on the word shows; this “great raising up” is the higher teshuvah and the future redemption, when Israel will call G-d Ishi, “my Husband.” That redemption comes in the merit of Yaakov, whose attribute is truth: not mere accuracy but constancy, like an unfailing spring, expressed in Torah study, in which the self is wholly nullified. Two loves are then described. A son’s love for his father is natural but hidden and cool, because the soul is in exile, wrapped in other desires; it achieves only iskafya, subduing the physical, so vows are needed as a fence. A wife’s love is fiery and drawn from the Torah, which even now, clothed in physical garments, is G-d’s essence; it strips away foreign desires and achieves is’hapcha, transforming darkness, so the vow can be “annulled.” Father and husband are prayer and Torah. The stages “daughter,” “sister” and “mother” lead to the future marriage, when the moon will shine like the sun and Yaakov, the small-seeming stars, will not be ashamed.

OUTLINE

- 1 The woman and her lofty root** ¶1-2
“The woman” is the Congregation of Israel. The zakef gadol on the word shows her very high source, the large hei, the supernal Shechinah; the zakef katan is the lower teshuvah, the return of the small hei.
- 2 The higher teshuvah, the third redemption and Yaakov’s truth** ¶3
The “great raising up” is the higher teshuvah and the future redemption, when Israel will call G-d Ishi. It comes in Yaakov’s merit; his attribute is truth, meaning constancy, and it is expressed in Torah study, which is complete self-nullification.

3 The son's love: hidden and cool

¶14-6

Every soul has a natural love like a son's for his father, precious to G-d but unfelt and cool, because the soul is in exile, wrapped in other desires and in shame. It achieves only iskafya, and the soul must ask G-d to draw it out.

4 The wife's love: fire drawn from the Torah

¶17-10

A higher, fiery love comes through the Torah, which is G-d's essence even in its present garments. It strips away foreign desires, so that the soul and the Infinite Light are clothed together in the Torah, "both naked" and unashamed.

5 Why vows: a fence at the feminine stage

¶11-13

Permitted things conceal G-d unless they are elevated. One who cannot yet elevate them, at the stage of "a woman in her youth," needs vows as a fence for abstinence.

6 Annulling the vow: Chochmah, Shabbos, prayer and Torah

¶14-17

Receiving Chochmah through the Torah makes the soul "male," able to turn darkness into light, so the vow is annulled, especially on Shabbos. Father and husband are prayer and Torah; now is betrothal and the future is marriage, and a soul like Rabbi Shimon bar Yochai already lives in "her husband's house."

7 Summary

¶18-19

The two stages restated: the son's cool love, which needs vows, and the wife's fiery love from the Torah, which annuls them.

8 Daughter, sister, mother; sun, moon and stars

¶20-21

Three stages of closeness lead to the future union, when vav-hei will be like yud-hei. The present moon will be confounded and the future moon raised up, while Yaakov, the stars, whose smallness is self-nullification, will not be ashamed.

KEY CONCEPTS

The Congregation of Israel (Knesses Yisrael) כנסת ישראל

ישראל

The collective source of all Jewish souls and the "woman" of the maamar; at her root she is the supernal Shechinah, the large hei.

Zakef gadol זקף גדול

A cantillation mark whose name means "great raising up"; here a sign of the very high root of the Congregation of Israel and of the higher teshuvah.

Truth (emes) אמת

Yaakov's attribute, understood as constancy, what never fails or changes, rather than only the opposite of falsehood. It is expressed in Torah study, which is complete self-nullification.

Iskafya and is'hapcha אתכפיא ואתהפכא

Subduing one's desires as against transforming them, turning darkness into light. The son's love achieves the first; the wife's fiery love, drawn from the Torah, achieves the second.

The love of a son and the love of a wife אהבת הבן ואהבת אשה

The natural, hidden and cool love every soul has for G-d, as against the fiery love drawn from the Torah, which leaves no other desire.

Betrothal and marriage (erusin and nisuin) אירוסין ונשואין

Israel's present bond with G-d, receiving only the Torah's outer dimension, and the future one, when its inner dimension will be revealed and Israel will call G-d Ishi, "my Husband."

SECTION 1 • 11-2

The woman and her lofty root

1 ואשה כי תדור^{1,2} נדר לה' כו' בנעוריה כו'. ואשה היא כנס"י [כנסת ישראל] מקור כל נשמות ישראל

“And a woman, when she vows a vow to Havayah,” etc., “in her youth,” etc. “And a woman” is the Congregation of Israel (Knesses Yisrael), the source of all the souls of Israel.

The maamar opens with the law of vows in Parshas Matos: a young woman, still in her father’s house, who makes a vow. The Alter Rebbe reads “the woman” as the Congregation of Israel (Knesses Yisrael), the collective source from which every Jewish soul comes.

ולכן טעמו זקף גדול שמורה שהוא ממקום גבוה מאד.^{3,4} כמארז"ל [כמאמר רבותינו זכרונם לברכה] ישראל עלו במחשבה^{5,6} ה' בחכמה יסד ארץ.⁷

And therefore its cantillation note is a zakef gadol, which indicates that it is from a very high place, as our Sages, of blessed memory, said, “Israel arose in [G-d’s] thought”; “Havayah founded the earth with Chochmah (wisdom).”

In the Torah’s cantillation, the word “And a woman” carries a zakef gadol, a note whose name means “great upright”; its raised form is taken as a sign of a very high source. Two sayings show how high: Israel “arose in thought” before the world was created, and “Havayah founded the earth with Chochmah,” the “earth” here being the receiving level that is rooted in G-d’s own wisdom.

ועיין בזהר ר"פ בשלח (דמ"ד א') ע"פ ושם אשה גדולה^{8,9} ובפ"י הרמ"ז [הרב משה זכות] שם, ועיין ברכות ויצא פ"ע ע"פ הגדולה לאה¹⁰ גדולה במתנותיה¹¹ כו'

(And see the Zohar at the beginning of Parshas Beshalach) (page 44a) on the verse “And there was a great woman there,” and in the Ramaz’s commentary there. And see [Midrash] Rabbah, Vayetzei, chapter 70, on the verse “the elder (hagedolah) [was] Leah”: great in her gifts, etc.;

References follow. The Zohar at the start of Beshalach expounds “And there was a great woman there,” said of the woman of Shunem who hosted the prophet Elisha, with the commentary of the Ramaz (Rabbi Moshe Zacuto). The Midrash on Leah, called hagedolah, “the elder,” reads the word as “great”: great in her gifts.

ויהודה לעולם תשב¹² כו' יוסף לשעה כו', ועמ"ש סד"ה ויגש אליו יהודה ובד"ה בכ"ה בכסליו¹³ בענין ה' קטנה רחל.

“And Yehudah shall abide forever,” etc.; Yosef for a time, etc. And see what is written at the end of the discourse beginning “And Yehudah approached him,” and in the discourse beginning “On the twenty-fifth of Kislev,” on the subject of the small hei, Rachel.

The Midrash explains that Leah's gifts were lasting, kingship through Yehudah, who “shall abide forever,” while Rachel's were temporary, “Yosef for a time.” The text links Rachel with the “small hei”; Leah, the “great” one, points to the large hei of the next paragraph.

2 ועמ"ש בד"ה שיר השירים¹⁴ בענין שכינתא עילאה וזהו ה' גדולה. וזהו ענין כנס"י [כנסת ישראל] כמ"ש ע"פ אחת היא יונתי.¹⁵

And see what is written in the discourse beginning “The Song of Songs,” on the subject of the supernal Shechinah (Shechinta ila'ah); and this is the large hei. And this is the meaning of the Congregation of Israel, as is written on the verse “She is one, my dove.”

The large hei is the “supernal Shechinah” (Shechinta ila'ah), the higher of two levels of the Divine Presence that Kabbalah distinguishes. At her root the Congregation of Israel is this higher level, as explained on the verse “She is one, my dove.”

וזהו ענין זקף גדול. עמ"ש ע"פ וזוקף לכל הכפופים ובד"ה אדי שפתי תפתח¹⁶ בענין וזוקף בשם.¹⁷ אך יש זקף קטן והוא ענין תשובה תתאה תשוב¹⁸ ה' קטנה.¹⁹

And this is the meaning of the zakef gadol. See what is written on the verse “and raises up (zokef) all who are bowed down,” and in the discourse beginning “Ado-nai, open my lips,” on the subject of “and he straightens up (zokef) at the Name.” However, there is a zakef katan, and this is the lower teshuvah (return): tashuv hei, “the small hei returns.”

That is why “And a woman” carries a zakef gadol, a “great raising up.” The same word appears in “He raises up (zokef) all who are bowed down” and in the rule that one who bows in prayer straightens up at G-d's Name. There is also a zakef katan, a “small raising up,” which is the lower teshuvah: teshuvah is read as tashuv hei, “the hei returns,” here the small hei.

SECTION 2 • 13

The higher teshuvah, the third redemption and Yaakov's truth

3 ויש זקף גדול ענין תשובה עילאה והוא ע"ד שנתבאר לקמן בד"ה אלה מסעי²⁰ בענין ואלה מסעיהם למוצאיהם²¹ ובד"ה יונתי בחגוי^{22, 23} בענין קומי לך.

And there is a zakef gadol, the matter of the higher teshuvah (return); and this is along the lines of what is explained below in the discourse beginning “These are the journeys,” on the subject of “and these are their journeys according to their goings forth,” and in the discourse beginning “My dove, in the clefts of the rock,” on the subject of “Arise for yourself.”

Above the lower teshuvah stands the higher teshuvah, which corresponds to the zakef gadol, the “great raising up.” Two discourses treat it: one on the Israelites’ journeys “according to their goings forth,” and one on “My dove, in the clefts of the rock,” where the call “Arise” expresses this raising up.

וזהו ביום ההוא אקים את סוכת דוד²⁴ ועמ"ש בענין צדקה²⁵ כל פרוטה מצטרפת לחשבון גדול.²⁶

And this is [the meaning of] “On that day I will raise up the sukkah of David.” And see what is written on the subject of charity: “every perutah joins together into a great sum.”

The same “raising up” is G-d’s promise, “On that day I will raise up the sukkah of David.” The reference to charity, where “every perutah (small coin) joins together into a great sum,” adds another use of the word “great” (gadol) that echoes the zakef gadol.

וע"פ יתקע בשופר גדול²⁷ ובענין שמו הגדול ולכן נק' כנס"י [כנסת ישראל] אשה כדכתיב ביום ההוא נאום²⁸ ה' תקראי אישי (בהושע סי' ב').

And [see] on the verse “A great shofar shall be blown,” and on the subject of “His great Name.” And therefore the Congregation of Israel is called “woman” (ishah), as it is written, “On that day, says Havayah, you will call [Me] Ishi (my Husband)” (in Hoshea, chapter 2).

More instances of “great”: the “great shofar” of the final redemption and G-d’s “great Name.” Because of her lofty root, the Congregation of Israel is called “woman” (ishah), and Hoshea foretells that in the future she will call G-d Ishi, “my Husband.”

וצריך להבין מהו ביום ההוא ולא עכשיו. ועיין מזה בגמרא רפ"ח דפסחים. דהנה שלשה גאולות הן (ועיין בפ' וישלח קס"ט סע"א [סוף עמוד א])

Now we need to understand: what is [meant by] “on that day,” and not now? And see on this in the Gemara, at the beginning of chapter 8 of Pesachim. For there are three redemptions (and see Parshas Vayishlach, 169a, end of the side):

The question: why does the prophet say this only “on that day,” in the future, and not now? The answer, which the Talmud in Pesachim and the Zohar also discuss, starts from the idea that there are three redemptions.

גאולה ראשונה בחי' חסד בזכות אברהם²⁹ גאולה שנייה בזכות יצחק³⁰ ולכן לא היתה גאולה שלימה.

the first redemption was the level of Chesed (kindness), in the merit of Avraham; the second redemption was in the merit of Yitzchak; and therefore it was not a complete redemption.

The first redemption had the quality of Chesed (kindness) and came in the merit of Avraham; the second came in the merit of Yitzchak. The text says that for this reason it was not a complete redemption.

גאולה שלישית בזכות יעקב^{31,32} (עיין מזה באלשיך בתהלים סי' כ"ד. שזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה]) (פ"ח [פרק ח'] דפסחים דפ"ח א') ע"פ והלכו עמים רבים³³ כו'

The third redemption is in the merit of Yaakov (see on this the Alshich on Psalms, chapter 24). This is the meaning of the saying of our Sages, of blessed memory (chapter 8 of Pesachim, page 88a), on the verse “And many peoples shall go,” etc.,

The third and final redemption will come in the merit of Yaakov. This is how the Talmud reads Yeshayahu's prophecy that “many peoples shall go... to the house of the G-d of Yaakov”: the future is tied to Yaakov specifically.

אל בית אלקי יעקב לא כאברהם שכתוב בו הר בהר ה' יראה ולא כיצחק שכתוב בו שדה³⁴ שנאמר ויצא יצחק לשוח בשדה³⁵ אלא כיעקב שקראו בית כו' ועיין מזה בפ' יתרו (דס"ט סע"ב [סוף עמוד ב]) ובמק"מ [ובמקדש מלך] שם.

“to the house of the G-d of Yaakov”: not like Avraham, of whom “mountain” is written, “On the mountain of Havayah it will be seen”; and not like Yitzchak, of whom “field” is written, as it is said, “And Yitzchak went out to meditate in the field”; but like Yaakov, who called it “house,” etc. And see on this in Parshas Yisro (69b, end of the side), and in the Mikdash Melech there.

The Talmud contrasts the names the Patriarchs gave the place of the Temple: Avraham called it a “mountain,” Yitzchak a “field,” and Yaakov a “house.” The future follows Yaakov's “house,” the most settled of the three.

(פקודי רכ"א ב'. רל"ב א' ב') ועמ"ש מענין בית סד"ה השמים כסאי^{36,37} ובד"ה מזמור שיר חנכת הבית,³⁸ ועמ"ש בד"ה יחיינו מיומים בענין ביום השלישי יקימנו.³⁹

(Pekudei, 221b; 232a-b.) And see what is written on the subject of "house" at the end of the discourse beginning "The heavens are My throne," and in the discourse beginning "A psalm, a song at the dedication of the House"; and see what is written in the discourse beginning "He will revive us after two days," on the subject of "on the third day He will raise us up."

Further references on the theme of "house": discourses on "The heavens are My throne" and on the psalm for the dedication of the House. The verse "on the third day He will raise us up" is also cited for the third redemption.

והוא בחינת יעקב בחיר שבאבות ועמ"ש בד"ה כנשר יעיר⁴⁰ כו' ה' בדד ינחנו⁴¹ וכתוב וישכון ישראל בטח בדד עין יעקב.⁴²

And this is the level of Yaakov, the choicest of the Patriarchs. And see what is written in the discourse beginning "As an eagle stirs up," etc.: "Havayah alone did lead him"; and it is written, "And Israel dwelt in safety, alone, the fountain of Yaakov."

Yaakov is "the choicest of the Patriarchs." Two verses about Israel being led by G-d "alone" and dwelling "alone" in safety, "the fountain of Yaakov," are brought to describe Yaakov's level.

שהוא בחינת אמת כדכתיב תתן אמת ליעקב,⁴³ והתורה נק' אמת כדכתיב תורת אמת היתה בפיהו⁴⁴ קרוב ה' כו' באמת⁴⁵ ואין אמת

For it is the level of truth, as it is written, "You will give truth to Yaakov." And the Torah is called truth, as it is written, "The Torah of truth was in his mouth"; "Havayah is near," etc., "in truth"; and there is no truth

Yaakov's attribute is truth (emes): "You will give truth to Yaakov." The Torah, too, is called truth, and the Sages say that there is no truth but Torah.

אלא תורה⁴⁶ כמארז"ל [כמאמר רבותינו זכרונם לברכה] ברכות פ' צו פ"ז [פרק ז'] אין הגליות מתכנסות אלא בזכות המשניות⁴⁷ כמ"ש (בהושע ס"י ח') גם כי יתנו כגוים עתה אקבצם.⁴⁸

but Torah. As our Sages, of blessed memory, said in [Midrash] Rabbah, Parshas Tzav, chapter 7: "The exiles are gathered in only in the merit of the Mishnayos," as it is said (in Hoshea, chapter 8), "Even though they study (yisnu) among the nations, now I will gather them."

Torah is what brings the final redemption: the Midrash says the exiles will be gathered only in the merit of studying Mishnah, reading Hoshea's yisnu as "they study." So Yaakov, truth, Torah and the last redemption are bound together.

ולהבין למה מדת יעקב נק' אמת וכי מדת אוי"ר [אהבה ויראה] מדת אברהם ויצחק אינם אמת ח"ו [חס ושלום]. גם מהו מדת יעקב באדם.

And [we need] to understand why the attribute of Yaakov is called truth: are the attributes of love and awe, the attributes of Avraham and Yitzchak, then not truth, G-d forbid? Also, what is the attribute of Yaakov in a person?

Two questions follow. If Yaakov's attribute is truth, are love and awe, the attributes of Avraham and Yitzchak, not true, G-d forbid? And what is the attribute of Yaakov in a person's own service of G-d?

(ועיקר פי' אמת אין ר"ל [רוצה לומר] הפך מן השקר לבד ח"ו [חס ושלום] אלא היינו כמ"ש וכמוצא מים אשר לא יכזבו⁴⁹ מימיו דהיינו הפך נהרות המכזבים במשנה פ"ח [פרק ח'] דפרה שהוא מה שנפסקים לפעמים, וע' בפי' בשלח)

(And the essential meaning of "truth" is not only the opposite of falsehood, G-d forbid; rather, it is as it is written, "and like a spring of water whose waters do not deceive (lo yechazvu)": that is, the opposite of the "deceiving rivers" (mechazvim) in the Mishnah, chapter 8 of Parah, which are those that sometimes stop flowing. And see Parshas Beshalach)

The answer begins with a definition: truth here means not merely "not false" but "unfailing." Yeshayahu speaks of a spring whose waters "do not deceive," using the word for lying, and the Mishnah calls rivers that sometimes stop flowing "deceiving rivers."

(מ"ד ב') ע"פ אל תכזב בשפחתך⁵⁰ שהיה נשמתו מסטרא דנוקי' [דנוקבא] שאין לו קיום כי הוא אתר דמשתני,

(44b), on the verse "Do not deceive your maidservant": that his soul was from the side of Nukva (the feminine), which has no permanence, for it is "a place that changes";

The Zohar on the Shunammite's plea, "Do not deceive your maidservant," says that her son's soul came from the side of Nukva, the feminine level, which has no permanence because it is "a place that changes."

ולכן הנהרות המכזבים פסולים לקידוש מי חטאת שצריך מים חיים ע"ד עץ החיים אתר דלא אשתני כמ"ש בפי' אמור ק"ז.

and therefore the "deceiving rivers" are unfit for sanctifying the waters of purification (mei chatas), which require living water, along the lines of the Tree of Life, "a place that does not change," as is written in Parshas Emor, 107.

That is why the Mishnah disqualifies "deceiving rivers" for the waters of the red heifer, which require "living water." Living water is like the Tree of Life, which the Zohar calls "a place that does not change."

וזהו ענין אני הוי' לא שניתני. ⁵¹ וזהו עיקר האמת. (ועמ"ש מזה בביאור ע"פ אלה מסעי).

And this is the meaning of “I, Havayah, have not changed.” And this is the essence of truth. (And see what is written on this in the explanation on the verse “These are the journeys.”)

This is the truth of G-d Himself: “I, Havayah, have not changed.” The essence of truth is constancy, being unchanging and unfailing.

וכך בגאולת מצרים שירה נקבה ולעתיד יהיה שיר לשון זכר ⁵² שנאמר שירו לה' שיר חדש ⁵³ כמ"ש ברבות בשלח ס"פ כ"ג ⁵⁴ וע"ש בפ' בא ס"פ י"ח ⁵⁵ ליל שמורים כו' נס עובר ⁵⁶

And so too, at the redemption from Egypt [the song was] shirah, a feminine [form], whereas in the Time to Come there will be shir, a masculine term, as it is said, “Sing to Havayah a new song (shir),” as is written in [Midrash] Rabbah, Beshalach, at the end of chapter 23. And see there, in Parshas Bo, at the end of chapter 18: “A night of watching,” etc.; a passing miracle,

The same idea appears in song. The Midrash says the songs of the past, including the one after the Exodus, are called shirah, a feminine form, because like a woman who gives birth again and again, troubles came again; the future song will be shir, masculine, for no troubles will follow. It also says the night of the Exodus brought only a “passing miracle.”

אבל לע"ל [לעתיד לבוא] כו', ועמ"ש הרמ"ז [הרב משה זכות] פ' תשא (דקפ"ח ע"ב) בענין שיר זכר, ⁵⁷ ועמ"ש ע"פ שפת אמת תכון לעד ⁵⁸ בד"ה ושבתה הארץ ⁵⁹ שבת לה'. ⁶⁰

but in the Time to Come, etc. And see what the Ramaz wrote in Parshas Tisa (188b) on the subject of the masculine shir; and see what is written on the verse “The lip of truth shall be established forever,” in the discourse beginning “The land shall rest a Shabbos to Havayah.”

In the future, the Midrash continues, the night itself will become day. The Ramaz writes of the masculine shir, and “the lip of truth shall be established forever” links truth with what endures, as explained in a discourse on the Sabbatical year.

והנה מענין שיעקב נק' אמת עיין בביאור ע"פ וידעת היום ^{61,62} ועיין בפ' אחרי (ס"ו ב') מענין וזכרתי את בריתי יעקב ⁶³ כו'.

Now, on the subject of Yaakov being called truth, see the explanation on the verse “And you shall know this day”; and see Parshas Acharei (66b) on the subject of “And I will remember My covenant with Yaakov,” etc.

More on Yaakov as truth: the explanation of “And you shall know this day,” and the Zohar on “I will remember My covenant with Yaakov,” a verse in which Yaakov is named first.

ועיין ברבות ויצא פ"ע⁶⁴ נטל הקב"ה שיחתן של אבות ועשאן מפתח לגאולתן של בנים⁶⁵ אתה אמרת והיה הו"י לי לאלקים⁶⁶ חייך כל טובות וברכות ונחמות שאני נותן לבניך איני נותן

And see [Midrash] Rabbah, Vayetzei, chapter 70: The Holy One, blessed be He, took the speech of the Patriarchs and made it a key to the redemption of the children. You said, "And Havayah shall be (vehayah) Elokim to me"; by your life, all the good things, blessings and consolations that I give to your children, I give

The Midrash says G-d made the Patriarchs' words a key to their children's redemption. Yaakov had said, "And Havayah shall be (vehayah) Elokim to me," so G-d gives every blessing and consolation to his children with that word, vehayah, "and it shall be."

אלא כלשון הזה שנאמר והיה ביום ההוא יצאו⁶⁷ מים חיים מירושלים כו' והיה ביום ההוא יתקע⁶⁸ בשופר גדול.

only in this expression, as it is said, "And it shall be (vehayah) on that day, living waters shall go out from Jerusalem," etc.; "And it shall be (vehayah) on that day, a great shofar shall be blown."

Two examples are prophecies of the final redemption that open with "And it shall be on that day": living waters going out from Jerusalem, and the great shofar.

הרי שכל בחינה דלעתיד זהו ע"ד בחי' וענין והיה הו"י לי לאלקים שאמר יעקב והיינו לפי שזהו ע"י התגלות עצמות אור א"ס ב"ה שלמעלי [שלמעלה] מעלי [מעלה / מעלת] מבחי' שם הו"י והוא מה שיתגלי [שיתגלה] לע"ל [לעתיד לבוא]

We see, then, that every level of the Time to Come is along the lines of the level and the matter of "And Havayah shall be Elokim to me," which Yaakov said. And this is because it comes through the revelation of the essence of the Infinite Light (Or Ein Sof), blessed be He, which is far, far above the level of the Name Havayah; and this is what will be revealed in the Time to Come,

So everything in the Time to Come follows the pattern of Yaakov's words. The reason given: what will be revealed then is the very essence of the Infinite Light, far above the level of the Name Havayah, and Yaakov's words, in which Havayah itself "shall be" something further, express that revelation.

והיינו ע"י בחי' יעקב וכמ"ש מזה סד"ה שובה ישראל עד⁶⁹ הוי' אלקיך, ועמ"ש ע"פ המאמר⁷⁰ פ' וישב (קפ"א ב') ירום מסטרא דאברהם כו'

and this is through the level of Yaakov, as is written on this at the end of the discourse beginning "Return, O Israel, to Havayah your G-d." And see what is written on the saying in Parshas Vayeshev (181b): "He shall be exalted" — from the side of Avraham, etc.;

This revelation comes through the level of Yaakov, as explained in the discourse on "Return, O Israel, to Havayah your G-d." The Zohar in Vayeshev is cited, which assigns "He shall be exalted" to the side of Avraham.

מאד מסטרא דיעקב וזהו ואף את בריתי יצחק⁷¹ ואף את בריתי אברהם כו', ודוגמא לדבר מ"ש כי כאשר השמים החדשים⁷² כו' כן יעמוד זרעכם ושמכם.

"exceedingly" — from the side of Yaakov. And this is [the meaning of] "and also My covenant with Yitzchak, and also My covenant with Avraham," etc. And an example of the matter is what is written, "For as the new heavens," etc., "so shall your seed and your name endure."

The Zohar assigns "exceedingly," the highest term, to the side of Yaakov. The same order appears in "I will remember My covenant with Yaakov, and also My covenant with Yitzchak, and also My covenant with Avraham," where Yaakov comes first. The "new heavens" that "endure" illustrate the permanence of Yaakov's level.

והנה יש ג' קוין תורה ועבודה וגמ"ח [וגמילות חסדים]^{73,74} ויעקב הוא בחי' תורה ויקם עדות ביעקב⁷⁵ כו' ועמ"ש סד"ה וארא אל אברהם⁷⁶ דאהוי"ר [דאהבה ויראה] הוא עדיין בחי' יש מי שאוהב

Now, there are three lines: Torah, avodah (service) and gemilus chassadim (acts of kindness); and Yaakov is the level of Torah: "He established a testimony in Yaakov," etc. And see what is written at the end of the discourse beginning "And I appeared to Avraham," that love and awe are still the level of "there is one who loves,"

The world stands on three pillars, or "lines": Torah, service and acts of kindness. Yaakov is the line of Torah: "He established a testimony in Yaakov." Love and awe, by contrast, still involve someone who loves: the person is still there, standing apart and feeling.

אבל עסק התורה הוא ביטול לגמרי ואינו תופס מקו' כלל וזהו עיקר גילוי בחי' אמת⁷⁷

whereas occupation with Torah is complete self-nullification (bittul), and one takes up no room at all; and this is the essential revelation of the level of truth,

Torah study is complete self-nullification (bittul): the learner takes up no room of his own at all. That total nullification is the true revelation of the quality of truth.

דהיינו כמו דכולא קמיה כלא חשיב^{78,79} כמ"ש בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה], והדרך שיזכה אדם לאור התורה הוא ע"י בחינת יעקב כמ"ש סד"ה מי מנה עפר יעקב:^{80,81,82,83,84,85}

that is, as in “All before Him is considered as nothing,” as is written in Sefer Shel Beinonim [Tanya], chapter 35, in the gloss. And the way for a person to merit the light of the Torah is through the level of Yaakov, as is written at the end of the discourse beginning “Who has counted the dust of Yaakov.”

It matches the Zohar’s statement that “all before Him is considered as nothing,” as the Tanya explains in a gloss to chapter 35. The way to merit the light of the Torah is through the quality of Yaakov, as explained in the discourse on “Who has counted the dust of Yaakov.”

SECTION 3 • ¶4-6

The son’s love: hidden and cool

4 ב דהנה כתיב הגידה לי שאהבה נפשי⁸⁶ כו'. פ"י נפשי⁸⁷ שהוא ניצוץ אלהות שבכל אחד ואחד יש בו

2. For it is written, “Tell me, you whom my soul loves,” etc. The meaning: “my soul,” which is the spark of G-dliness that is in each and every one, has in it

Section 2 begins with the verse “Tell me, you whom my soul loves.” “My soul” is the G-dly spark in every Jew, and within that spark is a love, a longing to cleave to G-d.

בחי' אהבה לדבקה בו אף שאינו מרגיש כלל הוא מחמת שהנפש בגופו בגלות אצלו כמ"ש ואני בתוך הגולה⁸⁸ כמארו"ל [כמאמר רבותינו זכרונם לברכה] גלו לאדום^{89,90} כו'

the quality of love, to cleave to Him. And though he does not feel it at all, this is because the soul in his body is in exile with him, as it is written, “And I was in the midst of the exile,” as our Sages, of blessed memory, said, “They were exiled to Edom,” etc.

Most people do not feel this love at all, because the soul within the body is in exile together with the person. Yechezkel’s words “And I was in the midst of the exile” are applied to it, and the Sages say that wherever Israel was exiled, even to Edom, the Shechinah went with them.

והיא אהבה הטבעית שבכל אחד ואחד מישראל כאהבת הבן אל האב⁹¹ שאהבת הבן אל האב אינה כרשפי אש שהוא ברא כרעא דאבוה^{92, 93, 94} דבר בפ"ע [בפני עצמו].

And this is the natural love that is in each and every one of Israel, like the love of a son for his father. For the love of a son for his father is not like flashes of fire, for he is “a son, his father’s leg,” a thing by itself.

This hidden love is the natural love in every Jew, like a son’s love for his father. Such love does not burn like flashes of fire: in the Talmud’s idiom “a son is his father’s leg,” an extension of his father, and the text adds that he is also a thing in his own right.

5 והנה אהבת הבן אל האב אף שהבן אינו מקבל נחת ותענוג רק שהוא צועק אל אביו שיקרב אותו אליו אעפ"כ [אף על פי כן] האב מקבל תענוג מזה וכל מה שהוא צועק יותר האב מקבל תענוג יותר,

Now, as for the love of a son for his father: even though the son receives no satisfaction and delight, but only cries out to his father to bring him close to him, nevertheless the father receives delight from this; and the more he cries out, the more delight the father receives.

A father delights in his son’s love even when the son feels no pleasure himself and only cries out to be brought close. The more the son cries, the greater the father’s delight.

וזהו אכלתי יערי⁹⁵ שהוא ברכות שלפני ק"ש [קריאת שמע] עם דבשי שהוא ק"ש [קריאת שמע] שהוא ענין מתיקות ותענוג שלמעלה מצעקת הבן שרוצה שתשוב נפשו אליו אף שאין נפשו מרגשת כלל שבחי ניצוץ אלהות שבתוכו מעוטף ומלוכש מרצונות אחרים

And this is [the meaning of] “I have eaten my honeycomb (yaari),” which is the blessings before the Shema, “with my honey,” which is the Shema: this is the matter of the sweetness and delight Above from the cry of the son who wants his soul to return to Him, even though his soul does not feel at all; for the level of the spark of G-dliness within him is wrapped and clothed in other desires.

The Song of Songs says, “I have eaten my honeycomb with my honey.” The honeycomb is the blessings before the Shema and the honey is the Shema itself: they give “sweetness and delight” Above from the cry of the child who longs to return to G-d, even though his soul feels nothing, because its G-dly spark is wrapped in other desires.

ולכן אין האהבה כרשפי אש כי חמימות מרצונות עוה"ז מקררים אותו (עמ"ש בפ' שלח בד"ה בפ' נסכים).

And therefore the love is not like flashes of fire, for the warmth of the desires of this world cools him. (See what is written in Parshas Shelach, in the discourse beginning "In the section on the libations.")

That is why this love is not fiery. The heat of worldly desires leaves the love for G-d cold: passion spent on other things cools the soul's longing.

וזהו זכרתי לך חסד נעוריך^{96, 97, 98, 99, 100, 101} הוא דרך התחלת העבודה (ועמ"ש בשה"ש [בשיר השירים] בד"ה לריח שמניך¹⁰² בענין נער ובד"ה והיה אור הלכנה¹⁰³ בענין ונערים ממשותה נגינתם כו') אהבת כלולותיך שהוא בחי' כלה ולא אשה.¹⁰⁴ לכתך אחרי במדבר.

And this is [the meaning of] "I remember for you the kindness of your youth," which is the manner of the beginning of the [divine] service (and see what is written in Shir HaShirim, in the discourse beginning "For the fragrance of your oils," on the subject of "youth" (naar), and in the discourse beginning "And the light of the moon shall be," on the subject of "and youths from the feast of their song," etc.); "the love of your bridal days (kelulosayich)," which is the level of a bride (kallah) and not of a wife; "your going after Me in the wilderness."

Yirmeyahu's verse "I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the wilderness" describes the beginning of divine service. "Bridal days" point to a bride (kallah), not yet a wife: a love before full union.

פי' אחרי היינו שהוא עדיין בבחינת אחוריים שהוא בחי' אתכפיא ולא בחי' אתהפכא חשוכא לנהורא וכמ"ש מזה בד"ה זכור את אשר עשה לך עמלק^{105, 106} כו', ולכן הוא עדיין בבחינת מדבר ושממון ארץ ציה כו'.

The meaning of "after Me" (acharai) is that he is still on the level of the back (achorayim), which is the level of iskafya (subjugation) and not the level of is'hapcha (transformation), the turning of darkness into light, as is written on this in the discourse beginning "Remember what Amalek did to you," etc. And therefore he is still on the level of a wilderness and desolation, "a parched land," etc.

"After Me" (acharai) is read as achorayim, "the back": service that is still external. It is iskafya, subduing one's desires, rather than is'hapcha, transforming them, the turning of darkness into light; so it remains a "wilderness," a dry and barren land.

וגם מדבר הוא לשון דיבור שמדבר דברים גשמיים ומ"ם פתוחה¹⁰⁷ מורה שמזה באו לו מחשבות זרות

And also, midbar (wilderness) is a term of speech (dibbur): that he speaks of physical things; and the open mem [of midbar] indicates that from this, foreign thoughts came to him.

Midbar (wilderness) is also read as dibbur, "speech": talk about physical things. The word begins with an open mem, which hints at an opening through which foreign thoughts come in.

(וע"ד מה שנתבאר בד"ה וארשתיך לי¹⁰⁸ שסיבת המחשבות זרות מחמת ששכלו ומחשבתו פנויים

כמשל החצר שאין לו קירוי והוא פתוח כו' ע"ש. ועיין מענין זכרתי לך חסד נעורייך כו' בפ' וישלח)

(And along the lines of what was explained in the discourse beginning "And I will betroth you to Me," that the cause of foreign thoughts is that one's intellect and thought are vacant, like the analogy of a courtyard that has no roof and is open, etc.; see there. And see on the subject of "I remember for you the kindness of your youth," etc., in Parshas Vayishlach)

As explained elsewhere, foreign thoughts come when the mind is unoccupied, like a courtyard without a roof that is open to whatever falls in. The phrase "the kindness of your youth" is discussed in several places in the Zohar, listed here.

(קע"ו ב') אמור (ק"ג ב') שלח לך (קס"ח ב') פינחס (רנ"ז א') עקב (רע"ד א') רבות במדבר פ' ב' (ר"י ב' ד') ועמ"ש

בד"ה קחו מאתכם תרומה.¹⁰⁹

(176b), Emor (103b), Shelach Lecha (168b), Pinchas (257a), Eikev (274a), [Midrash] Rabbah, Bamidbar, chapter 2 (212d). And see what is written in the discourse beginning "Take from among you an offering."

The list of Zohar passages continues, with the Midrash on Bamidbar and a discourse on "Take from among you an offering."

וזהו משכני¹¹⁰ כי ידע אינש בנפשיה כאו"א [כל אחד ואחד] שהנפש אלהות שבו הוא מוטבע בחושך משכא

דחויא שמכסה ומסתיר על אור הקדושה ואין חבוש מתיר עצמו.¹¹¹

And this is [the meaning of] "Draw me (moshcheni)": for a person knows in himself, each and every one, that the G-dly soul within him is sunk in darkness, the "skin (mashcha) of the serpent," which covers and conceals the light of holiness; and a prisoner cannot free himself.

"Draw me" expresses that the soul cannot rise by itself. Every person knows that his G-dly soul is sunk in darkness, "the skin of the serpent," which hides the light of holiness, and "a prisoner cannot free himself."

וזהו שכנס"י [שכנסת ישראל] מבקשת משכני שאתה תמשיך אותי מגלותי ואז אחר כך נרוצה, ועמ"ש מזה בד"ה אדם כי יקריב מכם.^{112, 113, 114}

And this is why the Congregation of Israel asks, "Draw me": that You draw me out of my exile, and then "after You we will run." And see what is written on this in the discourse beginning "When a man from among you brings an offering."

So the Congregation of Israel asks G-d to draw her out of her exile, and only then can she say, "after You we will run." The first move has to come from Above.

6 וזהו איכה תרעה פ"י שאין הבקשה בשבילנו לבד אלא דאל"כ [דאם לא כן] איכה תרעה שכנס"י [שכנסת ישראל] נקי רעיתי וקוב"ה [וקודשא בריך הוא] נקי רועה ישראל.¹¹⁵

And this is [the meaning of] "Where (eichah) do You pasture?" The meaning is that the request is not for our sake alone; rather, otherwise, "how (eichah) will You pasture?" For the Congregation of Israel is called "My beloved" (rayasi), and the Holy One, blessed be He, is called "the Shepherd (Ro'eh) of Israel."

The verse continues, "Where (eichah) do You pasture?" The Alter Rebbe reads eichah as "how": our plea is not only for ourselves, for otherwise how would G-d "pasture"? The Congregation of Israel is called rayasi, "My beloved," and G-d is "the Shepherd of Israel," words from the same root as "pasture."

כמארז"ל [כמאמר רבותינו זכרונם לברכה] ישראל מפרנסין לאביהם שבשמים ר"ל [רוצה לומר] להיות התלבשות אור א"ס ב"ה במדות עליונות הנק' גופא חסד דרועא ימינא כו' כי הוא ית' מצד עצמו לאו מכל אליו מדות איהו כלל.¹¹⁶

As our Sages, of blessed memory, said, "Israel sustain their Father in heaven"; that is to say, that there be the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the supernal attributes (middos), which are called "a body": "Chesed is the right arm," etc. For He, may He be blessed, in and of Himself, "is not of these attributes at all."

The Sages' bold phrase "Israel sustain their Father in heaven" means that through Israel's service the Infinite Light is clothed in the supernal attributes, the Sefiros, which are called a "body," as in "Chesed is the right arm." In Himself G-d is not any of these attributes at all.

ועיין מה שכתוב ע"פ אני ישנה ולבי ער¹¹⁷ גבי פי' תמתי מלשון שלימות כו' ע"ש ובד"ה הנך יפה רעיתי ולעיל ע"פ ראשי המטות¹¹⁸ בענין לכו לחמו בלחמי.¹¹⁹

And see what is written on the verse “I sleep, but my heart is awake,” regarding the explanation of “my perfect one” (tamasi) as a term of completeness, etc.; see there. And in the discourse beginning “Behold, you are beautiful, my beloved”; and above, on the verse “The heads of the tribes,” on the subject of “Come, eat of my bread.”

Further references: the explanation of “I sleep, but my heart is awake,” where tamasi (“my perfect one”) is read as “completeness,” the discourse on “Behold, you are beautiful, my beloved,” and the earlier discourse on “The heads of the tribes” on “Come, eat of my bread.”

איכה תרביץ בצהרים¹²⁰ שהוא לשון חמימות מרצונות אחרים (כי צהרים הוא עת תוקף החום ויש תוקף חום זר של תאוות גשמיות שעל זה נאמר ובושה החמה.¹²¹ וחם הוא אבי כנען¹²² ועיין בפרדס ערך חם ועיין מכ"ז [מכל זה] בפ' ויקרא)

“Where do You rest [Your flock] at noon (tzohorayim)”: this is a term for the heat of other desires (for noon is the time when the heat is at its strongest; and there is a foreign strength of heat, of physical cravings, of which it is said, “and the sun (chamah) shall be ashamed.” And Cham is the father of Canaan; and see Pardes, the entry “Cham”; and see on all this in Parshas Vayikra)

“Where do You rest [Your flock] at noon?” Noon is when the heat is strongest, and it stands for the heat of other desires, physical cravings. Of that foreign heat it is said “the sun (chamah) shall be ashamed”; chamah, the sun, is linked with heat and with Cham, the father of Canaan.

(י"ז ב') ובפ' בלק (קצ"ז א' ב') ובפרשה תרומה (קמ"ג ב') מענין אי כה ועיין מה שכתוב מזה בד"ה שוש אש"ש.¹²³

(17b), and in Parshas Balak (197a-b), and in Parshas Terumah (143b), on the subject of ei koh (“where is Koh”). And see what is written on this in the discourse beginning “I will greatly rejoice.”

The Zohar reads eichah as ei koh, “where is Koh,” Koh being a Kabbalistic name of the Shechinah. The discourse on “I will greatly rejoice” discusses this further.

וזוהו שלמה אהיה על עדרי חביריך שהוא לשון בושה כענין העטית עליו בושה¹²⁴ (בתלים ס"י פ"ט)

And this is [the meaning of] “For why should I be as one who is veiled (ke’otyah) beside the flocks of your companions?”: this is a term of shame, as in “You have covered him with shame” (in Psalms, chapter 89),

“Why should I be as one who is veiled (ke’otyah)?” The word is read as shame, as in Tehillim, “You have covered him with shame.”

ויעטו כמעיל בשתם¹²⁵ (שם סי' ק"ט) יעטו חרפה וכלימה¹²⁶ (שם סי' ע"א) וע' בזהר בראשית (דף כ' ע"א).

“And let them be wrapped in their shame as in a robe” (there, chapter 109), “Let them be wrapped in reproach and disgrace” (there, chapter 71). And see the Zohar, Bereshit (page 20a).

Two more verses in Tehillim use the same verb for being wrapped in shame and disgrace. The Zohar (I, 20a) sets this verse in the exchange between the sun and the moon before the moon was diminished, where “as one who is veiled” means being in shame.

גם לשון מעוטף ומלוכש בעדרי חבריך שהוא מחשבות ודבורים מרצונות אחרים שנמשכים ונשפעים משרים עליונים שאין שום דבור ומחשבה למטה שאינו נשפע ונמשך מלמעלה.

It is also a term for being wrapped and clothed in “the flocks of your companions,” which are thoughts and words from other desires, which are drawn down and flow from the supernal princes; for there is no speech or thought below that does not flow and is not drawn down from Above.

Ke’otyah also means being wrapped and clothed in “the flocks of your companions”: the thoughts and words of other desires. These flow down from the supernal “princes,” the spiritual powers Above, for every word and thought below draws from Above.

(ועיין בזהר פ' ויצא) (דף קס"ב) בס"ת [בסתר תורה] ע"פ והיה העטופים ללבן כו' אתכספן ומתעטפי. ובושה זו הוא ענין מה שאנו מבקשים ולא נבוש לעולם ועד עיין הפי' בד"ה ראיתי

(And see the Zohar, Parshas Vayetzei) (page 162), in the Sisrei Torah, on the verse “And the feeble ones (ha’atufim) were Lavan’s,” etc.: “they are ashamed (iskasfan) and wrapped (misatfei).” And this shame is the subject of our request, “and may we not be ashamed forever and ever”; see the explanation in the discourse beginning “I saw,

The Zohar reads “the feeble ones (ha’atufim) were Lavan’s” as those who are “ashamed and wrapped.” This is the shame we pray to be spared in the blessing before the Shema, “and may we never be ashamed.”

והנה מנורת זהב¹²⁷ וע' בזהר פ' אמור (דפ"ט ע"ב) ע"פ לך אדני הצדקה ולנו בשת הפנים^{128, 129} ונקי בחי' אלו ללבן.

and behold, a golden menorah.” And see the Zohar, Parshas Emor (page 89b), on the verse “To You, Ado-nai, belongs righteousness, and to us shamefacedness”; and these levels are called “Lavan’s” (lelavan).

The Zohar in Emor, on “To You, Ado-nai, belongs righteousness, and to us shamefacedness,” is cited on the same shame. These levels are called “Lavan’s.”

וזהו ענין עדרי חבריך וכמו שכתוב ברבות בשה"ש [בשיר השירים] מה שאין כן הקשורים ליעקב שמקושרים בקשר אמיץ וחזק בו ית'

And this is the meaning of “the flocks of your companions,” as is written in [Midrash] Rabbah on Shir HaShirim. Which is not so with “the bound ones (hakesurim), Yaakov’s,” who are bound with a firm and strong bond to Him, may He be blessed,

This is the meaning of “the flocks of your companions,” as the Midrash on the Song of Songs explains. In contrast, “the bound ones (kesurim) were Yaakov’s”: those who belong to Yaakov are bound to G-d with a firm and strong bond.

וכמו שכתוב בזהר פ' אחרי (דע"ג) ג' דרגין אינן מתקשרין דא בדא קוב"ה [קודשא בריך הוא] אורייתא וישראל.¹³⁰ ועיין מה שכתוב מזה בביאור על פ' נשא את ראש בני גרשון¹³¹ בענין קטרת:^{132, 133, 134}

as is written in the Zohar, Parshas Acharei (page 73): “There are three levels bound one to another: the Holy One, blessed be He, the Torah, and Israel.” And see what is written on this in the explanation on the passage “Take the head count of the sons of Gershon,” on the subject of the incense (ketores).

As the Zohar says, three are bound together: the Holy One, blessed be He, the Torah, and Israel. The bond to G-d runs through the Torah, the attribute of Yaakov.

SECTION 4 • 17-10

The wife's love: fire drawn from the Torah

7 ג והנה יש עוד בחיי אהבה שהוא אהבת אשה אל איש שהיא אהבה כרשפי אש ואין לו רצונות אחרים כלל, שהוא ע"י התורה כמ"ש ועמך לא חפצתי¹³⁵ רק ואל אישך תשוקתך¹³⁶

3. Now, there is yet another level of love, which is the love of a wife for her husband, which is a love like flashes of fire, and he has no other desires at all; [a love] that comes through the Torah, as it is written, “And besides You I desire nothing,” only “and your longing shall be for your husband.”

Section 3 introduces a higher love: a wife's love for her husband, burning like “flashes of fire,” in which the person wants nothing else at all. This love comes through the Torah, and two verses express it: “Besides You I desire nothing,” and “your longing shall be for your husband.”

(ועמ"ש מענין אהבה זו בד"ה נאוו לחייך בתורים^{137, 138} בענין תורי זהב¹³⁹ וזהו ושם אשתו¹⁴⁰ כו' בת מי זהב שבח"י אהבה זו היא בבחי' כמעלת הזהב על הכסף,

(And see what is written on the subject of this love in the discourse beginning “Your cheeks are comely with rows (torim),” on the subject of “rows of gold.” And this is [the meaning of] “and the name of his wife,” etc., “the daughter of Mei-zahav (waters of gold)”: for this level of love is on a level like the superiority of gold over silver;

A cross-reference: the discourse on “Your cheeks are comely with rows... rows of gold” explains this love. The wife of the Edomite king Hadar is called “daughter of Mei-zahav (waters of gold)”: this love is to the earlier one as gold is to silver.

וגם פ"י בת מטred י"ל [יש לומר] שהוא טרדת אה"ר [אהבה רבה] זו עד שאין לו שום רצון אחר כלל) וזהו ככל לבבך¹⁴¹ וכמ"ש במ"א בד"ה ענין ק"ש [קריאת שמע]¹⁴²

and also, the meaning of “the daughter of Matred” may be said to be the preoccupation (tirdas) of this great love (ahavah rabbah), to the point that he has no other desire at all.) And this is [the meaning of] “with all your heart,” as is written elsewhere, in the discourse beginning “The matter of the Shema.”

The name Matred is read as tirdah, “preoccupation”: this great love absorbs a person so fully that no other desire remains. It is loving G-d “with all your heart.”

והיינו מחמת רוב חשקו וחפצו אליו ית' כרשפי אש שלהבת¹⁴³ מתלהבת בבחי' בהעלותך את הנרות¹⁴⁴ ואהבה רבה זו הוא נמשך ע"י התורה

That is, because of the greatness of his passion and desire for Him, may He be blessed, like flashes of fire, a flame that blazes up, on the level of “When you raise up the lamps”; and this great love is drawn forth through the Torah

Such love is an intense passion and desire for G-d, a flame that blazes up, like the lamps of the Menorah in “When you raise up the lamps.” This great love is drawn from the Torah.

(כי ביום חתונתו זה¹⁴⁵ מתן תורה והתורה היא בחי' מימינו אש דת¹⁴⁶ שניתנה באש שחורה¹⁴⁷ ע"ג [על גבי] אש לבנה^{148, 149} ועמ"ש בד"ה והיה לכם לציצית¹⁵⁰ בענין לזאת יקרא אשה¹⁵¹

(for “on the day of his wedding” — this is the Giving of the Torah; and the Torah is the level of “from His right hand, a fiery law,” for it was given as black fire upon white fire. And see what is written in the discourse beginning “And it shall be for you as tzitzis,” on the subject of “this one shall be called woman (ishah),

The Sages read “on the day of his wedding” in the Song of Songs as the Giving of the Torah. The Torah is “a fiery law” from G-d’s right hand, written as black fire upon white fire, and so it kindles fiery love. The discourse on tzitzis explains Adam’s words at Chava’s creation, “this one shall be called woman.”

כי מאיש לוקחה ובד"ה אחרי ה' אלקיכם תלכו גבי ובקולו תשמעו¹⁵² ובד"ה למען¹⁵³ תהיה תורת¹⁵⁴ ה' בפ"ך בפ' בא.

for from man (ish) was she taken"; and in the discourse beginning "After Havayah your G-d shall you walk," regarding "and to His voice shall you listen"; and in the discourse beginning "So that the Torah of Havayah may be in your mouth," in Parshas Bo.

That verse continues, "for from man was she taken." Two further discourses are cited, on "and to His voice shall you listen" and on "so that the Torah of Havayah may be in your mouth."

ובח"י אה"ר [אהבה רבה] זו נק' אמת וזהו תתן אמת ליעקב¹⁵⁵ כי הקול קול יעקב¹⁵⁶ בחינת תורה כנ"ל ועמ"ש מזה בד"ה ביום השמיני עצרת).¹⁵⁷

And this level of great love is called truth; and this is [the meaning of] "You will give truth to Yaakov," for "the voice is the voice of Yaakov," the level of Torah, as mentioned above. And see what is written on this in the discourse beginning "On the eighth day, an assembly (atzeres)."

This great love is called truth, the attribute given to Yaakov. For "the voice is the voice of Yaakov" is the voice of Torah, as explained above in section 1.

וזהו שתיתי ייני עם חלבי¹⁵⁸ שהיא בחי' תורה וזהו כי טובים דודיך^{159, 160} היינו אה"ר [אהבה רבה] והוא נמשך מ"ין יינה של תורה.¹⁶¹ וז"ש [וזהו שכתוב] ויאמר האדם אדם דלעילא.

And this is [the meaning of] "I have drunk my wine with my milk," which is the level of Torah. And this is [the meaning of] "For your love (dodecha) is better": that is, great love, and it is drawn from wine, the wine of Torah. And this is [the meaning of] what is written, "And the man (ha'adam) said": the Supernal Man (Adam).

"I have drunk my wine with my milk" refers to Torah, and "your love is better than wine" to great love drawn from "the wine of Torah," in the Talmud's phrase. Adam's words when Chava was brought to him, "And the man said," refer to the supernal Man.

כמ"ש ועל דמות הכסא¹⁶² דמות כמראה אדם כו'. זאת הפעם¹⁶³ התורה שנק' זאת¹⁶⁴ (פ"ה דמנחות נ"ג ב') שלעתיד תתגלה התורה מלבושיה וגשמיותה

As it is written, "And upon the likeness of the throne was a likeness like the appearance of a man (adam)," etc. "This time (zos hapa'am)": the Torah, which is called zos ("this") (chapter 5 of Menachos, 53b); for in the Time to Come the Torah will be unveiled from its garments and its physicality

The supernal Man is the "likeness of a man" Yechezkel saw upon the throne. "This time" (zos hapa'am) refers to the Torah, which the Talmud calls zos, "this," as in "This is the Torah." In the Time to Come the Torah will be revealed without its garments of physical matters.

(ולכן נאמר ביום ההוא תקראי אישי.¹⁶⁵ שהתורה נקרא אור כמו שכתוב ותורה אור¹⁶⁶ וגם נקרא מים כמו שכתוב הוי כל צמא¹⁶⁷ לכו למים.

(and therefore it is said, “On that day you will call [Me] Ishi (my Husband).” For the Torah is called light, as it is written, “and the Torah is light”; and it is also called water, as it is written, “Ho, everyone who thirsts, go to the water.”

That is why “on that day” Israel will call G-d Ishi, “my Husband.” The Torah is called both light (“the Torah is light”) and water (“everyone who thirsts, go to the water”).

והענין כמו שכתוב במ"א¹⁶⁸ על פי הללו אל בקדשו¹⁶⁹ בענין ג' בחינות אור מים רקיע כו' ע"ש. ועל דרך זה בתורה שהתורה כמו שהיא למעלה היא בחי' אור ובירידתה להתלבש למטה נק' מים יורדים מגבוה לנמוך.

And the matter is as is written elsewhere, on the verse “Praise G-d in His sanctuary,” on the subject of three levels: light, water, firmament, etc.; see there. And in the same way with the Torah: the Torah as it is Above is the level of light, and in its descent to be clothed below it is called water, which descends from a high place to a low one.

As explained elsewhere, there are three levels: light, water and firmament. The Torah as it is Above is light; when it descends to be clothed below it is called water, which flows from a high place to a low one.

ועיין מה שכתוב בד"ה שיר השירים בענין ב' בחינות חתן, ועכשיו כנסת ישראל מקבלת טפת חכמה עילאה בבחינת התלבשות מים רקיע,

And see what is written in the discourse beginning “The Song of Songs,” on the subject of two levels of bridegroom. And now the Congregation of Israel receives the drop of supernal Chochmah (wisdom) on the level of enclothement, [as] water [and] firmament;

Now the Congregation of Israel receives the “drop” of supernal Chochmah, which is the Torah, only in clothed form, at the levels of water and firmament, not as light.

אבל לעתיד שתתגלה פנימיות התורה¹⁷⁰ הוא בחינת אור, וזהו ענין תקראי אישי שתקבל מבחי' אור וכמו שכתוב הרמ"ז [הרב משה זכות] בפרשה פקודי (דף ר"כ ע"ב).

but in the Time to Come, when the inner dimension (pnimiyus) of the Torah will be revealed, it is the level of light. And this is the meaning of “you will call [Me] Ishi”: that she will receive from the level of light, as the Ramaz wrote in Parshas Pekudei (page 220b).

In the future the inner dimension of the Torah will be revealed, which is the level of light; she will receive from that light, and that is why she will call G-d Ishi. The Ramaz is cited for this.

אך מ"מ גם עתה נמשך האור ע"י התלבשות כוי כנ"ל. וזהו אף הפעם כמו שהוא עתה מלובש בלבושים רבים בדברים גשמיים אעפ"כ [אף על פי כן] היא עצם מעצמי מעצמיותי שהוא פנימיות רצונו שהיא תורה שבכתב.^{171, 172}

Yet nevertheless, even now the light is drawn down through enclothement, etc., as mentioned above. And this is [the meaning of] “this time”: even as it is now, clothed in many garments, in physical things, nevertheless it is “bone of my bones” (etzem me’atzamai), of my very essence (atzmiyusi), which is the inner dimension of His will, which is the Written Torah.

Yet even now light is drawn down through the Torah’s garments. So Adam’s words “this time... bone of my bones” apply now too: despite its many physical garments, the Written Torah is G-d’s very essence (etzem, “bone”), the inner dimension of His will.

8 ובשר מבשרי¹⁷³ לשון בשרא סומקא¹⁷⁴ תורה שבעי"פ [שבעל פה] חומרות וחילוקים לזאת יקרא אשה אש ה' שהיא אהבה כרשפי אש

“And flesh of my flesh”: a term [related to] “red flesh” (bisra sumka), the Oral Torah, stringencies and distinctions. “This one shall be called woman (ishah)”: esh (fire) [and the letter] hei, which is a love like flashes of fire,

“Flesh of my flesh” is read through the Talmud’s phrase bisra sumka, “red flesh,” and refers to the Oral Torah, with its stringencies and fine distinctions. Ishah (woman) is read as esh (fire) with the letter hei: a love like flashes of fire.

כי מאיש לוקחה זאת, כדכתיב כי ה' יתן חכמה¹⁷⁵ זו תורה שבכתב מפיו דעת ותבונה¹⁷⁶ זו תשבע"פ [תורה שבעל פה]¹⁷⁷ כמ"ש ברכות כי תשא פמ"א [פרק מ"א / פרשה מ"א],¹⁷⁸

“for from man (ish) was this one taken”; as it is written, “For Havayah gives wisdom” — this is the Written Torah — “from His mouth, knowledge and understanding” — this is the Oral Torah, as is written in [Midrash] Rabbah, Ki Sisa, chapter 41.

“For from man was this one taken”: this love is taken from the Torah. Proverbs says “Havayah gives wisdom; from His mouth, knowledge and understanding”: wisdom is the Written Torah, and knowledge and understanding are the Oral Torah, the verse the Midrash on Ki Sisa discusses.

כי מחמת שנתפס ונדבק במוחו בשעה שהוא לומד ומכש"כ [ומכל שכן] כשהוא זוכר ואינו נשכח ממנו והוא בחי' זכר כמ"ש זכר חסדו¹⁷⁹

For because it is grasped and cleaves in his mind at the time that he learns, and all the more so when he remembers it and it is not forgotten by him — and this is the level of “male” (zachar), as it is written, “He remembered (zachar) His kindness” —

When Torah is grasped and held in the mind during study, and all the more when it is remembered and not forgotten, it is the quality of “male”: zachar (male) and zachar (remember) are the same word, as in “He remembered His kindness.”

אזי נקלט בו חכמתו ובינתו ית' שהוא בחי' טפה הנמשך ממוח האב (עמ"ש מזה בד"ה שחורה אני ונאווה ובד"ה והדרת פני זקן).

then His wisdom and understanding, may He be blessed, are absorbed in him, which is the level of the drop drawn from the father's brain. (See what is written on this in the discourse beginning “I am black, but comely,” and in the discourse beginning “And you shall honor the face of the elder.”)

Then G-d's wisdom and understanding take hold in the person, like the “drop” that comes from the father's brain at conception, an image Chassidus uses for the transmission of wisdom. The learner receives from G-d as a wife from her husband.

וזהו ויהיו שניהם ערומים¹⁸⁰ דהיינו שע"י אהבה זו דבחי' רשפי אש הוא מופשט מכל הרצונות זרות. ואין לו רצון אחר כלל. וכמ"ש ועמך לא חפצתי.¹⁸¹

And this is [the meaning of] “And they were both naked”: that is, through this love, of the level of flashes of fire, he is stripped of all foreign desires, and has no other desire at all, as it is written, “And besides You I desire nothing.”

This is “And they were both naked”: through this fiery love a person is stripped of all foreign desires and wants nothing besides G-d, as in “besides You I desire nothing.”

ולא כמו אהבה שבקרירות שהוא מפני שמלוכש עדיין ג"כ ברצונות זרים והוא רק בחי' אתכפיא.

Not like the love that is in coolness, which is because he is still also clothed in foreign desires, and it is only the level of iskafya (subjugation).

That is unlike the cool love of the son, which still lives alongside foreign desires and is only iskafya, subduing them.

אבל ע"י אה"ר [אהבה רבה] זו דאִתְּהִפְכָּא חשוכא ואין לו רצון אחר כלל רק לדבקה בו. נמצא אינו מלובש בלבושים זרים ובאִתְּעַדְלִית [ובאִתְּעַרְוֹת דלתתא] אִתְּעַדְלִיע [אִתְּעַרְוֹת דלעילא] לע"ל [לעתיד לבוא] שלא יכנף עוד מוריק.¹⁸²

But through this great love, of the turning of darkness [into light], he has no other desire at all except to cleave to Him. It follows that he is not clothed in foreign garments. And through the arousal from below [comes] the arousal from above in the Time to Come, that “your Teacher shall no longer be cloaked.”

Fiery love is is'hapcha, turning darkness into light, with no desire left except to cleave to G-d, so the person is no longer clothed in foreign garments. This arousal from below brings an arousal from Above: in the future “your Teacher shall no longer be cloaked,” and G-d’s revelation will be unveiled.

9 וזהו ויהיו שניהם ערומים האדם ואשתו.¹⁸³ והיינו שלע"ל [שלעתיד לבוא] יהיה גילוי פנימיות התורה בלי לבושים.

And this is [the meaning of] “And they were both naked, the man and his wife”: that is, in the Time to Come there will be a revelation of the inner dimension of the Torah without garments.

In the future, Adam and his wife being “both naked” describes the Torah’s inner dimension, revealed without garments.

אך גם זאת הפעם שהתורה מלובשת בלבוש כנ"ל עכ"ז [עם כל זה] הוא ע"ד ענין ויהיו שניהם ערומים. כי ע"י עסק התורה שנשמת האדם מלובשת בהתורה.

Yet even “this time,” when the Torah is clothed in a garment, as mentioned above, it is nevertheless along the lines of “And they were both naked.” For through occupation with the Torah, the soul of the person is clothed in the Torah.

Yet even now, while the Torah is clothed, the same applies in a sense: when a person studies Torah, his soul is clothed in the Torah.

10 וכמ"כ [וכמו כן] ע"י אור א"ס ב"ה נמשך ומתלבש בהתורה שזהו ענין עוסק בתורה לשמה^{184, 185} לשם התורה.

And likewise, through this, the Infinite Light (Or Ein Sof), blessed be He, is drawn down and clothed in the Torah; and this is the meaning of “one who occupies himself with Torah lishmah”: for the sake of the Torah.

At the same time, the Infinite Light is drawn down and clothed in that same Torah. This is the meaning of studying Torah lishmah, “for its sake,” that is, for the sake of the Torah itself.

נמצא הרי הקב"ה כביכול עם האדם העוסק בתורה מלובשים בלבוש אחד עד"מ שנים שמתכסים בטלית אחד ממש וכמ"ש מזה בד"ה כי ביום הזה יכפר,¹⁸⁶ והיינו דוקא כאשר האדם מופשט מרצונות זרים.

It follows, then, that the Holy One, blessed be He, as it were, and the person who occupies himself with Torah are clothed in one garment, by way of analogy like two who cover themselves with literally one tallis, as is written on this in the discourse beginning "For on this day He shall atone." And this is specifically when the person is stripped of foreign desires.

So G-d and the person who studies are, as it were, clothed in one garment, like two people under literally one tallis. But this happens only when the person is stripped of foreign desires.

משא"כ כשיש לו רצון זר ולבושים צואים נק' הוא כבגדו והיא בבגדה¹⁸⁷ ויוציא ויתן כתובה.¹⁸⁸

Which is not so when he has a foreign desire and soiled garments: this is called "he in his garment and she in her garment," and "he must divorce [her] and give [her] the kesubah."

If he still has foreign desires, "soiled garments," it is like the Talmud's case of a husband who insists on "he in his garment and she in her garment": the law is that he must divorce her and pay her kesubah (marriage settlement).

אבל כשמופשט מרצון זר להיות ועמך לא חפצתי נמשך כמ"כ [כמו כן] מלמעלה כנ"ל, וזהו ולא יתבוששו¹⁸⁹ היינו שלא יהיה בחינת כעוטיה על עדרי חבריך הנ"ל.

But when he is stripped of foreign desire, so as to be [in the state of] "And besides You I desire nothing," there is likewise a drawing down from Above, as mentioned above. And this is [the meaning of] "and they were not ashamed": that is, that there will not be the level of "as one who is veiled beside the flocks of your companions," mentioned above.

But when he is free of foreign desire and wants only G-d, the same is drawn down from Above. Then "they were not ashamed": there is no longer the shame of "one who is veiled beside the flocks of your companions."

וזהו ולא נבוש לעולם ועד ועמ"ש עוד בחינה גדולה יותר בפ"י ולא יבשו עמי לעולם בד"ה ואכלתם אכול:¹⁹⁰

And this is [the meaning of] "and may we not be ashamed forever and ever." And see what is written of a yet greater level in the explanation of "and My people shall never be ashamed," in the discourse beginning "And you shall eat, eating."

This is what we pray for in "and may we never be ashamed." A still higher level is explained on Yoel's promise that G-d's people will never be ashamed.

SECTION 5 • ¶11-13

Why vows: a fence at the feminine stage

11 ד וזהו ואשה כי תדור נדר כו'. וצריך להבין מהו ענין הנדר לאסור על נפשה דברים המותרים.

4. And this is [the meaning of] “And a woman, when she vows a vow,” etc. Now we need to understand: what is the matter of the vow, to forbid upon herself things that are permitted?

Section 4 returns to the verse about the vow. Why would a woman forbid herself things the Torah permits?

והרי י"ל [יש לומר] דיך במה שאסרה לך תורה כמ"ש בשמונה פרקים להרמב"ם [להרבי משה בן מימון] פ"ד בשם הירושלמי פ"ט דנדרים.

And surely it can be said, “Let what the Torah has forbidden you suffice you,” as is written in the Rambam’s Eight Chapters, chapter 4, in the name of the Jerusalem Talmud, chapter 9 of Nedarim.

The Jerusalem Talmud objects to vows: “Let what the Torah has forbidden you suffice you.” The Rambam quotes this in his Eight Chapters, his introduction to Pirkei Avos.

אך הנה אין חילוק בין היתר לאיסור. רק שההיתר יכול להעלות לה'. אך כל זמן שאינו מעלהו הוא מכסה ומסתיר גם כן.¹⁹¹

However, there is in fact no difference between the permitted and the forbidden, except that the permitted can be elevated to G-d. But as long as he does not elevate it, it too covers and conceals.

The answer: in one sense the permitted is no different from the forbidden, except that the permitted can be raised up to G-d. As long as it is not raised up, it too covers and conceals G-dliness.

12 וזהו ענין נדרים סייג לפרישות.^{192, 193} דהיינו קדש עצמך במותר לך.¹⁹⁴ מפני שרואה שלא יוכל להעלות הדבר ויוריד הדבר לגשמיות וממילא נמשך גם האדם אחריו לגשמיות.

And this is the meaning of “Vows are a fence for abstinence”: that is, “Sanctify yourself in what is permitted to you.” For he sees that he will not be able to elevate the thing, and he will bring the thing down into physicality, and as a result the person too is drawn after it into physicality.

This explains the Mishnah “Vows are a fence for abstinence” and the Talmud’s “Sanctify yourself in what is permitted to you.” A person who sees that he cannot elevate something will instead drag it down into physicality, and he himself will be drawn down after it.

וזהו כובד ראש^{195, 196} כי ישראל לי ראש ובחינה זו הוא מוסתר מחמת כובד הגשמיות המכסה ומסתיר כמשא כבד¹⁹⁷ כו' (עמ"ש מזה בד"ה מנורת זהב כולה)¹⁹⁸ וע"כ צ"ל פרישות.

And this is "heaviness of head" (koved rosh): for "Israel is to Me a head (rosh)," and this level is hidden because of the heaviness of physicality, which covers and conceals "like a heavy burden," etc. (see what is written on this in the discourse beginning "A menorah all of gold"). And therefore there must be abstinence.

The Mishnah's koved rosh, the "heaviness of head" required for prayer, is read here as follows: Israel is G-d's "head," and this lofty root is hidden under the heaviness of physicality, which weighs on it like a heavy burden. That is why abstinence is needed.

אך זה שלא יוכל להעלות הדבר זהו כשהוא עדיין בחינת ואשה כו' בנעוריה. שהוא בחינת נוקבא.

However, this, that he will not be able to elevate the thing, is when he is still on the level of "And a woman," etc., "in her youth," which is the level of Nukva (the feminine)

But being unable to elevate the permitted belongs to the stage of "a woman... in her youth," the level of Nukva, the receiving, feminine level.

(עד לא קבילת דבר כמשנ"ת [כמו שנתבאר] ע"פ לריח שמניך)¹⁹⁹ דהיינו אהבה ראשונה. בנעוריה בית אביה^{200, 201} שהוא חסד נעוריה. בית אביה כאהבת הבן אל האב.²⁰²

("before she has received the male," as was explained on the verse "For the fragrance of your oils"), that is, the first love. "In her youth, in her father's house," which is "the kindness of your youth"; "her father's house," like the love of a son for his father.

This is the stage before "she has received the male": the first love, the son's love in his father's house, which is "the kindness of your youth."

לא יחל דברו²⁰³ כיון שהוא עדיין בחי' אשה נוקבא ואיש דרכו לכבש²⁰⁴ ואין אשה דרכה לכבש כי נשים דעתן קלות²⁰⁵ כמ"ש בד"ה שוש תשיש בפי' תזריע ובד"ה ויקחו אליך פרה.²⁰⁶

"He shall not profane his word": since he is still on the level of a woman, Nukva; and "it is the way of a man to conquer, and it is not the way of a woman to conquer," for "women are light of mind," as is written in the discourse beginning "You shall surely rejoice," in Parshas Tazria, and in the discourse beginning "And they shall take to you a heifer."

So the vow must stand, "he shall not profane his word," since the person is still on the level of "woman," Nukva. The Alter Rebbe applies to this stage the Talmud's sayings that "it is the way of a man to conquer, not of a woman," and that "women are light of mind": at this stage the soul cannot yet conquer and transform the physical.

13 ולכן לא יוכל לברר ההיתר ולהעלותו למעלה. כי עדיין לא יוכל לבא לבחינת אתהפכא חשוכא לנהורא רק בחי' אתכפיא שזהו ענין לכתך אחרי במדבר כנ"ל

And therefore he cannot refine (levarer) the permitted and elevate it Above, for he still cannot come to the level of is'hapcha, the turning of darkness into light, but only the level of iskafya; which is the meaning of "your going after Me in the wilderness," as mentioned above.

At this stage one cannot refine (levarer) the permitted and raise it up, because one can achieve only iskafya, not is'hapcha. That is "your going after Me in the wilderness," as explained earlier.

ולכן מה שהוא קצת מותרות יורידנו לגשמיות ועמ"ש ע"פ כי תצא למלחמה ^{207, 208} כו' גבי וגלחה את ראשה ²⁰⁹ כו'.

And therefore whatever is somewhat superfluous (mosros) will bring him down into physicality. And see what is written on the verse "When you go out to war," etc., regarding "and she shall shave her head," etc.,

So even a little indulgence pulls him down into physicality. A related discussion appears in the discourse on the captive woman, "When you go out to war... and she shall shave her head."

SECTION 6 • ¶14-17

Annuling the vow: Chochmah, Shabbos, prayer and Torah

14 ובד"ה ונקדשתי בתוך ²¹⁰ בני [בני ישראל] ²¹¹ גבי שערך כעדר העזים. ולכן מסכת נדרים הוא בסדר נשים שאינו רק כשהוא בחינת נוקבא. אבל ואם היו תהיה לאיש.

and in the discourse beginning "And I shall be sanctified among the children of Israel," regarding "your hair is like a flock of goats." And therefore Tractate Nedarim is in the Order of Nashim (Women), since it [applies] only when one is on the level of Nukva. But: "And if she shall be [married] to a man (ish)."

Another reference: the discourse on "And I shall be sanctified among the children of Israel," on "your hair is like a flock of goats." This is why the tractate on vows is placed in the Order of Nashim (Women): vows belong to the feminine stage. The verse then turns to the woman who becomes a man's wife.

ואם בית אישה נדרה.²¹² דהיינו כד קבילת דכר שמקבלת טפת חכמה עילאה שהיא התורה שהיא חכמתו ית' ואורייתא היכלא עילאה דקוב"ה [דקודשא בריך הוא].

“And if she vowed in her husband’s house”: that is, when she has received the male, receiving the drop of supernal Chochmah, which is the Torah, which is His wisdom, may He be blessed; and “the Torah is the supernal palace of the Holy One, blessed be He.”

“If she vowed in her husband’s house” describes the stage after she has “received the male”: the soul receives the drop of supernal Chochmah, the Torah, G-d’s own wisdom, which is called His “supernal palace.”

ואזי שניהם ערומים שמופשט מכל רצון זר. ואזי והפר את נדרה²¹³ דהיינו שהוא מהפך חשוכא לנהורא כי בחכמה אתברירו²¹⁴ כו'.

And then “both are naked,” for he is stripped of every foreign desire. And then “he shall annul (hefer) her vow”: that is, he transforms (mehapech) darkness into light, for “through Chochmah they are refined,” etc.

Then “both are naked,” free of every foreign desire, and “he shall annul (hefer) her vow” is read as mehapech, “transforms”: he turns darkness into light, for “through Chochmah they are refined.”

(ועמ"ש בד"ה וכל בניך²¹⁵ בענין ורב שלום בניך²¹⁶ א"ת [אל תקרי] בניך אלא בוניך²¹⁷ שכדי להיות ורב שלום זהו ע"י בוניך דוקא משום דבחכמה אתברירו כו' ע"ש. ואיתא בפ' תזריע)²¹⁸

(And see what is written in the discourse beginning “And all your children,” on the subject of “and great shall be the peace of your children (banayich)”: “do not read ‘your children’ but ‘your builders’ (bonayich)”; that for there to be “great peace,” it is specifically through “your builders,” because “through Chochmah they are refined,” etc.; see there. And it is stated in Parshas Tazria)

The Talmud reads “great shall be the peace of your children (banayich)” as “your builders (bonayich),” the Torah scholars: great peace comes specifically through them, because refinement comes through Chochmah. The Zohar on Tazria is then cited.

(מ"ב סע"ב [סוף עמוד ב]) ע"פ אשה כי תזריע וילדה זכר,²¹⁹ א"ר [אמר רבי] אחא אתתא מיומא דאתעברת לית בפומה

(42b, end of the side), on the verse “When a woman conceives and bears a male”: Rabbi Acha said, “A woman, from the day she conceives, has nothing in her mouth

The Zohar on “When a woman conceives and bears a male”: from the day a woman conceives, all she speaks of is her child, hoping it will be male.

אלא ילידו דילה²²⁰ אי להוי דכר ופי' הרמ"ז [הרב משה זכות] שעם היות הנוקבא בחינת גבורה עכ"ז [עם כל זה] ע"י יחודה עם החסדים נמתקו גבורותיה ונתבסמו עד

but her offspring, whether it will be male." And the Ramaz explains that although the Nukva is the level of Gevurah (restraint), nevertheless, through her union with the chassadim (kindnesses), her gevuros (severities) are sweetened and mellowed, until

The Ramaz explains: Nukva is the level of Gevurah, but through her union with the chassadim (the kindnesses) her severities are sweetened and softened.

כי חפצה ותשוקתה שילידו דילה יהי [יהיה] דכר דוקא שהוא בחינת חסדים ועיין בפי' שמיני (דל"ח סע"ב [סוף עמוד ב]) ע"פ ויקח אהרן את אלישבע^{221,222} ובפי' הרמ"ז [הרב משה זכות] שם.²²³

her desire and longing is that her offspring be specifically male, which is the level of chassadim. And see Parshas Shemini (38b, end of the side), on the verse "And Aharon took Elisheva," and in the Ramaz's commentary there.

In the end she longs for her child to be male, which stands for the chassadim. The Zohar on Aharon's marriage to Elisheva, with the Ramaz's commentary, is a parallel.

וכך הענין כאן שע"י היחוד עליון בעסק התורה שזורח בתוכה אור האלקות נעשה הנשמה בבחי' דכר והאיש דרכ ו לכבש ועמ"ש בד"ה והיה לכם לציצית²²⁴ בפי' למען תזכרו²²⁵ כו' שתהיו בבחי' זכרים כו'.

And so it is here: through the supernal union in occupation with Torah, within which the light of G-dliness shines, the soul comes to be on the level of the male (dechar), and "it is the way of a man to conquer." And see what is written in the discourse beginning "And it shall be for you as tzitzis," on the explanation of "so that you remember (tizkeru)," etc.: that you be on the level of males (zecharim), etc.

So too here: through the supernal union in Torah study, in which G-dly light shines, the soul becomes "male" and able to "conquer." The discourse on tzitzis reads "so that you remember (tizkeru)" as "so that you become males (zecharim)."

וענין והפר לה אביה י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בפ' אמור (דף ק' ע"ב) ²²⁶ בענין אחותי בת אבי היא ²²⁷ בזמנא דנטלי מבי אבא ²²⁸ כו'

And the matter of “her father annulled for her” may be explained according to what is written in Parshas Emor (page 100b), on the subject of “She is my sister, the daughter of my father”: “at the time when they take from the house of Abba (the Father),” etc.;

“Her father annulled for her” is explained from the Zohar on Avraham’s words about Sarah, “She is my sister, the daughter of my father”: it refers to the time when they receive from “the house of Abba,” the Father, which is Chochmah.

והיינו בשבת שאז מאיר בנפש מבחינת חכמה שזהו ענין נשמה יתירה ואזי תוכל לבא לבחינת אתהפכא כו' וכמ"ש במ"א באריכות וע' מזה לקמן סד"ה ושמע אביה את נדרה. ^{229, 230}

that is, on Shabbos, for then there is an illumination in the soul from the level of Chochmah, which is the matter of the additional soul (neshamah yeseirah); and then she can come to the level of is'hapcha, etc., as is written at length elsewhere. And see on this below, at the end of the discourse beginning “And her father hears her vow.”

That is Shabbos, when light from Chochmah shines in the soul, the “additional soul” of Shabbos, and then the soul can reach is'hapcha. This is developed below, in the discourse on “And her father hears her vow.”

15 וזהו מפירין נדרים בשבת ²³¹ והארת שבת מאיר בכל יום בתפלה שבכל יום כמ"ש ע"פ להקריב לי במועדו. ²³²

And this is [why] “vows may be annulled on Shabbos.” And the illumination of Shabbos shines every day, in the prayer of each day, as is written on the verse “to offer to Me in its appointed time.”

This is why the Mishnah permits annulling vows on Shabbos: Shabbos is the time of Chochmah’s light. That light shines every day too, in daily prayer, as explained on the daily offering, “to offer to Me in its appointed time.”

ועיין בסי' ש"ב [של בינונים] סי' פ"ח ופרק י"ט ועמ"ש ע"פ והדל לא ימעט ²³³ שאור אבא מאיר בכל ²³⁴ נש"י [נשמות ישראל] שזהו ענין

And see Sefer Shel Beinonim [Tanya], at the end of chapter 18 and chapter 19; and see what is written on the verse “and the poor shall not give less”: that the light of Abba (the Father) shines in all the souls of Israel, which is the meaning of

The Tanya (chapters 18 and 19) and the discourse on “and the poor shall not give less” explain that the light of Abba, which is Chochmah, shines in every Jewish soul.

כי קרוב אליך הדבר מאד.²³⁵ והנה ארז"ל [אמרו רבותינו זכרונם לברכה] נערה המאורסה²³⁶ אביה ובעלה מפירין נדריה²³⁷ הפר האב כו'.

“For the thing is very near to you.” Now, our Sages, of blessed memory, said, “A betrothed maiden: her father and her husband annul her vows. If the father annulled,” etc.

This is the meaning of “the thing is very near to you.” The Mishnah teaches that a betrothed girl’s vows are annulled by her father and her husband together.

והענין דאיתא ברבות בא (ס"פ ט"ו)²³⁸ שעכשיו הוא בחינת וארשתוך לי²³⁹ ולעתיד כתיב כי בועליך עושך^{240, 241} בחינת נשואין וכ"ה בגמרא (רפ"ח דפסחים)

And the matter is that it is stated in [Midrash] Rabbah, Bo (at the end of chapter 15), that now is the level of “And I will betroth you to Me,” while of the Time to Come it is written, “For your Maker is your husband (bo’alayich),” the level of marriage (nisuin). And so it is in the Gemara (at the beginning of chapter 8 of Pesachim),

The Midrash explains that now is the stage of betrothal (erusin), “I will betroth you to Me,” while the future will be marriage (nisuin), “your Maker is your husband.” The Talmud in Pesachim says the same.

ע"פ ביום ההוא תקראי אישי²⁴² ככלה בית חמיה דהיינו בחינת נשואין משא"כ עכשיו הוא ככלה בית אביה שהוא בחינת אירוסין.

on the verse “On that day you will call [Me] Ishi”: “like a bride in her father-in-law’s house,” that is, the level of marriage; whereas now it is “like a bride in her father’s house,” which is the level of betrothal (erusin).

The Talmud reads “On that day you will call Me Ishi” to mean that Israel will then be “like a bride in her father-in-law’s house,” fully married, whereas now she is “like a bride in her father’s house,” only betrothed.

והיינו כי אורייתא סתים וגליא²⁴³ ועכשיו לא נתגלה לנו רק חיצוניות התורה לכן נק' אירוסין לבד וכנ"ל בענין זאת הפעם כו'.²⁴⁴

That is, because “the Torah is concealed and revealed,” and now only the outer dimension (chitzoniyus) of the Torah has been revealed to us; therefore it is called only betrothal, as mentioned above on the subject of “this time,” etc.

The reason: the Torah has a hidden and a revealed dimension, and now only its outer dimension is revealed to us. That is why the present bond is called only betrothal, as was said on “this time.”

16 וע"כ צ"ל אביה ובעלה מפירין נדריה פי' אביה הוא ע"י עסק התפלה לעורר האהבה ויראה שתהיה בבחינת בת אבי²⁴⁵ ולא זו מחבבה^{246, 247} עד שקראה בתי²⁴⁸ ואח"כ ובעלה היינו עסק התורה כו'

And therefore it must be that "her father and her husband annul her vows." The meaning: "her father" is through occupation with prayer, to arouse love and awe, so that she be on the level of "the daughter of my father," and "He did not cease cherishing her until He called her 'my daughter'"; and afterwards, "and her husband," which is occupation with Torah, etc.

So both are needed to annul. "Her father" is prayer, which arouses love and awe and brings the soul to the level of "the daughter of my father"; as the Midrash says, the king loved his daughter until he called her "my daughter." Then comes "her husband," Torah study.

משא"כ כל האומר אין לי אלא²⁴⁹ תורה אפילו תורה אין לו וכמ"ש בד"ה וכל בניך הנ"ל בענין על שלא ברכו בתורה תחלה.

Which is not so [with] "whoever says, 'I have only Torah,' does not have even Torah," as is written in the discourse beginning "And all your children," mentioned above, on the subject of "because they did not first recite the blessing over the Torah."

Torah alone is not enough: "whoever says, 'I have only Torah,' does not have even Torah." The discourse cited explains the Sages' words about not first reciting the blessing over the Torah.

17 וזהו אביה ובעלה מפירין אביה היינו בחי' יו"ד ובעלה היינו בחינת ו' שהוא קול התורה.

And this is [the meaning of] "her father and her husband annul": "her father" is the level of the yud, and "her husband" is the level of the vav, which is the voice of the Torah.

"Her father" corresponds to the yud of G-d's Name, which is Chochmah, and "her husband" to the vav, which is "the voice of Torah."

אכן לעתיד שיתגלה פנימית התורה זהו ענין בית אישה בחי' תקראי אישי וכן כגון רשב"י [רבי שמעון בר יוחאי] שתורתו אומנתו²⁵⁰

However, in the Time to Come, when the inner dimension of the Torah will be revealed, this is the matter of "her husband's house," the level of "you will call [Me] Ishi." And so too [one] such as Rabbi Shimon bar Yochai, whose Torah [study] was his occupation,

In the future, when the Torah's inner dimension is revealed, the soul will be in "her husband's house," calling G-d Ishi. Even now there were people like Rabbi Shimon bar Yochai, whose Torah study was his whole occupation.

כמו שאמר בחד קטירא אתקטרנא ^{251, 252, 253} כוי שלא היה בבחינת נפרד אפילו רגע אחד ע"ד משנ"ת [מה שנתבאר] בד"ה ואלה המשפטים ²⁵⁴ גבי נשמות דאצילות כוי

as he said, "With one knot I am bound," etc., for he was not in a state of separateness even for one moment, along the lines of what was explained in the discourse beginning "And these are the ordinances," regarding the souls of the World of Atzilus (Emanation), etc.;

Rabbi Shimon said, "With one knot I am bound": he was never separate from G-d even for a moment, like the souls of Atzilus described in the discourse on "And these are the ordinances."

ע"ש ועיין ברבות סדר נח פל"ה ולא היה צריך לעורר את האהבה וע"כ היה פטור מן התפלה וזהו ענין ואם בית אישה כוי ועמ"ש סד"ה מה טובו בענין משכנותיך ישראל: ²⁵⁵

see there; and see [Midrash] Rabbah, the order of Noach, chapter 35. And he did not need to arouse the love, and therefore he was exempt from prayer. And this is the meaning of "And if in her husband's house," etc. And see what is written at the end of the discourse beginning "How goodly," on the subject of "your dwellings, O Israel."

The Midrash cited counts his generation among those in which the rainbow was not seen, a sign of his great merit. He did not need prayer to arouse love, and so he was exempt from prayer, as the Talmud says of those whose Torah is their occupation. That is the stage of "her husband's house."

SECTION 7 • ¶18-19

Summary

18 קיצור ואשה כי תדור. ואשה היינו בחי' נוקבא והיינו בנעוריה עד לא קבילת דבר וכמ"ש חסד נעורין כוי

Summary. "And a woman, when she vows." "And a woman" is the level of Nukva, that is, "in her youth," before she has received the male, as it is written, "the kindness of your youth," etc.;

A summary of the maamar begins. "A woman" is Nukva, the stage "in her youth," before she has received from the male: "the kindness of your youth."

לכתך אחרי בבחינת אחוריים. אהבה בקרירות כאהבת הבן אל האב ועז"נ [ועל זה נאמר] משכני אחריך נרוצה. ²⁵⁶ הגידה לי שאהבה נפשי. ²⁵⁷

"your going after Me": on the level of the back. A love in coolness, like the love of a son for his father; and of this it is said, "Draw me, after You we will run." "Tell me, you whom my soul loves":

"Your going after Me" is service from "the back": a cool love, like a son's for his father, which needs "Draw me, after You we will run" and the plea "Tell me, you whom my soul loves."

דאל"כ [דאם לא כן] איכה תרעה ישראל מפרנסין לאביהם שבשמים ע"י אהבת הבן ג"כ אכלתי יערי עם דבשי.²⁵⁸ שתים שלפניה וק"ש [וקריאת שמע] תפלה מיושב.

for otherwise, "how will You pasture?" "Israel sustain their Father in heaven" through the love of the son, too. "I have eaten my honeycomb with my honey": the two [blessings] before it, and the Shema; prayer [said] seated.

Even the son's love matters Above, for otherwise "how will You pasture?": through it, too, Israel "sustain their Father in heaven." The honeycomb and honey are the two blessings before the Shema and the Shema itself, the part of prayer said seated.

שלמה אהיה כעוטיה בושה והעטופי [והעטופים] ללבן. בחי' לכתך במדבר מם פתוחה. ואזי כי תדור שצ"ל נדרים סייג לפרישות²⁵⁹ כי אין אשה דרכה לכבש:²⁶⁰

"For why should I be as one who is veiled": shame; and "the feeble ones were Lavan's." The level of "your going in the wilderness": an open mem. And then "when she vows," for there must be "vows, a fence for abstinence," since "it is not the way of a woman to conquer."

"As one who is veiled" is the shame of the feeble ones that were Lavan's; "your going in the wilderness" is the open mem. At this stage vows are needed as "a fence for abstinence," for "it is not the way of a woman to conquer."

19 אכן ואם היו תהי' [תהיה] לאיש²⁶¹ כי הנה יש אהבה גדולה מאהבת הבן שהוא בקרירות כ"א ברשפי אש בחי' אשה ושם אשתו כו' מטרד בת מי זהב.²⁶² ועמך לא חפצתי²⁶³ רק ואל אישך תשוקתך.²⁶⁴

However, "And if she shall be [married] to a man": for there is a love greater than the love of the son, which is in coolness; rather, [a love] in flashes of fire, the level of a wife: "And the name of his wife," etc., Matred, "the daughter of Mei-zahav." "And besides You I desire nothing," only "and your longing shall be for your husband."

The second stage: "if she shall be married to a man." There is a love greater than the son's cool love: a wife's fiery love, hinted at in the names Matred and Mei-zahav, which wants nothing besides G-d.

והוא נמשך ע"י התורה שניתנה כאש שחורה ע"י [על גבי] אש לכנה ובבחי' זו נאמר ויהיו שניהם ערומים²⁶⁵ הפך מבחי' כעוטיה. כיום ההוא תקראי אישי.²⁶⁶ וגאולה זו בזכות יעקב שנק' אמת.

And it is drawn forth through the Torah, which was given as black fire upon white fire; and of this level it is said, "And they were both naked," the opposite of the level of "as one who is veiled." "On that day you will call [Me] Ishi." And this redemption is in the merit of Yaakov, who is called truth.

It comes through the Torah, given as black fire upon white fire. It is the opposite of being veiled in shame: "both naked." This is the future "you will call Me Ishi," the redemption in the merit of Yaakov, who is called truth.

והנה זאת הפעם אף עתה כשמלובשת בגשמיות עכ"ז [עם כל זה] היא עצם מעצמי כו' וכיון שכן והפר את נדרה:²⁶⁷

Now, “this time”: even now, when it is clothed in physicality, nevertheless it is “bone of my bones,” etc. And since this is so, “he shall annul her vow.”

Even now, while the Torah is clothed in physical matters, it is “bone of my bones,” G-d’s very essence; and so “he shall annul her vow”: the soul can transform the permitted instead of avoiding it.

SECTION 8 • ¶20-21

Daughter, sister, mother; sun, moon and stars

20 והנה נערה המאורסה אביה ובעלה מפירין נדריה.²⁶⁸ פ"י ע"ד לא זו מחבבה עד שקראה בתי²⁶⁹ זהו הבחי' ראשונה בנעוריה בית אביה.

Now, “a betrothed maiden: her father and her husband annul her vows.” The meaning is along the lines of “He did not cease cherishing her until He called her ‘my daughter’”: this is the first level, “in her youth, in her father’s house.”

The Mishnah’s betrothed girl, whose vows her father and husband annul together, is explained through the Midrash of the king who loved his daughter until he called her “my daughter”: the first stage, “in her youth, in her father’s house.”

אח"כ לא זו מחבבה עד שקראה אחותי והוא ע"י עסק התורה ואזי הוא בחי' ואם היו תהי' [תהיה] לאיש.²⁷⁰

Afterwards, “He did not cease cherishing her until He called her ‘my sister’”: and this is through occupation with Torah, and then it is the level of “And if she shall be [married] to a man,”

Next, “until he called her ‘my sister’”: this comes through Torah study, and it is the stage of “if she shall be married to a man.”

כענין אחותי בת אבי היא²⁷¹ כו' ותהי לי לאשה והיינו עדיין בחי' אירוסין כי נובלות חכמה שלמעלה תורה.²⁷²

as in “She is my sister, the daughter of my father,” etc., “and she became my wife.” And this is still the level of betrothal, for “the Torah is the fallen fruit (novlos) of the supernal wisdom.”

As Avraham said of Sarah, “She is my sister, the daughter of my father... and she became my wife.” Yet this is still only betrothal, for the Torah we have is “the fallen fruit” of supernal wisdom, a lower expression of it.

ועי' בוח"ג [בזהר חלק ג] פ' אחרי (דע"ז סע"א [סוף עמוד א]) ע"פ ואיש אשר יקח את אחותו בת אביו^{273, 274} כו' חסד הוא והוא ענין יחוד ו"ה ולכן אביה ובעלה מפירין נדריה.

And see the Zohar, Part III, Parshas Acharei (77a, end of the side), on the verse "And a man who takes his sister, his father's daughter," etc., "it is chesed"; and this is the matter of the union of vav and hei. And therefore "her father and her husband annul her vows."

The Zohar reads the verse about a man who takes "his sister, his father's daughter... it is chesed" as the union of the vav and hei of the Name; in the verse chesed means a disgrace, but the Zohar reads it as Chesed, kindness. So both father and husband annul her vows.

אך לא זו מחבבה עד שקראה אמי²⁷⁵ פרצוף פנימי דנוק' [דנוקבא] רעותא דלכא בכל מאדך²⁷⁶ אחת היא יונתי²⁷⁷ אחת היא לאמה שהיא כבחי' אימא כלה עילאה וזהו ענין נשואין ואם בית אישה.

But "He did not cease cherishing her until He called her 'my mother'": the inner configuration (partzuf) of Nukva, "the desire of the heart" (re'usa deliba), "with all your might"; "She is one, my dove; she is the only one of her mother," for she is like the level of Imma, the supernal bride (kallah ila'ah). And this is the matter of marriage, "and if in her husband's house."

Finally, "until he called her 'my mother'": the inner configuration of Nukva, the desire of the heart, "with all your might." "She is the only one of her mother": she becomes like Imma, the supernal bride. This is full marriage, "her husband's house."

וזהו ביום ההוא²⁷⁸ תקראי אישי כי ביום ההוא יהיה שבחי' ו"ה יהי' [יהיה] כמו י"ה תרין רעים דלא מתפרשין.^{279, 280}

And this is [the meaning of] "On that day you will call [Me] Ishi": for on that day it will be that the level of vav-hei will be like yud-hei, "two companions who never part."

That is why "on that day" Israel will say Ishi: the vav-hei of the Name will be like the yud-hei, "two companions who never part," a permanent union.

אהל כל יצען²⁸¹ כו'. אי"כ מעלת אישי על בחי' בעלי היינו כמעלת ריעים על דודים.

"A tent that shall not be moved," etc. If so, the superiority of Ishi (my Husband) over the level of Baali (my Master) is like the superiority of companions (re'im) over lovers (dodim).

That union is "a tent that shall not be moved." The advantage of Ishi ("my Husband") over Baali ("my Master") is like the advantage of companions (re'im), who never part, over lovers (dodim), whose union comes and goes.

ועיין בזח"א [בזהר חלק א] (דרל"ו סע"ב [סוף עמוד ב]) ע"פ אישה יקימנו^{282, 283} להיות ע"ד ויהי בנסוע הארון²⁸⁴ קומה הוי עליי [עלייה] המלי.

And see the Zohar, Part I (236b, end of the side), on the verse "her husband may uphold it (yekimenu)": that it is along the lines of "And it was, when the Ark set out," "Arise (kumah), Havayah": the elevation of Malchus.

The Zohar reads "her husband may uphold it (yekimenu)" as raising Malchus, like Moshe's words when the Ark set out, "Arise (kumah), Havayah": an elevation of Malchus.

והיינו כמ"ש בפי ויקרא (ד"ו סע"א [סוף עמוד א]) ע"פ ולא תוסף קום²⁸⁵ כ"א קוב"ה [קודשא בריך הוא] יוקים לה.²⁸⁶ ועמ"ש מזה סד"ה כי ההרים ימושו^{287, 288}

That is, as is written in Parshas Vayikra (6a, end of the side), on the verse "She shall rise no more": rather, "the Holy One, blessed be He, will raise her up." And see what is written on this at the end of the discourse beginning "For the mountains may depart."

The Zohar on "She shall rise no more" says she will not rise by herself; rather, the Holy One, blessed be He, will raise her up. The discourse on "For the mountains may depart" discusses this.

ואזי ג"כ אישה יפירנו ע"ד מ"ש בגמרא סוף נדרים (ד"צ ע"א) שהוא ענין וחפרה הלכנה²⁸⁹ ובושה החמה²⁹⁰ (בישע"י [בישעיה] כ"ד כ"ג). וכדפי' בת"ז [בתיקוני זהר] (תיקון ח') דא ס"מ [סמאל] ונוק' [ונוקבא] וכ"כ [וכן כתב] סוף תיקון ס"ט.

And then also "her husband may annul it," along the lines of what is said in the Gemara at the end of Nedarim (page 90a); this is the matter of "And the moon shall be confounded, and the sun ashamed" (in Isaiah 24:23). And as is explained in the Tikkunei Zohar (Tikkun 8): this is Samael and [his] Nukva; and so it is written at the end of Tikkun 69.

"Her husband may annul it" is linked by the Talmud at the end of Nedarim to "the moon shall be confounded and the sun ashamed." The Tikkunei Zohar reads these as Samael and his female counterpart, the forces of kelipah.

והיינו כמ"ש ה' הפיר²⁹¹ כו' אכן ברבות (במדבר פ"ב [פרק ב']²⁹² דרי"ב ע"ב) ולמה נמשלו בכוכבים ולא בחמה ולכנה²⁹³

And this is as it is written, "Havayah has annulled," etc. However, in [Midrash] Rabbah (Bamidbar, chapter 2, page 212b): And why were they compared to the stars and not to the sun and moon?

The verse "Havayah has annulled..." uses the same verb, heifir. But the Midrash asks why Israel is compared to the stars and not to the sun and moon.

אלא אברהם נמשל בחמה יצחק בלבנה ויעקב בכוכבים לע"ל [לעתיד לבוא] החמה והלבנה בושים שנאמר
וחפרה הלבנה כו' והכוכבים אינם בושים כו' שנאמר לא עתה יבוש יעקב ²⁹⁴ כו'. ²⁹⁵

Rather, Avraham is compared to the sun, Yitzchak to the moon, and Yaakov to the stars. In the Time to Come the sun and the moon will be ashamed, as it is said, "And the moon shall be confounded," etc.; but the stars will not be ashamed, etc., as it is said, "Not now shall Yaakov be ashamed," etc.

The Midrash answers that Avraham is compared to the sun, Yitzchak to the moon and Yaakov to the stars. In the future the sun and moon will be ashamed, but not the stars, for "Yaakov shall not now be ashamed."

21 ופרש"י [ופירש רש"י / ופירוש רש"י] סוף נדרים שם משום שלע"ל [שלעתיד לבוא] נאמר והיה אור הלבנה כאור
החמה ²⁹⁶ ואור החמה יהיה כו' דבהיה שעתא חפרה נהורא דלבנה דהשתא. ²⁹⁷

And Rashi explains at the end of Nedarim, there, that it is because regarding the Time to Come it is said, "And the light of the moon shall be as the light of the sun, and the light of the sun shall be," etc.; for at that time the light of the present moon will be confounded.

Rashi at the end of Nedarim explains: in the future "the light of the moon shall be as the light of the sun, and the light of the sun sevenfold," so the light of the present moon will be "confounded," outshone.

ועמ"ש במ"א בענין זה דדוקא הכוכבים אין להם בושא לפי שהם נראים קטנים מאד היינו

And see what is written elsewhere on this matter: that specifically the stars have no shame, because they appear very small; that is,

Elsewhere it is explained why specifically the stars feel no shame: because they appear very small.

כמו שלמעלה היש ולמטה כולא כלא חשיב. ²⁹⁸ משא"כ בחי' חמה ולבנה שמהם נמשך שיהי' [שיהיה]
היש ודבר נפרד כו'.

as Above is the yesh (existence), and below "all is considered as nothing." Which is not so with the level of the sun and moon, from which it is drawn forth that there be the yesh and a separate thing, etc.

Their smallness reflects the truth that real existence (yesh) is Above, while below "all is considered as nothing." The sun and moon, by contrast, are the source of the sense of a separate existence below.

וזהו אישה יפירנו וחפרה הלבנה דעכשיו וענין ואישה יקימנו מה שיהי [שיהיה] אור הלבנה דלע"ל [דלעתיד לבוא] כאור החמה כו' שבעתים²⁹⁹ כו' וגם כמ"ש ביום השלישי יקימנו^{300,301} ועיין ברכות וירא פנ"ו:

And this is [the meaning of] “her husband may annul it”: “and the moon shall be confounded,” [the moon] of now. And the matter of “and her husband may uphold it” is that the light of the moon of the Time to Come will be as the light of the sun, etc., “sevenfold,” etc.; and also as it is written, “On the third day He will raise us up (yekimenu).” And see [Midrash] Rabbah, Vayera, chapter 56.

So “her husband may annul it” is the present moon being confounded, and “her husband may uphold it” is the future moon shining like the sun, sevenfold. It is also “on the third day He will raise us up,” the raising of the future.

IN ONE'S AVODAH

While one's love is still cool and permitted things pull one down, one needs fences: “vows are a fence for abstinence” and “sanctify yourself in what is permitted to you.” The way forward is prayer, which arouses love and awe (“her father”), together with Torah study for its own sake, free of foreign desires (“her husband”), through which one comes to transform the physical rather than avoid it. Neither is enough alone: whoever says he has only Torah does not have even Torah.

QUESTIONS FOR DISCUSSION

1. Why does the maamar define truth as constancy rather than as the opposite of falsehood, and how does that explain why the final redemption comes in the merit of Yaakov rather than Avraham or Yitzchak?
2. How can the heat of worldly desires leave a person's love for G-d cold?
3. What is the difference between iskafya and is'hapcha, and why does the first need vows while the second can “annul” them?
4. Why are both prayer (“her father”) and Torah study (“her husband”) needed, and why was Rabbi Shimon bar Yochai exempt from prayer?
5. Why will the stars, which look small, be the ones not ashamed in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואשה כי תדור

The Kehot note sends the reader to the Rebbe's notes and references on this maamar, printed earlier in the volume.

KEHOT'S NOTE

ראה לעיל בהערות וצינונים מכ"ק אדמו"ר. עוד הנחת כ"ק אדה"א בסי מאמרי אדה"ז הקצרים ע' ק. מאמר זה בשינויים ובתוס' הגהות נדפס באוה"ת פרשתנו ע' אישכו. המאמר בארוכה — במאמרי אדה"א פ' מטות ע' אתשיג.

2 ואשה כי תדור

The law of a young woman in her father's house who makes a vow. The whole maamar is an explanation of this verse and the ones that follow it.

Numbers 30:4:ד' במדבר ל'

וְאִשָּׁה כִּי־תִדְּרֹר נָדָר לַה' וְאָסְרָהּ אָסֵר בְּבֵית אָבִיהָ בְּנַעֲרֶיהָ:

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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KEHOT'S NOTE

במדבר ל, ד.

3 זקף גדול שמורה שהוא ממקום גבוה מאד

According to the note, Or HaTorah refers here to the Zohar, Part III, 191b, for the meaning of the zakef gadol.

KEHOT'S NOTE

ראה פרדס שכ"ט, פ"ג. באוה"ת מטות ע' אישכו מציינ' לזח"ג קצא, ב.

4 זקף גדול שמורה שהוא ממקום גבוה מאד

The Kehot note points to this chapter of Rabbi Moshe Cordovero's Pardes Rimonim for the statement that the zakef gadol indicates a very high source.

Pardes Rimmonim 29:ג'ט:ג' פרדס רמונים כ"ט:ג'ט:ג'

בביאור אולא גרש פסיק רביע קדמא זקף קטן זקף גדול. אולא גרש פי' הרשב"י ע"ה שהם שתי זרועות. והנראה באלו הטעמים הוא כי הם הזרועות בעת התייחדם בת"ת אל קו האמצעי וזהו שהא' מצד ימין והא' מצד שמאל ושתייהם תואמים מלמעלה אל הטבעת הא' שהוא התפארת והוא המייחדם בקו המיצוע ולכן נק' הא' אולא לפי שהוא הימין כח חסד והרחמים הנשפעים מאליהם כדרכם והם הולכים בדרך הליכתם. אבל השמאל נקרא גריש שהוא כח הדין המגרש את עצמו ממקומו אל צד הרחמים: פסיק הוא היסוד הפוסק ומבדיל בין העולם העליון לעולם

...

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5 ישראל עלו במחשבה

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

KEHOT'S NOTE

ב"ר רפ"א. ת"ז ד' זיטאמיר (ו, א. כג, ב. עט, ב. פ, א. צט, ב. ק, א. קב, א. [ב]. קסז, ב. [תז"ח קח, ד]). זח"ב (ק"ט, א-ב). ובזח"ג (רכט, ב. שו, ב.).

6 ישראל עלו במחשבה

The Midrash lists things that preceded the creation of the world, among them Israel, which "arose in thought." The Alter Rebbe cites it to show how lofty the root of the Congregation of Israel is.

Bereshit Rabbah 1:4:ד' ראשית רבה א':ד'4 Bereshit Rabbah

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

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

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7 ה' בחכמה יסד ארץ

"Havayah founded the earth with wisdom." It is cited beside the previous saying to show that the root of the Congregation of Israel lies in G-d's Chochmah.

Proverbs 3:19:ט"ט משלי ג':ט"ט

ה' בְּחִכְמָה יָסַד אֶרֶץ כֹּונֶן שְׁמַיִם בְּתִבְנוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, ט.

8 ושם אשה גדולה

The woman of Shunem who hosted Elisha is called "a great woman." The Alter Rebbe sends the reader to the Zohar's reading of this verse for the "great woman."

II Kings 4:8:ח'4 מלכים ב' ד':ח'4 II Kings

וַיְהִי הַיּוֹם וַיַּעֲבֹר אֱלִישָׁע אֶל־שׁוּנֶם וַשֵּׁם אִשָּׁה גְדוֹלָה וַתִּתְּקֶיבּוּ לְאֶכְלֵ־לָהֶם וַיְהִי מִדֵּי עָבָר יָסַר שְׁמָה לְאֶכְלֵ־לָהֶם:

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And

so it was, that as oft as he passed by, he turned in thither to eat bread.

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9 **ושם אשה גדולה**

At the beginning of Parshas Beshalach the Zohar expounds the verse about the “great woman” of Shunem; the text refers to it here together with the Ramaz’s commentary.

Zohar, Beshalach 1:1-9 ט”א-ט”ז: בספר הזוהר, בשלח א’-ט”ז:9-1

10 **הגדולה לאה**

“The name of the elder was Leah, and the name of the younger was Rachel.” The Midrash reads “elder” (gedolah) as “great.”

בראשית 29:16 ט”ז: Genesis

וְלֵבְנָה שְׁתֵּי בָנוֹת שֵׁם הַגְּדוֹלָה לְאָה וְשֵׁם הַקְּטָנָה רָחֵל:

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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11 **גדולה במתנותיה**

The Midrash says Leah was “great in her gifts,” priesthood and kingship forever, citing “And Yehudah shall abide forever,” while Rachel was “small in her gifts”: Yosef, Shaul and Shiloh only for a time.

בראשית רבה ע”ט:15 Bereshit Rabbah

... ללאה לילו של גדעון ולילו של מרדכי. לרחל (אסתר ו) בלילה הוא נדדה שנת המלך. ושם הגדולה לאה גדולה במתנותיה, כהונה לעולם ומלכות לעולם, דכתיב (יואל ד): ויהודה לעולם תשב וגו'. וכתוב (תהלים קלב): זאת מנוחתי עדי עד. ושם הקטנה רחל קטנה במתנותיה, יוסף לשעה, שאול לשעה, ושילה לשעה:

“Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel” (Genesis 29:16). “Laban had two daughters” – like two beams that reach from one end of the world to the other: this one produced chieftains and that one produced chieftains; this one produced kings and that one produced kings; from this one, lion-killers arose and from that one lion-killers arose; from this one prophets arose and from that one prophets arose; from this one judges arose and from that one judges ...

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12 **ויהודה לעולם תשב**

Yoel’s promise that Yehudah will abide forever; the Midrash cites it as proof that Leah’s gift of kingship is everlasting.

Joel 4:20 כ”ב: יואל

וְיִהְיֶה לְעוֹלָם תֵּשֵׁב יְרוּשָׁלַם לְדוֹר וָדוֹר:

But Judah shall be inhabited for ever, And Jerusalem from generation to generation.

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13 **ובד”ה בכ”ה בכסליו**

The discourse for the twenty-fifth of Kislev in Torah Ohr.

KEHOT’S NOTE

תו”א כט, ד.

PARAGRAPH 2

14 **בד”ה שיר השירים**

The opening discourse on the Song of Songs explains that two levels are called in Kabbalah the supernal Shechinah and the lower Shechinah.

KEHOT’S NOTE

לקו”ת שה”ש א, ב.

15 **אחת היא יונתי**

“She is one, my dove, my perfect one; she is the only one of her mother.” The Alter Rebbe refers to his explanation of this verse for the meaning of the Congregation of Israel.

שיר השירים ו’ ט”ז: Song of Songs

אֶחָת הִיא יוֹנָתִי תְּמַתִּי אֶחָת הִיא לְאֵמָה בָּרָה הִיא לְיוֹלְדָתָהּ רְאוּהָ בָנוֹת וַיֵּאֱשְׁרוּהָ מְלָכוֹת וּפִילָגִשִׁים וַיְהִלְלוּהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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16 **אד’ שפתי תפתח**

The verse said before the Amidah; the discourse that begins with it discusses straightening up at the Name.

תהילים נ”א:17 Psalms

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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17 **וזוקף בשם**

The Talmud rules that in the Amidah one bows at “Blessed” and straightens up (zokef) at the Name. The Alter Rebbe links this “raising up” to the zakef.

ברכות י”ב א:כ”ד-24:12a Berakhot

וְאָמַר רַבָּה בְּרַחֲמֵי חֵינָנָא [סְבָא] מְשַׁמְיָה דְּרַב: הַמְתַּפְּלֵל, קָשָׁהּוּא כּוֹרֵעַ כּוֹרֵעַ בְּכַרְוִיהָ, וְקָשָׁהּוּא זּוֹקֵף — זּוֹקֵף בְּשֵׁם אָמַר שְׁמוּאֵל: מֵאִי טַעְמָא דְּרַב — דְּכָתִיב: “הִי זּוֹקֵף כְּפּוֹפִים.” מִתִּיב: “מִפְּנֵי שְׁמִי נָחַת הוּא.”

Rabbah b. Hinnana [the Elder] also said in the name of Rab : When one prays [the Tefillah] and has to bow, he should bow at the word “Blessed” ; and when returning to the erect position, he should do so on mentioning the Divine Name. Samuel asked : What is Rab’s reason ? Because it is written, “The L-rd raiseth up them that are bowed down” (ibid, cxlvi. 8). Against this is quoted, “And from before My name he is afraid” (Mal. ii. 5)!

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18 תשובה . . תשובה ה'

The Kehot note cites the Zohar's reading of teshuvah as tashuv hei, "the hei returns."

Zohar III, 122a זח"ג קכב, א
KEHOT'S NOTE

זח"ג קכב, א.

19 G-d "raises up all who are bowed down." The verb zokef is the name of the cantillation note zakef.

Psalms 145:14 תהילים קמ"ה:יד

סומך ה' לְכָל־הַנִּפְּלִים וְזוֹקֵף לְכָל־הַכּוּפָּוּתִים:

The L-RD upholdeth all that fall, And raiseth up all those that are bowed down.

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PARAGRAPH 3

20 אלה מסעי

The opening of the list of the Israelites' journeys in the desert; the discourse on it is cited for the higher teshuvah.

Numbers 33:1 במדבר ל"ג:א

אַלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאוֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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21 "And these are their journeys according to their goings forth." The discourse on this verse is cited for the higher teshuvah.

Numbers 33:2 במדבר ל"ג:ב

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאַלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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22 ובד"ה יונתי בחגי

There the call "Arise" belongs to the state of "your going after Me in the wilderness," while in exile the dove is "in the clefts of the rock": her wings, love and awe, are caught in the body and in worry over livelihood, and only a hidden natural love remains.

KEHOT'S NOTE

לקו"ת שה"ש יז, ב.

23 יונתי בחגי

"My dove, in the clefts of the rock." The discourse on this verse discusses the call "Arise."

Song of Songs 2:14 שיר השירים ב':יד

יוֹנָתִי בַּחֲגִי הִסְלַע בְּסִתְרֵי הַמַּדְרֵגָה הָרְאִינִי אֶת־מְרָאֶיךָ הַשְׁמִיעֵנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עָרֵב וּמְרָאֶיךָ נְאוּוֹה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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24 ביום ההוא אקים את סוכת דוד

G-d's promise to raise up the fallen sukkah of David, cited for the "raising up" of the future.

Amos 9:11 עמוס ט':יא

בְּיוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנִּפְּלָתָה וְגִדְרֹתֶיהָ אֶת־פְּרָצֶיהָ וְהִרְסֹתֶיהָ אָקִים וּבְנִיתֶיהָ כִּי־מִי עוֹלָם:

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

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KEHOT'S NOTE

עמוס ט, יא.

25 ועמ"ש . . בענין צדקה

The passage at 11d points to the explanation of "every perutah joins together into a great sum" in Iggeres HaKodesh, and speaks of the "great sum" Above.

KEHOT'S NOTE

ראה לעיל יא, ד. מג, ד.

26 כל פרוטה מצטרפת לחשבון גדול

The Talmud says of charity that every single perutah joins into a great sum. The Alter Rebbe cites it for the theme of "great."

Bava Batra 9b:1 בבא בתרא ט"ב:א

"מִשְׁגָּשׁ אֲרֻחָתִיהָ דְּאִמְיָה", מִשְׁמִיחָ דְּרַבִּי אֶלְעָזָר - מֵאִי דְּכֵתִיב: "וַיִּלְבַּשׁ צִדְקָה כְּשָׂרִיז"? לומר לך: מֵה שְׂרִיזֶהּ - כָּל קְלִיפָה וְקְלִיפָה מִצְטָרֶפֶת לְשָׂרִיזֶה גָּדוֹל, אִם צִדְקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבֹּדָה עֲדִים כָּל צִדְקָתֵינוּ"; מֵה כְּבֹדָהּ - כָּל נִימָא וְנִימָא מִצְטָרֶפֶת לְכָבֵד גָּדוֹל, אִם צִדְקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבוֹן גָּדוֹל.

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27 וע"פ יתקע בשופר גדול

There the single blast after Ne'ilah on Yom Kippur is a glimmer of the "great shofar," while the full revelation of G-d's essence will come in the future, "when a great shofar will truly be blown." The passage then turns to the same Midrash on vehayah cited here.

KEHOT'S NOTE

ראה לקו"ת ר"ה ט, ג.

28 ביום ההוא נאום ה' תקראי אישי

"On that day, says Havayah, you will call Me Ishi (my Husband), and no longer call Me Baali (my Master)." The maamar returns to this verse throughout.

Hosea 2:18 הושע ב':יח

וְהָיָה בְּיוֹם־הַהוּא נֹאֵם־ה' תִּקְרָאִי אִישִׁי וְלֹא־תִקְרָאִי־לִי עוֹד בַּעֲלִי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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29 גאולה ראשונה בחי' חסד בזכות אברהם וכו'

The Talmud explains “the house of the G-d of Yaakov”: not like Avraham, who called it a mountain, nor like Yitzchak, who called it a field, but like Yaakov, who called it a house.

Pesachim 88a:4 ד"א: פסחים

אֵלָא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ “הָרִי”, שֶׁנֶּאֱמָר: “אֲשֶׁר יֹאמַר הַיּוֹם בְּהָרִי יֵרָאֶה”, וְלֹא כִּי־יִצְחָק שֶׁכָּתוּב בּוֹ “שָׂדֶה”, שֶׁנֶּאֱמָר: “וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשָׂדֶה”, אֲלָא כִּי־עַקֵּב שֶׁקָּרָא “בֵּית”, שֶׁנֶּאֱמָר: “וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֱלֹי”.

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KEHOT'S NOTE

ומפרש ע"ז ביהל אור לתהלים שם [קכו, א] סי"ב (ע"פ מרז"ל פסחים פח, א): בית הראשון כנגד אברהם וכו'. ולהעיר מרמב"ן, תולדות (כו, ב). בחי' שם. ועוד. צפע"נ עה"ת ויצא כח, יז. — לקו"ש ח"ט ע' 26.

30 גאולה שני' בזכות יצחק

The Rebbe explains there that the second redemption is linked to Yitzchak because Yitzchak is the attribute of judgment (din), and so the second redemption was not complete.

KEHOT'S NOTE

ראה לקו"ש ט ע' 27 שהשייכות דגאולה שני' ליצחק היא — כי יצחק הוא בחי' דין וגאולה השני' לא היתה גאולה שלימה. אבל מהמבואר בדי"ה נחמו עת"ר בסופו (וראה גם ב"ב ג, סע"א) שיש מעלה בבית שני על בית ראשון — משמע שהשייכות דבית שני ליצחק היא גם מצד המעלה שבמדת הגבורה.

31 גאולה שלישי' בזכות יעקב

The note quotes it: the third redemption is a threefold redemption that includes the first two, just as Yaakov (Tiferes) includes Avraham and Yitzchak (Chesed and Gevurah).

KEHOT'S NOTE

”יש לומר, שגאולה השלישית היא גאולה משולשת הכוללת גם ב' גאולות הראשונות, כמו שביעקב (ת"ת) נכללים גם אברהם ויצחק (ח"ג)”. — משיחת ש"פ פנחס תשמ"ה הערה 36. וראה בארוכה בלקו"ש ט ע' 26 ואילך. משיחת ש"פ מטות תנש"א סעי' ו. (סה"ש תנש"א כרך-ב ע' 713).

32 גאולה שלישי' בזכות יעקב

The note quotes it: the third redemption is eternal, since a central part of the redemption is the building of the Temple, and the added greatness of the Third Temple makes the redemption loftier; that is why Likkutei Torah links the third redemption with the Third Temple.

KEHOT'S NOTE

”ומבאר דגאולה השלישית היא גאולה נצחית. והביאור בזה בפשטות הוא כי מעיקרי הגאולה הוא — בנין בית המקדש. וע"י שמיטות וסוף עילוי בביהמ"ק הגאולה היא נעלית יותר, ולכן מקשר בלקו"ת המעלה דגאולה השלישית עם המעלה דביהמ"ק השלישי” — ד"ה גדול יהי כבוד הבית-תשכ"ב (סה"מ מלוקט-ד ע' שלג).

33 “Many peoples shall go and say, Come, let us go up to the mountain of Havayah, to the house of the G-d of Yaakov.”

The Talmud reads “the G-d of Yaakov” as tying the future to Yaakov.

ישעיהו ב' ג':

והָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָכּוּ וְנַעֲלֶה אֶל־הָרִי אֶל־בֵּית אֱלֹהֵי יַעֲקֹב וְיִנְנוּ מִדְרָכָיו וְנִלְכָּה בְּאַרְחֵיתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדְבַר־ה' מִירוּשָׁלַם:

And many peoples shall go and say: ‘Come ye, and let us go up to the mountain of the L-RD, To the house of the G-d of Jacob; And He will teach us of His ways, And we will walk in His paths.’ For out of Zion shall go forth the law, And the word of the L-RD from Jerusalem.

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34 Kehot's note points to Pesachim 88a:4 for these words.

פסחים פ"ח א: ד"א: Pesachim 88a:4

אֵלָא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ “הָרִי”, שֶׁנֶּאֱמָר: “אֲשֶׁר יֹאמַר הַיּוֹם בְּהָרִי יֵרָאֶה”, וְלֹא כִּי־יִצְחָק שֶׁכָּתוּב בּוֹ “שָׂדֶה”, שֶׁנֶּאֱמָר: “וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשָׂדֶה”, אֲלָא כִּי־עַקֵּב שֶׁקָּרָא “בֵּית”, שֶׁנֶּאֱמָר: “וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֱלֹי”.

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35 ויצא יצחק לשוח בשדה

Yitzchak went out to pray in the field; the Talmud cites it for Yitzchak's “field.”

בראשית כ"ד ס"ג: Genesis 24:63

וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשָׂדֶה לְפָנוֹת עָרֶב וַיֵּשֶׂא עֵינָיו וַיֵּרָא וְהִנֵּה גְמָלִים 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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36 סדי"ה השמים כסאי

The note places this discourse in Torah Ohr, Parshas Bereishis; the text sends the reader there on the theme of “house.”

KEHOT'S NOTE

תו"א פ' בראשית.

37 השמים כסאי

“The heavens are My throne... what house could you build for Me?” The discourse on it is cited on the theme of “house.”

ישעיהו ס"ו א': Isaiah 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדֶם רַגְלִי אֵינִי בֵּית אֲשֶׁר תִּבְנֶה לִּי וְאֵינִי מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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38 ובד"ה מזמור שיר חנכת הבית

The note places this discourse in Likkutei Torah on Vezos HaBerachah; the text cites it on the theme of “house.”

KEHOT'S NOTE

לקו"ת ברכה

39 ביום השלישי יקימנו

“He will revive us after two days; on the third day He will raise us up.” It is cited for the third redemption.

Hosea 6:2: הושע ו'ב:2

יחינו מימים ביום השלישי יקמנו ונחיה לפניו:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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40 כנשר יעיר

“As an eagle stirs up its nest.” The discourse on it is cited for Yaakov’s level.

דברים ל"ב:11: Deuteronomy 32:11

כנשר יעיר קנו על-גוזליו ירחף יפרש כנפיו יקחהו ישאהו על-אברתו:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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41 ה' בוד ינחנו

“Havayah alone did lead him.” It is cited for the level of Yaakov.

דברים ל"ב:12: Deuteronomy 32:12

ה' בוד ינחנו ואין עמו אל נקר:

The L-RD alone did lead him, And there was no strange god with Him.

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42 וישכון ישראל בטח בוד עין יעקב

Moshe’s blessing: Israel dwells in safety, alone, “the fountain of Yaakov.”

דברים ל"ג:28: Deuteronomy 33:28

וישכן ישראל בטח בוד עין יעקב אל-אֶרֶץ דָּגָן וְתִירוֹשׁ אֶרֶץ שְׁמִי וְעֶרְפוֹ טל:

And Israel dwelleth in safety, The fountain of Jacob alone, In a land of corn and wine; Yea, his heavens drop down dew.

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KEHOT’S NOTE

דברים לג, כח.

43 תתן אמת ליעקב

“You will give truth to Yaakov, kindness to Avraham.” This is the source for truth as Yaakov’s attribute.

מיכה ז'כ:20: Micah 7:20

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

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

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KEHOT’S NOTE

מיכה ז, כ.

44 תורת אמת היתה בפיהו

Said of the priest: “The Torah of truth was in his mouth.” It

shows that the Torah is called truth.

מלאכי ב'ו:6: Malachi 2:6

תורת אמת היתה בפיהו ועולה לא-נמצא בשפתיו בשלום ובמישור הלך אתי ורבים השיב מעון:

The law of truth was in his mouth, And unrighteousness was not found in his lips; He walked with Me in peace and uprightness, And did turn many away from iniquity.

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KEHOT’S NOTE

מלאכי ב, ו.

45 קרוב ה' . . באמת

“Havayah is near to all who call Him, to all who call Him in truth.”

תהילים קמ"ה:18: Psalms 145:18

קרוב ה' לכל-קראיו לכל אשר יקראהו באמת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT’S NOTE

תהלים קמה, יח.

46 ואין אמת אלא תורה

The note refers to an earlier passage on “there is no truth but Torah,” alongside the Tikkunei Zohar (Tikkun 21) and the Zohar, Part III, 297a.

KEHOT’S NOTE

בת"ז (תכ"א) דפוס ויטאמיר (ג, א). ועי' לעיל (ד"פ סע"א). וש"נ. ועי' זח"ג (רצו, סע"א). [כ].

47 אין הגליות מתכנסות אלא בזכות המשניות

The Midrash says all the exiles will be gathered only in the merit of Mishnah study, reading Hoshea’s yisnu as “they study.”

Vayikra Rabbah 7:3: ויקרא רבה ז'ג:3

48 גם כי יתנו בגוים עתה אקבצם

The verse the Midrash reads as “even when they study among the nations, now I will gather them.”

הושע ח'10: Hosea 8:10

גם כִּי־יִתְּנוּ בַּגּוֹיִם עִתָּה אֶקְבֹּצֶם וַיַּחֲלוּ מַעַט מִמֶּשָׂא מֶלֶךְ שָׂרִים:

Yea, though they hire among the nations, now will I gather them up; and they begin to be minished by reason of the burden of king and princes.

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49 וכמוצא מים אשר לא יכזבו

“Like a spring of water whose waters do not fail” (literally, “do not deceive”). The Alter Rebbe uses it to define truth as being unfailing.

ישעיהו נ"ח:11: Isaiah 58:11

ונחך ה' תמיד והשביע בצחצחות נפשך ועצמתך יחליץ והיית כגן רוה וכמוצא מים אשר לא-יכזבו מימיו:

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

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KEHOT'S NOTE

ישעיי נח, יא.

50

אל תכזב בשפחתך

The Shunammite's words to Elisha when he promised her a son: "Do not deceive your maidservant."

II Kings 4:16 מלכים ב ד ט"ז

וַיֹּאמֶר לְמוֹעֵד הַזֶּה כָּעֵת חַיָּה אֶת חֲבֶקֶת בִּן וְתֹאמַר אֶל־אֲדֹנָי אִישׁ הָאֱלֹקִים אֶל־תִּכְזֹּב בְּשַׁפְּחָתְךָ:

And he said: 'At this season, when the time cometh round, thou shalt embrace a son.' And she said: 'Nay, my lord, thou man of G-d, do not lie unto thy handmaid.'

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51

אני ה' לא שניתי

"For I, Havayah, have not changed." The Alter Rebbe calls this unchangingness the essence of truth.

Malachi 3:6 מלאכי ג ו' ז

כִּי אֲנִי ה' לֹא שֶׁנִּיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא קִלִּיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

52

שירה נקבה ולעתידי יהיה שיר לשון זכר

The Midrash says all past songs were in the feminine form, since troubles kept returning like births, while the song of the future will be in the masculine, for troubles will be no more.

Shemot Rabbah 23:11 שמות רבה כ"ג י"א

כל השירות שנאמרו בעולם לשון נקבות, לומר, מה הנקבה הזאת מתעברת ויולדת וחוזרת ויולדת, כך הן הצרות באות עליהן, והיו אומרים שירות בלשון נקבות, לכך עמדו בכל ומדי ויון ואדום ושיעבדו את ישראל, אבל לעתיד לבוא אין עוד צרות בו, שנאמר (ישעיה סה, טז): כי נשכחו הצרות הראשונות. וכתוב (שם לה, י'): ששון ושמחה ישיגו וגו'. באותה שעה אומרים שיר לשון זכר, שנאמר (תהלים צח, א): שירו לה' שיר חדש:

All the songs that were sung in the world are in the feminine form, and not shir. to say: Just as a female becomes pregnant, gives birth, and again gives birth, so it was, with all the troubles that befall them, they would recite songs in the feminine form. That is why Babylon, Media, Greece, and Edom arose and enslaved Israel. But in the future, there will be no more troubles, as it is stated: "For the earlier troubles will have been forgotten" (Isaiah 65:16), "They will attain gladness and ...

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53

שירו לה' שיר חדש

"Sing to Havayah a new song," with the masculine word shir, which the Midrash reads as the song of the future.

Psalms 96:1 תהילים צ"ו א'

שִׁירוּ לַה' שִׁיר חֲדָשׁ שִׁירוּ לַה' כָּל־הָאָרֶץ:

O sing unto the L-RD a new song; Sing unto the L-RD, all the earth.

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KEHOT'S NOTE

תהלים צו, א.

54

ברכות בשלח ס"פ כ"ג

A further discussion of the Midrash on the feminine shirah and the masculine shir, which the note cites.

KEHOT'S NOTE

ראה גם אוה"ת במדבר ע' צג.

55

כפ' בא ס"פ י"ח

There the light of the sun and moon, the light reaching the lower worlds, is like nothing beside the "light of the seven days"; but in the future, when those worlds rise, the light of the moon and sun will surpass it.

KEHOT'S NOTE

ראה גם לעיל פ' צו י, ג. וראה אוה"ת שמות-ח ע' ב'תתקלה.

56

ליל שמורים כו' נס עובר

The Midrash says the miracle of the Exodus night was a passing miracle, but in the future the night will become day, citing "the light of the moon shall be as the light of the sun."

Shemot Rabbah 18:11 שמות רבה י"ח י"א

ויסעו בני ישראל מרעמסס - רבי שמואל אומר: כיון שיצאו אפו הבצק שלשו, שנאמר: ויאפו את הבצק. ויהי מקץ שלשים וארבע מאות שנה וגו', משעה שנגזרה עליהן הגזירה, שהן לא עשו במצרים אלא מאתים ועשר שנה, וביום שירדו למצרים, בו ביום עלו, ובו ביום יצא יוסף מבית האסורין, לכך הלילה הזה שמחה לכל ישראל, שנאמר: ליל שמורים הוא לה'. בעולם הזה עשה להם נס בלילה, שהיה נס עובר, אבל לעתיד לבא, הלילה נעשה יום, שנאמר (ישעיה ל, כו): והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים וגו' כאור שברא ...

"The children of Israel journeyed from Rameses to Sukkot, approximately six hundred thousand men on foot, beside children" (Exodus 12:37). "The children of Israel journeyed from Rameses." Rabbi Shmuel says: Once they departed, they baked the dough that they kneaded, as it is stated: "They baked the dough" (Exodus 12:39). "It was at the end of four hundred and thirty years, it was on that very day that the entire host of the L-rd departed from the land of Egypt" (Exodus 12:41). "It was at the end of four hundred ...

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57

ועמ"ש הרמ"ז פ' תשא . . בענין שיר זכר

The note quotes it on the Ramaz's point: in Atika there is no Nukva; it is entirely "face" and male.

KEHOT'S NOTE

”שבתיקא ליכא נוק' כ"א כולו פנים ודכורא” — אוה"ת ויקרא כרך-ב ע' תצה.

58 שפת אמת תכון לעד

“The lip of truth shall be established forever.” It links truth with permanence.

משלי י"ב:ט"ט Proverbs 12:19

שפת־אמת תכון לעד ועד־ארגיעה לשון שקר:

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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59 בד"ה ושבתה הארץ

There true love is fixed and constant, like the love of brother and sister, and never stops; love aroused only at set times is only “the lip (sefas) of truth,” its edge.

KEHOT'S NOTE

לעיל פ' בהר מ, א.

60 וישבתה הארץ שבת לה'

The Sabbatical year; the discourse on this verse explains “the lip of truth.”

ויקרא כ"ה:ב' Leviticus 25:2

דבר אל־בני ישראל ואמרת אליהם כי תבאו אל־הארץ אשר אני נתן לכם ושבתה הארץ שבת לה'

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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61 בבאיור ע"פ וידעת היום

The explanation of “And you shall know this day” sets each holy attribute against its opposite and then explains that Yaakov, the middle bar, has truth as his attribute, a ray from Keser; because he includes Chesed and Gevurah, the outside forces cannot draw from him.

KEHOT'S NOTE

לקו"ת פ' ואתחנן ה, א. וראה במאמרי אדה"א פ' משות ע' איתשטו.

62 וידעת היום

“And you shall know this day.” The explanation of this verse is cited on Yaakov being called truth.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אל־לִבְכָּהּ כי ה' הוא האֱלֹהִים בְּשֵׁמִים מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת 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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63 וזכרתי את בריתי יעקב

The text cites the Zohar in Acharei on this verse, on the subject of Yaakov being called truth.

ספר הזהר, אחרי מות כ"ט:קפ"ב-כ"ט:קפ"ג Zohar, Achrei Mot 29:182-31:193

ל"א:קצ"ג

R. Isaac said: ‘When Israel are in captivity, G-d, if one may say so, is with them in captivity, for the Shekinah never leaves them. It was with them in Babylon and returned with them from the captivity; and for the sake of those righteous who were left in the land it abode in the land, as it never left them.’ R. Judah said: ‘The Matrona returned to the King and everything was gloriously restored, and therefore they were called “the men of the great Synagogue”. We have learnt that ...

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

64 ברבות ויצא פ"ע

A further discussion of the Midrash on vehayah, which the note cites.

KEHOT'S NOTE

ראה גם אוה"ת במדבר ע' צד.

65 נטל הקב"ה שיחתן של אבות ועשאן מפתח לגאולתן של בנים

The Midrash says G-d took the Patriarchs' words as a key to their children's redemption: because Yaakov said vehayah, every consolation is given with vehayah, “and it shall be.”

בראשית רבה ע"ו:6 Bereshit Rabbah 70:6

ושבתי בשלום אל בית אבי - ר' יהושע דסכנין בשם ר' לוי, נטל הקדוש ברוך הוא שיחתן של אבות, ועשאן מפתח לגאולתן של בנים. אמר לו הקב"ה: אתה אמרת והיה לי לאלקים, חייך! כל טובות וברכות ונחמות שאני נותן לבניך, איני נותן אלא בלשון הזה, שנאמר (זכריה יד): והיה ביום ההוא יצאו מים חיים מירושלים. (ישעיה יא) והיה ביום ההוא, יוסיף ה' שנית ידו לקנות את שאר עמו. (יואל ד) והיה ביום ההוא, יטפו ההרים עסיס. (ישעיה כז) והיה ביום ההוא, יתקע בשופר גדול וגו':

“And I return to my father's house in peace” - Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The Holy One blessed be He took the conversations of the patriarchs and rendered them the key to the redemption of the descendants. The Holy One blessed be He said to him [Jacob]: ‘You said: “[The L-rd] will be [vehaya] my G-d,” as you live, all the goodness, blessings, and consolations that I give to your children, I give it to them only in this language,’ as it is stated: ...

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66 והי' לי לאלקים

Yaakov's vow at Beis El: “And Havayah shall be my G-d.”

בראשית כ"ח:21 Genesis 28:21

ושבתי בשלום אל־בית אבי והי' לי לֵאלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

67

והי' ביום ההוא יצאו מ"ח

A prophecy of the final redemption opening with vehayah, cited by the Midrash.

Zechariah 14:8 ח"ד: זכריה

והיה ביום ההוא יצאו מים-חיים מירושלם הצנים אליהם הקדמוני
והצנים אליהם האחרון בקיץ ובחורף יהיה:

And it shall come to pass in that day, That living waters shall
go out from Jerusalem: Half of them toward the eastern sea,
And half of them toward the western sea; In summer and in
winter shall it be.

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KEHOT'S NOTE

זכרי' יד, ח.

68

והי' ביום ההוא יתקע

"On that day a great shofar shall be blown," the shofar of
the final redemption.

ישעיהו כ"ז: יג: Isaiah 27:13

והיה ביום ההוא יתקע בשופר גדול וכאו האכדים בארץ אשור והגדחים
בארץ מצרים והשתחוו לה' בהר הקדש בירושלם:

And it shall come to pass in that day, That a great horn shall
be blown; And they shall come that were lost in the land of
Assyria, And they that were dispersed in the land of Egypt;
And they shall worship the L-RD in the holy mountain at
Jerusalem.

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KEHOT'S NOTE

ישע"י כז, יג.

69

שובה ישראל עד הוי' אלקיך

"Return, O Israel, to Havayah your G-d." The discourse on
this verse is cited for the revelation through the level of
Yaakov.

הושע י"ד: ב: Hosea 14:2

שובה ישראל עד ה' אלקיך כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stum-
bled in thine iniquity.

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70

ירום מסטרא דאברהם

The text cites the Zohar in Vayeshev, which assigns "He
shall be exalted" to the side of Avraham and "exceedingly"
to the side of Yaakov.

ספר זוהר, וישב ה': מ"ד-נ"ז: Zohar, Vayeshev 5:44-57

"and lifted up", from the side of Abraham; "and shall be
high", from the side of Isaac; "very", from the side of Jacob.

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

71

ואף את בריתי יצחק

"I will remember My covenant with Yaakov, and also My
covenant with Yitzchak, and also My covenant with
Avraham." Yaakov is named first.

ויקרא כ"ו: מ"ב: Leviticus 26:42

וזכרתי את-בריתי יעקוב ואף את-בריתי יצחק ואף את-בריתי אברהם
אזכר והארץ אזכר:

then will I remember My covenant with Jacob, and also My
covenant with Isaac, and also My covenant with Abraham
will I remember; and I will remember the land.

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KEHOT'S NOTE

ויקרא כו, מב.

72

כי כאשר השמים החדשים

"For as the new heavens and the new earth... shall endure
before Me, so shall your seed and your name endure." It il-
lustrates permanence.

ישעיהו ס"ו: כ"ב: Isaiah 66:22

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני
נאם-ה' כן יעמד ורעכם ושמכם:

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

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KEHOT'S NOTE

ישע"י סו, כב.

73

תורה ועבודה וגמ"ח

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

KEHOT'S NOTE

ראה אבות א, ב.

74

תורה ועבודה וגמ"ח

Shimon HaTzaddik: the world stands on three things,
Torah, the service, and acts of kindness.

משנה אבות א': ב"ב: Pirkei Avot 1:2

שמעון הצדיק היה משגי' כנסת הגדולה. הוא היה אומר, על שלשה
דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the
great assembly. He used to say: the world stands upon three
things: the Torah, the Temple service, and the practice of
acts of piety.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-
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75

ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in
Israel." It shows that Yaakov is the line of Torah.

תהילים ע"ח: ה: Psalms 78:5

ויקם עדות ביעקב ותורה שם בישראל אשר צוה את-אבותינו להודיעם
לבניהם:

For He established a testimony in Jacob, And appointed a
law in Israel, Which He commanded our fathers, That they

should make them known to their children;

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KEHOT'S NOTE

תהלים עה, ה.

76 סדרה וארא אל אברהם

The note places this discourse in Torah Ohr, Parshas Va'era; the text cites it for love and awe being "someone who loves."

KEHOT'S NOTE

תו"א פ' וארא.

77 שהוא בחי' אמת

In the explanation of "And you shall know this day," Yaakov's attribute, Tiferes, is called truth because it includes Chesed and Gevurah and so has no interruption ("the lip of truth shall be established forever"), while Chesed or Gevurah alone, each a single line, can change and stop.

KEHOT'S NOTE

ראה לקמן פ' ואתחנן ה, ב. ביאורו"ז לאדהאמ"צ כט, ד.

78 כנולא קמי' כלא חשיב

The Zohar's statement that all before Him is considered as nothing, cited in the Kehot note.

Zohar I, 11b, זח"א יא,

KEHOT'S NOTE

זח"א יא, ב.

79 כלא חשיב

The text cites the gloss to chapter 35 of the Tanya (Sefer Shel Beinonim) for this nullification.

Tanya, Likkutei Amarim ל"ה אמרים; ליקוטי אמרים

80 The psalm for the dedication of the House; the discourse on it is cited on the theme of "house."

Psalms 30:1א: תהילים

מזמור שירי־הנכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

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81 The Mishnah rules that "deceiving" waters, which stop flowing at times, are unfit for the red heifer's water of purification.

Mishnah Parah ח' משנה פרה

82 "A night of watching" for Havayah, the night of the Exodus.

Exodus 12:42ב: שמות

ליל שמרים הוא לה' להוציאם מארץ מצרים הוא־הלילה הזה לה' שמרים לכל־בני ישראל לדורתם:

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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83 "And I appeared to Avraham." The discourse on this verse is cited for love and awe as "someone who loves."

Exodus 6:3ג: שמות

וארא אל־אברהם אל־יצחק ואל־יעקב באל שדי ושמי ה' לא נודעתי להם:

and I appeared unto Avraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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84 בהר ה' יראה

After the binding of Yitzchak: "On the mountain of Havayah it will be seen." The Talmud cites it for Avraham's "mountain."

Genesis 22:14ד: בראשית

ויקרא אברהם שם־המקום ההוא ה' יראה אשר יאמר היום בהר ה' יראה:

And Abraham called the name of that place Adonai-jireh; as it is said to this day: 'In the mount where the L-RD is seen.'

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85 מי מנה עפר יעקב

Bilam's words, "Who has counted the dust of Yaakov." The discourse on this verse explains how a person merits the light of the Torah.

Numbers 23:10י: במדבר

מי מנה עפר יעקב ומספר את־רבע ישראל תמת נפשי מות לשרים ותהי אחריתי כמהו:

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

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PARAGRAPH 4

86 הגידה לי שאהבה נפשי

"Tell me, you whom my soul loves, where do You pasture, where do You rest at noon?" The verse is explained phrase by phrase in this section.

Song of Songs 1:7ז: שיר השירים

הגידה לי שאהבה נפשי איכה תרעה איכה תרביץ בצהר־ים שלמה אהיה כעטנה על עורי חבריה:

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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KEHOT'S NOTE

שח"ש א, ז.

87 (ב) דהנה כתיב הגידה . . פי' נפשי

According to the note, this section of the maamar is printed there with glosses and abridgments, and in Vayikra up

to “like the love of a son for his father,” where the son’s love is explained.

KEHOT’S NOTE

מכאן ואילך באוה”ת שה”ש כרך-א עי קל עם הגהות וקיצורים ובכרך-ג עי תתלט עם הגהות. ובאוה”ת ויקרא-ב עי תצו עד תי כאהבת הבן אל אביו, ושם מבאר ענין אהבת הבן ע”ש.

88

ואני בתוך הגולה

Yechezkel’s words, “And I was in the midst of the exile,” applied here to the soul exiled in the body.

יחזקאל א’1:1 Ezekiel

וַיְהִי בְּשָׁלְשִׁים שָׁנָה כְּרַבִּיעִי בְּחֻמֶּשֶׁה לְחָדָשׁ וְאֲנִי בְּתוֹךְ־הַגּוֹלָה עַל־נִהְרֵי־כְּבָר נִפְתָּחוּ הַשָּׁמַיִם וְאָרָאָה מִרְאֵת אֱלֹקִים:

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT’S NOTE

יחזקאל א, א. ראה אוה”ת ואתחנן עי תכו. באוה”ת שה”ש-א עי קלא יש חגיגה לכאן, שמבאר הפסוק.

89

גלו לאדום

There the love hidden in the soul, covered by the body and the animal soul, is said to be in exile, like the saying “they were exiled to Edom, the Shechinah was with them”; the Shechinah there is the spark of G-dliness in the soul, held captive by worry over livelihood.

Megillah 29a:4 ד’ד:4 Megillah

תנא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבכל מקום שגלו – שכינה עמה. גלו למצרים – שכינה עמה, שנאמר: “הנגלה נגליתי לבית אביך בהיותם במצרים וגו’”. גלו לכבל – שכינה עמה, שנאמר: “למענכם שלחתי כבלה”. ואף כשהן עתידין ליגאל – שכינה עמה, שנאמר: “ושב ה’ אלקיך את שבותך”. והשיב לא נאמר, אלא “ושב”. מלמד שהקדוש ברוך הוא שם עמהן מבין הגליות.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d’s Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, “Did I reveal myself to the house of your father when they were in Egypt” (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, “For your sake I was sent to Babylon” (Isaiah 43:14). And when ...

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

KEHOT’S NOTE

ספרי מסעי לה, לד. וראה מגילה כט, א. על”ק פי תצא לה, (סע”ד). וש”ג. [כ]. וראה בהנסמן ע”ו בלקו”ש-ז עי 210.

90

גלו לאדום

The Sifrei says Israel is so beloved that wherever they were

exiled the Shechinah went with them, including to Edom.

ספרי במדבר קס”א:ה’5:161 Sifrei Bamidbar

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לכבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי כבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה’ את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה’ אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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91

כאהבת הבן אל האב

According to the note, Or HaTorah refers to further discourses on a son’s love for his father, and explains that this love comes from the root of the soul, which “arose in thought”; this also resolves how love can be commanded.

KEHOT’S NOTE

באוה”ת שה”ש-א עי קלא מציין להענין כאהבת הבן אל האב לעיין בד”ה שיר המעלות ממעמקים ספ”ב ובפי במדבר בד”ה וספרתם לכם רפ”ב. באוה”ת ויקרא-ב עי תצח ובסח”מ תרכ”ו עי עה (בהוצאת תשמ”ט) כי האהבה בבחי’ בן אל האב זהו מצד שרש הנשמה שעלה במחשבה. וראה שם שכי’ שעייז יש לתרץ איך שייך הציזיו על אהבה ואהבת ע”ש. ובמאמרי אדה”א כאן עי איתשיח שמבאר כי ענינים הפכיים בענין אהבת הבן אל האב ע”ש.

92

ברא כרעה דאבוה

A Kabbalistic work that the note cites for the idiom “a son is his father’s leg.”

Yevamot 3a:2-4 ד’ב:2-4 Yevamot

דאמר רבא: אמר לי רב יצחק בר אבדימי: אתיא הנה”ה הנה”ה, אתיא זמה”ה זמה”ה. השתא דאמרת כל מלתא דאתיא מדרשא חביבא לקה, ליתני לאחות אשה לבסוף! אידי דאיירי באיסור אחותא, תנא אחות אשתו.

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KEHOT’S NOTE

יונת אלם רפ”ב. וראה תוד”ה מקמי יבמות ג, א. וראה רש”י כתובות צב, א ד”ה כבע”ה.

93 **ברא כרעא דאבוה**
Tosafos uses the idiom that a son is “his father’s leg,” an extension of the father.

Tosafot on Yevamot 3a ג' יבמות על

94 **ברא כרעא דאבוה**
Rashi uses the same idiom, that a son is “his father’s leg.”
Rashi on Ketubot 93b:1 א' י על כתובות צ"ג ב:

השכר לאמצע - חולקין בשוה:

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PARAGRAPH 5

95 **אכלתי יערי**
“I have eaten my honeycomb with my honey.” Here the honeycomb is the blessings before the Shema and the honey is the Shema.

Song of Songs 5:1 א' ה: שיר השירים

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי
שתיתי ייני עם-חלבי אכלו רעים שתו ושקרו דודים:

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

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KEHOT'S NOTE

שה"ש ה, א.

96 **זכרתי לך חסד נעורייך**
“I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the wilderness.” Each phrase is read as a feature of the first stage of service.

Jeremiah 2:2 ב' י: ירמיהו

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעורייך
אכתב כלולתיך לכתך אחרי במדבר בארץ לא ורועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמ' ב, ב.

97 **זכרתי לך חסד נעורייך**
The text cites the Zohar in Vayishlach on this verse.

Sforno, Zohar, Vayishlach 21:218-22:229 כ"א ר"י: ש"ס

R. Jose then opened a discourse on the verse: Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant (S. S. 3, 6). ‘When Israel’, he said, ‘were journeying in the wilderness, the Shekinah went in front of them, as it is written: “And the L-rd went before them by day in a pil-

lar of cloud, to lead them the way; and by night in a pillar of fire, to give them light” (Ex. 13, 22). ...

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

98 **זכרתי לך חסד נעורייך**
The text cites the Zohar in Emor on this verse.

Sforno, Zohar, Emor 43:270-278 ע"ר-ע"ר: ש"ס

R. Eleazar cited here the verse: “Thus saith the L-rd, I remember for thee the kindness of thy youth”, etc. (Jer. 2, 2). ‘This verse’, he said, ‘refers to the Community of Israel at the time when She went in the wilderness with Israel. The “kindness” (hesed) is the cloud of Aaron which carried along with it five others which were linked with thee and shone for thee. “The love of thine espousals”: when they adorned and perfected thee like a bird. And all this for what? That thou mightest ...

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

99 **זכרתי לך חסד נעורייך**
The text cites the Zohar in Shelach on this verse.

Sforno, Zohar, Sh'lach 26:210-28:218 כ"ח ר"י: כ"ח

100 **זכרתי לך חסד נעורייך**
The text cites the Zohar in Pinchas on this verse.

Sforno, Zohar, Pinchas 123:842-856 ו"ו-תתנ"ב-תתנ"ו: ש"ס

101 **זכרתי לך חסד נעורייך**
The text cites the Zohar in Eikev on this verse.

Sforno, Zohar, Eikev 4:61-5:65 ה"ה-ס"ה: ד' עקב

102 **לריח שמניך**
“For the fragrance of your oils.” The discourse on this verse discusses the term “youth.”

Song of Songs 1:3 א' ג: שיר השירים

לריח שמניך טובים שמן תורק שמך על-כן עלמות אהבוך:

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

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103 **והיה אור הלבנה**
“And the light of the moon shall be as the light of the sun.” The discourse on this verse is cited on the subject of the youths.

Isaiah 30:26 ו' כ"ו: ישעיהו

והיה אור-הלבנה כאור החמה ואור החמה יהיה שבועתם כאור שבועת
הימים ביום חבש ה' את-שכר צמו ומחץ מכתו ירפא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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104 **שהוא בחי' כלה ולא אשה**
The note says the difference is explained there: a bride’s love for the groom in her youth, in her father’s house be-

fore the wedding, when there is not yet any union or inner closeness, is not a love like flashes of fire.

KEHOT'S NOTE

ההפרש נבאר במאמרי אדה"א כאן ע' איתשכ ואילך שאהבת הכלה לחתן בנעוריה בבית אבי קודם הנישואין שלא הי' לה עדיין יחוד וקירוב בפנימי כלל שאין בזה אהבה כרשפי אש, ע"ש.

105 מד"ה זכור את אשר עשה לך עמלק

There love for G-d should be like a man's love for his own life, delighting in Him; this is "honey," "I have eaten my honeycomb with my honey" in the Shema.

KEHOT'S NOTE

תו"א פד, ד.

106 זכור את אשר עשה לך עמלק

"Remember what Amalek did to you." The discourse on this verse explains iskafya and is'hapcha.

Deuteronomy 25:17 דברים כ"ה:י"ז

זְכוֹר אֶת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

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

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107 מדבר הוא לשון דיבור . . ומ"ם פתוחה

The note refers to Or HaTorah on Bamidbar for the reading of midbar as speech and for the open mem.

KEHOT'S NOTE

ראה אוה"ת פ' במדבר.

108 וארשתיה לי

"And I will betroth you to Me." The discourse on this verse explains the cause of foreign thoughts.

Hosea 2:21א"ח:ו

וְאַרְשִׁתִּיךָ לִי לְעוֹלָם וְאַרְשִׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט וּבְרַחֲמִים:

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

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109 קחו מאתכם תרומה

"Take from among you an offering." A further discourse cited on the kindness of youth.

Exodus 35:5ה"ה:ח

קָחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כָּל נָדִיב לְבוֹ וְיִבְיָאָה אֶת תְּרוּמַת ה' זָהָב וְכֶסֶף וְנִחְשָׁת:

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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110 משכני

"Draw me, after You we will run." The soul asks G-d to draw it out of exile.

Song of Songs 1:4ד"ה:א שיר השירים

מִשְׁכְּנִי אֶחְרִיד נְרוּצָה הִבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׁמָחָה בְךָ נִזְכִּירָה דְרִיד מִיָּו מִיִּשְׁרָיִם אֶהְבּוּד:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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111 ואין חבוש מתיר עצמו

The Talmud says a prisoner cannot free himself from prison. Here it explains why the soul must ask to be drawn out.

Berachot 5b:13-14ד"ג-י"ג ברכות

אָמַרְי: אִין חְבוּשׁ מִתִּיר עֲצָמוֹ מִבֵּית הָאֲסוּרִים. רַבִּי אֶלְעָזָר חֲלַשׁ. עַל לְגִבְיָהּ רַבִּי יוֹחָנָן. חָזָא דְהוּא קָא גָנִי בְּבֵית אָפֶל. גְּלִיָּהּ לְדִרְעִיהּ וְנָפַל נְהוּרָא. חֲזִייהּ דְהוּא קָא בָכִי רַבִּי אֶלְעָזָר. אָמַר לָקָה: אֲמַאי קָא בָכִיתָ? אִי מִשּׁוּם תּוֹרָה דְלָא אַפְשָׁתָ — שְׁנִינוּ: אֶחָד הִמְרִיבָה וְאֶחָד הִמְמַעִיט, וּבִלְבָד שְׁלִיכוּנִי לְבוֹ לְשָׁמַיִם. וְאִי מִשּׁוּם מְזוּנִי — לֹא כָּל אָדָם זֹכֵךְ לְשִׁתִּי שְׁלִחְנוֹת. וְאִי מִשּׁוּם בָּנִי — דִּין גְּרָמָא דְעִשְׂרָאָה בִּיר.

They answer : A prisoner does not release himself from the dungeon. R. Eleazar was ill and R. Johanan went in to visit him. He saw that he was lying in a dark room, so he bared his arm and a brightness was radiated therefrom. He then noticed that R. Eleazar was weeping. He said to him, "Why weepest thou? Is it because thou hast not applied thyself sufficiently to the study of Torah ? We have learnt that it matters not whether one does much or little, so long ...

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

112 Kehot's note points to Ezekiel 18:19 for these words.

Ezekiel 18:19ט"ח:י"ח יחזקאל

וְאִמְרַתֶּם מִדַּע לֹא־נִשְׂא הַבֶּן בְּעוֹן הָאָב וְהַבֶּן מִשְׁפָּט וְצִדְקָה עָשָׂה אֶת כָּל־חֻקוֹתֵי שְׁמֵר וַיַּעַשׂ אֶתֶּם חֵיהּ יִחְיֶה:

Yet say ye: Why doth not the son bear the iniquity of the father with him? When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live.

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113 Kehot's note points to Daniel 2:22 for these words.

Daniel 2:22כ"ב:י"ב דניאל

הוּא גִלָּא עֲמִיקְתָּא וּמִסְתָּרְתָּא יָדַע מַה בְּחִשּׁוּכָא וְנִהוּרָא עֲמָה שְׂרָא:

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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114 אדם כי יקריב מכם

"When a man from among you brings an offering." The

discourse on this verse discusses “Draw me.”

ויקרא א':ב'2: Leviticus 1:2

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַקָּהָמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קָרְבַּנְכֶם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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PARAGRAPH 6

115

רועה ישראל

“Shepherd of Israel, give ear.” G-d is called the Shepherd of Israel.

תהילים פ':ב'2: Psalms 80:2

רֹעֵה יִשְׂרָאֵל הֶאֱזִינָה נְהַג כְּצֹאן יוֹסֵף יֵשֶׁב הַכְּרוּבִים הוֹפִיעָה:

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth.

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116

לאו מכל אליו מדות איהו כלל

Eliyahu's prayer in the introduction to the Tikkunei Zohar (Patach Eliyahu) maps the Sefiros onto a body, “Chesed is the right arm,” and then says G-d Himself “is not of these attributes at all.” The Alter Rebbe quotes both phrases here.

תקוני זוהר י"ז א':ט"ד-ט"ו14-16: Tikkunei Zohar 17a:14-16

ואנת הוא דאנהיג לון. ולית מאן דאנהיג לך לא לעילא ולא לתתא ולא מכל סטרא. *לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבש"ע קרינן ליה.

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117

“I sleep, but my heart is awake... my dove, my perfect one (tamasi).” The explanation of this verse reads tamasi as completeness.

שיר השירים ה':ב'2: Song of Songs 5:2

אֲנִי יְשָׁנָה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחֹתִי רִעִיתִי יוֹנְתִי תַמְסִי שְׂרָאשִׁי נִמְלֵא־טַל קְנֻצוֹתַי רְסִיסֵי לֵילָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: ‘Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.’

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118

ראשי המטות

“And Moshe spoke to the heads of the tribes.” The earlier discourse on this verse is cited.

במדבר ל':ב'2: Numbers 30:2

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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119

לכו לחמו בלחמי

“Come, eat of my bread.” The earlier discourse explains it in connection with Israel sustaining their Father.

משלי ט':ה'5: Proverbs 9:5

לְכוּ לִחְמוּ בְּלֶחְמִי וּשְׁתּוּ בַיַּיִן מִסֻּכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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120

“Tell me, you whom my soul loves, where do You pasture, where do You rest at noon? For why should I be as one who is veiled beside the flocks of your companions?”

שיר השירים א':ז'7: Song of Songs 1:7

הֲגִידָה לִי שְׂאֵהֲכָה נַפְשִׁי אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ בְּצִהְרִים שְׁלֵמָה אֵהְיָה כְּעֹטֶה עַל עֹדְרֵי חֲבֵרֶיךָ:

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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121

ובושה החמה

“And the moon shall be confounded and the sun ashamed.” Here the “sun” stands for the foreign heat of physical cravings.

ישעיהו כ"ד:כ"ג23: Isaiah 24:23

וַחֲפָרָה הַלְכָנָה וּבוֹשָׁה הַחֲמָה כִּי־מֶלֶךְ ה' צָבָאוֹת בְּהָר צִיּוֹן וּבִירוּשָׁלַם וְנִגְדָּה זִמְנוֹ כְּבוֹד:

Then the moon shall be confounded, and the sun ashamed; For the L-RD of hosts will reign in mount Zion, And in Jerusalem, and before His elders shall be Glory.

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122

“And Cham is the father of Canaan.” Cham is linked with heat (chom).

בראשית ט':ח18: Genesis 9:18

וַיְהִיו בְּנֵי־נֹחַ הַיִּצְחָאִים מִן־הַתֵּבָה שֵׁם וְחָם וְיָפֶת וְחָם הוּא אָבִי כְנָעַן:

And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan.

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123

שוש אשיש

“I will greatly rejoice in Havayah.” The discourse on this verse discusses ei koh.

ישעיהו ס"א:י"10: Isaiah 61:10

שׁוֹשׁ אֲשִׁישׁ בַּה' תִּגַּל נַפְשִׁי בְּאַלְפֵי כִי הִלְבִּישָׁנִי בְּגָדֵי־יֵשַׁע מְעִיל צִדְקָה יַעֲטֵנִי כְתָתוֹ יִכְהוּ פָאָר וְכִכְלָה תַעֲדָה כְּלִיָּה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salva-

tion, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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124 העטית עליו בושה

“You have covered him with shame.” The verb of ke’otyah is used for shame.

Psalms 89:46 מ״ט:מ״ו

הַקְצֵרְתָּ יָמַי עָלֹמָי הָעֵטִיתָ עָלָיו בּוֹשָׁה סֵלָה:

The days of his youth hast Thou shortened; Thou hast covered him with shame. Selah

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125 ויעטו כמעיל בשתם

“Let them be wrapped in their shame as in a robe.”

Psalms 109:29 ט״ט:כ״ט

יִלְבְּשׁוּ שׂוֹטְנַי כְּלָמָה וְיַעֲטוּ כְּמַעִיל בְּשֵׁתָם:

Mine adversaries shall be clothed with confusion, And shall put on their own shame as a robe.

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126 יעטו חרפה וכלימה

“Let them be wrapped in reproach and disgrace.”

Psalms 71:13 ג״א:ל״ז

יִבְשׁוּ יָכְלוּ שֹׁטְנַי נַפְשִׁי יַעֲטוּ חֲרָפָה וְכָלֵמָה מִבְּקָשִׁי רַעְתִּי:

Let them be ashamed and consumed that are adversaries to my soul; Let them be covered with reproach and confusion that seek my hurt.

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127 “I saw, and behold, a menorah all of gold.” The discourse on this verse explains the request “and may we never be ashamed.”

Zechariah 4:2 ב״ד:ז

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּל עָלֶיהָ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְנֹרוֹת אֲשֶׁר עָלֶיהָ:

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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128 לך אדני הצדקה ולנו בשת הפנים

Daniel’s confession: “To You, Ado-nai, belongs righteousness, and to us shamefacedness.”

Daniel 9:7 ד״ט:ז

לָךְ אֲדֹנָי הַצְדָּקָה וְלָנוּ בִּשְׁת הַפָּנִים כִּי־אֵין לָנוּ לִפְנֵי הַיְּהוָה וְלִישָׁרֵינוּ יְרוּשָׁלַם וְלִכְלִי־יִשְׂרָאֵל הַקְּרִבִּים וְהַרְחָקִים בְּכָל־הָאֲרָצוֹת אֲשֶׁר הִדְחָתָם שָׁם בְּמַעַלְמָם אֲשֶׁר מַעַל־יָכְדָה:

Unto Thee, O L-rd, belongeth righteousness, but unto us confusion of face, as at this day; to the men of Judah, and to

the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because they dealt treacherously with Thee.

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129 לך אדני הצדקה ולנו בשת הפנים

The text cites the Zohar in Emor on this verse, on the subject of shame.

Zohar, Emor 6:22-9:29 ט״ט:כ״ט

(AND HE THAT IS THE HIGH PRIEST AMONG HIS BRETHREN, ETC.) R. Abba here quoted the verse: To thee, O L-rd, belongeth righteousness, but unto us confusion of face” (Dan. 9, 7). ‘ “Righteousness”, he said, ‘refers refers to the place to which all the shining faces are attached, as it is attached to them; and “confusion of face” refers to the place from which the shining faces are removed. Therefore the High Priest should always present a face bright and shining and more joyful than others, seeing that he ...

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

130 גי דרגין אינון מתקשרין דא בדא קוב״ה אורייתא וישראל

The Zohar in Acharei: three levels are bound one to another, the Holy One, blessed be He, the Torah and Israel.

Zohar, Achrei Mot 49:296-50:305 ט״ו:רצ״ו

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, “He telleth his words to Jacob”.

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

131 “Take the head count of the sons of Gershon too.” The explanation of this verse discusses the incense.

Numbers 4:22 ב״ב:כ

נִשָּׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם:

‘Take the sum of the sons of Gershon also, by their fathers’-houses, by their families;

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132 Kehot’s note points to Zohar, Achrei Mot 50:299 for these words.

Zohar, Achrei Mot 50:299 ט״ט:רצ״ו

133 The Zohar places these phrases in the exchange of the moon and the sun; “as one who is veiled” is read as being in shame, after which the moon diminishes herself.

Zohar, Bereshit 9:106-10:117 י״ז:ק״י

The moon, however, was not at ease with the sun, and in fact each felt mortified by the other. The moon said “Where dost thou pasture?” (S. S. 1, 7). The sun said “Where dost thou make thy flock to rest at noon?” (Ibid.) How can a little candle shine at midday?” G-d thereupon said to her, “Go and diminish thyself.” She felt humiliated and said “Why should I

be as one that veileth herself?” (Ibid.). G-d then said “Go thy way forth in the footsteps of the flock.” Thereupon ...
The Zohar; London, Soncino Press, 1933 (Public Domain)

- 134 “The feeble ones were Lavan’s and the sturdy (literally, bound) ones Yaakov’s.” The Zohar reads the feeble ones as ashamed and wrapped.

בראשית ל:42

וְהַעֲטִיף הַצֹּאן לֹא יִשִּׁים וְהָיָה הָעֲטָפִים לְלֶכֶן וְהַקְּשָׁרִים לַיַּעֲקֹב:

but when the flock were feeble, he put them not in; so the feebler were Lavan’s, and the stronger Jacob’s.

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PARAGRAPH 7

- 135 וְעַמֶּךָ לֹא חִפְצָתִי

“Whom have I in heaven? And besides You I desire nothing on earth.” It expresses love that wants nothing but G-d.

Psalms 73:25

מִי־לִי בַשָּׁמַיִם וְעַמֶּךָ לֹא־חִפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT’S NOTE

תהלים עג, כה.

- 136 וְאֵל אִישׁךָ תִּשׁוּקֶךָ

“And your longing shall be for your husband.” It is the image of the wife’s love for her husband.

Genesis 3:16

אֶל־הָאִשָּׁה אָמַר הָרְבָּה אֲרֻבָּה עֲצָבוֹנָךְ וְהִרְבֵּנִי בְּעֲצָב תִּלְדִּי בָנִים וְאֶל־אִישְׁךָ תִּשׁוּקֶךָ וְהוּא יִמְשָׁל־בָּךְ:

Unto the woman He said: ‘I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.’

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KEHOT’S NOTE

בראשית ג, טו.

- 137 בְּדִיָּה נֶאֱוָה לַחֲיִיךָ בַּתּוֹרִים

There the two “rows” are the Written and Oral Torah, and the “cheeks” are the place where the breath of speech comes out; the breath rising upward is the level of flashes of fire, “the superiority of gold over silver,” the same image used here.

KEHOT’S NOTE

לקו"ת שה"ש יג, א, ובשינויים בסה"מ תקס"ד ע' ז ואילך.

- 138 נֶאֱוָה לַחֲיִיךָ בַּתּוֹרִים

“Your cheeks are comely with rows (of jewels).” The discourse on it explains this love.

Song of Songs 1:10

נֶאֱוָה לַחֲיִיךָ בַּתּוֹרִים צִנּוֹרָךְ בְּחֻרוֹזִים:

Thy cheeks are comely with circlets, Thy neck with beads.

ואשה כי תדור נדר לה' כו' בנעוריה כו'

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- 139 תּוֹרֵי זָהָב

“We will make you rows of gold.” Gold stands for this fiery love.

Song of Songs 1:11

תּוֹרֵי זָהָב נַעֲשֶׂה־לָּךְ עִם נִקְדּוֹת הַכֶּסֶף:

We will make thee circlets of gold With studs of silver.

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- 140 וְשֵׁם אִשְׁתּוֹ

The wife of the Edomite king Hadar: Mehetavel, daughter of Matred, daughter of Mei-zahav. The names are read as qualities of this love.

Genesis 36:39

וַיָּמָת בַּעַל חֲנָן בֶּן־עַכְבּוֹר וַיִּמָּלֶךְ תַּחְתּוֹ הָדָר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהִטְבָּאֵל בַּת־מַטְרֵד בַּת מִי־זָהָב:

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife’s name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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KEHOT’S NOTE

בראשית לו, לט.

- 141 כָּכָל לִבְכָּךְ

“And you shall love Havayah your G-d with all your heart.”

Deuteronomy 6:5

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

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

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KEHOT’S NOTE

דברים ו, ה.

- 142 בְּדִיָּה עֲנִין ק"ש

The note places the discourse on the Shema in Likkutei Torah on Vaeschanan; the text cites it for loving G-d “with all your heart.”

KEHOT’S NOTE

לקו"ת ואתחנן.

- 143 כִּרְשֵׁי אֵשׁ שְׁלֹהֶבֶת

“Its flashes are flashes of fire, a flame of G-d.” The source of the image of fiery love.

Song of Songs 8:6

שִׁימֵנִי כַּחַתֶּם עַל־לִבְּךָ כַּחַתֶּם עַל־זְרוּעֶךָ כִּי־עֲזָה כְּמוֹת אֶהְיֶה קֶשֶׁה כַּשָּׂאֹל קִנְיָאָה וְשִׁפְיָהּ רִשְׁפֵּיהּ אֵשׁ שְׁלֹהֶבֶתֶּיהָ:

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.

144 בהעלותך את הנרות

“When you raise up the lamps,” the kindling of the Menorah, an image of a rising flame.

Numbers 8:2:ב' ח:במדר

דבר אליהם ואמרת אליו בהעלתך את הנרות אלמול פני המנורה יאירו שבעת הנרות:

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

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KEHOT'S NOTE

במדבר ח, ב.

145 ביום חתונתו זה מ"ת

The Mishnah reads “on the day of his wedding” in the Song of Songs as the Giving of the Torah.

Taanit 26b:6-7:ו' ב:תענית

וכן הוא אומר: “צאִינָה וראִינָה בנות צִיּוֹן בְּמִלְכָּה שְׁלֵמָה בְּעֶטְרָה שְׁעִטְרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחָת לְבוּיָהּ.” “בְּיוֹם חֲתֻנָּתוֹ” — זֶה מִתֵּן תּוֹרָה, וּבְיוֹם שְׂמֻחָת לְבוּיָהּ — זֶה בְּנֵן בֵּית הַמִּקְדָּשׁ, שִׁיבָנָה בְּמִהְרָה בְּיָמֵינוּ. גַּמִּי בְּשִׁלְשָׁה פְּרָקִים בְּשָׁנָה כְּהָנִים נוֹשְׂאִין אֶת כְּפִיָּהֶם כּו'. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אֵיכָּא מוֹסְרָ? חֲסוּרֵי מִיחֻסְרָא, וְהָכִי קִתְּנִי: בְּשִׁלְשָׁה פְּרָקִים כְּהָנִים נוֹשְׂאִין אֶת כְּפִיָּהֶן כָּל זְמַן שְׂמֻחָתָא לֵילִין, וְיֵשׁ מִהֵן אֲרֻכָּה פְּעָמִים בְּיוֹם — שְׁחֵרִית ...

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KEHOT'S NOTE

תענית כו, ב.

146 מימינו אש דת למו

“From His right hand, a fiery law for them.” The Torah is fire.

Deuteronomy 33:2:ג' ל:דברים

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרכבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

147 שניתנה באש שחורה

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

KEHOT'S NOTE

ראה ירושי שקלים פ"ו, סה"א. הובא ברש"י דברים שם.

148 באש שחורה ע"ג אש לבנה

The Jerusalem Talmud says the Torah was written as black fire upon white fire.

Jerusalem Talmud Shekalim 6:1:א' ו':תלמוד ירושלמי שקלים

149 באש שחורה ע"ג אש לבנה

Rashi brings the same teaching on “a fiery law”: the Torah was written before Him as black fire upon white fire.

Rashi on Deuteronomy 33:7-8:ח' ג'-ח' דברים

וזאת ליהודה. סמך יהודה לראובן מפני ששניהם הודו על קלקול שבניהם, שנאמר “אשר חכמים גידו וגו' להם לבדם וגו' ולא עבר זר בתוכם” (איוב ט"ו); ועוד פרשו רבותינו שכל ארבעים שנה שהיו ישראל במדבר היו עצמות יהודה מתגלגלין בארון מפני נדוי שקבל עליהם, שנאמר “והטאתי לאבי כל הימים” (בראשית מ"ד), אמר משה מי גרם לראובן שיודה? יהודה וכו' (סוטה ז'): שמע ה' קול יהודה. תפלת דוד ושלמה ואסא מפני הכושים, ויהושפט מפני ...

AND THIS IS FOR JUDAH — He mentioned Judah immediately after Reuben because both of them made confession of the wrong that was theirs, as it is said, (Job 15:18-15:19) “Because wise men have told their sins ... unto them alone [the land was given] and no stranger passed amidst them”. Further our Rabbis explained that during the whole forty years that Israel was in the wilderness Judah's bones were moving about in his coffin because of the excommunication that he had invoked upon himself, as it is ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M.

Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's com-

mentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public

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150 והיה לכם לציצית

“And it shall be for you as tzitzis.” The discourse on this verse explains “this one shall be called woman.”

Numbers 15:39:ט"ו ל:במדבר

והיה לכם לציצית וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר איתם זנים אחריהם:

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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151 לזאת יקרא אשה

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

KEHOT'S NOTE

בראשית ב, כו.

152 ויבולו תשמעו

“After Havayah your G-d shall you walk... and to His voice shall you listen.”

Deuteronomy 13:5:ה' ג':דברים

אחרי ה' אלמכם תלכו ואתו תיראו ואת מצותיו תשמרו ובקלו תשמעו ואתו תעבדו וכו' תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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KEHOT'S NOTE

דברים יג, ה.

153 וּבִדְוִיָּה לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ

The discourse on “So that the Torah of Havayah may be in your mouth” in Torah Ohr, Bo; the passage there explains that wherever “hand” is said it means the right hand, mercy.

KEHOT'S NOTE

תו"א ס, ד.

154 לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ

“So that the Torah of Havayah may be in your mouth,” said of the tefillin.

Exodus 13:9 ט"ז: שמות

וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְּיָד הַזֶּה הוֹצֵאתָ ה' מִמִּצְרָיִם:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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155 “You will give truth to Yaakov.” The great love drawn from Torah is called truth.

Micah 7:20 ז': מיכה

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיְמֵי קֶדֶם:

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

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156 הַקּוֹל קוֹל יַעֲקֹב

“The voice is the voice of Yaakov,” read as the voice of Torah study.

Genesis 27:22 כ"ב: בראשית

וַיֵּגַשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמַשְׁהוּ וַיֹּאמֶר הִקֵּל קוֹל יַעֲקֹב וְהִידִים יָדָיו עָשׂוּ:

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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KEHOT'S NOTE

בראשית כז, כב.

157 בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ

“On the eighth day, an assembly.” The discourse on this verse is cited on truth.

Numbers 29:35 ט"ז: במדבר

בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תִּהְיֶה לָכֶם כָּל־מְלָאכַת עֲבֹדָה לֹא תַעֲשׂוּ:

ואשה כי תדור נדר לה' כו' בנעוריה כו'

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

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158 שְׁתִּיתִי יַיִן עִם חֶלְבִי

“I have drunk my wine with my milk,” read as the level of Torah.

Song of Songs 5:1 א': שיר השירים

כָּאתִי לִגְנִי אֶחָתִי כָלָה אֶרְיִיתִי מוֹרִי עִם־בֶּשֶׂמִי אֶכְלֹתִי יַגְרִי עִם־דִּבְשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבִי אֶכְלוּ רָעִים שְׁתוּ וְשָׁכְרוּ דוּדִים:

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

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KEHOT'S NOTE

שה"ש ה, א.

159 כִּי טוֹבִים דוּדִיךָ

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

KEHOT'S NOTE

שם א, ב.

160 כִּי טוֹבִים דוּדִיךָ

“For your love is better than wine.” Great love is drawn from the wine of Torah.

Song of Songs 1:2 א': שיר השירים

יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דִּדְיָךְ מִיַּיִן:

Let him kiss me with the kisses of his mouth—For thy love is better than wine.

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161 יִינָהּ שֶׁל תּוֹרָה

The Talmud on “your love is better than wine”: the Congregation of Israel says that the words of Your beloved ones, the Sages, are sweeter to her than the wine of Torah.

Avodah Zarah 35a:6 א': עבודה זרה ל"ה

הַשִּׂיאִי לְדַבֵּר אַחֵר וְכוּ'. מֵאִי “כִּי טוֹבִים דִּדְיָךְ מִיַּיִן”? כִּי אֵתָא רַב דִּימִי אָמַר: אִמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקְדוּשׁ בְּרוּךְ הוּא: רַבּוֹנוּ שֶׁל עוֹלָם, עֲרִיבִים עָלֵי דְבָרֵי דוּדִיךָ יוֹתֵר מִיַּיִן שֶׁל תּוֹרָה.

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KEHOT'S NOTE

ע"ז לה, א.

162 וְעַל דְּמוּת הַכֹּסֶא

In Yechezkel's vision, upon the likeness of the throne was a likeness like the appearance of a man, the “supernal Man.”

Ezekiel 1:26 א': יחזקאל

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֶרְאָה אֶבֶן־סַפִּיר דְּמוּת כֹּסֶא וְעַל דְּמוּת הַכֹּסֶא דְּמוּת כְּמֶרְאָה אָדָם עָלָיו מְלֻמָּעָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

163 ויאמר האדם . . זאת הפעם

Adam's words: "This time, bone of my bones and flesh of my flesh; this one shall be called woman, for from man was she taken." The maamar reads them as speaking of the Torah.

בראשית ב:כ"ג Genesis 2:23

ויאמר האדם זאת הפעם עצם מעצמי וכשר מבשרי לזאת יקרא אשה כי מאיש לקחה זאת:

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.

164 התורה שנק' זאת

The Talmud reads "zos" (this) as the Torah, citing "And this is the Torah."

מנחות נ"ג ב:ד'-ה"ה Menachot 53b:4-5

יבא זה ויקבל זאת מזה לעם זו יבא זה זה משה דכתיב (שמות לב, א) כי זה משה האיש ויקבל זאת זו התורה דכתיב (דברים ד, מד) וזאת התורה אשר שם משה מזה זה הקב"ה דכתיב (שמות טו, ב) זה אלי ואנוהו לעם זו אלו ישראל שנאמר (שמות טו, טז) עם זו קנית א"ר יצחק בשעה שחבר בית המקדש מצאו הקב"ה לאברהם שהיה עומד בבית המקדש אמר לו מה לידידי בביתי

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165 ביום ההוא תקראי אישי

"On that day you will call Me Ishi." In the future Israel will receive from the Torah's light.

הושע ב:י"ח Hosea 2:18

והיה ביום ההוא נאם יה' תקראי אישי ולא תקראי לי עוד בעלי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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KEHOT'S NOTE

הושע ב, יח. ראה במאמרי אדה"א כאן ע' אתשכח בפ"י הפסוק מהו ההפרש בין אישי לבעלי.

166 ותורה אור

"For a mitzvah is a lamp and the Torah is light."

משלי ו:כ"ג Proverbs 6:23

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

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.

הוי כל צמא

"Ho, everyone who thirsts, go to the water." Torah is called water.

ישעיהו נ"ה:א' Isaiah 55:1

הוי כל צמא לכו למים ואשר אין לו כסף לכו שברו ואכלו ולכו שברו בלוא כסף ובלוא מחיר יין וחלב:

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישע"י נה, א.

168 והענינו כמו שכתוב במ"א

The note identifies "elsewhere" as the Siddur, where the three levels of light, water and firmament are discussed on "Praise G-d in His sanctuary."

KEHOT'S NOTE

סידור ע, א. וראה לעיל תוריע כב, ד ובמ"מ לשם.

169 הללו אל בקדשו

"Praise G-d in His sanctuary." The discussion on this verse explains light, water and firmament.

תהילים ק"נ:א' Psalms 150:1

הללו יה הללו יה אל בקדשו הללוהו ברקיע עזו:

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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170 לעתיד שתתגלה פנימיות התורה

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

KEHOT'S NOTE

ראה רש"י שה"ש א, ב.

171 בד"ה שה"ש

There the higher unity is complete self-nullification, while "and you shall love" at the level of the lower unity is "someone who loves." These two are the supernal and lower Shechinah, the two levels of "bride" in the Song of Songs, which are behind the two levels of bridegroom mentioned here.

KEHOT'S NOTE

לקו"ת שה"ש א, ב.

172 Kehot's note points to Menachot 95b for these words.

מנחות צ"ה Menachot 95b

PARAGRAPH 8

173 ובשר מבשרי

"Bone of my bones and flesh of my flesh." Here "flesh" is the Oral Torah.

בראשית ב:כ"ג Genesis 2:23

ויאמר האדם זאת הפעם עצם מעצמי וכשר מבשרי לזאת יקרא אשה כי מאיש לקחה זאת:

182

לא יכנה עוד מוריר

“Your Teacher shall no longer be hidden.” The revelation of the future, without a covering.

ישעיהו ל:20 כ"י

ונתן לכם אֲדֹנֵי לֶחֶם צָר וּמִים לֶחֶץ וְלֹא־יִכְנֶנָּה עוֹד מוֹרִירָה וְהָיוּ עֵינֶיךָ רְאוּת אֶת־מוֹרִירָה:

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישעיהו ל, כ.

PARAGRAPH 9

183

ויהיו שניהם ערומים האדם ואשתו

“And they were both naked, the man and his wife.” Here it describes the Torah revealed without garments.

בראשית 2:25 כ"ה

וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ:

And they were both naked, the man and his wife, and were not ashamed.

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PARAGRAPH 10

184

עוסק בתורה לשמה

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

KEHOT'S NOTE

אבות ו, א.

185

עוסק בתורה לשמה

Rabbi Meir: whoever occupies himself with Torah lishmah merits many things.

משנה אבות ו:א

שְׁנֵי חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה, בְּרוּךְ שֶׁבָּחָר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הַעוֹסֵק בַּתּוֹרָה לְשִׁמָּה, זוֹכֶה לְדַבָּרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כְּלוּ כַּדִּי הוּא לוֹ. נִקְרָא רַע, אֶהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׁמֵּחַ אֶת הַמָּקוֹם, מְשַׁמֵּחַ אֶת הַבְּרִיּוֹת. וּמִלְבָּשָׁתו עֲנִיָּה וִירָאָה, וּמִקְשָׁרְתּוֹ לְהִיּוֹת צָדִיק וְחָסִיד וְיֹשֵׁר וְנָאֵמָן, וּמִרְחַקְתּוֹ מִן הַחֲטָא, וּמִקְרַבְתּוֹ לִידֵי זָכוֹת, וְנִהְיִין מִמֶּנּוּ עֶצֶה וְתוֹשִׁיָּה בִּינָה וְגִבּוֹרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֶצֶה וְתוֹשִׁיָּה אָנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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186

כי ביום הזה יכפר

“For on this day He shall atone for you.” The discourse on this verse explains the image of one garment.

ויקרא ט"ז:30 ל"י

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר מִכָּל 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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187

בבגדו והיא בבגדה

The same law as codified in the Shulchan Aruch, cited in the Kehot note.

שולחן ערוך, אבן העזר ע"י:ג76:13 Shulchan Arukh, Even HaEzer

האומר אי אפשי אלא אני בבגדי והיא בבגדה יוציא ויתן כתובה וכ"ש אם אינו נזקק לה כלל וכן היא אומרת אי אפשי אלא אני בבגדי והוא בבגדו תצא בלא כתובה (נ"י בשם הריטב"א):

Apei Ravvevei: Shulchan Aruch Even HaEzer, Lemberg, 1886 (Public Domain)

188

הוא בבגדו . כתובה

The Talmud: one who says “I will not unless I in my garment and she in her garment” must divorce her and give her the kesubah.

כתובות מ"א א:2 Ketubot

תָּנִי רַב יוֹסֵף: “שְׂאֵרָה” — זֹו קְרוּב בְּשָׂר, שְׂלֵא יִנְהַג בָּהּ מִנְהַג פְּרִסְיִים שְׂמִשְׁמִשִּׁין מִטּוֹתֶיהָ בְּלִבּוֹשֶׁיהָ. מְסִיעַ לָקָה לְרַב הוֹנָא, דְּאָמַר רַב הוֹנָא: הָאֹמֵר “אִי אֶפְשִׁי אֶלָּא אֲנִי בְּבִגְדִי וְהִיא בְּבִגְדָה” — יוֹצִיא וְנוֹתֵן כְּתוּבָה.

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KEHOT'S NOTE

כתובות מז, א. תושי"ע אה"ע סע"ו, יג.

189

ולא יתבוששו

“And they were not ashamed.” Read as freedom from the shame of being veiled.

בראשית 2:25 כ"ה

וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ:

And they were both naked, the man and his wife, and were not ashamed.

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190

ואכלתם אכול

“And you shall eat, eating, and be satisfied... and My people shall never be ashamed.” The discourse on this verse explains a higher level of not being ashamed.

יואל ב:26 כ"ו

וְאָכַלְתֶּם אָכּוֹל וְשָׂבֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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יבמות כ, א.

PARAGRAPH 11

191 “Is it not enough for you what the Torah has forbidden you, that you seek to forbid other things to yourself?”

תלמוד ירושלמי נדרים ט"א:ה"ה:9:1:Jerusalem Talmud Nedarim
רבי שמעון בן לקיש פתח. אילו היית יודע שהנדר קאילו נותן קולר על
צנארו נודר היית. לקסטוריה שהיתה עוברת ורצה קולר פנוי והכניסה
את ראשה לתוכו. לאסור אסר על נפשו. כמה דאת אמר והוא אסור
בזיקים. רבי יונתן פתח. אילו היית יודע שהנדר כבונה כמה והמקיימו
כמקריב עליו נודר היית. וקשא. עבודה זרה כסקילה והנדרים בלא
תעשה ואת אמר אכן. לית לה אלא כיי דמר רבי ינאי. כל השומע ליצרו
קילו עובד עבודה ...

Rebbi Simeon ben Laqish provided an opening: If you had known that one who makes a vow is as if he put a neck-iron 7:5, Note 116. on his neck, would you have made the vow? It is as if a gang of prisoners “watch, guard; gang of prisoners”. was passing by, he saw that there was one unused neck-iron and put his head into it! “To bind a prohibition onto himself 30:3.”, as you say 40:1., “he was bound with chains.” Rebbi Jonathan provided an opening: If you had ...

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PARAGRAPH 12

192 נדרים סייג לפרישות
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ג, יג.

193 נדרים סייג לפרישות
Rabbi Akiva: vows are a fence for abstinence.

משנה אבות ג:י"ג:3:13:Pirkei Avot

רבי עקיבא אומר, שחוק וקלות ראש, מרגילין לערוה. מסרת, סג לתורה. מעשרות, סג לעשר. נדרים, סג לפרישות. סג לחכמה, שתיהק:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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194 קדש עצמך במותר לך
Rava: “Sanctify yourself in what is permitted to you.”

יבמות כ' א:ט"ו:20a:Yevamot

איסור קדושה — שניות מדברי סופרים, ואמאי קרי לקה איסור קדושה? אמר אביי: כל המקיים דברי חכמים נקרא קדוש. אמר לקה רבא: וכל שאינו מקיים דברי חכמים, קדוש הוא דלא מיקרי, רשע נמי לא מיקרי! אלא אמר רבא: קדש עצמך במותר לך.

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KEHOT'S NOTE

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

KEHOT'S NOTE

ברכות פ"ה, מ"א.

196 כובד ראש
One may stand to pray only with “heaviness of head,” that is, with gravity.

משנה ברכות ה'א:5:1:Mishnah Berakhot

אין עומדין להתפלל אלא מתוך כבד ראש. חסידים הראשונים היו שוהים שעה אחת ומתפללים, כדי שיכבדו את לבם למקום. אפלו המלך שואל בשלומו, לא ישיבנו. ואפלו נחש כרוך על עקבו, לא יפסיק:

One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to G-d. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop.

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197 כמשא כבד
“Like a heavy burden, they are too heavy for me.” The heaviness of physicality.

תהילים ל"ח:5:38:Psalms

כי עונתי עברו ראשי כמשא כבד יכבדו ממני:

For mine iniquities are gone over my head; as a heavy burden they are too heavy for me.

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198 מנורת זהב כולה
“A menorah all of gold.” The discourse on this verse is cited on the heaviness of physicality.

זכריה ד'ב:2:2:Zechariah

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב בלה וגלה על-ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לגרות אשר על-ראשה:

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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199 לריח שמניך
The discourse on “For the fragrance of your oils” explains the stage before receiving from the male.

שיר השירים א'ג:3:Song of Songs

לריח שמניך טובים שמן תורק שמך על-כן עלמות אהבוך:

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

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200

בנעוריה בית אביה

The note says a passage from this point of the maamar is quoted there.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת ויקרא-ג ע' תשנא.

201

בנעוריה בית אביה

"Between a father and his daughter, in her youth, in her father's house," the closing words of the passage on vows. Read here as the first stage of love.

Numbers 30:17: "במדבר ל"ז: י"ז

אלה החקים אשר צוה ה' את־משה בין איש לאשתו בין־אב לבתו בנעריה בית אביה:

These are the statutes, which the L-RD commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

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202

חסד נעוריה

"The kindness of your youth," the first love.

Jeremiah 2:2: "ירמיהו ב'ב' י"ב

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעוריך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמיה ב, ב.

203

לא יחל דברו

"He shall not profane his word; he shall do all that came out of his mouth."

Numbers 30:3: "במדבר ל"ג: ג

איש כי־יִדַּר נֶדֶר לַיהוָה אִוְּהֶשְׁבַּע שְׁבָעָה לְאִסֵּר אֶסֶר עַל־נַפְשׁוֹ לֹא יִחַל דְּבָרוֹ כְּכֹל־הֵיכָא מִפּוֹ יַעֲשֶׂה:

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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KEHOT'S NOTE

במדבר ל, ג.

204

ואיש דרכו לכבוש

The Talmud learns from "fill the earth and conquer it" that it is the way of a man to conquer and not the way of a woman.

Yevamot 65b:4-5: "בבב"ב ס"ה ב'ד' ה'ד' ה'ה' ה'ו'

גמ' מנא הני מילי? אמר רבי אילעא משום רבי אלעזר ברבי שמעון: אמר קרא: "וימלאו את הארץ וכבשוה". איש דרכו לכבוש, ואין אשה דרכה לכבוש. אדרבה: "וכבשוה" תרתי משמע! אמר רב נחמן בר יצחק:

"וכבשה" כתיב. רב יוסף אמר, מהכא: "אני אל שדי פרה ורבה", ולא קאמר "פרו ורבו".

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KEHOT'S NOTE

יבמות סה, ב. וש"נ.

205

נשים דעתן קלות

The Talmud's phrase, cited in the Kehot note.

Shabbat 33b:6: "שבת ל"ג ב'ו'

אזל הוא ובריה, טשו בי מדרשא. כל יומא הנה מתא להו דביתהו ריפתא וכוזא דמא ורכי. כי תקיף גזירתא אמר לקה לבריה: נשים דעתן קלה עליהן, דילמא מצערי לה ומגליא לן. אזלו טשו במערותא. איתרחיש ניסא איברי להו חרובא ועינא דמא, והו משלחי מניהו והו יתבי עד צואריהו בקלא. כולי יומא גרסי. בעידן צלוי לבישי מיכסו ומצלו, וחדר משלחי מניהו כי היכי דלא ליכלו. איתבו תריסר שני במערותא. אמתא ...

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KEHOT'S NOTE

שבת לג, ב. וש"נ.

206

ויקחו אליך פרה

"And they shall take to you a red heifer." The discourse on this verse is cited here.

Numbers 19:2: "במדבר י"ט: ב' י"ב

זאת חקת התורה אשר־צוה ה' לאמר דבר אל־בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין־בה מום אשר לא־עלה עליה על:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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PARAGRAPH 13

207

ועמ"ש ע"פ כי תצא למלחמה

There the Zohar on "She has fallen, she shall rise no more" is explained: the rising will not come from below upward but from Above downward, as in "On that day I will raise up." It ties to the same Zohar passage cited later in this maamar.

KEHOT'S NOTE

לקמן פ' תצא לו, ג.

208

כי תצא למלחמה

"When you go out to war." The discourse on this passage is cited here.

Deuteronomy 21:10: "בדברים כ"א: י"א

כי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַנִּתְּנוּ הֵי אֱלֹהֶיךָ בְּיָדְךָ וְשִׁבִּיתָ שְׂבִי:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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209

וגלחה את ראשה

“And she shall shave her head,” said of the captive woman.
Deuteronomy 21:12 כ”א: י”ב

וְהִבְאֵתָהּ אֶל־תּוֹךְ בֵּיתָהּ וְגִלְחָהּ אֶת־רֹאשָׁהּ וְעָשְׂתָהּ אֶת־צַפְרָנֶיהָ:
then thou shalt bring her home to thy house; and she shall
shave her head, and pare her nails;

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PARAGRAPH 14

210

ונקדשתי בתוך

“And I shall be sanctified among the children of Israel.”
The discourse on this verse is cited.

ויקרא כ”ב: ל”ב

וְלֹא תַחְלִילוּ אֶת־שְׁמִי קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ כְּנִי יִשְׂרָאֵל אֲנִי ה' מְקֹדָשְׁכֶם:
And ye shall not profane My holy name; but I will be hal-
lowed among the children of Israel: I am the L-RD who hal-
low you,

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211

ובד"ה ונקדשתי בתוך בני

There the life-force that fills the worlds is only a glow, the
radiance of the Shechinah, while G-d Himself is holy and
separate and gives life to the worlds as the light that en-
compasses them.

KEHOT'S NOTE

לעיל פי אמור לא, ג.

212

ואם בית אישה נדרה

“And if she vowed in her husband's house.”

במדבר ל': י"א

וְאִם־בֵּית אִשָּׁה נִדְרָה אוֹ־אָסְרָה אֶסֶר עַל־נַפְשָׁהּ בְּשָׁבָעָה:
And if a woman vowed in her husband's house, or bound her
soul by a bond with an oath,

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213

והפר את נדרה

“And he shall annul her vow.” Annuling (hefer) is read as
transforming (mehapech).

במדבר ל': ט"ז

וְאִם בְּיוֹם שָׁמַע אִשָּׁה יִנִּיא אוֹתָהּ וְהִפָּר אֶת־נִדְרָהּ אֲשֶׁר עָלֶיהָ וְאֵת מִבְטָא
שִׁפְתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְה' יְסַלַח־לָהּ:

But if her husband disallow her in the day that he heareth it,
then he shall make void her vow which is upon her, and the
clear utterance of her lips, wherewith she hath bound her
soul; and the L-RD will forgive her.

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214

בחכמה אתברייר

The Zohar's principle that through Chochmah they are re-
fined, cited in the Kehot note.

זוהר II, 254b, רנ"ב

KEHOT'S NOTE

ראה זוה"ב רנ"ב, ב.

215

בד"ה וכל בניך

The discourse opens with the Sages' saying that Torah
scholars increase peace, “do not read ‘your children’ but
‘your builders,’” and asks why the proof needs this reread-
ing at all.

KEHOT'S NOTE

ראה לקו"ת פי' ראה כט, א.

216

ורב שלום בניך

“And all your children shall be taught of Havayah, and
great shall be the peace of your children.”

ישעיהו נ"ד: י"ג

וְכָל־בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great
shall be the peace of thy children.

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217

א"ת בניך אלא בוניך

The Talmud at the end of Berachos: Torah scholars in-
crease peace in the world; do not read “your children” but
“your builders.”

ברכות ס"ד א: י"ד

אֵל תִּקְרִי “בְּנֵיךָ” אֶלָּא “בּוֹנֵיךָ”. “שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאִין לְמוֹ
מְכַשׁוּלִי”. “יְהִי שְׁלוֹם בְּחֵילֶךָ שְׁלוֹם בְּאַרְמְנוֹתֶיךָ”. “לְמַעַן אֲחִי וְרַעִי
אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֶלְקֵינוּ אֲבָקְשָׁה טוֹב לָךְ”. “ה' עוֹ
לְעַמּוֹ יִתֵּן ה' יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם”.

"Great peace have they that love Thy law; and there is no
stumbling for them" (Ps. cxix. 165). "Peace be within thy
walls, and prosperity within thy palaces" (ibid, cxxii. 7).
"For my brethren and companions' sakes, I will now say,
Peace be within thee" (ibid. v. 8). "For the sake of the house
of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The
L-rd will give strength unto His people ; the L-rd will bless
His people with peace" (ibid. xxix. 11)[2]

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

218

ואיתא בפי תזריע

There the same Zohar in Tazria and the Ramaz are cited:
“so that you remember” means that you become the
males, as a woman who conceives first bears a male.

KEHOT'S NOTE

ראה גם לעיל פי' שלח מו, א.

219

אשה כי תזריע וילדה זכר

“When a woman conceives and bears a male.”

ויקרא י"ב: ב'

דָּבַר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת
יָמִים כִּי־מִי נִדָּת דּוֹתָהּ תִּטָּמָא:

Speak unto the children of Israel, saying: If a woman be de-
livered, and bear a man-child, then she shall be unclean
seven days; as in the days of the impurity of her sickness
shall she be unclean.

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220 לית בפומה אלא ילדו דילה אי להוי דכר

The Zohar in Tazria: from the day a woman conceives, all she speaks of is whether her child will be male.

ספר זוהר, תזריע א"ב-ג:י"א 1:2-3:11

R. Aha also asked why the word "conceive-seed" is used instead of merely "conceive". R. Jose answered: 'A woman from the time she becomes pregnant till she is delivered can talk of nothing but the child she is to bear, whether it is to be a boy or a girl.'

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

221 ויקח אהרן את אלישבע

"And Aharon took Elisheva... as his wife."

Exodus 6:23 שמות ו:כ"ג

ויקח אהרן את־אלישבע בת־עמינדב אחות נחשון לו לאשה ותלד לו את־נדב ואת־נחביהוא את־אלעזר ואת־איתמר:

And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bore him Nadab and Abihu, Eleazar and Ithamar.

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222 ויקח אהרן את אלישבע

The text cites the Zohar in Shemini on this verse, with the Ramaz's commentary.

ספר זוהר, שמיני ד'מ"ט-ה:נ"ט 4:49-5:59

R. Eleazar here adduced the verse: "And Aaron took him Elisheba, the daughter of Aminadab, the sister of Nahshon, to wife" (Ex. 6, 23). 'Aaron', he said, 'acted fitly, copying the supernal model. "Elisheba" was destined for Aaron from the time of the Creation, just as "Bathsheba"1v. p. 37a. was destined for David from the time of the Creation.

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

223 ויעיין בפי שמיני . . ובפי הרמ"ז שם

The note refers to Or HaTorah for a further discussion of the Zohar on Aharon and Elisheva and the Ramaz's commentary.

KEHOT'S NOTE

ראה אוה"ת מסעי ע' אישעט.

224 בד"ה והי' לכם לציצית

There "And you shall remember (uzechartem) all the commandments" is read as making them "males," givers, which is the reading this maamar cites for "so that you remember."

KEHOT'S NOTE

לעיל פי שלח מו, א.

225 למען תזכרו

"So that you remember and do all My commandments." Read as becoming "males."

Numbers 15:40 במדבר ט"ו:מ

למען תזכרו ועשיתם את־כָּל־מִצְוֹתֵי ה' וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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226 בפי אמור (דף ק' ע"ב)

There prayer is called "soul," and one must arouse love in prayer with self-sacrifice, the level of "my sister"; it cites "Say to wisdom, you are my sister" and "She is my sister, the daughter of my father," and warns that whoever says "I have only Torah" does not have even Torah.

KEHOT'S NOTE

מובא גם לעיל פי בהר מ, ג.

227 אחותי בת אבי היא

Avraham's words about Sarah: "She is my sister, the daughter of my father."

Genesis 20:12 בראשית כ':י"ב

וְגַם־אֶמְנָה אֲחֹתִי בַת־אָבִי הִוא אֶךְ לֹא בַת־אִמִּי וְתַהֲיִי־לִי לְאִשָּׁה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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228 בזמנא דנטלי מבי אבא

The text cites the Zohar in Emor on this verse: at the time when they receive from the house of the Father.

ספר זוהר, אמור ל"ח-ר"ב-מ':רכ"ו 38:202-40:226

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are ...

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

229 ואם הי' תהי' לאיש ואם בית אישה נדרה

"And if she shall be married to a man while her vows are upon her."

Numbers 30:7 במדבר ל':ז

וְאִם־הָיְתָה תְּהֵיָה לְאִישׁ וְנִדְרֶיהָ עָלֶיהָ אוּ מִבְּטָא שְׁפָתֶיהָ אֲשֶׁר אָסְרָהּ עַל־נַפְשָׁהּ:

And if she be married to a husband, while her vows are upon her, or the clear utterance of her lips, wherewith she hath bound her soul;

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KEHOT'S NOTE

במדבר ל, ז. י"א.

230

ושמע אביה את נדרה

“And her father hears her vow.” The discourse on this verse develops the point.

במדבר ל"ה:30 Numbers

ושמע אביה את נדרה ואסרה אשר אסרה על נפשה והחריש לה אביה וקמו כל נדריה וכל אסר אשר אסרה על נפשה יקום:

and her father heareth her vow, or her bond wherewith she hath bound her soul, and her father holdeth his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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PARAGRAPH 15

231

מפירין נדרים בשבת

The Mishnah: vows may be annulled on Shabbos.

שבת קנ"א:ה'5 Shabbat 157a

מתני' מפירין נדרים בשבת, ונשאלין לנדרים שהן לצורך השבת. ופוקקין את המאור, ומודדין את המטלית, ומודדין את המקנה. ומעשה בימי אביו של רבי צדוק ובימי אבא שאול בן בטנית שפקקו את המאור בטפית, וקשרו את המקידה בגמי לידע אם יש בגיגית פותח טפח אם לאו, ומדבריהם למדנו, שפוקקין ומודדין וקושרין בשבת.

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KEHOT'S NOTE

שבת קנ"א, א.

232

להקריב לי במועדו

“To offer to Me in its appointed time,” said of the daily offering, to which daily prayer corresponds.

במדבר כ"ח:2 Numbers 28

צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי ריח ניחחית ושמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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233

והדל לא ימעט

“The rich shall not give more and the poor shall not give less” than the half-shekel. The discourse on this verse explains that the light of Abba shines in every soul.

שמות ל"ה:15 Exodus

העשיר לא ירבה והדל לא ימעט ממחצית השקל לתת את תרומת ה' לכפר על נפשתיכם:

The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the L-RD, to make atonement for your souls.

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234

אור אבא מאיר בכל

The text cites Tanya, end of chapter 18 and chapter 19, on

the Chochmah present in every Jewish soul.

תניא, חלק ראשון; ליקוטי אמרים 6:18-7 Tanya, Likkutei Amarim

ואף על פי כן, מאחר שהיא מעשר ספירות קדושות, היא כלולה מכולן, גם מחכמה דעשיה, שבתוכה מלובשת חכמה דמלכות דאצילות, שבתוכה חכמה דאצילות, שבה מאיר אור אינסוף ברוך הוא ממש, כדכתיב: "ה' בחכמה יסד ארץ", ו"כולם בחכמה עשית". ונמצא, כי אין סוף ברוך הוא מלובש בבחינת חכמה שבנפש האדם - יהיה מי שיהיה מישראל, ובחינת החכמה שבה, עם אור אינסוף ברוך הוא המלובש בה, מתפשטת בכל בחינות הנפש כולה, ...

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235

כי קרוב אליך הדבר מאד

“For the thing is very near to you, in your mouth and in your heart, to do it.”

דברים ל"ד:14 Deuteronomy 30

כייקרוב אליך הדבר מאד בפיה ובלבבך לעשותו:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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KEHOT'S NOTE

דברים ל, יד.

236

ארז"ל נערה המאורסה

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

KEHOT'S NOTE

נדרים רפ"י, טו, ב.

237

נערה המאורסה אביה ובעלה מפירין נדריה

The Mishnah: a betrothed girl's vows are annulled by her father and her husband together.

נדרים ס"ו ב:ח'10-8 Nedarim 66b

אמר לה: וילי תברי תהון על רישא דבבא. הנה יתיב בבא בן בוטא אבבא וקא דאיו דינא. אזלת ותברת תהון על רישיה. אמר לה: מה הדין דעבדת? אמרה לקה: כך ציוני בעלי. אמר: את עשית רצון בעלי, המקום יוציא ממך שני בנים כבבא בן בוטא. הדרן עלה רבי אליעזר נערה המאורסה, אביה ובעלה מפירין נדריה.

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238

ברכות בא (ס"פ ט"ו)

There, at Sinai there was only betrothal, the bride receiving a ring, while in the future there will be marriage, “For your Maker is your husband,” when the inner reasons and delight of the Torah will be revealed, as Rashi explains on “Let him kiss me.” This explains why the present is called betrothal.

KEHOT'S NOTE

ראה גם לקמן שה"ש מה, א.

239

וארשתיך לי

“And I will betroth you to Me forever.”

הושע ב:כ"א Hosea 2

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד וברחמים:

זח"ג עג, א. צח, ב.

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

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240 כי בועליך עושיך

“For your Maker is your husband; Havayah of hosts is His Name.”

ישעיהו נ"ד:ה' Isaiah 54:5

כי בְּעֲלִיָּה עֲשִׂיָּהּ ה' צְבָאוֹת שְׁמוֹ וְגֹאֲלָהּ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־הָאָרֶץ יִקְרָא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישע"י נד, ה.

241 כי בועליך עושיך

The Midrash: this world is betrothal, “I will betroth you to Me,” while the days of the Messiah will be marriage, “For your Maker is your husband.”

שמות רבה ט"ו:ל"א Shemot Rabbah 15:31

דבר אחר: החדש הזה לכם משל למלך, שקדש אשה וכתב לה מתנות מועטות. כיון שבא ללקחה, כתב לה מתנות רבות כבעל. כך, העולם הזה אירוסין היו, שנאמר (הושע ב, כא): וארשתוך לי לעולם, ולא מסר להם אלא הלבנה בלבד, שנאמר: החדש הזה לכם, אבל לימות המשיח יהיו נישואין, שנאמר (ישעיה נד, ה): כי בועליך עושיך, באותה שעה מוסר להן את הכל, שנאמר (דניאל יב, ג): והמשכילים יזהירו כוזהר הרקיע ומצדיקי הרבים ככוכבים לעולם ועד:

Another interpretation: “This month shall be for you” - this is analogous to a king who betrothed a woman and wrote her [a marriage contract endowing her] minimally. When [the time] came to marry her, he wrote her [a contract endowing her with] numerous gifts, as a husband. So, this world is be- trothal, as it is stated: “I will betroth you to Me forever” (Hosea 2:21), and He gave them only the moon, as it is stat- ed: “This month shall be for you.” However, in the days of the Messiah, ...

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242 ביום ההוא תקראי אישי

“On that day, says Havayah, you will call Me Ishi.”

הושע ב'י"ח Hosea 2:18

וְהָיָה בְיוֹם־הַהוּא נֶאֱמַרְהָ תִקְרָאִי אִישִׁי וְלֹא־תִקְרָאִי־לִי עוֹד בְּעֲלִי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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243 אורייתא סתים וגליא

The Zohar's statement that the Torah is hidden and re- vealed, cited in the Kehot note.

זח"ג עג, א. צח, ב. Zohar III, 73a

KEHOT'S NOTE

244 Rabbi Yochanan on “you will call Me Ishi”: like a bride in her father-in-law’s house, not like a bride in her father’s house.

פסחים פ"ז א-צ"ב ב:ג' Pesachim 87a:1-92b:3

PARAGRAPH 16

245 בת אבי

“She is my sister, the daughter of my father.”

בראשית כ"ב:12 Genesis 20:12

וְגַם־אֶמְנָה אָחֹתִי בְת־אָבִי הוּא אֶךְ לֹא בְת־אָמִי וְתַיִלִי לְאִשָּׁה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she be- came my wife.

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KEHOT'S NOTE

בראשית כ, יב.

246 לא זו מחבבה

The parable of a king who loved his only daughter: he called her “my daughter,” then “my sister,” then “my mother.”

שמות רבה נ"ב:ה' Shemot Rabbah 52:5

... משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זו מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אונך ושכחי עמך ובית אביך, לא זו מחבבך עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זו מחבבך, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע. עמד רשב"י ונשקו על ...

Another matter, “they brought the Tabernacle” - that is what is written: “Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoic- ing of his heart” (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. “Daughters of Zion [tzion]” - the children who are ...

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KEHOT'S NOTE

שמו"ר נב, ה.

247 לא זו מחבבה

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

KEHOT'S NOTE

שמו"ר (ס"פ פקודי). ושהש"ר ע"פ צאינה וראינה [פ"ג יא, ב] [כ].

248 לא זו מחבבה עד שקראה בתי

The same parable, on “with the crown with which his

257

הגידה לי שאהבה נפשי

"Tell me, you whom my soul loves, where do You pasture... for why should I be as one who is veiled?" The summary recalls the whole verse as explained in section 2.

Song of Songs 1:7: שיר השירים א:ז

הגידה לי שאהבה נפשי איכה תרעה איכה תרביץ בצהרים שלמה אהיה
קעטיה על עדרי חבריה:

Tell me, O thou whom my soul loveth, Where thou feedest, where thou makest thy flock to rest at noon; For why should I be as one that veileth herself Beside the flocks of thy companions?

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258

אכלתי יערי עם דבשי

"I have eaten my honeycomb with my honey," read as the blessings before the Shema and the Shema itself.

Song of Songs 5:1: שיר השירים ה:א

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

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

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נדרים סייג לפרישות

Rabbi Akiva: vows are a fence for abstinence.

Pirkei Avot 3:13: משנה אבות ג:יג

רבי עקיבא אומר, שחוק וקלות ראש, מרגילין לערוה. מסרת, סיג לתורה. מעשרות, סיג לעשר. נדרים, סיג לפרישות. סיג לחכמה, שתיקה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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

260

אין אשה דרכה לכבש

The Talmud: it is the way of a man to conquer and not the way of a woman; here, the early stage that cannot yet transform the physical.

Yevamot 65b:4-5: יבמות ס"ה ב:ד-ה

גמי מנא הני מילי? אמר רבי אילעא משום רבי אלעזר ברבי שמעון: אמר קרא: "ומלאו את הארץ וכבשוה". איש דרכו לכבש, ואין אשה דרכה לכבש. אדרבה: "וכבשוה" תרתי משמע! אמר רב נחמן בר יצחק: "וכבשוה" כתיב. רב יוסף אמר, מהקא: "אני אל שדי פרה ורבה", ולא קאמר "פרו ורבו".

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

PARAGRAPH 19

261

ואם היו תהי לאיש

"And if she shall be married to a man," the second stage, of the wife's love.

Numbers 30:7: במדבר ל:ז

ואם-היו תהיה לאיש ונדריה עליה או מבטא שפתייה אשר אסרה על-נפשה:

And if she be married to a husband, while her vows are upon her, or the clear utterance of her lips, wherewith she hath bound her soul;

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262

מטרד בת מי זהב

Mehetavel, daughter of Matred, daughter of Mei-zahav: names read as the preoccupation of great love and as gold over silver.

Genesis 36:39: בראשית ל"ט:כ"ט

וימת בעל חנון בן-עכבור וימלה תחתיו הדר ושם עירו פעו ושם אשתו מהיטבאל בת-מטרד בת מי זהב:

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Meheteabel, the daughter of Matred, the daughter of Me-zahab.

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263

ועמך לא חפצתי

"And besides You I desire nothing on earth."

Psalms 73:25: תהילים ע"ג:כ"ה

מי-לי בשמים ועמך לא-חפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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264

ואל אישך תשוקתך

"And your longing shall be for your husband," the image of the wife's love.

Genesis 3:16: בראשית ג:ט"ז

אל-האשה אמר הרבה ארבה עצבונך והרבה בעצב תלדי בנים ואלי-אישך תשוקתך והוא ימשל-בך:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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265

ויהיו שניהם ערומים

"And they were both naked," read as being stripped of foreign desires.

Genesis 2:25: בראשית ב:כ"ה

ויהיו שניהם ערומים האדם ואשתו ולא יתבששו:

And they were both naked, the man and his wife, and were not ashamed.

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266

ביום ההוא תקראי אישי

“On that day you will call Me Ishi (my Husband).”

Hosea 2:18 חושע בן:יח"ה

והיה ביום ההוא נאם ה' תקראי אישי ולא תקראי לי עוד בעלי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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267

והפר את נדרה

“And he shall annul her vow”: once the soul can transform the permitted, the vow is no longer needed.

Numbers 30:9 במדבר ל"ט

ואם ביום שמע אישה יניא אותה והפר את נדרה אשר עליה ואת מקבט שפתיה אשר אסרה על נפשה:

But if her husband disallow her in the day that he heareth it, then he shall make void her vow which is upon her, and the clear utterance of her lips, wherewith she hath bound her soul; and the L-RD will forgive her.

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PARAGRAPH 20

268

נערה המאורסה אביה ובעלה מפירין נדריה

The Mishnah: a betrothed girl's vows are annulled by her father and her husband together.

Nedarim 66b:8-10 נדרים ס"ו ב:ח"י

אמר לה: זילי תברי יתהון על רישא דבבא. הנה יתיב בבא בן בוטא אבבא וקא דאין דינא. אזלת ותברת יתהון על רישא. אמר לה: מה הדיו דעבדת? אמרה לה: כה ציוני בעלי. אמר: את עשית רצון בעליה, המקום יוציא ממך שני בנים כבבא בן בוטא. הדרן עלה רבי אליעזר נערה המאורסה, אביה ובעלה מפירין נדריה.

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269

לא זו מחבבה עד שקראה בתי

The parable of the king who loved his daughter until he called her “my daughter,” then “my sister,” then “my mother.”

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג:יא

... שהיתה לו בת יחידה והיה מחבבה יותר מדאי והיה קורא אותה בתי, ולא זו מחבבה עד שקרא אותה אחותי, ולא זו מחבבה עד שקרא אותה אמי. כה היה מחבב יותר מדאי הקדוש ברוך הוא לישראל, וקראן בתי, הלא הוא דכתיב (תהלים מה, יא): שמעי בת וראי, ולא זו מחבבן עד שקראן אחותי, שנאמר (שיר השירים ה, ב): פתחי לי אחתי רעיתי. ולא זו מחבבן עד שקראן אמי, שנאמר (ישעיה נא, ד): הקשיבו אלי עמי ולאומי אלי האזינו, ולאמי כתיב, עמד ...

“At the crown with which his mother crowned him,” Rabbi Yohanan said: Rabbi Shimon ben Yohai asked Rabbi Elazar ben Rabbi Yosei, he said to him: ‘Have you possibly heard from your father what is: “At the crown with which his mother crowned him”?’ He said to him: ‘Yes.’ He said to him: ‘What?’ He said to him: ‘[It is analogous] to a king who had an only daughter and he loved her exceedingly much and

would call her: My daughter. He did not stop loving her until he called ...

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270

ואם היו תהי לאיש

“And if she shall be married to a man.”

Numbers 30:7 במדבר ל"ז

ואם היו תהי לאיש ונדריה עליה או מקבט שפתיה אשר אסרה על נפשה:

And if she be married to a husband, while her vows are upon her, or the clear utterance of her lips, wherewith she hath bound her soul;

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271

אחותי בת אבי היא

“She is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife.”

Genesis 20:12 בראשית כ"י

וגם אמנה אחתי בת אבי הוא אך לא בת אמי ותהי לי לאשה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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272

נובלות חכמה שלמעלה תורה

Rabbi Avin's list of things that are the “fallen fruit” (novelos) of something higher: the fallen fruit of supernal wisdom is the Torah. It explains why the present bond through the Torah is still only betrothal.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתי: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

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

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273

ואיש אשר יקח את אחותו בת אביו

The verse on a forbidden union, which ends “it is chesed” (a disgrace); the Zohar reads it as a supernal union through Chesed.

Leviticus 20:17 ויקרא כ"ז

ואיש אשר יקח את אחתו בת אביו או בת אמו וראה את ערוותה והיא תראה את ערוותו חסד הוא ונכרתו לעיני בני עמם ערות אחתו גלה עינו ושא:

And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

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274 ואיש אשר יקח את אחותו בת אביו

The text cites the Zohar in Acharei on this verse, read as the union of vav and hei.

ספר זוהר, אחרי מות נ"ט:שס"ב-59:362-61:369 Zohar, Achrei Mot

We have learnt that when Cain and Abel were removed, Adam returned to his wife and was clothed with a fresh spirit and begat Seth, with whom commenced the generations of righteous men in the world. G-d showed lovingkindness to the world, and with each one a female was born to populate the world, after the supernal pattern. For so we have affirmed in the secret doctrine of the Mishnah, that "if a man taketh his sister, his father's daughter or his mother's daughter, it is hesed" (lit. Iovingkindness); truly ...

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

275 לא זו מחבבה עד שקראה אמי

The same parable: he did not stop cherishing her until he called her "my sister" and then "my mother."

Shemot Rabbah 52:5

... משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זו מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אונך ושכחי עמך ובית אביר, לא זו מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זו מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע. עמד רשב"י ונשקו על ...

Another matter, "they brought the Tabernacle" - that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" - the children who are ...

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276 בכל מאדך

"And with all your might." Here it is the inner level of Nukva, the desire of the heart.

Deuteronomy 6:5

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך: And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

277 אחת היא יונתי

"She is one, my dove; she is the only one of her mother." She becomes like Imma.

Song of Songs 6:9

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדתה ראוה בנות ויאשרוה מלכות ופילגשים ויהלילה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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KEHOT'S NOTE

שה"ש ו, ט.

278 ביום ההוא יהי

"On that day Havayah will be one and His Name one," cited in the Kehot note.

Zechariah 14:9

ויהי ה' למלך על כל הארץ ביום ההוא יהי ה' אחד ושמו אחד: And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכריה יד, ט.

279 תרין רעין דלא מתפרשין

The Zohar describes Abba and Imma as two companions who never part.

Zohar II, 56a

Zohar III, 4a

KEHOT'S NOTE

ראה זח"ב נו, א. זח"ג ד, א. אוה"ת נצבים ע' ארכב.

280 תרין רעים דלא מתפרשין

A further place in the Zohar on the two companions who never part, cited in the Kehot note.

Zohar, Beshalach 18:262-19:274

י"ט:ער"ד

281 אהל בל יצען

"A tent that shall not be moved, whose stakes shall never be pulled up." A permanent union.

Isaiah 33:20

הזוה ציון קרית מועדנו עיניך תראינה ירושלם נוה שאנן אהל בלי יצען בלי יסע יתדמיו לגצח וכלי חבליו בלי ינתקו:

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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KEHOT'S NOTE

ישעיה לג, כ.

282

אישה יקימנו

“Her husband may uphold it, and her husband may annul it.”

Numbers 30:14:יד"ל: במדבר

כל־נדר וכל־שבועת אסר לענת נפש אישה יקימנו ואישה יפרנו:

Every vow, and every binding oath to afflict the soul, her husband may let it stand, or her husband may make it void.

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283

אישה יקימנו

The text cites the Zohar on this verse: the husband's upholding is the raising of Malchus.

ספר הזהר, ויחי נ"ו:תקנ"ו-נ"ח:תקס"ו58:566-57:557Zohar, Vayechi
Observe now. Jacob had four wives and begat sons from all of them. When he was about to die the Shekinah stood over him. He sought to bless these two, but he was not able, being afraid of the Shekinah. He said: “What shall I do, seeing that both of them are from the side of stern judgement? And if I try to force the Shekinah, I shall not be able, for I have had four wives, which are a complete portion. I will leave them to the master of ...

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

284

ויחי בנסוע הארון

“And when the Ark set out, Moshe said: Arise, Havayah.”

Numbers 10:35:ה"ל: במדבר

וַיְהִי בְנִסְעַת הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה הִי וַיִּפְצְאוּ אֹיְבֶיהָ וַיִּנָּסוּ מִשִּׁנְאָתָהּ מִפְּנֵיהָ:

And it came to pass, when the ark set forward, that Moses said: ‘Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.’

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KEHOT'S NOTE

במדבר י, לה.

285

ולא תוסף קום

“She has fallen, she shall rise no more, the maiden of Israel.”

Amos 5:2:ה"ב: עמוס

נִפְלָה לֹא־תוֹסִיף קוּם בְּתוֹלַת יִשְׂרָאֵל נִשְׁשָׁה עַל־אֲדָמָתָהּ אִין מְקִימָהּ:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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ולא תוסף קום כ"א קוב"ה יוקים לה

The text cites the Zohar in Vayikra: she will not rise by herself, but the Holy One, blessed be He, will raise her up.

ספר הזהר, ויקרא ט"ז:פ"ב-ט"ז:פ"ב9:71-10:80Zohar, Vayikra

The thought of man is also the fountain-head of his life, and from it stretch ways and paths to pervert his ways in this world and in the next. From that thought issues the defilement of the evil inclination to work harm to him and to all, and from it come error and iniquity and presumptuous sin,

idolatry, fornication and bloodshed; wherefore it says, “my thoughts are not as your thoughts”. Hence it says, first of all, “If his oblation be a burnt-offering”, for the “burnt-offering” (‘olah) has reference to ...

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

287

סד"ה כי ההרים ימושו

There “the mountains may depart” is like the saying that the prophets will be set aside in the future: not abolished, but like a candle before a torch beside the great future revelation of kindness that is far above the chain of worlds.

KEHOT'S NOTE

לקו"ת תצא מא, ב.

288

כי ההרים ימושו

“For the mountains may depart and the hills be moved, but My kindness shall not depart from you.”

Isaiah 54:10:יד"י: ישעיהו

כִּי הַהָרִים יִמוּשׁוּ וְהַגְּבָעוֹת תִּמוּשְׁינָה וְחֶסְדִּי מֵאַתָּה לֹא־יִמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִמוּשׁ אֲמַר מֶלֶךְמֶלֶךְ הִי

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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The Talmud cites “And the moon shall be confounded” in its discussion of when a husband may annul a vow.

Nedarim 90a:2'א:ב' נדרים

וְרַב פְּפִי אָמַר: מִחְלוקָת בְּהַפְרָה, דְּרַבִּי נָתַן סֵבֶר: אִין הַפְעֵל מִיפְרָא אֵלָא אִם כּוּ חַל נָדַר, דְּכַתִּיב: “וַחֲפָרָה הַלְכָנָה”. וְרַבְנָן סָבְרִי: בַּעַל מִיפְרָא אֵף עַל פִּי שְׁלֵאל חַל נָדַר, דְּכַתִּיב: “מִפְּרָה מִחֲשֻׁבוֹת עָרוּמִים”.

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

290

“And the moon shall be confounded and the sun ashamed, for Havayah of hosts shall reign.”

Isaiah 24:23:יד"ב: ישעיהו

וַחֲפָרָה הַלְכָנָה וּבוֹשָׁה תִּחְמָה כִּי־מֶלֶךְ הִי צָבָאוֹת בְּהָר צִיּוֹן וּבִירוּשָׁלַם וַיִּנָּד וַיִּמָּנוּ כְּבוֹד:

Then the moon shall be confounded, and the sun ashamed; For the L-RD of hosts will reign in mount Zion, And in Jerusalem, and before His elders shall be Glory.

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291

ה' הפיר

“Havayah has annulled the counsel of nations.” The verb is heifir, the word used for annulling vows.

Psalms 33:10:י"ג: תהילים

ה' הפיר עצת־גוים הניא מחשבות עמים:

The L-RD bringeth the counsel of the nations to nought; He maketh the thoughts of the peoples to be of no effect.

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KEHOT'S NOTE

תהלים לג, י.

292 ברכות (במדבר פ"ב)

The note cites Or HaTorah for further discussion of the Midrash comparing the Patriarchs to the sun, moon and stars.

KEHOT'S NOTE

ראה גם אוה"ת פ' בא ע' רנט. פ' תשא ע' א'תתכה.

293 ולמה נמשלו בכוכבים ולא בחמה ולבנה

The Midrash: Avraham is compared to the sun, Yitzchak to the moon and Yaakov to the stars; in the future the sun and moon will be ashamed, but not the stars.

Bamidbar Rabbah 2:13ג"כ

294 לא עתה יבוש יעקב

"Yaakov shall not now be ashamed, nor shall his face now grow pale."

ישעיהו כ"ט:כ"ב

לִכְן כֹּה־אָמַר ה' אֱלֹהֵי יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עֲתָה יִבּוֹשׁ יַעֲקֹב וְלֹא עֲתָה פָּנָיו יִחְוֹרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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KEHOT'S NOTE

ישע"י כט, כב.

295 Kehot's note points to Tikkunei Zohar 69 for these words.

Tikkunei Zohar ס"ט

PARAGRAPH 21

296 והיה אור הלבנה כאור החמה

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold."

ישעיהו ל"ב:כ"ו

וְהָיָה אֹרֶה־הַלְבָנָה כְּאֹרֶה הַחֲמָה וְאֹרֶה הַחֲמָה יִהְיֶה שִׁבְעָתַיִם כְּאֹרֶה שִׁבְעַת הַיָּמִים כִּי־שָׁכַר עָמּוֹ וּמַחֲץ מָכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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297 דבההיא שעתא חפרה נהורא דלבנה דהשתא

Rashi explains "and the moon shall be confounded" with "the light of the moon shall be as the light of the sun": at that time the light of the present moon will be confounded.

Rashi on Nedarim 90b:1א"ב

למימרא דילא הוה מעשה - כלומר דלא הוה צריך למיעבד האי דעבד רב אחא בר רב הונא מההוא גברא דאתייה לקמיה דרב חסדא:

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298 כולא כלא חשיב

The Zohar's statement that all before Him is considered as

nothing.

ספר הזהר, הקדמה כ"קפ"ה-20:188-22:199
כ"ב:קצ"ט

299 כאור החמה . . שבעתים

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

KEHOT'S NOTE

שם ל, כו.

300 ביום השלישי יקימנו

"On the third day He will raise us up, and we shall live before Him."

Hosea 6:2ו'

יְחַיֵּנוּ מִיָּמִים בְּיוֹם הַשְּׁלִישִׁי יִקְמְנוּ וְנַחֲיָה לְפָנָיו:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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KEHOT'S NOTE

הושע ו, ב.

301 ביום השלישי יקימנו

The Midrash on "on the third day" collects the decisive third days in Scripture, beginning with this verse from Hoshea.

Bereshit Rabbah 56:1א"ב

ביום השלישי וישא אברהם את עיניו - כתיב (הושע ו) יחיינו מיומים ביום השלישי יקימנו ונחיה לפניו ביום השלישי, של שבטים, כתיב (בראשית מב): ויאמר אליהם יוסף ביום השלישי. ביום השלישי של מרגלים, שנאמר (יהושע ב): ונחבתם שמה שלושת ימים. ביום השלישי של מתן תורה, שנאמר (שמות יט): ויהי ביום השלישי. ביום השלישי של יונה, דכתיב (יונה ב): ויהי יונה במעי הדגה שלושה ימים ושלושה לילות. ביום השלישי של עולי גולה, דכתיב (עזרא ח): ונשב שם ימים שלושה. ביום השלישי של תחיית המתים, דכתיב: יחיינו מיומים. ביום השלישי יקימנו ביום ...

"On the third day, Abraham lifted his eyes, and saw the place from a distance" (Genesis 22:4). "On the third day, Abraham lifted his eyes" - it is written: "He will revive us after two days; on the third day, He will lift us, and we will live before Him" (Hosea 6:2). "On the third day" of the tribes, as it is written: "Joseph said to them on the third day, [do this and you shall live]" (Genesis 42:18). "On the third day" of the spies [sent by Joshua], as ...

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THE CHASSIDISHE PARSHA

About this edition

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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