



LIKKUTEI TORAH • PARSHAS NITZAVIM • MAAMAR 5

ביאור ע"פ שוש אש"ש

An Explanation of "I Will Greatly Rejoice"



Sovev, G-d's transcendent light, is not far away but present here, only concealed. The year's mitzvos draw His delight only as it rests upon His will, while the shofar's weeping draws the inner delight hidden in Mocha Stima'ah, which repairs every flaw and will be openly revealed in the Time to Come.

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

Sovev, G-d's transcendent light, is not far away but present here, only concealed. The year's mitzvos draw His delight only as it rests upon His will, while the shofar's weeping draws the inner delight hidden in Mocha Stima'ah, which repairs every flaw and will be openly revealed in the Time to Come.

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 first asks how countless contractions can separate sovev, the light that encompasses the worlds, from memalei, the light that fills them, when sovev is not far off but present here, merely concealed. Human analogies answer: intellect, will and thought share one brain; writing and speech hold four levels at once; love and anger meet in one striking hand. Spiritual things take up no space, so every contraction is a difference of revelation, not of place. The tzimtzum, the Tikkunei Zohar's "withdrawal," Atzilus shining in Moshe and Avraham, Shlomo's wisdom and prophecy all show light that is present yet hidden. Next the year's mitzvos are contrasted with the shofar. The mitzvos draw G-d's delight only as it encompasses His will, Keser, the "skull"; the shofar's groaning and wailing arouses the Thirteen Attributes of Mercy, rooted in Mocha Stima'ah, where the delight is inward, and so repairs every flaw during the Ten Days of Teshuvah. Finally Isaiah's verse is read phrase by phrase, from rejoicing in Havayah to the bridegroom and the bride, ending with the future revelation of Atik below.

OUTLINE

- 1 The question: sovev and memalei in one place** ¶1-2
If sovev is present below, only concealed, how can countless contractions separate it from memalei? The answer begins with the human chain of intellect, will and thought.
- 2 Many levels in one place** ¶3-8
The brain holds intellect, will and thought; writing and speech hold four levels; love and anger share one hand. Spiritual things take up no space, so many levels can rest in one place, and so too in the Infinite Light.
- 3 Concealment, not absence** ¶9-12
The tzimtzum is in the revealed light, not in G-d; sovev is light present but unrevealed, and the "withdrawal" from the Sefiros is concealment, like sight in a closed eye.

4 Higher light present below

¶13-18

Atzilus shone in Moshe and Avraham, wisdom in Shlomo and prophecy in the prophets; the human level is sovev for the animal. Every contraction is only a lessening of revelation.

5 The mitzvos of the whole year

¶19-22

G-d's delight is clothed in His will, Keser, the 620 pillars of light, and drawn into Malchus by mitzvos done as the King's command. Like the skull, the will receives the delight only as an encompassing light.

6 The shofar

¶23

The shofar's weeping arouses the Thirteen Attributes of Mercy, rooted in Mocha Stima'ah, where the delight is inward; this deeper drawing-down repairs every flaw in the Ten Days of Teshuvah, and brings trembling.

7 The verse explained

¶24-25

Rejoicing in Havayah is the year's drawing-down; exulting in Elokai is the shofar; garments of salvation are the future 370 lights; the robe of tzedakah sounds life into Malchus; bridegroom and bride are the inner light of Torah and the encompassing light of mitzvos.

8 The revelation of the Time to Come

¶26-30

Today the light comes from Z'eir Anpin and Nukva; in the future it will come from Atik and Arich Anpin, the first "descent," revealed below as above, as the Zohar says the verse speaks of Atik Yomin.

KEY CONCEPTS

Sovev and memalei סובב וממלא

Memalei is the divine light revealed within each world; sovev is light that does not come into revelation. Sovev does not surround the worlds from outside: it is present below as above, only concealed.

Tzimtzum צמצום

The contraction that makes room for the worlds. It takes place in the light that issues from G-d, not in G-d Himself, and it is a lessening of revelation, never a change of place.

Supernal delight and supernal will עונג העליון ורצון העליון

G-d's delight is the inner root of His will (Keser). The mitzvos express His will, and the delight rests upon the will only as an encompassing light.

Gulgalta and Mocha Stima'ah גלגלתא ומוחא סתימאה

The "skull" and the "hidden brain" of Arich Anpin. The skull is the outer will, vessel for the encompassing delight; the hidden brain is a wisdom one with the delight itself.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

In Kabbalah, the thirteen tikkunim of the beard, drawn below the skull from the surplus of the hidden brain. The shofar arouses them, so they can repair even the outer level of the will.

Garments לבושים

What the mitzvos make for the soul: encompassing lights. Teshuvah draws garments of the head, the other mitzvos garments of the body, and tzedakah a robe whose bells make the flow of life heard.

Bridegroom, "descending a step" חתן, חות דרגא

The bridegroom (chasan) is read as chas darga, the light that steps down. Today the light descends from Z'eir Anpin; in the future the first, higher descent from Keser will be revealed below.

SECTION 1 • 11-2

The question: sovev and memalei in one place

1 ביאור ע"פ שוש אשיש^{1,2}

An explanation of the verse "I will greatly rejoice."

This maamar is a biur, a further explanation, of the preceding maamar on Isaiah's verse "I will greatly rejoice in Havayah; my soul shall exult in my G-d." It goes deeper into the themes raised there, above all the shofar of Rosh HaShanah.

2 ולתוספת ביאור להבין ענין השופר צריך להקדים תחלה ענין ממלא וסובב כי לכאורה אינו מובן מאחר שפי' סובב אין פירושו שסובב ומקיף מלמעלה³ אלא שהוא

As a further explanation, in order to understand the matter of the shofar, we must first preface the matter of the light that fills [all worlds] (memalei) and [the light that] encompasses [them] (sovev). For seemingly it is not understood: since the meaning of sovev is not that it encircles and surrounds from above, but that it is

Before explaining the shofar, the maamar first clarifies two terms: memalei, the divine light that fills each world according to its capacity, and sovev, the light said to "encompass" all worlds. The word sovev seems to suggest a light that surrounds the worlds from outside and above, and the maamar rejects that reading.

נמצא למטה כמו למעלה רק שההפרש הוא בבחי' העלם ובבחי' גילוי וכמ"ש במ"א א"כ איך יתקרב אל השכל מה שנודע שיש רבוא רבבות בחי' בחי' ומדרגות וצמצומים רבים ושונים עד שבא מבחי' סובב

present below just as above, only the difference is [one] of concealment and of revelation, as is explained elsewhere — if so, how can reason grasp what is known: that there are myriads of myriads of levels upon levels, grades, and many and diverse contractions (tzimtzumim), until [the light] comes from the level of sovev,

Sovev is present below exactly as it is above; the only difference is that here it is concealed rather than revealed. This raises a difficulty with the well-known teaching that countless levels and contractions (tzimtzumim) separate sovev from memalei.

שהוא בבחי' ההעלם לבחי' ממלא שהוא בחי' גילוי מאחר שהכל במקום⁴ [במקומו] ואין ביניהם ריחוק מקום וכלום חסר

which is in a state of concealment, to the level of memalei, which is the level of revelation? For everything is in its place, there is no distance of place between them, and nothing is lacking

If sovev and memalei are in the same place, with no distance between them, the light of sovev does not need to travel anywhere to become memalei. Nothing seems to be missing at all.

רק יציאה מההעלם אל הגילוי ואיך שייך לומר כ"כ [כל כך] רבוא רבבות מדרגות וצמצומים רבים ושונים עד אין קץ ותכלית כנודע.

but the emergence from concealment into revelation. So how is it possible to speak of so many myriads of myriads of grades, and many and diverse contractions, without end or limit, as is known?

All that is missing is for the hidden to become revealed, which seems to be a single step. So how can one speak of endless myriads of levels and contractions between them?

אך הענין יובן עד"מ מבשרי אחזה⁴ שנראה בחוש באדם הגשמי שיש לו שכל וחכמה להשכיל כל דבר אשר יעשה

But the matter will be understood by way of analogy — “from my flesh I behold” — for we see palpably in physical man that he has intellect and wisdom to comprehend everything that he does;

The answer begins with an analogy from human experience, in the spirit of Job’s words “from my flesh I behold G-d”: studying the human being gives insight into the divine. A person’s intellect considers whatever he is about to do.

ולפי מה שהסכימה חכמתו כך נוטה רצונו לעשות הדבר ההוא שחייבה חכמתו שכמו שחייבה חכמתו לדבר ההוא כך יש לו רצון ותשוקה לאותו דבר שהחכמה מנהגת את

and according to what his wisdom has agreed upon, so does his will incline to do that thing which his wisdom has required. For just as his wisdom has required that thing, so does he have a will and desire for that thing, since wisdom guides

A person’s will follows what his intellect has concluded: when his mind decides that something should be done, he comes to want and desire it. Intellect guides the will.

הרצון כנודע וע"פ הרצון מחשב ומהרהר איך לגמור מה שעלה ברצונו שפעולת הדבר אינה נגמרת אלא ע"י הרהור אותיות מחשבתו שאותיות הללו הן למטה ממדרגת הרצון כנודע.

the will, as is known. And according to the will, he thinks and ponders how to accomplish what has arisen in his will; for the action is completed only through pondering the letters of his thought, and these letters are below the level of the will, as is known.

Will then leads to thought: he works out in the “letters” of his mind how to carry out what he wants, and only through such thought is the action completed. These letters of thought are a lower level than the will.

SECTION 2 • 113-8

Many levels in one place

3 והנה מקום משכן השכל הוא במוח וכן משכן הרצון הוא ג"כ במוח וגם הרהור אותיות המחשבה הוא מהרהר ומחשב במוח הרי שבמוח א' יש בו

Now, the place where the intellect dwells is the brain; likewise, the dwelling of the will is also in the brain; and the pondering of the letters of thought, too — he ponders and thinks in the brain. Thus in the one brain there are

All three faculties just described, intellect, will and the letters of thought, reside in one organ, the brain. A person thinks and ponders in the same brain in which his intellect and will dwell.

ג' מיני התלבשות שמתחלה מתלבש בחכמה והחכמה מתלבשת ברצון והרצון מתלבש באותיות המחשבה והכל במקום⁵ א' הוא המוח הרי שמצינו כמה בחינות והשתלשלות מעילה לעילה במקום⁶ א'.

three kinds of enclothement: first [the soul's power] clothes itself in wisdom, wisdom clothes itself in the will, and the will clothes itself in the letters of thought — and all in one place, the brain. Thus we find several levels and a chain of descent (hishtalshelus), from cause to cause, in one place.

Within the one brain there is a whole chain: the soul's power is clothed first in wisdom, wisdom in will, and will in the letters of thought. So a descent from cause to effect, through several levels, takes place entirely within one place.

4 והטעם הוא לפי שהתלבשות דבר רוחני אינו דומה לדבר גשמי כי הדבר הגשמי הוא תופס מקום והעליון שמתלבש בתחתון נעשה התחתון למטה ממנו בריחוק מקום משא"כ הרוחני אינו תופס מקום מצד עצמו

The reason is that the enclothement of a spiritual thing is not like [that of] a physical thing. For a physical thing occupies space, and when the higher clothes itself in the lower, the lower comes to be below it at a distance of place; whereas the spiritual does not occupy space in and of itself,

A whole chain can exist in one place because spiritual enclothement differs from physical. Physical things take up space, so when something higher is clothed in something lower, the lower ends up below it, at a distance; a spiritual thing takes up no space of its own.

רק שנתפס ונקלט בגדר ובחינת מקום שהמקום הוא אינו אלא כלי ומשכן להשראת הרוחני בו ולכן יכול להיות השראת כמה מיני כחות והתלבשות במקום א'.

only it is grasped and absorbed within the bounds and the aspect of place, where that place is only a vessel and a dwelling for the resting of the spiritual within it. Therefore there can be the resting of several kinds of powers, and enclothement, in one place.

A spiritual power is only "held" within a place, and the place serves merely as a vessel and dwelling in which it rests. That is why many powers, and many layers of enclothement, can rest in one place.

5 ומזה יובן למעלה למשכיל⁷ איך כמה מיני צמצומים והשתלשלות והתלבשות המדרגות רבות במאד באור א"ס ב"ה במקום א' ממש ובאמת הוא ית' מקומו של עולם ואין העולם מקומו.

From this the one who understands will grasp, regarding Above, how several kinds of contractions (tzimtzumim), chains of descent and enclothelements of very many grades [exist] in the Infinite Light (Or Ein Sof), blessed be He, in truly one place. And in truth, He, may He be blessed, is the place of the world, and the world is not His place.

Applying this Above, one can understand how countless contractions and levels can all exist within the Infinite Light in one single place. The maamar adds that G-d is the "place" of the world rather than the world being His place: He is not contained in space at all.

ועוד יובן יותר ע"פ משל אחר מכח השכל המתלבש במעשה⁸ כגון מעשה הכתב שהיד כותבת מה שעלה בשכלו

It will be understood still further through another analogy, from the power of the intellect that clothes itself in action: for example, the act of writing, where the hand writes what arose in his mind;

A second analogy makes the point clearer still: the act of writing. The hand writes down what arose in the person's mind.

והרי מלובש שם כח השכל וגם אותיות המחשבה שהרי עכ"פ [על כל פנים] צריך להרהר באותיות המחשבה לכתוב אותיות הכתב.

and thus the power of the intellect is clothed there, and also the letters of thought, for at any rate one must ponder the letters of thought in order to write the letters of the script.

So the power of the intellect is present in the writing, and so are the letters of thought, since one must think out the letters in order to write them.

6 וגם יש לו איזה תשוקה בשעה שכותב וגם כח העשיה הוא כח היד הכותבת. נמצא שיש כאן ארבעה מיני התלבשות וצמצומים שכל ומחשבה ומדות ומעשה

He also has some desire while he writes; and there is also the power of action, which is the power of the hand that writes. It follows that there are four kinds of enclothement and contraction here: intellect, thought, emotive attributes (middos) and action.

While writing, a person also feels some desire, an emotion, and then there is the physical power of the writing hand. So one act of writing contains four layers of enclothement and contraction: intellect, thought, emotions and action.

ודי בחינות צמצומים והתלבשות אלו יש ג"כ בדבור האדם שמדבר מה שחייבה חכמתו ומחשב האותיות אשר מדבר בהם ויש לו רצון ותשוקה לדבר שהוא אשר ידבר.

And these four levels of contraction and enclothement are also [present] in a person's speech: he speaks what his wisdom has required, he thinks out the letters with which he speaks, and he has a will and desire for the thing that he will speak.

The same four levels are present in speech. A person says what his wisdom has concluded, thinks out the letters of his words, and wants and desires to say them.

7 והנה די צמצומים אלו הן מה שנרגשים לפי שכלנו שאין אנו מרגישים רק די מיני צמצומים כנגד די אותיות שם הוי' דהיינו הצמצומים שהן בכח ההשתלשלות מחכמה ולמטה

Now, these four contractions are what is perceptible according to our intellect, for we perceive only four kinds of contraction, corresponding to the four letters of the Name Havayah, that is, the contractions that are within the chain of descent (hishtalshelus), from Chochmah (wisdom) downward.

These four contractions are the ones our minds can perceive, and they correspond to the four letters of the Name Havayah. In the order of the Sefiros, they are the levels from Chochmah downward, within the chain of descending worlds (hishtalshelus).

אבל באמת יש רבוא רבבות מדרגות וצמצומים למעלה מן ההשתלשלות עד שיהי [שיהיה] יכול להיות התהוות בחי הוי'

But in truth there are myriads of myriads of grades and contractions above the chain of descent, until there can be the coming-into-being of the level of Havayah.

In truth, however, there are countless levels and contractions above the chain of descent, before the level of Havayah itself can come into being. Those higher contractions are beyond our perception.

כי להיות התהוות והתלבשות אור א"ס ב"ה בחכמה הוא יותר צמצום ממה שנתצמצמה החכמה להתלבש במדות והמדות במחשבה כו' כנודע.

For the coming-into-being and the enclothement of the Infinite Light (Or Ein Sof), blessed be He, in Chochmah is a greater contraction than Chochmah's contracting itself to be clothed in the emotive attributes (middos), and the emotive attributes in thought, etc., as is known.

The reason is that for the Infinite Light to come into being and be clothed in Chochmah is a greater contraction than the steps below it, such as Chochmah being clothed in the emotions and the emotions in thought.

8 וגם מצינו התלבשות משני הפכים בנושא א' כגון אהבה וכעס ששניהם בלב וגם לפעמים הם ברגע א' כגון

We also find the enclothement of two opposites in one subject: for example, love and anger, both of which are in the heart, and at times they are even in one moment — for example,

Beyond several levels in one place, we even find two opposites in one subject. Love and anger both reside in the heart and can sometimes be felt in the very same moment.

אב המכה את בנו⁹ בכעס מחמת אהבתו אותו ורוצה בתקנתו והאהבה והכעס שבלב הם מלובשים גם שניהם ביד האב המכה את בנו.

a father who strikes his son in anger because of his love for him, since he wants his betterment; and the love and the anger in the heart are both clothed in the hand of the father who strikes his son.

A father who strikes his son in anger does so out of love, because he wants the child to improve, and both the love and the anger are expressed in the same hand. The Kehot note compares Proverbs 13:24, "One who spares his rod hates his son, but one who loves him disciplines him early."

הכלל העולה שמצינו בחוש כמה מיני התלבשות במקום א' ואף התכללות שני הפכים בנושא אחד והתבלשותן במקום אחד כנ"ל:

The general conclusion is that we find, palpably, several kinds of enclothement in one place, and even the inclusion of two opposites in one subject and their enclothement in one place, as mentioned above.

The conclusion is that experience shows several kinds of enclothement in one place, and even two opposites included in one subject and clothed in one place.

SECTION 3 • 19-12

Concealment, not absence

9 ב ומכל זה יובן ג"כ באור א"ס ב"ה כי הנה הצמצום ומקום פנוי¹⁰ וחלל¹¹ הוא באור א"ס ב"ה דהיינו באור ושפע הנשפע ממנו להיות בחי גילוי.

2. From all this, [the matter] will also be understood with regard to the Infinite Light (Or Ein Sof), blessed be He. For the tzimtzum (contraction), and the vacated place and void, are in the Infinite Light, blessed be He — that is, in the light and the flow that flows forth from Him to be [in] a state of revelation —

Section 2 applies the analogies to the Infinite Light. The tzimtzum, the contraction that leaves a vacated place or void for the worlds, takes place in the light and flow that issue from G-d in order to be revealed.

ולא בא"ס ב"ה עצמו ח"ו [חס ושלום] כנודע והיינו שנתצמצם הזיו וההשפעה שלא להיות גילוי אלא דרך קו וחוט ומה שאינו בא לידי גילוי נקי סובב שהגם שהוא

and not, G-d forbid, in the Infinite One (Ein Sof), blessed be He, Himself, as is known. That is, the radiance and the flow were contracted so as not to be revealed except by way of a line (kav) and a thread; and what does not come to revelation is called sovev, for although it is

The tzimtzum does not, G-d forbid, touch the Infinite One Himself. What was contracted is the radiance, so that it is revealed only through a thin "line" (kav) and thread of light; whatever does not come into revelation is what is called sovev.

נמצא למטה הוא בכחי העלם ולא בכחי גילוי [ועד"ז אמרו בת"ז [בתיקוני זוהר] וכד אנת תסתלק¹² מינייהו¹³ כו

present below, it is in a state of concealment and not in a state of revelation. [And along these lines it is said in the Tikkunei Zohar, "And when You withdraw from them," etc.;

Sovev is fully present below; it is simply concealed and not revealed. A bracketed gloss compares Elijah's prayer in the Tikkunei Zohar, addressed to G-d: "And when You withdraw from them..."

דאין הפי כפשוטו כהסתלקות הדבר ממקום זה למקום עליון מאחר שהוא ית' אינו בגדר מקום אלא הפי שנעשה האור בכחי העלם מהם ואינו מתגלה בהכלים דע"ס [דעשר ספירות].

for the meaning is not literal, like the withdrawal of a thing from this place to a higher place, since He, may He be blessed, is not within the bounds of place; rather, the meaning is that the light becomes concealed from them and is not revealed in the vessels of the Ten Sefiros.

That "withdrawal" cannot mean moving from one place to a higher one, because G-d is not bound by place. It means that the light becomes concealed from the Sefiros and is not revealed in their vessels.

10 וכמו ע"ס [עשר ספירות] דאציילות מאיר אור א"ס בגילוי רב עד דאיהו וגרמוהי חד^{14, 15} משא"כ בע"ס [בעשר ספירות] דבריאה אין הגילוי עד"ז.

As in the Ten Sefiros of the World of Atzilus (Emanation), the Infinite Light shines in great revelation, to the point that "He and His vessels are one" (ihu vegarmohi chad); whereas in the Ten Sefiros of the World of Beriah (Creation), the revelation is not like this.

In the Ten Sefiros of Atzilus, the highest world, the Infinite Light shines so openly that, in the Tikkunei Zohar's words, "He and His vessels are one." In the Sefiros of Beriah, the first world of separate existence, the light is not revealed in this way.

וזהו ענין הסילוק וההעלם. וכ"ז [וכל זה] אינו בגדר מקום. ונמצא ענין הסתלקות והתפשטות זו אינו כפשוטו לומר שנסתלק ואינו

And this is the meaning of the withdrawal and the concealment. And all this is not within the bounds of place. It follows that this withdrawal and spreading forth is not [to be taken] literally, to say that it withdrew and is no

This difference in revelation is all that "withdrawal" and "concealment" mean, and none of it is a matter of space. So the light's "withdrawal" and "spreading forth" are not to be taken literally, as if the light left a place.

נמצא עוד במקום זה דלא שייך כלל לומר כן באור א"ס ב"ה אלא הוא רק ענין העלם וגילוי.

longer present in this place, for it is not at all applicable to say so of the Infinite Light, blessed be He; rather, it is only a matter of concealment and revelation.

It makes no sense to say of the Infinite Light that it has left a place and is no longer there. The difference is only between concealment and revelation.

11 וקצת משל לזה הוא כמו ענין גילוי כח הראיה בעין והנה כשסותם העין ואין מתגלה כח הראיה לראות אין הענין שנסתלק כח הראיה מהעין כי באמת ישנו נמצא בהעין רק שאין מתגלה כחו.

Something of an analogy for this is the revelation of the power of sight in the eye. When one closes the eye, and the power of sight is not revealed so as to see, it is not that the power of sight has withdrawn from the eye; for in truth it is present in the eye, only its power is not revealed.

When a person closes his eyes, the power of sight is not revealed, yet it has not left the eye: it is fully present, only it is not being expressed. So too the light of sovev is present below, only concealed.

12 ועדי"ז הוא ענין העלם וגילוי שמתגלה האור בהכלים והעולמות או שאינו מתגלה בהן והעלם זה הוא לגבי הכלים והעולמות

In the same way is the matter of concealment and revelation: the light is revealed in the vessels and the worlds, or it is not revealed in them. And this concealment is relative to the vessels and the worlds,

Concealment and revelation work the same way with the divine light: either it is revealed in the vessels and the worlds, or it is not. The concealment exists only from the side of the vessels and the worlds.

משא"כ לגבי האור עצמו אין שום שינוי וכ"ש [וכל שכן] במהותו ועצמותו ית' שלמעלה מעלה מבחי האור והגילוי ועמ"ש בד"ה שחורה אני¹⁶ ונאווה בענין ישת חשך סתרו.¹⁷

whereas relative to the light itself there is no change at all — and all the more so in His being and essence, may He be blessed, which is far, far above the level of light and revelation. And see what is written in the discourse beginning “I am black, yet comely,” on the matter of “He made darkness His hiding place.”

From the side of the light itself nothing changes, and all the more so in G-d's own being and essence, which is far above any light or revelation. The text refers to its treatment of “He made darkness His hiding place,” a verse about G-d's concealment, in the discourse on “I am black, yet comely.”

[ועיין בזהר פרשה אחרי דף ע"ג ע"א בענין קוב"ה [קודשא בריך הוא] סתים וגליא¹⁸ כוי ועמ"ש מזה בד"ה כי קרוב אליך הדבר].^{19,20}

[And see in the Zohar, Parshas Acharei, folio 73a, on the matter that the Holy One, blessed be He, is hidden and revealed, etc.; and see what is written on this in the discourse beginning “For the thing is near to you.”]

A bracketed note adds the Zohar's teaching that the Holy One is both “hidden and revealed,” and refers to the earlier discourse on “For the thing is near to you.”

SECTION 4 • ¶13-18

Higher light present below

13 ולהסביר הענין איך הוא נמצא למטה מאחר שאינו מתגלה. הענין הוא כי הנה נודע שנשמת משה רבינו²¹ עליו השלום היתה מבחינת אצילות וכן נשמת אברהם²² והיינו שבמשה רבינו [רבינו עליו השלום] ובאברהם היה מאיר בהם אצילות בבחינת גילוי למטה.

And to explain the matter — how it is present below, given that it is not revealed: the matter is this. It is known that the soul of Moshe our teacher, peace be upon him, was of the level of the World of Atzilus (Emanation), and so was the soul of Avraham. That is, in Moshe our teacher, peace be upon him, and in Avraham, Atzilus shone in a revealed way below.

To show how something can be present below while hidden, the maamar cites a known teaching: the souls of Moshe and Avraham were from Atzilus, the highest world. In them Atzilus shone openly, here below.

הרי שנמצא גם למטה בחי אצילות.²³ וכמ"ש בגלגולים פ"כ²⁴ ג"כ שיש בחינת אצילות גם בעשיה.

Thus the level of Atzilus is present below as well. And as is also written in [Sefer Ha]Gilgulim, chapter 20, that there is the level of Atzilus even in [the World of] Asiyah (Action).

So Atzilus can be present even in the lowest world. The text cites Sefer HaGilgulim, chapter 20, which states that there is an aspect of Atzilus even in Asiyah.

14 והנה מצד אור האצילות עצמו אין מניעה שאילו היה משה ואברהם גם היום²⁵ פה עמנו היה אור האצילות מתגלה בהם רק שבדור הזה אין גילוי אור האצילות למטה.

Now, from the side of the light of Atzilus itself there is no hindrance; for if Moshe and Avraham were here with us today as well, the light of Atzilus would be revealed in them. It is only that in this generation there is no revelation of the light of Atzilus below.

The light of Atzilus itself holds nothing back: were Moshe and Avraham with us today, it would shine in them again. Its absence in our generation is not a lack in the light.

אבל מ"מ מוכרח להיות שבמציאות יש אור אצילות למטה ג"כ אלא שאינו מתגלה בדורנו זה.

Nevertheless, it must necessarily be that the light of Atzilus actually exists below too, only it is not revealed in this generation of ours.

Therefore the light of Atzilus must actually exist below now as well; it is simply not revealed in our generation.

15 וכן שלמה דכתיב ביה ויחכם מכל האדם²⁶ וידבר שלשת אלפים משל^{27, 28} והרי נגלה אליו חכמה גדולה כ"כ [כל כך]

So too Shlomo, of whom it is written, "And he was wiser than all men," "and he spoke three thousand parables"; thus such great wisdom was revealed to him,

King Shlomo is another example: Scripture says he was wiser than all men and spoke three thousand parables. Such great wisdom was revealed to him.

הגם שגם הוא היה בעוה"ז בבחי' עשיה הרי שמציאות החכמה היא גם למטה בעוה"ז ולכן היתה נגלית לשלמה אלא שנעלמה מעין כל חי זולתו.

even though he too was in this world, in the level of Asiyah. Thus the existence of wisdom is also below, in this world, and therefore it was revealed to Shlomo; only it was hidden from the eyes of every living being but him.

Shlomo lived in this physical world, the level of Asiyah, yet that wisdom was revealed to him, so it must exist here below. It was simply hidden from everyone else.

וכן עד"ז יש מציאות נבואה גם בעוה"ז רק שבנביאים היתה בבחי' גילוי שהנבואה הי תה מתגלה בהם לפי שהיה בהם כח לקבל ועכשיו המניעה מצד המקבלים

And likewise, along these lines, prophecy exists in this world as well; only in the prophets it was in a revealed state — prophecy was revealed in them, because they had the power to receive. And now the hindrance is on the side of the recipients;

Prophecy, too, exists in this world. In the prophets it was revealed because they had the capacity to receive it; today the obstacle lies with the recipients.

אבל מצד האור והשפע אין מונע שבמציאות יש האור והשפע גם היום רק שאינו נגלה ונראה אלא לפי ערך כח המקבלים:

but on the side of the light and the flow there is no hindrance, for the light and the flow actually exist today as well, only it is not revealed and seen except according to the measure of the recipients' power.

From the side of the light and flow of prophecy there is no obstacle; it exists today as well, but it is revealed only according to the capacity of those who receive it.

16 והנה מכל זה יובן למעלה בחי' סובב. כי פי' סובב הוא מה שאינו בא לידי גילוי כנ"ל. וחכמת שלמה לגבי ערכנו נקרא בחי' סובב.

From all this, the level of sovev will be understood Above. For the meaning of sovev is that which does not come to revelation, as mentioned above. And the wisdom of Shlomo, relative to our measure, is called the level of sovev.

These examples clarify what sovev means Above: whatever does not come into revelation. Shlomo's wisdom, relative to us, is "sovev": it exists here but is not revealed to us.

וכן בחי' מדבר לגבי בחי' בע"ח [בעלי חיים] נקרא סובב שאין בחינת מדבר מתגלה בבחי' בע"ח [בעלי חיים] שנתצמצמה ההארה עד שאין בו אלא בחי' בע"ח [בעלי חיים] ולא מדבר והיינו לפי שבחי' מדבר ישנה במציאות גם בעוה"ז

So too the level of the speaking [being] (medaber), relative to the level of the animal, is called sovev: for the level of the speaking is not revealed in the level of the animal, since the illumination was contracted until there is in it only the level of the animal and not the speaking. That is because the level of the speaking actually exists in this world as well,

Likewise the human level, the "speaking" being, is sovev relative to the animal: the faculty of speech exists in this world but is not revealed in animals, because the illumination was contracted in them.

אלא מפני שבבע"ח [שבעלי חיים] נתצמצם ואינו נראה ונגלה הרי בחי' זו לגבי דידהו בחי' סובב שאינו מתגלה ובבחי' צומח נתצמצמה ההארה יותר עד שאין בה אפי' [אפילו] בחי' בע"ח [בעלי חיים] ובדומם מתצמצמת ההארה יותר.

but because in the animal it was contracted and is not seen and revealed, this level, relative to them, is the level of sovev, which is not revealed. And in the level of the vegetative, the illumination was contracted further, until there is not even the level of the animal in it; and in the inanimate, the illumination is contracted further still.

In plants the illumination is contracted further, so that not even animal life is revealed in them, and in inanimate matter it is contracted further still.

17 וכל אלו הדי צמצומים שבדצח"מ [שבדומם צומח חי מדבר] היינו שירדה ונתמעטה ההארה מדרגה אחר מדרגה והכל בבחי' ההארה והגילוי שנתגלה באדם בבחי' מדבר ירד ונתמעט בבע"ח [בבעלי חיים] והגילוי שנתגלה בבע"ח [בבעלי חיים] ירד ונתמעט בצומח.

And all these four contractions in the inanimate, vegetative, animal and speaking mean that the illumination descended and diminished, level after level — and all in terms of illumination and revelation: what was revealed in man, in the level of speaking, descended and diminished in the animal, and what was revealed in the animal descended and diminished in the vegetative.

The four contractions in the four kingdoms of creation are steps in which the illumination descends and diminishes, level by level. Each step is a lessening of revelation: what is revealed in man is lessened in the animal, and what is revealed in the animal is lessened in the plant.

שהרי הבע"ח [הבעלי חיים] מרגישים כאב בחתיכת אבר מהם מפני שיש בהם גילוי החיות משא"כ הצומח וכן גילוי המתגלה בצומח ירד ונתמעט בדומם.

For animals feel pain when a limb is cut from them, because they have the revelation of the life-force (chayus), which is not so with the vegetative. And likewise the revelation that is revealed in the vegetative descended and diminished in the inanimate.

An animal feels pain when a limb is cut off, because life-force is revealed in it; a plant does not. And what is revealed in the plant is lessened further in inanimate matter.

18 ולפי שאין הצמצום אלא בבחי' מיעוט הגילוי ולא שאינה במציאות כלל כי הרי באדם מתגלה בחי' מדבר אע"פ [אף על פי] שהוא במקום אי עם הדצ"ח [הדומם צומח חי] לכך נק' בחי' מדבר לגבי בע"ח [בעלי חיים] בחי' סובב

And because the contraction is only a lessening of revelation, and not that it does not exist at all — for in man the level of speaking is revealed, even though he is in one place with the inanimate, the vegetative and the animal — therefore the level of speaking, relative to the animal, is called the level of sovev;

A contraction is only a lessening of revelation, not a loss of existence: speech is revealed in man even though he lives in one place with minerals, plants and animals. That is why the human level is called sovev relative to the animal.

וכן חכמת שלמה לגבי ערכנו וכן מדרגת הנבואה שאלו היה מרע"ה [משה רבינו עליו השלום] וכל הנביאים
פה עמנו היום היתה הנבואה מתגלה בהם

and so too the wisdom of Shlomo relative to our measure; and so too the level of prophecy: for if Moshe our teacher, peace be upon him, and all the prophets were here with us today, prophecy would be revealed in them.

The same holds for Shlomo's wisdom relative to us, and for prophecy: were Moshe and all the prophets here today, prophecy would be revealed in them.

נמצא שאינו חסר רק הגילוי אבל מצד אור הנבואה בעצמו אין מונע לכך נקרא בחינת סובב כו'.

It follows that nothing is lacking but the revelation, while from the side of the light of prophecy itself there is no hindrance; therefore it is called the level of sovev, etc.

So the only thing missing is revelation; from the side of the light of prophecy itself nothing holds it back. That is what makes it "sovev."

ומזה יובן שכל מיני הצמצומים והשתלשלות היו באור וגילוי לבד ולכך כולם הם במקום אי ג"כ וכנ"ל:

From this it will be understood that all the kinds of contraction and of the chain of descent (hishtalshelus) were in the light and the revelation alone; and therefore they are all in one place as well, as mentioned above.

It follows that all the contractions and the whole chain of descent concern only the light and its revelation. That is why they can all exist in one place, which answers the question with which the maamar began.

SECTION 5 • ¶19-22

The mitzvos of the whole year

19 ג ומעתה צריך להבין ענין השופר ומתחלה יבואר ענין המצות של כל השנה והוא כי

3. Now we need to understand the matter of the shofar. First the matter of the mitzvos of the whole year will be explained. It is this:

Section 3 turns to the shofar itself, but first explains the mitzvos performed all year round, so that what is unique about the shofar can be seen against them.

הנה במצות מלוכש עונג העליון ב"ה אשר עד אין קץ כנודע שיש עונג למעלה מעונג²⁹ כי אין לך עשב³⁰ כ"י וגבוה מעל גבוה³¹ כ"י

in the mitzvos is clothed the supernal delight, blessed be He, which is without end; as is known, there is delight above delight, for "there is no blade of grass," etc., and "one higher than the high," etc.

G-d's own delight, the supernal delight, is clothed in the mitzvos, and it has no limit: there are levels of delight above levels of delight. The Midrash says that every blade of grass has a force above it, and Ecclesiastes speaks of "one higher than the high."

ומעדן התחתון נעשה גן לעדן העליון³² דבריאה ועדן דבריאה שהוא חכמה דמלי דאצילות שהיא בחי' עדן לבחינת הגן³³ דבריאה היא בחי' גן לעדן דאצילות שהיא חכמה דאצילות עצמה

And of the lower Eden a garden is made for the higher Eden, of the World of Beriah (Creation); and the Eden of Beriah, which is the Chochmah (wisdom) of the Malchus (sovereignty) of the World of Atzilus (Emanation) — which is the level of Eden for the level of the Garden of Beriah — is the level of a garden for the Eden of Atzilus, which is the Chochmah of Atzilus itself.

Gan Eden is a series of levels in which each "Eden" serves as a "garden" for the Eden above it. The Eden of Beriah, which is the Chochmah within the Malchus of Atzilus, is itself a garden for the Eden of Atzilus, the Chochmah of Atzilus itself.

(וכמ"ש בזהר פ' ויקהל דר"י ע"ב ופ' חקת דקפ"ב סע"ב [סוף עמוד ב] וע' באדר"ז [באדרא זוטא] דרצ"ו ריש ע"א)

(As is written in the Zohar, Parshas Vayakhel, folio 210b, and Parshas Chukas, at the end of folio 182b; and see in the Idra Zuta, at the beginning of folio 296a.)

The text cites the Zohar on Vayakhel and Chukas, and the Idra Zuta, for this structure of Eden and garden.

ועונג העליון הוא למעלה מעלה מבחי' חכמה דאצילות שהיא בחינת כתר ושם תר"ך עמודי אור^{34, 35} כמו עמוד המחר עליון עם התחתון

And the supernal delight is far, far above the level of the Chochmah of Atzilus; it is the level of Keser (the Crown). And there are the 620 pillars of light, like a pillar that joins the upper with the lower,

The supernal delight is far above even the Chochmah of Atzilus: it belongs to Keser, the Crown. There are found the 620 "pillars of light," each like a pillar that joins what is above with what is below.

כמו שני עמודי התוך אשר הבית נשען עליו³⁶ דגבי שמשון כך נמשך תר"ך עמודי אור מכתר עליון להתלבש במצות ששרשם ועיקרם הוא במלי מצות המלך³⁷

like the two middle pillars on which the house rested, in [the account of] Shimshon. So are the 620 pillars of light drawn from the supernal Keser to clothe themselves in the mitzvos, whose root and essence are in Malchus — “the commands of the King.”

Like the two middle pillars that held up the house in the story of Shimshon, these 620 pillars extend from the supernal Keser and are clothed in the mitzvos. The mitzvos as such belong to Malchus, as “the commands of the King.”

והיינו מפני ששרש ומקור המצות הוא בבחי' הכתר שהוא רצון העליון ושם מלובש עונג העליון נח"ר [נחת רוח] לפני שאמרתי ונעשה רצוני ועונג זה הוא מלובש ג"כ בסוף המעשה כשנעשה רצוני

That is because the root and source of the mitzvos is in the level of Keser, which is the supernal will, and there the supernal delight is clothed: “It is gratification before Me that I spoke and My will was done.” And this delight is also clothed at the end of the deed, when “My will was done,”

The root of the mitzvos is in Keser, the supernal will, where G-d's delight is clothed, as the Sages say of an offering: “It is gratification before Me that I spoke and My will was done.” That same delight is present at the end of the process too, in the actual deed by which His will is done.

דהיינו במצות המלך כי עיקר המצות הוא במלי ולכן אמרו בגמרא מצות צריכות כוונה³⁸ לצאת י"ח [ידי חובתו] ואפי' [ואפילו] בק"ש [בקריאת שמע] איתא בפע"ח [בפרי עץ חיים] שקודם ק"ש [קריאת שמע] יכוין לצאת י"ח [ידי חובתו]

that is, in the commands of the King, for the essence of the mitzvos is in Malchus. Therefore they said in the Gemara, “Mitzvos require intention” to fulfill one's obligation; and even with regard to the Shema, it is stated in the Pri Etz Chaim that before the Shema one should intend to fulfill one's obligation.

Since the mitzvos are, at bottom, the King's commands, the Gemara rules that “mitzvos require intention” to fulfill one's obligation. The Pri Etz Chaim applies this even to the Shema: before reciting it, one should intend to fulfill the mitzvah.

שעם היות שענין הק"ש [הקריאת שמע] אחד ואהבת³⁹ הם דברי אמת מצד עצמן מ"מ לא די במה שקורא בהם מצד שרוצה לדבר דברי אמת אלא שצריך לדבר בהם כדי לקיים מצות המלך שצונו בכך וכדי לעשות רצונו

For although the content of the Shema — “One” and “You shall love” — is words of truth in their own right, nevertheless it is not enough that one reads them because he wants to speak words of truth; rather, one must speak them in order to fulfill the command of the King, who commanded us to do so, and in order to do His will.

The words of the Shema, that G-d is One and that we are to love Him, are true in themselves, but reciting them as true statements is not enough. They must be said in order to fulfill the King's command and to do His will.

ובזה ממשיך רצון העליון ב"ה ועונג המלובש בו במלכות [ובאם לאו אינו ממשיך כלום כמ"ש מזה

And through this one draws down the supernal will, blessed be He, and the delight clothed in it, into Malchus. [And if not, one draws down nothing, as is written on this

Saying them as a command draws the supernal will, and the delight clothed in it, down into Malchus. A bracketed note adds that without such intention nothing at all is drawn down, and refers to the discourse on “And now, I pray, let the strength of my L-rd be great.”

בד"ה ועתה יגדל נא אדח] והן הם תר"ך עמודי אור תרי"ג מצות דאורייתא ושבע מצות דרבנן⁴⁰ כנודע המחברים רצון העליון ברוך הוא במל':

in the discourse beginning “And now, I pray, let the strength of my L-rd be great.”] And these are the very 620 pillars of light — the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis, as is known — which join the supernal will, blessed be He, to Malchus.

The 620 pillars of light are the 613 mitzvos of the Torah and the seven rabbinic mitzvos, and through them the supernal will is joined to Malchus.

20 והנה רצון העליון ב"ה שהוא בחי' כתר נקי גלגלתא דחפא על מוחא⁴¹ שהוא למעלה מעלה מבחי' חכמה מוחא.^{42,43}

Now, the supernal will, blessed be He, which is the level of Keser (the Crown), is called “the Gulgalta (skull) that covers the Mocha (brain),” for it is far, far above the level of Chochmah (wisdom), [called] “brain.”

The supernal will (Keser) is called “the Gulgalta (skull) that covers the Mocha (brain),” and so it stands far above Chochmah, which the Tikkunei Zohar calls “the brain.”

אך הנה עדיין צריך ביאור שהקושיא מפורסמת ומבואר בע"ה [בעץ חיים] שכ"ב פ"ה שהרי אנו רואים בחוש באדם הגשמי שהגלגלת היא רק עצם החופף על הראש שחיותו מועט והמוח הוא משכן כללות החיות של האדם

But this still requires explanation, for the question is well known, and it is set out in Etz Chaim, Sha'ar 22, chapter 5: we see palpably in physical man that the skull is only a bone covering the head, whose life-force is slight, while the brain is the dwelling of a person's life-force as a whole;

Yet this raises a well-known question, set out in Etz Chaim: in the human body, the skull is only a bone covering the head, with little life in it, while the brain houses a person's life-force as a whole.

ואם ניקב קרום של מוח⁴⁴ טרפה⁴⁵ שהחיות מסתלק בנקב בעלמא משא"כ בגלגלת אינו טרפה כ"א בנתרוצץ⁴⁶ רוב העצם לפי שאין החיות תלוי בו כ"כ [כל כך] ולמה גדלה וגבהה מעלת הגלגלתא על המוחא.

and if the membrane of the brain is pierced, [the animal] is tereifah (fatally defective), for the life-force departs through a mere hole; whereas with the skull, it is not tereifah unless most of the bone is crushed, because the life-force does not depend on it so much. So why is the virtue of the Gulgalta greater and higher than [that of] the Mocha?

In Jewish law an animal whose brain membrane is pierced, even slightly, is tereifah, fatally defective, because its life escapes; but a damaged skull makes it tereifah only if most of the bone is crushed. So why should the skull rank higher than the brain?

אך הענין הוא כי הן אמת כי מעלת המוח היא גדולה מאד שהמוח הוא עיקר החיות

But the matter is this: it is true that the virtue of the brain is very great, for the brain is the essence of the life-force,

The answer concedes that the brain is indeed greater in one respect: it is the core of the life-force.

והוא בבחי' פנימית משא"כ הגלגלת היא רק בחי' חיצוניות לבד אבל מ"מ היא כלי⁴⁷ ומשכן להשראת ענג העליון ב"ה יותר מבחי' חכמה.

and it is in the aspect of the inner dimension (pnimiyus); whereas the skull is merely the aspect of the outer dimension (chitzoniyus). Nevertheless, it is a vessel and a dwelling for the resting of the supernal delight, blessed be He, more than the level of Chochmah.

The brain is the inner dimension (pnimiyus) and the skull only the outer (chitzoniyus); nevertheless, the skull is a vessel in which the supernal delight rests more than it rests in Chochmah.

21 והענין כי הנה ענג העליון אינו בא לידי התלבשות בבחי' פנימי' [פנימיות / פנימית] רק נשאר בבחי' מקיף מלמעלה ושורה בבחי' חיצוני' הכלים.

The matter is that the supernal delight does not come to be clothed in an inward way; it remains, rather, in the aspect of an encompassing [light] (makif) from above, and rests upon the outer dimension (chitzoniyus) of the vessels.

The supernal delight is never clothed inwardly; it remains an encompassing light (makif) above, resting on the outer dimension of the vessels.

ולכן עצם הגלגלת שהוא בחי' חיצוני' הכלי הוא יותר מוכן להיות כלי ומשכן להשראת המקיף שעליו.

Therefore the bone of the skull, which is the aspect of the outer dimension of the vessel, is more fit to be a vessel and a dwelling for the resting of the encompassing [light] that is above it.

That is why the skull, the outer part of the vessel, is better suited than the brain to hold the encompassing light that rests above it.

[וע' בע"ח [בעץ חיים] שכ"ב ספ"ו⁴⁸ אור רוחני מקיף עליו⁴⁹ וע' בזהר פ' אמור דצ"ו סע"ב [סוף עמוד ב] גבי רישא וגולגלתא⁵⁰ ובפ"י המק"מ [המקדש מלך] שם וכמ"ש מזה במ"א] וכמ"כ [וכמו כן] יוכן באדם ג"כ.

[And see Etz Chaim, Sha'ar 22, at the end of chapter 6: "a spiritual light encompasses it"; and see in the Zohar, Parshas Emor, at the end of folio 96b, concerning "the head and the skull" (reisha vegulgalta), and in the commentary of the Mikdash Melech there; and as is written on this elsewhere.] And so too it will be understood in man as well.

A bracketed note cites Etz Chaim, that "a spiritual light encompasses" a person, and the Zohar on "the head and the skull," with the Mikdash Melech's commentary. The same structure is then applied to the human being.

כי הנה לא כל הנשמה מלובשת באדם רק הארה ממנה ומה שבא לידי התלבשות מלובשת במוח בבחי' פנימית ועצם הנשמה שהוא בבחי' מקיף שורה ומקיף על הגלגלת.

For not the whole soul is clothed in a person, but only a radiance from it; and what comes to be clothed is clothed in the brain, in an inward way, while the essence of the soul, which is in the aspect of an encompassing [light], rests upon and encompasses the skull.

Only a radiance of the soul is clothed in the body, and what is clothed is clothed inwardly, in the brain; the essence of the soul remains encompassing, resting above the skull.

22 ומזה יובן ג"כ ברצון שהרצון אין בו גילוי התענוג בבחי' פנימי [פנימיות / פנימית] רק הוא בבחי' חיצוני

From this it will also be understood with regard to the will: in the will there is no revelation of the delight in an inward way; rather, it is in the aspect of the outer dimension,

The same applies to the supernal will: the delight is not revealed inwardly within it, because the will itself is outer relative to the delight.

אלא ששם שורה התענוג בבחי' השראה ומקיף בלבד נח"ר [נחת רוח] לפני שאמרתי כו' ועונג זה השורה ומקיף בבחי' רצון העליון כ"ה הוא הנמשך ע"י המצות:

only there the delight rests, as an indwelling and an encompassing [light] alone: "It is gratification before Me that I spoke," etc. And this delight, which rests upon and encompasses the level of the supernal will, blessed be He, is what is drawn down through the mitzvos.

The delight rests on the will only as an indwelling and encompassing presence, "gratification before Me that I spoke and My will was done." This encompassing delight is what the mitzvos draw down.

SECTION 6 • ¶123

The shofar

23 ובזה יובן ההפרש שבין מצות השופר שבר"ה [שבראש השנה] ובין מצות של כל השנה. כי הנה בר"ה [בראש

השנה] ועשיית [ועשרת ימי תשובה] דרשו⁵¹ ה' בהמצאו כתיב

With this, the difference between the mitzvah of the shofar on Rosh HaShanah and the mitzvos of the whole year will be understood. For of Rosh HaShanah and the Ten Days of Teshuvah it is written, "Seek Havayah when He may be found,"

Now the difference between the shofar and the other mitzvos of the year can be explained. The Sages read Isaiah's "Seek Havayah when He may be found" as referring to the Ten Days of Teshuvah, from Rosh HaShanah to Yom Kippur.

שהוא זמן תיקון כל הפגמים וחסרונות⁵² שחיסר איזה מצוה או שקיצר בעבודתה ותיקון הפגמים והחסרונות לא די בהמשכה חיצונית כמו המשכת מצות של כל השנה שהן רצון העליון שהוא בבחי' חיצונית ואינו

for it is the time for repairing all the blemishes and deficiencies — that one omitted some mitzvah or fell short in its service. And for the repair of the blemishes and deficiencies, an outer drawing-down is not enough, like the drawing-down of the mitzvos of the whole year, which are the supernal will, which is in the aspect of the outer dimension (chitzoniyus) and is

This is the season for repairing every flaw and deficiency, whether a mitzvah one missed or one performed with too little devotion. Such repair needs more than an outer drawing-down like that of the year's mitzvos, which reach only the supernal will, an outer level.

אלא כלי ומשכן להשראת עונג העליון ששורה ומקיף עליו מלמעלה וכנודע מענין נהר שנחרב ויבש שצריך לחפור בעומק יותר כו'

only a vessel and a dwelling for the resting of the supernal delight, which rests upon it and encompasses it from above. As is known from the matter of a river that has been laid waste and dried up: one must dig deeper, etc.

The will is only a vessel on which the delight rests from above. As with a river that has dried up, restoring the flow requires digging deeper, down to the source.

וע"ז באה מצות השופר גנוחי גנח וילולי יליל⁵³ לעורר י"ג מדות הרחמים שהן י"ד ת"ד [תיקוני דיקנא] מותר מוחין ומוחין היינו בחי' פנימיות.

And for this comes the mitzvah of the shofar — “groaning groans” and “wailing wails” — to arouse the Thirteen Attributes of Mercy, which are the thirteen tikkunim of the beard (tikkunei dikna), the surplus of the intellect (mochin); and the mochin are the aspect of the inner dimension (pnimiyus).

That is the role of the shofar, whose sound is “groaning” and “wailing,” as the Talmud describes the teruah. It arouses the Thirteen Attributes of Mercy, which in Kabbalah are the thirteen tikkunim of the beard, grown from the surplus of the mochin, and the mochin are the inner dimension. The print reads י"ד (fourteen) here, evidently a misprint for י"ג (thirteen), as the next sentence has it.

הגם שהי"ג ת"ד [תיקוני דיקנא] הן המשכות⁵⁴ שנמשכו למטה מבחינת הגלגלתא מ"מ להיות שרשם מבחי' מוחין מו"ס [מוחא סתימאה] לכך הם תיקונין לתקן בחי' חיצוניות הגלגלתא כי במו"ס [במוחא סתימאה] מלובש עונג העליון בבחינת פנימיות ולא בבחינת הארה בלבד כבמוחין שבראש.

Although the thirteen tikkunim of the beard are drawings-down that were drawn down, below the level of the Gulgalta, nevertheless, since their root is from the level of the mochin of Mocha Stima'ah (the hidden brain), they are therefore tikkunim (rectifications) to repair the outer dimension of the Gulgalta. For in Mocha Stima'ah the supernal delight is clothed in an inward way, and not merely as a radiance, as [it is] in the mochin in the head.

The tikkunim of the beard extend below the Gulgalta, yet their root is in the mochin of Mocha Stima'ah, the hidden brain, so they can repair the outer level of the Gulgalta. In Mocha Stima'ah the supernal delight is clothed inwardly, not merely as a radiance.

כי המוחין שבראש עד"מ הן הבאין לידי גילוי שכל והבנה בטעם ודעת המושג ומובן ואין שם גילוי עונג כ"א בבחינת הארה בלבד שכשמשכיל על דבר נופל לו תענוג.

For the mochin in the head, by way of analogy, are those that come to the revelation of intellect and understanding, in reasoning and knowledge that are grasped and understood; and there is no revelation of delight there except as a mere radiance: when one comprehends something, delight comes upon him.

By analogy, the ordinary mind in the head is where understanding and reasoning are revealed. There delight is only a radiance, the pleasure one feels on grasping an idea.

משא"כ מו"ס [מוחא סתימאה] היא בחי' שתוק כך עלה במחשבה⁵⁵ שלא ניתנה להשכיל ולהשיג הטעם והדעת מחמת שהיא עצם אחד עם התענוג המלובש בה

Whereas Mocha Stima'ah is the level of "Be silent; so it arose in thought," which is not given to be comprehended, or for its reason and knowledge to be grasped, because it is one essence with the delight that is clothed in it,

Mocha Stima'ah is like G-d's answer to Moshe in the Talmud, "Be silent; so it arose in thought": a wisdom whose reasons cannot be grasped, because it is one essence with the delight clothed in it.

ולא יפרדו [והתענוג ההוא הוא בבחינת פנימיות התענוג ועמ"שמה בביאור ע"פ אני⁵⁶ ה' אלקיכם דפ' ציצית

and they are not separated. [And that delight is in the aspect of the inner dimension of delight. And see what is written on this in the explanation of the verse "I am Havayah your G-d," in the section of tzitzis.

The wisdom and the delight are inseparable. A long bracketed gloss begins here: this delight is the inner dimension of delight, and the reader is referred to the explanation of "I am Havayah your G-d" in the section of tzitzis.

וגם יובן זה ע"ד מ"ש בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פט"ו [פרק ט"ו / פרשה ט"ו]⁵⁷ דפנימית אבא הוא חשוב כמו עתיק⁵⁸ כו' ע"ש.

And this will also be understood along the lines of what is written in the Pri Etz Chaim, Sha'ar Kerias Shema, chapter 15, that the inner dimension of Abba is considered like Atik, etc.; see there.

The gloss compares the Pri Etz Chaim, which says that the inner dimension of Abba (Chochmah) is regarded as being like Atik, the innermost level of Keser.

וכ"כ [וכן כתב] הרמ"ז [הרב משה זכות] פ' ואתחנן [בדף ר"ס ע"ב] ובהגהת מהר"ן [מהרבינו נסים] באוצ"ח [באוצרות חיים] [דל"ח ע"א] בדרוש עתיק איתא דהיינו

And so wrote the Ramaz on Parshas Va'eschanan (on folio 260b); and in the gloss of the Maharaz in Otzros Chaim (folio 38a), in the discourse on Atik, it is stated that this means

It brings support from the Ramaz on Va'eschanan, and from a gloss in Otzros Chaim, in the discourse on Atik, which says that this means the inner dimension of Atik.

כמו פנימית עתיק וכ"מ בפע"ח [בפרי עץ חיים] שם בהדיא⁵⁹ וכ"כ [וכמו כן] ג"כ הרמ"ז [הרב משה זכות] בפ' כי תצא [בדף רע"ו ע"ב]

like the inner dimension of Atik; and so it is indicated explicitly in the Pri Etz Chaim there. And so too the Ramaz wrote in Parshas Ki Seitzei (on folio 276b),

The gloss notes that the Pri Etz Chaim indicates this explicitly, and that the Ramaz says it again on Ki Seitzei.

בשם הפע"ח [הפרי עץ חיים] וכללי הח"ו [החס ושלום] סי' ס"ג דפנימית אבא הוא חשוב כפנימית דעתיק ע"ש ובפ' בא (ד"מ) בד"ה זמין איהו ובתוך פנימיותו כו'

in the name of the Pri Etz Chaim and the Kelalim of Rabbi Chaim Vital, section 63, that the inner dimension of Abba is considered like the inner dimension of Atik; see there. And in Parshas Bo (folio 40), on the passage beginning "He is destined" (zamin ihu), and "within its inner dimension," etc.

The Ramaz there gives it in the name of the Pri Etz Chaim and of Rabbi Chaim Vital's Kelalim, section 63: the inner dimension of Abba is regarded like the inner dimension of Atik. A further reference is to the Zohar on Parshas Bo.

וי"ל [ויש לומר] דכש"כ [דכל שכן] מו"ס [מוחא סתימאה] מקור ושרש דבחי' אבא שע"ז איתא באדר"ז [באדרא זוטא] (דרי"צ ריש ע"א) והאי עדן דהיינו אבא אתמשך מעדן עילאה סתימאה דכל סתימין⁶⁰ ע"ש.

And it may be said that all the more so Mocha Stima'ah, the source and root of the level of Abba, of which it is stated in the Idra Zuta (at the beginning of folio 290a): "And this Eden" — that is, Abba — "is drawn from the supernal Eden, hidden of all hidden"; see there.

If the inner dimension of Abba is like Atik, then all the more so Mocha Stima'ah, the source of Abba. The Idra Zuta says that this "Eden," Abba, is drawn from the supernal Eden, "hidden of all hidden."

ולכן המשכה זו היא למעלה מההמשכה שע"י המצות של לך השנה שהוא מבחי' א"א גולגלתא כו'

Therefore this drawing-down is above the drawing-down that comes through the mitzvos of the whole year, which is from the level of Arich Anpin, the Gulgalta, etc.,

Therefore the drawing-down through the shofar is higher than that of the year-round mitzvos, which come only from the Gulgalta of Arich Anpin, the outer level of Keser.

כנ"ל [והמשכת ענג זה נמשך בר"ה [בראש השנה] ע"י השופר גנוחי גנח וילולי יליל ומחמת זה נמשך תיקון כל הפגמים בעשי"ת [בעשרת ימי תשובה] הבאים אחר ר"ה [ראש השנה].

as mentioned above.] And the drawing-down of this delight is drawn down on Rosh HaShanah through the shofar, "groaning groans" and "wailing wails"; and because of this, the repair of all the blemishes is drawn down in the Ten Days of Teshuvah that come after Rosh HaShanah.

The gloss ends here. On Rosh HaShanah this inner delight is drawn down through the shofar's groaning and wailing, and through it the repair of all flaws is drawn down during the Ten Days of Teshuvah that follow.

ולכן בשופר יש חרדה כי המשכה זו היא ממו"ס [ממוחא סתימאה] אשר שם נמשך גבורות דעתיק ומתלבשות במו"ס [במוחא סתימאה] כנודע:⁶¹

Therefore there is trembling in the shofar, for this drawing-down is from Mocha Stima'ah, where the Gevuros (restraints) of Atik are drawn down and clothed in Mocha Stima'ah, as is known.

This is why the shofar brings trembling: its drawing-down comes from Mocha Stima'ah, where the Gevuros, the powers of restraint, of Atik are drawn down and clothed.

SECTION 7 • ¶24-25

The verse explained

24 ד ועתה נבא לביאור הפסוקים שוש אשיש בהוי"ו.^{62, 63} היינו המשכת עונג העליון מרצון למלי' שנמשך דרך

4. Now we come to the explanation of the verses. "I will greatly rejoice in Havayah": this is the drawing-down of the supernal delight from the will to Malchus (sovereignty), which is drawn by way of

Section 4 explains the verses. "I will greatly rejoice in Havayah" is the drawing-down of the supernal delight from the will (Keser) to Malchus, by way of the Name Havayah.

בחי' הוי"ו שהן י"ס [י' ספירות] דאצילות [וע' באד"ר [באדרא רבא] דקל"ג א' וע' עוד בזהר תרומה דקל"ז א' גבי ישיש מסטרא דאור קדמאה דלא אשתכח ביה דינא כלל].⁶⁴

the level of Havayah, which is the ten Sefiros of the World of Atzilus (Emanation). [See in the Idra Rabba, folio 133a; and see further in the Zohar, Terumah, folio 137a, concerning "will rejoice" (yasis): from the side of the primordial light, in which no judgment at all is found.]

Havayah here means the ten Sefiros of Atzilus. A bracketed note cites the Idra Rabba and the Zohar on Terumah, which connects the word "rejoice" (yasis) with the primordial light, in which there is no judgment at all.

תגל נפשי באלקי היא בחי' השופר שהוא בחי' אלקי בחי' גבורות וצמצומים שהמשכות פנימי' [פנימיות / פנימית] הן בגבורות וצמצומים וגבורתך ידברו⁶⁵ [ועמ"ש מזה בביאור ע"פ קול דודי⁶⁶ כו' פנימיות]

"My soul shall exult in my G-d" is the level of the shofar, which is the level of "my G-d" (Elokai), the level of Gevuros (restraints) and contractions (tzimtzumim); for inner drawings-down come through Gevuros and contractions, "and they shall speak of Your might (gevurascha)." [And see what is written on this in the explanation of the verse "The voice of my Beloved," etc.,

"My soul shall exult in my G-d" refers to the shofar. "My G-d" (Elokai) is the Name of Gevuros and contractions, and inner drawings-down come specifically through such contractions, as in the verse "they shall speak of Your might (gevurascha)."

גבי פסח בענין מאי פירות מצות וע' בזהר ח"ג [חלק ג'] דרל"ט סע"א [סוף עמוד א] וע"ב ודרס"ז ב' כי הלבישני בגדי ישע.

concerning Pesach, on the matter of "What are the fruits of mitzvot?"; and see in the Zohar, Part III, folio 239a, at the end, and side b, and folio 267b.] "For He has clothed me in garments of salvation (yesha)."

The bracketed note refers to the explanation of "The voice of my Beloved" concerning Pesach and "the fruits of mitzvot," and to passages in the Zohar. Then the verse continues: "for He has clothed me in garments of salvation (yesha)."

פ"י ישע ש"ע [ש"ע (370)] נהורין בתוס' [בתוספת] יו"ד המורה על העתיד דהיינו ש"ע [ש"ע (370)] נהורין שיהי' [שיהיה] לעתיד לימות המשיח כי יש כמה בחי' בש"ע [בש"ע (370)] נהורין כו'

The meaning of yesha: the 370 lights (shin-ayin nehorin), with the addition of a yud, which denotes the future. That is, the 370 lights that will be in the Time to Come, in the days of Mashiach; for there are several levels in the 370 lights, etc.

The word yesha (ישע) is read as shin-ayin, 370, with an added yud. The 370 lights are a lofty level in Kabbalah, and the yud, the prefix of the future tense, points to the 370 lights that will shine in the days of Mashiach.

[ע' [עיינן] בפ"י הרמ"ז [הרב משה זכות] בזהר ר"פ שמיני ובפ' בראשית על דף ד' וסע"ב [וסוף עמוד ב] בההיא שעתא ארח כו' ועמ"ש בד"ה בכ"ה בכסליו⁶⁷ בענין וכובע ישועה בראשו⁶⁸ באגה"ק [באגרת הקודש] ע"פ וילבש צדקה^{69,70} כו']

[See the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shemini, and in Parshas Bereshis, on folio 4, and at the end of side b, [on the passage] “At that hour...” (behahi sha’ata arach), etc.; and see what is written in the discourse beginning “On the twenty-fifth of Kislev,” on the matter of “and a helmet of salvation on his head”; [and] in Iggeres HaKodesh, on the verse “And He donned tzedakah,” etc.]

A bracketed note refers to the Ramaz’s commentary on the Zohar, and to the discourse on the twenty-fifth of Kislev and to Iggeres HaKodesh, which discuss “a helmet of salvation on his head” and “He donned tzedakah.”

וש"ע [וש"ע (370)] נהורין אלו הן למעלה מעלה מן ההשתלשלות ותרגום של וישע ה' אל הבל⁷¹ והוא רעוא מן קדם⁷² ה'.

And these 370 lights are far, far above the chain of descent (hishtalshelus). And the Targum of “And Havayah turned (vayisha) to Hevel” is “And there was favor (ra’ava) before Havayah.”

These 370 lights are far above the chain of descent. Onkelos renders “And Havayah turned (vayisha) to Hevel” as “there was favor (ra’ava) before Havayah,” linking yesha with ra’ava, will.

רעוא בחי' רצון העליון והלבישני להמשיך את נפש האדם ג"כ למעלה מן ההשתלשלות ומעיל צדקה יעטני. מעיל הוא לבוש כמו שאר לבושין אלא שבשוליו יש זגין ורמונים להשמיע קול.

Ra’ava is the level of the supernal will. “He has clothed me”: to draw the soul of man, too, above the chain of descent. “He has wrapped me in a robe of tzedakah (righteousness).” A robe is a garment like other garments, except that on its hem there are bells and pomegranates, to make a sound heard.

Ra’ava is the supernal will, so “He has clothed me” means drawing the human soul, too, above the chain of descent. The next phrase, “He has wrapped me in a robe of tzedakah,” is introduced: a robe is a garment like any other, but like the High Priest’s robe its hem has bells and pomegranates that make a sound.

25 וכך הצדקה היא בחינת לבוש כמו שאר מצות שהם⁷³ בחינת לבושים אלא שמעלה זו יתירה בצדקה

So too tzedakah (charity) is the level of a garment, like the other mitzvos, which are the level of garments; except that tzedakah has this additional virtue,

Tzedakah (charity) makes a “garment” for the soul like every mitzvah, but it has an added quality, which is why the verse calls it a robe.

שהיא מהדברים שאוכלים פירותיהן בעולם הזה ג"כ והן בחינת זגים ורמונים כו' והטעם כי נעוץ תחלתן בסופן^{74, 75} דווקא והיינו בצדקה שהיא במל'.^{74, 75}

that it is among the things whose fruits one eats in this world as well, and these are the level of bells and pomegranates, etc. The reason is that “their beginning is embedded in their end” — specifically; that is, in tzedakah, which is in Malchus (sovereignty).

Tzedakah is among the deeds whose fruits one enjoys even in this world, and these fruits are the “bells and pomegranates” on the robe’s hem. The reason is that tzedakah belongs to Malchus, the last Sefirah, and as Sefer Yetzirah says, the beginning is embedded in the end.

וגם להיות כי המל' היא בחי' דל דלית לה מגרמה כלום והחיות הנמשך בה בבחינת גילוי היא בחי' השמעת קול ההמשכה שאפי' [שאפילו] במקום דלית מגרמה כלום נמשך חיות [וע' בזהר פ' פקודי (דרל"א ע"א)]

And also, since Malchus is the level of a poor one (dal), which has nothing of its own, the life-force that is drawn into it in a revealed way is the level of making the sound of the drawing-down heard: that even in a place that has nothing of its own, life-force is drawn. [And see in the Zohar, Parshas Pekudei (folio 231a),

Malchus is “poor” (dal), having nothing of its own, so the life-force revealed in it is like a sound announcing the drawing-down: even where there is nothing, life flows. The bracketed note begins with the Zohar on “its sound shall be heard.”

מענין ונשמע קולו^{76, 77, 78} כו' ובמק"מ [ובמקדש מלך] שם ובזהר בראשית (דף נ' ע"ב) ובפ' ויגש (דר"ט סע"ב [סוף עמוד ב] ודר"י ריש ע"א) ובמק"מ [ובמקדש מלך] שם.

on the matter of “And its sound shall be heard,” etc., and in the Mikdash Melech there; and in the Zohar, Bereshis (folio 50b), and in Parshas Vayigash (at the end of folio 209b and the beginning of folio 210a), and in the Mikdash Melech there.

The note lists further Zohar passages on the sound that is heard, with the Mikdash Melech’s commentary on them.

ועי"ל [ועוד יש לומר] בעבודה ענין בגדי ישע ומעיל צדקה הם בי בחיי לבושים המבואר במ"א בפסוק כבס ביין לבוש⁷⁹ ובדם ענבים סותה.⁸⁰

And one may further say, in [terms of divine] service, that “garments of salvation” and “a robe of tzedakah” are the two levels of garments explained elsewhere on the verse “He washes his garment in wine, and his robe in the blood of grapes”:

The text offers a second reading, in terms of a person’s service of G-d: “garments of salvation” and “a robe of tzedakah” are the two kinds of garments explained elsewhere on the verse “He washes his garment in wine, and his robe in the blood of grapes.”

דהיינו לבושי המדות של הנפש שנק' לבושי הגוף ולבושי הג"ר [הג' ראשונות] ראייה ושמיעה לאסתכלא ביקרא כו'

that is, the garments of the emotive attributes (middos) of the soul, which are called the garments of the body, and the garments of the first three [Sefiros], sight and hearing, “to gaze upon the glory,” etc.

One kind is the garments of the soul’s emotions, called garments of the body; the other is the garments of the intellect, the first three Sefiros, such as sight and hearing, which serve “to gaze upon the glory.”

וכן מבואר בזוהר פ' יתרו (דף צ"ב) מהו בגדי ישע כו' ישע אסתכלותא הוא.⁸¹

And so it is explained in the Zohar, Parshas Yisro (folio 90b): “What are ‘garments of salvation’?” etc. — “Yesha is gazing.”

The Zohar explains “garments of salvation” the same way, saying that yesha means gazing.

וזהו הנמשך ע"י התשובה שע"ז תגל נפשי באלקי כי הלבישני בגדי ישע לבושי הראש וכענין

And this is what is drawn down through teshuvah (return), through which “my soul shall exult in my G-d, for He has clothed me in garments of salvation” — the garments of the head, as in the matter of

These garments of the head come through teshuvah: through it “my soul shall exult in my G-d, for He has clothed me in garments of salvation.”

וכובע ישועה בראשו⁸² וע"י קיום שאר המצות נמשך בחי' לכושי הגוף וזהו ענין ומעיל צדקה כו' ועי' מזה בד"ה אסרי לגפן⁸³ כחתן יכהן פאר.⁸⁴

“and a helmet of salvation on his head.” And through the fulfillment of the other mitzvos the level of the garments of the body is drawn down, and this is the meaning of “and a robe of tzedakah,” etc. And see on this in the discourse beginning “Binding to the vine.”] “As a bridegroom (chasan) who adorns himself (yechahen) with splendor (pe’er)”:

They are like “a helmet of salvation on his head,” while the other mitzvos draw down garments of the body, the “robe of tzedakah.” Then the verse continues: “as a bridegroom adorns himself with splendor.”

היינו ת"ת [תפארת] דאימא שנעשה כתר לז"א⁸⁵ [ויסוד דאימא מסתיים בחזה דז"א שהוא ת"ת [תפארת] דז"א] יכהן היינו המשכת החסדים שהיא תורה שבכתב כו'

this is the Tiferes (beauty) of Imma, which becomes a crown (keser) for Z'eir Anpin (the emotive attributes) [and the Yesod of Imma ends at the chest of Z'eir Anpin, which is the Tiferes of Z'eir Anpin]. Yechahen is the drawing-down of the Chassadim (kindnesses), which is the Written Torah, etc.,

The “splendor” (pe’er) is the Tiferes of Imma (Binah), which becomes a crown for Z'eir Anpin; a bracketed note adds that the Yesod of Imma ends at the chest of Z'eir Anpin. Yechahen, from kohen, a priest, means the drawing-down of Chassadim, kindnesses, which is the Written Torah.

בכחי פני מית [ועמ"ש עוד מענין כחתן יכהן פאר בפ' צו בד"ה להבין ענין משמח חתן כו'] וככלה תעדה כליה⁸⁶ תתעדה בכליה לא נאמר

in an inward way. [And see what is written further on the matter of “As a bridegroom who adorns himself with splendor” in Parshas Tzav, in the discourse beginning “To understand the matter of gladdening the bridegroom,” etc.] “And as a bride adorns her jewels (ta’deh keleha)”: it does not say tis’adeh bekeleha (“she will adorn herself with her jewels”),

This drawing-down is inward. After a reference to the discourse on “gladdening the bridegroom” in Parshas Tzav, the maamar reads the next words closely: the verse does not say tis’adeh bekeleha, the bride “will adorn herself with her jewels.”

אלא תעדה כליה כי כליה הם הצדיקים^{87,88} [עי' [עיינן] בזהר פ' בלק דקצ"ט ע"ב ועי' בזהר ויחי דרמ"ו סע"ב [סוף עמוד ב] ודרמ"ב ע"א ובפ' פקודי דרל"ח ע"א]

but ta’deh keleha (“she will adorn her vessels”), for “her vessels” (keleha) are the tzaddikim (the righteous) [see in the Zohar, Parshas Balak, folio 199b; and see in the Zohar, Vayechi, at the end of folio 246b, and folio 242a; and in Parshas Pekudei, folio 238a],

It says ta’deh keleha, “she will adorn her keilim,” her vessels, and these vessels are the tzaddikim. A bracketed note cites Zohar passages on this.

כמו האבות הן הן המרכבה^{89,90} בבחי' ביטול אליו ית' והם כלים ומשכן לשכינה השורה עליהם והכלה היא השכינה שתעדה אותם בעטרות שצדיקים יושבין בגי'ע [בגן עדן] ועטרותיהן בראשיהן⁹¹

as “the Patriarchs are themselves the chariot,” in a state of self-nullification (bittul) to Him, may He be blessed; and they are vessels and a dwelling for the Shechinah (Divine Presence) that rests upon them. And the bride is the Shechinah, who will adorn them with crowns, for “the tzaddikim sit” in Gan Eden “with their crowns on their heads,”

Like the Patriarchs, who are G-d’s “chariot,” the tzaddikim are wholly given over to Him and become vessels on which the Shechinah rests. The bride is the Shechinah, who adorns them with crowns, as the Talmud describes the righteous in the World to Come with crowns on their heads.

והיינו בחי' מקיפים [ועמ"ש בד"ה אלה פקודי בענין משכן העדות] והכוונה שכמו החתן יכהן פאר המשכת פנימית בעסק התורה והכלה תעדה כליה בבחי' המצות במקיפים.

and this is the level of encompassing [lights] (makifim) [and see what is written in the discourse beginning “These are the accounts,” on the matter of “the Tabernacle of Testimony”]. The intent is: just as “the bridegroom adorns himself with splendor” — an inward drawing-down, through occupation with the Torah — and “the bride adorns her vessels” in the aspect of the mitzvos, with encompassing [lights],

Those crowns are encompassing lights (makifim). So the bridegroom’s adornment is the inner drawing-down through Torah study, and the bride’s adorning of her vessels is the encompassing light drawn down through the mitzvos.

כן שוש אשיש בהוי' המשכת עונג העליון להיות תגל נפשי באלקי בחי' פנימית.^{92,93}

so “I will greatly rejoice in Havayah” is the drawing-down of the supernal delight, so that there be “my soul shall exult in my G-d,” the inward level,

The same pattern applies to the opening of the verse: “I will greatly rejoice in Havayah” draws down the supernal delight so that “my soul shall exult in my G-d,” the inner level, comes about.

The revelation of the Time to Come

26 וכי הלבישני בגדי ישע⁹⁴ בבחי מקיפים דלעתיד והכל מבחי ענג העליון כנ"ל [והיינו שיש כמה בחי זו למעלה מזו במדרגת הלבושים הנעשים ממעשה המצות וכמ"ש בד"ה ועשית בגדי קדש כו'.

and “for He has clothed me in garments of salvation” — in the level of the encompassing [lights] of the Time to Come; and all is from the level of the supernal delight, as mentioned above. [That is, there are several levels, one above the other, in the rank of the garments that are made from the performance of the mitzvos, as is written in the discourse beginning “And you shall make holy garments,” etc.

“For He has clothed me in garments of salvation” refers to the encompassing lights of the Time to Come, which also come from the supernal delight. A bracketed note opens here: the garments made from the mitzvos come in many levels, one above another, as explained in the discourse on “And you shall make holy garments.”

וכן בבחי פנימיות הנמשך ע"י עסק התורה ועמ"ש בביאור ע"פ אני הוי אלקיכם דפ' ציצית בענין בתורת ה' חפצו ובתורתו יהגה⁹⁵ כו' ע"ש.

And so too in the level of the inner dimension that is drawn down through occupation with the Torah; and see what is written in the explanation of the verse “I am Havayah your G-d,” in the section of tzitzis, on the matter of “His desire is in the Torah of Havayah, and in his Torah he meditates,” etc.; see there.

The same is true of the inner light drawn through Torah study; the note refers to the explanation of “I am Havayah your G-d” in the section of tzitzis, on “His desire is in the Torah of Havayah, and in his Torah he meditates.”

27 ועכשיו ההמשכה בג"ע [בגן עדן] ע"י התורה ומצות פנימיים ומקיפים הוא מבחי זו"נ [זעיר אנפין ונוקבא] דאצי שזהו ענין כחתן כו' וככלה תעדה כו'.

Now, at present, the drawing-down in Gan Eden through the Torah and the mitzvos, inner and encompassing [lights], is from the level of Z'eir Anpin and Nukva (the feminine) of Atzilus (Emanation); and this is the meaning of “As a bridegroom,” etc., “and as a bride adorns,” etc.

At present, the light drawn into Gan Eden through the Torah (inner light) and the mitzvos (encompassing light) comes from Z'eir Anpin and Nukva of Atzilus, the “bridegroom” and “bride” of the verse.

ולעתיד יומשך המשכת פנימי [פנימיות / פנימית] מבחי' מו"ס [מוחא סתימאה] דעתיקא ומקיפים דכתר דא"א וע"ז אמר שוש אשיש כו' תגל נפשי כו' כי הלבישני⁹⁶ כו' כנ"ל.

But in the Time to Come there will be drawn down an inner drawing-down from the level of Mocha Stima'ah (the hidden brain) of Atika, and encompassing [lights] from the Keser (Crown) of Arich Anpin. And of this he said, "I will greatly rejoice," etc., "my soul shall exult," etc., "for He has clothed me," etc., as mentioned above.

In the Time to Come the inner light will come from Mocha Stima'ah of Atik and the encompassing light from the Keser of Arich Anpin. That future revelation is what "I will greatly rejoice... my soul shall exult... for He has clothed me" describes.

28 ועמ"ש במ"א בביאור ע"פ כי על כל כבוד חופה דלשם נתבאר פי' וענין שת"ת [שתפארת] דאימא נעשה

כתר לז"א ושעד"ז יש בחי' עליונה יותר הנמשך מכתר ומו"ס [ומוחא סתימאה]

And see what is written elsewhere, in the explanation of the verse "For over all the glory, a canopy," where the meaning and matter is explained that the Tiferes (beauty) of Imma becomes a crown for Z'eir Anpin, and that, in the same way, there is a higher level, drawn from Keser and Mocha Stima'ah;

Another discourse, on "For over all the glory, a canopy," explains how the Tiferes of Imma becomes a crown for Z'eir Anpin, and that a similar but higher level is drawn from Keser and Mocha Stima'ah.

וזהו ענין שוש כו' ותגל כו' כחתן⁹⁷ כו' ועמ"ש במ"א בביאור ע"פ ונאווה כו' כיריעות שלמה.

and this is the matter of "I will rejoice," etc., "and exult," etc., "as a bridegroom," etc. And see what is written elsewhere in the explanation of the verse "and comely," etc., "as the curtains of Shlomo."

That higher level is the meaning of "I will rejoice... and exult... as a bridegroom." The reader is also referred to the explanation of "comely... as the curtains of Shlomo."

29 וביאור הענין דהנה מבואר במ"א בד"ה שיר השירים. בפ"י מזהלות חתנים לשון רבים כי הנה התורה נק' חתן וכדי להיות המשכת אור א"ס ב"ה בתורה שלפנינו יש דרך כלל ב' בחי' חות דרגא כו' ע"ש באריכות.

The explanation of the matter: it is explained elsewhere, in the discourse beginning "The Song of Songs," on the meaning of mitzhalos chasanim ("the rejoicing of bridegrooms"), in the plural, that the Torah is called a bridegroom (chasan); and in order for there to be a drawing-down of the Infinite Light (Or Ein Sof), blessed be He, into the Torah that is before us, there are, in general, two levels of "descending a step" (chas darga), etc.; see there at length.

The discourse on "The Song of Songs" explains the plural in mitzhalos chasanim, "the rejoicing of bridegrooms": the Torah is called a bridegroom (chasan), and for the Infinite Light to enter the Torah we study there are, in general, two "descents of a step" (chas darga).

אכן לעתיד יהיה הגילוי למטה כמו למעלה נמצא שבחי' חות דרגא הא' יתגלה ג"כ למטה ממש.

However, in the Time to Come the revelation will be below as it is above; it follows that the first level of "descending a step" will also be revealed truly below.

In the Time to Come, revelation below will be as it is above, so even the first, higher descent will be revealed down here.

30 וזהו ענין וארשתך לי⁹⁸ וכמ"ש מזה בפ' במדבר. ונתבאר מזה לקמן סד"ה להבין מ"ש ביום השמיני עצרת ועד"ז יובן פי' שוש אשיש בהוי' כו'

And this is the meaning of "And I will betroth you to Me," as is written on this in Parshas Bamidbar; and it is explained on this below, at the end of the discourse beginning "To understand what is written, 'On the eighth day, an assembly.'" And in the same way the meaning of "I will greatly rejoice in Havayah," etc.,

This is the meaning of Hosea's promise, "And I will betroth you to Me," explained in Parshas Bamidbar and later at the end of the discourse on "On the eighth day, an assembly." The verse "I will greatly rejoice" is to be understood along the same lines.

כחתן יכהן כו' ופי' שעכשיו ההמשכה למטה בעלמא דאתגליא הוא מבחי' ז"א דאצי' שנק' חתן חות דרגא.⁹⁹

"As a bridegroom adorns himself," etc., will be understood. The meaning is that at present the drawing-down below, in the revealed world (alma de'isgalya), is from the level of Z'eir Anpin of Atzilus, which is called chasan — chas darga ("descending a step").

At present, the drawing-down into the revealed world comes from Z'eir Anpin of Atzilus, which is called chasan, the one who "steps down" (chas darga).

והוא ירידה הב' ולעתיד יהיה הגילוי גם למטה מבחי' כתר המחבר וממשיך א"ס ב"ה אל הנאצלים שזהו ירידה הא' להיות ראשית האצילות כו'

And this is the second descent. But in the Time to Come the revelation will be below as well from the level of Keser, which joins and draws down the Infinite One (Ein Sof), blessed be He, to the emanated [levels]; this is the first descent, to become the beginning of Atzilus, etc.;

That is the second descent. In the future, revelation will come down even from Keser, which joins the Infinite One to the emanated levels; that is the first descent, which forms the very beginning of Atzilus.

שגילוי זה ממש בעצמו יהיה למטה וז"ש [וזהו שכתוב] בזהר ח"ג [חלק ג'] (דקל"ג א') שוש אשיש בהוי' בעתיק יומין אתמר.¹⁰⁰

this very revelation itself will be below. And this is what is written in the Zohar, Part III (folio 133a): “I will greatly rejoice in Havayah’ was said of Atik Yomin.”

That very revelation itself will be below. This is why the Zohar says that “I will greatly rejoice in Havayah” was said of Atik Yomin.

שהוא בחי' המרום לבדו המתנשא מימות עולם.¹⁰¹ שגילוי זה יהיה גם למטה. ועד"ז יובן ענין וככלה תעדה כליה.¹⁰²

It is the level of “He who alone is exalted, who is uplifted since days of old”: this revelation will be below as well. And in the same way the matter of “And as a bride adorns her vessels” will be understood.

Atik Yomin is the level praised in the morning blessing before the Shema as “He who alone is exalted... uplifted since days of old,” and in the future it will be revealed below. “As a bride adorns her vessels” is to be understood in the same way.

וזהו ענין ביום ההוא¹⁰³ יהי"ה שגם בחי' וי"ה יהיו בבחי' י"ה. ועמ"ש בד"ה והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים כו' ועמ"ש ע"פ כמשוש חתן כו':

And this is the meaning of “On that day shall be (yihyeh),” that the level of vav-hei, too, will be in the level of yud-hei. And see what is written in the discourse beginning “And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold,” etc.; and see what is written on the verse “As the rejoicing of a bridegroom,” etc.]

This is the meaning of Zechariah’s “On that day shall be (yihyeh)”: the word יהי"ה is written yud-hei twice, showing that vav-hei, the lower letters of the Name, will rise to the level of yud-hei. The bracketed note closes with two further references.

IN ONE'S AVODAH

A mitzvah draws down G-d's will and delight only when it is done as the King's command: even the Shema, whose words are true in themselves, must be said in order to fulfill His command and do His will, and without that intention nothing is drawn down. Repairing what one omitted, or did with too little devotion, takes more than the outer drawing-down of the year's mitzvos: in the Ten Days of Teshuvah one must reach deeper, through the shofar's groaning and wailing and through teshuvah, which draws the garments of the head. And tzedakah is a garment whose fruits are enjoyed even in this world.

QUESTIONS FOR DISCUSSION

1. If sovev is present here, only concealed, in what sense is it "above" memalei? How do the analogies of the brain and of writing explain countless contractions in one place?
2. Why is the skull (the will, Keser) ranked above the brain (Chochmah), even though the brain is more vital to life?
3. Why must even the Shema, whose words are true in themselves, be recited as the King's command?
4. What can the shofar's groaning and wailing accomplish that the mitzvos of the whole year cannot, and why does the shofar bring trembling?
5. How does the maamar read the bridegroom and the bride of Isaiah's verse, today and in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור ע"פ שוש אשיש

The Tzemach Tzedek's Or HaTorah on Nitzavim takes up this explanation of "I will greatly rejoice." The note also points to a discourse there whose opening words refer to "what is written in the explanation of 'I will greatly rejoice,'" that is, to this very maamar.

KEHOT'S NOTE

ראה אוה"ת פ' נצבים ע' אירעג. וראה שם ע' אירסב ד"ה מ"ש בביאור דשוש אשיש. מאמרי אדה"א כאן ע' תתנח שמוסד על מאמר זה. וראה שם ע' תתעו.

2 שוש אשיש

"I will greatly rejoice in Havayah; my soul shall exult in my G-d, for He has clothed me in garments of salvation, He has wrapped me in a robe of tzedakah; as a bridegroom adorns himself with splendor, and as a bride adorns herself with her jewels." The whole maamar explains this verse, which it reads phrase by phrase in section 4.

ישעיהו ס"א:10

שוש אשיש ביה תגל נפשי באלקי כי הלבישני בגדיי־ישע מעיל צדקה יעטני כהתן יכהן פאר וככלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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PARAGRAPH 2

3 אין פירושו שסובב ומקיף מלמעלה

The note quotes Tanya, chapter 48: "the concept of place does not apply at all in spiritual matters." That is why sovev cannot mean that it surrounds the worlds from above.

KEHOT'S NOTE

כי לא שייך כלל בחי מקום ברוחניות — תניא פרק מח (סח, א). וראה בליקוט פירושים ומ"מ — חסידים שם.

4 מבשרי אחזה

"And after my skin is torn off, this; and from my flesh I shall behold G-d." Chassidus reads it as license to understand the divine through the structure of the human being, and the maamar introduces its analogy with it.

איוב כ"ט:26

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

PARAGRAPH 3

5 והכל במקום א' הוא המוח

The note quotes the Rebbe Rashab: the will that sits in the brain beside the intellect is the will that follows reason.

KEHOT'S NOTE

"גרי דהכונה שם [בלקו"ת] על הרצון שהוא פנימי המדות ויכול להיות גם היפך המדות שבלב הטבעים רק מפני חוב השכל כו'. וכמו להושיט רגלו במים חמים ביותר לצורך רפואה כו'. או שמצטער מדבר תענוג מפני ידיעתו שאצ"ל כן כו'. וכן להתענג בדבר צער כמו בתענית וסיגופים שהם תיקון לנפשו כו', שכ"ז הוא מן הרצון שע"פ השכל והוא חיות המדות כו' וכמ"ש בלק"ת ד"ה בהעלותך הא' ומבוא' במ"א" — המשך תער"ב פרק קסח.

6 והשתלשלות מעילה לעילה במקום א'

The note points to the Tzemach Tzedek's philosophical work for this idea of a chain of descent, from cause to cause, within a single place.

KEHOT'S NOTE

ראה ספר החקירה פ, א.

PARAGRAPH 5

"The path of life leads upward for the wise (lema'lah lemaskil), to turn away from the grave below." The maamar borrows the verse's words: one who understands can apply the analogy Above.

משלי ט"ו:כ"ד

ארח חיים למעלה למשכיל למען סור משאול מטה:

The path of life goeth upward for the wise, that he may depart from the nether-world beneath.

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8 ע"פ משל אחר מכח השכל המתלבש במעשה

The note points there for a further treatment of this analogy, the power of the intellect clothed in an action such as writing.

KEHOT'S NOTE

ראה גם סה"מ תש"ח ע' 97.

PARAGRAPH 8

9 אב המכה את בנו

Kehot's note points to Proverbs 13:24 for these words.

משלי י"ג:כ"ד

חושך שבטו שונא בנו ואהבו שחרו מוסר:

He that spareth his rod hateth his son; But he that loveth him chasteneth him betimes.

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KEHOT'S NOTE

ראה משלי יג, כד.

PARAGRAPH 9

10 הצמצום ומקום פנוי
Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ה דרוש עגולים ויושר ענף ב.

11 הצמצום ומקום פנוי וחלל
The Arizal writes that before the worlds were emanated a simple supernal light filled all existence, and it contracted itself to leave a vacated place, an empty void. The maamar explains that this tzimtzum took place in the light, not in the Infinite One Himself.

עץ חיים א:ג:ד-ד"ג: 1:3-4 Sefer Etz Chaim

... אמנם שעור התפשטותו אינו רק עד התחלת קרקעית העיגולים דע"י שהוא בחי' פרצוף כתר דעולם האצילות כמ"ש במקומו אשר העיגולים הנ"ל דע"י מתעגלים תחת רגלי היושר א"ק עצמו בלבד כמ"ש. והנה נתבאר איך א"ק הזה ממלא בעיגול ויושר שלו את כל מקום החלל והאוויר הפנוי שבתוך הא"ס כנ"ל. אמנם נשאר מקום פנוי בין או"מ של אור יושר שבו אל הכלים ואו"פ דיושר שבו ושם נתהוו ונאצלו כל העולמות אשר כולם נתלים ונאחזים בזה הא"ק וממנו יצאו כנ"ל: והנה אבאר לך עתה דרך קיצור מופלג כללות כל העולמות אשר במקום ...

Sefer Etz Chaim (Public Domain)

12 בת"ו וכד אנת תסתלק
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
בהקדמה (פתח אלי').

13 וכד אנת תסתלק מינייהו
From Elijah's prayer (Pasach Eliyahu) in the Tikkunei Zohar: "And when You withdraw from them, all the Names remain like a body without a soul." The maamar reads this withdrawal as concealment of the light, not a change of place.

תקוני זוהר י"ז ב:ב:ג-ג' 17b:2-3 Tikkunei Zohar

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמען. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמען כגופא בלא נשמתא. אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא כדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 10

14 דאיהו וגרמוהי חד
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
שם בתחלתה (ג, ב).

15 דאיהו וגרמוהי חד

The introduction to the Tikkunei Zohar says of the Sefiros of Atzilus that "He and His vessels are one in them": the divine light and the vessels are wholly united. The maamar uses it as the mark of full revelation, in contrast to Beriah.

תקוני זוהר ג' ב:ט-י"ב 3b:9-10 Tikkunei Zohar

דעשר ספירות דאצילות מלכא כהון, איהו וגרמיה חד כהון, איהו וחייוני חד כהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייון חד, לאו אינון וגרמיהון חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כתות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 12

16 בד"ה שחורה אני

That discourse explains "I am black, yet comely": through the "blackness" of keeping the prohibitive commandments, there will be revealed in the future the light that encompasses all worlds, which is beyond the bounds of the worlds.

שיר השירים ד:א' 7:1 Song of Songs

שובי שובי השולמית שובי שובי ונחזהך מהתחזו בשולמית כמחלת המחנים:

Return, return, O Shulammit; Return, return, that we may look upon thee. What will ye see in the Shulammit? As it were a dance of two companies.

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

KEHOT'S NOTE

לקמן שה"ש ז, א.

17 ישת חשך סתרו

"He made darkness His hiding place, His shelter around Him." The verse speaks of G-d concealing Himself; the text points to its treatment in the discourse on "I am black, yet comely."

תהילים י"ח:י"ב 18:12 Psalms

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְבִיבוֹתָיו סָפְתוּ חֹשְׁכֵי עֵבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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

18 קוב"ה סתים וגליא

In Acharei Mos the Zohar teaches that three levels are bound together, the Holy One, blessed be He, the Torah and Israel, and each is "level above level, hidden and revealed." The text cites it for G-d being at once concealed and revealed.

ספר זוהר, אחרי מות נ'רצ"ט 50:299 Zohar, Achrei Mot

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

PARAGRAPH 19

29 שיש עונג למעלה מענג

The note says that the idea of “delight above delight” is explained at length there, in the Mittler Rebbe’s maamar founded on this one.

KEHOT’S NOTE

נתבאר בארוכה במאמרי אדה"א כאן ע' תתפד.

30 אין לך עשב

Rabbi Simon says there is no blade of grass that does not have a mazal in the heavens that strikes it and tells it, “Grow!” The maamar uses it for the principle that every level has a higher level above it.

בראשית רבה י"ו:6 Bereshit Rabbah

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

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

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT’S NOTE

ב"ר פ"י, ו.

31 וגבוה מעל גבוה

“For one higher than the high watches over him, and there are higher ones above them.” Like the Midrash, it shows levels of delight rising one above another without end.

Ecclesiastes 5:7 קהלת ה'ז:7

אם יעשק רש וגל משפט וצדק תראה במדינה אליה תתמה עליה חפץ כי גבה מעל גבה שמר וגבהים עליהם:

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

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

KEHOT’S NOTE

קהלת ה, ז.

32 ומעדן התחתון נעשה גן לעדן העליון

In Chukas the Zohar speaks of the “lower Eden,” called the lower Chochmah, which stands over the earthly garden,

and says: “This lower Eden is called a garden for the Eden above, and this garden is called Eden for the garden below.” The maamar’s Eden of Beriah, the Chochmah of Malchus, follows this pattern.

ספר זוהר, חקת ט"ז-ס"ד-9:54-60 Zohar, Chukat

33 עדן לבחינת הגן

In Vayakhel the Zohar describes the river that goes out from Eden to water the lower garden, and says that the lower point, itself an Eden, “is a garden relative to the supernal Eden.” This is the pattern of Eden and garden that the maamar describes.

ספר זוהר, ויקהל כ"ד-ש"ח-שט"ו Zohar, Vayakhel

Happy is the portion of whoever is found worthy of those garments wherein the righteous are clad in the Garden of Eden. Those garments are made out of the good deeds performed by a man in this world in obedience to the commands of the Torah. In the Lower Paradise man’s soul is thus sustained by these deeds and is clad in garments of glory made out of them. But when the soul mounts up on high through that portal of the firmament, other precious garments are provided for it ...

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

34 ושם תר"ך עמודי אור

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

KEHOT’S NOTE

פרדס ש"ח, פ"ג.

35 תר"ך עמודי אור

The Pardes writes that, by tradition, Keser contains 620 pillars of light, the numerical value of keser (כתר), and that from them life is drawn into all the Sefiros. The maamar draws on this for the 620 pillars that join Keser to the mitzvos.

פרדס רמונים ח"ה-ו"ה-8:5-6 Pardes Rimmonim

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וגי אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimmonim (Public Domain)

36 שני עמודי התורן אשר הבית נשען עליו

“Shimshon grasped the two middle pillars on which the house rested, and leaned upon them.” The pillars that

bore the whole house are the maamar's image for the pillars of light that join Keser to the mitzvos.

Judges 16:29 ט"ז כ"ט

וילפת שמשון את שני עמודי התור אשר הפית נכון עליהם ויסמך עליהם אחד בימינו ואחד בשמאלו:

And Samson took fast hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left.

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KEHOT'S NOTE

ראה שופטים טז, כט.

37

מצות המלך

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

KEHOT'S NOTE

להעיר מב"ב קנט, א. תוספתא נגעים פ"ג, ועוד.

38

בגמרא מצות צריכות כוונה

From the law of one who reads the Shema in the Torah at the time of its recital, the Gemara concludes that "mitzvos require intention." The maamar explains why: a mitzvah draws down G-d's will only when it is done as His command.

Berakhot 13a:22-25 ה"כ כ"ב כ"ה

גמי שמע מינה מצות צריכות כוונה. מאי "אם כוון לבו" — לקרות. לקרות! והא קא קרי! בקורא להגינה. תנו רבנן: קריאת שמע ככתבה, דברי רבי. והקמים אומרים: בכל לשון.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught: The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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

KEHOT'S NOTE

ברכות יג, א. וש"נ.

39

ואהבת

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." With the Shema's opening declaration that Havayah is One, these are the maamar's example of words true in themselves that must still be recited as a command.

Deuteronomy 6:5 ה"ה ו'

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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40

מצות דרבנן

The note sends the reader to the discussion of the rabbinic mitzvos in Likkutei Torah on Bechukosai, and to the

sources noted there.

KEHOT'S NOTE

[ע"ל] בחקותי (מז, ב). וש"נ. [כ].

PARAGRAPH 20

41

גלגתא דחפא על מוחא

The note points to the Tzemach Tzedek's discussion there of the Gulgalta that covers the brain.

KEHOT'S NOTE

ראה אוה"ת בלק ע' תתקסד.

42

חכמה מוחא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

43

חכמה מוחא

Elijah's prayer in the Tikkunei Zohar assigns the Sefiros to the parts of the body: "the brain is Chochmah, which is thought within." Hence Chochmah is called "the brain."

Tikkunei Zohar 17a:17-19 ט"ז א"י-י"ז ט"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א) קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועיו וענפיו (נ"א ואנפיו). כמא דאשקי לאילנא ואתרבי בהווא שקיו.

Constantinople, 1740 (CC-BY-NC)

44

ניקב קרום של מוח

The Mishnah lists the defects that render an animal tereifah, among them a pierced membrane of the brain. The maamar cites it to show how much life depends on the brain.

Chullin 42a:3-4 ד"ג א"ג-ד"ג

מתני' אלו טרפות בבהמה נקובת הוושט ופסוקת הגרגרת ניקב קרום של מוח ניקב הלב לבית חללו נשברה השדרה ונפסק החוט שלה ניטל הכבד ולא נשתיר הימנו כלום הריאה שניקבה או שחסרה ר"ש אומר עד שתינקב לבית הסמפונות ניקבה הקבה ניקבה המרה ניקבו הדקין הכרס הפנימית שניקבה או שנקרע רוב החיצונה רבי יהודה אומר הגדולה טפה והקטנה ברובה המסס ובית הכוסות שניקבו לחוץ

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45

ואם ניקב קרום של מוח טריפה

The note quotes the Tzemach Tzedek's reason there for the law that a pierced brain membrane makes an animal tereifah: "because the brain will in the end deteriorate."

KEHOT'S NOTE

חולין רפ"ג. ראה אוה"ת מג"א (הוצאת תש"נ) ע' קג: "משום דסוף המוח להתקלקל".

46 בגלגלת אינו טרפה כ"א בנתרועץ

Shmuel rules that a skull crushed in its greater part renders the animal tereifah, and lesser damage does not. Life does not depend on the skull as it depends on the brain.

Chullin 52a:18-21 א"י: כ"א-י"ח

סברי אם כן מירתח קא רתח חדא טרפה תרתי מיבעיא והא קא אמרי ליה ולא רתח כיון דקאמר להו גיסטרא קאמריתו היינו ריתחיה אמר רבה בר רב שילא אמר רב מתנא אמר שמואל נעקרה צלע מעיקרה וגולגולת שנחבסה ברוכה ובשר החופה את רוב הכרס ברוכו טרפה נעקרה צלע מעיקרה טרפה ורמינהו

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KEHOT'S NOTE

חולין נב, א.

47 מ"מ היא כלי להשראת ענג העליון ב"ה

There, in the explanation of "I am Havayah your G-d" in the section of tzitzis, the question is raised how the will can be called "outer" relative to the intellect, when the will (Keser) is higher than the intellect (Chochmah).

KEHOT'S NOTE

ראה לעיל פי שלח מט, ד.

PARAGRAPH 21

48 שכ"ב ספ"ו

The discourse in Sh'lach asks how the will can be "outer" relative to the intellect, which is the subject of this passage on the skull and the encompassing light.

KEHOT'S NOTE

בדפוס שקלאו תק"ס. לפנינו [שכ"ג]. ספ"ב וכצ"ל. [כ]. ראה לעיל פי שלח מט, ד. פי נצבים מז, ד. ובארוכה במאמרי אדה"א כאן עי' תתסה ואילך.

49 אור רוחני מקיף עליו

Etz Chaim explains that a person's keser is "a spiritual light encompassing him," not seen by the eye, while its outer part, which extends below, is the skull surrounding his brain. The Kehot note gives this place (Sha'ar 23, end of chapter 2) for the text's "Sha'ar 22, end of chapter 6."

Sefer Etz Chaim 23:2' כ"ג:ב' עץ חיים

... אך זה יובן במ"ש כי הנה כמו שהכתר אינו מכלל גופו דו"א רק בחי מקפת עליו וזולתו כך הוא באדם התחתון שהכתר שלו הוא אור רוחני מקיף עליו ואינו נגלה וניכר לעין כל אמנם החיצוניות שלו המתפשט למטה הוא הנגלה והוא הגולגלת המקיף את המוחין של אדם עצמו:

Sefer Etz Chaim (Public Domain)

50 רישא וגולגלתא

In Emor the Zohar describes the supernal bond as "the head, the skull and the brains" (reisha vegulgalta umochi).

The text cites it, with the Mikdash Melech's commentary, for the place of the skull above the brain.

ספר זוהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה 31:147-32:155 Zohar, Emor

PARAGRAPH 23

51 בר"ה ועשיית דרשו ה' בהמצאו

The Gemara reads "Seek Havayah when He may be found" as referring to the ten days between Rosh HaShanah and Yom Kippur, when G-d is especially near.

Rosh Hashanah 18a:11-12 א"י: א-י"א-י"ב

והכתיב: "דרשו ה' בהמצאו!" ה"ם ב"חיד, ה"א בצבור. ב"חיד, א"ימת? אמר רבה בר אבוח: אלו עשרה ימים שבין ראש השנה ליום הכפורים. "ויהי כעשרת הימים ויגף ה' את נבל" — עשרה ימים מאי עבדתיהו? אמר רב יהודה אמר רב: כנגד עשר לגימות שנתן נבל לעבדי דוד. אמר רב נחמן אמר רבה בר אבוח: אלו עשרה ימים שבין ראש השנה ליום הכפורים.

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

KEHOT'S NOTE

ר"ה יח, א.

52 תיקון כל הפגמים וחסרונות

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

KEHOT'S NOTE

ראה בהנסמן להלן בהוספות להערות וציורים.

53 גנוחי גנח וילולי יליל

The Gemara explains the teruah through the Targum's "yevava," a cry: one view holds it is groaning (genuchei ganach), the other wailing (yelulei yalil). The maamar reads both as the weeping that arouses mercy.

Rosh Hashanah 33b:10 א"י: ב'י"ב

אמר אביי: ב"הא ודאי פליגי, דכתיב: "יום תרועה יהיה לכם", ומתרגמינן: "יום יבבא יהא לכו". וכתיב באימיה דסיסרא: "בצעד החלון נשקפה ותיבב אם סיסרא". מר סבר גנוחי גנח. ומר סבר ילולי יליל.

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

54 הגם שהי"ג ת"ד הן המשכות

The note points there for the thirteen tikkunim of the beard as drawings-down below the Gulgalta whose root is in the mochin.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ה דף תתעט, ב.

55 שתוק כך עלה במחשבה

When Moshe asked why the Torah was given through him and not through Rabbi Akiva, G-d answered, "Be silent; so it arose in thought before Me." The maamar uses it for a wisdom whose reason is beyond grasp.

Menachot 29b:5 א"י: ב'ה'

חזר ובה לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחור] חזר

לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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56 בביאור ע"פ אני ה' אלקיכם דפ' ציצית

That explanation distinguishes two levels of intellect: Chochmah, Abba of Atzilus, which draws only from the “hairs” that issue from the Gulgalta and is below the will; and Mocha Stima’ah, the hidden intellect, which is above the will because the delight, truly infinite, is in it.

KEHOT'S NOTE

לעיל פ' שלח מט, ג ואילך. ובאזה"ת כאן ע' אירעד מוסיף על ציון הנ"ל שבלקו"ת: "בענין ב' בחי' תורה היינו מ"ש בתורת ה' הפצו ובתורתו יהגה כו' ע"ש". וכ"ה בפנים.

57 בפע"ח שער הק"ש פט"ו

The note points to these discussions of the Pri Etz Chaim's teaching that the inner dimension of Abba is like Atik.

KEHOT'S NOTE

ראה אוה"ת פ' נצבים ע' א'רעו. פ' לך לך דף תשכח, א.

58 דפנימית אבא הוא חשוב כמו עתיק

Pri Etz Chaim records the Arizal's words that when Z'ei'r Anpin draws from Abba it draws only from Abba's outer dimension, for drawing from its inner dimension "is considered as if it draws from Atik, hidden within Arich Anpin." The gloss builds on this.

Pri Etz Chaim, Gate of the Recitation of the Shema 15:5 פרי עץ חיים, שער הקריאת שמע ט"ו:ה'

ווגם דע, כי הלא בכל פרצוף יש פנימי וחיצון, ולפעמים נמשכת הטפה מן בחי' החיצונית, ולפעמים מן הפנימית. ואמר לי מורי זלה"ה, כי לעולם כשיונק ז"א וממשיך אותו הטפה מן אבא, אינו יונק אלא מבחיצונות שלו לבד, כי מהפנימי שלו הוא חשוב כאלו יונק מן עתיק הגנוז תוך א"א. הטעם, כי כשתנק עתיק, היה או"א אב"א, נמצא כי זיווג או"א (ס"א באחור) הוא נמשך מעתיק. ואין אני מבין טעם זה, ואיני זוכר הכנתו. אמנם הענין הוא כי לעולם אין המשכה מן אבא אלא מהחיצונות. אך בא"א יש בו המשכה מהחיצונות ...

Pri Etz Chaim (Public Domain)

59 **וכ"מ בפע"ח שם בהדיא**

The note refers to the Rebbe's note there on this statement that the Pri Etz Chaim indicates it explicitly.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בספר המאמרים – ש"ת ע' 49. ולהלן בהוספות להערות וצינונים. ראה באוה"ת פ' נצבים ע' א'רעד בארוכה.

60 וְהָאֵל עֵדֵן דִּהְיִינוּ אָבָא אֶתְמַשְׁךָ מֵעֵדֵן עֵילָאָה סְתִימָאָה דְּכָל סְתִימִין

The Idra Zuta says that Chochmah is called Eden, “and this Eden is drawn from the supernal Eden, hidden of all

hidden.” The gloss reads it as Abba drawn from Mocha Stima’ah.

ספר הזוהר, האדרא זוטא ט"ז:ט"ט 16:69-19:77
 ז"ל:ט"ז

61 **דרשו ה' בהמצאו**

“Seek Havayah when He may be found; call upon Him when He is near.” The verse the Sages apply to the Ten Days of Teshuvah.

ישעיהו נ"ה:ו' Isaiah 55:6

דָּרְשׁוּ ה' בַּהֲמִצָּאוֹ קִרְאָהוּ בְּהִיּוֹתוֹ קְרוֹב:

Seek ye the L-RD while He may be found, Call ye upon Him
while He is near;

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PARAGRAPH 24

62 שוש אשיש בהוי'

“I will greatly rejoice in Havayah; my soul shall exult in my G-d, for He has clothed me in garments of salvation, He has wrapped me in a robe of tzedakah.” Section 4 explains the verse phrase by phrase.

ישעיהו ס"א:י"ב Isaiah 61:10

שׁוֹשׁ אֲשִׁישׁ בְּהִי תִגַּל נִפְשִׁי בְּאַלְקֵי כִי הִלְבִּישָׁנִי בְּגִדֵי־יִשְׁעַ מְעִיל צִדְקָה
יַעֲטֵנִי כַחַתֵּן יִכְהֶן פֶּאֶר וּכְכֹלֶה תַּעֲדָה 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 salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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63 שוש אש"ש בקי"י

The Idra Rabba says that “I will greatly rejoice in Havayah” was said of Atik Yomin, for He is the joy of all; when the path of His beard is revealed, all the forces of judgment are hidden.

ספר הזהר, האדרא רבא י"ג:קכ"ג-134:123-135:124
ט"ו:קל"ד

64 ישיש מסטרא דאור קדמאה דלא אשתכח ביה דינא כלל

On “like a bridegroom coming out of his canopy... he rejoices (yasis) like a mighty man,” the Zohar says: yasis, from the side of the primordial light, in which no judgment at all is found.

ספר הזהר. תרומה ט"ז:קצ"ב-ר"ב 16:192-202Zohar, Terumah

And what is “his covering”? Eden, the “covering” which covers up all things. “He rejoiceth” from the side of the primeval light in which judgement has no place at all. “As a strong man” (gibbor)-from the side of “strength” (geburah); and note that it does not say here “a strong man”, but “as a strong man”, which means that Judgement is tempered by Mercy. Thus the sun gathers all together in one, in perfect devotion and love. “To run on the way”, in order to nourish and complement the Moon ...

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

65 וגבורתך ידברו
 "They shall speak of the glory of Your kingdom, and tell of Your might." The maamar uses it to tie inner drawing-down to Gevuros, "might."

Psalms 145:11א"ה: תהילים קמ"ה

כבוד מלכותך יאמרו וגבורתך ידברו:

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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

66 בביאור ע"פ קול דודי
 That explanation of "The voice of my Beloved" describes Keser as the 620 pillars of light, the 613 Torah commandments and seven rabbinic ones, rooted above Chochmah, and says that although the wisdom of the Torah teaches how to do the mitzvot, their root is higher than Chochmah.

KEHOT'S NOTE

לקמן שה"ש טו, סע"ד ואילך.

67 בד"ה בכ"ה בכסלו
 The discourse on the twenty-fifth of Kislev explains that through tzedakah, in which a person gives the life of his soul earned by his toil, a drawing from above "from nothing to something" comes from the inner dimension of the Infinite Light, and that the mitzvot are G-d's will clothed in physical deeds.

KEHOT'S NOTE

תו"א כט, ד. שער אורה יד, א.

68 וכובע ישועה בראשו
 "He donned tzedakah like armor, and a helmet of salvation on his head." The helmet of salvation, a garment of the head, is linked to the "garments of salvation."

Isaiah 59:17י"ז: ישעיה נ"ט

וילבש צדקה כשריו וכובע ישועה בראשו וילבש בגדי נקם תלבשת ויעט כמעיל קנאה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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69 באגה"ק ע"פ וילבש צדקה
 A collection of commentaries and sources on the Tanya; the note sends the reader to its comments on this epistle.

KEHOT'S NOTE

ראה שם בליקוט פירושים ומ"מ — ח"ט ריק.

70 וילבש צדקה
 This epistle opens with "He donned tzedakah like armor" and explains that tzedakah, greatest of the mitzvot, makes

garments for the soul drawn from the light that encompasses all worlds.

Tanya, Iggeres HaKodesh 3:1-2א'ב: תניא, אגרת הקדש ג'א'ב:1-3

וילבש צדקה כשריו, וכובע ישועה בראשו. ודרשו רבותינו זכרונם לברכה: "מה שריו זה כל קליפה וקליפה מצטרפת לשריו גדול, אף צדקה כל פרוטה ופרוטה מצטרפת לחשבון גדול". פירוש, שהשריו עשוי קשקשים על נקבים, והם מגינים שלא יכנס חץ בנקבים, וכך הוא מעשה הצדקה: וביאור הענין, כי גדולה צדקה מכל המצות, שמהן נעשים לבושים להנשמה, הנמשכים מאור אין סוף ברוך הוא מבחינת "סוכב כל עלמין" (במבואר ...

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71 וישע ה' אל הבל
 "And Havayah turned to Hevel and to his offering." The verb vayisha shares its letters with yesha.

Genesis 4:4ד'ד: בראשית ד'

והבל הביא גם הוא מבכורות צאנו ומחלבהו וישע ה' אל-הבל ואל-מנחתו:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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

72 והוה רעוא מן קדם ה'
 Onkelos renders vayisha as "and there was favor (ra'ava) before Havayah," so the maamar links yesha with ra'ava, the supernal will.

Onkelos Genesis 4:4ד'ד: על בראשית ד'

והבל איתי אף הוא מבכירי עגה ומשמנהו ויהות רעוא מן קדם יי בהבל ויבקרנה:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

PARAGRAPH 25

73 מצות שהם בחיי לבושים
 At the end of chapter 5 the Tanya cites Etz Chaim, Sha'ar 44, chapter 3: the garments of the souls in Gan Eden are the mitzvot, and the Torah is the souls' food.

KEHOT'S NOTE

הובא בתניא ספ"ה מע"ח ש' מ"ד, פ"ג.

74 נעוץ תחלתו בסופן
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ס"י פ"א, מ"ז.

75 נעוץ תחלתו בסופן
 "Ten Sefiros without substance: their end is embedded in their beginning and their beginning in their end, like a

flame bound to a coal." The maamar uses it for the special power of tzedakah, which is in Malchus, the last Sefirah.

ספר יצירה א:17: Sefer Yetzirah

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

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

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

76

ונשמע קולו

"It shall be on Aharon to minister, and its sound shall be heard when he comes into the Sanctuary." The bells of the High Priest's robe are the image behind the "robe of tzedakah."

שמות כ"ח:35: Exodus 28:35

והיה על־אֶהָרֹן לְשֵׁרֶת וְנִשְׁמַע קוֹלוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי ה' וּבִצְאוֹתָיו לֹא יָמוּת:

And it shall be upon Aaron to minister; and the sound thereof shall be heard when he goeth in unto the holy place before the L-RD, and when he cometh out, that he die not.

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

77

ונשמע קולו

On the High Priest's robe the Zohar explains "its sound shall be heard when he comes into the Sanctuary": a voice must be heard, so that blessings rest on the world through the priest.

ספר זוהר, פקודי כ"א:קצ"ד-ר"י:204-21:194: Zohar, Pekudei

78

ונשמע קולו

On "and the voice was heard in Pharaoh's house," the Zohar contrasts "the voice that is heard" with the voice of prayer that depends on it, kol written with a vav and kal written without one.

ספר זוהר, ויגש ח':פ"ה-י"צ:99-8:85: Zohar, Vayigash

79

המבואר במ"א בפסוק כבס ביין לבוש

There the two kinds of "wine," the wine of joy in a mitzvah and the red wine of bitterness over one's distance from G-d, produce two kinds of garments: "He washes his garment in wine" is the cleansing of the garments of the mitzvos.

KEHOT'S NOTE

תו"א מו, ד.

80

כבס ביין לבוש ודם ענבים סותה

"He washes his garment in wine, and his robe in the blood of grapes," from Yaakov's blessing to Yehudah. Its two garments are read as two kinds of garments of the soul.

בראשית מ"ט:11: Genesis 49:11

אֶסְרִי לַגֶּן עֵרָה וְלִשְׂרָקָה בְּנִי אֶתְּנֶה כִּבְס בִּיָּין לְבֹשׁ וּבְדָם־עֲנָבִים סוּתָה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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81

מהו בגדי ישע כ"י ישע אסתכלותא הוא

Expounding "I will greatly rejoice in Havayah," the Zohar asks, "What are garments of salvation?" and answers that they are colors engraved for gazing; "yesha is gazing." The maamar takes them as the garments of the head, sight and hearing.

ספר זוהר, יתרו כ"ח:תצ"ה-ל':תק"ה:505-28:495: Zohar, Yitro

The fifth commandment, "Honour thy father and thy mother", implies also the tenth, "Thou shalt not covet thy neighbour's wife"; for whosoever has a son born in adultery is "honoured" by him on false pretences. Further, it is written in the fifth commandment "that thy days may be long upon the land which the L-rd thy G-d giveth thee", as much as to say, "what He gives thee is thine-but covet not what is not thine". Thus the first five commandments imply the second five. Therefore: "From his right hand ...

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

82

וכובע ישועה בראשו

"He donned tzedakah like armor, and a helmet of salvation on his head." The helmet of salvation is a garment of the head, drawn down through teshuvah.

ישעיהו נ"ט:17: Isaiah 59:17

וַיִּלְבַּשׁ צִדְקָה כְּפָרָן וְכֹבֵעַ יְשׁוּעָה בְּרָאשׁוֹ וַיִּלְבַּשׁ בְּגָדֵי נָקִים תִּלְבַּשֵׁת וַיַּעַט כְּמַעֲלֵל קִנְאָה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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KEHOT'S NOTE

ישע"י נט, יז.

83

בדי"ה אסרי לגנן

The discourse in Torah Ohr, Vayechi, opens with "Binding to the vine his foal" and goes on to "He washes his garment in wine"; it is the same discourse the text cites for the two kinds of garments.

KEHOT'S NOTE

תו"א פ' ויחי.

84

כחתן יכהו פאר

"As a bridegroom adorns himself with splendor, and as a bride adorns her jewels." The maamar reads the bridegroom's splendor as the inner light of Torah and the bride's "vessels" as the tzaddikim.

ישעיהו ס"א:10: Isaiah 61:10

שׁוֹשׁ אֲשִׁישׁ בְּהִי תִגַּל נַפְשִׁי בְּאַלְקִי כִּי הִלְבִּישָׁנִי בְּגָדֵי־יֵשַׁע מַעֲלֵל צִדְקָה יַעֲטֵנִי כְּחַתָּן יִכְהוּ פָּאָר 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 salvation, He hath covered me with the robe of victory, As a bride-

groom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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85 ת"ת דאימא . . כתר לז"א

The note points to a later passage in Likkutei Torah on Shir HaShirim for the Tiferes of Imma that becomes a crown for Z'eir Anpin.

KEHOT'S NOTE

עלי"ק שה"ש (מו, ג) נ' מאדמו"ר. [כ].

86 וככלה תעדה כליה

The Zohar asks on this verse, "Who are her keilim? These are Israel, who are the vessels of this bride." The maamar identifies the vessels with the tzaddikim.

Zohar, Balak 20:271-21:279 ער"א-כ"א:ער"ט
From this', said R. Hamnuna the ancient, 'we can learn that the oppression of Israel brings benefit to them, and that the ease of the other nations brings evil to them. For the word kalah can be read kallah (bride) while khalah can only mean destruction and annihilation.

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

87 כי כליה הם הצדיקים

On this folio the Zohar says that the "daughters of Jerusalem" are the souls of the tzaddikim, who are always close to the King.

Zohar, Vayechi 66:673-68:682 ס"ו:תער"ג-ס"ח:תרפ"ב

88 כי כליה הם הצדיקים

On this folio the Zohar compares bringing the Tabernacle to Moshe with bringing a bride into the wedding canopy.

Zohar, Pekudei 38:335-39:344 ספר זוהר, פקודי ל"ח:שלי"ה-ל"ט:שמ"ד

89 האבות הן הן המרכבה

"The Patriarchs are themselves the chariot": as a chariot is wholly directed by its rider, they were wholly given over to G-d's will. The maamar applies it to the tzaddikim as vessels for the Shechinah.

Bereshit Rabbah 47:6 ר"א:מ"ז

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was

speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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Zohar III, 257ב, רנז, זח"ג

KEHOT'S NOTE

ב"ר פמ"ז, ו. פפ"ב, ו. זח"ג רנז, ב.

90 האבות הן הן המרכבה

The Midrash repeats that "the Patriarchs are themselves the chariot," here of Yaakov.

Bereshit Rabbah 82:6 ר"ב:ו

ויעל מעליו אלקים - אמר ריש לקיש: האבות הן הן המרכבה, שנאמר (בראש"י יג): ויעל אלקים מעל אברהם. ויעל מעליו אלקים (שם כה) והנה ה' נצב עליו, ויצב יעקב מצבה וגו':

"G-d ascended from upon him, in the place where He had spoken with him" (Genesis 35:13). "G-d ascended from upon him" - Reish Lakish said: The patriarchs are the Divine Chariot, as it is stated: "G-d ascended from upon Abraham" (Genesis 17:22); "G-d ascended from upon him"; "the L-rd stood over him" (Genesis 28:13). "Jacob established a monument in the place where He spoke with him, a monument of stone. He poured a libation upon it, and poured oil upon it" (Genesis 35:14). "Jacob established a monument.... He poured a ...

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91 שצדיקים יושבין בג"ע ועטרותיהן בראשיהן

In the World to Come there is no eating or drinking; "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The maamar reads the crowns as encompassing lights.

Berakhot 17a:12 ברכות י"ז א"

מרגל'א בפומיה דרב: לא כעולם הָזָה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא מְשָׁא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שְׁנָאֵמַר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. 11).

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

92 ויסוד אימא . . בחזה דז"א

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

KEHOT'S NOTE

מכללי רח"ו ז"ל אות יט. [נדפס בסוף (בכמה דפוסים) ת"ז]. [כ].

93 The Zohar distinguishes an inner voice that is never heard from the voice that is heard and that issues from it, the

voice of Yaakov, which is the Torah.

Zohar, Bereshit 83:235-86:248 פ"ג:רל"ה-פ"ז:רמ"ח
פ"ו:רמ"ח

PARAGRAPH 26

94 כי הלבישני בגדי ישע

"For He has clothed me in garments of salvation." Here the garments are the encompassing lights of the Time to Come.

ישעיהו ס"א:י"א:61:10 Isaiah

שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי־ישע מעיל צדקה
יעטני כְּחַתָּן יִכְהוּ פֶּאֶר וְכִפְלָה תַעֲדָה כְּלִיָּהּ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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95 בתורת ה' חפצו ובתורתו יהגה

"But his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The cross-referenced discourse finds in it two levels of Torah.

תהילים א':ב'1:2 Psalms

כִּי אִם־בְּתוֹרַת ה' חֲפָצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וְלַיְלָה:

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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PARAGRAPH 27

96 שוש אשיש כו' תגל נפשי כו' כי הלבישני

The first half of the verse is read as the future revelation from Atik and Arich Anpin; the bridegroom and bride, as today's light from Z'eir Anpin and Nukva.

ישעיהו ס"א:י"א:61:10 Isaiah

שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי־ישע מעיל צדקה
יעטני כְּחַתָּן יִכְהוּ פֶּאֶר וְכִפְלָה תַעֲדָה כְּלִיָּהּ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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PARAGRAPH 28

97 שוש כו' ותגל כו' כחתן

The verse's opening words and its bridegroom are read here as the higher crown, drawn from Keser and Mocha Stima'ah.

ישעיהו ס"א:י"א:61:10 Isaiah

שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי־ישע מעיל צדקה
יעטני כְּחַתָּן יִכְהוּ פֶּאֶר וְכִפְלָה תַעֲדָה כְּלִיָּהּ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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PARAGRAPH 30

98 וארשתיה לי

"And I will betroth you to Me forever." G-d's promise of a future betrothal, read as the future revelation of the highest light below.

הושע ב':כ"א:2 Hosea

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם וְאֶרְשָׁתִּיךָ לִי בְצֹדֶק וּבִמְשָׁפֵט וּבְרִחְמִים:

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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99 חתן חות דרגא

The Gemara's saying "go down a step and take a wife" lies behind the wordplay chasan, chas darga: the bridegroom is the one who steps down.

יבמות ס"ג:א'63a Yevamot

KEHOT'S NOTE

יבמות סג, א.

100 שוש אשיש בהוי' בעתיק יומין אתמר

The Idra Rabba says that "I will greatly rejoice in Havayah" was said of Atik Yomin, who is the joy of all. The maamar reads it as the future revelation of Atik below.

ספר זוהר, האדרא רבא י"ג:קכ"ג-134:123-135 Zohar, Idra Rabba
ט"ו:קל"ד

101 המרומם לבדו המתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

102 וככלה תעדה כליה

"And as a bride adorns her jewels." Like the bridegroom, the bride's adorning will in the future come from the high-

est level, Atik.

ישעיהו ס"א:י"ז: Isaiah 61:10

שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי־ישע מעיל צדקה
יעטני כהתן יכהן פאר וככלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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103

ביום ההוא יהי

“And Havayah shall be King over all the earth; on that day Havayah shall be One and His Name One.” The maamar reads the word yihyeh as the lower letters of the Name rising to the upper ones.

זכריה י"ד:ט"ז: Zechariah 14:9

ויהיה ה' למלך על־כל־הארץ ביום ההוא יהיה 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.

104

שגם בחי ו"ה יהי בבחי ו"ה

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

ראה לקו"ת להאריז"ל ע"פ זה.



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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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