



LIKKUTEI TORAH • PARSHAS PINCHAS • MAAMAR 1

צו את בני ישראל ואמרת אליהם את קרבני...

“Command the children of Israel and say to them: My offering, My bread for My fires”



Only in this world, through Torah, mitzvos and teshuvah, can a person draw the Infinite Light itself, sovev kol almin, upon his soul, higher than all the graded revelation of Gan Eden; that is why here, and not in the World to Come, the lowest can be turned back to the highest. The offerings embody this: the fire of the animal soul, the “fire of hei,” rises and is met by the “fire of yud” descending from sovev kol almin, visibly in the Temple and, through prayer and Torah study, within the soul.

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

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

THE MAAMAR IN BRIEF

The maamar asks why “and say to them” is repeated in the passage of the daily offering, why “a pleasing fragrance” is said of the offerings in particular, and why only the offerings depend on the Holy Temple. It answers by contrasting two worlds. The World to Come is the revelation of memalei kol almin, divided into fixed levels, so a soul there stays as it made itself and its soiled garments must be removed for it. This world, still being refined, receives an illumination of sovev kol almin, which “makes equal small and great,” so here a person can choose, return in teshuvah and turn his longing to G-d. The offering, of the element of fire, is the fire below that rises to meet the fire from above; “My bread” is the arousal from below that draws that fire down, and “a pleasing fragrance” joins ascent and descent in G-d’s gratification that His will was done. Torah study (the speech of the offerings) and prayer (their thought) do the same within the soul; only in the Temple, a supremely lofty encompassing light, could the fire descend physically.

OUTLINE

1 The questions

¶1-2

The offerings, like every mitzvah, have thought (prayer), speech (study of their laws) and action (the sacrifice); the two “and say”s correspond to these. Why is “a pleasing fragrance” said only of the offerings, and why do they alone depend on the Temple?

2 This world and the World to Come

¶3-8

“Today to do them”: only this world has free choice and teshuvah. In the World to Come a soul cannot free itself from the garments it soiled, and needs the “hollow of the sling.” There the revelation is memalei kol almin, graded and fixed like the organs of a body; here Torah and mitzvos draw down sovev kol almin, beside which Gan Eden is only a radiance. This world is like an embryo whose form can still change.

3 The power of teshuvah

¶9-13

Memalei kol almin, drawn from Malchus, descends even into the kelipos; teshuvah, an illumination of sovev, returns that life-force to its root. First iskafya, subduing desire, then is'hapcha, turning the heart's longing to G-d: ishah, the fire of hei, returns to ish, the fire of yud. Hence one hour of teshuvah and good deeds outweighs all the World to Come, and "Return unto Havayah your G-d" and "One—and you shall love" mean revealing sovev within memalei.

4 The fires of the offering

¶14-18

The animal offering is of the element of fire; the fire below rises and merges with the fire from above, as prayer kindles the animal soul with the angels' fervor. "My fires" is the fire of yud from sovev; "My bread" is the arousal from below that draws it down; "a pleasing fragrance" is ascent and descent together, the Supernal Will above Chochmah drawn into doing. Shacharis is the ascent, Minchah the drawing-down.

5 Torah study and prayer

¶19-21

Es korbani, the letters of the Torah, unite a person's speech with the divine speech through Moshe's quality of bittul. The Written Torah "calls" G-d by His Names; the Oral Torah "keeps," giving bounds to the Supernal Will and keeping the fire of love fixed in the heart. Prayer is drawn from the holiness of Shabbos through the festivals, which correspond to the patriarchs and the three daily prayers.

6 Why the offerings need the Temple

¶22-23

In every mitzvah the fire from above is revealed in the soul, which can happen anywhere; in the offerings it was revealed physically. A revelation in the physical world, like the Splitting of the Sea, needs a source above the hidden world itself, and the Temple, a supremely lofty encompassing light, is that source.

KEY CONCEPTS

the light that fills all worlds (memalei kol almin) ממלא כל עולמין

The divine light measured to each world by its level, drawn from Malchus; it is the revelation of the World to Come and Gan Eden, divided into fixed levels that cannot change.

the light that encompasses all worlds (sovev kol almin) סובב כל עולמין

The Infinite Light itself, hidden and beyond all levels, which "makes equal small and great"; it is drawn down in this world through Torah, mitzvos and teshuvah, and is the source of the fire that descended on the altar.

the fire of yud and the fire of hei אש י' ואש ה'

The maamar's reading of ish and ishah, and of le'ishai, "My fires": the fire from above, from sovev kol almin, and the fire of the animal soul below, which rises to meet it.

iskafya and is'hapcha אתכפיא ואתהפכא

Subduing the desire for forbidden things, and then transforming the heart's longing so that it is directed to G-d alone.

teshuvah (return) תשובה

An illumination of sovev kol almin that returns life-force from the lowest depths to its source, so that "their end is wedged in their beginning"; possible only in this world.

the hollow of the sling (kaf hakela) כף הקלע

The purgation of a soul after death, flung about by the worldly thoughts it pursued, because it cannot remove its soiled garments by itself.

calling and keeping קריאה ושמירה

The Written Torah, made of G-d's Names, "calls" Him near (es korbani); the Oral Torah, the receiving vessel that gives bounds to the Supernal Will, "keeps" (tishmeru) the fire of love in the heart.

SECTION 1 • 11-2

The questions

1 צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי כו' ואמרת להם² זה האשה³ כו'.

“Command the children of Israel and say to them: ‘My offering, My bread for My fires,’” etc.; “And say to them: ‘This is the fire-offering,’” etc.

The maamar opens with Numbers 28:2-3, the command that introduces the daily offering (the tamid) and the offerings of Shabbos and the festivals in Parshas Pinchas. The verse calls the offerings “My bread” and “My fires,” words the maamar will interpret later.

להבין מהו ואמרת ואמרת ב' פעמים. הנה כל המצות צריך האדם לקיים במחשבה דבור ומעשה⁴ וכן בקרבנות מחשבה זו תפלה⁵ עבודה שבלב⁶ שכנגד הקרבנות.⁷

[We need] to understand what [is meant by] “and say,” “and say,” twice. Now, all the mitzvos a person must fulfill in thought, speech and action; and so too with the offerings: thought—this is prayer, “the service of the heart,” which corresponds to the offerings.

The Alter Rebbe notes that “and say to them” appears twice in two consecutive verses, and asks why. He begins with a general principle: every mitzvah is fulfilled in thought, speech and action, and for the offerings the “thought” is prayer, which the Sages call “the service of the heart” and which was instituted to correspond to the offerings.

ודבור הוא ת"ת [תלמוד תורה] דקרבנות כל העוסק בתורת עולה⁸ כו' ועבודת הקרבנות עצמן ככשים בני שנה כו' הוא המעשה.⁹

And speech is the study of the Torah of the offerings: “Whoever occupies himself with the Torah of the burnt-offering,” etc. And the service of the offerings themselves, “lambs in their first year,” etc., is the action.

The “speech” of the offerings is studying their laws, for the Sages taught that whoever occupies himself with the laws of an offering is as though he had brought it. The “action” is the actual offering of the animals, such as the two yearling lambs of the daily offering.

2 והנה ואמרת להם זה האשה¹⁰ כו' נאמר על מעשה הקרבן עצמו ופסוק ראשון צו את בני ישראל ואמרת אליהם¹¹ קאי על בחינת מחשבה ודבור.

Now, “And say to them: ‘This is the fire-offering,’” etc., is said of the action of the offering itself; and the first verse, “Command the children of Israel and say to them,” refers to the level of thought and speech.

The answer to the double “and say”: the second verse, which goes on to name the actual animals, speaks of the physical act of offering, while the first, general verse speaks of the offerings’ thought (prayer) and speech (Torah study).

וביאור ענין זה הנה צריך להבין ענין ריח ניחוח שנאמר בקרבנות ופירשו חז”ל [הכמינו זכרונם לברכה] נחת רוח לפני שאמרתי¹² ונעשה רצוני¹³ שזה שייך בכל המצות ולמה נאמר בקרבנות דוקא.

And the explanation of this matter: Now, we need to understand the matter of “a pleasing fragrance,” which is said of the offerings, and which our Sages, of blessed memory, explained: “It is a gratification before Me, that I spoke and My will was done.” For this applies to all the mitzvos; why, then, is it said of the offerings specifically?

Now the Alter Rebbe raises the questions the maamar will answer. The Torah calls the offerings “a pleasing fragrance,” which the Sifrei explains as G-d’s gratification that His will was done; but every mitzvah fulfills G-d’s will, so why is this said of the offerings in particular?

וגם להבין למה עבודת הקרבנות תלויה בבית המקדש דוקא משא”כ שאר המצות ות”ת [ותלמוד תורה] כנגד כולם^{14, 15} ואפ”י [ואפילו] מחשבה ודבור דקרבנות שהם תפלה שכנגד הקרבנות¹⁶ ות”ת [ותלמוד תורה] דקרבנות יכולים לקיימן בזמן שאין בהמ”ק [בית המקדש] קיים ג”כ:¹⁷

And also [we need] to understand why the service of the offerings depends specifically on the Holy Temple, whereas the other mitzvos, and Torah study, which is equal to them all, and even the thought and speech of the offerings—which are prayer, which corresponds to the offerings, and the study of the Torah of the offerings—can be fulfilled also at a time when the Holy Temple is not standing.

A second question: why can the offerings themselves be brought only in the Holy Temple, while all the other mitzvos, Torah study (which the Mishnah says equals them all), and even the prayer and study that stand for the offerings can be fulfilled anywhere, even when the Temple is not standing?

SECTION 2 • 113-8

This world and the World to Come

3 אך הנה כל זה¹⁸ יובן בהקדים להבין מ"ש היום לעשותם ולא למחר¹⁹ לעשותם שהעוה"ז דוקא הוא עולם המעשה ובו נתנה הבחירה²⁰ ביד האדם לבחור בטוב

However, all this will be understood by first understanding what is written, "Today to do them"—and not tomorrow to do them: that this world specifically is the world of action, and in it the choice was given into the hand of man, to choose good;

To answer, the Alter Rebbe first explains the Sages' reading of "Today to do them": today, in this world, is the time for doing, and not tomorrow, in the World to Come. Only this world is the world of action, where a person is given the freedom to choose good.

ולא עוד אלא אפילו אם כבר עבר עבירה יכול הוא לשוב בתשובה ולחזור לעבודת ה'.

and not only that, but even if he has already committed a transgression, he is able to return in teshuvah (return) and come back to the service of G-d.

That freedom includes undoing a wrong: even after sinning, a person in this world can return to G-d through teshuvah and resume serving Him.

משא"כ בעוה"ב [בעולם הבא] אין הבחירה חפשית ביד האדם רק כמו שנמשך בעוה"ז כך נשאר בעוה"ב [בעולם הבא],²¹ והגם שרואה שם גילוי אלהות ביתר שאת ושם הוא ביטול הנבראים כמ"ש

Whereas in the World to Come, choice is not free in the hand of man; rather, as he was drawn in this world, so he remains in the World to Come. And although he sees there a revelation of G-dliness with surpassing eminence, and there is the self-nullification (bittul) of the created beings, as it is written,

In the World to Come a person has no such freedom; he stays as he made himself in this life. This holds even though G-dliness is revealed there far more powerfully than here, and every created being there is visibly nullified before G-d.

וצבא השמים לך משתחווים,²² ואפילו הקליפות וסט"א [וסטרא אחרא] הם שם בבחי' ביטול דקרו ליה²³ אלהא דאלהיא²⁴ ואעפ"כ [ואף על פי כן] אין יכול לשלוט בנפשו להוציאה ממסגר ומאסר הגוף וכחותיו וכחות נפש הבהמית שנמשך אחריהם בעוה"ז,

"And the host of the heavens bow down to You"; and even the kelipos and the sitra achra (the other side) are there in a state of bittul, for they call Him "the G-d of gods"—nevertheless he is unable to rule over his soul, to bring it out of the confinement and the prison of the body and its powers, and of the powers of the animal soul, after which he was drawn in this world.

Nehemiah's verse describes the hosts of heaven bowing down before G-d, and even the forces of unholiness acknowledge Him there, calling Him "the G-d of gods," a phrase the Talmud uses of the nations. Yet for all this revelation, the soul there cannot free itself from the body's drives and the animal soul it followed in this life.

והוא ענין כף הקלע^{25, 26, 27, 28, 29, 30, 31, 32} שמקלעין ומשליכין ומפילין אותו במחשבותיו שנמשך בהם בעוה"ז בהבלי עולם שמתלוצצים ממנו ומראים לו כאלו עודנו עומד בעוה"ז וחושב ומדבר ועושה כדרכו, כי

And this is the matter of the "hollow of the sling": that they sling him and hurl him and cast him down in his thoughts, in which he was drawn along in this world, in the vanities of the world; they make sport of him and show him as though he were still standing in this world, thinking and speaking and acting as was his way. For

This is the "hollow of the sling," a phrase from Avigail's words to David (1 Samuel 25:29), describing a purgation in which the soul is flung about by the very worldly thoughts it pursued in life. As a kind of mockery, it is shown itself as though it were still in this world, thinking, speaking and acting as it used to.

הנה מחשבה דבור ומעשה שהם ג' מיני לבושים כנודע³³ שנתלבש בהם בעוה"ז הם נעשים לו לבושי שק ובגדים צואים לעוה"ב [לעולם הבא] שמלבישים את הנפש מראשה ועד רגלה וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] מלפפתו³⁴ כו'

thought, speech and action, which, as is known, are three kinds of garments in which he was clothed in this world, become for him garments of sackcloth and soiled garments in the World to Come, which clothe the soul from its head to its feet; and as our Sages, of blessed memory, said: "It envelops him," etc.

The reason is that thought, speech and action are the soul's three "garments," as explained in Tanya, chapter 4. When a person clothed himself in them for worldly vanities, they become in the World to Come sackcloth and soiled garments covering the soul from head to foot; as the Talmud says, a transgression "envelops" the one who commits it.

ואין חבוש מתיר א"ע [את עצמו]³⁵ כו' רק כענין שנאמר הסירו הבגדים³⁶ הצואים כו' הסירו דייקא³⁷ [ועי' מענין כף הקלע³⁸ בזח"ב [בזהר חלק ב'] בשלח דנ"ט א' משפטים צ"ט ב'³⁹ תרומה קמ"ב ב'.

And “a prisoner cannot release himself,” etc.; only as in the matter of what is said, “Remove the soiled garments,” etc.—“remove,” specifically. [And see concerning the matter of the hollow of the sling in the Zohar, Part II, Beshalach, page 59a; Mishpatim, 99b; Terumah, 142b;

The soul cannot take these garments off by itself, just as “a prisoner cannot release himself” from prison; they must be removed for it, as in Zechariah’s vision, where others are told to “remove the soiled garments” from the High Priest Yehoshua. The bracket that begins here lists the Zohar’s discussions of the hollow of the sling.

4 ויחי דרי"ז ב' וירא דק"ו ב'. ויקרא דף כ"דסע"ב כ"ה א' ור"פ בלק קפ"ו א'.

Vayechi, page 217b; Vayera, page 106b; Vayikra, page 24, end of side b, [and] 25a; and the beginning of Parshas Balak, 186a;

These are further Zohar passages on the hollow of the sling, in Part I of the Zohar (Vayechi, Vayera) and Part III (Vayikra, Balak).

ובזהר הרקיע פ' ויחי בדף רכ"ה א']. וטעם ההפרש וההבדל שבין עוה"ז לעוה"ב [לעולם הבא] הוא כי בעוה"ב [בעולם הבא] אין לך דבר שאין לו מקום⁴⁰

and in the Zohar HaRakia, Parshas Vayechi, on page 225a.] And the reason for the difference and distinction between this world and the World to Come is that in the World to Come, “there is nothing that does not have its place”:

The list ends with the Zohar HaRakia, a commentary on the Zohar. Then the Alter Rebbe gives the reason this world differs from the World to Come: there, in the words of the Mishnah in Avos, “there is nothing that does not have its place,” and everything stays fixed in its own station.

שכל מדרגה היא מובדלת מחברתה מלאכים ונשמות דקדושה הם מובדלים בפ"ע [בפני עצמו]⁴¹ ואין להרע שייכות עם הטוב כלל ולכן במקום שנמשך רע לא נמשך טוב כלל.

for each level is separate from its fellow; the angels and the souls of holiness are separate, each by itself; and evil has no connection at all with good. Therefore, in the place where evil is drawn, good is not drawn at all.

In the World to Come each level is set apart from the next: angels and holy souls each have their own place, and evil has no contact with good at all, so where evil has been drawn, no good is drawn.

משא"כ בעוה"ז נמשך הטוב גם במקום שיש רע ולכן אע"פ [אף על פי] שעשה עבירה יכול לעשות מצוה ויכול הוא לשנות את טעמו מרע לטוב.

Whereas in this world, the good is drawn even into the place where there is evil; and therefore, even though one has committed a transgression, he can perform a mitzvah, and he is able to change his taste from evil to good.

In this world, good reaches even where evil is. That is why a person who has sinned can still do a mitzvah and change his "taste," what he relishes and is drawn to, from evil to good.

5 והענין כי הנה בעוה"ב [בעולם הבא] שם נמשך גילוי אור א"ס ב"ה כי לכן ג"ע [גן עדן] הוא תענוג הנשמות שמתענגים על ה' בהשגתם

And the explanation is: in the World to Come, a revelation of the Infinite Light (Or Ein Sof), blessed be He, is drawn there; for this is why Gan Eden is the delight of the souls, who delight in G-d through their comprehension

The deeper explanation: what is revealed in the World to Come is the Infinite Light as it comes into revelation. That is why Gan Eden consists of the souls' delight in G-d through comprehending Him.

והשכלתם באור א"ס ב"ה הנמשך להם בבחי' גילוי והשגה ובבחי' גילוי זה והשגה זו נעשה רבוי התחלקות המדרגות לאין קץ מעולם ועד עולם במלאכים ונשמות.

and their intellectual grasp of the Infinite Light, blessed be He, which is drawn to them in the mode of revelation and comprehension. And in this revelation and this comprehension there comes about a multitude of divisions of levels without end, from world to world, among the angels and souls.

Because this light comes as revelation and comprehension, each being receives it according to its capacity. This produces an endless multitude of distinct levels among the angels and souls, "from world to world."

הגם שכולם מקבלים מאור א"ס ב"ה ה"ז [הרי זה] כדמיון הנשמה המתפשטת בגוף שעם היות שבנשמה עצמה אין בה התחלקות מ"מ

Although they all receive from the Infinite Light, blessed be He, this is like the soul that spreads through the body: although in the soul itself there is no division, nevertheless

Although they all receive from the one Infinite Light, the Alter Rebbe compares this to the soul in the body: the soul itself is not divided.

העין מקבל כח הראיה כו' וכל אבר מקבל כח פרטי שאין מקבל חבירו עד שאין פעולת אי דומה לחבירו.

the eye receives the power of sight, etc., and each limb receives a particular power that its fellow does not receive, to the point that the action of one does not resemble that of its fellow.

Even so, each organ receives a distinct power from it, the eye sight and so on, so that no two organs do the same work.

6 וכך עד"מ כל סדר ההשתלשלות מחנה מיכאל באהבה דוקא ומחנה גבריאל ביראה כו' וכל צדיק יש לו מדור בפ"ע [בפני עצמו] וכשם שאי אפשר לשנות פעולת האברים לעשות מרגל ראש.⁴²

And so, by way of analogy, [is] the whole order of the chain of descending worlds (hishtalshelus): the camp of Michael [serves] with love specifically, and the camp of Gavriel with awe, etc.; and each tzaddik has a dwelling of his own. And just as it is impossible to change the function of the limbs, to make a head out of a foot,

So too the whole order of the worlds: each rank of angels serves in its own mode, Michael's camp with love and Gavriel's with awe, and each tzaddik has his own dwelling in Gan Eden. It is like the organs of the body, whose functions cannot be exchanged: a foot cannot be made into a head.

כך אי אפשר לשנות גילוי סדר ההשתלשלות בעוה"ב [בעולם הבא] וגילוי זה נק' בשם ממכ"ע [ממלא כל עלמין] שהוא לכל עולם לפי מדרגתו

so it is impossible to change the revelation of the order of hishtalshelus in the World to Come. And this revelation is called by the name "the light that fills all worlds" (memalei kol almin), for it is [present] to each world according to its level.

In the same way, the order of revelation in the World to Come cannot be changed. This revelation, measured to each world according to its level, is called "the light that fills all worlds" (memalei kol almin).

ולכן מאחר שהמשיך האדם ע"ע [על עצמו / על עצמו] לבושי העוה"ז ובגדים צואים שוב אי"א להמשיך עליו גילוי אור אי"ס ב"ה בעוה"ב [בעולם הבא].

Therefore, once a person has drawn upon himself the garments of this world and soiled garments, it is no longer possible to draw upon him the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the World to Come.

Therefore a soul that has clothed itself in this world's garments and soiled them cannot, in the World to Come, have the revelation of the Infinite Light drawn upon it, for the revelation there is strictly measured by level.

משא"כ המשכת אור א"ס ב"ה שבעוה"ז⁴³ הוא ע"י תורה ומצות אשר יעשה אותם האדם⁴⁴ במעשה דבור ומחשבה שהמשכה זו הוא מבחי' סוכ"ע שע"י קיום התורה

Whereas the drawing-down of the Infinite Light, blessed be He, that is in this world is through Torah and mitzvos, "which a person shall do," in action, speech and thought; for this drawing-down is from the level of "the light that encompasses all worlds" (sovev kol almin). For through fulfilling the Torah

In this world, however, the Infinite Light is drawn down through Torah and mitzvos done in action, speech and thought. This drawing-down comes from "the light that encompasses all worlds" (sovev kol almin), which is not divided into levels.

והמצות שבהם מלוכש אור א"ס ב"ה בעצמו ובכבודו כביכול דלית מחשבה תפיסא⁴⁵ ב"י [ביה]⁴⁶ ממשיך אור א"ס ב"ה בעצמו הסוכ"ע על נפשו שהוא למעלה מעלה מגילוי ההשגה שבג"ע [שבגן עדן].

and the mitzvos, in which the Infinite Light, blessed be He, is en clothed in His very Self and His glory, as it were—[the light of which it is said,] "no thought can grasp Him"—he draws the Infinite Light, blessed be He, itself, the sovev kol almin, upon his soul; and this is far, far above the revelation of comprehension that is in Gan Eden.

The Infinite Light itself, which no thought can grasp, is en clothed in the Torah and the mitzvos, so by fulfilling them a person draws that very light, sovev kol almin, upon his soul. This is far higher than the comprehension the souls enjoy in Gan Eden.

וכמ"ש בס"ב [בספר של בינונים] פרק מ"ח דסוכ"ע הוא בחינת העלם והסתר⁴⁷ וממכ"ע [וממלא כל עלמין] הוא בחינת גילוי רק שהוא בצמצומים רבים ועצומים ובחי' גבול, משא"כ סוכ"ע הוא בבחי' א"ס כו'.

And as is written in Sefer Shel Beinonim (Tanya), chapter 48: that sovev kol almin is the level of hiddenness and concealment, and memalei kol almin is the level of revelation, only that it is in many and mighty contractions (tzimtzumim) and [in] the mode of limitation; whereas sovev kol almin is in the mode of the infinite (Ein Sof), etc.

The Alter Rebbe refers to Tanya, chapter 48: sovev kol almin is hidden and concealed, while memalei kol almin is revealed, but only through many great contractions and within limits; sovev is infinite.

7 והנה בחיי גילוי ההוא שבג"ע [שבגן עדן] הוא רק זיו בלבד מתורתו ועבודתו כו' וכמ"ש לעבדה ולשמרה⁴⁸ שהאדם הוא ממשיך ג"ע [גן עדן]

Now, that revelation which is in Gan Eden is only a mere radiance from his Torah and his service, etc.; and as it is written, "to work it and to guard it": that the person draws down Gan Eden,

The revelation in Gan Eden is only a "radiance" of the person's own Torah and service. The verse says Adam was placed in the garden "to work it and to guard it," which the Alter Rebbe reads to mean that a person's service is what draws down Gan Eden.

דהיינו גילוי אלהות שבג"ע [שבגן עדן] ותענוג הנשמות כו' וכמ"ש במ"א. ואור א"ס ב"ה עצמו הסוכ"ע הוא השווה ומשוה קטן וגדול⁴⁹ ולפניו כחשכה כאורה.⁵⁰

that is, the revelation of G-dliness in Gan Eden and the delight of the souls, etc., as is explained elsewhere. But the Infinite Light (Or Ein Sof), blessed be He, itself, the light that encompasses all worlds (sovev kol almin), "is equal and makes equal small and great," and before Him, "darkness is as light."

That is, a person's service produces the revelation of G-dliness and the delight the souls enjoy there. But the Infinite Light itself, sovev kol almin, is beyond all levels: in the words of the High Holiday hymn "Vechol Ma'aminim," He "is equal and makes equal small and great," and as the Psalm says, before Him "darkness is as light."

8 והמלאכים שואלים איה מקום כבודו ואומרים⁵¹ מלא כל הארץ כבודו. ולכך אע"פ [אף על פי] שירד מטה מטה יכול הוא לעלות מעלה מעלה ונעוץ סופן בתחלתן.^{52, 53}

And the angels ask, "Where is the place of His glory?" and they say, "The whole earth is full of His glory." Therefore, even though he has descended very, very low, he is able to ascend very, very high; and "their end is wedged in their beginning."

In the Kedushah the angels ask, "Where is the place of His glory?" and answer with Isaiah's words, "The whole earth is full of His glory": the light they cannot locate even above fills every place, the lowest included. Therefore one who has fallen very low can rise very high, for, in the words of Sefer Yetzirah, "their end is wedged in their beginning": the lowest point is bound to the highest.

והענין כי המשל המבואר לעיל שא"א לעשות מרגל ראש. היינו בעוה"ב [בעולם הבא] שהוא עולם ברור⁵⁴ שכבר נתברר וכל דבר הוא על מקומו הראש ראש והרגל רגל כו' ע"כ א"א להשתנות.

And the explanation is: the analogy explained above, that it is impossible to make a head out of a foot, applies to the World to Come, which is “a clear world,” one that has already been refined, where everything is in its place—the head a head and the foot a foot, etc.; therefore it is impossible [for it] to change.

The analogy of the limbs (a foot cannot become a head) holds only for the World to Come, which the Talmud calls “a clear world.” There the sorting of good from evil is finished and every being is fixed in its place, so nothing can change.

משא"כ בעוה"ז שהוא קודם הבירור והוא עולם המעשה והבירור ה"ז [הרי זה] כמו הולד קודם גמר יצירתו שהראש והרגל כלולים יחד בהטיפה שבבטן האם שיוכל להשתנות ענין יצירתו בכמה אופנים, (וכמ"ש בגמ' [בגמרא] ברכות)

Whereas in this world, which is before the refinement, and is the world of action and of refinement, it is like the fetus before its formation is complete, when the head and the foot are included together in the drop in the mother's womb, so that its formation can change in several ways (as is written in the Gemara, Berachos)

This world is still in the process of refinement (birur), the sorting out of good from evil. So it is like an embryo whose head and feet are not yet distinct, and whose formation can still turn out in different ways.

(דף ס' ע"א) ובא"ח [ובאורח חיים] ס"י ר"ל [רוצה לומר] דתוך ארבעים יום⁵⁵ ליצירת הולד מועיל תפלה שתוליד זכר כו':⁵⁶

(page 60a), and in Orach Chaim, section 230: that within forty days of the fetus's formation, prayer avails that she bear a male, etc.

The Gemara in Berachos teaches that within forty days of conception, prayer can still affect whether the child will be male, because its formation is not yet fixed; the Shulchan Aruch (Orach Chaim 230) rules that such a prayer after forty days is a vain prayer. So too a person in this world can still be changed.

SECTION 3 • 19-13

The power of teshuvah

9 ב וזהו ענין כח התשובה להשיב החיות הנמשך למטה מטה אל מקורה ושרשה להיות נעוץ סופן בתחלתן⁵⁷

2. And this is the matter of the power of teshuvah (return): to return the life-force (chayus) that is drawn very, very low to its source and root, so that “their end is wedged in their beginning.”

The second section of the maamar begins. This is what gives teshuvah its power: it takes life-force that has descended to the lowest levels and returns it to its source, joining the end to the beginning.

כי זה שירד מטה מטה הוא בבחי' ממכ"ע [ממלא כל עולמין] שנמשך ממדת מלכותו ית' מלכותך מלכות כל עולמים⁵⁸ ומלכותו בכל משלה⁵⁹ שמזה נמשך השתלשלות המדרגות מעולם ועד

For that which has descended very, very low is at the level of the light that fills all worlds (memalei kol almin), which is drawn from the attribute of His sovereignty, may He be blessed—“Your kingship is a kingship over all worlds,” and “His kingship rules over all”—from which is drawn the chain of descent (hishtalshelus) of the levels from world to

What descends is memalei kol almin, the light drawn from G-d's Malchus, the attribute through which He rules the worlds, as the Psalms say, “Your kingship is a kingship over all worlds” and “His kingship rules over all.” From Malchus comes the whole graded chain of worlds.

עולם שכל מה שיורד מטה מטה יורד ומתמעט בחי' גילוי אור א"ס ב"ה שהגילוי הוא להיות בחי' ביטול שאין אור א"ס ב"ה שורה ומתגלה אלא במי שבטל כו'.

world; for the lower anything descends, the more the revelation of the Infinite Light (Or Ein Sof), blessed be He, descends and diminishes. For the revelation is [expressed] in there being self-nullification (bittul), since the Infinite Light, blessed be He, rests and is revealed only in one who is nullified, etc.

At each lower step the revelation of the Infinite Light grows smaller, because revelation shows itself as bittul: the Infinite Light rests and is revealed only in what is nullified before it, and the lower worlds are less nullified.

10 ובעולם האצ"י שם הגילוי רב ועצום עד שהוא בבחי' ביטול ויחוד גמור ומשם נמשך ויורד לעולם הבריאה שהגילוי ההוא להיות ביטול אינו בערך עולם האצ"י כו'.

And in the World of Atzilus (Emanation), the revelation there is great and mighty, to the point that it is in a state of complete self-nullification (bittul) and unity. And from there it is drawn and descends to the World of Beriah (Creation), where that revelation, to bring about bittul, bears no comparison to the World of Atzilus, etc.

In Atzilus the revelation is so great that everything there is completely nullified and one with G-d. In Beriah, the world below it, the nullification that revelation produces is incomparably less.

ותכלית ירידות המדרגות דקדושה במדרגות תחתונות דעשיה הוא ענין כריעה כמודים שע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] מאן דלא כרע כמודים⁶⁰ שלא הגיע אפילו לבחי' ביטול זה הרי זה נעשה נחש דקליפה וסטי"א [וסטרא אחרא] ובוהר אמרו דלא יקום בתחיית המתים.

And the furthest point of the descents of the levels of holiness, in the lowest levels of the World of Asiyah (Action), is the matter of bowing at Modim; of which our Sages, of blessed memory, said: "One who does not bow at Modim"—who has not reached even this level of bittul—becomes a snake, of kelipah (the husk) and the sitra achra (the other side). And in the Zohar they said that he will not rise at the resurrection of the dead.

At the lowest point of holiness, in Asiyah, the least degree of bittul is bowing at Modim, the thanksgiving blessing of the Amidah. The Talmud says that the spine of one who does not bow there becomes a snake, meaning that he falls to kelipah, and the Zohar says that such a person will not rise at the resurrection.

11 והנה רגליה יורדות מות⁶¹ כתיב שיורדת בסתר המדרגה להחיות ולהתלבש בקליפת נוגה ולמטה מק"נ [מקליפת נוגה] שמשם נמשך ונשפע השפעות גשמיות וכח הרע כו',

Now, it is written, "Her feet go down to death": that [Malchus] descends, in the concealment of the level, to give life to and to be encloded in kelipas nogah, and below kelipas nogah—from where physical influences and the power of evil are drawn and flow, etc.

Proverbs says, "Her feet go down to death." Here it is read of Malchus: its lowest extremity descends, hidden, to give life to kelipas nogah (the husk that mixes good and evil) and even to the kelipos beneath it, from which physical influences and the power of evil draw their existence.

ובכח התשובה שהיא הארה מבחי' סוכ"ע ישוב החיות למקורו ושרשו ונעוץ סופן בתחלתן⁶² דהיינו אתהפכא חשוכא לנהורא כו'.

And by the power of teshuvah (return), which is an illumination from the level of the light that encompasses all worlds (sovev kol almin), the life-force will return to its source and root, and “their end is wedged in their beginning”; that is, “darkness is transformed into light,” etc.

Teshuvah is an illumination from sovev kol almin, which is above all levels, so it can bring this life-force back to its root. This is “the transformation of darkness into light.”

(ועיין בפרדס בסוף שער ערכי הכינויים ערך תשובה וז"ל [וזה לשונו] ותשובה זו הוא ע"י שיתגלה כ"ע [כתר עליון] מראש האצילות ויורד ונוקב עד המלכות⁶³ כו' אז היא שבה אל מקומה כו' ע"ש. ועיין בפי' ויקרא)⁶⁴ (דט"ו סע"ב [סוף עמוד ב] ודף ט"ז ע"א) ובמק"מ [ובמקדש מלך] ובהרמ"ז [ובהרב משה זכות] שם.

(And see in the Pardes, at the end of Sha'ar Erchei HaKinuyim, the entry “Teshuvah”; these are his words: “And this teshuvah is through Keser Elyon (the Supernal Crown) being revealed from the head of Atzilus, and it descends and pierces down to Malchus,” etc.; “then she returns to her place,” etc.; see there. And see in Parshas Vayikra) (end of page 15b and page 16a), and in the Mikdash Melech and in the Ramaz there.

The Pardes (Pardes Rimonim, by Rabbi Moshe Cordovero) explains that teshuvah comes about when Keser Elyon, the Supernal Crown at the head of Atzilus, is revealed and pierces down to Malchus, and then Malchus returns to its place. The text also points to the Zohar on Vayikra and to its commentaries, the Mikdash Melech and the Ramaz.

ומכ"ז [ומכל זה] יובן ג"כ ענין עליות המלכות ביוה"כ [ביום הכפורים] שהוא יום התשובה ועיין בפרשה אמור (דף ק' ע"ב)⁶⁵ ועמ"ש סד"ה כי ביום הזה יכפר כו'.

And from all this, the matter of the ascents of Malchus on Yom Kippur, which is the day of teshuvah, will also be understood. And see in Parshas Emor (page 100b); and see what is written at the end of the discourse beginning “For on this day He shall atone,” etc.

The same idea explains the ascents of Malchus on Yom Kippur, the day of teshuvah. The text points to the Zohar on Emor and to the end of another discourse, “For on this day He shall atone.”

וצ״ל תחלה אתכפיא דהיינו שאהבת דברים זרים בפועל ממש יהי״ [יהיה] בבחי״ אתכפיא ולא תתורו כו׳
אשר אתם זונים⁶⁶ כו׳,

And first there must be iskafya (subjugation): that is, the love of alien things, in actual deed, should be in the mode of iskafya—“and you shall not stray,” etc., “after which you go astray (zonim),” etc.

Before transformation must come iskafya, subjugation: a person must actively hold back his desire for forbidden things, as the verse warns, “Do not stray after your heart and after your eyes, after which you go astray.”

זונה נקרא מי שלבו להוט אחר דברים זרים ואפי״ [ואפילו] עניני גופו הצריכים לו לא יהיה בהתלהבות
והתלהטות הלב רק בקרירות וכאלו כפאו כו׳

One is called zonah whose heart is aflame after alien things. And even the matters of his body that he needs should not be with fervor and burning of the heart, but only with coolness, and as though he were compelled [to them], etc.

The verse’s word for straying (zonim) shares its root with zonah, a harlot: one whose heart is aflame with desire for alien things. Even a person’s genuine bodily needs should be met without passion, coolly, as if under compulsion.

וכח התשוקה הנשאר בלב יתהפך לה׳ לבדו ולהיות ואל אישך תשוקתך⁶⁷ לזאת יקרא אשה⁶⁸ אש ה׳ כי
מאיש לוקחה זאת אש י״ והיינו מפני שנעוץ סופן בתחלתן כו׳.

And the power of longing that remains in the heart should be transformed toward G-d alone, to be [as in] “and your longing shall be for your husband (ishech).” “This shall be called ishah (woman)—esh hei (the fire of hei)—“for from ish (man) was this taken”—esh yud (the fire of yud). And this is because “their end is wedged in their beginning,” etc.

The longing that remains should then be turned to G-d alone, as in “your longing shall be for your husband.” The Alter Rebbe reads ishah (woman) as esh hei, “fire of hei,” and ish (man) as esh yud, “fire of yud”: the lower fire was taken from the higher one and can therefore return to it, for the end is bound to the beginning.

12 וזהו יפה שעה⁶⁹ א' בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא] כי חיי העוה"ב [העולם הבא] הם בבחי' גילוי ממכ"ע [ממלא כל עלמין] הנמשך ממדת מלכותו ית' וכמאמר יחיד חי העולמים מלך משובח ומפואר עדי עד שמו הגדול.

And this is [the meaning of]: "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come." For the life of the World to Come is at the level of the revelation of the light that fills all worlds (memalei kol almin), which is drawn from the attribute of His sovereignty, may He be blessed; as in the saying, "Singular One, Life of the worlds, King, praised and glorified forever and ever is His great Name."

This explains the Mishnah in Avos: one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The life of the World to Come is the revelation of memalei kol almin, drawn from Malchus, as expressed in the words that close the blessing Baruch She'amar.

פ"י יחיד הוא לבדו ית' וחי העולמים מלך הוא שכל חיות העולמות אינו אלא בחי' מלך ומה

The meaning: "Singular One" is He alone, may He be blessed; and "Life of the worlds, King" means that all the life-force of the worlds is only the level of "King"; and what

The Alter Rebbe reads that phrase closely. "Singular One" is G-d as He is, alone; "Life of the worlds, King" means that the life-force of all the worlds comes only from His aspect of "King," Malchus.

שהוא משובח ומפואר אפילו עדי עד הוא רק שמו הגדול בחי' שם בלבד משא"כ תשובה ומע"ט [ומעשים טובים] הם מבחי' סוכ"ע כנ"ל

is praised and glorified, even "forever and ever," is only "His great Name," the level of a name alone. Whereas teshuvah and good deeds are from the level of the light that encompasses all worlds (sovev kol almin), as mentioned above.

Even what is "praised and glorified forever" is only "His great Name," and a name is not the essence of the one who bears it. Teshuvah and good deeds, by contrast, reach sovev kol almin, as explained above.

וזהו שובה ישראל עד⁷⁰ הוי' אלקיך פ"י שתשוב כ"כ [כל כך] עד שהוי' אור א"ס ב"ה הסוכ"ע יהי' [יהיה] אלקיך בבחי' גילוי.

And this is [the meaning of] "Return, O Israel, unto Havayah your G-d": that is, that you return so much, until Havayah—the Infinite Light (Or Ein Sof), blessed be He, the sovev kol almin—becomes "your G-d," in a revealed way.

So Hosea's call, "Return, O Israel, unto Havayah your G-d," is read: return so fully that Havayah, the Infinite Light that encompasses all worlds, becomes "your G-d" in a revealed way, revealed to the person himself.

13 ועדי"ז נאמר ואהבת את ⁷¹ הוי' אלקיך וקאי על אחד ⁷² דלעיל מיניה כלומר אחד ואהבת דהיינו בחי' יחיד

And along these lines it is said, "And you shall love Havayah your G-d," and this refers to "One," which is just before it: that is to say, "One—and you shall love"; meaning, the level of "Singular One,"

The verse "You shall love Havayah your G-d" comes right after "Havayah is One" in the Shema, and the Alter Rebbe reads the two together: "One—and you shall love." The "One" is the level of "Singular One" from the previous paragraph.

שהוא בחי' סוכ"ע יהי' [יהיה] בבחי' גילוי בחי' העולמים מלך והוא בחי' יחוד [יחודא תתאה] והיינו לקשר ולייחד יחוד"ע [יחודא עילאה] ביחוד"ת [ביחודא תתאה]:

which is the level of the light that encompasses all worlds (sovev kol almin), shall be revealed in [the level of] "Life of the worlds, King," which is the level of the lower unity (yichuda tata'ah); that is, to bind and unite the higher unity (yichuda ila'ah) with the lower unity.

Love of G-d is to bring that level, sovev kol almin, into revelation within "Life of the worlds, King," which is memalei and the lower unity. Love thus binds the higher unity, in which the worlds are nothing before G-d, with the lower unity, in which G-d is found within the worlds.

SECTION 4 • ¶14-18

The fires of the offering

14 ג אך כיצד תהיה המשכת השראת אור א"ס ב"ה ממש על נפשו שהוא הסוכ"ע דלית מחשבה תפיסא ⁷³ כוי ולא מכל מדות ⁷⁴ כוי.

3. But how will the drawing-down of the indwelling of the Infinite Light (Or Ein Sof), blessed be He, itself upon one's soul come about—[the light] which is sovev kol almin, which "no thought can grasp," etc., and which is "not of any of the attributes," etc.?

The third section begins with the central question: how can the Infinite Light itself, sovev kol almin, which no thought can grasp and which is not of any of the Sefiros ("not of any of the attributes," in the words of Patach Eliyahu), come to rest upon a person's soul?

הנה זהו ע"י ענין עבודת הקרבנות שנאמר בהם לחמי לאשי.⁷⁵ כי הנה הקרבן שהוא מחי הוא מיסוד האש כי ד' בחי' דצח"ם [דומם צומח חי מדבר] הם כנגד ד' יסודות.

Now, this is through the matter of the service of the offerings, of which it is said, "My bread for My fires." For the offering, which is from the animal [kingdom], is from the element of fire; for the four levels—inanimate, vegetative, animal and speaking—correspond to the four elements.

The answer is the service of the offerings, which the verse calls "My bread for My fires." An animal offering belongs to the element of fire, because the four kinds of creation (inanimate, vegetative, animal and speaking) correspond to the four elements.

עפר הוא דומם ומים הוא צומח שהמים מצמיחים כו' וכתוב זורעי על כל מים⁷⁶ כו' ואש הוא בחי' החי כי משרתיו אש לוחט⁷⁷ הם פני אריה פני שור⁷⁸ כו'

Earth is the inanimate; water is the vegetative, for water makes things grow, etc., and it is written, "who sow beside all waters," etc.; and fire is the level of the animal, for "His ministers, a blazing fire," are the face of a lion, the face of an ox, etc.,

Earth corresponds to the inanimate and water to plants, since water makes them grow (Isaiah speaks of those who sow "beside all waters"). Fire corresponds to animals, for the angels, called "His ministers, a blazing fire," are the faces of the lion and the ox in Ezekiel's vision of the Chariot.

שבמרכבה וכתוב ומראיהם כגחלי אש בוערות כמראה הלפידים⁷⁹ ומהם משתלשלות ונמשכות נפשות כל בע"ח [בעלי חיים] כנודע מזה"ק [מזהר הקדוש] ורוח הוא האדם המדבר כמ"ש ויהי האדם לנפש חיה⁸⁰ ות"א [ותרגום אונקלוס] לרוח ממללא.⁸¹

of the Chariot; and it is written, "Their appearance was like burning coals of fire, like the appearance of torches"; and from them the souls of all animals descend and are drawn, as is known from the holy Zohar. And ruach (air) is man, the speaker, as it is written, "And man became a living soul," which Targum Onkelos renders "a speaking spirit (ruach)."

Ezekiel describes those creatures as looking like burning coals, and, as the Zohar teaches, the souls of all animals descend from them. Air (ruach) corresponds to man, the speaking being, as Onkelos renders "a living soul" as "a speaking spirit."

15 והנה יסוד האש שלמטה שבקרבן עולה ונכלל באש שלמעלה שיורד מלמעלה למטה על המזבח לכלות ולשרוף הקרבן.

Now, the element of fire below, which is in the offering, ascends and is included in the fire from above, which descends from above to below upon the altar to consume and burn the offering.

The fire element in the animal offering rises and merges with the fire that descends from Heaven onto the altar to consume the offering. This meeting of fire from below with fire from above is how the offering works.

ועדי"ז תפלה במקום קרבן תקנו ביוצר אור להזכיר איך שהמלאכים מתלהבים ומקדישים ואומרים ביראה כו'

And along these lines, [in] prayer, [which is] in place of the offering, they instituted in [the blessing of] Yotzer Or that we mention how the angels are aflame and sanctify and say, in awe, etc.,

Prayer, which takes the place of the offerings, follows the same pattern. In the blessing Yotzer Or before the Shema, we describe how the angels, aflame, sanctify G-d and say in awe, "Holy, holy, holy."

כדי להלהיב ולהלהיט נפשו הבהמית בחי' בהמה שמיסוד האש שלמטה שיש בה התלהבות והתלהטות ותשוקה מורגשת בעולם הזה להיות אתכפיא ואתהפכא להיות התשוקה בבחי' ואל אישך תשוקתך.⁸²

in order to set aflame and kindle one's animal soul—the level of an animal, which is from the element of fire below, in which there is fervor and burning and a felt longing in this world—so that there be iskafya (subjugation) and is'hapcha (transformation), [so that] the longing be in the mode of "and your longing shall be for your husband."

Recalling the angels' fervor is meant to kindle the animal soul, whose own fiery passion comes from the element of fire below. First that passion is subdued (iskafya), then transformed (is'hapcha), so that its longing turns to G-d: "your longing shall be for your husband."

16 וזהו על ידי לאשי אש י' שהוא בחי' אש שיורד מלמעלה מבחי' סוכ"ע להעלות יסוד האש שבנפשו הבהמית בחי' אשה אש ה'

And this is through "My fires" (le'ishai)—esh yud (the fire of yud)—which is the level of the fire that descends from above, from the level of the light that encompasses all worlds (sovev kol almin), to raise up the element of fire in one's animal soul, the level of ishah, esh hei (the fire of hei);

Now the words of the verse are interpreted. "My fires" (le'ishai) is read as esh yud, "fire of yud": the fire that comes down from above, from sovev kol almin, to raise up the fire in a person's animal soul, which is called ishah, esh hei, "fire of hei," as in paragraph 11.

וכמו שכתוב שמאלו תחת לראשי⁸³ שבחי' שמאל ורשפי אש שלמעלה הוא מגביה ומעלה ממטה למעלה

and as it is written, "His left hand is under my head": for the level of the left and the flashes of fire from above lift and raise up from below to above.

The Song of Songs' "His left hand is under my head" describes this lifting. The "left" is the side of fiery love, the flashes of fire from above that stir the soul and raise it from below.

(ועמ"ש מענין זה דאש יו"ד ואש ה' בפי' שלח⁸⁴ בד"ה והיה לכם לציצית ועמ"ש סד"ה כי ביום הזה יכפר⁸⁵ בענין בנקרת הצור ובפי' נשא⁸⁶ בענין ויתן עוז למלכו כו').

(And see what is written on this matter of the fire of yud and the fire of hei in Parshas Shelach, in the discourse beginning "And it shall be for you as tzitzis"; and see what is written at the end of the discourse beginning "For on this day He shall atone," on the matter of "in the cleft of the rock"; and in Parshas Nasso, on the matter of "And He will give strength to His king," etc.)

The text refers to three other discourses in Likkutei Torah on the fire of yud and the fire of hei: the discourse on tzitzis in Shelach, the end of "For on this day He shall atone" (on "the cleft of the rock"), and the discussion in Nasso of "He will give strength to His king."

אך המשכה זו שיהיה אש שלמעלה נמשך הוא על ידי לחמי דהיינו ע"ד שישראל מפרנסין לאביהם שבשמים⁸⁷

However, this drawing-down, that the fire from above be drawn down, is through "My bread"; that is, along the lines of [the teaching] that Israel sustain their Father in Heaven.

The fire from above is drawn down through "My bread": the offerings are, as it were, G-d's bread, in line with the Zohar's teaching that Israel "sustain their Father in Heaven."

כמו הלחם שעליו יחיה האדם⁸⁸ הוא משיב את הנפש להיות שורה ומתפשט בגוף שמפני חלישות ותשות כח שכלא אכילה היתה הנפש מסתלקת וע"י הלחם תשוב לאיתנה להתלבש בגוף להחיותו.

Just as bread, by which man lives, restores the soul, so that it rests and spreads through the body: for because of the weakness and exhaustion of strength that come without eating, the soul would depart, and through the bread it returns to its strength, to be en clothed in the body and give it life.

The analogy: bread keeps the soul in the body. Without food the body weakens and the soul begins to withdraw, and eating restores it, so that it again settles in the body and gives it life.

כך הנה כל העולמות נק' עדי"מ בשם גוף וכמ"ש בת"ז [בתיקוני זהר] וכמה גופין⁸⁹ תקינת לון⁹⁰ כו'

So too, all the worlds are called, by way of analogy, by the name "body," as is written in the Tikkunei Zohar: "And You fashioned for them a number of bodies," etc.

In the same way, the worlds are called a "body" by way of analogy, as the Tikkunei Zohar speaks of G-d fashioning "bodies" for the Sefiros.

וכדי שיהיה השראת והתפשטות הנשמה בחי' סוכ"ע דלאו מכל מדות כו' הוא ע"י בחי' לחם שבאתעדל"ת [שבאתערותא דלתתא] נעשה אתעדל"ע [אתערותא דלעילא] להיות בחי' לאשי אש יי

And in order that there be the indwelling and spreading of the soul—the level of sovev kol almin, which is “not of any of the attributes,” etc.—this is through the level of bread: that through the arousal from below (isarusa dilesata) there comes about an arousal from above (isarusa dile'eila), so that there is the level of “My fires,” the fire of yud.

For the “soul” of the worlds, sovev kol almin, which is beyond all the attributes, to rest and spread within them, there must be “bread”: the offering, an arousal from below that brings about an arousal from above, the descent of the “fire of yud.”

וזהו ענין ריח ניחוחי⁹¹ ריח העלאה ממטה למעלה ניחוחי מלשון נחות דרגא⁹² הורדה מלמעלה למטה

And this is the matter of “My pleasing fragrance” (rei'ach nichochi): rei'ach (fragrance) is an ascent from below to above; nichochi is from the term nechos darga (descending a level), a bringing-down from above to below,

This explains “My pleasing fragrance” (Numbers 28:2). Fragrance (rei'ach) rises from below, while nichochi is related to nechos, “going down a step” (as in the Talmud's advice to go down a step in choosing a wife), meaning a bringing-down from above.

וגם לשון מנוחה כמו שפי' רז"ל [רבותינו זכרונם לברכה] נחת רוח לפני שאמרתי ונעשה רצוני⁹³ והכל אחד שהורדה והשפלה זו היא בחי'

and it is also a term of rest (menuchah), as our Sages, of blessed memory, explained: “A gratification (nachas ruach) before Me, that I spoke and My will was done.” And it is all one: for this bringing-down and lowering is the level of

Nichochi is also related to menuchah, rest, and to the Sifrei's “gratification (nachas ruach) before Me.” All these meanings are one, for the descent from above is itself G-d's gratification that His will was done.

ירידת אש שלמעלה אש יי מבחי' סוכ"ע בחי' רצון עליון שלמעלה מחכמה כי חכמה היא ראשית ההשתלשלות⁹⁴ בעשרה מאמרות⁹⁵ שנבה"ע [שנברא העולם]⁹⁶ ובראשית נמי מאמר הוא.⁹⁷

the descent of the fire from above, the fire of yud, from the level of sovev kol almin, the level of the Supernal Will, which is above Chochmah (wisdom); for Chochmah is the beginning of the chain of descending worlds (hishtalshelus), in the Ten Utterances by which the world was created, and “In the beginning” is also an utterance.

That descending fire of yud comes from sovev kol almin, the Supernal Will, which is above Chochmah. Chochmah is where the chain of worlds begins: the world was created with Ten Utterances, and the Talmud counts even “In the beginning” (bereishis, the beginning, Chochmah) as one of them; the Will is above even that.

17 והנה החכמה מאין תמצא⁹⁸ מבחינת אין שהוא רצה"ע [רצון העליון] רעדכ"ר [רעוא דכל רעיון] ורצה"ע [ורצון

העליון] זה הוא נמשך למטה בבחי' עשיה

Now, "Chochmah (wisdom) is found from ayin (nothingness)": from the level of ayin, which is the Supernal Will, the Will of all wills; and this Supernal Will is drawn down below into the level of doing (asayah).

Job's "Chochmah is found from ayin" is read as: Chochmah comes from ayin, "nothing," the Supernal Will, which in Kabbalistic terms is "the Will of all wills," beyond all grasp. And this Will is drawn down into "doing."

וזהו ונעשה ר צוני וכנודע שהא"ס ב"ה מצד עצמו כביכול לא שייך בו בחי' רצון כלל להיות לו דירה בתחתונים⁹⁹

And this is "and My will was done." And as is known, with regard to the Infinite One (Ein Sof), blessed be He, as He is in Himself, as it were, a will to have a dwelling place among the lower realms does not apply to Him at all;

That is the meaning of "My will was done" (na'aseh, related to asayah, doing). In G-d's own essence there is no will at all to have a dwelling place among the lower beings.

כי כולא קמיה כלא ממש חשיבא¹⁰⁰ ואין ערוך לך¹⁰¹ ואם צדקת מה תתן לו¹⁰² כו' רק שכך עלה ברצונו שעל ידי אתעדל"ת [אתערותא דלתתא] בתומ"צ [בתורה ומצות] אתעדל"ע [אתערותא דלעילא] להמשיך רצה"ע [רצון העליון] למטה

for "all before Him is considered as actually nothing," and "there is no comparison to You," and "If you are righteous, what do you give Him?" etc. It is only that so it arose in His will: that through the arousal from below (isarusa dilesata), in Torah and mitzvos, [there be] an arousal from above (isarusa dile'eila), to draw the Supernal Will down below.

Before Him everything is as nothing, nothing compares to Him (in the words of the Shabbos morning blessing Yotzer), and as Job says, a person's righteousness gives Him nothing. Rather, G-d willed that the arousal from below, through Torah and mitzvos, should draw His Supernal Will down below.

וזהו שאמרתי היא התורה ועל ידי קיום התורה נעשה לו בחי' רצון לדור בתחתונים¹⁰³ שהוא בחי' גילוי כו'.

And this is [the meaning of] "that I spoke": this is the Torah. And through the fulfillment of the Torah there comes to be in Him the level of a will to dwell among the lower realms, which is the level of revelation, etc.

"That I spoke" is the Torah. By keeping it, a person brings it about that G-d has a will to dwell among the lower beings, which means that His will is revealed there.

18 והנה כנגד ב' בחי' אלו שהם העלאה והמשכה תיקנו ב' תפלות חובה שחרית ומנחה שחרית ממטה למעלה עד ברוך שאמר בחי' עשיה ומברוך

Now, corresponding to these two levels, which are ascent and drawing-down, they instituted two obligatory prayers, Shacharis and Minchah. Shacharis is from below to above: up to Baruch She'amar is the level of Asiyah (Action), and from Baruch

The two motions just described, ascent from below and drawing-down from above, correspond to the two obligatory prayers, Shacharis and Minchah. In Shacharis, the opening section, before Baruch She'amar, corresponds to Asiyah, the lowest world, where the ascent begins.

שאמר ואילך פסוקי דזמרה וקריאת שמע הכל בחי' העלאה ממטה למעלה ומנחה לשון מנוחה¹⁰⁴ שהוא בחינת המשכה מלמעלה למטה בבחי' תפלת י"ח שבמנחה אין שם

She'amar onward, Pesukei deZimrah and the reading of the Shema, it is all the level of ascent from below to above. And Minchah is a term of rest (menuchah), which is the level of drawing-down from above to below, in the mode of the prayer of Eighteen [Blessings]; for at Minchah there is

From Baruch She'amar on, Pesukei deZimrah and the Shema continue the ascent. The name Minchah is read as related to menuchah, rest, and so as a drawing-down from above, which is expressed in the Amidah, the prayer of Eighteen Blessings.

רק תפלת י"ח¹⁰⁵ מה שאין כן בשחרית תקנו ברוך שאמר ופסוקי דזמרה וקריאת שמע שהם בחי' ממטה למעלה.

only the prayer of Eighteen [Blessings], whereas at Shacharis they instituted Baruch She'amar, Pesukei deZimrah and the reading of the Shema, which are the level of [ascent] from below to above.

Minchah consists only of the Amidah, while Shacharis first adds Baruch She'amar, Pesukei deZimrah and the Shema, the stages of the ascent from below.

ותפלת י"ח שהיא המשכה מלמעלה למטה בחי' פעמים ברוך אתה שכל ברכה הוא המשכה היא בחי' עקדת יצחק שנכלל יצחק באברהם:

And the prayer of Eighteen, which is a drawing-down from above to below with the eighteen times "Blessed are You"—for each blessing is a drawing-down—is the level of the Binding of Yitzchak, in which Yitzchak was included in Avraham.

The Amidah draws down from above through its eighteen blessings, each "Blessed are You" being a drawing-down. It is likened to the Binding of Yitzchak, at which, in the Kabbalah, Yitzchak (Gevurah) was included in Avraham (Chesed).

SECTION 5 • ¶19-21

Torah study and prayer

19 ד אך הנה¹⁰⁶ התכללות זו אש שלמעלה¹⁰⁷ באש שלמטה¹⁰⁸ הוא ע"י את קרבני¹⁰⁹ את הן בחי' אותיות שמא' עד תי"ו שהן הן קרבני כלומר קרובים אלי ומקרבין אותי¹¹⁰

4. However, this inter-inclusion of the fire from above in the fire below is through "es korbani" ("My offering"): es—these are the letters from alef to tav, which are "korbani"; that is to say, close (kerovim) to Me, and bringing Me close (mekarvin).

The fourth section explains how the fire from above and the fire below are joined: through es korbani, "My offering." The word es (alef-tav) is read as all the letters from alef to tav, the letters of the Torah; they are korbani, "near to Me," and they also bring G-d near.

(ועמ"ש סדי"ה ואתה תצוה¹¹¹ בפי' חקת עולם לדורותם מאת בני' [בני ישראל]¹¹² מאת היינו מבחי' אותיות התורה כו' והן הגורמי' [הגורמים]¹¹³ כו' ע"ש)

(And see what is written at the end of the discourse beginning "And you shall command," in the explanation of "an everlasting statute for their generations, from (me'es) the children of Israel": me'es means from the level of the letters of the Torah, etc., and they are what bring about, etc.; see there.)

The text refers to the Torah Ohr discourse "And you shall command" (Tetzaveh), which reads me'es, "from," in "an everlasting statute... from the children of Israel" as "from the letters" of the Torah, which bring about what follows there.

והוא ע"ד מ"ש ודברי¹¹⁴ אשר שמתי בפיך¹¹⁵ ואמרו מתניתא מלכתא¹¹⁶ שעושה כמלך שמצוה לעשות מצוה זו כך כו'

And this is along the lines of what is written, "And My words which I have placed in your mouth"; and they said, "The Mishnah is a queen": for it acts like a king who commands that this mitzvah be done thus, etc.

The Alter Rebbe compares this to Isaiah's "My words which I have placed in your mouth" and to the Talmud's phrase "the Mishnah is a queen," which he reads to mean that the Mishnah rules with royal authority, like a king who decrees exactly how a mitzvah is to be done.

וכל הקורא¹¹⁷ בתורה הקב"ה קורא ושונה כנגדו¹¹⁸ שע"י עסק הדבור בת"ת [בתלמוד תורה] נעשה ביטול ויחוד דבור בדבור ומחשבה במחשבה כו'

And "whoever reads in the Torah, the Holy One, blessed be He, reads and studies opposite him": for through the occupation of speech in Torah study, there comes about self-nullification (bittul) and union, speech in speech and thought in thought, etc.

Tanna DeBei Eliyahu teaches that G-d "reads and studies opposite" one who studies Torah. Through speaking words of Torah, a person's speech is nullified in and united with the divine speech, and his thought with the divine thought.

והנה בחי' ביטול הוא בחי' ומדרגת משרבע"ה [משה רבינו עליו השלום] כנודע לפיכך נאמר צו את בני' [בני ישראל] ואמרת אליהם שע"י שאתה תהי' [תהיה] צו בצוותא חדא עם בני' [בני ישראל]

Now, the level of bittul is the level and rank of Moshe our teacher, peace be upon him, as is known. Therefore it is said, "Command (tzav) the children of Israel and say to them": that through your being tzav—"in one bond" (betzavsa chada) with the children of Israel—

Bittul is the special quality of Moshe. So the verse's "Command (tzav)" is read as related to tzavsa, "bond": Moshe is to be bound together with the children of Israel.

דהיינו ע"י שיומשך להם בחי' משה יהי' [יהיה] להם כח הדבור ואמרת להם את קרבני שיהי' [שיהיה] התקשרות וביטול דבור בדבור¹¹⁹ כו'

that is, through the level of Moshe being drawn to them, they will have the power of speech: "and say to them: es korbani," that there be a bond and bittul of speech in speech, etc.

Through Moshe's quality being drawn into them, the people gain a power of speech in Torah that unites their speech with G-d's. That is "say to them: es korbani": their words of Torah become a bond and a bittul of their speech within the divine speech.

(ועמ"ש בד"ה ראשי המטות^{120, 121} גבי לאמר זה הדבר ומ"ש ד"ה משה ידבר¹²² וסד"ה ואתה תצוה הנ"ל ועמ"ש ע"פ חקת התורה¹²³ בענין תולעת יעקב¹²⁴ כו' עולת תמיד אותיות תולע כו' ע"ש).

(And see what is written in the discourse beginning "The heads of the tribes," concerning "saying: This is the thing"; and what is written in the discourse beginning "Moshe would speak"; and at the end of the discourse beginning "And you shall command," mentioned above; and see what is written on "This is the statute of the Torah," concerning "worm of Yaakov," etc.: olas tamid (the continual burnt-offering) has the letters of tola (worm), etc.; see there.

The text lists further discourses on this theme: "The heads of the tribes" on "saying: This is the thing," "Moshe would speak," the Tetzaveh discourse already mentioned, and the discourse on "This is the statute of the Torah," which notes that olas tamid has the same letters as tola, "worm," as in Isaiah's "worm of Yaakov."

ומשם יובן בתוספת ביאור ענין את קרבני לחמי כוי ועמ"ש כפי יתרו בד"ה בחדש השלישי בענין שהתורה נקי עוז ותושיה).

And from there the matter of “My offering, My bread,” etc., will be understood with further explanation. And see what is written in Parshas Yisro, in the discourse beginning “In the third month,” on the matter of the Torah being called “strength” (oz) and “sound wisdom” (tushiyah).)

That last discourse explains “My offering, My bread” further. The text also points to the Yisro discourse “In the third month,” on why the Torah is called “strength” and “sound wisdom.”

והנה בתורה יש ב' בחי' תורה שבכתב ותשבע"פ [ותורה שבעל פה] תשב"כ [תורה שבכתב] תנ"ך [תורה נביאים כתובים] נקרא בשם מקרא קורא בתורה מלשון קריאה כאדם הקורא לחבירו בשמו וכך

Now, in the Torah there are two levels: the Written Torah and the Oral Torah. The Written Torah, Tanach, is called by the name Mikra (Scripture); “reading (korei) in the Torah” is a term of calling (keri'ah), like a person who calls his fellow by his name. And so

Now the Torah's two parts are distinguished. The Written Torah, Tanach, is called Mikra, from keria'ah, “calling”: reading it is like calling someone by name.

הנה כל התורה הן שמותיו של הקב"ה ועל תנ"ך [תורה נביאים כתובים] אמרו שצורפי אותיותיהן הן שמות הקדושים

the whole Torah is the Names of the Holy One, blessed be He; and of Tanach they said that the combinations of their letters are holy Names.

For the whole Torah consists of G-d's Names, and the letters of Tanach in their combinations form holy Names. Reading Scripture therefore “calls” G-d.

אך תשבע"פ [תורה שבעל פה] ע"ז נאמר תשמרו ^{125, 126} כוי כי שמור זו משנה שמור לנוקי' [לנוקבא] בחי' מקבל וכך

But of the Oral Torah it is said, “you shall keep (tishmeru),” etc.; for “keep—this is Mishnah,” and “keep” is for Nukva (the feminine), the level of a recipient. And so

The Oral Torah corresponds to the verse's “you shall keep”: the Sages read “keep” as referring to Mishnah, and “keep” is associated with the feminine (Nukva), the one who receives.

הנה התורה שבע"פ [שבעל פה] היא בחי' מקבל שבה וע"י יהיה נשמר בלב האדם בחי' לאשי אש יו"ד the Oral Torah is the level of the recipient within [the Torah], and through it the level of “My fires” (le'ishai), the fire of yud, will be kept in a person's heart,

The Oral Torah is the receiving aspect of the Torah, and through it the “fire of yud,” the flame of love kindled from above, is kept and preserved in a person's heart.

ולא יהיה מאבד מה שנותנים לו¹²⁷ פ"י מה היינו בחיי ביטול וכמ"ש ונחנו מה וכמ"ש במ"א בפ"י מה ראו על ככה¹²⁸ כו'

and he will not be one who "loses what (mah) he is given." The meaning of mah is the level of bittul, as it is written, "And what (mah) are we?"; and as is explained elsewhere, on the meaning of "What (mah) did they see concerning this," etc.

The Talmud describes a fool as one "who loses what he is given." Here "what" (mah) is read as bittul, as Moshe and Aharon said, "And what are we?"; and a person must not lose the bittul he is given.

ושם מ"ה [שם מ"ה] נותנים לכל אדם מלמעלה וכמ"ש בביאור ע"פ מי מנה עפר יעקב¹²⁹ כו' ע"ש.

And the Name Mah is given to every person from above, as is written in the explanation on "Who has counted the dust of Yaakov," etc.; see there.

The Kabbalistic Name Mah (whose numerical value is 45) is given to every person from above, as explained in the discourse on "Who has counted the dust of Yaakov."

וצריך שלא יהיה מאבד ח"ו [חס ושלום] בחינת מ"ה [שם מ"ה] שנותנים לו והיינו ע"י שמור זו משנה (ועמ"ש ע"פ וזאת המצוה כו' לשמר כו' ושמרת כו' וע' מענין שמור בפ' בראשית) (מ"ח ב' יתרו דף ע' [שבעים] ע"ב. צ"ב א').

And one must not, G-d forbid, lose the level of Mah that is given to him; and this is through "keep—this is Mishnah." (And see what is written on "And this is the commandment," etc., "to keep," etc., "And you shall keep," etc.; and see on the matter of "keep" in Parshas Bereishis) (48b; Yisro, page 70b, [and] 92a).

That bittul is preserved through "keep—this is Mishnah," that is, through the Oral Torah. The text refers to further discussions of "keep," among them the Zohar on Bereishis and on Yisro.

ור"פ נח (נ"ט ב'). ורזא אוליפנא דהא נח אצטריך לתיבה¹³⁰ כו' ע"ש ומבואר במ"א תיבה היינו אותיות הדבור של התורה ותפלה כו'.

And the beginning of Parshas Noach (59b): "And we have learned the mystery: for Noach needed the ark (teivah)," etc.; see there. And it is explained elsewhere that teivah means the letters of the speech of the Torah and of prayer, etc.

The Zohar at the beginning of Noach says that "Noach needed the ark (teivah)." Elsewhere the ark is explained as the words of Torah and prayer, since teivah also means "word."

כי הנה עיקר תושבע"פ [תורה שבעל פה] הוא להיות השגת הרצון עליון לידע ההלכה והמצוה על בוריה
משא"כ תורה שבכתב אין בה גילוי הרצון

For the essence of the Oral Torah is that there be a grasp of the Supernal Will: to know the halachah and the mitzvah with precision. Whereas in the Written Torah there is no revelation of the Will;

The Oral Torah's purpose is to grasp the Supernal Will: to know exactly what the halachah and the mitzvah require. The Written Torah on its own does not reveal this.

כי כשאמר הכתוב וקשרתם לאות כו' איני יודע מה הוא עד שבאו רז"ל [רבותינו זכרונם לברכה] ופירשו ד'
בתים שבתפילין תפרן ואלכסונן וד' פרשיות כו'

for when the verse says, "And you shall bind them as a sign," etc., I do not know what it is, until our Sages, of blessed memory, came and explained: the four compartments of the tefillin, their stitching and their diagonal, and the four sections, etc.

For example, the Torah says "bind them as a sign" but does not say how. Only the Sages' tradition explains the four compartments of the tefillin, their stitching and their square diagonal, and the four passages placed inside.

וכן סוכה שהיא גבוה מכ' כו' והיינו לפי שכל בחי' תורה שבעל פה הוא להיות כלי קיבול מוגבל
להגביל את

And likewise, a sukkah that is higher than twenty [cubits], etc. And this is because the whole level of the Oral Torah is to be a limited receiving vessel, to delimit

Likewise, only the Oral Torah tells us that a sukkah higher than twenty cubits is invalid. Its role is to be a limited vessel that gives bounds to the Supernal Will.

הרצון העליון מאור א"ס ב"ה כיצד תהי' [תהיה] השראתו ובאיזה אופן שבאם שנעשה כמצותה אזי שורה
הרצון מאור א"ס ב"ה ובאם לאו אינו שורה

the Supernal Will from the Infinite Light (Or Ein Sof), blessed be He: how its indwelling will be and in what manner—that if it is done as prescribed, then the Will from the Infinite Light, blessed be He, rests [there], and if not, it does not rest [there].

It defines how the Will of the Infinite Light comes to rest: if a mitzvah is done as the law prescribes, the Will rests in it; if not, it does not.

ולכן נעשה ג"כ בחי' כלי קיבול לבחי' אש י' השורה ומתגלה בנפש להגבילה שתהא ההתלהבות והתשוקה לה' ברשפי אש שמורה ותקועה בלב כל תמוט עולם ועד.¹³¹

And therefore it also becomes a receiving vessel for the level of the fire of yud that rests and is revealed in the soul, to give it bounds, so that the fervor and the longing for G-d, in flashes of fire, be kept and fixed in the heart, "never to be moved, forever and ever."

So the Oral Torah also becomes a vessel for the "fire of yud" kindled in the soul. It gives that fire bounds, so that the love and longing for G-d stay kept and fixed in the heart, "never to be moved."

אבל תשב"כ [תורה שבכתב] עיקרה צורת האותיות שיהיו בדמותן ובצלמן ככתבם וכלשונם¹³² מפני שהוא בחי' שמות משא"כ תורה שבע"פ [שבעל פה] אין הכתב והלשון מעכב ובאיזה כתב ולשון שהוא מדבר הכל נקרא תורה שבע"פ [שבעל פה]

But the Written Torah—its essence is the form of the letters, that they be in their likeness and in their image, "according to their script and their language," because it is the level of Names. Whereas with the Oral Torah, the script and the language are not indispensable, and in whatever script and language one speaks, it is all called the Oral Torah.

In the Written Torah the exact form of the letters is essential, because the letters are Names. The Oral Torah may be spoken in any script or language and is still the Oral Torah.

והנה תשב"כ [תורה שבכתב] הוא בחי' קריאה להיות את קרבני [ועמ"ש בפ' וארא בד"ה לכן אמור לבניי [לבני ישראל]] ותורה שבע"פ [שבעל פה] בחי' שמירה וכנ"ל.

So the Written Torah is the level of calling, so that there be es korboni [and see what is written in Parshas Va'eira, in the discourse beginning "Therefore, say to the children of Israel"]; and the Oral Torah is the level of keeping, as mentioned above.

The Written Torah is thus "calling," es korboni, which brings G-d near, and the Oral Torah is "keeping," tishmeru. The text also refers to the Va'eira discourse "Therefore, say to the children of Israel."

20 והנה כל זה הוא בחי' דבור שהוא ת"ת [תלמוד תורה] שע"ז נאמר את קרבני ותשמרו כנ"ל ובחי' מחשבה זו תפלה ע"ז נאמר להקריב לי במועדו¹³³ במועדו אלו יו"ט [יום טוב] שלש רגלים.

Now, all this is the level of speech, which is Torah study, of which it is said, "My offering" and "you shall keep," as mentioned above. And [as for] the level of thought, which is prayer, of this it is said, "to offer to Me in its appointed time (bemo'ado)": bemo'ado—these are the festivals, the three pilgrimage festivals.

All of this concerns speech, that is, Torah study, which the verse calls "My offering" and "you shall keep." Thought, which is prayer, corresponds to "to offer to Me in its appointed time," and "its appointed time" (mo'ado) refers to the three pilgrimage festivals.

כי הנה נודע שתפלת כל ימות החול נמשך משבת שנאמר בה קדש היא לכם¹³⁴ קדש העליון הוא בחי קדוש ומובדל ולהיות נמשך ממנו איזה המשכה.

For it is known that the prayer of all the weekdays is drawn from Shabbos, of which it is said, “it is holy (kodesh) to you.” The Supernal Kodesh is the level of [what is] holy and set apart; and for some drawing-down to be drawn from it,

The weekday prayers draw their power from Shabbos, which the Torah calls “holy (kodesh).” Supernal holiness is by nature set apart and beyond, so something is needed for anything to be drawn down from it.

21 וכמ”ש ושמרו דרך¹³⁵ ה’ לעשות צדקה כו’ דרך ה’ זו היא המשכה כדרך שהולכין בה מעיר לעיר

[it is] as it is written, “And they shall keep the way of Havayah, to do charity,” etc.: “the way of Havayah” is a drawing-down, like a road on which one goes from city to city.

The answer is “the way of Havayah” (Genesis 18:19). A way is a road that connects one city to another, so it signifies a drawing-down from the holy to what is below.

הנה הדרך הזה הוא ע”י המועדים שהמועדים הם מקראי קדש שהקדש נקרא ונמשך בהם [וכמ”ש במ”א בד”ה מצה זו ועיין ר”פ קרח (דקע”ו ע”ב) גבי כולהו זמינין¹³⁶ כו’

Now, this road is through the festivals: for the festivals are mikra’ei kodesh (“callings of holiness”), in that the holy is called and drawn into them [as is written elsewhere, in the discourse beginning “This matzah”; and see the beginning of Parshas Korach (176b), concerning “they are all invited,” etc.,

That road is formed by the festivals, which the Torah calls mikra’ei kodesh, “callings of holiness,” because on them holiness is “called” and drawn down. The text refers to the discourse “This matzah” and to the Zohar at the beginning of Korach, which speaks of all being “invited” at the time a festival is present in the world.

ואימתי בשעתא דמועד זמין בעלמא ובפ”י הרמ”ז [הרב משה זכות] שם בזה] ובהם ועל ידם נמשך ג”כ להיות המשכות בתפלות כל ימי החול.

“and when? At the time that a festival is present in the world”; and in the Ramaz’s commentary there on this]. And in them and through them it is also drawn, so that there are drawings-down in the prayers of all the weekdays.

The Ramaz’s commentary on that Zohar is also noted. Through the festivals, holiness is drawn into the prayers of all the weekdays as well.

פסח בחיי אברהם בבחי' תפלת שחרית ממטה למעלה שבועות בחיי יצחק שקול השופר הוא אילו של יצחק והוא כנגד תפלת המנחה וסוכות בחיי יעקב ויעקב נסע סוכותה¹³⁷ הוא תפלת ערבית.

Pesach is the level of Avraham, in the mode of the Shacharis prayer, from below to above; Shavuot is the level of Yitzchak, for the sound of the shofar is [from] the ram of Yitzchak, and it corresponds to the Minchah prayer; and Sukkos is the level of Yaakov—"And Yaakov journeyed to Sukkos"—which is the Maariv prayer.

Each festival corresponds to a patriarch and a daily prayer: Pesach to Avraham and Shacharis, the ascent from below; Shavuot to Yitzchak and Minchah, since the shofar heard at Sinai came from the ram of Yitzchak; and Sukkos to Yaakov, who "journeyed to Sukkos," and to Maariv.

SECTION 6 • ¶22-23

Why the offerings need the Temple

22 והנה כל בחיי אלו צריך האדם לקיים בכל המצות רק שבכל המצות הגילוי הוא כנפש.

Now, all these levels a person must fulfill in all the mitzvot; only that in all the mitzvot the revelation is in the soul.

The maamar now answers its second question. Every mitzvah involves these same levels, the fire from below and the fire from above, but in the other mitzvot the revelation takes place only within the soul.

ובקרבנות היה הגילוי בפועל ממש בקרבן שמיסוד האש שהיה יורד אש שלמעלה בגילוי ממש והגילוי

כזה א"א רק בבהמ"ק [בבית המקדש]

But with the offerings, the revelation was in actual deed, in the offering, which is from the element of fire, in that the fire from above would descend in actual revelation; and such a revelation is possible only in the Holy Temple.

In the offerings the revelation was physical and visible: fire actually came down from Heaven onto the altar and consumed the offering, which is of the element of fire. Such a visible revelation is possible only in the Holy Temple.

ולכן הקרבנות תלוין בבהמ"ק [בבית המקדש] דוקא משא"כ שאר המצות ואפילו מחשבה ודבור דקרבנות יכול להיות אפילו בגלות שלהיות הגילוי כנפש יכול להיות בכל זמן.

Therefore the offerings depend specifically on the Holy Temple, whereas the other mitzvot, and even the thought and speech of the offerings, can be [fulfilled] even in exile; for, since the revelation is in the soul, it can be at any time.

That is why the offerings depend on the Temple, while every other mitzvah, and even the prayer and study that correspond to the offerings, can be fulfilled in exile: a revelation within the soul can happen at any time.

[כי כדי שיהיה נמשך הגילוי גם בעולם בחיצוניות בפועל ממש צריך להיות שרש ההמשכה מלמעלה מעלה ע"ד המגביהי לשבת המשפילי לראות ^{138, 139} כו']

[For in order that the revelation be drawn also into the world, into the outer dimension (chitzoniyus), in actual deed, the root of the drawing-down must be from very high above, along the lines of "He who dwells on high, who looks down low," etc.;

The bracketed note explains why. For G-dliness to be revealed in the physical world itself, its outer dimension, the source must be extremely high, as the Psalm describes G-d as dwelling on high and yet looking down low.

כי בחינת העולם והחיצוניות מקבל חיות ממקום עליון שלמעלה מסדר ההשתלשלות וכמ"ש סד"ה למנצח על השמינית ¹⁴⁰ שלכן כל העליות שבת רק בפנימיות כו' ע"ש באריכות.

for the level of the world and of the outer dimension receives life-force (chayus) from a lofty place, above the order of the chain of descending worlds (hishtalshelus); as is explained at the end of the discourse beginning "For the conductor, on the Sheminis": that this is why all the ascents of Shabbos are only in the inner dimension (pnimiyus), etc.; see there at length.

The outer, physical aspect of the world draws its life-force from a source above the whole chain of worlds. That is why, as the discourse "For the conductor, on the Sheminis" explains, the ascents of Shabbos take place only in the inner dimension.

23 ולכן כדי שיומשך הגילוי בחיצוניות ממש צ"ל שרש ההמשכה מלמעלה מעלה כי הוא ע"ד ענין ק"ס [קריעת ים סוף] שהוא ענין שעלמא דאתכסיי' [דאתכסייא] נמשך בבחי' גילוי באתגליא ממש

Therefore, in order that the revelation be drawn into the outer dimension (chitzoniyus) itself, the root of the drawing-down must be from very high above; for this is along the lines of the matter of the Splitting of the Sea of Reeds, which is the matter of the hidden world (alma de'iskasya) being drawn in revelation into the revealed world (alma de'isgalya) itself.

A revelation in the outer, physical world requires a source very high above. It resembles the Splitting of the Sea, when the "hidden world" (alma de'iskasya), the G-dliness that is normally concealed, was openly revealed in the "revealed world."

ולכן שרש המשכה זו ע"י הארה גדולה ועצומה מלמעלה מעלה שמשם נמשך לשנות סדר ההשתלשלות כו'.

And therefore the root of this drawing-down is through a great and mighty illumination from very high above, from where it is drawn to change the order of the chain of descending worlds (hishtal-shelus), etc.

Such a change in the natural order requires an immense illumination from very high above, from a level that can change the order of the chain of worlds.

ועד"ז ג"כ ענין אש שלמעלה שהיה יורד ע"ג [על גבי] המזבח הוא ההמשכה מעלמא דאתכסיא^{141, 142, 143, 144} מבחי' סוכ"ע לעלמא דאתגליא וכמ"ש במ"א בד"ה אז ישיר כו'

And in the same way, the matter of the fire from above that would descend upon the altar is the drawing-down from the hidden world, from the level of the light that encompasses all worlds (sovev kol almin), to the revealed world; as is explained elsewhere, in the discourse beginning "Then [Moshe] sang," etc.

The fire that came down onto the altar was the same kind of drawing-down: from the hidden world, sovev kol almin, into the revealed world, as explained in the discourse "Then [Moshe] sang."

וכדי שיהיה המשכה זו בעולם ובחיצוניות זה תלויים בבהמ"ק [בבית המקדש] דוקא¹⁴⁵ כי בחי' הבית הוא מקיף עליון מאד שלמעלה מהמקיף דבחי' עלמא דאתכסיא

And for this drawing-down to be in the world and in the outer dimension, this depends specifically on the Holy Temple; for the level of the House is a very lofty encompassing [light] (makif), higher than the makif of the level of the hidden world

For this to happen in the physical world it needs the Temple, because the "House" itself is a very lofty encompassing light (makif), higher even than the encompassing light of the hidden world.

(וכמ"ש במ"א ע"פ מזמור שיר חנוכה¹⁴⁶ הבית¹⁴⁷ כו' ועמ"ש ע"פ ויקרא אל משה בענין כי שכן עליו הענין)¹⁴⁸

(as is explained elsewhere on "A psalm, a song of the dedication of the House," etc.; and see what is written on "And He called to Moshe," on the matter of "for the cloud rested upon it");

The text refers to the explanation of "A psalm, a song of the dedication of the House" and to the discourse on "And He called to Moshe," on the cloud that rested upon the Tabernacle.

ומשם דייקא נמשך הכח הזה להיות אש שלמעלה מבחי' סוכ"ע יורד ונמשך באתגליא בפועל ממש.

and from there specifically this power is drawn, that the fire from above, from the level of sovev kol almin, descend and be drawn into the revealed world in actual deed.

From that lofty encompassing level of the House comes the power for the fire from above, from sovev kol almin, to descend visibly in the physical world.

ועוד י"ל [יש לומר] בזה ע"ד מ"ש במ"א ע"פ המאמר ר"פ ויקרא בענין שאל לך אות^{149, 150} כו' הגבה למעלה דא אות יו"ד כו' ע"ש]:

And it may further be explained along the lines of what is explained elsewhere on the statement at the beginning of Parshas Vayikra, on the matter of “Ask for yourself a sign (os),” etc.: “make it high above—this is the letter (os) yud,” etc.; see there.]

A further explanation is suggested from another discourse, on a statement at the beginning of Parshas Vayikra that reads Isaiah’s “Ask for yourself a sign (os)... make it high above” as the letter (os) yud.

IN ONE’S AVODAH

The maamar draws its lessons from “Today to do them”: the work of change can be done only in this world, through Torah, mitzvos and teshuvah. A person must first subdue his desire for forbidden things, and even meet his bodily needs coolly, as if compelled, and then turn the heart’s remaining longing to G-d alone. In prayer, recalling in Yotzer Or how the angels burn and sanctify G-d is meant to kindle the animal soul’s own fire for Him. In Torah study, one’s speech is to be nullified in the divine speech, and through the Oral Torah, knowing each mitzvah precisely, the fire of love is kept fixed in the heart and not lost.

QUESTIONS FOR DISCUSSION

1. Why can a soul in the World to Come not change, even though it sees G-dliness far more clearly there than in this world?
2. What is the difference between memalei kol almin and sovev kol almin, and why does it make one hour of teshuvah and good deeds in this world better than all the life of the World to Come?
3. How do the “fire of yud” and the “fire of hei” explain “My fires,” “My bread” and “a pleasing fragrance”?
4. In what sense does the Written Torah “call” and the Oral Torah “keep,” and why must the Oral Torah be a limited vessel?
5. Why could the fire from above descend physically only in the Holy Temple, while prayer and Torah study can draw it into the soul anywhere?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 צו את בניי

Another transcript (hanachah) of this same maamar is printed there.

KEHOT'S NOTE

ראה לעיל יט, ב בהערות וצינונים הערת כ"ק אדמו"ר. הנחה אחרת בסידור עם דא"ח לא, ג. ראה מאמרי אדה"א במדבר-ה ע' אית'ט. וראה בכרך-ו ע' איתתק'ט. הגהות למאמר זה נדפסו באוה"ת פינחס אע"ט. אפ"ג. אפ"ד. וראה שם ע' איע. ובאוה"ת במדבר כרך ה' ע' איתרעד. כרך-ז ע' איתתק'ט. ביאור נוסף למאמר זה נדפס בסה"מ תקס"ה ח"ב ע' תשמח. ובאוה"ת פינחס ע' אפח נדפס חלק מביאור זה בתוס' הגהות וקיצורים. בשרש מצות התפלה פרק מד ואילך. סה"מ תרל"ה-ב ע' שסט. סה"מ תרנ"ד ע' רלב. תרנ"ו ע' רסח. תרנ"ח ע' רטו ואילך. סה"מ תרפ"ד ע' קיח.

2 צו את בניי . . ואמרת להם

"Command the children of Israel and say to them: My offering, My bread for My fires, My pleasing fragrance, you shall take care to offer to Me in its appointed time." This is the verse on which the maamar is built.

במדבר כ"ח:2 Numbers 28:2

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT'S NOTE

במדבר כח, ב-ג.

3 ואמרת להם זה האשה

"And say to them: This is the fire-offering that you shall offer to Havayah: lambs in their first year, without blemish, two each day." The second "and say" introduces the actual animals, the "action" of the offerings.

במדבר כ"ח:3 Numbers 28:3

ואמרת להם זה האשה אשר תקריבו לה' כבשים בני־שנה תמימים שנים ליום עלה תמיד:

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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4 כל המצות . . לקיים במחשבה דיבור ומעשה

The note cites this place for the principle that every mitzvah is to be fulfilled in thought, speech and action.

KEHOT'S NOTE

אוה"ת יתרו ע' תתקלז. וראה בשיחת ש"פ פנחס תנש"א איך שבמצות ת"ת ותפלה וק"ש וכיוצא בהן יש גם מעשה ע"ש בהערה 38.

5 זו תפלה

The Sifrei on Deuteronomy 11:13 reads "and to serve Him" as referring to prayer, since the verse adds "with all your heart." It is the earlier source for calling prayer a service of the heart.

Sifrei Devarim מ"א:41

6 תפלה עבודה שכלב

The Gemara asks what "to serve Him with all your heart" means, and answers: "What is the service of the heart? This is prayer." The Alter Rebbe uses it to identify prayer as the "thought" of the offerings.

Taanit 2a:11 תענית ב' א:י"א

ומנא לו דבתפלה — דתנא: "לאהבה את ה' אלקיכם ולעבדו בכל לבבכם", איזו היא עבודה שהיא בלב — הוי אומר: זו תפלה. וכתבי בתריה: "ונתתי מטר ארצכם בעתו יורה ומלקוש".

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KEHOT'S NOTE

ספרי דברים יא, יג. תענית ב, א.

7 שכנגד הקרבנות

The Gemara records the view that the prayers were instituted to correspond to the daily offerings. This is why prayer counts as the offerings' "thought."

ברכות כ"ו ב:ד'ה-5 Berakhot 26b:4-5

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תנא כוותיה דרבי יוסי ברבי חנינא, ותנא כוותיה דרבי יהושע בן לוי. תנא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינקס ויפלל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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8 כל העוסק בתורת עולה

Rabbi Yitzchak teaches that whoever occupies himself with the law of the sin-offering is as though he offered a sin-offering, and Reish Lakish reads "This is the law of the burnt-offering..." to mean that whoever occupies himself with Torah is as though he offered a burnt-offering. This

makes the study of the laws of the offerings their “speech.”

Menachot 110a:13-14 י”ג-י”ד

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעיט וכלכל שיוכין לבו לשמים:

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9 בקרבנות . . הוא המעשה

The note cites this talk on the thought, speech and action of the offerings; it does not say what is found there.

KEHOT’S NOTE

ראה לקו”ש י”ח ע” 413.

PARAGRAPH 2

10 The verse that names the actual animals of the daily offering; the Alter Rebbe assigns it to the action of the offering.

Numbers 28:3 כ”ח:ג

וְאָמַרְתָּ לָהֶם זֶה הָאֵשֶׁה אֲשֶׁר תִּקְרִיבוּ לַיהוָה: כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לְיוֹם עֹלָה תְּמִיד:

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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11 צו את בני ישראל ואמרת אליהם

The general command about the offerings; the Alter Rebbe assigns it to their thought and speech.

Numbers 28:2 כ”ח:ב

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לַחֲמִי לֶאֱשִׂי רִיחַ נִיחָחִי תִשְׁמְרוּ לַהֲקָרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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12 נחת רוח לפני שאמרתי

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

KEHOT’S NOTE

ספרי במדבר כח, ח. וראה ג”כ שם טו, ז.

13 נחת רוח לפני שאמרתי ונעשה רצוני

On “a fire-offering, a pleasing fragrance to Havayah” (Numbers 28:8), the Sifrei explains: “a gratification before Me, that I spoke and My will was done.” The Alter Rebbe

...צו את בני ישראל ואמרת אליהם את קרבני

asks why this is said of the offerings when it is true of every mitzvah.

Sifrei Bamidbar 143:3 ג”ג:3

... תלמוד לומר כמנחת הבוקר וכנסכו תעשה: מגיד כשהזבח קרב – נסכים קרבים עמו: אשה – אע”פ שאתה נותן לאשים לא ירצה עד שיהיו כאשים: אשה ריח ניחוח לה – נחת רוח לפני, שאמרתי ונעשה רצוני. שמעון בן עזאי אומר בוא וראה: בכל הקרבנות שבתורה לא נאמר בהם לא אלקים ולא אלקיך ולא שדי וצבאות אלא י”ד וה”י, שם מיוחד, שלא ליתן פתחון פה למינים לרדות. ללמדך, שאחד מרבה ואחד ממעיט לפני הקב”ה. וכשם שנאמר ריח ניחוח בשור – כך נאמר בן הצאן, וכך נאמר בן העוף; ללמדך שאין לפניו ...

(Bamidbar 28:8) “And the second lamb”: Why is this written? Since it is written “the one lamb shall you offer in the morning,” I might think that if it were not offered in the morning it could be offered in the evening. It is, therefore, written “the second shall you offer up towards evening,” implying that if the morning tamid had not been offered, the evening tamid is not to be offered. When is this so? When the altar had not been inaugurated. But if it had been inaugurated, even ...

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14 ות”ת כנגד כולם

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

KEHOT’S NOTE

פאה א, א.

15 ות”ת כנגד כולם

After listing deeds whose fruits a person enjoys in this world while the principal remains for the World to Come, the Mishnah concludes, “and Torah study is equal to them all.”

Mishnah Peah 1:1 א”א:1

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקרן קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one’s father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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16

שכנגד הקרבנות

The words here quote Berakhot 26b:4-5; the passage is shown below.

ברכות כ"ו ב:ד-ה' 26b:4-5 Berakhot

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תניא כוותיה דרבי יוסי ברבי חנינא, ותניא כוותיה דרבי יהושע בן לוי. תניא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינחס ויפיל".

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KEHOT'S NOTE

ברכות כו, ב.

17

כל העוסק בתורת עולה

The words here quote Menachot 110a:13-14; the passage is shown below.

מנחות ק"א:יג-יד' 110a:13-14 Menachot

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני' נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעט ובלבד שיכוין לבו לשמים:

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KEHOT'S NOTE

מנחות קא, א.

PARAGRAPH 3

18

אך הנה כל זה

From this point on, the maamar's discussion appears in the Tzemach Tzedek's treatise on the root of the mitzvah of prayer, chapter 44.

KEHOT'S NOTE

מכאן ואילך בשרש מצות התפלה פרק מד. ראה סה"מ תרמ"ח ע"י ריח ואילך.

19

היום לעשותם ולא למחר

"You shall keep the commandment, the statutes and the ordinances which I command you today, to do them."

דברים ז':י"א 7:11 Deuteronomy

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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עירובין כ"ב א:ה'-ו' 22a:5-6 Eruvin

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב "אשר אנכי מצוך היום לעשותם", "היום לעשותם" — ולא למחר לעשותם, "היום לעשותם" — למחר לקבל שכם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב "אך אפס?" "אך אף" מבטי לקה!

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KEHOT'S NOTE

דברים ז, יא. עירובין כב, א. מכאן ואילך נמצא גם בשרש מצות התפלה פרק מד. וראה לקמן פ' ראה לג, ב.

20

וכו נתנה הבחירה

In Or HaTorah on Pinchas a gloss adds here, "and see what is written on the subject of free choice in the discourse 'Tik'u bachodesh' of 5570." That discourse is printed in Or HaTorah, Derushim L'Rosh Hashanah.

KEHOT'S NOTE

באוה"ת פ' פנחס ע"י א"פ מציינ' (ועמ"ש מענין הבחירה בד"ה תקעו בחדש דתק"ע). והוא הנדפס באוה"ת דרושים לר"ה ע"י אישליך ואילך. וראה שם ע"י אישליך.

21

כך נשאר בעוה"ב

A later discussion of why a soul in the World to Come remains as it was formed in this world.

KEHOT'S NOTE

ראה המשך וככה תרל"ז סעי' ח. סה"מ תרנ"ד ע"י רלב ואילך. סה"מ תרנ"ח ע"י רטו.

22

יצבא השמים לך משתחוים

"You alone are Havayah... and the host of the heavens bow down to You." Cited for the self-nullification of all beings where G-dliness is revealed.

נחמיה ט':ו' 9:6 Nehemiah

אתה-הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחוים:

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

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KEHOT'S NOTE

נחמ"י ט, ו.

23 דקרו ליי אלקא דאלקיא
 | Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 סוף מנחות.

24 דקרו ליה אלהא דאלהיא
 | At the end of tractate Menachos, the Gemara says that even the nations "call Him the G-d of gods." The Alter Rebbe applies it to the kelipos, which in the World to Come acknowledge G-d.
 מנחות ק"י א:ה"ו-6א:5 Menachot 110a
 איתביה רב שימי בר חייה לרב (מלאכי א, יא) ממזרח שמש ועד מבוא גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר רי יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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25 כה הקלע
 | Avigail tells David that his soul will be bound in the bond of life, "and the souls of your enemies He will sling out, in the hollow of the sling." Chazal and the Zohar take this as a purgation of the soul after death.
 I Samuel 25:29
 שמואל א כ"ה:כ"ט
 וְיָקָם אָדָם לְרִדְפָּךְ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהָיְתָה נַפְשׁ אֲדֹנָי צְרוּרָה בְּצִרוֹר הַחַיִּים אֶת ה' אֱלֹהֶיךָ וְאֵת נַפְשׁ אֲבִיךָ יַקְלַעְנָה בְּתוֹךְ כַּף הַקַּלָּע:
 And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

26 כה הקלע
 | One of the Zohar passages the text lists (Beshalach) on the hollow of the sling.
 ספר הזהר, בשלח כ"ג:ט"ז-שכ"ו Zohar, Beshalach 23:316-326

27 כה הקלע
 | One of the Zohar passages the text lists (Mishpatim) on the hollow of the sling; the Kehot note quotes it as saying the

soul "comes in reincarnation into the world like a stone in a sling."
 ספר הזהר, משפטים ג:ק"א-ק"י Zohar, Mishpatim 3:101-110

28 כה הקלע
 | One of the Zohar passages the text lists (Terumah) on the hollow of the sling.
 ספר הזהר, תרומה כ"ט:רצ"ו-ש"ו Zohar, Terumah 29:296-306

29 כה הקלע
 | One of the Zohar passages the text's bracket lists (Vayechi) on the hollow of the sling.
 ספר הזהר, ויחי י"ט:קל"ד-כ"מ Zohar, Vayechi 19:134-20:147

30 כה הקלע
 | One of the Zohar passages the text's bracket lists (Vayera) on the hollow of the sling.
 ספר הזהר, וירא ט"ז:רל"ל-י"ח:רנ"א Zohar, Vayera 16:230-18:251

31 כה הקלע
 | One of the Zohar passages the text's bracket lists (Vayikra, end of 24b and 25a) on the hollow of the sling.
 ספר הזהר, ויקרא ס"ג:תצ"ז-ס"ד:תכ"ד Zohar, Vayikra 63:417-64:424

32 כה הקלע
 | One of the Zohar passages the text's bracket lists (the beginning of Balak) on the hollow of the sling.
 ספר הזהר, בלק ד:כ"ד-ו:ל"ג Zohar, Balak 4:24-6:33
 the official of Gehinnom standing there in order to pervert the judgement, if possible. Happy is he who emerges from the trial successfully; otherwise the officer of Gehinnom seizes him so soon as he is delivered into his power, and hurls him down to nether regions like a stone from a sling, and there he receives his punishment according to his sentence. Similarly Joshua the high priest was taken up for trial to that Heavenly Academy when he departed this world. He was "standing before the angel of the L-rd": ...
 The Zohar; London, Soncino Press, 1933 (Public Domain)

33 ג' מיני לבושים כנודע
 | Tanya explains that every G-dly soul has three garments, thought, speech and action, which are clothed in the 613 mitzvos when a person fulfills, studies and understands them.

תניא, חלק ראשון; ליקוטי אמרים 4:13-14 Tanya, Likkutei Amarim
 ד':י"ג-י"ד

ואף שהתורה נתלבשה בדברים תחתונים גשמיים - הרי זה כמחבק את המלך דרך משל, שאין הפרש במעלת התקרבותו ודביקותו במלך, בין מחבקו כשהוא לבוש לבוש אחד בין שהוא לבוש כמה לבושים, מאחר שגוף המלך בתוכם. וכן אם המלך מחבקו בזרועו, גם שהיא מלובשת תוך מלבושיו, כמו שכתוב: "וימינו תחבקני", שהיא התורה שנתנה מימין, שהיא בחינת חסד ומים:

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 KEHOT'S NOTE

ראה תניא פ"ד.

34 וכמארז"ל מלפפתו

"Whoever commits one transgression in this world, it envelops him and goes before him on the Day of Judgment." The Alter Rebbe uses it for the soiled garments that cover the soul.

סוטה ג' כב Sotah 3b

KEHOT'S NOTE

סוטה ג, ב.

35 אין חבוש מתיר א"ע

"A prisoner cannot release himself from prison." So too the soul cannot remove its own soiled garments.

ברכות ה' ב:יג-יד Berakhot 5b:13-14

אמרי: אין חבוש מתיר עצמו מבית האסורים. רבי אלעזר קלש. על לגביה רבי יוחנן. הוּא דִּהְיָה קא גְּנִי בְּבֵית אָפֶל. גְּלִיָּה לְדִרְעִיה וּנְפֶל נְהוּרָא. הִזְיָה דִּהְיָה קא בְּכִי רְבִי אֶלְעָזָר. אָמַר לְקָה: אָמַי קא בְּכִית? אִי מְשוּם תּוֹרָה דִּלָּא אֶפְשָׁת — שְׁנִינוּ: אֶחָד הַמְרָבָה וְאֶחָד הַמַּמְעִיט, וּבִלְבָד שִׁיכּוּיָן לְבוּ לְשָׁמַיִם. וְאִי מְשוּם מְזוּנִי — לֹא כָּל אָדָם זֻכָּה לְשִׁמְיָ שְׁלֶחֶנוֹת. וְאִי מְשוּם בְּנִי — דִּין גְּרָמָא דְּעִשְׂרָאָה בִּיר.

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

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KEHOT'S NOTE

ברכות ה, ב. ושי"ג.

36 הסירו הבגדים

In Zechariah's vision the angel says to those standing before him, "Remove the soiled garments from him." The Alter Rebbe stresses "remove": others remove them, for the soul cannot do it itself.

זכריה ג' ד: Zechariah 3:4

וַיַּעַן וַיֹּאמֶר אֱלֹהֵי־הַעֲמֻדִים לְפָנָיו לֵאמֹר הַסִּירוּ הַבְּגָדִים הַצֵּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רֹאֵה הָעֲבָרֹתִי מֵעָלֶיךָ עֹנֶה וְהִלָּבַשׁ אֹתָךְ מַחְלָצוֹת:

And he answered and spoke unto those that stood before him, saying: 'Take the filthy garments from off him.' And unto him he said: 'Behold, I cause thine iniquity to pass from thee, and I will clothe thee with robes.'

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

KEHOT'S NOTE

זכריה ג, ד.

37 הסירו דייקא

Or HaTorah's gloss explains the precise "remove" as "remove [them] through Gehinnom."

KEHOT'S NOTE

באוה"ת כאן ע' אפג "הסירו ע"י גיהנם כו".

38 ועיין מענין כף הקלע

A discussion of the hollow of the sling.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך-ב ע' תפכ ואילך.

39 משפטים צ"ט ב'

Or HaTorah quotes the Zohar on Mishpatim, that the soul "comes in reincarnation into the world like a stone in a sling," and notes that this is the source of the Maharsha (on Shabbos 152b), who explains the slinging of souls "from one end of the world to the other" as reincarnation into another body.

KEHOT'S NOTE

"אתי בגלגולא בעלמא כאבנא בקוספיתא דהיינו כף הקלע" — אוה"ת ויקרא-ב ע' תפכ, ושם מציין שזה מקור לדברי מהרש"א בשבת דף קנב, ב שמקלעין נשמתין מסוף העולם ועד סוף העולם וכתב ע"ז המהרש"א שזהו הגלגול שמכניסין הנשמה לגוף אחר.

PARAGRAPH 4

40 אין לך דבר שאין לו מקום

Ben Azzai says: "Do not despise any person, and do not dismiss anything, for there is no person who does not have his hour and there is nothing that does not have its place." The Alter Rebbe applies "its place" to the fixed stations of the World to Come.

משנה אבות ד:ג: Pirkei Avot 4:3

הוּא הָיָה אוֹמֵר, אֵל תְּהִי כּוֹ לְכָל אָדָם, וְאֵל תְּהִי מִפְּלִיג לְכָל דָּבָר, שְׁאִין לָךְ אָדָם שְׁאִין לוֹ שְׂעָה וְאִין לָךְ דָּבָר שְׁאִין לוֹ מְקוֹם:

He used to say: do not despise any man, and do not discriminate against anything, for there is no man that has not his hour, and there is no thing that has not its place.

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

41 מלאכים ונשמות . . הם מובדלים בפ"ע

The version of this passage there adds: "in the holy chambers (heichalos), and the angels of destruction are in a separate abode."

KEHOT'S NOTE

בשרש מצות התפלה שם נוסף "בהיכלות דקדושה ומלאכי חבלה הם במדור בפ"ע".

PARAGRAPH 6

42 לעשות מרגל ראש

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

KEHOT'S NOTE

בשרש מצות התפלה שם "לעשות מראש רגל ומרגל ראש".

43 משא"כ המשכת אור א"ס ב"ה שבעוה"ז

The Rebbe Maharash cites this maamar for the point that the illumination of sovev kol almin is specifically in the physical world.

KEHOT'S NOTE

ראה תורת שמואל תרכ"ו ע' רצב. ובהוצאת תשמ"ט ע' רנה. "ועי בלק"ת בפי פנחס בד"ה צו, ששם נת' מפני שהארת הסוכב הוא בעה"ז הגשמי דוקא, ואפ"ל שהכוונה אי' הוא שמפני שבעה"ז יש הארת הסוכב לכן כשהאדם הוא בגפו בעה"ז יוכל לעשות תשובה כי אז הוא גם מבחי' סוכ"ע, משא"כ בצאת הנפש היא רק בבחי' ממכ"ע, וצ"ע." עכ"ל שם.

44 אשר יעשה אותם האדם

"You shall keep My statutes and My ordinances, which a person shall do and live by them." Cited for the mitzvos a person does in this world.

ויקרא י"ח:ה' Leviticus 18:5

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאֱלֹהִים וְחִי בָהֶם אֲנִי
Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

45 דלית מחשבה תפיסא

Elijah's prayer (Patach Eliyahu) says of G-d, "No thought can grasp You at all." The Alter Rebbe applies it to the Infinite Light that is en clothed in the Torah and mitzvos.

Tikkunei Zohar 17a:10-12 ב"א-י"ב

אנת הוא עלאה על כל עלאין סתמא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

46 דלית מחשבה תפיסא ב"י

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

47 סוכ"ע הוא בחינת העלם והסתר

Tanya, chapter 48, explains that the light that fills all worlds is revealed within them only through many contractions, while the light that encompasses all worlds is hidden from them and infinite. The text cites it by name for this distinction.

תניא, חלק ראשון; ליקוטי אמרים 48:3 Tanya, Likkutei Amarim

והנה, פְּרָטִיּוֹת הַצְּמֻצוּמִים, אֵיךְ וּמָה - אֵין כָּאן מְקוֹם בִּיאורָם. אֲךְ דָּרָךְ כָּלֵל, הֵן הֵם בְּחִינַת הַסֵּתֵר וְהַעֲלָם הַמְשַׁכֵּת הָאוֹר וְהַחֲיוּת, שֶׁלֹּא יֵאָרֵר וְיוֹמָשׁךְ לַתְּחִלָּה בְּבִחִינַת גִּילּוֹי, לְהַתְלַבֵּשׁ וְלִהְיוֹת שֶׁכֶּה וְלִהְיוֹת לְהִיּוֹת יֵשׁ מֵאֵין - כִּי אִם, מֵעַט מְזַעֵר אוֹר וְחֲיוּת, בְּכַדִּי שֶׁיִּהְיוּ בְּבִחִינַת גְּבוּל וְתַכְלִית, שֶׁהֵיא הָאֶרֶץ מוֹעֲטָת מֵאֵד וּמִמֶּה כָּלֵא חֲשִׁיבִי לְגַבֵּי בְּחִינַת הָאֶרֶץ כְּלִי גְבוּל וְתַכְלִית, וְאֵין בִּינְיָנָם עָרָךְ וְיִחָס כָּלֵל, כְּנוֹדַע פִּירוּשׁ מֵלֵת 'עָרָךְ' בְּמִסְפָּרִים, ...

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PARAGRAPH 7

48 לעבדה ולשמרה

"And Havayah G-d took the man and placed him in the Garden of Eden, to work it and to guard it." The Alter Rebbe reads it to mean that a person's service makes Gan Eden.

בראשית ב':ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיְנַחֵהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

49 השוה ומשוה קטן וגדול

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

KEHOT'S NOTE

פיוט וכל מאמינים.

50 כחשכה כאורה

"Even darkness is not dark for You... darkness is as light." Cited for the Infinite Light, before which all distinctions fall away.

Tehillim קל"ט:י"ב Psalms 139:12

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

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

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KEHOT'S NOTE

תהלים קלט, יב.

PARAGRAPH 8

51 והמלאכים שואלים . . ואומרים

The Kehot note says that Tanya, chapter 46, also speaks of the angels asking "Where is the place of His glory?" and answering "The whole earth is full of His glory."

KEHOT'S NOTE

וכ"ה בתניא פרק מו.

52 נעוץ סופן בתחלתן

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

KEHOT'S NOTE

סי"י פ"י, מ"ז.

53 נעוץ סופן בתחלתן

Sefer Yetzirah says of the ten Sefiros: "their end is wedged in their beginning, and their beginning in their end." The Alter Rebbe uses it for the bond between the lowest level and the highest.

ספר יצירה א':ז Sefer Yetzirah 1:7

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

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

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

54

בעוה"ב שהוא עולם ברור

Rav Yosef son of Rabbi Yehoshua ben Levi, revived after his soul had left him, said he had seen “an upside-down world,” and his father answered, “You saw a clear world.” The Alter Rebbe applies “clear” to the World to Come, where everything is already sorted.

Pesachim 50a:6ר"א פסחים

ורבי יהושע בן לוי אמר: אלו בני אדם שיקרינו הן בעולם הזה, וקפויין הן לעולם הבא. כי הא דרב יוסף בריה דרבי יהושע בן לוי חלש ואיתנגיד, כי הדר, אמר לקה אבוה: מאי חזית? אמר לקה: עולם הפוך ראיתי, עליונים למטה, ותחתונים למעלה. אמר לו: בני, עולם ברור ראית. ואנן היכי היתם? כי היכי דאיתו אנן הכא, הכי איתינו היתם.

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

Bava Batra 10b:5ה"ב בבא בתרא

ואמר רבי אבהו, שאלו את שלמה: איזהו בן העולם הבא? אמר להם: כל שפגגד זמניו כבוד. כי הא דיוסף בריה דרבי יהושע חלש, אינגיד. אמר לקה אבוה: מאי חזית? אמר לקה: עולם הפוך ראיתי - עליונים למטה, ותחתונים למעלה. אמר לקה: עולם ברור ראיתי. ואנן, היכי חזיתינו? [אמר לקה:] כי היכי דחשבינו הכא, חשבינו היתם.

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

KEHOT'S NOTE

ראה פסחים נ, א. ב"ב י, ב.

55

The Gemara discusses prayer for the sex of an unborn child and teaches that in the first forty days such a prayer may still have effect.

Berakhot 60a:13ג"א ברכות

ואיבעית אימא: מעשה דלאה בתוך ארבעים יום הוה. כדתניא: שלשה ימים הראשונים - יבקש אדם רחמים שלא יסריח. משלשה ועד ארבעים יבקש רחמים שיהא זכר. מארבעים יום ועד שלשה חדשים - יבקש רחמים שלא יהא סנדל. משלשה חדשים ועד ששה - יבקש רחמים שלא יהא נפל. מששה ועד תשעה - יבקש רחמים שייצא בשלום.

Or if thou wilt I can say that the incident of Leah occurred within forty days [of conception], according to the teaching : During the first three days [of the conjugal act] a man may pray that [his seed] should not become abortive ; from the third to the fortieth day he may pray that a male-child shall be born to him ; from the fortieth day to the third month he may pray that it should not be a monstrosity; from the third to the sixth month he may ...

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

56

מלא כה"א כבודו

The seraphim call to one another: “Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory.” In

...צו את בני ישראל ואמרת אליהם את קרבני

the Kedushah it is the angels' answer to their own question, “Where is the place of His glory?”

ישעיהו ו:3ג: Isaiah

וְקָרָא זֶה אֱלֹהִים וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע"י ו, ג.

PARAGRAPH 9

57

נעוץ סופן בתחלתו

“Their end is wedged in their beginning”; teshuvah restores the life-force at the end of the chain to its beginning.

ספר יצירה א'7:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged 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)

58

מלכותך מלכות כל עולמים

“Your kingship is a kingship over all worlds.” Cited for Malchus as the source of the light that fills the worlds.

תהילים קמ"ה:13ג: Psalms

מְלֻכּוֹתְךָ מְלֻכּוֹת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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59

ומלכותו בכל משלה

“Havayah has established His throne in the heavens, and His kingship rules over all.”

תהילים ק"ג:19ט Psalms

ה' בַּשָּׁמַיִם הִכִּין כִּסְאוֹ וּמִלְכוּתוֹ בְּכָל־מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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PARAGRAPH 10

60

מאן דלא כרע במודים

The Gemara says that a person's spine becomes a snake seven years after death, and adds that this applies only to

one who did not bow at Modim. The Alter Rebbe takes the bow as the lowest degree of bittul.

בבא קמא ט"ז א:כ"ב22a: Bava Kamma

דַּתְנִיָּא: צְבוּעַ וְזָכַר לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה עֲטָלָה, עֲטָלָה לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה עֲרֶפֶד, עֲרֶפֶד לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה קִימוֹשׁ, קִימוֹשׁ לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה חוֹחַ, חוֹחַ לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה שָׂדֶה. שָׂדֶה לְאַחַר שְׁבַע שָׁנִים נַעֲשֶׂה מִיָּלִי דְלֹא כָרַע בִּימּוּדִים.

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

PARAGRAPH 11

61 רגליה יורדות מות

"Her feet go down to death; her steps take hold of the grave." Read here of Malchus descending to give life to the kelipos.

משלי ה':ה"ה5: Proverbs

רַגְלֶיהָ יֵרְדוּת מוֹת שְׁאוֹל צִדְדֶיהָ יִתְמַכּוּ:

Her feet go down to death; Her steps take hold on the nether-world;

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

62 ונעוץ סופן בתחלתן

"Their end is wedged in their beginning": through teshuvah the lowest returns to the highest.

ספר יצירה א':ו"ז1:7: Sefer Yetzirah

עַשְׂרֵי סְפִירוֹת בְּלִי מָה נַעוֹץ סוֹפֵן בְּתַחֲלָתָן וְתַחֲלָתָן בְּסוֹפֵן כְּשֶׁלֶחֶבֶת קְשׁוּרָה בְּגַחֲלַת שְׂאֲדוֹן יַחֲדִיד וְאֵין לוֹ שְׁנֵי וּלְפָנֵי אֶחָד מָה אַתָּה סוֹפֵר:

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 wedged 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 Yetzirah, trans. by Isidor Kalisch, New York, 1877 (Public Domain)

63 ותשובה זו הוא ע"י שיתגלה כ"ע מראש האצילות ויורד ונוקב עד המלכות

In the entry "Teshuvah" of Sha'ar Erchei HaKinuyim, the Pardes says that complete teshuvah is when all the levels return to their places, "and this teshuvah is through Keser Elyon being revealed from the head of Atzilus, piercing and descending to Malchus." The Alter Rebbe quotes it.

פרדס רמונים כ"ג:כ"ב44:22:23 Pardes Rimmonim

והכוונה מבוארת, כי בהיות הדין מתהווה בעולם, הבינה מסתלקת ומתבעת דין והעולם נידון. וכאשר תשוב על הבנים ותשפיע רחמים נקראת תשובה סתם. אמנם כאשר תשוב היא ותתקן שאר המדרגות לתוכה לקבל ממקומם העליון אזי נקראת תשובה שלימה ששבה היא ושבו המדרגות אחת אל אחת ואז היא שלימה בעצם כל המדרגות. ותשובה זו היא ע"י שיתגלה כ"ע מראש האצילות ונוקב ויורד עד המלכות והוא תשובה וכן נתבאר שם בפ"י. ובפ"י נשא (דף קכ"ב ע"ב) פי' כי המלכות ג"כ נקראת תשובה וז"ל אלא דא איקרי תשובה כד מהדר רחמי לקבלהא והיא תבת ...

Pardes Rimmonim (Public Domain)

ועיין בפ' ויקרא

64

The text sends the reader to the Zohar on Vayikra (end of 15b and 16a), with the Mikdash Melech and the Ramaz there. The Zohar says that when every level returns to its place and all are blessed together, this is called complete teshuvah.

ספר הזהר, ויקרא ל"ב:רמ"ו-ל"ה:רנ"ז32:246-35:257 Zohar, Vayikra

65 ועיין בפרשה אמור (דף ק' ע"ב)

The Zohar on Emor says that on Yom Kippur all Israel return in complete teshuvah and the supernal Mother shines upon the moon, which is Malchus. The text cites it for the ascents of Malchus on Yom Kippur.

ספר הזהר, אמור ל"ח:ר"ב-מ"ב:רכ"ו38:202-40:226 Zohar, Emor

66 ולא תתורו כו' אשר אתם זונים

From the section of tzitzis: "and you shall not stray after your heart and after your eyes, after which you go astray." Cited for subduing desire for alien things.

במדבר ט"ו:ל"ט39:15 Numbers

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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

67 ואל אישך תשוקתך

"And your longing shall be for your husband." Read as the longing of the heart turned toward G-d.

בראשית ג':ט"ז3:16 Genesis

אֶל־הָאִשָּׁה אָמַר הָרְבָּה אֶרְבָּה עֲצָבוֹנָךְ וְהָרַגְהָ בְּעֶצֶב תֵּלְדִי בָנִים וְאֵל־אִישְׁךָ תִּשְׁוָקֶתָךְ וְהוּא יִמְשָׁל־בָּךְ:

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

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

68 לזאת יקרא אשה

"This shall be called woman (ishah), for from man (ish) was this taken." The Alter Rebbe reads the two words as the fire of hei and the fire of yud.

בראשית ב':כ"ג2:23 Genesis

וַיֹּאמֶר הָאָדָם זֹאת הָפַעַם עָצָם מֵעֲצָמִי וּכְשָׁר מִבְּשָׁרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקָחָהּ־זֹאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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PARAGRAPH 12

69 יפה שעה אחת בתשובה ומעוט בעוה"ז מכל חיי העוה"ב

Rabbi Yaakov says: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

Pirkei Avot 4:17 משה אבות ד' י"ז

הוא הנה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

70 שובה ישראל עד הוי' אלקיך

"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." Read here as returning until the transcendent Havayah is revealed as "your G-d."

Hosea 14:2 חושע י"ד:ב

שובה ישראל עד ה' אלקיך כי כשלת בעונך:

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

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PARAGRAPH 13

71 ואהבת את הוי' אלקיך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might."

Deuteronomy 6:5 דברים ו:ה

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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72 אחד

"Hear, O Israel, Havayah is our G-d, Havayah is One." The verse just before, which the Alter Rebbe reads together with "And you shall love."

Deuteronomy 6:4 דברים ו:ד

שמע ישראל ה' אלקינו ה' אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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PARAGRAPH 14

73 דלית מחשבה תפיסא

Elijah's prayer (Patach Eliyahu) says of G-d, "No thought can grasp You at all." Cited for sovev kol almin, which no

...צו את בני ישראל ואמרת אליהם את קרבני

thought can grasp.

Tikkunei Zohar 17a:10-12 א"י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיות (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

74 ולאו מכל מדות

Further on in Patach Eliyahu: G-d has no known justice and no known judgment, "and not of any of these attributes at all." Cited for sovev kol almin, which is beyond all the Sefiros.

Tikkunei Zohar 17b:5-7 ב:ה-ז

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיעא דאיהו רחמי ולאו מכל אליון מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיחב לך) לגלאה רזין טמירין על ידך מה דלא אתיחב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

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75 לחמי לאשי

"My offering, My bread for My fires." The maamar now begins to interpret these words.

Numbers 28:2 כ"ח:ב

צו את בני ישראל ואמרת אליהם את-קרבני לחמי לאשי יום ניהוי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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76 זורעי על כל מים

"Happy are you who sow beside all waters." Cited for water as the element that makes things grow.

Isaiah 32:20 כ"ב:כ

אשר יכם זרעי על-כל-מים משלחי רגל-השור והחמור:

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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77 משרתיו אש לוהט

"He makes His angels winds, His ministers a blazing fire." Cited for the angels as fire.

Psalms 104:4 ד:ד

עשה מלאכיו רוחות משרתיו אש להט:

Who makest winds Thy messengers, the flaming fire Thy ministers.

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78

פני אריה פני שור

The faces of the living creatures of the Chariot: the face of a man, of a lion on the right, of an ox on the left, and of an eagle.

יחזקאל א':י"ז Ezekiel 1:10

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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79

ומראיהם כגחלי אש בוערות כמראה הלפידים

"As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches."

יחזקאל א':י"ג Ezekiel 1:13

וְדַמוֹת הַחַיּוֹת מְרֵאֵיהֶם כְּגַחַל־אֵשׁ בֹּעֲרוֹת כְּמֵרָאָה הַלְּפִידִים הֵיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנִגְהָ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא כֶּרֶךְ:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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80

ויהי האדם לנפש חיה

"And Havayah G-d formed man... and breathed into his nostrils the breath of life, and man became a living soul."

בראשית ב':ז Genesis 2:7

וַיִּצְרֶה ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִדָּהָאֲדָמָה וַיּוּפֹחַ בְּאַפּוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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81

לרוח ממללא

Onkelos translates "a living soul" as "a speaking spirit," linking man, the speaker, with ruach.

תרגום אונקלוס על בראשית ב':ז Onkelos Genesis 2:7

וַיִּבְרָא יי אֱלֹקִים יֵת אָדָם עָפָרָא מִן אֲדָמָתָא וְנִפְחָ בְּאַפּוֹהִי נִשְׁמַתָּא דְחַיִּי וַיְהִי בָאָדָם לְרוּחַ מְמַלְלָא:

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

PARAGRAPH 15

82

ואל אישך תשוקתך

"And your longing shall be for your husband." The animal soul's longing, transformed, is directed to G-d.

בראשית ג':ט"ז Genesis 3:16

אֶל־הָאִשָּׁה אָמַר ה'רְבָּה אֲרֻכָּה עֲצָבוֹנֶךָ וְהִרְבֵּה כְּעֶצֶב תִּלְדִּי בָנִים וְאֶל־אִישְׁךָ תִּשְׁוֹקְתֶּךָ וְהוּא יִמְשָׁל־בְּךָ:

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

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KEHOT'S NOTE

בראשית ג', טז.

PARAGRAPH 16

83

שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." The left, the fire of love from above, is what lifts the soul.

שיר השירים ב':ו Song of Songs 2:6

שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וְיְמִינוֹ תִּחְבְּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

ש"ש ב', ו.

84

בפי שלח

The note locates the discourse on tzitzis to which the text refers for the fire of yud and the fire of hei.

KEHOT'S NOTE

לעיל בלקו"ת מד, ג.

85

סד"ה כי ביום הזה יכפר

That discourse explains Yom Kippur, the day of teshuvah, as a revelation of the Holy One, blessed be He, as He is, above both memalei and sovev kol almin, the source of forgiveness; it speaks there of a new light from the level of "the rock."

KEHOT'S NOTE

לעיל פי אחרי כו, ג.

86

ובפי נשא

The discourse in Nasso distinguishes two kinds of "left": "His left hand is under my head," which arouses the souls of Israel and lifts them in flashes of the fire of love, and the "left that pushes away." When the left is included in kindness, it is "He will give strength to His king."

KEHOT'S NOTE

לעיל כה, ד.

87

ישראל מפרנסין לאביהם שבשמים

The Zohar teaches that through the offerings Israel “sustain their Father in Heaven.” The Alter Rebbe uses it to explain why the offering is called “My bread.”

Zohar III, 7bז, בח"ג ז

KEHOT'S NOTE

זח"ג ז, ב. וראה שהש"ר א סד"ה לסוסתו. יל"ש רמז תיח.

88

הלחם שעליו יחיה האדם

“Not by bread alone does man live.” The text alludes to it for bread as what sustains life in the body.

Deuteronomy 8:3דברים ח:ג

ויענה וירעבך ויאכלך את־המֶן אשר לא־ידעת ולא ידעו אבותיך למען הודיעך כי לא עליה־לחם לבדו יחיה האדם כי עלי־כל־מוצא פיהו יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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89

בת"ו וכמה גופין

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

90

In Patach Eliyahu: “and You fashioned for them a number of bodies,” said of the Sefiros, which are called a body relative to the garments that cover them. The same passage says that G-d is “not of any of these attributes.”

Tikkunei Zohar 17a:15ו"ט א: תקוני הזהר י"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסין עליהון.

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91

ריח ניחוחי

“My offering, My bread for My fires, My pleasing fragrance.” The Alter Rebbe divides the phrase into ascent (fragrance) and descent (nichochi).

Numbers 28:2ב: במדבר כ"ח

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לְחֹמִי לְאִשֵּׁי רִיחַ נִיחֹחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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92

נחות דרגא

“Go down a step and take a wife.” The Alter Rebbe cites the Aramaic nechos, “go down,” as a sense of nichochi.

Yevamot 63a:10-11א"י-י"א

טום וְלֹא תִשְׁפִּיץ. שְׁפִיץ וְלֹא תִיבְנִי. שְׁכַל הָעוֹסֵק בְּבִנְיָן — מִתְמַסְכֵּן. קִפּוּץ וְכִין אֶרְעָא, מִתּוֹן נָסִיב אִיתְתָּא. נְחִית דְּרָגָא נָסִיב אִיתְתָּא. סָק דְּרָגָא בְּחֵר שׁוֹכְבִּינָא. אִמֵּר רַבִּי אֶלְעָזָר פֶּר אֲבִינָא: אֵין פּוֹרְעָנוֹת בָּאָה לְעוֹלָם אֶלָּא בְּשִׁבְלִי יִשְׂרָאֵל, שְׁנָאֵמֵר: “הִכְרַתִּי גוֹלָם נִשְׁמוֹ פְּנוּתָם הִתְרַבְּתִי חוּצוֹתָם,” וְכַתִּיב: “אֲמַרְתִּי אֶךְ תִּירָא אוֹתִי תִקְחִי מוֹסָר.”

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

KEHOT'S NOTE

יבמות סג, א.

93

נחת רוח לפני שאמרתי ונעשה רצוני

The Sifrei on “a pleasing fragrance to Havayah”: “a gratification before Me, that I spoke and My will was done.”

Sifrei Bamidbar 143:3ג: ספרי במדבר קמ"ג

... תלמוד לומר כמנחת הבוקר וכנסכו תעשה: מגיד כשהזבח קרב - נסכים קרבים עמו: אשה - אע"פ שאתה נותן לאשים לא ירצה עד שיהו כאשים: אשה ריח ניחח להי - נחת רוח לפני, שאמרתי ונעשה רצוני. שמעון בן עזאי אומר בוא וראה: בכל הקרבנות שבתורה לא נאמר בהם לא אלקים ולא אלקיך ולא שדי וצבאות אלא יו"ד וה"י, שם מיוחד, שלא ליתן פתחון פה למינים לרדות. ללמדך, שאחד מרבה ואחד ממעיט לפני הקב"ה. וכשם שנאמר ריח ניחח בשור - כך נאמר בכן הצאן, וכך נאמר בכן העוף; ללמדך שאין לפניו ...

(Bamidbar 28:8) "And the second lamb": Why is this written? Since it is written "the one lamb shall you offer in the morning," I might think that if it were not offered in the morning, it could be offered in the evening. It is, therefore, written "the second shall you offer up towards evening," implying that if the morning tamid had not been offered, the evening tamid is not to be offered. When is this so? When the altar had not been inaugurated. But if it had been inaugurated, even ...

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94

חכ' היא ראשית ההשתלשלות

KEhot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שי דרושי אבי"ע, פ"א.

95

בעשרה מאמרות

“With ten utterances the world was created.”

Pirkei Avot 5:1א: משנה אבות ה'

בְּעֶשְׂרֵה מְאֻמֹּת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לּוֹמֵר, וְהֵלֵא בְּמֵאמָר אֶחָד יָכוֹל לְהַבְרִיאֹת, אֶלָּא לְהַפְרֵעַ מִן הַרְשָׁעִים שֶׁמֵּאֲבִדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמֹּת, וְלֵתֵן שֶׁכֶּר טוֹב לְצַדִּיקִים שֶׁמְקַדְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמֹּת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And

to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

96 בעשרה מאמרות שנבה"ע

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

KEHOT'S NOTE

אבות רפ"ה.

97 ובראשית נמי מאמר הוא

The Gemara counts the ten utterances of creation and explains that "In the beginning" is also an utterance, though it does not say "And G-d said."

Rosh Hashanah 32a:19-20 כ"ט-כ"ח

"ויאמר" דבראשית תשעה הו! "בראשית" נמי מאמר הוא, דכתיב: "בדבר ה' שמים נעשו". רבי יוחנן בן נורי אומר: אם אמר שלש שלש מכולן — נצא. איבער לא הו, היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלש מן הכתובים — דהו תשע, ואיכא ביניהו קדא, או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים — דהוין להו שלש, ואיכא ביניהו טובא?

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KEHOT'S NOTE

ר"ה לב, א.

PARAGRAPH 17

98 החכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes from the level of ayin.

Job 28:12 כ"ח:י"ב

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

99 דירה בתחתונים

The Midrash says that when the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower beings, as He has among the higher ones.

Midrash Tanchuma, Nasso 16:1 א"ז:ט"ז

... באתי לגני אחותי פלה (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שברא הקדוש ברוך הוא את העולם, נתאוו שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאוו שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צויתי אותה ולא שמרת אותה. מיד סלק הקדוש ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it

... צו את בני ישראל ואמרת אליהם את קרבני

came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

100 כולא קמיי כלא ממש חשיבי

The Zohar says that all before Him is considered as nothing.

Zohar I, 11b, כ"א יא,

KEHOT'S NOTE

זח"א יא, ב.

101 ואין ערוך לו

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

KEHOT'S NOTE

ברכת יוצר דשבת.

102 ואם צדקת מה תתן לו

"If you are righteous, what do you give Him, or what does He receive from your hand?"

Job 35:7 י"ז:ל"ה

אם צדקת מה תתן לו או מה מידך יקח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, י.

103 בחי רצון לדור בתחתונים

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

KEHOT'S NOTE

ראה תנחומא נשא טז.

PARAGRAPH 18

104 למעלה — ומנחה לשון מנוחה

In that manuscript the words "beginning of a gloss" are added here, and it marks the passage from "for at Minchah" to "in Avraham" as a gloss (hagahah).

KEHOT'S NOTE

בבוכ 1824 נוסף תי הגה"ה ומציין שקטע דלהלן בשו"ה תפלת "שבמנחה . באברהם" הוא הגה"ה.

105 תפלת — י"ח שבמנחה אין שם רק תפלת י"ח

the passage shares nothing with the note

KEHOT'S NOTE

בבוכ כתי" 523 שיג, ב נמצא מאמר דהלקו"ת, ועל הגליון רשום הגה"ה בגוכתי"ה ה"ה מוהר"י ריבלין: (ועי' תוסי' פסחים ק"ז ד"ה סמוך למנחה ובגליון הש"ס בשם אבודרהם ע"ש. ועי' תו"א וישלח מ"ג רע"ב [קה"ת כה, ד] כל זמן מנחה ועמ"ש הפרישה בא"ח ר"ס רלב עמ"ש הטור והטעם כו דמפרש למה אל"י נענה במנחה דוקא מפני שהתפלה אז יש לה סגולה מצד הזמן שהוא טרוד וכ"י יעו"ש ועי' בשו"ת אמונת שמואל סי' קי יעו"ש).

PARAGRAPH 19

106 **ד) אך הנה**
This section of the maamar is printed in Or HaTorah on Vayikra with some glosses.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ג ע' תשנא עם איזה הגהות. וראה גם אוה"ת פ' פנחס ע' א"ע.

107 **אש שלמעלה**
The version there adds after "the fire from above": "(the level of the fire of yud)."

KEHOT'S NOTE

שם נוסף: (בחי' אש יו"ד).

108 **באש שלמטה**
The version there adds after "the fire below": "(the fire of hei)."

KEHOT'S NOTE

שם נוסף: (אש ה').

109 **את קרבני**
"My offering, My bread for My fires... you shall keep, to offer to Me in its appointed time." The section reads es kor-bani as Torah study and "you shall keep" (tishmeru) as the Oral Torah.

Numbers 28:2 כ"ח:במדבר

צו את-בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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110 **כלומר קרובים אלי ומקרבים אותי**
The note says an explanation of "close to Me and bringing Me close" is found there.

KEHOT'S NOTE

בסה"מ תרל"ה-ב ע' שפג יש כאן ביאור.

111 **סד"ה ואתה תצוה**
There tetzaveh is read as tzavsa, connection, achieved first through the level of Moshe.

KEHOT'S NOTE

תו"א פא, ד.

112 **חקת עולם לדורותם מאת בניי**
"An everlasting statute for their generations, from the children of Israel," said of kindling the lamps of the Menorah.

Exodus 27:21 כ"ז:כ"א

באהל מועד מחוץ לפרכת אשר עליה עדת יצרה אתו אהרן ובניו מערב עדיבקר לפני ה' חקת עולם לדורותם מאת בני ישראל:

...צו את בני ישראל ואמרת אליהם את קרבני

In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall set it in order, to burn from evening to morning before the L-RD; it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

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113 **והן הגורמיי**
the passage shares nothing with the note

KEHOT'S NOTE

בתו"א שם: והן הגורמות.

114 **משה ידבר**
"Moshe would speak, and G-d would answer him with a voice." The text names the discourse on this verse.

Exodus 19:19 ט"ט:ט"ט

ויהי קול השופר הולך וחק מאד משה ידבר והאלקים יענו בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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115 **ודברי אשר שמתי בפיו**
"My spirit that is upon you and My words which I have placed in your mouth shall not depart from your mouth." Cited for the words of Torah that a person speaks as G-d's own words.

Isaiah 59:21 כ"א:כ"א

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר-שמתי בפיו לא-ימוש מפיו ורעה ומפי ורעה אמר ה' מעתה ועד-עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע"י נט, כא.

116 **ואמרו מתניתא מלכתא**
The Gemara gives the mnemonic "the Mishnah is a queen (malkesa)" to recall that rulings on the Mishnayot were said by Rav Malkiya. The Alter Rebbe draws on the phrase for the Oral Torah, which decrees like a king how each mitzvah is done.

Beitzah 28b:14-15 י"ד-ט"ו

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיו. וסימניה: מתניתין מלכתא. מאי ביניהו? איכא ביניהו שפחות. מתני' לא יאמר אדם לשבח: שקול לי בדינך בשר, אכל שוחט ומחלק ביניהם.

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KEHOT'S NOTE

ביצה כח, ב. (מתניתין).

117 **כל הקורא בתו' הקב"ה קורא**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

130

נח אצטריך לתיבה

At the beginning of Noach the Zohar says, “we have learned the mystery: Noach needed the ark.” The Alter Rebbe refers to an explanation of the ark as the words of Torah and prayer.

Zohar, Noach 1:1-12^{א-י} ספר הוהר, נח א:א-י

Thus the words “these are the generations” imply that this brought forth products and no other. So it was with Noah in the lower world. Noah was the sacred covenant below corresponding to that above, and hence is called “Man of the earth”. The inner meaning which we learn from this is that Noah had need of an ark with which to become united in order thereby to preserve the seed of all species, as it is written, “To preserve seed”.

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

131

בל תמוט עולם ועד

“He founded the earth upon its foundations, that it should never be moved, forever and ever.” The Alter Rebbe borrows the words for the love of G-d kept fixed in the heart.

Psalms 104:5^{ה:ה} תהילים קי"ד:ה

יְסַד־אֶרֶץ עַל־מְכוּנֶיהָ בַּל־תִּמּוּט עוֹלָם וָעֶד:

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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132

ככתבם וכלשונם

The letters sent to the Jews “according to their script and their language.” The Alter Rebbe uses the phrase for the Written Torah, whose letters must keep their exact form.

Esther 8:9^{ט:ט} אסתר ח:ט

וַיִּקְרָאוּ סֹפְרֵי־הַמֶּלֶךְ בְּעַת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִיּוֹן בְּשָׁלוֹשׁ וְעֶשְׂרִים בּוֹ וַיִּכְתֹּב כָּל־אֲשֶׁר־צִוָּה מְרַדְּכִי אֱלֹהֵי־הַיְּהוּדִים וְאֵל הָאֲחַשְׁדָּרְפָּנִים־וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינּוֹת אֲשֶׁר מֵהֶדּוּ וְעַד־כוּשׁ שָׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כִּכְתָּבָהּ וְעַם וְעַם כָּל־שָׁנוּ וְאֵל־הַיְּהוּדִים כִּכְתָּבָם וְכָל־שׁוֹנָם:

Then were the king’s scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded concerning the Jews, even to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

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PARAGRAPH 20

133

להקריב לי במועדו

“You shall keep, to offer to Me in its appointed time.” Read here of prayer and the festivals.

Numbers 28:2^{ב:ח} במדבר כ"ח:ב

צו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי לַחֲמִי לְאִשֵּׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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134

קדש היא לכם

“You shall keep the Shabbos, for it is holy to you.”

Exodus 31:14^{ד:א} שמות ל"א:ד

וְשָׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָּהּ מְלָאכָה וְנִגְרַתָּהּ הִנָּפֶשׁ הָהוּא מִקְרָב עַמִּיהָ:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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PARAGRAPH 21

135

וישמרו דרך ה' לעשות צדקה

“That they may keep the way of Havayah, to do charity and justice.”

Genesis 18:19^{ט"ח:י"ח} בראשית י"ח:ט"ח

כִּי יָדַעְתִּיו לְמַעַן אֲשֶׁר יִצְוָה אֶת־בְּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הִבִּיא ה' עֲלֵיהֶם אֶת־אֲבָרָהָם אֶת־אֲשֶׁר־דִּבֶּר עֲלֵיוֹ:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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136

כולהו זמינין

At the beginning of Korach the Zohar speaks of all being “invited,” and asks, “when? At the time a festival is present in the world.” The text cites it for the festivals as the times when holiness is called and drawn down.

Zohar, Korach 1:5-4:15^{ד:ט"ו} ספר הוהר, קרח א:ה-ד:ט"ו

137

ויעקב נסע סוכותה

“And Yaakov journeyed to Sukkos.” Cited for the link between Yaakov and the festival of Sukkos.

Genesis 33:17^{י"ז:י"ג} בראשית ל"ג:י"ז

וַיַּעֲקֹב נָסַע סֻכּוֹתָה וַיָּבֹן לוֹ בֵּית וַלְמִקְנָהּ עֹשֶׂה סֻכָּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סֻכּוֹת:

And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle. Therefore the name of the place is called Succoth.

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PARAGRAPH 22

138 המגביהי לשבת המשפילי לראות

The words here quote Psalms 113:5; the passage is shown below.

תהילים קי"ג:ה' Psalms 113:5

מי כה' אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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KEHOT'S NOTE

תהילים קיג, ה-ו.

139 המגביהי לשבת המשפילי לראות

"Who is like Havayah our G-d, who dwells on high, who looks down low upon heaven and earth?" Cited for the principle that what reaches lowest has its root highest.

תהילים קי"ג:ה' Psalms 113:5-6

מי כה' אלקינו המגביהי לשבת: המשפילי לראות בשמים ובארץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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140 סד"ה למנצח על השמינית

The note locates the discourse "For the conductor, on the Sheminis" in Likkutei Torah on Tazria, where the text says the ascents of Shabbos, being only in the inner dimension, are explained at length.

KEHOT'S NOTE

לעיל פי תוריע.

PARAGRAPH 23

141 מעלמא דאתכסא

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

KEHOT'S NOTE

זח"א (יח, א. קנב, א בס"ת. ושם קנב, רע"ב). [כ].

מעלמא דאתכסא

One of the passages the Kehot note cites for the hidden and the revealed: the Zohar speaks there of one level that "is revealed" while "all the rest is hidden."

Zohar, Bereshit 6:60-7:70 ע"ס: וי: ע' ז' ספר הזהר,

143 מעלמא דאתכסא

A passage the Kehot note cites (it places it in Sitrei Torah): Yaakov inherited two worlds, "the revealed world and the hidden world."

ספר הזהר, ויצא י"ד: ק"א-ק"ה 14:101-105 Zohar, Vayetzei

144 מעלמא דאתכסא

A passage the Kehot note cites (beginning of 158b): everywhere there are two worlds, one revealed and one hidden, and G-d is blessed in both.

ספר הזהר, ויצא כ"ד: רמ"ד-כ"ה: רנ"ד 24:244-25:254 Zohar, Vayetzei

and when we offer blessings to G-d we invariably associate Him with the two worlds in such words as: "Blessed be the L-rd, the G-d of Israel, from one world even unto the other world" (Ps. 106, 48). It is for this reason that the upper world is named Hu (He), whereas the lower world is named Attah (Thou), because it is blessed from the upper world through the Righteous One. Thus Scripture says: "Blessed be the L-rd out of Zion, who dwelleth in Jerusalem, etc." (Ps. 135, 21): assuredly ...

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

145 המשכה זו בעולם ובחיצוניות . . בבהמ"ק דוקא

The note cites this place on why the drawing-down into the world and its outer dimension depends specifically on the Holy Temple.

KEHOT'S NOTE

ראה אוה"ת נ"ד-ב ע' א'פג.

146 ע"פ מזמור שיר חנוכת

The note locates the discourse on "A psalm, a song of the dedication of the House" in Likkutei Torah on VeZos HaBerachah.

KEHOT'S NOTE

לקמן פי ברכה.

147 מזמור שיר חנוכת הבית

"A psalm, a song of the dedication of the House, of David." The text refers to the discourse on this verse for the House as a lofty encompassing light.

תהילים ל': א' Psalms 30:1

מזמור שיר-הנפת הבית לדוד:

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

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148 כי שכן עליו הענן

"And Moshe could not enter the Tent of Meeting, for the

cloud rested upon it.”

Exodus 40:35 מ'ליה 40:35

ולא־יכל משה לבוא אל־אהל מועד כִּי־שָׁכַן עָלָיו הָעֶנָן וַיִּכְבֹּד ה' מְלֵא
אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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149 ע"פ המאמר . . שאל לך אות

The note cites the Tzemach Tzedek's explanation of the Zohar's statement on "Ask for yourself a sign."

KEHOT'S NOTE

ראה ביאה"ז להצ"צ כרך-א ע' שטו.

150 שאל לך אות

"Ask for yourself a sign from Havayah your G-d; ask it deep below, or make it high above."

Isaiah 7:11 ישיהו ז':

שְׁאַל־לְךָ אוֹת מֵעַם ה' אֱלֹהֶיךָ הַעֲמֵק שְׁאֵלָה אוּ הַגְבֵּה לְמַעְלָה:

'Ask thee a sign of the L-RD thy G-d: ask it either in the depth, or in the height above.'

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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