



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 10

אני לדודי ודודי לי

I Am My Beloved's, and My Beloved Is Mine



Elul is the time when the King is “in the field”: before the revelation of Rosh HaShanah and Yom Kippur, the light of G-d’s face shines to everyone from the level of Kel, the Infinite Light itself. A Jew goes out to meet it by seeking the lost spark within “from there,” and by holding the love he finds in the vessels of Torah and kindness.

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

Elul is the time when the King is “in the field”: before the revelation of Rosh HaShanah and Yom Kippur, the light of G-d’s face shines to everyone from the level of Kel, the Infinite Light itself. A Jew goes out to meet it by seeking the lost spark within “from there,” and by holding the love he finds in the vessels of Torah and kindness.

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

“I am my Beloved’s, and my Beloved is mine” spells Elul. Elul is the arousal from below; Rosh HaShanah and Yom Kippur bring awe and love down from above, and that gift needs Elul’s preparation. If the Thirteen Attributes of Mercy shine in Elul, why is it not a festival? Because Elul is like a king greeted in the field before he enters his palace: anyone may come, and he receives all with a smiling face. The light that shines then comes from the level of Kel, the Infinite Light itself, and answers to the spark of Kel in every Jew (Yisrael, sar Kel), which is above intellect and is revealed when one sets aside one’s own will. Within a person there is a city, a field and a wilderness, and G-d does not dwell in the wilderness of needless deeds and words. The remedy is “And you shall seek from there”: search one’s past where the spark was lost and arouse compassion for it; if none stirs, whiten the red of sin through the “fire below” of fasting. The hidden love, once found, must be held in the vessels of Torah and charity.

OUTLINE

- 1 Elul: the King in the field** ¶1-2
Elul is the arousal from below that prepares the revelation of Rosh HaShanah and Yom Kippur. The Thirteen Attributes shine in Elul as a king receives everyone in the field, from the level of Kel, the Infinite Light itself, which is the spark that rules within every Jew.
- 2 The wilderness within and seeking “from there”** ¶3-6
A person has a city, a field and a wilderness of needless deeds, words and thoughts, where G-d does not dwell. The hidden light within must be sought “from there,” in the place of the kelipos where it was lost, through holy speech, nefilas apayim and honest self-examination.

3 Compassion and the fire below

¶7

Yaakov's compassion redeems Avraham's love from exile. One who feels nothing should learn from the severed limb that he is cut off and needs even greater mercy; and if even that fails, the "fire below" of fasting turns the red of sin white, and G-d's face shines.

4 Holding the love: Torah and kindness

¶8-9

The love that dates from the primordial Thought, once found, must be held in vessels, the letters of the Written and Oral Torah, as fire needs a wick; through Torah and charity Israel "sustain" their Father in Heaven.

5 Summary

¶10-11

A three-part summary of the discourse, with many further sources and cross-references.

KEY CONCEPTS

Arousal from below אתערותא דלתתא

A person's own initiative toward G-d. In Elul it comes first, and it prepares the drawing down from above on Rosh HaShanah and Yom Kippur.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The highest revelation of divine compassion. In Elul they shine as to a king's subjects in the field; on Yom Kippur, as to those received in his palace.

The level of Kel בחינת אל

The divine Name with which the Thirteen Attributes begin, which is the Infinite Light itself; from it comes the spark that rules within every Jew.

Yisrael: sar Kel ישראל — שר אל

The name read as "Kel is ruler": the spark of G-dliness in each Jew, above intellect, which by its nature draws the soul to give itself over to G-d.

"There" (sham) שם

The remote place of the kelipos, where the spark was lost and where it must be sought; in contrast to "this" (zeh), which can truly be said only of G-d.

The hidden love אהבה המסותרת

The love for G-d rooted in Israel's arising in the primordial Thought, hidden in every Jew and, in some, lost and in exile.

The fire below אש שלמטה

Fasting and self-mortification, which reduce the fat and blood that come from kelipas nogah and turn the red of sin white.

Vessels for the light כלים לאור ה'

Torah and charity (Chesed), which hold the light of G-d's face so that it does not depart.

SECTION 1 • 11-2

Elul: the King in the field

1 אני לדודי¹ ודודי² לי.³ ר"ת [ראשי תיבות] אלול.^{4,5} והענין כי באלול מתחיל⁶ בחי' אני לדודי דהיינו

בחי' אתערותא דלתתא⁷ עד ר"ה [ראש השנה] ויוה"כ [יום הכפורים]

“I am my Beloved’s, and my Beloved is mine” (Ani ledodi vedodi li): the initials of Elul. The explanation is this: in Elul there begins the level of “I am my Beloved’s,” that is, the level of an arousal from below, until Rosh HaShanah and Yom Kippur,

The maamar opens with a verse from the Song of Songs whose four Hebrew words, Ani ledodi vedodi li, begin with the letters of Elul (אלול), the month before Rosh HaShanah. Its two halves name two stages: in Elul the first move comes from the person below toward G-d, “I am my Beloved’s,” which is called an arousal from below, and this continues up to Rosh HaShanah and Yom Kippur.

שהם בחי' המשכת אלהותו ית' למטה בבחי' התגלות, כמ"ש שמאלו תחת לראשי⁸ וימינו תחבקני⁹ שמר"ה [שמראש השנה] עד יוה"כ [יום הכפורים] הוא בחינת שמאלו בחי' יראה לפי שאז הוא זמן התגלות מלכותו ית'.

which are the level of the drawing down of His G-dliness, blessed be He, below, in a manner of revelation. As it is written, “His left hand is under my head, and His right hand embraces me”: from Rosh HaShanah until Yom Kippur is the level of “His left hand,” the level of awe, because that is the time of the revelation of His sovereignty, blessed be He.

Rosh HaShanah and Yom Kippur are the second half, “and my Beloved is mine”: G-d draws His G-dliness down into the world openly. In the verse “His left hand is under my head, and His right hand embraces me,” the left hand stands for awe; the days from Rosh HaShanah to Yom Kippur are that “left hand,” because G-d’s kingship is then revealed.

ולכן קוראין לו המלך כי מלכותך מלכות כל עולמים. פ"י שאפילו בעולמות הנעלמים תפול עליהם אימת המלך ופחדו (עיין בזהר פנחס דף רי"ד ע"ב ובהרמ"ז [ובהרב משה זכות] שם).^{10,11}

And therefore He is called “the King,” for “Your kingship is the kingship of all worlds.” That is, even upon the hidden worlds there falls the dread of the King and the terror of Him (see the Zohar, Pinchas, folio 214b, and the Ramaz there).

This is why in these days G-d is called “the King,” in the words of the psalm, “Your kingship is the kingship of all worlds.” The Alter Rebbe takes “all worlds” to include even the hidden, spiritual worlds, which are also seized by awe of the King, and he refers to the Zohar on Pinchas and the Ramaz’s commentary there.

ומזה נמשך גם למטה על כללות נשמות ישראל לקבל עול מלכות שמים עליהם ותהיה יראתו¹² על פניהם כל השנה

And from this it is drawn down also below, upon the souls of Israel as a whole, to accept upon themselves the yoke of the kingship of Heaven, and that His awe be upon their faces the whole year;

The revealed kingship above is drawn down to all Jewish souls together, enabling them to accept the yoke of Heaven's kingship and to carry the awe of G-d with them through the whole year. The words "that His awe be upon their faces" echo what Moshe told the people at Sinai.

כי יראת ה' ואהבתו אינו עשויה ונטוע בלב האדם מכח עצמו כ"א מכח ההארה הנמשך עליו מלמעלה בעת וזמן התגלותו

for the awe of G-d and the love of Him are not made and planted in a person's heart by his own power, but rather by the power of the illumination drawn down upon him from above at the time and season of His revelation,

The reason: a person cannot make true awe and love of G-d grow in his heart by his own strength alone. They come from an illumination granted from above at the times when G-d reveals Himself.

דהיינו בר"ה [בראש השנה] בחי' יראה¹³ כו' (ועמ"ש בפ' תבא סד"ה ויקרא משה וע"פ כי תצא וע"פ לא תהיה משכלה ועקרה בפ' משפטים),

that is, on Rosh HaShanah, the level of awe, etc. (And see what is written in Parshas Tavo, at the end of the discourse beginning "And Moshe called," and on the verse "When you go out," and on the verse "There shall be none miscarrying or barren" in Parshas Mishpatim.)

On Rosh HaShanah that illumination is one of awe. The parenthesis sends the reader to three other discourses on this theme: the end of the discourse "And Moshe called" in Parshas Tavo, the discourse on "When you go out," and the discourse in Parshas Mishpatim on "There shall be none miscarrying or barren in your land."

וזהו בחי' ודודי לי רק שצריך תחלה לעורר את האוי"ר [האהבה ויראה] על ידי אתערותא דלתתא שהיא באלול.¹⁴

And this is the level of "and my Beloved is mine," except that first one must arouse the love and awe through an arousal from below, which is in Elul.

This gift of love and awe from above is "and my Beloved is mine." But it needs a preparation: first the person must stir up love and awe himself, an arousal from below, and that is the work of Elul.

והנה נודע שבאלול הוא זמן התגלות י"ג מדות הרחמים,¹⁵ ולהבין זה כי למה הם ימות החול¹⁶ ואינם יו"ט [יום טוב]

Now, it is known that Elul is the time of the revelation of the Thirteen Attributes of Mercy. To understand this: why then are they weekdays and not Yom Tov,

Kabbalistic sources teach that in Elul the Thirteen Attributes of Mercy are revealed. This raises a question: if so, why are the days of Elul ordinary weekdays and not festivals?

כמו שבתות¹⁷ ויום טוב שבהם התגלות אלהות בחי הארת אלהותו ית' ובפרט בעת וזמן י"ג מדות שהם הארת העליונות מאד והם מתגלים ביוהכ"פ [ביום הכפורים] ובודאי יש הפרש גדול בין יוה"כ [יום הכפורים] ובין אלול.

like Shabbosos and Yom Tov, in which there is a revelation of G-dliness, the level of the illumination of His G-dliness, blessed be He, and especially at the time and season of the Thirteen Attributes, which are an exceedingly lofty illumination, and they are revealed on Yom Kippur? And certainly there is a great difference between Yom Kippur and Elul.

On Shabbos and Yom Tov there is a revelation of G-dliness, and the Thirteen Attributes are an exceptionally high revelation; on Yom Kippur, when they are revealed, the day is indeed holy. Since Elul remains a month of workdays, there must be a great difference between the way they shine on Yom Kippur and the way they shine in Elul.

אך הנה יובן ע"פ משל למלך¹⁸ שקודם בואו לעיר יוצאין אנשי העיר¹⁹ לקראתו ומקבלין פניו בשדה²⁰ ואז רשאים כל מי שרוצה^{21,22} לצאת להקביל פניו הוא מקבל את כולם בסבר פנים יפות²³ ומראה פנים שוחקות לכולם.^{24,25,26,27,28}

But this will be understood through a parable of a king: before he comes to the city, the people of the city go out toward him and greet him in the field. At that time anyone who wishes is permitted to go out to greet him; he receives them all with a pleasant countenance and shows a smiling face to all.

The answer is a parable. Before a king enters his city, its people go out to meet him in the field; there anyone who wishes may come, and the king receives everyone warmly and shows them all a smiling face.

2 ובלכתו העירה הרי הם הולכים אחריו. ואח"כ בבואו להיכל מלכותו אין נכנסים כ"א ברשות ואף גם זאת המובחרים שבעם ויחידי סגולה.

As he goes on to the city, they walk after him. Afterwards, when he comes into his royal palace, none may enter except with permission, and even then, [only] the choicest of the people and the select few.

The parable continues. When the king goes on to the city, the people follow him; but once he is inside his palace, only those given permission may enter, and even then only a chosen few.

וכך הענין עדי"מ בחודש אלול יוצאין להקביל אור פניו ²⁹ ית' בשדה, כי הנה כתיב יאר ה' פניו אליך שהוא ענין הארת י"ג מדות ³⁰ שיהי' [שיהיה] פנים בפנים

So it is, by way of analogy, in the month of Elul: one goes out to greet the light of His face, blessed be He, in the field. For it is written, "May Havayah make His face shine upon you," which is the matter of the illumination of the Thirteen Attributes, that it be face to face;

Elul is the king in the field: one goes out to greet the light of G-d's face. The priestly blessing "May Havayah make His face shine upon you" refers to the illumination of the Thirteen Attributes, a meeting "face to face."

דהיינו שיאיר גילוי פנימיות רצונו ית' למקור נש"י [נשמות ישראל] ע"י שיהיה עיקר פנימיות רצונו אליו ית' לדבקה בו כלב ונפש מעומקא דליבא במסירת נפש כמ"ש במ"א, והארה זו היא נמשכת מבחי' אל

that is, that the revelation of the inner dimension (pnimiyus) of His will, blessed be He, shine to the source of the souls of Israel, through the core of the inner dimension of [a person's] will being toward Him, blessed be He, to cleave to Him with heart and soul, from the depth of the heart, with self-sacrifice (mesirus nefesh), as is explained elsewhere. And this illumination is drawn from the level of Kel,

"Face to face" means that the innermost dimension of G-d's will shines to the source of the Jewish souls, in answer to a person's turning the innermost core of his own will toward G-d, to cleave to Him from the depth of the heart, ready to give himself over entirely. This illumination comes from the level of the divine Name Kel.

שהוא ראשית כל הייג מדות³¹ ומקורן וכללותן, וכמ"ש אל ה' ויאר לנו³² שהוא בחי' אור א"ס ב"ה עצמו ממש וכמ"ש כי הוי' אלהיך אש אוכלת הוא.

which is the beginning of all the Thirteen Attributes, their source, and that which encompasses them all; as it is written, "Havayah is Kel, and He has given us light," which is the level of the Infinite Light (Or Ein Sof), blessed be He, itself, truly; and as it is written, "For Havayah your G-d is a consuming fire."

Kel is the first of the Thirteen Attributes, their source and what encompasses them all. The verse "Havayah is Kel, and He has given us light" shows that the light comes from Kel, which is the Infinite Light itself; and that light is also called "a consuming fire."

פי' כמו למשל זיו ואור האש היוצא מן האש עצמו שבכללותו אין בו שום התחלקות בינו לזיו ואור הנמשך ממנו.

That is: like, for example, the radiance and light of fire that issues from the fire itself, which, taken as a whole, has no division at all between itself and the radiance and light drawn from it.

The image of fire explains this. The radiance and light that go out from a flame are, taken as a whole, not separate from the flame; they are the fire itself spreading out.

כך כביכול הארת פנים המאיר לכללות ישראל הוא מבחי' אל שהוא בחי' אור א"ס ב"ה עצמו ממש

So too, as it were, the illumination of the face that shines to Israel as a whole is from the level of Kel, which is the level of the Infinite Light, blessed be He, itself, truly

So too, as it were, the illumination of G-d's face that shines to all Israel in Elul is not a weakened ray. It comes from Kel, the Infinite Light itself.

(עמ"ש בביאור ע"פ וכל העם רואים³³ את הקולות בפ"י מן המצר קראתי³⁴ ועי' בד"ה אתם נצבים^{35,36} במש"ש [במה שכתוב שם] ולכן נקי אל עליון כו' ובד"ה להבין פי' וענין ייג מדות³⁷ ובד"ה וארשתך לי³⁸ בענין לבי ובשרי ירננו אל אל חי),³⁹

(see what is written in the explanation on the verse "And all the people saw the sounds," on the meaning of "From the narrow place I called"; and see in the discourse beginning "You are standing," in what is written there, "And therefore He is called Kel Elyon," etc.; and in the discourse beginning "To understand the meaning and matter of the Thirteen Attributes"; and in the discourse beginning "And I will betroth you to Me," on the matter of "My heart and my flesh sing for joy to the living Kel").

A parenthesis listing four discourses that develop this: the Torah Ohr explanation on "And all the people saw the sounds" (on "From the narrow place I called"); the discourse "You are standing," on why He is called Kel Elyon; the discourse on the Thirteen Attributes; and the discourse "And I will betroth you to Me," on "My heart and my flesh sing for joy to the living Kel."

ולכן נקי ישראל מלשון שר אל והיו"ד מורה על התמדת הפעולה כמו ככה יעשה כו'.⁴⁰

And therefore [the people] is called Yisrael, from the words sar Kel; and the yud indicates the constancy of the action, as in "Thus would he do (ya'aseh)," etc.

This is why a Jew is called Yisrael: the name contains sar Kel, "Kel is ruler." The yud at its start, the prefix of the Hebrew future tense, signals an action that continues, as in Iyov's habit, "Thus would he do (ya'aseh)" always; so Kel rules in the Jew constantly.

ופ"י שבח"י אל הוא שר ומושל בקרבו (ועיין בזהר קדושים דפ"ו ע"א בראשית דף ח' ע"א ויגש ד' ר"ה ע"ב נשא קל"ב א' ובפ"י הרמ"ז [הרב משה זכות] ר"פ שמיני),

The meaning is that the level of Kel is a prince and ruler within him (and see the Zohar, Kedoshim, folio 86a; Bereshis, folio 8a; Vayigash, folio 205b; Nasso, 132a; and the commentary of the Ramaz at the beginning of Parshas Shemini);

That is, the level of Kel rules and governs within every Jew. The text lists passages in the Zohar and the Ramaz's commentary; the Zohar on Kedoshim, for example, says that the Holy One called Yaakov "Kel."

דהיינו שיש בכל נפש מישראל ניצוץ אלהות ממש המחיה נפשו האלהית ומושך בטבעו למעלה לאור באור החיים⁴¹ למסור נפשו אליו ית' והוא למעלה מן החכמה ודעת שבנפשו,

that is, in every soul of Israel there is an actual spark of G-dliness, which gives life to his G-dly soul and draws it by its nature upward, "to be illumined with the light of life," to give over his soul to Him, blessed be He; and this is higher than the Chochmah (wisdom) and Daas (knowledge) in his soul.

In practice, every Jewish soul contains a real spark of G-dliness that gives life to the G-dly soul and, by its nature, draws it upward, "to be illumined with the light of life," to give itself over to G-d. This pull is higher than the soul's wisdom and understanding.

כי על ידי החכמה והדעת לא היה משיג בחי' זו לבטל ולהפקיר א"ע [את עצמו] מכל וכל בשבילו ית' וזהו בנים אתם⁴² להו"י אלקיכם

For through Chochmah and Daas he would not attain this level, to nullify and relinquish himself entirely for His sake, blessed be He. And this is [the meaning of] "You are children to Havayah your G-d":

Reasoning alone could never bring a person to set himself aside and give himself up completely for G-d; that power comes from the spark of Kel, above intellect. This is what the verse means by "You are children to Havayah your G-d."

כי ברא כרעא דאבוה^{43,44} הוא שנכלל ברצונו של אביו בלי שום טעם ודעת כמו בחי' רגל שבטל לגבי ראש ואין לו רצון שלו כלל.

for “a son is his father’s leg”: he is included in his father’s will without any reason or understanding, like the foot, which is nullified before the head and has no will of its own at all.

The saying “a son is his father’s leg” (found, for example, in Tosafos on Yevamos 3a) means that a son is an extension of his father. He is included in his father’s will without needing reasons, as a foot follows the head and has no will of its own.

וזהו בטל רצונך מפני רצונו^{45,46} שבכדי שיאיר אל האדם בחי' פנימיות רצונו ית' צריך לבטל כל רצונותיו שלא יהי' [יהיה] לו רצון אחר כלל:^{47,48,49}

And this is [the meaning of] “Nullify your will before His will”: in order that the level of the inner dimension of His will, blessed be He, shine to a person, he must nullify all his own desires, so that he has no other will at all.

This is the Mishnah’s “Nullify your will before His will.” For the innermost dimension of G-d’s will to shine to a person, he must set aside all his own wishes until he has no will other than G-d’s.

SECTION 2 • 13-6

The wilderness within and seeking “from there”

3 ב והנה יש באדם בחי' עיר מושב. ובחי' שדה ומדבר. מדבר היא ארץ לא זרועה⁵⁰ שהם המעשים והדבורים והמחשבות אשר לא להי' המה.

2. Now, in a person there is the level of an inhabited city, and the level of a field and of a wilderness. The wilderness is “a land not sown”: these are the deeds, the words and the thoughts that are not for G-d.

The second section begins by applying the parable’s places to a person: within him there is an inhabited city, a field, and a wilderness. The wilderness is “a land not sown”: all the deeds, words and thoughts that are not directed to G-d.

אין צריך לומר אם פגם במחשבה דבור ומעשה אלא אפילו גם עניני היתר רק שהם ענינים שאינם צריכין לעבודת ה' ודברים בטלים הרי לאו אורחא דמלכא לאשתעי במילי דהדיוטא.⁵¹

It goes without saying [that this is so] if he caused a blemish in thought, speech or deed; but even permitted matters, merely in that they are matters not needed for the service of G-d, and idle talk: for “it is not the way of a king to speak of commoners’ matters.”

This includes not only sins of thought, speech and action but even permitted activities that serve no purpose in the service of G-d, and idle talk. Such talk is unworthy, for, in the words of the Zohar, “it is not the way of a king to speak of commoners’ matters.”

4 וזהו אשר לא ישב אדם שם.⁵² פירוש אדם הוא כמ"ש ועל דמות הכסא דמות כמראה אדם⁵³ וגוי לא ישב שם כי ועשו לי מקדש⁵⁴ ושכנתי בתוכם כתיב.

And this is [the meaning of] “where no man (adam) dwelt.” The meaning: “man” is as it is written, “And upon the likeness of the throne was a likeness like the appearance of a man,” etc.; [He] did not dwell there, for it is written, “They shall make Me a Sanctuary, and I will dwell in their midst.”

Jeremiah describes the wilderness as a land “where no man (adam) dwelt.” The Alter Rebbe reads “man” as the supernal “man” Ezekiel saw “upon the likeness of the throne,” a figure for G-d’s revealed presence: G-d does not dwell in the wilderness of empty deeds and words, for He dwells only where a sanctuary is made for Him, “They shall make Me a Sanctuary, and I will dwell in their midst.”

ועצה היעוצה לזה הנה כתיב ובקשתם משם⁵⁵ את הוי' אלהיך. פי' כי הנה כתיב וירא אלהים את האור כי טוב ופירשו רז"ל [רבותינו זכרונם לברכה]^{56, 57}

And the counsel given for this: it is written, “And you shall seek Havayah your G-d from there.” The explanation: it is written, “And G-d saw the light, that it was good,” and our Sages, of blessed memory, explained

The counsel for this lies in the verse “And you shall seek Havayah your G-d from there.” To explain it, the Alter Rebbe turns to the light of the first day of creation, “And G-d saw the light, that it was good,” and to how the Sages read that verse.

כי טוב לגנוז⁵⁸ שבחי' אור שהוא בחי' הארת פנימיות רצונו ית' יש בכל אחד ואחד מישראל אלא שהוא בבחי' הסתר והעלם מאד בטבעו

“that it was good to hide away.” That is, the level of “light,” which is the level of the illumination of the inner dimension (pnimiyus) of His will, blessed be He, is in each and every one of Israel, except that by its nature it is in a state of great hiddenness and concealment;

The Sages (in the Zohar) read “that it was good” as “good to hide away”: that first light was stored away. In every Jew this light is the illumination of the innermost dimension of G-d’s will, and by its nature it lies deeply hidden in him.

וצריך לגלות אוצר של יראת שמים⁵⁹ (ועמ"ש במ"א בפ"י מי גילה לבני רז זה⁶⁰ והיינו אור האהבה המסותרת), ויש מי שהוא בבחי' אבידה אצלו ובחי' גלות.

and one must reveal the "treasure of the fear of Heaven" (and see what is written elsewhere on the meaning of "Who revealed this secret to My children?": this is the light of the hidden love). And there is one with whom it is in a state of being lost, in a state of exile.

A person's task is to bring this hidden treasure into the open; the Talmud calls it "a treasure of the fear of Heaven," the one treasure G-d keeps in His storehouse. The parenthesis identifies it with what the Talmud calls "this secret" of Israel, their saying "we will do" before "we will hear," which is the hidden love in every Jew; and in some people this inner light is not only hidden but lost, in exile.

וע"ז נאמר ובקשתם שתבקש ותחפש ואין חיפוש אלא אחר אבידה דהיינו דבר שהוא אבודה אצלו בבחי' גלות שהוא בחי' ניצוץ אלהות הנ"ל.

And of this it is said, "And you shall seek": that you seek and search; and there is no searching except for something lost, that is, something that is lost to him, in a state of exile, which is the level of the spark of G-dliness mentioned above.

Of such a person the verse says "And you shall seek": seeking implies searching, and one searches only for something lost. What he has lost and must look for is the exiled spark of G-dliness described above.

וזהו את הוי' אלהיך שהוא נמשך מבחי' אל השורה בכל אדם להחיות נפשו האלהית.⁶¹

And this is "Havayah your G-d": [the spark] that is drawn from the level of Kel, which rests in every person to give life to his G-dly soul.

That is why the verse says "Havayah your G-d": the spark comes from the level of Kel, which rests in every person to give life to his G-dly soul.

5 והנה הכתוב אומר ובקשתם משם.⁶² משם דייקא כי כשם שא"א לחפש אחר אבידה ולמצאה זולת במקום שנאבדה.

Now, the verse says, "And you shall seek from there." "From there" specifically: for just as it is impossible to search for a lost object and find it except in the place where it was lost,

The Alter Rebbe stresses the word "from there" (misham). A lost object can be found only by searching in the place where it was lost.

כך לא ישיג אור פני ה' ושתהיה אהבתו אליו ויראתו על פניו⁶³ כ"א אחר החיפוש תחלה במקום שנאבדה

so he will not attain the light of G-d's face, and that his love be toward Him and the awe of Him upon his face, except after first searching in the place where it was lost

In the same way, a person cannot reach the light of G-d's face, a love that turns him toward G-d and an awe that rests upon his face, until he first searches where he lost it.

לו ע"ד מ"ש נחפשה דרכינו⁶⁴ כו' שיפשפש במעשיו ודבוריו ומחשבותיו⁶⁵ שעברו וחלפו מיום היותו אשר לא טובים וזהו ובקשתם משם.

to him, in the manner of what is written, "Let us search our ways," etc.: that he examine his deeds, his words and his thoughts that have passed and gone by since the day he came into being, which were not good. And this is "And you shall seek from there."

That search is the one Lamentations calls for, "Let us search our ways": he should look honestly at all his past deeds, words and thoughts, from the day he came into being, that were not good. This is what "seeking from there" means.

כי לשון זה הוא דבר שיכול ממש להראות עליו באצבעו אשר יאמר עליו כי הוא זה וא"א לומר כך רק על הקב"ה⁶⁶ כמ"ש זה אלי ואנוהו^{67,68}

For the term "this" (zeh) [denotes] a thing that one can actually point to with one's finger, of which one would say, "This is it"; and it is impossible to say so except of the Holy One, blessed be He, as it is written, "This is my G-d, and I will glorify Him,"

Why is that place called "there"? The word "this" (zeh) describes something one can point to with a finger, saying "This is it," and in truth this can be said only of the Holy One; at the sea Israel said "This is my G-d, and I will glorify Him," and, as Rashi explains, pointed to Him with their finger.

כי מלא כל הארץ כבודו,⁶⁹ אבל מקום ומשכן הקליפות נק' שם כלומר עמוק מאד למטה.

for "the whole earth is full of His glory." But the place and abode of the kelipos (husks) is called "there" (sham), meaning very deep below.

G-d is "this," present and close, for "the whole earth is full of His glory." The place where the kelipos, the forces that conceal G-dliness, have their dwelling is called "there" (sham): distant, very deep below.

6 וזהו שדרשו רז"ל [רבתינו זכרונם לברכה] ע"פ קראו שם פרעה⁷⁰ כו' העביר המועד ר"ל [רוצה לומר] הדרך של המועד ושמחה העביר לשמחה של הוללות

And this is what our Sages, of blessed memory, expounded on the verse "They cried there: Pharaoh," etc., "he has let the appointed time (moed) pass": that is to say, the way of the festival and its joy he turned over into a joy of frivolity.

The Sages expounded the verse about Pharaoh, "They cried there: Pharaoh king of Egypt is a noise; he has let the appointed time (moed) pass." The Alter Rebbe reads it as what "there" does: it turns the way of the festival and its holy joy into the joy of frivolity.

וזהו ענין במדבר הזה יתמו,^{71,72} פי' ע"י דבורי אותיות התפלה שהוא בחי' מדבר הזה כמ"ש זה אלי⁷³ כו',

And this is the matter of "In this wilderness they shall be ended (yitamu)": that is, through the speech of the letters of prayer, which is the level of "this wilderness (midbar)," as it is written, "This is my G-d," etc.;

The verse "In this wilderness (bamidbar hazeh) they shall be ended" is read as a remedy. Midbar (wilderness) shares its root with dibbur (speech), and "this" recalls "This is my G-d"; so the holy speech of the letters of prayer is "this midbar."

וכן בעסק התורה כמ"ש בפ' מטות בפ"י לאמר זה הדבר⁷⁴ כו' עי"ז יתמו היינו כמ"ש בזהר שלח קס"ג ב'⁷⁵ שהוא בחי' תמים תהיה⁷⁶ כו'

and likewise through occupation with the Torah, as is explained in Parshas Matos on the meaning of "saying, 'This is the word,'" etc. Through this "they shall be ended (yitamu)": that is, as is written in the Zohar, Shelach, 163b, that it is the level of "You shall be wholehearted (tamim)," etc.

The same holds for the words of Torah study, as explained in Parshas Matos on "saying, 'This is the word.'" Through holy speech "they shall be ended (yitamu)": the Zohar on Shelach links this word with "You shall be wholehearted (tamim) with Havayah your G-d"; the Kehot note emends the folio to 162b.

ושם ימותו הוא נפילת אפים⁷⁷ שהוא העלאת ניצוצים שנפלו בבחי' שם ע"י אליך^{78,79} ה' נפשי אשא⁸⁰ כו' וז"ש [וזהו שכתוב] ואותנו הוציא משם⁸¹ כי באמת הוציא אותנו מבחי' שם לדבקה בו ית'.

And “there they shall die” is nefilas apayim (“falling on the face”), which is the elevation of sparks that fell into the level of “there,” through “To You, Havayah, I lift up my soul,” etc. And this is what is written, “And us He brought out from there”: for truly He brought us out from the level of “there,” to cleave to Him, blessed be He.

The verse continues, “and there they shall die.” This is nefilas apayim, the prayer said with the face lowered, in which a person is ready to give over his soul, saying “To You, Havayah, I lift up my soul,” and so raises the sparks that fell “there.” That is the meaning of “And us He brought out from there”: G-d took us out of “there” so that we might cleave to Him.

אך מי שפוגם באיזו מחשבה או דבור וכ"ש [וכל שכן] מעשה הנה על זה נאמר ובקשתם משם

But one who causes a blemish through some thought or speech, and all the more so through a deed, of this it is said, “And you shall seek from there,”

Someone who has caused a blemish through a thought or a word, and all the more so through an action, is the one to whom “And you shall seek from there” is addressed.

דהיינו שיפשפש במעשיו כו' אשר לא טובים, ועי"ז יתמרמר לבו בקרבו וישוב אל⁸² ה' וירחמהו דהיינו שיעורר רחמים רבים על ניצוץ אלהות שבתוכו בבחי' גלות.

that is, that he examine his deeds, etc., which were not good; and through this his heart will grow bitter within him, and “he will return to Havayah, and He will have mercy on him,” that is, that he arouse great mercy upon the spark of G-dliness within him, which is in a state of exile.

He must examine his past deeds that were not good, until his heart grows bitter, and then “he will return to Havayah, and He will have mercy on him.” That is, he arouses great divine mercy upon the spark of G-dliness within him that is in exile.

SECTION 3 • 17

Compassion and the fire below

7 ועל זה נאמר ליעקב אשר פדה⁸³ את אברהם^{84,85} כי מדת יעקב הוא מדת רחמנות⁸⁶ שעייז פודה מהגלות מדת אהבה⁸⁷ היא מדתו של אברהם אבינו ע"ה [עליו השלום], כי

And about this it is said, “To Yaakov, who redeemed Avraham”: for the attribute of Yaakov is the attribute of compassion, through which he redeems from exile the attribute of love, which is the attribute of Avraham our father, peace be upon him; for

On this compassion the prophet speaks of “Yaakov, who redeemed Avraham.” Yaakov’s attribute is compassion (rachamim), and through it the attribute of love, which is Avraham’s, is redeemed from exile.

לכן נק' אבינו כו' ולהיות ברא כרעא דאכוה להבטל ולהכלל ברצונו ית' (ועמ"ש כפ"י ובקשתם משם ע"פ וישב יעקב וכמ"ש ע"פ כנשר יעיר⁸⁸ בפ"י דרשו כו' בהמצאו).⁸⁹

this is why he is called “our father,” etc., and [why we are] to be “a son [who is] his father’s leg,” to be nullified and included in His will, blessed be He (and see what is written on the meaning of “And you shall seek from there” on the verse “And Yaakov dwelt,” and in what is written on the verse “As an eagle stirs up,” on the meaning of “Seek ... while He may be found”).

Avraham, whose attribute is love, is called “our father,” and love is the bond of a son who is “his father’s leg,” nullified and included in G-d’s will (as explained in paragraph 2). The parenthesis refers to discourses on “And Yaakov dwelt” and on “As an eagle stirs up its nest,” where “Seek Havayah while He may be found” is explained.

אך האדם אשר יפשפש במעשיו ולא יתעורר בו מדת רחמנות ולא יתמרמר לבו בקרבו עם היות שמעמיק במחשבתו איך נפל ניצוץ אלהות בגלות בתוך נפשו זאת ישים אל לבו ונשא עליו המשל הזה,

But a person who examines his deeds, and the attribute of compassion is not aroused in him, and his heart does not grow bitter within him, even though he reflects deeply in his thought on how a spark of G-dliness has fallen into exile within his soul, let him take this to heart and apply to himself this parable:

What of a person who examines his deeds and thinks deeply about how a spark of G-dliness has fallen into exile within him, yet feels no compassion and no bitterness? He should consider the following parable.

כי היות טבע האדם כשכואב לו אפילו צפורן רגלו מחמת שנגף באבן מרגיש הכאב במוחו ומצטער.

For it is human nature that when even the nail of his toe hurts him, because he struck it against a stone, he feels the pain in his brain and is distressed.

When even a toenail is hurt by striking a stone, the pain is felt in the brain, and the whole person is distressed.

אך היינו כשאבר הנגוף עודנו מחובר בו טרם נחתך, אבל כשחותכין את האבר אין המוח מרגיש את הכאב מפני שהוא נכרת ונפרד משרשו.

But this is when the injured limb is still joined to him, before it has been cut off; when the limb is cut off, however, the brain does not feel the pain, because it has been severed and separated from its root.

That is only while the limb is attached. Once it is cut off, the brain feels nothing, because the limb is severed from its root.

כך אנחנו בניי [בני ישראל] מחוברים ודבקים בו ית' ולכן צריכים אנחנו להרגיש הכאב והפגם שפגמנו והורדנו בגלות ניצוץ אלהותו ית'

So too we, the children of Israel, are joined and cleaving to Him, blessed be He; and therefore we must feel the pain and the blemish, that we have blemished and brought down into exile the spark of His G-dliness, blessed be He.

Jews are attached to G-d and cleave to Him. So we ought to feel the pain and the damage we have done in bringing His spark down into exile.

כי אע"פ [אף על פי] שחטא⁹⁰ כו' ויש לו בחי' ניצוץ אלהות הנ"ל ואיננו מסתלק ממנו אלא שהוא בגלות, ולא עוד

For “even though he sinned,” etc., he has the level of the spark of G-dliness mentioned above, and it does not depart from him, except that it is in exile. And not only that,

As the Talmud says, “Even though he sinned, he is [still] Yisrael”: the spark of G-dliness never leaves a Jew; it is only in exile.

אלא שעדיין נקרא במעלות ומדריגות השר שהוא בחי' ישראל הנ"ל, כי אינו דומה מעלת השר עם היותו בשביה למעלת ההדיוט,

but he is still called by the ranks and degrees of the prince (sar), which is the level of Yisrael mentioned above; for the standing of a prince, even while he is in captivity, is not like the standing of a commoner,

More than that, he keeps the rank of sar, the prince, which is the level of Yisrael (sar Kel) explained earlier. A captive prince is still not like a commoner.

כי עדיין ניכר וידוע מעלתו של השר ובתנועה א' יכול שיהפך מן ההיפך אל ההיפך לגמרי לחזור לקדמותו כו',

for the prince's standing is still recognized and known, and with a single movement he can be turned from one extreme to the very opposite, to return to his former state, etc.

His princely rank is still recognized, and with a single move he can be turned completely around, from one extreme to the other, and restored to his former station.

אך מה שאינו מרגיש בנפשו הכאב והפגם היינו מפני שפגם כ"כ [כל כך] עד שנפרד ונכרת משרשו לגמרי,

But the fact that he does not feel the pain and the blemish in his soul is because he has blemished so much that he has been separated and cut off from his root entirely.

If such a person feels no pain or damage in his soul, it is because he has blemished himself so badly that he has been cut off from his root entirely, like the severed limb.

ומזה אדרבה יעורר רחמים יותר גדולים עם היות שאינו מרגיש הרחמנות על עצמו כמ"ש במ"א על מאמר ברחמיך הרבים⁹¹ רחם עלינו,⁹² פ"י מפני שאנחנו אין שכלנו הדל משיג גודל הרחמנות וכו'.

And from this, on the contrary, let him arouse even greater mercy, even though he does not feel the compassion for himself, as is explained elsewhere on the words "In Your abundant mercy, have mercy on us"; meaning, because as for us, our poor intellect does not grasp the greatness of the compassion, etc.

That very numbness should lead him to arouse even greater mercy, though he feels no compassion for himself. So it is explained elsewhere on the prayer "In Your abundant mercy, have mercy on us": we ask for abundant mercy because our meager intellect cannot grasp how great the compassion must be.

כי מדת רחמנות מדתו של יעקב מברית מן הקצה⁹³ אל הקצה, (שעם היות שהוא כמשל שנפרד ונכרת משרשו לגמרי אעפ"כ [אף על פי כן] ע"י הרהור תשובה^{94, 95} א' ישוב ויתדבק בשרשו.

For the attribute of compassion, the attribute of Yaakov, "reaches from end to end" (so that, even though he is, as in the parable, separated and cut off from his root entirely, nevertheless through a single thought of teshuvah (return) he will return and cleave to his root.

Yaakov's attribute of compassion is like the middle bar of the Mishkan, which "reached from end to end": it extends even to the farthest extreme. So even one entirely cut off from his root can return and cleave to it through a single thought of teshuvah, as the Talmud speaks of one who may have had "a thought of teshuvah in his mind."

וכמ"ש בפרשה במדבר בד"ה וידבר⁹⁶ כו' לגלגלתם כמו ד"מ [דרך משל] אם היה נמצא ברפואות לחבר גופו אל ראשו כך הוא ענין נשיאת ראש כו'

And as is explained in Parshas Bamidbar, in the discourse beginning "And He spoke," etc., on "by their heads (legulgelosam)": as, by way of analogy, if there were found among remedies [a way] to join one's body to his head, so is the matter of "lifting up the head," etc.;

The parenthesis cites the discourse in Parshas Bamidbar on "by their heads (legulgelosam)." The census, called "lifting up the head," is compared to a remedy that could rejoin a body to its severed head: it reconnects the soul below with its root above.

ע"ש, ובד"ה ביום השמיני עצרת⁹⁷ ואפילו חייבי כריתות דכתיב בהו ונכרתה כו' ועל זה אמר הכתוב כי אבי ואמי עזבוני⁹⁸ מכל מקום וה' יאספני, ואם גם בזאת לא יתעורר בו מדת רחמנות הנ"ל

see there. And in the discourse beginning "On the eighth day, an assembly": even those liable to kares, of whom it is written, "and it shall be cut off," etc.; and of this the verse says, "For my father and my mother have forsaken me"; nevertheless, "Havayah will gather me in.") And if even by this the attribute of compassion mentioned above is not aroused in him,

It also cites the discourse on Shemini Atzeres: even those liable to kares, whose souls are "cut off," can be gathered back, as the verse says, "For my father and my mother have forsaken me, and Havayah will gather me in." If even this does not stir his compassion, there is still another counsel.

הנה זאת העצה היעוצה דהנה כתיב הרועה בשושנים⁹⁹ ופי' בזהר (שמות דף עשרים) מה שושנה אתהפך מגוון סומק לגוון חור ע"י אשא כו'.

then this is the counsel given: it is written, "who feeds among the roses (shoshanim)," and the Zohar explains (Shemos, folio 20): just as the rose is turned from a red hue to a white hue by fire, etc.,

The counsel comes from the verse "who feeds among the roses" and the Zohar's comment on it: a rose, which is red, is turned white only through fire.

כך הנה כתיב אם יהיו חטאיכם כשנים כשלג ילבינו שהחטא נקרא אדום¹⁰⁰ וכן כל המעשים והדבורים והמחשבות שבכל עניני העולם נק' גם כן אדום לפי שהמה מחשבות היצר ותחבולותיו יתהפך לגוון חור

so it is written, "If your sins be like scarlet, they shall become white as snow." For sin is called "red," and likewise all the deeds, words and thoughts concerning all worldly matters are also called "red," since they are the thoughts of the [evil] inclination and its schemes; [these] will be turned to a white hue,

So Isaiah says, "If your sins be like scarlet, they shall become white as snow." Sin is "red," and so are all of a person's worldly deeds, words and thoughts, which are the products of the evil inclination's schemes; these too can be turned white.

שהוא בחינת כשלג ילבינו על ידי בחי' אש. והנה יש אש שלמעלה ואש שלמטה ואש שלמעלה לא כל אדם זוכה לזה.

which is the level of "they shall become white as snow," through the level of fire. Now, there is a fire above and a fire below; and the fire above, not every person merits it.

This whitening happens through fire. There is a fire above and a fire below, and not everyone merits the fire above.

אך אש שלמטה הוא ענין סיגופים ותעניות למעט חלבו ודמו¹⁰¹ שהם מסטרא דק"נ [דקליפת נוגה] ואז יאר ה' פניו בחי' הארת פנים כנ"ל:^{102, 103, 104}

But the fire below is the matter of self-mortifications and fasts, to diminish one's fat and blood, which are from the side of kelipas nogah; and then "Havayah will make His face shine," the level of the illumination of the face, as mentioned above.

The fire below is self-mortification and fasting, which reduce a person's fat and blood, whose source is kelipas nogah, the realm where good and evil are mixed. Then "Havayah will make His face shine," the illumination of the face spoken of in the first section.

SECTION 4 • ¶8-9

Holding the love: Torah and kindness

8 ג אך עוד אחת היא צריך לשית עצות בנפשו מ"ש בשווקים וברחובות אבקשה את שאהבה נפשי¹⁰⁵ וגו'

3. But there is one more [counsel] that one must set in his soul: what is written, "In the markets and in the streets I will seek the one my soul loves," etc.,

The third section brings one more counsel, from the Song of Songs: "In the markets and in the streets I will seek the one my soul loves."

עד שמצאתי את שאהבה נפשי אחזתיו ולא ארפנו עד שהבאתיו אל בית אמי ואל חדר הורתי.¹⁰⁶

“until I found the one my soul loves; I held him and would not let him go until I had brought him into my mother’s house, and into the chamber of the one who conceived me.”

The verse goes on: “until I found the one my soul loves; I held him and would not let him go until I had brought him into my mother’s house, and into the chamber of the one who conceived me.” Each phrase will be applied to the soul’s search.

פִּי שֶׁאֱהָבָה נִפְשִׁי בְּקִמְצָה הוּא לְשׁוֹן כְּבֵר מֶה שֶׁאֱהָבָה כְּבֵר הֵינּוּ כִּי יִשְׂרָאֵל עָלוּ בִּמְחֻשָּׁה¹⁰⁷ הַקְדוּמָה¹⁰⁸

The explanation: “she’ahavah nafshi” (whom my soul loves), [vocalized] with a kamatz, expresses “already”: that which [my soul] already loved. That is, Israel arose in the primordial Thought;

In “the one my soul loves” (she’ahavah nafshi) the verb is vocalized with a kamatz, which makes it past tense: the one my soul has already loved. This refers to Israel’s having arisen in G-d’s primordial Thought, before creation.

וְזֶהוּ בְּחִינַת טְהוּרָה הִיא¹⁰⁹ קוֹדֵם אֶתָּה בְּרֵאת כִּמִּי שׁ עִי פִּי יוֹנְתִי בַּחֲגוּי הַסֵּלַע¹¹⁰ וּמִבְחִי זֶה נִמְשָׁךְ בֶּה אֹר
הַגָּנוּז הִיא בְּחִי אֱהָבָה הַמְּסוּתֶרֶת כִּנְיִל בְּפִי אֶת הָאֹר

and this is the level of “it is pure,” before “You created [it],” as is explained on the verse “My dove, in the clefts of the rock.” And from this level the hidden light is drawn into it, which is the level of the hidden love, as [explained] above on the meaning of “the light,

This is the soul’s state named in the morning blessing Elokai Neshamah, “[the soul You gave me] is pure,” which precedes “You created it.” From that level the hidden light is drawn into the soul as the hidden love, as explained above (paragraph 4) on “the light, that it was good to hide away.”

כִּי טוֹב לְגָנוּז כּוֹי וְזֶהוּ שֶׁאֱהָבָה נִפְשִׁי מִכְּבֵר וּכְעֵנִין מִי שׁ עִי פִּי רָאָה אֲנִכִּי¹¹¹ בְּפִי לֵאמֹר הָאֶזְרָחִי¹¹² כּוֹי.

that it was good,” to hide away, etc. And this is “the one my soul loves” from long ago; similar to what is explained on the verse “See, I...,” on the meaning of “of Eisan the Ezrachi,” etc.

That is why it says “the one my soul loves” in the past: a love from long ago. A similar idea is explained in the discourse on “See, I...” on the phrase “of Eisan the Ezrachi.”

אֶךְ יֵשׁ מִי שֶׁאֱהָבָה זֶה הִיא בְּחִינַת אֲבִידָה אֲצִלּוֹ וּבְבִחִי גִלוּת כִּנְיִל וְעַל זֶה נֹאמֵר אֲבִקְשָׁה אֶת שֶׁאֱהָבָה
נִפְשִׁי, וְהִנֵּה בְּחִינַת הַחִיפּוּשׁ הוּא בְּשׁוּקִים וּבְרַחוּבוֹת בְּמָקוֹם הָאֲבִידָה,

But there is one with whom this love is in a state of being lost and in a state of exile, as mentioned above, and of this it is said, “I will seek the one my soul loves.” Now, the searching is “in the markets and in the streets,” in the place of the loss.

For some people this love is lost and in exile, and of them it says “I will seek the one my soul loves.” The search takes place “in the markets and in the streets,” where it was lost.

אך אף גם אם מצא את האבדה הנה לא יתקיים בו אור ה' בלתי כלים כי זה גורם הסתלקות האור כנודע,

But even if he has found the lost thing, the light of G-d will not endure in him without vessels, for this causes the withdrawal of the light, as is known.

Yet even after the lost love is found, G-d's light will not stay in a person without vessels to hold it; as is known, light without a vessel departs.

ולכן העצה לעשות כלים לאור ה' והם אותיות התורה כי בית אמי זו תורה שבכתב וחדר הורתי זו תורה שבעל פה^{113, 114} וכמ"ש

Therefore the counsel is to make vessels for the light of G-d, and these are the letters of the Torah. For "my mother's house" is the Written Torah, and "the chamber of the one who conceived me" is the Oral Torah. And as it is written,

So one must make vessels for G-d's light, and these are the letters of the Torah. "My mother's house" is the Written Torah, and "the chamber of the one who conceived me" is the Oral Torah.

כי הוי' אלהיך אש אוכלה הוא וכשם שא"א לאש להאחז בלי פתילה או שום דבר הנאחז בו.

"For Havayah your G-d is a consuming fire"; and just as it is impossible for fire to take hold without a wick or something for it to hold on to,

G-d is called "a consuming fire," and a fire cannot hold on without a wick or some fuel to cling to.

כך אחזתיו ולא ארפנו עד שהבאתיו כו'. עמ"ש מזה בד"ה במדבר סיני באהל מועד,¹¹⁵ וכדאיתא בזוהר¹¹⁶ על פסוק הרועה בשושנים שושנים ששונה הלכות כו'.¹¹⁷

so too: "I held him and would not let him go until I had brought him," etc. See what is written on this in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting"; and as is found in the Zohar on the verse "who feeds among the roses": shoshanim (roses), [read as] she'shoneh halachos (who studies the laws), etc.

So the love that was found must be "held" and "brought into" the Torah, its wick, so that it does not slip away. The text refers to the discourse on "In the wilderness of Sinai, in the Tent of Meeting," and to the Zohar's reading of "who feeds among the roses (shoshanim)" as those who study (sheshonim) the laws.

9 ולכן כתיב הרועה כי ישראל מפרנסין לאביהם שבשמים¹¹⁸ מפני שע"י עסק התורה שהוא רצונו יתברך רוח אייתי רוח¹¹⁹

Therefore it is written, "who feeds" (haro'eh), for Israel sustain their Father in Heaven: because through occupation with the Torah, which is His will, blessed be He, "a spirit brings a spirit

This is why the verse speaks of one "who feeds": as the Zohar says, Israel "sustain their Father in Heaven." Torah study is G-d's will, and as the Zohar says elsewhere, a spirit from below "brings a spirit" from above.

ואמשיך רוח להיות שורה ומתגלה בו בחינת פנימיות רצונו ית', כמו שע"י אכילת האדם מחבר נשמתו בגופו שיתפשט בו כוחות נשמתו בהרחבה.

and draws down a spirit," so that the level of the inner dimension (pnimiyus) of His will, blessed be He, rests and is revealed in it; just as through a person's eating he joins his soul to his body, so that the powers of his soul spread through it expansively.

Through Torah study the innermost dimension of G-d's will comes to rest and be revealed. The comparison is to food: eating binds the soul to the body, so that the soul's powers spread freely through it.

כך כביכול ישראל מפרנסין לאביהם שבשמים על ידי התורה ומצות שהם רצונו ית' רוח אייתי רוח ואמשיך רוח להיות שורה ומתגלה בחינת הארת רצה"ע [רצון העליון] בהארת פנים כו'

So too, as it were, Israel sustain their Father in Heaven through the Torah and mitzvos, which are His will, blessed be He: "a spirit brings a spirit and draws down a spirit," so that the illumination of the Supernal Will rests and is revealed with the illumination of the face, etc.,

In the same way, as it were, Israel "feed" their Father in Heaven through Torah and mitzvos, which are His will, and so draw down the light of the Supernal Will in the shining of His face, the Thirteen Attributes.

ע"י אותיות התורה גם ע"י מצות הצדקה שהוא מדת חסד שהוא חיצוניות וכלי לבחי' האור והאהבה בחי' פנימיותו וכמ"ש כי באור פניך נתת לנו¹²⁰ תורת חיים ואהבת חסד.

through the letters of the Torah, and also through the mitzvah of charity, which is the attribute of Chesed (kindness), which is the outer dimension (chitzoniyus) and a vessel for the level of the light and the love, the level of its inner dimension; as it is written, "For by the light of Your face You have given us a Torah of life and a love of kindness."

This light is drawn through the letters of the Torah and through charity, which is Chesed: kindness is the outer form and vessel of the light and love that are its inner core. The prayer says as much: "For by the light of Your face You have given us a Torah of life and a love of kindness."

פ"י כי לאור פני ה' שהוא בחי האור יש שני כלים שהם תורה וחסד כנ"ל:

That is: for the light of G-d's face, which is the level of the light, there are two vessels, namely Torah and Chesed, as mentioned above.

So the light of G-d's face has two vessels, Torah and Chesed, as the prayer's words show.

SECTION 5 • ¶10-11

Summary

10 קיצור מד"ה אני לדודי

A summary of the discourse beginning "I am my Beloved's."

Here begins a summary (kitzur) of the discourse, which restates its main points briefly and adds further references.

11 (א) באלול מתחיל בחי אני לדודי¹²¹ דהיינו אתעדל"ת [אתערותא דלתתא] ובראש השנה ויום הכפורים הוא ודודי לי היינו המשכת אלקותו למטה מתחלה שמאלו תחת לראשי¹²² יראה.

(1) In Elul there begins the level of "I am my Beloved's," that is, an arousal from below; and on Rosh HaShanah and Yom Kippur is "and my Beloved is mine," that is, the drawing down of His G-dliness below: at first, "His left hand is under my head," awe.

Section 1 of the summary restates the opening: Elul is "I am my Beloved's," the arousal from below, while Rosh HaShanah and Yom Kippur are "and my Beloved is mine," the drawing down of G-dliness, which begins with "His left hand is under my head," awe.

באלול יג"מ [י"ג מדות] וא"כ למה אינם יו"ט [יום טוב] (ע' [עיין] כה"ג [כהאי גוונא] גבי פורים בד"ה חייב אינש כו' עד דלא ידעי).¹²³

In Elul, the Thirteen Attributes; if so, why are they not Yom Tov? (See the like regarding Purim in the discourse beginning "A person is obligated," etc., "until he does not know.")

The question: the Thirteen Attributes shine in Elul, so why are its days not festivals? A parallel discussion about Purim is found in the discourse on the Talmud's "A person is obligated [to drink on Purim] until he does not know."

אך זהו כמו עד"מ מלך שיוצאים להקביל פניו בשדה. יאר ה' פניו הוא ענין יג"מ [י"ג מדות].

But this is like, by way of analogy, a king whom people go out to greet in the field. "May Havayah make His face shine" is the matter of the Thirteen Attributes.

The answer is the parable of the king greeted in the field. The verse "May Havayah make His face shine" refers to the Thirteen Attributes.

ובחיי יאר היינו מ"ש אל הי ויאר לנו¹²⁴ עמ"ש מזה בד"ה ראשי המטות,¹²⁵ וזהו ישראל ישר אל (עמ"ש בפ"י לעשות הישר¹²⁶ סד"ה כי תשמע בקול) שבחינת אל הוא שר ומושל בקרבנו: (ב)

And the level of "shine" is what is written, "Havayah is Kel, and He has given us light"; see what is written on this in the discourse beginning "The heads of the tribes." And this is Yisrael: yashar Kel (see what is written on the meaning of "to do what is upright (hayashar)" at the end of the discourse beginning "When you hearken to the voice"), for the level of Kel is a prince and ruler within him. (2)

The "shining" is the light of "Havayah is Kel, and He has given us light," discussed in the discourse on "The heads of the tribes." The name Yisrael is also read as yashar Kel, "upright with Kel," referring to a discourse on "to do what is upright," for Kel rules within the Jew; the mark (2) opens the summary's second section.

והנה יש באדם בחיי עיר מושב כמ"ש סד"ה בפ' נסכים¹²⁷ בפ"י ארץ מושבותיכם,¹²⁸ ובחינת שדה עמ"ש בת"א [כתורה אור] פ' חיי ע"פ ויצא יצחק לשוח בשדה.¹²⁹

Now, in a person there is the level of an inhabited city, as is explained at the end of the discourse in the section of the libations, on the meaning of "the land of your habitations"; and the level of a field: see what is written in Torah Ohr, Parshas Chayei, on the verse "And Yitzchak went out to meditate in the field."

Section 2: within a person there is an inhabited city, on which see the discourse on the libations ("the land of your habitations"), and a field, on which see Torah Ohr, Chayei Sarah, on Yitzchak's going out "to meditate in the field."

ובחינת מדבר זהו ארץ לא זרועה¹³⁰ (עמ"ש בד"ה אלה מסעי¹³¹ ומ"ש מענין זריעה בד"ה האזינו השמים¹³² ובד"ה בשלח פרעה ובד"ה ששים המה מלכות)¹³³

And the level of a wilderness: this is "a land not sown" (see what is written in the discourse beginning "These are the journeys," and what is written on the matter of sowing in the discourse beginning "Listen, O heavens," in the discourse beginning "When Pharaoh sent," and in the discourse beginning "There are sixty queens"),

There is also a wilderness, "a land not sown." The parenthesis lists discourses on the wilderness journeys and on the idea of sowing.

אשר לא ישב אדם שם¹³⁴ הפך ממ"ש האמנם ישב אלקים על הארץ.^{135, 136} והעצה לזה כמו שכתוב ובקשתם משם.¹³⁷

"where no man dwelt," the opposite of what is written, "Will G-d indeed dwell on the earth?" And the counsel for this is as it is written, "And you shall seek from there."

In the wilderness "no man dwelt," the reverse of Shlomo's wonder, "Will G-d indeed dwell on the earth?" The remedy is "And you shall seek from there."

כי את האור כי טוב¹³⁸ לגנוז בחיי אל הי ויאר לנו שכבחינת ישר אל. אך יש מי שהוא בכחינת אבידה אצלו.

For “the light, that it was good,” to hide away, is the level of “Havayah is Kel, and He has given us light,” which is in the level of yashar Kel. But there is one with whom it is in a state of being lost,

The light hidden away is the level of “Havayah is Kel, and He has given us light,” present in Yisrael, yashar Kel. Yet in some people it has been lost.

ע”ד איזהו שוטה המאבד¹³⁹ שם מה שנותנין לו. וע”ד מ”ש ובאו האובדים בארץ אשור.¹⁴⁰ וכתוב תעיתי כשה¹⁴¹ אובד.¹⁴²

in the manner of: “Who is a fool? One who loses there what is given to him”; and in the manner of what is written, “And those lost in the land of Ashur shall come”; and it is written, “I have strayed like a lost sheep.”

Three sayings about loss: the Talmud’s definition of a fool as one who loses what is given to him (the word “there,” sham, in the text is not in the Talmud’s wording); Isaiah’s “those lost in the land of Ashur”; and the psalmist’s “I have strayed like a lost sheep.”

ועיין מזה בגמ' [בגמרא] ספ"ג [סוף פרק ג'] דמכות¹⁴³ (דף כ"ד סע"א [סוף עמוד א]) ובמהרש"א [ובמהרש"א] שם בח"א [בחי"דושי אגדות] ועיין ברבות פ' קרח¹⁴⁴ ובפ' בשלח¹⁴⁵ ס"פ כ"ד מה הצאן כו'

And see on this in the Gemara, at the end of the third chapter of Makkos (folio 24, end of side a), and in the Maharsha there, in the Chiddushei Aggados; and see in the Midrash Rabbah on Parshas Korach, and on Parshas Beshalach, at the end of chapter 24: “Just as the sheep,” etc.,

For more on this: at the end of the third chapter of Makkos the Talmud reads “You shall be lost among the nations” as “like a lost object that is sought,” as in “I have strayed like a lost sheep; seek Your servant,” and the Maharsha comments there. The Midrash on Korach and on Beshalach adds, “Just as sheep...”

אף ישראל אע"פ [אף על פי] שחוטאין¹⁴⁶ כו' ע"ש וזהו כשה אובד. וצריך לחפש במקום שנאבדה שיפשפש במעשיו, וזהו ובקשתם משם, וישב אל¹⁴⁷ הי וירחמהו,

“so Israel, even though they sin,” etc.; see there. And this is “like a lost sheep.” And one must search in the place where it was lost, that he examine his deeds; and this is “And you shall seek from there,” and “he will return to Havayah, and He will have mercy on him,”

“...so Israel, even though they sin,” the Holy One still leads them like a flock. That is the “lost sheep”: one must search where it was lost, by examining one’s deeds, and “return to Havayah, and He will have mercy on him.”

(ומזה יבא לבח"י שמע שם ע' וגם יתעלה בחי' מדבר הנ"ל להיות ומדברך נאווה ¹⁴⁸ כמ"ש בד"ה במדבר סיני באהל מועד ¹⁴⁹ שע"י התשובה יבא לבחינת מדבר אשר לא ישב אדם שם שלמעלה ממדרגת אדם ונק' במדבר הגדול והנורא).

(and from this he will come to the level of Shema: sham [and] ayin. And also the level of wilderness mentioned above will be elevated, to become “and your speech (midbarech) is lovely,” as is explained in the discourse beginning “In the wilderness of Sinai, in the Tent of Meeting”: that through teshuvah (return) one comes to the level of a wilderness “where no man dwelt,” which is above the rank of man, and is called “the great and awesome wilderness”).

From this one comes to the level of Shema: the letters of שמע are those of sham, “there,” together with the letter ayin. The wilderness itself is elevated into “your speech (midbarech) is lovely”: through teshuvah one reaches a higher wilderness, “where no man dwelt” because it is above the level of man, called “the great and awesome wilderness.”

אך האדם אשר לא ירגיש הרחמנות בנפשו זהו מפני שנפגם כ"כ [כל כך] עד שנפרד ונכרת משרשו,

But a person who does not feel the compassion in his soul, this is because he has been blemished so much that he has been separated and cut off from his root

One who does not feel compassion in his soul has been so blemished that he is cut off from his root.

(וכרת הוא נגד בחי' כתר כמ"ש במא"א [במאורי אור] אות כ' סט"ו) ומזה אדרבה יעורר עליו רחמים יותר גדולים, ועי"ז יש תקוה.

(and kares corresponds to the level of Keser (the Crown), as is written in Me'orei Or, the letter kaf, section 15); and from this, on the contrary, let him arouse upon himself even greater mercy, and through this there is hope.

The word kares (כרת), being cut off, has the same letters as Keser (כתר), and the summary cites the Kabbalistic lexicon Me'orei Or that it corresponds to Keser. Therefore he should arouse even greater mercy upon himself, and through this there is hope.

וזוהו הרועה בשושנים בחי' יג"מ [י"ג מדות]. ועוד פי' בשושנים ע"ד אם יהיו חטאיכם כשנים ¹⁵⁰ מבחי' אדום כשלג ילבינו.

And this is “who feeds among the roses,” the level of the Thirteen Attributes. A further explanation of “among the roses”: in the manner of “If your sins be like scarlet,” from the level of red, “they shall become white as snow,”

“Who feeds among the roses” is the level of the Thirteen Attributes. A second reading: the roses’ red that turns white recalls “If your sins be like scarlet, they shall become white as snow.”

כמו שושנה אתהפך מגוון סומק לגוון חורר¹⁵¹ ע"י אש ועמ"ש מענין אש בד"ה והיה לכם לציצית¹⁵² ובפ' בהר ע"פ כי תבואו כו' ושבתה הארץ¹⁵³ כו' ועי"ז יאר ה' פניו.

like the rose, which is turned from a red hue to a white hue through fire. And see what is written on the matter of fire in the discourse beginning "And it shall be for you as tzitzis," and in Parshas Behar on the verse "When you come," etc., "the land shall rest," etc. And through this, "Havayah will make His face shine."

The rose turns from red to white through fire. The summary refers to discourses on fire, "And it shall be for you as tzitzis" and, in Parshas Behar, "When you come ... the land shall rest"; through this, "Havayah will make His face shine."

גם י"ל [יש לומר] שושנים רומז לבחי' ברזא סומקא לסוסיא חיוורא¹⁵⁴ וזהו ג"כ ענין לשון של זהורית כו'

It may also be said that shoshanim alludes to the level of "a red strap on a white horse"; and this too is the matter of the strip of scarlet wool, etc.;

The roses may also allude to the Talmud's image of "a red strap on a white horse," red set against white, and to the strip of scarlet wool.

וה"ע [וזהו ענין] בגדי לבן ובגדי זהב¹⁵⁵ כמ"ש ברע"מ [ברעיא מהימנא] פ' פנחס (דף רנ"ה ע"ב) ועמ"ש בד"ה למנצח על השמינית וכענין מ"ש בדוד אדמוני עם יפה עינים¹⁵⁶ ועמ"ש בביאור ע"פ וכל¹⁵⁷ בניך: (ג)

and this is the matter of the white garments and the golden garments, as is written in the Raaya Mehemna, Parshas Pinchas (folio 255b). And see what is written in the discourse beginning "For the conductor, on the sheminis"; and similar is what is written of David, "ruddy, with beautiful eyes"; and see what is written in the explanation on the verse "And all your children." (3)

This is the theme of the High Priest's white garments and golden garments, discussed in the Raaya Mehemna on Pinchas, and of David, "ruddy, with beautiful eyes." The mark (3) opens the summary's third section.

ועוד צ"ל מ"ש אחזתיו ולא ארפנו¹⁵⁸ כו' כי שאהבה נפשי בקמץ הוא לשון כבר. ע"ד כבר היו לעולמים כי ישראל עלו במחשבה הקדומה.

Furthermore, there must be what is written, "I held him and would not let him go," etc. For "she'ahavah nafshi," with a kamatz, expresses "already," in the manner of "it has already (kevar) been for ages"; for Israel arose in the primordial Thought.

Section 3: after the love is found must come "I held him and would not let him go." She'ahavah with a kamatz means "already," as in "it has already been for ages": Israel arose in the primordial Thought.

וזהו ואני בתוך הגולה על נהר כבר, ^{159, 160, 161, 162} ועיין מענין כבר ברכות בראשית פט"ז ¹⁶³ ובוהר בראשית (ד"ו ע"ב) ¹⁶⁴

And this is “And I was among the exiles by the river Kever.” And see on the matter of Kever in Bereshis Rabbah, chapter 16, and in the Zohar, Bereshis (folio 6b),

This is hinted in Ezekiel’s “by the river Kever,” a name that means “already.” The summary refers to the Midrash Rabbah on Bereshis, chapter 16, and to the Zohar (1:6b) on the river Kever.

ובמק"מ [ובמקדש מלך] והרמ"ז [והרב משה זכות] שם ובזח"ג [ובוהר חלק ג] פנחס (דרמ"ז ע"א) ¹⁶⁵ ועמ"ש בת"א [בתורה אור] בד"ה ואלה המשפטים גבי כי תקנה עבד עברי. ¹⁶⁶

and in the Mikdash Melech and the Ramaz there, and in the Zohar, Part III, Pinchas (folio 247a); and see what is written in Torah Ohr, in the discourse beginning “And these are the ordinances,” regarding “If you acquire a Hebrew servant.”

It also refers to the Zohar commentaries Mikdash Melech and the Ramaz, to the Zohar on Pinchas (247a), and to the Torah Ohr discourse on “And these are the ordinances,” regarding “If you acquire a Hebrew servant.”

ואחר שימצא גילוי אהבה זו צ"ל אחזתיו כו' ולהביאו אל בית אמי זו תורה שבכתב ¹⁶⁷ עיין זח"ב [זהר חלק ב' ויקהל (דף ריש)].

And after he finds the revelation of this love, there must be “I held him,” etc., and to bring him “into my mother’s house,” this is the Written Torah; see the Zohar, Part II, Vayakhel (folio 200).

Once this love is revealed it must be held and brought “into my mother’s house,” the Written Torah. The summary refers to the Zohar on Vayakhel, folio 200 (written ריש, the letter reish, whose value is 200), where the supernal book is called the Written Torah.

וחדר הורתי זו תשבע"פ [תורה שבעל פה], ועמ"ש בד"ה ראה אנכי גבי ונר דלוק על ראשו ומלמדין אותו ¹⁶⁸ כו', ועמ"ש בד"ה ועשית בגדי קדש לאהרן אחיך. ¹⁶⁹

And “the chamber of the one who conceived me,” this is the Oral Torah. And see what is written in the discourse beginning “See, I...,” regarding “and a lamp is lit above his head, and they teach him,” etc.; and see what is written in the discourse beginning “And you shall make holy garments for Aharon your brother.”

“The chamber of the one who conceived me” is the Oral Torah. The summary points to the discourse “See, I...” on the Talmud’s description of the child in the womb, with “a lamp lit above his head” while “they teach him” the whole Torah, and to the discourse on the priestly garments.

וזהו ענין הרועה בשושנים ששונים הלכות¹⁷⁰ ישראל מפרנסין ומתפרנסין עמ"ש בפ"י רעיתי בד"ה אני ישנה,¹⁷¹ ובפ"י לכו לחמו בלחמי¹⁷² בד"ה יונתי בחגוי.

And this is the matter of “who feeds among the roses (shoshanim)”: those who study (sheshonim) the laws. Israel sustain and are sustained; see what is written on the meaning of “my companion” in the discourse beginning “I am asleep,” and on the meaning of “Come, eat of my bread” in the discourse beginning “My dove, in the clefts.”

“Who feeds among the roses (shoshanim)” means those who study (sheshonim) the laws. Israel both sustain G-d and are sustained by Him; the summary refers to the discourses “I am asleep” (on “my companion”) and “My dove” (on “Come, eat of my bread”).

וענין שני כלים תורה וחסד עמ"ש בביאור ע"פ אני ה' אלקיכם דפ"י ציצית בסופו:^{173, 174}

And on the matter of the two vessels, Torah and Chesed (kindness), see what is written in the explanation on the verse “I am Havayah your G-d” of the section of tzitzis, at its end.

On the two vessels for the light, Torah and Chesed, see the end of the explanation on “I am Havayah your G-d” in the section of tzitzis.

IN ONE'S AVODAH

In Elul a person should go out to meet the King: examine his past deeds, words and thoughts “from there,” where the spark was lost, and arouse compassion for the G-dly spark in exile. If he feels nothing, he should take that very numbness as a reason for even greater mercy; if that too does not stir him, there is the “fire below” of fasting. And once the love is found, he must hold it fast through Torah study and charity.

QUESTIONS FOR DISCUSSION

1. Why is Elul not a festival, although the Thirteen Attributes of Mercy shine in it, and how does the parable of the king in the field answer this?
2. What does it mean that the spark of Kel in every Jew is higher than Chochmah and Daas, and why must one set aside one's own will for it to shine?
3. Why must the search be “from there,” and what is the difference between “this” (zeh) and “there” (sham)?
4. According to the parable of the severed limb, what should a person conclude if he examines his deeds and feels no pain, and what should he do?
5. Why does the love that is found need vessels, and why are Torah and charity the two vessels?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אני לדודי

The Kehot note dates this discourse to the year 5557 (1796-97), on the basis of the list of maamarim in this volume, and also refers to the list of manuscripts.

KEHOT'S NOTE

נאמר בשנת תקנ"ז — ראה רשימת המאמרים בס' מאמרי אדה"ו הקצרים ע' תריח הע' 95 ולהלן ברשימת הכתבי-יד. באוה"ת במדבר כרך ז ע' אתתס מציין לד"ה זה "אני לדודי דלאזני". וראה מאמרי אדה"ו — פרשיות כרך ב ע' תתכה ד"ה ענין אלול ור"ה ויוה"כ. ביאור על מאמר זה נדפס באוה"ת ראה ע' תתב. בד"ה אני לדודי תשמ"ז מציין שמאמר זה "הוא אבוהן דכל הדרושים עם התחלה זו". וראה שם המאמר הב' ד"ה אני לדודי הקשר בין ב' הדרושים. "ולהעיר ענין נפלא בדרוש . . שמתחיל ונדפס בדף לב, וי"ל בדא"פ שמספר לב יש בו תוכן מיוחד, כמדובר במ"א — לקו"ש ח"ט ע' 156 הערה 23 ועוד) רמז הדבר שבפרק לב שבתניא — שניתוסף כולו מאדה"ו לאחר מהד"ק דס"ב (ראה תניא מהד"ק ע' רלו) מבואר ענין ואהבת לרעך כמוך, משום שענין אהבת ישראל הוא הלב והעיקר, כמאד"ל זה כלל גדול בתורה, ועד"ז י"ל לגבי דף לב שבספר משנה תורה בלקו"ת שנסדר לדפוס ע"י הצ"צ והיינו בדף זה (בדרוש זה) הוא הלב של הלקו"ת דמשנה תורה. ואפילו את"ל שזה שדרוש זה נדפס בדף לב הי' אח"כ, מ"מ קרוב לומר, שמכיון שזהו ספר בתורה, ובפרט ע"פ תורת הבעש"ט הידוע — כש"ט (הוצאת קה"ת) הוספות סב"ו ואילך ושי"ג], אפשר ללמוד הוראה בעבודת האדם גם מפרטים כאלו" — ד"ה אני לדודי תשמ"ו (סה"מ מלוקט ח"א ע' תסח). באוה"ת פ' ראה כרך ו ע' בישטמ רשימה מכ"ק הצ"צ ממאמרים שבהם נתבארו עניני אלול. ושם מציין "בלקו"ת פ' שופטים בד"ה אני לדודי ב' דרושים". ד"ה זה נעתק בד"ה לך אמר לבי, ת"ש, עם שינויים. — טעם לכמה מהשינויים, נתבאר בשיחות שי"פ נצבים הישי"ת. כמה ענינים שבדרוש זה נתבארו בלקו"ש ח"ב ע' 378, 637 ח"ד ע' 1342-1344, 1346, עיי"ש. וי"ל, אשר מצד שייכות הפנימית דפ' ראה לאלול, מאמרי אלול שבלקו"ת (שסודר ע"י אדמו"ר הצ"צ) נכללו בפרשת ראה (ולא בפני עצמם, כדרושי ר"ה, שבת תשובה ועוד) — לקו"ש ח"ד ע' 1346. ראה גם ד"ה אני לדודי תשכ"ו (סה"מ מלוקט ח"ד ע' שסג). ד"ה אני לדודי תשמ"ב. לקו"ש ח"ד ע' 1339 ואילך. שיחת שי"פ שופטים תש"נ. ביאור אני לדודי האי שלא נדפס כאן עיין בוך פערטעל ג' (שכג, א). יעו"ש. וע' לעיל ד"ה ושמתי כדכד האי פ"ג בהמוקפים (כה, ג) קודם ד"ה ועו"ל וד"ל. [כ]. כנראה הכוונה להנדפס באוה"ת פ' ראה ע' תתב.

2 אני לדודי ודודי לי ר"ת אלול

The note gives it as a source that these words are the initials of Elul, recorded there in the name of the expounders (darshanim).

KEHOT'S NOTE

אבודרהם סדר ר"ה ופירושה פ"א בשם הדרשנים. ראשית חכמה שער התשובה פ"ד קטו, ב. פע"ח שער ר"ה פ"א. ב"ח לטור ארי"ח סתקפ"א (ד"ה והעבירו), ועוד. — שיחת שי"פ שופטים תש"נ הערה 9. וראה בהנסמן בסה"מ מלוקט ח"ב ע' פב הערה 67. סה"מ מלוקט ח"ד ע' שסג. ריש מסי ר"ה בשל"ה הק' מקדמונים, יעו"ש. ועלי"ק (סד, א) משער היחודים פ"ז. ובמ"ח, יעו"ש. ובפע"ח ריש שי ר"ה. [כ]. ראה ד"ה אני לדודי תשל"ט (ע' רכב).

3

אני לדודי ודודי לי

The bride declares that she and her Beloved belong to each other. The maamar reads the verse's two halves as two seasons: Elul, the arousal from below, and Rosh HaShanah and Yom Kippur, the revelation from above.

Song of Songs 6:3: שיר השירים ו'ג:3

אני לדודי ודודי לי הרעה בשושנים:

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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KEHOT'S NOTE

שה"ש ו, ג.

4

אני לדודי ודודי לי. ר"ת אלול

Reishis Chochmah gives the initials of these words as Elul, and their final letters as four yuds, corresponding to forty days, as support for the custom of selichos and fasting from Rosh Chodesh Elul to Yom Kippur.

ראשית חכמה, שער 4:38 Reshit Chokhmah, Gate of Repentance התשובה ד':ל"ח

ובסוד התענית ביארו בוהר (פ' שמות דף כ ע"א-ע"ב) אמר שם בפסוק (שה"ש ב, טז) דודי לי ואני לו הרועה בשושנים, שהקדוש ברוך הוא מנהיג את עולמו בחסד ובדין, רמז השושנים שיש בהם אדם ולבן, וזה לשונו מה השושן הזה אדום ולבן, כך ריח הקרבן מאדום ולבן. בא וראה מריח הקטרת, שהסמנים מהם לבנים מהם אדומים, כגון הלבונה שהוא לבן, מר דרור אדום, והריח עולה מאדום ולבן, ועל כן מנהיג עולמו כשושנים שהוא אדום ולבן, דכתיב (יחזקאל מד, טו) להקריב לי חלב ודם. כנגד זה אדם מקריב חלבו ודמו ומתכפר ...

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5

אני לדודי ודודי לי. ר"ת אלול

Pri Etz Chaim also gives these words as the initials of Elul, hinting that G-d gave this month for atonement. The Kehot notes cite it both for the acronym and for Elul as a time of the Thirteen Attributes.

פרי עץ חיים, שער ראש 1:3 Pri Etz Chaim, Gate of Rosh Hashana השנה א':ג

העיד הרי"ס ששמע ממורי זלה"ה, שהיה אומר תמיד הסליחות שאנו אומרים בליל אשמורות ר"ח אלול עם הצבור מלה במלה. (צמ"ח, ויש לזה סמך בוהר פרשת יתרו, ובעין יעקב) ואשר לא צדה, ר"ת של "אנה לידו" ו"שמתי לך", הוא אלול, לרמז כי חדש הזה נתנו הש"י לכפרה, לכל מי ששגג וחסא, ועשה שום עון בכל השנה, והוא קרוב לקוראיו בחדש הזה, שהוא ר"ת אלול. וכן ר"ת "אני לדודי ודודי לי", ר"ת אלול. (צמח - גם ליי "ויאמרו" לאמור "אשירה, ר"ת אלול למפרע, כי אז יצאו כל ניצוצין מהגלות):

Pri Etz Chaim (Public Domain)

6 והענין כי באלול מתחיל כו

There it is pointed out that the statement that Elul is an arousal from below is itself the explanation of why “Ani ledodi vedodi li” are the initials of Elul.

KEHOT'S NOTE

“דזה שבאלול הוא אתערותא דלתתא כו הוא ביאור הענין דאני לדודי ודודי לי רי"ת אלול” — ד”ה אני לדודי תשכ”ו (סה”מ מלוקט ח”ד ע”ש סג).

7 דהיינו בחי אתערותא דלתתא

The Kehot note contrasts Elul, the arousal from below, with Rosh HaShanah and Yom Kippur, the level of “and my Beloved is mine,” and refers to this note, which explains that the illumination of the Thirteen Attributes in Elul is there because every arousal from below must be preceded by an arousal from above.

KEHOT'S NOTE

משא”כ רי”ה ויוה”כ הם בחי ודודי לי. וראה בלקו”ש חכ”ט ע” 171 הערה 37.

8 שמאלו תחת לראשי

The words here quote Song of Songs 8:3; the passage is shown below.

Song of Songs 8:3: שיר השירים ח:ג

שמאלו תחת ראשי וימינו תחבקני:

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

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KEHOT'S NOTE

שה”ש ח, ג.

9 The bride describes her Beloved’s embrace: “His left hand is under my head, and His right hand embraces me.” The maamar’s wording, לראשי, is that of this verse; the Kehot note gives 8:3, where the same line reads תחת ראשי. The maamar assigns the “left hand,” awe, to the days from Rosh HaShanah to Yom Kippur.

Song of Songs 2:6: שיר השירים ב:ו

שמאלו תחת לראשי וימינו תחבקני:

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

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10 מלכותך מל’ כל עולמים

The psalm praises G-d’s everlasting kingship, “Your kingship is a kingship of all olamim.” The maamar reads olamim as “worlds,” the hidden ones included, all of which feel awe of the King.

Psalms 145:13: תהילים קמ”ה:יג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

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

KEHOT'S NOTE

תהלים קמה, יג.

11 בזהר פנחס דף רי”ד ע”ב ובהרמ”ז שם

Or HaTorah sums up the Zohar: on “Havayah has bared His holy arm,” to raise up the Congregation of Israel; and the Ramaz there: Binah enclathed in the Gevurah of Arich Anpin, which is “His left hand under my head,” for from there the drawing near begins.

KEHOT'S NOTE

“ע”פ חשף ה’ זרוע קדשו כו למיקם לה לכנס”י. ובהרמ”ז שם בינה המלבשת לגבורה דא”א וזהו שמאלו תחת לראשי שמשם התחלת הקירוב” — אוה”ת פ’ לך לך כרך א עו, ב. אוה”ת רי”ה אתכה. וראה גם לקמן שה”ש נ, ג. ביהל אור עי רטז “ע”ד שמאלו תחת לראשי והוא גבורה דא”א כמ”ש הרמ”ז פנחס דף ריד, ב שסגולות הדין הקדוש הוא להעלות העולמות” ע”ש. ונוכר גם באוה”ת ויקרא כרך ג ע’ תתקמו.

12 At Sinai Moshe tells the people that G-d came “so that His awe may be upon your faces, that you not sin.” The maamar uses these words for the awe received on Rosh HaShanah that remains through the year.

שמות כ:יז: Exodus 20:17

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֲלֵי־תִירְאוּ כִּי לְבַעֲבוֹר נִסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבַעֲבוֹר תִּהְיֶה יְרֵאתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תִחַטְּאוּ:

And Moses said unto the people: ‘Fear not; for G-d is come to prove you, and that His fear may be before you, that ye sin not.’

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

13 זמן התגלותו דהיינו ברי”ה בחי יראה

On Rosh HaShanah and Yom Kippur the level is awe, from the revelation of G-d’s kingship; but because the maamar connects this time with “and my Beloved is mine,” it follows that love too is given then.

KEHOT'S NOTE

“דבר”ה ויוה”כ הוא בחי יראה (מצד התגלות מלכות ית’) אבל מזה גופא שמקשר זמן זה עם “ודודי לי” מוכן שאז הוא (גם) ענין האהבה (וכן מפורש ס”פ תבא (שמציין ברי”ה אני לדודי — [כאן] שם: שמקבלים דחילו ורחימו למלעלה” — לקו”ש חכ”ט ע” 171 הערה 40.

14 וזהו בחי דודי לי רק שצריך תחלה לעורר . . שהיא באלול

The arousal from below in Elul (“I am my Beloved’s”) is also a preparation for the drawing down (“my Beloved is mine”) on Rosh HaShanah and Yom Kippur.

KEHOT'S NOTE

“כי האתעדלית שבאלול (אני לדודי) היא (גם) הקדמה להמשכה (דודי לי) שבר”ה ויוה”כפ. [ועפ”ז יומתק מ”ש בהמאמר שבכדי שיהיה ודודי לי ברי”ה וביוה”כ צריך תחלה אתעדלית באלול — אף שמאמר זה מדבר בענין אלול, ולא ברי”ה ויוה”כפ — כי זהו ביאור על ענין אני לדודי ודודי לו רי”ת אלול]” — ד”ה אני לדודי תשכ”ו סעיף א (סה”מ מלוקט ח”ד ע”ש סג). ראה גם לקו”ש חכ”ט ע” 163 ואילך שם ע” 171.

15 שבאלול הוא זמן התגלות י”ג מדות הרחמים

Cited, with Pri Etz Chaim, as a source that Elul is the time of the revelation of the Thirteen Attributes of Mercy.

KEHOT'S NOTE

ראה מ”ה מס’ אלול פ”א, ג. פע”ח שכ”ד בתחילתו.

16 למה הם ימות החול

The question why the days of Elul are weekdays is explained there.

KEHOT'S NOTE

נתבאר באוה"ת פ' ראה ע' תתב. לקו"ש ח"ד ע' 1343.

17 ימות החול ואינם יו"ט כמו שבתות ויו"ט

The note refers there on the contrast between the weekdays of Elul and Shabbos and Yom Tov.

KEHOT'S NOTE

ראה בספר השיחות תשמ"ט כרך ב' ע' 686 הערה 107.

18 ע"פ משל למלך

The talk of Shoftim 5750 explains at length the parable of the king in the field, which seems to reverse the order of Elul's service hinted in the acronym "I am my Beloved's, and my Beloved is mine." The talk of Tavo 5751, note 127, discusses why this parable falls on folio 32.

KEHOT'S NOTE

נתבאר בארוכה בשיחת ש"פ שופטים תש"נ (סה"ש תש"נ ח"ב ע' 645), בענין המשל דמלך בשדה דלכאורה הוא היפך סדר העבודה דחודש אלול המרומז ברי"ת דאני לדודי ודודי לי, ע"ש. וראה משיחות ש"פ תבוא תנש"א הערה 127 למה שהמשל הזה הוא בדף לב ע"ש.

19 יוצאין אנשי העיר

Every Jew is one of the "people of the city" of the King of the world, as it says, "You are children to Havayah your G-d."

KEHOT'S NOTE

כי כאו"א מבניי מאנשי העיר מלכו של עולם הוא וכמשי"נ בנים אתם לה' אלקים — לקו"ש ח"ט ע' 317.

20 ומקבלין פניו בשדה

Why the parable is of a king in the field specifically, and not in a market, though that too could illustrate the drawing down of the Thirteen Attributes on weekdays: the field is the source of man's sustenance, "a land from which bread comes," which comes through his labor in it, ploughing, sowing and reaping.

איוב כ"ח:ה' Job 28:5

אֶרֶץ מִמֶּנָּה יֵצֵא לֶחֶם וּתְהִי נֶהְפֵּךְ כְּמוֹ אֵשׁ:

As for the earth, out of it cometh bread, And underneath it is turned up as it were by fire.

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Psalms 104:15 תהילים ק"ד:ט"ו

וַיֵּיזְשֹׁמַח לִבְבִּי אֲנוּשׁ לְהַצְהִיל פָּנִים מִשְׁמֶן וְלֶחֶם לִבְבִּי אֲנוּשׁ יִסְעֵד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

"עפ"י יומתק המשל דמלך בשדה דוקא (ולא מלך בשוק [ע"ד המשל בזהר ר"פ בחקותי משוקא דבורסקי] וכיו"ב, שגם זה הוא משל על המשכת יגמדה"ר בימי החול), כי שדה הוא מקום מקור חיות האדם, ארץ ממנה יצא לחם (איוב כח, ה). ולחם לבב אנוש יסעד (תהלים קד, טו). . . הוא ע"י עבודת האדם בשדה חרישה זריעה קצירה . . . וכמו"כ בנמשל: שלימות

המשכת וגילוי יגמדה"ר בחודש אלול נעשה ע"י עבודת האדם "אני לדודי" — משיחת ש"פ ראה מבה"ח אלול תש"נ הערה 8. "ראה סה"מ מלוקט ח"א ע' תסח "שדה" משווה כל הנמצאים בו". וראה מאמרי אדה"ז פרשיות [— ח"ב ע' תתכח] — לקו"ש ח"ט ע' 171 הערה 41.

21 ואז רשאים כל מי שרוצה

The Rebbe Rayatz adds and explains that in the field all are "permitted and able" to greet the King.

KEHOT'S NOTE

ומוסיף ומבאר כ"ק מו"ח אדמו"ר — רשאים ויכולים (סד"ה לך אמר לבי השי"ת (סה"מ תש"י ע' 285) — שיחת ו' אלול תשל"ט הערה 47 — לקו"ש ח"ט ע' 312. ראה שם ע' 317. ד"ה אני לדודי תשמ"ב.

22 ואז רשאים כל מי שרוצה

Going out to greet the King comes from the people's own will, but the power to do so comes from the King's being in the field: while he is there, everyone has both the permission and the ability to greet him.

Shabbat 88a:5 שבת פ"ח א'ה"ט

"וַיֵּצְאוּ בְּתַתִּית הָהָר", אָמַר רַב אֲבָדִימִי בַּר חֲמָא בַּר חֲסָא: מִלְּמַד שְׂכַפְּהָ הַקְדוּשׁ בְּרוּךְ הוּא עָלֵיהֶם אֵת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה מוֹטָב, וְאִם לֹא — שָׁם תִּהְיֶה קְבוּרַתְכֶם. אָמַר רַב אֲחָא בַּר יַעֲקֹב: מִכָּאן מוֹדְעָא רַבָּה לְאוֹרֵייתָא. אָמַר רַבָּא: אִף עַל פִּי כּוֹ הַדּוּר קִבְּלוּהָ בִּימֵי אַחֲשָׁרֹוּשׁ, דְּכַתִּיב: "קָנְמוּ וְקִבְּלוּ הַיְּהוּדִים" — קָנְיָמוּ מַה שְּׂקִיבְלוּ כְּכֹר.

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

KEHOT'S NOTE

"דזה שהם יוצאים להקביל את פני המלך הוא מצד הרצון שלהם, אלא שהנתינת כח להקביל את פני המלך הוא ע"י שהמלך בשדה, שאז (בהיותו בשדה) ישנו הרשות והיכולת לכאור"א להקביל את פני המלך" — ד"ה אני לדודי תשכ"ו (סה"מ מלוקט ח"ד). ושם בהערה 13: "להעיר מתו"א מג"א צח, ד ואילך בפירושו מרז"ל (שבת פח, א) כפה עליהם הר כגיגית כו' מודעא רבה לאורייתא, דכיון שהקדימו נעשה לנשמע מצד הגילוי מלמעלה ולא מצד עצמם — אין זה בבחירה ורצון, כפה. ודוקא בימי אחשוורוש, זמן של הסתר קבלו ברצון גמור, רצון שמצד עצמם".

23 והוא מקבל את כולם בסבר פנים יפות

The stress on "all" means that even those who only wish to greet the King but are captive to their inclination, so that their wish to return and accept the yoke of Heaven does not come to action, are also received with a pleasant countenance.

KEHOT'S NOTE

"הכוונה בזה שמדגיש את כולם היא, שגם אלה שהם רק רוצים להקביל את פני המלך אלא שהם שבוים בידי יצרם וגם כשמתעורר אצלם רצון לעשות תשובה ולקבל עליהם עול מלכות שמים אין זה בא בפועל, גם אותם הוא מקבל בספר פנים יפות" — ד"ה אני לדודי תשכ"ו (הנ"ל). וראה בלקו"ש ח"ט ע' 312-13. בהערה.

24 בד"ה זה תשמ"ז מבאר

The Thirteen Attributes of Mercy have two extremes: on the one hand they are above the chain of descending worlds, and on the other they are drawn down in measure

and limitation, which is why they are called middos, “measures.”

KEHOT'S NOTE

”שבנעין ייג מדה”ר ישנם בי קצוות, מצד אחד, הרי הם למעלה מסדר ההשתלשלות, ולאידך הרי הם נמשכים במדידה והגבלה, שלכן נקראים בשם מדות (ייג מדות הרחמים) — (מהנחה בלתי מוגה). בענין ”התגלות ייג מדות הרחמים” — ראה בארוכה בלקו”ש חכ”ט ע’ 163 בהערות לשם. לקו”ש ח”ט ע’ 159. ”והארת ייג מדות הרחמים בחודש אלול הוא רק מפני שלפני כל אתעדלית צ”ל אתעדל”ע לפני” — לקו”ש חכ”ט ע’ 171 הערה 37.

25

ומראה פנים שוחקות לכולם

”Receives” applies to something that exists beforehand and is then received, while “shows a smiling face” means that the King reveals to another the smiling face that is already his; therefore, after saying that the King receives everyone with a pleasant countenance, the maamar adds that he shows a smiling face to all.

KEHOT'S NOTE

”דהחילוק בין מקבל (בסבר פנים יפות) למראה (פנים שוחקות) הוא, דלשון מקבל נופל על דבר שישנו מקודם (לפני שקיבל) והוא מקבל את הדבר, ומראה פנים שוחקות הוא שהפנים שוחקות שלו (שישנם גם לפני שמראה) הוא מראה ומגלה אותם לזולתו. וזהו דלאחרי שאומר שהמלך מקבל את כולם בספר פנים יפות מוסיף שהוא מראה פנים שוחקות לכולם.” — ד”ה אני לדודי — תשכ”ו (הני”ל) סעי’ ה.

26

The Zohar on Pinchas: on Rosh HaShanah G-d’s left arm is aroused, and the whole world is in awe and judgment; on Yom Kippur “His left hand is under my head.” The maamar cites it for the awe of the King that falls even on the hidden worlds.

ספר הזהר, פנחס ז’: כ”ו ט”ל: 7:26-9:34 Zohar, Pinchas

27

In the Song at the Sea: “Terror and dread fall upon them.” The maamar’s words for the awe that falls even upon the hidden worlds echo this verse.

שמות ט”ו:16 Exodus 15:16

תפל עליהם אימתה ופחד בגדל ורועה ידמו כאבן עד יעבר עמה ה’ עד יעבר עסיו קניית:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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28

Kehot’s note points to Deuteronomy 21:10-25:19 for these words.

דברים כ”א:י-כ”ה:י”ט:21:10-25:19 Deuteronomy

PARAGRAPH 2

29

יאר ה’ פניו אליך

The second verse of the priestly blessing, “May Havayah make His face shine upon you.” The maamar reads it as

the illumination of the Thirteen Attributes in Elul, “face to face.”

במדבר ו:כ”ה Numbers 6:25

יאר ה’ פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

30

שהוא ענין הארת ייג מדות

The talk observes that this refers back to what the maamar said earlier, that Elul is the time of the revelation of the Thirteen Attributes of Mercy, and its note cites Pri Etz Chaim, Gate of Rosh HaShanah, and Mishnas Chassidim, Masechta Elul 1:3.

KEHOT'S NOTE

”כמ”ש לפניו ש”באלול הוא זמן התגלות ייג מדות הרחמים” — שיחת ש”פ שופטים תשנ”ו. ובהערה שם “ראה פע”ח שער ר”ה בתחילתו, משנת חסידים מסכת אלול פ”א ג.” ובדי”ה אני לדודי — תשכ”ו הני”ל מוסיף “שהגם שבאלול הוא אני לדודי, אתערותא דלתתא, מ”מ, האתערותא דלתתא של האדם, ובפרט כשהוא רחוק מאלקות, הוא ע”י התעוררות ונתינת כח למלמעה, וגילוי ייג מדות הרחמים שבאלול” ע”ש.

31

והארה זו . . מבחי אל שהוא ראשית כל הייג מדות

There are several views on where the Thirteen Attributes of Mercy begin; this maamar follows the view that they begin with the Name Kel.

KEHOT'S NOTE

”כנודע שיש כמה שיטות בזה, מהי התחלת ייג מדה”ר וכאן קאי להשיטה שהתחלה היא בשם אל” — די”ה אני לדודי תשמ”ו (מהנחה בלתי מוגה). וראה לקו”ש ח”ד ע’ 1348 ואילך. ראה אוה”ת פ’ בהעלותך ע’ תו.

32

א-ל ה’ ויאר לנו

“Havayah is Kel, and He has given us light.” The maamar reads it to show that the illumination of the face comes from the level of Kel, the Infinite Light itself.

תהילים קי”ח:כ”ז Psalms 118:27

אל ה’ ויאר לנו אקרר-חג בעבתים עד-קרנות המזבח:

The L-RD is G-d, and hath given us light; Order the festival procession with boughs, even unto the horns of the altar.

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KEHOT'S NOTE

תהלים קיח, כז.

33

בביאור ע”פ וכל העם רואים

There the “sounds” the people saw are drawings of the Infinite Light from concealment into revelation, and “all came from the sound of the shofar,” which comes “from the narrow place” and is the source of delights.

KEHOT'S NOTE

תו”א עד, ב.

34

מן המצר קראתי

“From the narrow place I called to G-d; G-d answered me with expansiveness.” The text refers to its explanation in

the Torah Ohr discourse on the giving of the Torah.

Psalms 118:5:ה' קיי"ח:ה'5:118 Psalms

מִן־הַמִּצָּר קָרָאתִי קוֹה עֲנֵנִי בַּמֶּרְחֵב קוֹה:

Out of my straits I called upon the L-RD; He answered me with great enlargement.

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35 בד"ה אתם נצבים

The passage contrasts the angels' love, which comes from grasping the radiance of G-d that gives life to creation (the "outer heart"), with the Holy One in His glory and essence, who is exalted above it, "for His Name alone is exalted." The text cites the discourse for why He is called Kel Elyon.

KEHOT'S NOTE

לקמן פ' נצבים מד, ג.

36 אתם נצבים

"You are standing today, all of you, before Havayah your G-d." The opening words of the discourse in Parshas Nitzavim to which the text refers.

דברים כ"ט:9:29 Deuteronomy

אַתֶּם נִצָּבִים הַיּוֹם כְּלָכֶם לִפְנֵי ה' אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׂכֵטֵיכֶם וְקִנְיֵיכֶם וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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37 ובד"ה להבין פ' וענין י"ג מדות

That discourse explains "Who is a Kel like You" as the Thirteen Attributes: Kel is Chesed ("the kindness of Kel is all the day"), kindness that spreads without end from the Infinite Light down to the lowest place, like water flowing downward.

KEHOT'S NOTE

לקמן ר"ה ס, ד.

38 ובד"ה וארשתוך לי

The discourse "And I will betroth you to Me" describes Knesses Yisrael, the source of the souls, as a bride whose longing is to cleave to her source, and every soul as "the candle of G-d," which by its nature rises upward to cleave to Him; this is the setting of "My heart and my flesh sing for joy to the living Kel."

במדבר ח':2:8 Numbers

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּךְ אֶת־הַנֵּרוֹת אֶל־מֹול פְּנֵי הַמִּזְבֵּחַ יִאֲרִי שְׁבַעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

לעיל במדבר ח, ב.

39 לבי ובשרי ירננו אל אל חי

"My heart and my flesh sing for joy to the living Kel." The text refers to its explanation in the discourse "And I will betroth you to Me."

Psalms 84:3:ג'3:84 Psalms

נִכְסְפָה וגם־כָּלְתָה נַפְשִׁי לְחִצְרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל־אֱלֹהֵי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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40 ככה יעשה כו'

"Thus would Iyov do all the days": the future form ya'aseh, with its prefixed yud, describes a habitual act. The maamar uses it to show that the yud of Yisrael signals constancy.

איוב א':5:1 Job

וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמַּשְׁתָּה וַיִּשְׁלַח אִיּוֹב וַיְקַדְּשֵׁם וְהִשְׁכִּים בְּבֹקֶר וַהֲעֵלָה עֹלוֹת מִסָּפֶר כָּל־כֵּן אָמַר אִיּוֹב אֱלֹהֵי הָטָאוּ בְּנֵי וּבִרְכוּ אֱלֹהִים בְּלִבָּכֶם כֹּכָה יַעֲשֶׂה אִיּוֹב כָּל־יְמָיו:

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed G-d in their hearts.' Thus did Job continually.

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KEHOT'S NOTE

איוב א, ה.

41 The book of Iyov speaks of G-d bringing a soul back from the pit "to be illumined with the light of life." The maamar uses the phrase for the spark's natural pull upward.

איוב ל"ג:30:33 Job

לְהָשִׁיב נַפְשׁוֹ מִנִּי־שְׁחַת לְאוֹר בְּאוֹר הַחַיִּים:

To bring back his soul from the pit, That he may be enlightened with the light of the living.

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42 בנים אתם לה"א

"You are children to Havayah your G-d." The maamar explains it through "a son is his father's leg": the son's will is included in the father's.

דברים י"ד:1:14 Deuteronomy

בְּנִים אַתֶּם לַה' אֱלֹהֵיכֶם לֹא תִתְגַּדְּדוּ וְלֹא־תְשִׂימוּ קִרְחָה בֵּין עֵינֵיכֶם לָמֶת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

43 ברא כרעא דאבוה

The Kehot note gives this Kabbalistic work as a source of

the saying “a son is his father’s leg.”

Yevamot 3a:2-4 אב:יג-ד”א

דאָמער רבא: אָמער לי רב יצחק פֿר אַבדימ׳: אַתְּיָא ״הִנֵּה״ ״הִנֵּה״, אַתְּיָא ״זִמְה״ ״זִמְה״. הַשְׁתָּא דְאַמְרַתְּ כָּל מַלְתָּא דְאַתְיָא מִדְּרִשָּׁא חֲבִיבָא לְקָה, לִיתְנִי לְאַחֵת אִשָּׁה לְבִסּוּף! אִיִּדִּי דְאַיִרִי בְּאַיִסּוּר אַחוּתָא, תְּנָא אַחֵת אִשָּׁתּוּ.

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

KEHOT’S NOTE

יונת אלם רפ”ב. וראה יבמות ג, א תוד”ה מקמי. ע”ל ח’ דברים [ואתחנן] (יג, ב). ושי”ג. [כ].

44 ברא כרעא דאבוה

Tosafos (s.v. Mikamei), cited in the Kehot note, use the principle that a son is “his father’s leg,” an extension of his father. The maamar applies it to the Jew’s bond with G-d, beyond reason.

Tosafot on Yevamot 3a אב:יג-ד”א על יבמות

45 בטל רצונך מפני רצונו

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

KEHOT’S NOTE

אבות ב, ד.

46 בטל רצונך מפני רצונו

The Mishnah teaches, “Nullify your will before His will.” The maamar makes it the condition for the inner dimension of G-d’s will to shine to a person.

Pirkei Avot 2:4 אבות ב:ד”א

הוא הִיָּה אומֵר, עֲשֵׂה רְצוֹנוֹ כְּרְצוֹנִי, כְּדִי שִׁיעֲשֶׂה רְצוֹנִי כְּרְצוֹנִי. בְּטַל רְצוֹנִי מִפְּנֵי רְצוֹנוֹ, כְּדִי שִׁיבְטַל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנִי. הֵלֵל אומֵר, אַל תִּפְרֹשׁ מִן הַצְּבוּר, וְאַל תִּאֲמִין בְּעֶצְמֶךָ עַד יוֹם מוֹתֶךָ, וְאַל תִּדְּיוֹן אֶת חֲבֵרְךָ עַד שֶׁתִּגִּיעַ לְמִקוּמוֹ, וְאַל תֹּאמֶר דְּכָר שְׂאִי אֶפְשָׁר לְשִׁמְעַי, שְׁסוּפוּ לְהַשְׁמִיעַ. וְאַל תֹּאמֶר לְכַשְׁאֲפִנָּה אֲשֶׁנָּה, שְׂמָא לֹא תִפְנָה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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

47 כי ה' אלקיך אש אוכלת

Moshe warns the people that “Havayah your G-d is a consuming fire.” The maamar uses the image of fire and its light, which are not divided from each other, for the light of Kel.

Deuteronomy 4:24 דברים ד:כ”ד

כִּי ה' אֱלֹהֶיךָ אֵשׁ אוֹכֵלֶה הוּא אֵל קָנָא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT’S NOTE

דברים ד, כד.

- 48 The Zohar on Kedoshim teaches that the Holy One called Yaakov “Kel,” as in “He called him Kel, the G-d of Israel.” It is the first of the Zohar passages the text cites for Kel ruling within Yisrael.

ספר הזהר, קדושים י”ז:ק”ד-י”ח:ק”ה Zohar, Kedoshim 17:104-18:108

The first 6 lines of the Hebrew text are not found in our translation. They then rose, and as they went along R. Eleazar cited the verse: THOU SHALT NOT GO UP AND DOWN AS A TALE-BEARER AMONG THY PEOPLE, ETC. All these rules’, he said, ‘have been commented on by the Companions. Let us, however, also give some exposition of this section. It is written: YE SHALL KEEP MY STATUTES. THOU SHALT NOT LET THY CATTLE GENDER WITH A DIVERSE KIND, ETC. It is written: “Ye are my witnesses said ...

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

- 49 At Sinai “all the people saw the sounds.” Here it is the title of a Torah Ohr explanation to which the text refers.

שמות כ”ט:15 Exodus 20:15

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלִּפְידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הַהָר וְעָשָׂן וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֹק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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PARAGRAPH 3

- 50 G-d recalls Israel’s devotion in following Him “in the wilderness, in a land not sown.” The maamar makes the unsown land a picture of deeds, words and thoughts that are not for G-d.

ירמיהו ב”ב:2 Jeremiah 2:2

הִלֵּךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' וְכִרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבֶּתְּ כְּלוּלִיתֶיךָ לְכַתֵּר אֲחֵרֵי בְּמִדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:

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

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51 לאו אורחא . . דהדיוטא

The Zohar on Beha’aloscha: a king of flesh and blood would not stoop to speak commoners’ words, so the Torah’s narratives must hold higher secrets. The maamar applies the principle to idle and needless talk.

Zohar III, 149b זח”ג קמט, ב

KEHOT’S NOTE

זח”ג קמט, ב.

PARAGRAPH 4

52 אשר לא ישב אדם שם

Jeremiah recalls how G-d led Israel through the wilderness, “a land through which no man passed, and where no man (adam) dwelt.” The maamar reads adam as the supernal “man” of Ezekiel’s vision, who does not dwell in the inner wilderness.

Jeremiah 2:6

וְלֹא אָמְרוּ אֵינָהּ הִיא הַמַּעֲלָה אֲתָנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיד אֲתָנוּ בְּמִדְבָּר
בְּאֶרֶץ עֲרָבָה וְשׁוֹחָה בְּאֶרֶץ צִיָּה וְצִלְמוֹת בְּאֶרֶץ לֹא-יֵשֵׁב אָדָם שָׁם:

Neither said they: ‘Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?’

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KEHOT’S NOTE

ירמיה ב, ו.

53 ועל דמות הכסא דמות כמראה אדם

In the vision of the Chariot, above the throne is “a likeness like the appearance of a man.” The maamar identifies this “man” with the adam of “where no man dwelt.”

Ezekiel 1:26

וּמַמְעַל לְרִקְיעַ אֲשֶׁר עַל-רִאשָׁם כְּמֹרֶאֱה אֲבוֹן-סִפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת
הַכֶּסֶף דְּמוּת כְּמֹרֶאֱה אָדָם עָלָיו מְלֻמָּעָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT’S NOTE

יחזקאל א, כו.

54 ועשו לי מקדש

The command to build the Mishkan: “They shall make Me a Sanctuary, and I will dwell in their midst.” G-d’s presence dwells where a sanctuary is made for Him, not in the wilderness of empty deeds.

Exodus 25:8

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתִי בְתוֹכָם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT’S NOTE

שמות כה, ח.

55 ובקשתם משם

Moshe foretells that in exile “you shall seek Havayah your G-d from there, and you will find Him.” The maamar reads

it as the search for the lost spark in the very place it was lost.

Deuteronomy 4:29

וּבִקְשֶׁתֶּם מִשָּׁם אֶת-יְהוָה אֱלֹהֵיךָ וּמִצְאָתָּ כִּי תִדְרָשְׁנוּ בְּכָל-לְבָבְךָ וּבְכָל-
נַפְשְׁךָ:

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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KEHOT’S NOTE

דברים ד, כט.

56 וירא אלקים את האור

On the first day of creation, “G-d saw the light, that it was good.” The Sages’ reading, “good to hide away,” becomes the hidden light in every Jew.

Genesis 1:4

וַיֵּרָא אֱלֹהִים אֶת-הָאֹר וַיֵּבְרָךְ אֶת-הָאֹר וַיֹּבִין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT’S NOTE

בראשית א, ד.

57 ופירשו רז"ל

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

KEHOT’S NOTE

זח"א (מה, ב). ובח"ב (רב, ב). [כ].

58 וירא אלהים את האור כי טוב ופירשו רז"ל כי טוב לגנוז

The Zohar: Rabbi Abba said, “And G-d saw the light, that it was good,” to hide it away; G-d saw the deeds of the wicked and stored the light for the righteous. The maamar applies this hidden light to the inner will hidden in every Jew.

Zohar, Bereshit 70:139-148

AND GOD SAW THE LIGHT AND DIVIDED. Said R. Isaac: ‘This implies, as we have explained, that he foresaw the works of the wicked and stored the light away.’ R. Abba said: ‘He saw its radiance flashing from one end of the world to the other, and concluded that it was better to store it away in order that sinners might not have the benefit of it.’

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

59 The Talmud: the Holy One has nothing in His treasury but “a treasure of the fear of Heaven.” The maamar uses the phrase for the hidden light each Jew must reveal.

Berachot 33b:24

אִטּוּ יִרְאֵת שְׁמַיִם מִיִּלְתָּא זֻוּרְתָּא הִיא? וְהָאֵמַר רַבִּי חֲנִינָא מִשּׁוּם רַבִּי
שְׁמַעוֹן בֶּן יוֹחִי: אֵין לוֹ לְהַקְדֹּשׁ בְּרוּךְ הוּא כְּבִית גָּגְיוֹ אֶלָּא אוֹצָר שֶׁל
יִרְאֵת שְׁמַיִם. שְׁנַאֲמַר “יִרְאֵת ה' הִיא אוֹצָרוֹ.”

Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of

heavenly fear; as it is said, "And the fear of the L-rd which is His treasure" (Is. xxxiii. 6) !

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60

מי גילה לבני רז זה

When Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed this secret to My children?" The parenthesis identifies this with the hidden love.

Shabbat 88a:8 ח"א:ח"א:8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גילה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו" — ברישא "עשי", והדר "לשמע". אמר רבי חמא ברבי חנינא: מאי דכתיב "כתפוח כעצי היער וגו'" — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פריו קודם לעליו, אף ישראל הקדימו "נעשה" ל"נשמע".

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61 | Kehot's note points to Jeremiah 35:7 for these words.

Jeremiah 35:7 ל"ה:ו"י

ובית לא-תבנו וזרע לא-תזרעו וכרם לא-תטעו ולא יהיה לכם כי באהלים תשבו כל-ימיכם למען תחיו ימים רבים על-פני האדמה אשר אתם גרים שם:

neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents, that ye may live many days in the land wherein ye sojourn.

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PARAGRAPH 5

62

ובקשתם משם

"And you shall seek Havayah your G-d from there." The maamar dwells on the word "from there": the search must take place where the loss happened.

Deuteronomy 4:29 כ"ט:ד

ובקשתם משם את-ה' אלקיך ומצאת כי תדרשנו בכל-לבבך ובכל-נפשך:

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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63

ויראתו על פניו

At Sinai Moshe says G-d came "so that His awe may be upon your faces." The maamar's words for the awe that comes with the light of G-d's face echo it.

Exodus 20:17 כ"ז:י"ז

ויאמר משה אליהם אלי-תיראו כי לבעבור נסות אתכם בא האלקים ובעבור תהיה יראתו על-פניכם לכלית תחטאו:

And Moses said unto the people: 'Fear not; for G-d is come to prove you, and that His fear may be before you, that ye sin not.'

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64

נחפשה דרכינו

"Let us search and examine our ways, and return to Havayah." The maamar takes it as the model for examining one's past deeds, words and thoughts.

Lamentations 3:40 מ"ג:מ"א

נחפשה דרכינו ונחקרה ונשובה עדה:

Let us search and try our ways, And return to the L-RD.

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KEHOT'S NOTE

איכה ג, מ.

65

שיפושש במעשיו ודבוריו ומחשבותיו

The note refers to this passage in the discourses of 5670 in connection with examining one's deeds, words and thoughts.

KEHOT'S NOTE

ראה סה"מ עת"ר ע" סא ואילך.

66

וא"א לומר כך רק על הקב"ה

There it is explained that the true sense of zeh, "this," applies only to the Essence of G-d.

KEHOT'S NOTE

ראה ד"ה זה היום תחלת מעשיך תשליג דאמיתית הענין ד"זה" הוא רק בהעצמות. ד"ה בחדוש השלישי תשלי"ט סעי' י' (סה"מ מלוקט ח"ד ע" רס).

67

כמ"ש זה אלי ואנוהו

In the Song at the Sea, Israel sings, "This is my G-d, and I will glorify Him." The word "this" shows that G-d alone can truly be pointed to as present.

Exodus 15:2 ט"ו:ב

עז וזמרת קה ויהי לי לישועה זה אלי ואנוהו אלקי אבי וארממנהו:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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KEHOT'S NOTE

שמות טו, ב. וראה פרש"י עה"פ.

68

זה אלי ואנוהו

Rashi: G-d revealed Himself to them in His glory, and they pointed to Him with the finger; a maidservant at the sea saw what the prophets did not. The maamar's "point to with one's finger" follows this.

Rashi on Exodus 15:2 ט"ו:ב על שמות

69

מלא כל הארץ כבודו

The angels' call in Isaiah's vision, "the whole earth is full of His glory." Because G-d is present everywhere, only of Him can one say "this."

Isaiah 6:3 ג'י:ו

וקרא זה אליה ואמר קדוש קדוש קדוש ה' צבאות מלא כל-הארץ כבודו:

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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PARAGRAPH 6

70 שדרשו רז"ל ע"פ קראו שם פרעה

Jeremiah's prophecy against Egypt: "They cried there: Pharaoh king of Egypt is a noise; he has let the appointed time pass." The maamar reads "he has let the moed pass" as turning festive joy into frivolity.

Jeremiah 46:17 מ"ו:י"ז

קראו שם פרעה מלך מצרים שאון העביר המועד:

They cried there: 'Pharaoh king of Egypt is but a noise; He hath let the appointed time pass by.'

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Moed Katan 16a:4 ט"ז א:ד מועד קטן ט"ז א:ד

לקמי גברא רבה — דכתיב: "לפני ה'". את ופלגיא — דכתיב: "אתה וזהם ואהרן". דקבעינו זמנא — דכתיב: "מחר". זמנא בחר זמנא — דכתיב: "קראו שם פרעה מלך מצרים שאון העביר המועד".

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KEHOT'S NOTE

ירמיי מו, יז [כ]. מו"ק טז, א.

71 במדבר הזה יתמו

After the spies, G-d decrees, "In this wilderness they shall be ended, and there they shall die." The maamar reads both halves of the verse as ways of redeeming what fell "there."

Numbers 14:35 ד:ל"ה

אני ה' דפכתי אס-לא זאת אעשה לכל העדה הרעה הזאת הנועדים עלי במדבר הזה יתמו ושם ימותו:

I the L-RD have spoken, surely this will I do unto all this evil congregation, that are gathered together against Me; in this wilderness they shall be consumed, and there they shall die.'

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KEHOT'S NOTE

במדבר יד, לה.

72 במדבר הזה יתמו

The Zohar on Shelach: Rabbi Ila'i says that each person is meant to be tamim, wholehearted, with G-d, and "on this secret, 'In this wilderness they shall be ended (yitamu)'; there too it reads "You shall be wholehearted (tamim) with Havayah your G-d." The text prints 163b, where Sefaria has this passage; the Kehot note emends it to 162b, where the Zohar reads the verse in its plain sense, of the generation that died in the wilderness.

ספר זוהר, שלח לך י"ג:קכ"ט-קכ"ח 13:119-128 Zohar, Sh'lach

73 זה אלי

"This is my G-d": the word zeh links the holy speech of prayer with "this wilderness."

Exodus 15:2 ב'י:ב' שמות

עזי וזמרת קה ויהי-לי לישועה זה אלי ואנוהו אלמי אבי וארממנהו:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's

G-d, and I will exalt Him.

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74 לאמר זה הדבר

Moshe spoke to the heads of the tribes, "saying, 'This is the word (zeh hadavar) that Havayah commanded.'" The text refers to the discourse on it in Parshas Matos, on holy speech in Torah study.

Numbers 30:2 ב'י:ב' במדבר

וידבר משה אל-ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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75 קס"ג ב'

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

KEHOT'S NOTE

קסב, ב כצ"ל. [כ].

76 תמים תהיה

"You shall be wholehearted with Havayah your G-d." Through the Zohar the maamar reads yitamu, "they shall be ended," as becoming tamim.

Deuteronomy 18:13 ג"ח:י"ח דברים

תמים תהיה עם ה' אלקיך:

Thou shalt be whole-hearted with the L-RD thy G-d.

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77 נפילת אפים

The laws of nefilas apayim, the prayer said with the face lowered after the Amidah. Cited in the Kehot note for this practice.

שולחן ערוך, אורח חיים 131:1-2 Shulchan Arukh, Orach Chayim

קל"א:א-ב'

דיני נפילת אפים. וכו ח סעיפים: אין לדבר בין תפלה לנפילת אפים. כשנופל על פניו נהגו להטות על צד שמאל: הגה וי"א דיש להטות על צד ימין והעיקר להטות [ריב"ש סי' רי"ב ובי"ב בשם הרוקח] בשחרית כשיש לו תפילין בשמאלו על צד ימין משום כבוד התפילין ובערבית או כשאין לו תפילין בשמאלו יטה על צד שמאל [מנהגים] ולאחר שנפל על פניו יגביה ראשו ויתחנן מעט מיושב וכל מקום ומקום לפי מנהגו ומנהג פשוט לומר ואנחנו לא נדע כו' וחצי קדיש אשרי למנצח [טור] ואפילו בימים שאין אומרים תחנון אומרים למנצח ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

78 הוא נפילת אפים . . אליך ה'

The Zohar explains the order of nefilas apayim: after the Amidah a person falls on his face as if leaving the world and entrusts his soul, saying "To You, Havayah, I lift up my soul." The maamar identifies this with "there they shall die."

Zohar III, 120b כ, בח"ג

KEHOT'S NOTE

ראה זח"ג כב, ב. שו"ע או"ח רסק"ל א. פע"ח שו"ג, פ"ב.

79 העלאת ניצוצים שנפלו בבחי' שם ע"י אליך ה' נפשי אשא

Pri Etz Chaim explains that in nefilas apayim a person gives himself over as if to death and descends in intent among the kelipos to gather and raise the sparks there, with "To You, Havayah, I lift up my soul." The maamar calls this the elevation of the sparks that fell "there."

Pri Etz Chaim, Gate of Putting Down the Head 2:12 פרי חיים, שער נפילת אפים ב"י"ב
אמנם יש לי ספק גדול בזה, כי מורי זלה"ה אמר לי תחלה, כי ג' ב"ן אלו של ב"י, להעלות מכל העולמות. ואח"כ פעם ב' ביאר לי, כי בנ"א לא יש רק העלאת נפשות דוקא, וזהו אליך י"י נפשי אשא, ולא אמר רוחי ונשמתי. אך רוח ונשמה, הם עולין במזמור אשרי ובמזמור יענך, כמ"ש, ואיך יצדקו יחדיו:

Pri Etz Chaim (Public Domain)

80 אליך ה' נפשי אשא

"To You, Havayah, I lift up my soul," the psalm said at nefilas apayim. Its words express giving over the soul to G-d.

Psalms 25:1 א' תהילים כ"ה

לְדוֹד אֱלֹהֵי ה' נַפְשִׁי אֲשֹׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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81 ואותנו הוציא משם

"And us He brought out from there, in order to bring us" to the land. The maamar reads "from there" as the level of "there," the place of the kelipos.

Deuteronomy 6:23 דברים ו': כ"ג

וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הִבִּיא אֶתְנוּ לְאֶרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם:

And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers.

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KEHOT'S NOTE

דברים ו', כג.

82 וישוב אל ה' וירחמהו

"Let the wicked forsake his way ... and return to Havayah, and He will have mercy on him." The maamar reads it as arousing great mercy on the exiled spark within.

Isaiah 55:7 ישיעיהו נ"ה: ז'

יָעוֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אָנוּן מִחֲשַׁבְתּוֹ וְיָשָׁב אֵלֵיהֶם וְיִרְחַמְהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יִרְכָּה לְסֻלּוֹת:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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KEHOT'S NOTE

ישיעיה נה, ז.

PARAGRAPH 7

83 "Therefore thus says Havayah to the house of Yaakov, who redeemed Avraham." The maamar, like Tanya, reads it as Yaakov's attribute of compassion redeeming Avraham's attribute of love. (The Kehot note prints Isaiah 55:7, evidently a misprint: the words are in 29:22.)

ישיעיהו כ"ט: כ"ב Isaiah 29:22

לְכֹן כַּה־אָמַר ה' אֱלֹהֵי בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אֲבְרָהָם לֹא־עָתָה יִבּוֹשׁ יַעֲקֹב וְלֹא עָתָה פָּנָיו יִחְוָרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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84 ליעקב אשר פדה את אברהם

Tanya quotes the verse in the same form, "To Yaakov, who redeemed Avraham," for the teaching that compassion for the exiled spark in a fellow Jew cancels hatred and arouses love.

ישיעיהו נ"ה: ז' Isaiah 55:7

KEHOT'S NOTE

ישיעיה נה, ז. וכ"ה בתניא פל"ב. ובהערות ותיקונים שם: בקרא לבית יעקב. ובכמה מדרו"ל (סנהי"ט, ב. ועוד) מוכח דהכוונה ליעקב עצמו. ע"ל במאמר ד"ה וספרתם [אמור לה, ג] רפ"ב. וש"נ. [כ].

85 ליעקב אשר פדה את אברהם

The Talmud asks where Yaakov redeemed Avraham and answers that he spared him the pain of raising children. The Kehot note brings it to show that the Sages took the verse to refer to Yaakov himself.

סנהדרין י"ט ב' י"ח Sanhedrin 19b:18

"לְכֹן כַּה אָמַר ה' אֱלֹהֵי בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אֲבְרָהָם", וְכִי הֵיכָן מְצִינוּ בַּיַּעֲקֹב שֶׁפָּדָא לְאַבְרָהָם? אָמַר רַב יְהוּדָה: שֶׁפָּדָא מִצָּעַר גִּידוּל בָּנִים. וְהֵיכָן דִּכְתִּיב: "לֹא עָתָה יִבּוֹשׁ יַעֲקֹב וְגו'", "לֹא עָתָה יִבּוֹשׁ יַעֲקֹב" - מֵאַבְרָהָם, וְלֹא עָתָה פָּנָיו יִחְוָרוּ - מֵאַבְרָהָם אֲבִיו.

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86 מדת יעקב . . רחמנות

The Pardes's dictionary of Kabbalistic terms is cited for Yaakov as the attribute of compassion; the note gives the same entry, Ahavah (love), as for Avraham.

KEHOT'S NOTE

ראה פרדס שם ערך אהבה. קה"י בערכו.

87 אהבה . . אאע"ה

Cited for love as the attribute of Avraham.

KEHOT'S NOTE

ראה פרדס שם ערך אהבה. קה"י בערכו.

88 כנשר יעיר

"As an eagle stirs up its nest, hovers over its young." The

opening words of a discourse to which the text refers.

דברים ל"ב:י"א: Deuteronomy 32:11

כְּנֶשֶׁר יַעִיר קִנּוּ עַל-גּוֹזְלָיו יִרְחֹף יִפְרֹשׁ כְּנָפָיו יִקְחָהּ יִשְׁאַהּוּ עַל-אֲבָרְתָּו:

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

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89 דרשו כו' בהמצאו

“Seek Havayah while He may be found.” The text refers to its explanation in the discourse on “As an eagle stirs up its nest.”

ישעיהו נ"ה:ו' Isaiah 55:6

דְּרֹשׁוּ ה' בְּהִמָּצְאוֹ קִרְאֵהוּ בְּהִיטּוֹ קְרוֹב:

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

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90 אע"פ שחטא

On “Israel has sinned,” the Talmud says: “Even though he sinned, he is Yisrael.” The maamar draws from it that the spark of G-dliness never leaves a Jew.

סנהדרין מ"ד א' Sanhedrin 44a

KEHOT'S NOTE

סנהדרין מד, א.

91 Kehot's note points to Nehemiah 9:19 for these words.

נחמיה ט':ט"ט Nehemiah 9:19

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים לֹא עֲזַבְתָּם בְּמִדְבָּר אֶת-עַמּוּד הָעָנָן לֹא-סָר מִעֲלֵיהֶם כְּיוֹמָם לְהַנְחִיתָם בַּהֲדָרָה וְאֶת-עַמּוּד הָאֵשׁ בְּלִילָה לְהָאִיר לָהֶם וְאֶת-הַדֶּרֶךְ אֲשֶׁר יֵלְכוּ-בָהּ:

yet Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

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92 ברחמיך הרבים רחם עלינו

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

KEHOT'S NOTE

ברכת יוצר.

93 מדתו של יעקב מבריה מן הקצה

The Zohar's introduction says that Yaakov “is the bar that passes from end to end,” because he stands in the middle.

The maamar applies this to the attribute of compassion.

זח"א, ב' Zohar I, 1b

זח"ג קעה, ב' Zohar III, 175b

KEHOT'S NOTE

זח"א, ב. זח"ג קעה, ב.

94 ע"י הרהור תשובה אי ישוב

Kehot's note points to Avodah Zarah 10b for these words.

עבודה זרה י' ב' Avodah Zarah 10b

זח"א קכט, א' Zohar I, 129a

KEHOT'S NOTE

להעיר מקידושין מט, ב. ע"ז י, ב. זח"א קכט, א-ב.

95 ע"י הרהור תשובה אי

A man who betroths a woman “on condition that I am righteous,” even if he is completely wicked, the betrothal may take effect, “for perhaps he had a thought of teshuvah in his mind.” The maamar learns that a single thought of teshuvah can return one to his root.

קידושין מ"ט ב' ד' Kiddushin 49b:4-5

”על מנת שאני צדיק” - אפילו רשע גמור - מקודשת, שמא הרהר תשובה בדעתו. ”על מנת שאני רשע” - אפילו צדיק גמור - מקודשת, שמא הרהר דבר עבודה זרה בדעתו. עשרה קבים חכמה ירדו לעולם, תשעה נטלה ארץ ישראל ואחד כל העולם כולו. עשרה קבים ירדו לעולם, תשעה נטלה ירושלים ואחד כל העולם כולו. עשרה קבים עשירות ירדו לעולם, תשעה נטלה רומי ואחד כל העולם כולו. עשרה קבים עניות ירדו לעולם, תשעה נטלה ...

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96 וכמ"ש בפרשה במדבר בד"ה וידבר

On column 1b the discourse reads “Lift up the head ... by their heads (legulgelosam)” as raising the lower will, which is born of the soul's intellect and emotions, to the soul's root above, where the Supernal Will shines; sins separate that root from the soul in the body, “like a person whose body has been cut off from his head.” The counsel is “as if a remedy were found to join one's body to his head”: this is “lifting up the head,” the words the maamar quotes.

במדבר א':כ"ב Numbers 1:2

שאו את ראש כל עדת בני ישראל למשפחתם לבית אבתם במספר שמות כל יזכר לגלגלתם:

’Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers’houses, according to the number of names, every male, by their polls;

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KEHOT'S NOTE

לעיל במדבר א, ב.

97 Kehot's note points to II Chronicles 7:9 for these words.

דברי הימים ב ז':ט' II Chronicles 7:9

וַיַּעֲשׂוּ בַיּוֹם הַשְּׁמִינִי עֲצֻרַת כִּי הִנֵּפֶת הַמִּזְבֵּחַ עָשׂוּ שִׁבְעַת יָמִים וְהִקָּי שִׁבְעַת יָמִים:

And on the eighth day they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days.

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98

כי אבי ואמי עזבוני

"For my father and my mother have forsaken me, and Havayah will gather me in." Cited from the discourse on Shemini Atzeres: even one cut off is gathered back.

Psalms 27:10: תהילים כ"ז:

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וְה' יִאֲסָפֵנִי:

For though my father and my mother have forsaken me, The L-RD will take me up.

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KEHOT'S NOTE

תהלים כז, י.

99

הרועה בשושנים

"I am my Beloved's, and my Beloved is mine, who feeds among the roses." The close of the maamar's opening verse becomes the counsel of fire.

Song of Songs 6:3: שיר השירים ו':ג

אֲנִי לְדוּדִי וְדוּדִי לִי הִרְעָה בְּשׁוֹשְׁנִים:

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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KEHOT'S NOTE

שה"ש ו, ג.

100

אם יהיו חטאיכם כשנים כשלג ילבינו שהחטא נקרא אדום

The Zohar on Shemos: the rose is red and turns white, and so the sinner, called "red," is whitened, as in "If your sins be like scarlet"; the rose turns wholly white only through fire. This is the passage the text cites.

Zohar, Shemot 49:354-50:364: שם"ד נ"ט:ש"ד-נ"ט:ש"ד

He then began to expound the verse: "My beloved is mine and I am my beloved's; he among the lilies tendeth his flock." 'What made me to belong to Him and Him to me? The fact that He feeds the world among lilies: as the lily has a sweet odour, is red, and yet turns white when pressed, and its aroma never evaporates, so the Holy One, blessed be He, guides the world. If it were not so, the world would cease to exist because of man's sin. Sin is ...

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

101

ותעניות למעט חלבו ודמו

When fasting, Rav Sheshes would pray that the fat and blood he had lost be considered as if offered on the altar. The maamar speaks of fasts "to diminish one's fat and blood."

Berakhot 17a:5: ברכות י"ז א'

רב ששת כי הוה יתיב בתעניתא, בטר דמצלי אמר הכי: "רבון העולמים, גלוי לפניך בזמן שבית המקדש קיים, אדם חוטא — מקריב קרבן. ואין מקריבין ממנו, אלא חלבו ודמו, ומתכפר לו. ועכשיו לשבתי בתענית ונתמעט חלבי ודמי, יהי רצון מלפניך שיהא חלבי ודמי שנתמעט כאילו הקרבתי לפניך על גבי המזבח, ותרצני."

Rab Sheshet, when observing a fast, used to add at the conclusion of his prayer: L-rd of the universe! It is revealed before Thee that when the Sanctuary was in existence, a man

sinned and brought an offering, of which they sacrificed only the fat and the blood, and atonement was made for him. But now, I observe a fast, and my fat and blood are diminished. May it be Thy will, that my fat and blood which have been diminished may be accounted as though I had ...

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Zohar II, 20b כ, זח"ב

KEHOT'S NOTE

ראה ברכות יז, א. זח"ב כ, ב.

102

אם יהיו חטאיכם . ילבינו

"If your sins be like scarlet, they shall become white as snow." The maamar reads it as the red of sin turned white through fire.

Isaiah 1:18: ישעיהו א':י"ח

לְכוּ־נָא וְנִבְחָה יֹאמֶר ה' אִם־יִהְיוּ חַטָּאֵיכֶם כַּשָּׁלֵג כְּשֶׁלֶג יִלְבִּינוּ אִם־יֵאָדְמוּ כְּתוֹלַע כַּצֹּמֶר יִהְיוּ:

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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KEHOT'S NOTE

ישע"א, יח.

103

The middle bar of the Mishkan "passes through from end to end." The maamar applies the phrase to Yaakov's compassion, which reaches even the farthest extreme.

Exodus 26:28: שמות כ"ו:כ"ח

והקרינח התיכון בתוך הקרשים מִן־הַקֶּצֶה אֶל־הַקֶּצֶה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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104

יאר ה' פניו

"May Havayah make His face shine." After the fire below, the light of G-d's face, the illumination of the Thirteen Attributes, shines.

Numbers 6:25: במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ ויְחַנֶּנֶךָ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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PARAGRAPH 8

105

בשווקים וברחובות אבקשה את שאהבה נפשי

The bride searches the city for her Beloved, finds him, holds him fast and brings him to her mother's house. The maamar reads each step as the soul's search for its hidden love and its holding it through Torah.

Song of Songs 3:2-4: ד"ב-ב"ג שיר השירים

אָקוּמָה נָא וְאִסְבַּכְּהָ בָּעִיר בְּשׁוּקִים וּבְרַחְבוֹת אֲבָקְשָׁה אֶת שְׂאֵהָבָה נַפְשִׁי בְּקִשְׁתִּי וְלֹא מְצֵאתִי: מִצְאוֹנִי הַשְּׂמָרִים הַסִּבְכִּים בָּעִיר אֶת שְׂאֵהָבָה נַפְשִׁי

ראיתם: כמעט שעברתי מהם עד שמצאתי את שאהבה נפשי אחתיו
ולא ארפנו עד־שהביאתיו אל־בית אמי ואל־חדר הורתי:

'I will rise now, and go about the city, In the streets and in the broad ways, I will seek him whom my soul loveth.' I sought him, but I found him not. The watchmen that go about the city found me: 'Saw ye him whom my soul loveth?' Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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106 בשווקים וברחובות אבקשה . . חדר הורתי

The words here quote Song of Songs 3:2; the passage is shown below.

Song of Songs 3:2: שיר השירים ג'

אקומה נא ואסובכה בעיר בשווקים וברחובות אבקשה את שאהבה נפשי
בקשתיו ולא מצאתיו:

'I will rise now, and go about the city, In the streets and in the broad ways, I will seek him whom my soul loveth.' I sought him, but I found him not.

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KEHOT'S NOTE

שה"ש ג, ב-ד.

107 ישראל עלו במחשבה

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

KEHOT'S NOTE

ראה ב"ר רפ"א.

108 ישראל עלו במחשבה הקדומה

The Midrash lists things that preceded the creation of the world, among them Israel, who "arose in thought." The maamar reads the past tense of she'ahavah as this love from before creation.

Bereshit Rabbah 1:4: בראשית רבה א'ד:4

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

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

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109 בחי' טהורה היא

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

KEHOT'S NOTE

ברכת אלקי נשמה.

110 יונתי בחגוי הסלע

"My dove, in the clefts of the rock." The opening words of the discourse to which the text refers on the soul's purity before creation.

Song of Songs 2:14: שיר השירים ב'יד:14

יונתי בחגוי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־
קולך כ־קולך ערב ומראיך נאה:

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

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111 ראה אנכי

"See, I set before you today a blessing and a curse," the opening of Parshas Re'eh. The text refers to the discourse on it.

Deuteronomy 11:26: דברים י"א:26

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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112 לאיתן האזרחי

"A maskil of Eisan the Ezrachi," the heading of the psalm. The text refers to its explanation in the discourse "See, I...."

Psalms 89:1: תהילים פ"ט:1

משכיל לאיתן האזרחי:

Maschil of Ethan the Ezrahite.

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113 וחדר . . תורה שבעל פה

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

KEHOT'S NOTE

ע' זח"ג (מ, ב). [כ].

114 וחדר הורתי זו תורה שבעל פה

The Zohar on Shemini reads "the Torah and the commandment" as the Written and the Oral Torah, and links "the chamber of the one who conceived me" with the supernal source from which the Written Torah comes forth; the Oral Torah, it says, rests "upon the mouth." The maamar makes the two Torahs the vessels that hold the love once it is found.

ספר הזהר, שמיני ט'פ"ז-י"ג:9:87-13:96

The youth then followed, taking as his text: "The king by judgement establisheth the land, but a man of offerings overthroweth it" (Prov. 29, 4). 'The king here', he said, 'is the Holy One, blessed be He. "Judgement" is Jacob, who is

the epitome of the patriarchs. “A man of offerings” is Esau, who used to ask questions about offerings, but never bring any. Or again, I can say that ‘offerings’ is the negation of judgement, being the elevation of mercy, and therefore “a man of offerings overthroweth it”. But ...

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

115 במדבר סיני באהל מועד

“In the wilderness of Sinai, in the Tent of Meeting.” The opening words of the discourse to which the text refers.

Numbers 1:1א: במדבר

וידבר ה' אל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בַּאֲחֶד לַחֹדֶשׁ הַשְּׁנִי בִּשְׁנֵה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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116 וכדאיתא בוהר ע"פ הרועה

Among its readings of “who feeds among the roses,” the Zohar says: among those who study (sheshonim) Torah. The maamar uses it for Torah study as the vessel that holds G-d's light.

Zohar II, 20בב, זח"ב כ

KEHOT'S NOTE

[זח"ב כ, ב] ששונים בתורה. ושם (עדר, א) א"ת שושנים אלא ששונים. [כ].

117 כי ה"א אש אוכלה הוא

“For Havayah your G-d is a consuming fire.” As fire needs a wick, G-d's light needs the vessels of Torah.

Deuteronomy 4:24ד: כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אוֹכֵלָה הוּא אֵל קָנָא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

PARAGRAPH 9

118 ישראל מפרנסין לאביהם שבשמים

The Zohar on Vayikra speaks of food below bringing food above, like a king's meal served once his servants are fed; the Kehot note gives it for “Israel sustain their Father in Heaven.” The maamar reads “who feeds” in this light.

Zohar III, 7בב, זח"ג ז

KEHOT'S NOTE

זח"ג ז, ב.

119 רוח אייתי רוח

The Zohar on Terumah: all things depend on will; “a spirit draws a spirit and brings a spirit.” The maamar applies it to Torah and mitzvos drawing down G-d's inner will.

Zohar II, 162בב, זח"ב קסב

KEHOT'S NOTE

זח"ב קסב, ב.

כי באור פניך נתת לנו

120

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

KEHOT'S NOTE

ברכת שים שלום.

PARAGRAPH 11

121 אני לדודי

“I am my Beloved's, and my Beloved is mine,” the maa-mar's opening verse, restated in the summary.

Song of Songs 6:3ג: שיר השירים

אֲנִי לְדוּדִי וְדוּדִי לִי הִרְעָה בְּשׁוֹשְׁנִים:

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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122 שמאלו תחת לראשי

“His left hand is under my head”: the awe of Rosh HaShanah and Yom Kippur. The wording לראשי is that of 2:6 (8:3 reads ראשי תחת).

Song of Songs 2:6ו: שיר השירים

שְׁמָאֱלוֹ תַּחַת לְרֹאשִׁי וְיָמִינוֹ תַּחֲבֻקֵּנִי:

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

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123 חייב אינש כו' עד דלא ידעי

Rava: a person is obligated to drink on Purim until he does not know the difference between “cursed is Haman” and “blessed is Mordechai.” The opening words of a dis-course the summary cites for a parallel question about Purim.

Megillah 7b:7-8ח"ז: מגילה

אָמַר רַבָּא: מִיִּתְחַיֵּב אִינְשׁ לְבִסּוּמִי בְּפוּרִיָּא עַד דְּלֹא יָדַע בֵּין אָרוּר הֶמֶן לְכָרוּר מְרֻדְכִי. רַבָּה וְרַבִּי זִירָא עֲבָדוּ סְעוּדַת פּוּרִים בְּהַדִּי הָדָדִי. אִיבְסוּם. קָם רַבָּה שְׁחִטָּה לְרַבִּי זִירָא. לְמַחֵר, בְּעֵי רַחֲמֵי וְאַחֲמִיָּה. לְשֹׁנָה, אָמַר לְקָה: גִּיתִי מֶר וְנִעְבִּיד סְעוּדַת פּוּרִים בְּהַדִּי הָדָדִי. אָמַר לְקָה: לֹא בְּכָל שְׁעָתָא וְשְׁעָתָא מְתַרְחִישׁ נִיפָא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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

124 אל ה' ויאר לנו

“Havayah is Kel, and He has given us light”: the shining

comes from the level of Kel.

Psalms 118:27 תהילים קי"ח:כ"ז

אל ה' ויאר לנו אסרו חג בעבתיים עד קרנות המזבח:

The L-RD is G-d, and hath given us light; Order the festival procession with boughs, even unto the horns of the altar.

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125

ראשי המטות

"Moshe spoke to the heads of the tribes." The opening words of the discourse the summary cites on "Havayah is Kel."

Numbers 30:2 במדבר ל"ב:ב

וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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126

לעשות הישר

"When you hearken to the voice of Havayah your G-d ... to do what is upright." The summary cites the discourse on it for Yisrael as yashar Kel.

Deuteronomy 13:19 דברים י"ג:י"ט

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

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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127

סד"ה בפ' נסכים

The discourse on the section of the libations asks why the Torah here calls the Land of Israel "the land of your habitations" rather than the land of Canaan, and reads eretz (land) as related to ratzon (will).

KEHOT'S NOTE

לעיל שלח מ, א ואילך.

128

ארץ מושבותיכם

"When you come into the land of your habitations," the opening of the section of the libations. The summary cites the discourse on it for the "inhabited city" within a person.

Numbers 15:2 במדבר ט"ו:ב

דבר אלי בני ישראל ואמרתי אליהם כי תבאו אל ארץ מושבתיכם אשר אני נתן לכם:

Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you,

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129

ויצא יצחק לשוב בשדה

"And Yitzchak went out to meditate in the field." The summary cites the Torah Ohr discourse on it for the "field"

within a person.

Genesis 24:63 בראשית כ"ד:ס"ג

ויצא יצחק לשוב בשדה לפנות ערב וישא עיניו וירא והנה גמלים באים:

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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130

ארץ לא זרועה

"In the wilderness, in a land not sown": the inner wilderness of deeds not for G-d.

Jeremiah 2:2 ירמיהו ב"ב:ב

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעוריך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

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

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KEHOT'S NOTE

ירמ"ב, ב.

131

אלה מסעי

"These are the journeys of the children of Israel." The opening words of a discourse the summary cites on the wilderness.

Numbers 33:1 במדבר ל"ג:א

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן:

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

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132

האזינו השמים

"Listen, O heavens." The opening words of a discourse the summary cites on sowing.

Deuteronomy 32:1 דברים ל"ב:א

האזינו השמים ואדברה ותשמע הארץ אמרייפי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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133

ששים המה מלכות

"There are sixty queens." The opening words of a discourse the summary cites on sowing.

Song of Songs 6:8 שיר השירים ו"ח:ח

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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134 אשר לא ישב אדם שם

“Where no man dwell”: the wilderness in which the supernatural “man” does not dwell.

ירמיהו ב'ו:6

וְלֹא אָמְרוּ אֵינָהּ הִיא הַמַּעֲלָה אֲתָנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִידָה אֲתָנוּ בַּמִּדְבָּר
בְּאֶרֶץ עֲרָבָה וְשׁוֹחָה בְּאֶרֶץ צִיָּה וְצִלְמוֹת בְּאֶרֶץ לֹא־עֹבֵר בָּהּ אִישׁ וְלֹא־יֹשֵׁב
אָדָם שָׁם:

Neither said they: ‘Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwell?’

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135 האמנם ישב אלקים על הארץ

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

KEHOT'S NOTE

מ"א, ה, כז ושם כתיב "כי" האומנם. [כ].

136 האמנם ישב אלקים על הארץ

At the dedication of the Temple Shlomo asks, “Will G-d indeed dwell on the earth?” The summary contrasts it with the wilderness where “no man dwell.” (The verse reads “For will G-d indeed...,” as the Kehot note remarks.)

I Kings 8:27

כִּי הֲאֵמֶנָּה יֵשֵׁב אֱלֹהִים עַל־הָאָרֶץ הַנְּהָה הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא
יִכְלָלוּךָ אֶף כִּי־הִבִּיתָ הַזֶּה אֲשֶׁר בָּנִיתִי:

But will G-d in very truth dwell on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!

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137 ובקשתם משם

“And you shall seek Havayah your G-d from there”: the counsel for the inner wilderness.

דברים ד'כ"ט:29

וּבִקְשַׁתֶּם מִשָּׁם אֶת־יְיָ אֱלֹהֵיךָ וּמִצֵּאתָ כִּי תִדְרָשׁוּנוּ בְּכָל־לִבְכֶּךָ וּבְכָל־
נַפְשְׁךָ:

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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138 את האור כי טוב

“G-d saw the light, that it was good”: the hidden light within every Jew.

בראשית א'ד:14

וַיֵּרָא אֱלֹהִים אֶת־הָאֹר וְכִי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:
And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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139 איזהו שוטה המאבד

The Talmud defines a fool as “one who loses all that is given to him.” The summary applies it to one who has lost the hidden light.

חגיגה ד'א-ב'א:1-2

כְּמִי שֶׁנִּגְחַשׁ שׁוֹר חֲמוֹר וְגַמְלָה, וְנִעְשָׂה מוֹעֵד לְכָל. אָמַר רַב פִּפְא: אִי שְׂמִיעַ
לְקָה לְרַב הוֹנָא הָא דְתַנְיָא: אִי זֶהוּ שׁוֹטֵה — זֶה הַמַּאֲבֵד כָּל מַה שְׁנוֹתָנִים
לוֹ, הָנוּה הָדָר בְּקָה. אִיפְעִיָא לְהוֹ: כִּי הָנוּה הָדָר בְּקָה — מִמְקָרַע כְּסוּתוֹ
הוּא דְהָנוּה הָדָר בְּקָה, דְּדִמְיָא לְהָא, אוּ דְלִמְיָא: מְכוּלְהוּ הָנוּה הָדָר? תִּיקוּ.

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KEHOT'S NOTE

חגיגה ד, א.

140 ובאו האובדים בארץ אשור

“And those lost in the land of Ashur shall come” at the great shofar. Cited for the lost spark that can still return.

ישעיהו כ"ז:13

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהִגְדִּיחִם
בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לָהּ בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

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

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KEHOT'S NOTE

ישע"י כז, יג.

141 Rav Pappa reads “you shall be lost among the nations” as “a lost object that is sought,” citing “I have strayed like a lost sheep; seek Your servant.” This is the Gemara at the end of the third chapter of Makkos to which the summary refers.

מכות כ"ד א'ל"ב:24a

אָמַר רַב: מִסְתַּפִּינָא מִהָאִי קָרָא וְיִאֲבֹדְתֶם בְּגוֹיִם. מִתְקִיף לָהּ רַב פִּפְא:
דְּלָמָא כְּאַבְדִּיהָ הַמִּתְבַּקֶּשֶׁת, דְּכִתִּיב “תַּעֲיִיתִי כֶּשֶׁה אֲבָד בְּקֶשׁ עֲבָדְךָ” אֵלָא
מִסִּיפָא [דְּקָרָא], וְיִאֲכֹלָה אֶתְכֶם אֶרֶץ אֲבִיכֶם. מִתְקִיף לָהּ מֶרְזֵטָרָא:
דְּלָמָא כְּאַכִּילַת קִישׁוּאִין וְדִילוּעִין.

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142 תעיתי כשה אובד

“I have strayed like a lost sheep; seek Your servant.” Cited for the lost spark that must be sought.

תהילים קי"ט:176

תַּעֲיִיתִי כֶּשֶׁה אֲבָד בְּקֶשׁ עֲבָדְךָ כִּי מְצוֹתִיָּה לֹא שָׁכַחְתִּי:
I have gone astray like a lost sheep; seek Thy servant; For I have not forgotten Thy commandments.

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KEHOT'S NOTE

תהלים קיט, קעו.

143 בגמרא ספ"ג דמכות . . ובמהרש"א בח"א

Yahel Or quotes the Talmud, “like a lost object that is sought, as it is written, ‘I have strayed like a lost sheep;

seek Your servant,” and the Maharsha there: the “lamb” of lost objects in the Torah alludes to Knesses Yisrael, called “a scattered sheep,” whose owner, the Holy One, seeks to bring it out of its lostness.

KEHOT'S NOTE

“כאבדה המתבקשת דכתיב תעיתי כשה אובד בקש עבדך כו', וע' במהרש"א שם שע"ז רומז שה דאבדה שארז"ל פרק אלו מציאות שה דאבדה שארז"ל פרק אלו מציאות שה דאבדה קשיא שהוא מיותר, אלא דרומז על כנס"י הנקי שה פזורה והם הם שה דאבדה שבתורה שהש"י הוא בעלי של אותו השם ומבקש להוציאו מאבידתו כו' — יהל אור ע' תעז.

144 ועי' ברבות פ' קרח

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

KEHOT'S NOTE

יח, יא.

145 ברבות פ' קרח ובפ' בשלח

The note refers there for the Midrash Rabbah passages on Korach and Beshalach that the summary cites.

KEHOT'S NOTE

ראה יהל אור ע' תעז.

146 מה הצאן כו' אף ישראל אע"פ שחוטאין

The Midrash: just as sheep, even when they damage the trees, are not held to account by their owner, so Israel, even though they sin, the Holy One leads them like a flock. The summary quotes it for “like a lost sheep.”

Shemot Rabbah 24:3:ג"כ: שמות רבה כ"ד:ג"כ: שמות רבה

... מה צאנו של יתרו יצא מן הישוב למדבר, כך ישראל יצאו ממזרים למדבר, שנאמר (שם שם, שם): וינהגם כעדר במדבר. דבר אחר: מה הצאן, אין נכנסת לצל קורה, כך הנהיג הקדוש ברוך הוא ארבעים שנה ישראל במדבר. דבר אחר: מה הצאן אין מתקנין לה אפוטיון אלא רועה בכל יום, כך ישראל, לא התקין להם אפוטיון אלא במדבר, שנאמר (שמות טז, ד): ויצא העם ולקטו. דבר אחר: מה הצאן אפילו מחבלת את האילנות, אין בעליה מעלין עליה, כך ישראל אף על פי שהן חוטאין, הקדוש ברוך הוא נוהג בהן כצאן. ...

Another matter, “Moses led Israel,” that is what is written: “He led His people like sheep” (Psalms 78:52). Like which sheep? Like the sheep of Yitro; just as the sheep of Yitro emerged from the settlement to the wilderness, so, too, Israel emerged from Egypt to the wilderness, as it is stated: “He guided them like a flock in the wilderness” (Psalms 78:52). Another matter, just as sheep do not enter the shelter of a roof, so too, the Holy One blessed be He led Israel for forty years in ...

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147 וישוב אל ה' וירחמהו

“He will return to Havayah, and He will have mercy on him”: arousing mercy on the exiled spark.

Isaiah 55:7:ז"ה: ישיעיהו נ"ה:ז"ה:

יְעֻב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶן מְחַשְׁבֵּתֵי וְיֵשֵׁב אֱלֹהֵי וְיִרְחַמְהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יִרְכָּה לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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148 ומדברך נאווה

“And your speech (midbarech) is lovely.” Read with mid-bar, “wilderness,” it shows the wilderness raised to holiness through teshuvah.

Song of Songs 4:3:ג' שיר השירים ד'ג:3

כְּחוֹט הַשְּׁנִי שִׁפְתוֹתַי וּמִדְבָּרְךָ נְאוּוָה כְּפֶלֶח הָרְמוֹן רִקְתָּךְ מִכַּעַד לְצַמְתָּךְ:

Thy lips are like a thread of scarlet, And thy mouth is come-ly; Thy temples are like a pomegranate split open Behind thy veil.

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149 במדבר סיני באהל מועד

“In the wilderness of Sinai, in the Tent of Meeting.” The opening words of the discourse the summary cites on the higher wilderness.

Numbers 1:1:א' במדבר א'1:1

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַר סִינִי בְּאֶהֱל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשְּׁנִי בִּשְׁנַת הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרָיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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150 אם יהיו חטאיכם כשנים

“If your sins be like scarlet, they shall become white as snow”: the red of sin turned white.

Isaiah 1:18:י"ח: ישיעיהו א'18:י"ח:

לְכוּ־נָא וְנִזְכָּה יֹאמַר ה' אִם־יִהְיוּ חַטָּאֵיכֶם כַּשָּׁנִים כִּשְׁלֹג יִלְבִּינוּ אִם־יֵאָדְמוּ כְּתוֹלַע כִּצְמֹר יִהְיוּ:

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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151 שושנה אתהפך מגוון סומק לגוון חוור

The Zohar on Shemos: as the red rose turns white, so the sinner, called “red,” is whitened, as in “If your sins be like scarlet, they shall become white as snow.” The summary restates this reading of “among the roses.”

Zohar II, 20a:כ, א'זח

KEHOT'S NOTE

ראה זח"ב כ, א.

152 והיה לכם לציצית

“And it shall be for you as tzitzis.” The opening words of a

discourse the summary cites on fire.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרָי לְבַכְכֶּם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם:

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

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153 כי תבואו כ"י ושבתה הארץ

"When you come into the land ... the land shall rest a Shabbos to Havayah." The summary cites the discourse on it in Parshas Behar on fire.

Leviticus 25:2 ב"ב:כ"ה

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תִבְאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שְׁבַת לִי:

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

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154 ברזא סומקא לסוסיא חיורא

The Talmud: poverty becomes the Jewish people "like a red strap on a white horse." The summary reads the image of red on white into "the roses."

Chagigah 9b:12 ב"ב:י"ב:ט

אָמַר לָקַח אֶלְיָהוּ לְבַר הֵי הֵי, וְאָמַר לֵה לְרַבִּי אֶלְעָזָר: מַאי דְּכַתִּיב: "הִנֵּה צִרְפֶּתִיךָ וְלֹא בְּכֶסֶף בְּחֶרֶתִּיךָ כְּכֹר עֹנִי" — מַלְמֵד שֶׁחֹר שְׁחֹר הַקְדוּשׁ בְּרוּךְ הוּא עַל כָּל מַדּוֹת טוֹבוֹת לִיתֵן לְיִשְׂרָאֵל, וְלֹא מִצָּא אֶלָּא עֲנִיּוֹת. אָמַר שְׁמוּאֵל וְאִיתִימָא רַב יוֹסֵף, הֵינּוּ דְּאָמְרֵי אִינְשֵׁי: קָא עֲנִיּוֹתָא לִיהוּדָא כִּי בְּרָזָא סוּמְקָא לְסוּסִיא חִיּוּרָא.

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KEHOT'S NOTE

חגיגה ט, ב.

155 בגדי לבן ובגדי זהב

The Raaya Mehemna on Pinchas speaks of the High Priest's white garments and golden garments. The summary connects them with the red and white of the rose.

Sofar Zohar, Pinchas 120:811-121:822 פנחס ק"כ:תתי"א-תתי"ב

קכ"א:תתכ"ב

156 אדמוני עם יפה עינים

David was "ruddy, with beautiful eyes." Cited as a further case of red joined with beauty.

I Samuel 16:12 ט"ז:י"ב

וַיִּשְׁלַח וַיָּבִיאוּהוּ וְהוּא אֲדָמוֹנִי עִם־יָפֶה עֵינָיו וְטוֹב רֹאֵי וַיֹּאמֶר ה' קוֹם מִשָּׁחָהוּ כִּי־זֶה הוּא:

And he sent, and brought him in. Now he was ruddy, and withal of beautiful eyes, and goodly to look upon. And the L-RD said: 'Arise, anoint him; for this is he.'

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KEHOT'S NOTE

ש"א טז, יב.

157

בבאור ע"פ וכל בניך

The explanation on "And all your children shall be taught by Havayah" discusses David and Jerusalem as one level, and "Havayah is my light and my salvation" as the light drawn down openly and the encompassing light; the summary cites it alongside David, "ruddy, with beautiful eyes."

KEHOT'S NOTE

לעיל לא, ב.

158

אחזתיו ולא ארפנו

"I held him and would not let him go": holding the love once it is found.

Song of Songs 3:4 ד"ד:ג' שיר השירים

כַּמְעֻט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֶת שְׂאֵהָכָה נִפְשִׁי אֲחֻזְתִּיו וְלֹא אֶרְפְּנוּ עַד־שֶׁהִבִּיאוּנִי אֶל־בֵּית אִמִּי וְאֶל־חֲדָר הוֹרְתִי:

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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159

ואני בתוך הגולה על נהר כבר

"And I was among the exiles by the river Kevar." The river's name, meaning "already," hints at the love that existed from before.

Ezekiel 1:1 א'א:י' יחזקאל

וַיְהִי בִשְׁלֹשִׁים שָׁנָה בְּרִבְעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וָאֲנִי בְּתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתְּחוּ הַשָּׁמַיִם וַאֲרָאָה מִרְאּוֹת אֱלֹקִים:

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

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KEHOT'S NOTE

יחזקאל א, א.

160

נהר כבר

The Midrash discusses the rivers, including the river Kevar and the meaning of its name. The summary refers to it on the matter of Kevar.

Bereshit Rabbah 16:3-4 ד"ג:ג' בראשית רבה

... עד מקום שהנהר מהלך, שם היא א"י. ואי זו? זו תרבתנה. רבי יהודה ורבי הונא רבי יודן אמר: הוא פרת, והוא נהר כבר פרת, שפרה ורבה עד שעוברין אותו בספינות. פרת, שמימיו פריין ורביין, פרת, שמפרש והולך עד שכלה במגריפה. כבר, שמימיו כלין. כבר, שפירותיו גסין ואינן יורדין בכברה. רבי הונא אמר: כבר בפני עצמו, פרת בפני עצמו. רבי יהושע דסכנין בשם רבי לוי אמר: אומרים לפרת למה אין קולך הולך? אמר להם: איני צריך, מעשי מודיעים אותי. אדם נוטע בי נטיעה והיא עושה לשלושים יום, וזרע בי ירק ...

"And the name of the second river is Gihon; it is that which encircles the entire land of Kush" (Genesis 2:13). "And the

name of the second river is Gilhon...[the land of Kush]" - Kush did not yet exist, and it says: "The entire land of Kush"? This is bewildering. It is because, "He tells the outcome from the outset." "And the name of the third river is Tigris; it is that which goes east of Ashur. And the fourth river, it is Euphrates" (Genesis 2:14). "And the name of ...

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161 ואני בתוך הגולה על נהר כבר

The Zohar reads "And I (Ani) was among the exiles" as the level called Ani in exile, "by the river Kever," a river whose waters have ceased to flow as before. The summary refers to it on the matter of Kever.

ספר הזהר, הקדמה י"ב:צ"ב-ק"ד 12:92-104 Zohar, Introduction
"He smote the strong lion of Moab" is a reference to the two Temples that existed for His sake and drew their strength from Him, namely, the first Temple and the second Temple. But as soon as He departed, the flow of blessing from above ceased; "He", as it were, "smote" them, destroyed them, made an end of them, and the sacred Throne was overturned, as it is written, "as I was among the captives" (Ezek. 1, 1), implying that that divine essence called "I" was in captivity. "On the ...

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

162 ואני בתוך הגולה על נהר כבר

The passage of the Zohar on Pinchas that the summary cites on the matter of Kever; Likkutei Torah on Balak also cites it, with 226b, on the river Kever.

ספר הזהר, פנחס צ"ו:תרנ"ו-96:656-97:662 Zohar, Pinchas
צ"ו:תרס"ב

163 ברבות בראשית פט"ז

The Midrash passage is copied there.

KEHOT'S NOTE

נעתק באוה"ת נ"ך כרך א ע"ש.

164 ובזהר בראשית ד"ו ע"ב

The wording of this Zohar passage is given there.

KEHOT'S NOTE

הלשון באוה"ת שה"ש ע"קל. ע"ש. אוה"ת נ"ך כרך א ע"ש.

165 ובזה"ג פנחס דרמ"ז ע"א

The wording of this Zohar passage is given in Or HaTorah on Nach, and the passage is mentioned in Or HaTorah on Balak.

KEHOT'S NOTE

הלשון באוה"ת נ"ך ע"שצא, נזכר לעיל פ' בלק עד, ג. אוה"ת פ' בלק ע"אילד.

166 כי תקנה עבד עברי

"If you acquire a Hebrew servant." The summary refers to its explanation in the Torah Ohr discourse "And these are the ordinances."

שמות כ"א:ב' 21:2 Exodus

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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167 בית אמי זו תורה שבכתב

The Zohar on Vayakhel calls the supernal book, hidden within its writing as in a palace, the Written Torah, and the lower book, which rests "upon the mouth," the Oral Torah. The summary cites it (folio 200, printed ריש) for "my mother's house" as the Written Torah.

ספר הזהר, ויקהל ז':צ"ח-י"ק:ז' 7:98-10:107 Zohar, Vayakhel

168 ונר דלוק על ראשו ומלמדין אותו

The Talmud describes the child in the womb: "a lamp is lit above his head" and "they teach him the whole Torah." The summary cites it for "the chamber of the one who conceived me," the Oral Torah.

נדה ל' ב:י"ט-כ"ט 30b:19-20 Niddah

ונר דלוק לו על ראשו, וצופה ומביט מסוף העולם ועד סופו, שנאמר: "קהלו נרו עלי ראשי לאורו אלה חשה", ואל תתמה, שהרי אדם ישן כאן ורואה חלום באספקמא. ואין לה ימים שאדם שרוי בטובה יותר מאותן הימים, שנאמר: "מי יתנני כנרתי קדם כימי אלוה ישמרני", ואיזהו ימים שיש בהם ירחים ואין בהם שנים? הרי אומר: אלו ירחי לידה.

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

169 ועשית בגדי קדש לאהרן אחיך

"And you shall make holy garments for Aharon your brother." The opening words of a discourse the summary cites.

שמות כ"ח:ב' 28:2 Exodus

ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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170 הרועה בשושנים ששונים הלכות

The Zohar reads "who feeds among the roses" as "among those who study (sheshonim) Torah." The summary restates it.

ספר הזהר, שמות נ':שס"ד-נ"א:שע"ד 50:364-51:374 Zohar, Shemot

He then began to expound the verse: "My beloved is mine and I am my beloved's; he among the lilies tendeth his flock." 'What made me to belong to Him and Him to me? The fact that He feeds the world among lilies: as the lily has a sweet odour, is red, and yet turns white when pressed, and its aroma never evaporates, so the Holy One, blessed be He, guides the world. If it were not so, the world would cease to exist because of man's sin. Sin is ...

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

171

אני ישנה

“I am asleep, but my heart is awake.” The opening words of a discourse the summary cites on “my companion.”

Song of Songs 5:2: שיר השירים ה':ב

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

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

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172

לכו לחמו בלחמי

Wisdom calls, “Come, eat of my bread.” The summary
cites its explanation on Israel being sustained.

Proverbs 9:5: משלי ט':ה

לכו לחמו בלחמי ושתו ביינן מסכתי:

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

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173

יאר ה' פניו

“May Havayah make His face shine”: the illumination of
the Thirteen Attributes.

Numbers 6:25: במדבר ו':כ"ה

יאר ה' פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious
unto thee;

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174

כבר היו לעולמים

“It has already (kevar) been for ages.” The summary cites
it to show that kevar means “already,” the love that existed
before creation.

Ecclesiastes 1:10: קהלת א':י

יש דבר שיאמר ראה זה חדש הוא כבר היה לעלמים אשר היה מלפננו:

Is there a thing whereof it is said: 'See, this is new'?—it hath
been already, in the ages which were before us.

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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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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