LIKKUTEI TORAH · PARSHAS RE'EH · MAAMAR 9

ביאור הדברים בענין א"ת בניך שהוא בחי' אהבה...

An Explanation of "Do Not Read Banayich"

Love (banayich, "your children") builds the emotive attributes from Binah, but Malchus, the "house" that descends into the lower worlds, must be built by bonayich, "your builders": Torah and awe rooted in Chochmah, whose restraint gives G-d's light only where there is bittul. Beyond both, tzedakah draws G-d's very essence, the King Himself, into a dwelling place below.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

THE BIG IDEA

Love (banayich, "your children") builds the emotive attributes from Binah, but Malchus, the "house" that descends into the lower worlds, must be built by bonayich, "your builders": Torah and awe rooted in Chochmah, whose restraint gives G-d's light only where there is bittul. Beyond both, tzedakah draws G-d's very essence, the King Himself, into a dwelling place below.

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

THE MAAMAR IN BRIEF

The maamar explains the Sages' reading of Isaiah 54:13, "Do not read banayich (your children) but bonayich (your builders)." Banayich is love, rooted in Binah; bonayich is the building of Malchus, which must come from the gevuros because Malchus descends into worlds where the kelipos exist. That restraint, the "measuring line" that gives G-d's light only in proportion to bittul, comes from Chochmah, so the builders are Torah scholars, and their complete awe is higher than love. The deeds of those below can add light, as the Destruction withdrew it. The second section reads "verav shlom" through its tipcha accent: out of rav, Esav's multiplicity, peace is made, and the "forest" becomes a "city," because the kelipos have no hold in Chochmah. The third section adds "through tzedakah you shall be established": charity draws the encompassing light that guards the city and reaches Keser, above prayer (Binah) and Torah (Chochmah). The Midrash's parable of the matron, fully gladdened only when the king himself returns, shows that tzedakah brings G-d's essence, beyond all the "sons."

OUTLINE

1 **Children and builders** ¶1–2

Love (banayich) comes from Binah, while Malchus is built from gevuros rooted in Chochmah's bittul, the measuring line that keeps the light from the kelipos. The deeds of those below can add or withdraw light, and Torah with complete awe rebuilds Jerusalem with added light.

2 **Peace made out of multiplicity** ¶3–7

Verav shlom: Esav's multiplicity is refined into unity through Chochmah, where the kelipos have no hold; the suspended ayin of ya'ar and the large ayin of Shema; Torah as "north" and "gold"; and the need for banayich before bonayich.

3 **Tzedakah and encompassing light** ¶8–9

Charity draws the encompassing light that guards the city and brings "great to save," as the festivals of Tishrei show; the three stages correspond to Binah, Chochmah and Keser.

4 The parable of the matron

¶10–14

The daughters-in-law, the daughters and Zion herself are the three loves, with all your heart, soul and might; only the King's own coming, drawn down through tzedakah, is complete joy, a dwelling place for G-d's essence below.

5 The apple tree among the forest trees

¶15

As the radiance of Atzilus stands out among the hosts of the lower worlds, the Infinite One's "leaping" radiance stands out above Atzilus, and it comes only after banayich and bonayich, through tzedakah.

KEY CONCEPTS

banayich and bonayich בניך / בוניך

"Your children" and "your builders": love rooted in Binah, and the building of Malchus through Torah and awe rooted in Chochmah.

the measuring line (kav hamiddah) קו המדה

The Gevurah of Atik Yomin enclothed in the hidden Chochmah, which apportions G-d's light to each world and recipient according to its bittul.

self-nullification (bittul) ביטול

Setting aside one's own sense of self before G-d; the condition for receiving His light, true in Chochmah and partial in the lower worlds.

verav shlom ורב שלום

Read in two steps: rav, the multiplicity and separation associated with Esav, and the peace made out of it when it is refined into G-d's unity.

inner light and encompassing light אור פנימי / אור מקיף

Light that is received within (prayer and Torah, Binah and Chochmah), and light too great to be contained, which guards from beyond (tzedakah, Keser).

tzedakah צדקה

Charity, the general expression of all the mitzvos; it reaches Keser and draws down G-d's own essence.

Anochi אנכי

G-d's hidden essence, "better than ten sons," revealed through tzedakah to make a dwelling place below.

SECTION 1 • ¶1–2

Children and builders

1 ביאור הדברים[1] בענין א"ת [אל תקרי] בניך שהוא בחי' אהבה שנק' בן[2] בחי' ז"א רובו מהחסדים אלא בוניך בנין הנוק' [הנוקבא] הוא מהגבורות כי מלכות יורדת בבי"ע ומחיה גם ק"נ [קליפת נוגה] ושלמטה מטה מנוגה.

An explanation of the matter of "Do not read banayich (your children)"—which is the level of love, which is called "son," the level of Z'eir Anpin (the emotive attributes), the greater part of which is from the chassadim (kindnesses)—"but bonayich (your builders)": the building of the Nukva (the feminine) is from the gevuros (severities), for Malchus (sovereignty) descends into Beriah, Yetzirah and Asiyah and gives life also to kelipas nogah, and to what is far, far below nogah.

> This maamar is a further explanation (biur) of the discourse on the verse "And all your children (banayich) shall be taught by Havayah," which the Sages read "Do not read banayich, your children, but bonayich, your builders." "Children" stands for love, which is Z'eir Anpin, built mostly of chassadim (kindnesses); "builders" stands for the building of Malchus (the Nukva), which comes from the gevuros, the powers of restraint and limitation. The reason: Malchus descends into the lower worlds and gives life even, at a distance, to kelipas nogah (the "glowing husk," a mixture of good and evil) and to the still lower kelipos.

והנה בקדושה בחינת ביטול משא"כ בלעומת זה בחי' יש ואעפ"כ [ואף על פי כן] מחמת שקבלת שפעם מבחי' מל' דקדושה ע"כ קרו ליה אלקא דאלקייא[3]

Now, in holiness there is the quality of self-nullification (bittul), whereas in that which stands opposite it there is the quality of yesh (being a something); and even so, because their bounty is received from the level of the Malchus of holiness, therefore "they call Him the G-d of gods."

> In holiness a being knows itself as nothing before G-d (bittul); the realm that stands opposite holiness experiences itself as a separate, independent existence (yesh). Yet even that realm draws its life from the Malchus of holiness, and therefore, as the Talmud says, "they call Him the G-d of gods": they acknowledge Him as the source above their own powers.

והנה מצד עצמות א"ס אין תופס מקום להפריש שלא יומשך השפע רק במי שבטל דוקא כי כולא קמיה כלא חשיב

Now, from the standpoint of the essence of the Infinite One (Ein Sof), there is no room to make a distinction so that the bounty be drawn only into one who is nullified, specifically; for "all before Him is considered as nothing,"

> From the standpoint of G-d's very essence there is no reason to favor one recipient over another, since before Him everything, holy and unholy alike, is as nothing. So the rule that the flow goes only to what is nullified cannot come from the Essence itself.

ואם צדקת[4] מה כו' ולכן שממית בידים תתפש[5] וכמ"ש בד"ה ויאבק איש[6,7] ובד"ה ויהי בשלח פרעה.[8]

and "If you are righteous, what [do you give Him]?" etc. And therefore "the spider grasps with its hands," as is explained in the discourse beginning "And a man wrestled" and in the discourse beginning "And it came to pass, when Pharaoh sent."

> Elihu's words in Job, "If you are righteous, what do you give Him?", make the same point: a person's deeds add nothing to G-d's essence. Proverbs says "the spider grasps with its hands, and it is in the king's palaces": even a lowly creature takes hold in the King's palace, since from the Essence's standpoint nothing is excluded; two other discourses, "And a man wrestled" (Torah Ohr, Vayishlach) and "And it came to pass, when Pharaoh sent," develop this.

אך ע"י בחי' הגבורות שבמל' הוא ענין שמאן דוחה שלא יומשך לחיצונים שאין בהם ביטול רק בצמצום משום דמ"מ קרו לי' אלקא דאלקייא ועיקר השפע יומשך במי שבטל דהיינו בקדושה מלאכים ונשמות כו'

However, through the level of the gevuros that are in Malchus there is the matter of "the left pushes away," so that [the bounty] is not drawn to the external forces, which have no bittul, except in a contracted measure (tzimtzum)—since in any case "they call Him the G-d of gods"—while the main bounty is drawn into one who is nullified, that is, in holiness: angels and souls, etc.

> The limitation comes instead from the gevuros within Malchus, as the Sages say, "the left hand pushes away" (and the right draws near); the printed word shma'n is evidently smol, "the left," as the Kehot note quotes it. The gevuros hold back the flow from the external forces (the kelipos), which have no bittul, so that they receive only a contracted measure; they are not cut off entirely, because they too "call Him the G-d of gods." The main flow goes to what is nullified before G-d: the angels and souls of holiness.

ולכן בנין המל' דוקא צ"ל מהגבורות לפי שיורדת בבי"ע ששם יש קליפות אבל באצילות לא יגורך רע[9] כו'

Therefore the building of Malchus specifically must be from the gevuros, because it descends into Beriah, Yetzirah and Asiyah, where there are kelipos; but in Atzilus (Emanation), "evil does not dwell with You," etc.

> This is why Malchus must be built from the gevuros: it descends into Beriah, Yetzirah and Asiyah, where the kelipos exist, and needs a power that limits and repels. In Atzilus, the World of Emanation, there is no evil at all ("evil does not dwell with You"), so no such guarding is needed there.

(וע' מ"ש בד"ה להבין ענין הברכות[10] גבי ברכה אחרונה שכנגד חוה שהיא המל' חותם בברוך[11] מה"ט [מהאי טעמא] משא"כ בברכה ראשונה שכנגד אדם שהוא ז"א א"צ [אין צריך / אינו צריך] לחותם מטעם הנ"ל וזהו והתקין לו ממנו בנין כו' בוניך כו')

(And see what is written in the discourse beginning "To understand the matter of the blessings," regarding the last blessing, which corresponds to Chavah, who is Malchus: it concludes with "Blessed" for this very reason; whereas the first blessing, which corresponds to Adam, who is Z'eir Anpin, has no need to conclude [with it], for the reason mentioned above. And this is [the meaning of] "and He prepared for him, from himself, a building," etc.: bonayich, etc.)

> A parenthetical reference to the Torah Ohr discourse on the wedding blessings. Of the two blessings on the creation of man, the one corresponding to Chavah (Malchus) also concludes with "Blessed," while the one corresponding to Adam (Z'eir Anpin) only opens with it; the closing blessing, the chasimah (literally "seal"), is needed for Malchus because it descends where the kelipos are. The words of that blessing, "and He prepared for him, from himself, a building," allude to the building of Malchus, which is bonayich.

והארה זו במל' באה מחכמה שהחכמה הוא בחי' ביטול ע"כ משם נמשך בחי' זו שלא יומשך אור א"ס רק במי שבטל כו'

This illumination in Malchus comes from Chochmah (wisdom); for Chochmah is the level of bittul, and therefore from there derives this quality, that the Infinite Light (Or Ein Sof) be drawn only into one who is nullified, etc.

> The power in Malchus to direct the flow only to the nullified comes from Chochmah. Chochmah is itself bittul, the sense of being nothing before G-d, so from it comes the rule that the Infinite Light dwells only where there is bittul.

וכמ"ש ע"פ הרע"מ [הרעיא מהימנא] פ' תשא אבנא למשקל בה[12] דא יו"ד[13] כו' וזהו שהחכמה נק' דין כמ"ש החייט[14] כי זהו בחי' גבורות

As is explained on the [passage of the] Raaya Mehemna, Parshas [Ki] Sisa, "A stone to weigh with: this is the yud," etc. And this is why Chochmah is called "judgment" (din), as [Rabbi Yehudah] Chayat wrote: for this is the level of gevuros.

> The Raaya Mehemna on the half-shekel reads "a stone to weigh with" as the yud, the letter of Chochmah: Chochmah is the weight that measures out the flow. That is why Chochmah, though it is a source of kindness, is also called din (judgment), as the Kabbalist Rabbi Yehudah Chayat held; measuring is a function of gevurah.

והיינו בחי' קו המדה שהוא בחינת גבורה עילאה דע"י [דעתיק יומין][15] המתלבשת בחכמה סתימאה שמשם שרש מדה זו שלא יומשך גילוי אור א"ס רק לפי ערך הביטול כו'

That is, the level of the measuring line (kav hamiddah), which is the level of the supernal Gevurah of Atik Yomin that is enclothed in the hidden Chochmah (Chochmah Stima'ah); for from there is the root of this measure, that the revelation of the Infinite Light be drawn only in proportion to the bittul, etc.

> This measuring power is the kav hamiddah, the "measuring line": the supernal Gevurah of Atik Yomin (the innermost level of Keser) enclothed in the hidden Chochmah (Chochmah Stima'ah). From there comes the principle that G-d's revealed light is given only in proportion to the recipient's bittul.

וזהו חכמת נשים בנתה ביתה[16] בחכמה יבנה בית[17] והמשכה ובנין זה ע"י עול תורה ובחי' יראה דאיתא ברע"מ [ברעיא מהימנא] דד' מדרגות הן דחילו ורחימו מל' וז"א ואח"כ רחימו ודחילו בינה וחכמה

And this is [the meaning of] "The wisdom of women builds her house"; "Through wisdom a house is built." And this drawing-down and building is through the yoke of Torah and the level of awe; for it is stated in the Raaya Mehemna that there are four levels: dechilu and rechimu (awe and love), [which are] Malchus and Z'eir Anpin, and afterwards rechimu and dechilu (love and awe), [which are] Binah and Chochmah.

> So Proverbs says "The wisdom of women builds her house" and "Through wisdom a house is built": the "house," Malchus, is built by Chochmah. In a person this building comes through accepting the yoke of Torah and through awe. The Raaya Mehemna lists four levels, dechilu and rechimu (Aramaic for awe and love): the lower awe and love are Malchus and Z'eir Anpin, and the higher love and awe are Binah and Chochmah.

נמצא בחי' ז"א שנק' בניך בחי' בן אהבה שרשו מבינ' [מבינה] שהיא ג"כ בחי' רחימו והיינו אהבה זוטא ששרשה מאהבה רבה אכן יראה תתאה מל' שרשה[18] מיראה עילאה בחי' חכמה שהוא ביטול שלמעלה מבחי' אהבה

It follows that the level of Z'eir Anpin, which is called banayich, the level of "son," love, has its root in Binah (understanding), which is also the level of rechimu (love); that is, the lesser love (ahavah zuta), whose root is in the great love (ahavah rabbah). But the lower awe (yirah tata'ah), Malchus, has its root in the supernal awe (yirah ila'ah), the level of Chochmah, which is a bittul that is higher than the level of love.

> It follows that love, Z'eir Anpin, the "son" (banayich), is rooted in Binah: the lesser love (ahavah zuta) grows from the great love (ahavah rabbah). But the lower awe, Malchus, is rooted in the supernal awe, Chochmah, a bittul higher than any love; so the "builders" of Malchus draw from a higher root than the "children."

ולכן בחי' בוניך דמל' הן נק' תלמידי חכמים כי בחכמה דוקא יבנה בית וזהו בחכמה יסד ארץ[19]

Therefore those of the level of bonayich, of Malchus, are called talmidei chachamim (disciples of the wise), for "through wisdom" specifically "a house is built." And this is [the meaning of] "With wisdom [He] founded the earth,"

> Hence those at the level of bonayich, who build Malchus, are called talmidei chachamim, "disciples of the wise," since a house is built specifically through Chochmah (wisdom). Proverbs says the same: "Havayah founded the earth with wisdom"; the earth stands for Malchus.

אבל כונן שמים שהוא בחי' בניך הוא בתבונה וכמ"ש זה ג"כ ע"פ מאמר הזח"ג [הזהר חלק ג] בפ' אמור (דף ק')

but "established the heavens," which is the level of banayich, is "with understanding." And this too is explained on the teaching of the Zohar, Part III, in Parshas Emor (folio 100),

> The same verse continues that He "established the heavens with understanding": the heavens, the emotive attributes of Z'eir Anpin (banayich), come from Binah. The text adds that this is also explained on a teaching of the Zohar in Parshas Emor; the Kehot note locates that explanation in the Mitteler Rebbe's Biurei HaZohar.

ע"פ וגם אמנה[20, 21] כו' ובפ' וירא[22] וע' בד"ה להבין הטעם שנשתנה יצירת האדם[23] כו' ע"ש

on [the verse] "And moreover, truly [she is my sister]," etc., and in Parshas Vayeira. And see in the discourse beginning "To understand the reason why the formation of man was different," etc.; see there.

> That Zohar teaching is on Avraham's words about Sarah, "And moreover, truly she is my sister," and there is a further explanation on Parshas Vayeira. The reader is also sent to the Torah Ohr discourse on why the formation of man was different, which links the two wedding blessings to the two stages of man's creation.

והנה מבואר במ"א בפי' בונה ירושלשים[24] הוי' שהוא בנין ע"ס [עשר ספירות] דמל' ממלכיות שבע"ס [שבעשר ספירות] דז"א כו'

Now, it is explained elsewhere, on the meaning of "Havayah builds Jerusalem," that it is the building of the ten Sefiros of Malchus from the [aspects of] Malchus in the ten Sefiros of Z'eir Anpin, etc.

> Elsewhere it is explained that "Havayah builds Jerusalem" refers to the building of Malchus, here called Jerusalem: each of the ten Sefiros of Malchus is built from the Malchus-aspect of the corresponding Sefirah of Z'eir Anpin.

אך כח שיהיה בנין זה נמשך דוקא ממקום עליון יותר ועמ"ש בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה] שחל להיות בשבת[25, 26]

But the power for this building to come about is drawn specifically from a higher place. And see what is written in the discourse beginning "The festival of Rosh HaShanah that falls on Shabbos."

> Yet the power that makes this building possible must come from a source higher than Z'eir Anpin. The Likkutei Torah discourse on the Mishnah about Rosh HaShanah falling on Shabbos is cited for this.

(וע' בזח"א [בזהר חלק א] כ"ח א' ע"פ ויבן קל"ד א' קל"ט א'. ובח"ג [ובחלק ג'] פנחס דרכ"א א' ובפי' הרמ"ז [הרב משה זכות] שם).

(And see the Zohar, Part I, 28a, on [the verse] "And He built"; 134a; 139a; and Part III, Pinchas, 221a, and the commentary of the Ramaz there.)

> The text lists further Zohar passages on this building, among them the passage on "And Havayah Elokim built the rib" (the building of Chavah), and the commentary of the Ramaz, Rabbi Moshe Zacuto, on the Zohar's passage in Pinchas.

והנה יש ג"כ ירושלים של מעלה מל' דא"ס יראה עילאה כו' ובפרדס שער מהות והנהגה פי"ג[27] דירושלים של מעלה הוא בינה א"כ י"ל [יש לומר] פי' בונה

Now, there is also a Jerusalem Above: the Malchus of Ein Sof, the supernal awe, etc. And in the Pardes, Shaar Mahus VeHanhagah, chapter 13, [it is written] that the Jerusalem Above is Binah. If so, it may be said that the meaning of "builds

> There is also a "Jerusalem Above," which the text identifies with the Malchus of Ein Sof, the supernal awe; the Pardes Rimonim (in the gate named "Essence and Conduct") identifies it with Binah. Either way it is above the Jerusalem below, and this opens a further reading of "builds Jerusalem."

ירושלים להמשיך תוספת אור מירושלים של מעלה מל' דא"ס בירושלים של מטה מל' דאצילות להיות כעיר שחוברה לה יחדיו[28] היינו התחברות ירושלים של מעלה בירושלים של מטה כו'

Jerusalem" is to draw down an increase of light from the Jerusalem Above, the Malchus of Ein Sof, into the Jerusalem below, the Malchus of Atzilus, so that it be "like a city that is joined together," that is, the joining of the Jerusalem Above with the Jerusalem below, etc.

> On this reading, "builds Jerusalem" means drawing added light from the Jerusalem Above, the Malchus of Ein Sof, into the Jerusalem below, the Malchus of Atzilus. The Psalm calls Jerusalem "a city that is joined together": the upper and the lower Jerusalem joined as one.

והענין דהנה מבואר למעלה שיש בחי' קו המדה שעל ידו נמשך כל ההמשכות והמשכה זו לפי ערך הביטול

The explanation is this: it was explained above that there is the level of the measuring line, through which all the flows are drawn down, and this flow is in proportion to the bittul.

> To show how such an addition is possible, the text recalls the measuring line: every flow of divine light is measured out through it, and always in proportion to the recipient's bittul.

ולכן בחכמה דאצילות שורה אור א"ס לפי שהוא בבחי' ביטול ועד"ז בכל האצי' מאיר בחי' [29] חכמה

Therefore the Infinite Light rests in the Chochmah of Atzilus, because it is in a state of bittul; and likewise, in all of Atzilus the level of Chochmah shines.

> Since the Chochmah of Atzilus is pure bittul, the Infinite Light rests in it, and Chochmah shines through all of Atzilus; the Kehot note refers here to the Tikkunei Zohar.

אבל בבי"א [בבי"ע (בריאה יצירה עשיה)] שם אין מאיר הביטול ע"ד שהוא בחכמה דאצי' ביטול אמיתי רק ביטול היש ע"כ מתמעט ג"כ גילוי אור א"ס כו' ולכן בחי' מל' כשמתלבשת בבי"ע אין נמשך שם הגילוי אור א"ס כמו באצי'.

But in Beriah, Yetzirah and Asiyah the bittul does not shine there as it is in the Chochmah of Atzilus, a true bittul, but only the bittul of the yesh (of a being that is something); therefore the revelation of the Infinite Light is also diminished, etc. And therefore, when the level of Malchus is enclothed in Beriah, Yetzirah and Asiyah, the revelation of the Infinite Light is not drawn there as in Atzilus.

> In Beriah, Yetzirah and Asiyah there is not the true bittul of the Chochmah of Atzilus, only bittul hayesh, the self-nullification of beings who still feel that they exist. The revelation of the Infinite Light is correspondingly smaller there, so when Malchus is enclothed in these worlds it does not bring the revelation it has in Atzilus.

אך הנה הגם שמאמר קו המדה נמדד איך שיהיה הגילוי בכל עולם לפי ערכו כנ"ל הנה כ"ז [כל זה] היה בתחלת ההשתלשלות

However, although by the word of the measuring line it was measured how the revelation would be in each world according to its level, as mentioned above, all this was at the beginning of the chain of descending worlds (hishtalshelus);

> The measuring line fixed, at the beginning of the chain of worlds, how much revelation each world would receive according to its standing. But that original allotment is not the end of the matter.

אבל אח"כ מצד מעשה התחתונים יש שינוים בקו המדה לפעמי' [לפעמים] מאיר בתוספת גילוי אור בכל ההשתלשלות דאבי"ע [דאצילות בריאה יצירה עשיה] ע"י התגברות למטה תשובה ומע"ט [ומעשים טובים] ותורה

but afterwards, by virtue of the deeds of the lower beings, there are changes in the measuring line: sometimes it shines with an increased revelation of light throughout the whole chain of Atzilus, Beriah, Yetzirah and Asiyah, through a strengthening below: teshuvah (return), good deeds, Torah

> Afterwards the deeds of those below change the measure: when people strengthen themselves through teshuvah, good deeds, Torah, prayer and charity, added light shines through all four worlds, Atzilus, Beriah, Yetzirah and Asiyah.

ותפלה וצדקה וכמ"ש סד"ה ראה ריח בני[31, 30] ולפעמים מאיר בגרעון יותר כשלא אכשור דרי וכמ"ש בפע"ח [בפרי עץ חיים][32] בכוונת שבת שע"י חטא אדה"ר [אדם הראשון] ירדו העולמות הרבה כו'

prayer and charity, as is explained at the end of the discourse beginning "See, the fragrance of my son"; and sometimes it shines with greater diminution, when the generations are not worthy, as is written in Pri Etz Chaim on the intentions (kavanos) of Shabbos, that through the sin of Adam, the first man, the worlds descended greatly, etc.,

> This is explained at the end of the discourse "See, the fragrance of my son." Conversely, when the generations are unworthy, the light is diminished further: Pri Etz Chaim, in the Arizal's intentions for Shabbos, says that Adam's sin made all the worlds descend greatly (the Kehot note points to its Gate of Prayer, chapters 6 and 7, and says the exact wording was not found).

ואח"כ ע"י תשובתו ושבת נתקן כו' וכן בשעת חורבן ירושלים הסתלקות האור מזו"נ [מזעיר אנפין ונוקבא] כמ"ש קוב"כ [קודשא בריך הוא] סליק לעילא[33] לעילא כו'.[34, 35, 36]

and afterwards, through his teshuvah and through Shabbos, it was repaired, etc. And likewise, at the time of the destruction of Jerusalem, [there was] a withdrawal of the light from Z'eir Anpin and Nukva, as it is written, "The Holy One, blessed be He, ascended higher and higher," etc.

> Through Adam's teshuvah and through Shabbos that descent was repaired. Likewise, at the destruction of Jerusalem the light withdrew from Z'eir Anpin and Nukva, as the Zohar says, "the Holy One, blessed be He, ascended higher and higher": what people do below changes how much light is revealed.

2 וע"י"ז לא נתמלאה צור אלא[37] כו' וזהו פי' בוניך בנין ירושלים להמשיך תוספת אור בבחי' מל' מקור דבי"ע עד שיהיה גם למטה גילוי אור א"ס ממש וכמ"ש לע"ל [לעתיד לבוא][38] ובאו במערות צורים מפני פחד[39] ה' כו'

And through this, "Tyre was filled only [from the ruin of Jerusalem]," etc. And this is the meaning of bonayich: the building of Jerusalem, to draw down an increase of light into the level of Malchus, the source of Beriah, Yetzirah and Asiyah, until below as well there be a revelation of the very Infinite Light (Or Ein Sof), as it is written of the Time to Come, "And they shall go into the caves of the rocks, from before the terror of Havayah," etc.

> When the light withdrew at the Destruction, the opposing side was filled: the Sages say Tyre grew full only from Jerusalem's ruin. Bonayich, the rebuilding of Jerusalem, reverses this by drawing added light into Malchus, the source of Beriah, Yetzirah and Asiyah, until the Infinite Light itself is revealed even below. Isaiah pictures that revelation: before the terror of G-d's majesty, those opposed to Him will hide in the caves of the rocks (tzurim, a word that echoes Tzor, Tyre).

ובנין זה הוא ע"י עול תורה ועמ"ש ע"פ אריתי מורי עם בשמי[40] וזהו ג"כ ענין יראה שלם שנמשך ע"י התורה ועמ"ש ע"פ שימני כחותם[41, 42] בענין

And this building is through the yoke of Torah; and see what is written on [the verse] "I have gathered my myrrh with my spice." And this is also the matter of "complete awe" (yirah shalem), which is drawn down through the Torah; and see what is written on [the verse] "Set me as a seal," on the subject of

> This rebuilding comes through accepting the yoke of Torah, as explained in the discourse on "I have gathered my myrrh with my spice" (Song of Songs 5:1). It is also called yirah shalem, "complete awe," the two words traditionally heard in the name Yerushalayim, and such awe is drawn down through the Torah. The text then refers to the discourse on "Set me as a seal" (Song of Songs 8:6).

חותם שוקע ויראה שממשיך מבחי' גבוה יותר מהמהשכה שעל ידי חותם בולט שמלמטה בחי' אהבה וזהו א"ת [אל תקרי] בניך בחי' אהבה אלא בוניך בחי' יראה שלם ע"י עסק התורה:

the sunken seal and awe, which draws down from a higher level than the drawing-down through the raised seal, which is from below, the level of love. And this is [the meaning of] "Do not read banayich," the level of love, "but bonayich," the level of complete awe, through the study of Torah.

> A seal can be engraved, with its letters sunken, or embossed, with its letters raised; that discourse links the sunken seal with awe, which draws from a higher level, and the raised seal with love, which rises from below. So the Sages' reading "not banayich but bonayich" moves from love to the complete awe that comes through Torah study.

SECTION 2 • ¶3-7

Peace made out of multiplicity

3 ב והנה ע"י בחי' בוניך נמשך בחי' ורב שלום[43] שמבחי' ורב נעשה שלום וזהו שהנגינה בתיבת ורב הוא טפחא שיהיה מפורש ומובן באומרו ורב שהוא בהבדל ענין בפ"ע [בפני עצמו] כידוע בטעם נגינת הטפחא שהוא הבדלת וסיום ענין

2. Now, through the level of bonayich is drawn down the level of verav shlom ("and great peace"): out of the level of verav, peace is made. And this is why the cantillation on the word verav is a tipcha: so that it be explicit and understood, when one says verav, that it stands apart, a matter by itself, as is known concerning the cantillation note tipcha, that it is a separation and the close of a matter.

> The second section begins. Bonayich brings about "and great peace" (verav shlom), the continuation of the verse "And all your children shall be taught by Havayah, and great shall be the peace of your children," which the text reads in two steps: out of verav, "much," peace is made. It supports this from the cantillation: verav carries a tipcha, an accent that marks a pause and closes a phrase.

ואם לא היה נגינת הטפחא מבדלת היה הכונה דקאי ורב אל ענין השלום כפשוטו דהיינו שלום רב.

Had the tipcha not separated, the intent would have been that verav refers to the matter of peace in its plain sense, that is, "great peace."

> Without that pause, verav would simply describe the peace as "great peace," a large measure of peace. The separating accent shows that verav also carries a meaning of its own.

אבל עכשיו הפי' ורב הוא ענין בפ"ע [בפני עצמו] היינו בחי' עשו טורי דפרודא רשות הרבים אלא מבחי' ורב זה נעשה שלום שיתברר ויוכלל בבחי' היחוד וזהו רב להושיע.[44]

But as it is, the meaning is that verav is a matter by itself: that is, the level of Esav, "the mountains of separation," the domain of the many (reshus harabim). But out of this level of verav, peace is made: that it be refined and included in the level of unity. And this is [the meaning of] "great (rav) to save."

> Read on its own, rav, "much," stands for multiplicity and division: Esav, called "the mountains of separation," and the reshus harabim, the domain of the many and scattered, as opposed to the unity of holiness. The promise is that this very multiplicity will be refined and included in G-d's unity, becoming peace; so Isaiah, describing G-d's coming from Edom, Esav's land, calls Him "great (rav) to save."

4 והנה ענין עתיד חזיר ליטהר[45] דהנה כתיב יכרסמנה חזיר מיער[46] והע' תלויה[47,48] היא בחי' ז"ת [ז' תחתונות] דאימא ששם היה השבה"כ [השבירת הכלים]

Now, [as for] the matter that "the pig is destined to become pure": it is written, "The boar from the forest gnaws at it," and the ayin [of "forest"] is suspended; it is the level of the seven lower [Sefiros] of Imma, where the shattering of the vessels took place,

> The text now explains the saying that in the future even the pig, the emblem of impurity, will become pure. In the verse "The boar from the forest (miya'ar) gnaws at it," the ayin of ya'ar is written raised above the line, and the Midrash reads it: "if you are worthy, from the river (ye'or); if not, from the forest (ya'ar)." That suspended ayin, whose value is seventy, is the seven lower Sefiros of Imma (Binah), each made up of ten, where the shattering of the vessels took place.

דהיינו בשם ס"ג [שם ס"ג] שבבינה ז' מלכין דתהו משא"כ בחכמה לא היה שבה"כ [שבירת הכלים] כמ"ש ימותו ולא[49] בחכמה כו' וזהו ג"כ ענין ע' רבתי דשמע ישראל[50]

that is, in the Name Sag that is in Binah: the seven kings of Tohu; whereas in Chochmah there was no shattering of the vessels, as it is written, "They die, and not with wisdom," etc. And this is also the matter of the large ayin of "Shema Yisrael,"

> The shattering was in the Name Sag, the aspect of Binah, where the "seven kings of Tohu," the attributes of the World of Chaos, broke; in Chochmah there was no shattering, as Job says, "They die, and not with wisdom." The enlarged ayin in the first word of "Shema Yisrael" belongs to the same theme.

כי בבינה הם אתוון רברבין והיינו כשנתקן משה"כ [משבירת הכלים] שזהו פי' שם ב"ן [שם ב"ן] ורפ"ח שנכללו בז"ת [בז' תחתונות] דאימא ע' רבתי כו'.

for in Binah are "the large letters" (asvon ravrevin); that is, when [what came] from the shattering of the vessels is rectified. For this is the meaning of the Name Ban and the 288 [sparks], which were included in the seven lower [Sefiros] of Imma: the large ayin, etc.

> In Binah the letters are "large" (asvon ravrevin), so the enlarged ayin of Shema is the seven lower Sefiros of Binah once the damage of the shattering is repaired. That repair is the inclusion of the Name Ban (value 52) and the 288 sparks in those seven Sefiros of Imma.

5 וגם הע' דיער תלויה לפי שהחיצונים מקבלים בריחוק ע"י בחי' מקיף דלבונה שלכך יש י"א סממני קטרת[51, 52] ובקדושה עשר ולא תשע[53, 54]

And the ayin of ya'ar (forest) is also suspended because the external forces receive from afar, through the level of the encompassing [light] of the frankincense (levonah); for this reason there are eleven spices of the incense, whereas in holiness [there are] "ten and not nine."

> A second reason the ayin of ya'ar is suspended: the external forces (the kelipos) receive their life only from afar, through an encompassing light that never enters them, associated here with the frankincense (levonah). That is why the incense has eleven spices, one beyond the "ten and not nine" of holiness that Sefer Yetzirah says of the Sefiros: the extra measure stands for the distant life given to what is outside holiness.

וגם פי' יער היינו עולם המלאכים או עולם העשייה[55] והנה לע"ל [לעתיד לבוא] בקץ הימין[56] בב"א [במהרה בימינו אמן] שיקוים ואת רוח הטומאה אעביר[57] כו'

Also, the meaning of ya'ar is the world of the angels, or the World of Asiyah (Action). Now, in the Time to Come, at the end of days (ketz hayamin), speedily in our days, amen, when [the verse] "And I will remove the spirit of impurity," etc., will be fulfilled,

> Ya'ar, "forest," is also read as the world of the angels or the World of Asiyah. In the end of days (ketz hayamin, a phrase from Daniel), when G-d fulfils His promise through Zechariah, "I will remove the spirit of impurity from the land," this changes.

וזהו אז אהפוך אל[58] כו' זהו הפי' שמבחי' ורב נעשה שלום שיוכלל ביעקב גם המקיף הנ"ל.

this is [the meaning of] "Then I will turn to [the peoples]," etc. This is the meaning of [the statement] that out of the level of verav peace is made: that the encompassing [light] mentioned above will also be included in Yaakov.

> Zephaniah's prophecy, "For then I will turn to the peoples a clear language, that they may all call on the Name of Havayah," describes that change. It is the deeper meaning of "out of verav peace is made": even the encompassing light that now gives distant life to what is outside will be included in Yaakov, the side of holiness.

6 ומזה יובן עוד דלהיות ורב שלום הוא דוקא ע"י בוניך כי בחכמה דוקא אתברירו לפי שמשם אין להם יניקה שיניקתם מבחי' יער ז"ת [ז' תחתונות] דאימא

From this it will further be understood that for verav shlom to come about, it is specifically through bonayich: for it is specifically "through Chochmah (wisdom) that they are refined," since from there they have no nourishment, for their nourishment is from the level of ya'ar, the seven lower [Sefiros] of Imma,

> This explains why verav shlom comes specifically through bonayich, the builders who work through Chochmah. The kelipos draw their nourishment from ya'ar, the seven lower Sefiros of Imma where the shattering took place, but they have no hold in Chochmah; so in Chochmah they can be sorted out, as the Kabbalistic saying goes, "through Chochmah they are refined."

אבל לא בחכמה כו' לכן ע"י חכמה נעשה התיקון ומבחי' יער נעשה עיר כו' ועמ"ש ע"פ אסרי לגפן עירה[59, 60] כו'.

but not in Chochmah, etc. Therefore through Chochmah the rectification is made, and out of the level of ya'ar (forest) is made ir (city), etc. And see what is written on [the verse] "Binding his foal (iroh) to the vine," etc.

> Because Chochmah is beyond the kelipos' reach, the rectification is made through it, and ya'ar, the "forest," becomes ir, a "city," the same letters in a new order. The text refers to its discourse on Yaakov's blessing to Yehudah, "Binding his foal (iroh) to the vine," where iroh is read both as a wild donkey and as the city of G-d.

7 ועפ"ז [ועל פי זה] יובן מ"ש ברבות ע"פ רב לכם כו'[61] פנו לכם צפונה[62] ואין צפונה אלא דברי תורה[63]

According to this we will understand what is said in the Midrash Rabbah on [the verse] "Rav lachem (you have had enough)," etc., "turn northward": "and 'northward' means nothing other than words of Torah."

> As Israel skirted Esav's land, G-d told them, "You have circled this mountain long enough (rav lachem); turn northward (tzafonah)." The Midrash reads tzafonah as "hide yourselves" in Torah: if Esav threatens, flee to the Torah, for "tzafonah means only Torah." The text uses this to show that rav, Esav's multiplicity, is overcome through Torah.

והיינו כי מצפון זהב יאתה[64] בחינת יראה יראו את[65] ה' ראשית חכמה יראת[66] ה' והוא בחי' תורה שנא' [שנאמר] בה הנחמדים מזהב[67] וכמ"ש ברבות בראשית פי"ו[68]

That is, for "out of the north comes gold": the level of awe, "Stand in awe of Havayah," "The beginning of wisdom is the awe of Havayah"; and this is the level of Torah, of which it is said, "They are more desirable than gold"; and as is said in Bereishis Rabbah, chapter 16,

> Job's "out of the north comes gold" joins north with gold, and gold is the level of awe, as in "Stand in awe of Havayah" and "The beginning of wisdom is the awe of Havayah." The Torah is "more desirable than gold," so north, gold, awe and Torah belong together; the text also points to Bereishis Rabbah, chapter 16.

כי אם אין חכמה אין יראה[69, 70] ועיקר בחינת זהב הוא תשבעפ שהיא בחי' כמעלת הזהב על הכסף כמ"ש במ"א בענין בינה יתירה ניתנה באשה[71] כו'

for "if there is no wisdom, there is no awe." And the main level of gold is the Oral Torah, which is at the level of the superiority of gold over silver, as is explained elsewhere on the subject of "Extra understanding was given to woman," etc.,

> As the Mishnah in Avos says, "If there is no wisdom, there is no awe": awe depends on the wisdom of Torah. Gold in its fullest sense is the Oral Torah, which excels the Written Torah as gold excels silver, and the text refers to its explanation elsewhere of the Sages' saying that "extra understanding was given to woman," woman standing for Malchus and the Oral Torah.

וכענין ערבים עלי[72] דברי סופרים[73] בד"ה שחורה אני[74] ונאוה וסופר הוא בחינת חכמה אשר בחכמה אתברירו

and like the matter of "The words of the Sofrim (scribes) are sweet to me," in the discourse beginning "I am black but comely"; and sofer (scribe) is the level of Chochmah, for "through Chochmah they are refined."

> The Sages also say that "the words of the Sofrim," the teachers of the Oral Torah, are sweeter than the wine of Torah, a theme explained in the discourse "I am black but comely." Sofer, "scribe," stands for Chochmah, through which all things are refined and sorted.

ולכן מזה נמשך שיהיה בחי' רב לכם וע"ד שנזכר למעלה שהתורה נקרא עוז ותושיה כו'[75]

Therefore from this comes about the level of rav lachem, along the lines of what was mentioned above, that the Torah is called "strength and sound wisdom (tushiyah)," etc.

> Through this Torah comes the level of rav lachem: the rav, Esav's multiplicity, no longer stands against Israel. As said earlier, the Torah is called "strength (oz) and sound wisdom (tushiyah)"; the Kehot note relates oz to the G-dly soul and tushiyah to the animal soul, and cites the Zohar Chadash that Torah at first "weakens" a person as he battles his evil inclination, but once he is used to it, it brings him joy and strength.

(ועיין בזח"ב [בזהר חלק ב'] תרומה קמ"ח א' ע"פ תפוחי זהב במשכיות כסף[76, 77, 78] וברבות ר"פ ויגש ובפרש"י [ובפירש רש"י / ובפירוש רש"י] במשלי סי' כ"ה י"א ובשל"ה [ובשני לוחות הברית] בתחלתו ד' ג' ע"א)

(And see the Zohar, Part II, Terumah, 148a, on [the verse] "Apples of gold in settings of silver"; and the Midrash Rabbah, at the beginning of Parshas Vayigash; and Rashi's commentary on Proverbs, chapter 25, [verse] 11; and the Shelah, at its beginning, folio 3a.)

> A parenthetical list of further sources: the Zohar on "Apples of gold in settings of silver" (Proverbs 25:11), the Midrash Rabbah at the start of Vayigash, Rashi on that verse, and the opening of the Shelah. The verse's image of gold set within silver fits the two levels of Torah just discussed.

פי' הוא ענין אורייתא סתים וגליא[79] והכל אחד כי תשבע"פ [תורה שבעל פה] נק' ארץ זבת חלב ודבש וכמש"ל [וכמה שלמטה] בד"ה היום הזה בפ' כי תבא.

The meaning is the matter of "the Torah is hidden and revealed," and all is one; for the Oral Torah is called "a land flowing with milk and honey," as is explained below in the discourse beginning "This day," in Parshas Ki Savo.

> This is the Zohar's teaching that the Torah is "hidden and revealed," yet all is one: its concealed depths and its revealed teaching are a single Torah. The Oral Torah is called "a land flowing with milk and honey," as explained in the discourse "This day" in Parshas Ki Savo.

וז"ש [וזהו שכתוב] בדוד אדמוני עם יפה עינים[80, 81] כי בנין המל' מהגבורה אדמוני אך מ"מ עם יפה עינים

And this is [the meaning of] what is written of David, "ruddy, with beautiful eyes": for the building of Malchus is from Gevurah (restraint), "ruddy"; but nevertheless "with beautiful eyes,"

> So Scripture describes David, the embodiment of kingship (Malchus), as "ruddy, with beautiful eyes." "Ruddy," the color red, is Gevurah, for Malchus is built from the gevuros; yet he also had "beautiful eyes."

כי גבורה זה אמיתית החסד וע"ד ענין קו המדה גבורה דע"י [דעתיק יומין] המתלבשת במו"ס [במוחא סתימאה] טלא דבדולחא[82] כעין הבדולח גוון לבן אלא דגווני סומקי אתחזי ביה כו'.

for this Gevurah is the truth of Chesed (kindness). It is along the lines of the matter of the measuring line, the Gevurah of Atik Yomin that is enclothed in the Mocha Stima'ah (the hidden brain): "the dew of crystal," like the appearance of crystal, a white color, but "red hues are seen in it," etc.

> The "beautiful eyes" show that this Gevurah is at heart true kindness: its restraint serves good. It is like the measuring line, the Gevurah of Atik Yomin enclothed in the hidden brain (Mocha Stima'ah), which the Zohar pictures as "the dew of crystal": white like crystal, yet showing red hues within it.

(ועיין זח"ג [זהר חלק ג] תזריע נ"א[83] א' נ"ו א' פ"ד[84] א' דרס"ב ע"ב) אך כדי להיות בוניך צ"ל תחלה בניך

(And see the Zohar, Part III, Tazria, 51a; 56a; 84a; 262b.) But in order for there to be bonayich, there must first be banayich,

> A parenthetical reference to further Zohar passages (Part III, 51a, 56a, 84a and 262b). Then the next step: bonayich, building through Torah and awe, requires that there first be banayich, the "children," the level of love.

שהוא בינה רצוא ושוב[85] שבתפלה כו' ברכו בתורה ברוך יסוד אבא[86] שיומשך בתוה ו' ששה מדות ז"א כו':

which is Binah (understanding): the "running and returning" (ratzo vashov) in prayer, etc. "They blessed over the Torah": baruch ("blessed") is the Yesod of Abba, that it be drawn into the Torah, the vav, the six attributes (middos) of Z'eir Anpin, etc.

> Banayich is Binah, expressed in prayer's "running and returning" (ratzo vashov), the soul's yearning upward and its return to serve below, in Ezekiel's words about the living creatures. The words "they blessed over the Torah" recall the Sages' saying that the Land was lost because they did not first bless over the Torah: baruch, "blessed," is the Yesod of Abba, the channel from Chochmah that must be drawn into the Torah, the letter vav, the six attributes of Z'eir Anpin. The Kehot note quotes the Kabbalistic lexicon Meorei Or: "Baruch is the name of the Yesod of Abba, united within the Yesod of Imma."

SECTION 3 • ¶8–9

Tzedakah and encompassing light

8 ג ואח"כ בצדקה תכוננו[87] כי כ"ז [כל זה] הוא בנין המל' בבחינת א"פ [אור פנימי] אבל להיות שמירה ישמור עיר הוא המשכת מקיפים שנמשכים ע"י הצדקה רחמים כו'

3. And afterwards, "Through tzedakah (righteousness) you shall be established." For all this is the building of Malchus in the manner of inner light (or pnimi); but for there to be the guarding of "guards the city," there is the drawing-down of encompassing lights (makifim), which are drawn down through charity (tzedakah), compassion, etc.

> The third section turns to the next verse, "Through tzedakah you shall be established." Banayich and bonayich build Malchus as inner light, light that enters and is absorbed; but to guard the "city" from the outside forces, as in "unless Havayah guards the city," encompassing lights (makifim) are needed, and these are drawn down through charity and compassion.

והמקיף דוחה יניקת החיצונים[88] (ועיין ע"פ אם ה' לא יבנה[89, 90] כו' ישמר עיר[91, 92, 93, 94] ביומא די"ט סע"ב [סוף עמוד ב][95] וברבות בתחלת פתיחתא דאיכה זח"ב [זהר חלק ב'] פ' בא ל"ט א' תרומה קס"ד א' פקודי רכ"ו א' ח"א [חלק א'] ויצא קנ"א ב')[96]

And the encompassing [light] repels the nurture of the external forces. (And see on [the verse] "Unless Havayah builds," etc., "guards the city," in Yoma, at the end of 19b; and in the Midrash Rabbah, at the beginning of the Pesichta to Eichah; the Zohar, Part II, Parshas Bo, 39a; Terumah, 164a; Pekudei, 226a; Part I, Vayeitzei, 151b.)

> An encompassing light, too great to be contained, pushes away the outside forces so that they cannot draw nourishment. The parenthesis lists places that discuss "Unless Havayah builds the house ... unless Havayah guards the city": the Talmud in Yoma, which tells that this verse was recited to keep the High Priest occupied through the night before Yom Kippur, the opening of the Midrash on Eichah, and several passages of the Zohar.

וזהו אני מדבר בצדקה רב להושיע[97] (בישעיה ס"ג) פי' אני מדבר זהו ענין התורה שהיא ודברי אשר שמתי בפיך[98] וכדי שיבא לבחי' זו זהו ע"י וכל בניך למודי[99] הוי'.

And this is [the meaning of] "I who speak in tzedakah, great to save" (in Isaiah, chapter 63). The meaning: "I who speak" is the matter of the Torah, which is "and My words which I have put in your mouth"; and to come to this level is through "And all your children shall be taught by Havayah."

> Isaiah's "I who speak in tzedakah, great to save" is read here: "I who speak" is the Torah, G-d's words placed in Israel's mouth, as Isaiah says elsewhere, "My words which I have put in your mouth." One reaches this level through "And all your children shall be taught by Havayah," the learning of Torah.

ואח"כ בצדקה תכונני ואזי רב להושיע והיינו ע"י בחי' ורב שלום כנ"ל וזהו זורע צדקות ומצמיח ישועות[100] ועיין בד"ה המגביהי לשבת[101] ועיין זח"ג [זהר חלק ג] אמור פ"ט א'.

And afterwards, "through tzedakah you shall be established," and then "great to save," that is, through the level of verav shlom, as mentioned above. And this is [the meaning of] "who sows acts of tzedakah and makes salvations sprout." And see in the discourse beginning "Who is enthroned on high"; and see the Zohar, Part III, Emor, 89a.

> After Torah comes tzedakah, and with it "great to save," the salvation that comes through verav shlom, the refining of the multiplicity described earlier. The blessing before the morning Shema praises G-d "who sows acts of tzedakah and makes salvations sprout," linking tzedakah with salvation; the text also refers to the Torah Ohr discourse "Who is enthroned on high" and to the Zohar.

וז"ש [וזהו שכתוב] לדוד ה' אורי וישעי[103, 102] ממי אירא כו' כי דוד וירושלים בחינה א' כמ"ש לא בחרתי בעיר כו'

And this is [the meaning of] what is written, "Of David: Havayah is my light and my salvation; whom shall I fear?" etc. For David and Jerusalem are one level, as it is written, "I did not choose a city," etc.,

> So David says, "Havayah is my light and my salvation; whom shall I fear?" David and Jerusalem are one level, Malchus, as Scripture pairs the choice of David with the choice of Jerusalem.

ואבחר בדוד[104] (במלכים א' סי' ח') וכתיב ואבחר בירושלים כו' ואבחר בדוד[105] (בד"ה ב' סי' ו')

"but I chose David" (in I Kings, chapter 8); and it is written, "And I chose Jerusalem," etc., "and I chose David" (in II Chronicles, chapter 6).

> In Kings, G-d says He chose no city but chose David; in Chronicles, the same words say that He chose Jerusalem and chose David. Read together, the verses present the king and the city as one.

והנה ה' אורי היינו מה שנמשך בבחי' אור וגילוי ממש הוא בחי' א"פ [אור פנימי] וישעי הוא המשכת או"מ [אור מקיף][106] וע"ז ורב להושיע.

Now, "Havayah is my light" is what is drawn down as actual light and revelation, the level of inner light; "and my salvation" is the drawing-down of encompassing light (or makif); and through this, "and great to save."

> "My light" is inner light, revelation that is received within, the building of banayich and bonayich; "my salvation" is encompassing light, which protects from beyond. Through that encompassing light comes "great to save," the salvation brought by tzedakah.

(וע' מזה בזח"ג [בזהר חלק ג] במדבר קי"ט א' וברבות אמור פכ"א).[107] והנה בר"ה [בראש השנה] הוא בנין עולם הדבור ועיין ברבות

(And see on this the Zohar, Part III, Bamidbar, 119a, and the Midrash Rabbah, Emor, chapter 21.) Now, on Rosh HaShanah is the building of the world of speech; and see the Midrash Rabbah,

> The Zohar in Bamidbar expounds "Havayah is my light": one who is bound to the light above fears neither the upper nor the lower beings; and the Midrash reads "my light" as Rosh HaShanah and "my salvation" as Yom Kippur (the Kehot note says the chapter belongs to Acharei, not Emor). On Rosh HaShanah the "world of speech," Malchus, is built anew, and the text refers to further Midrash passages.

כי תשא פמ"ו וס"פ עקב ע"פ ועת כנוס אבנים[108] והוא בחי' בוניך בחכמה יבנה בית[109] ויבן את הצלע[110] וגם כי פי' יראה שלם ושלום

Ki Sisa, chapter 46, and at the end of Eikev, on [the verse] "and a time to gather stones." And this is the level of bonayich: "Through wisdom a house is built"; "And He built the rib." Also, as for the meaning of yirah shalem and shalom:

> Among them is a Midrash on "a time to gather stones" (Ecclesiastes 3:5), gathering the stones for a building. This Rosh HaShanah building is bonayich, as in "Through wisdom a house is built" and "He built the rib," the building of Chavah, who stands for Malchus; the text then begins to explain the three words yirah, shalem and shalom.

הנה יראה הוא בחי' ר"ה [ראש השנה] ועי' זח"ג [זהר חלק ג] תרומה (קל"ה[111] א') ע"פ וזאת התרומה כו' זהב[112] ברזא דיומא דראש השנה[113] כו' מצפון זהב יאתה[114] כו'.

yirah (awe) is the level of Rosh HaShanah. And see the Zohar, Part III, Terumah (135a), on [the verse] "And this is the offering," etc.: "Gold, in the mystery of the day of Rosh HaShanah," etc., "Out of the north comes gold," etc.

> Yirah, awe, is Rosh HaShanah. The Zohar on "And this is the offering ... gold" says that gold alludes to the day of Rosh HaShanah, and Job says "out of the north comes gold"; the Kehot note shows that this Zohar is in Part II, where Terumah is found.

והוא בחי' יראה כנ"ל. ושלם בחי' יוהכ"פ [יום הכפורים] שאזי מתמלאים כל הפגמים ע"י ההמשכה עליונה ממקורא דכולא אנת הוא שלימותא דכולהו[116], [115] וגם שלום לרחוק[117] שנעשה קרוב[118]

And this is the level of awe, as mentioned above. And shalem (complete) is the level of Yom Kippur, when all the blemishes are filled in through the supernal drawing-down from the Source of all, "You are the perfection of them all"; and also "peace to the one who is far," who becomes near,

> Gold is the level of awe, as explained above. Shalem, "complete," is Yom Kippur, when every blemish is made whole by a drawing-down from the Source of all, whom the Tikkunei Zohar addresses, "You are the perfection of them all"; and shalom is "peace to the one who is far," who has come near.

דהיינו בחי' תשובה וכן מלמעלה למטה ארז"ל [אמרו רבותינו זכרונם לברכה] ע"פ קראוהו בהיותו קרוב[119] אלו עשי"ת [עשרת ימי תשובה][120] וגם מזה נמשך בחי' סוכות שנק' סוכת שלומך[121]

that is, the level of teshuvah (return). And likewise from above to below, as our Sages, of blessed memory, said on [the verse] "Call upon Him while He is near": these are the Ten Days of Teshuvah. And from this, too, is drawn the level of Sukkos, which is called "the sukkah of Your peace."

> Coming near from afar is teshuvah, and from above G-d too comes near: the Sages read "Call upon Him while He is near" as the Ten Days of Teshuvah between Rosh HaShanah and Yom Kippur. From this comes Sukkos, which the evening prayer calls "the sukkah of Your peace."

ולכן מקריבים בסוכות ע' [עיין] פרים[122] שהוא ע"ד בחי' ורב שלום וע' בהרמ"ז [בהרב משה זכות] ס"פ פינחס גבי להשתחוות לה' בחג הסוכות[123]

Therefore on Sukkos seventy bullocks are offered, which is along the lines of the level of verav shlom. And see the Ramaz at the end of Parshas Pinchas, regarding "to bow down to Havayah on the festival of Sukkos."

> The peace of Sukkos is verav shlom: the seventy bullocks offered over the festival correspond, the Talmud says, to the seventy nations, the multitude (rav) brought into peace. The text also refers to the Ramaz on Zechariah's prophecy that the nations will come up to bow down to G-d and keep the festival of Sukkos.

וגם מרבים אז בצדקה עמ"ש בד"ה ושמתי כדכד[124] וסד"ה ציון כו' בצדקה[125] והיינו כדי להיות בצדקה תכוננו.[126, 127]

And at that time, too, one gives much tzedakah; see what is written in the discourse beginning "And I will make [your windows] of kadkod," and at the end of the discourse beginning "Zion," etc., "through tzedakah." That is, so that there be "through tzedakah you shall be established."

> On Sukkos one also gives much charity, as explained in the discourses on "I will make your windows of kadkod" and "Zion shall be redeemed with justice, and her returnees with tzedakah." All this is so that "through tzedakah you shall be established" may be fulfilled.

9 והנה כללות ג' בחינות אלו בניך בוניך בצדקה תכוננו[128] הם ג' בחי' כח"ב [כתר חכמה בינה] כסדרן מלמטה למעלה בניך בינה בן י"ה

Now, these three levels as a whole, banayich, bonayich and "through tzedakah you shall be established," are the three levels of Keser, Chochmah and Binah, in their order from below upward: banayich is Binah, ben Yah ("son of Yah"),

> The three stages, banayich, bonayich and tzedakah, correspond to Binah, Chochmah and Keser, ascending from below. Banayich is Binah: the word binah is spelled with the letters of ben ("son") and Yah, the Name made of yud and hei.

והוא עסק התפלה בוניך חכמה עסק התורה והם בחי' או"פ [אור פנימי] ואח"כ בצדקה תכוננו בחי' כתר כי תרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תר"ך עמודי אור[129] שמבחי' כתר[130]

and this is the service of prayer; bonayich is Chochmah, the study of Torah; and these are the level of inner light. And afterwards, "through tzedakah you shall be established" is the level of Keser (the Crown): for the 613 mitzvos of the Torah together with the seven mitzvos of the Rabbis are the 620 pillars of light that are from the level of Keser,

> Binah is the service of prayer, from which love is born; bonayich is Chochmah, the study of Torah; both are inner light. Tzedakah is Keser, the Crown: the 613 commandments of the Torah and the seven Rabbinic ones make 620, the "620 pillars of light" of Keser, a word whose numerical value is 620.

והוא או"מ [אור מקיף] מלשון כותרת ונודע דכללות המצות[131] נקרא צדקה ועמ"ש בד"ה כה תברכו[132, 133] בענין ג' הברכות יברכך יאר ישא[134] והם ג"כ כענין ג' בחינות אלו.

and it is encompassing light, from the word koseres (a crown-shaped capital). And it is known that the mitzvos in their general and collective expression (klalus) are called tzedakah. And see what is written in the discourse beginning "Thus shall you bless," on the three blessings, "May He bless you," "May He shine," "May He lift up"; these too correspond to these three levels.

> Keser is encompassing light: the word is related to koseres, the crown-shaped capital that sits on top of a pillar and surrounds rather than enters. All the mitzvos as a whole are called tzedakah (the Kehot note recalls that the Jerusalem Talmud calls charity simply "the mitzvah"), and the three priestly blessings, "May He bless you," "May He shine," "May He lift up," correspond to the same three levels.

ועיין בהרמ"ז [בהרב משה זכות] פ' שלח (דקנ"ט[135] א') גבי ויברא אלקים את האדם בצלמו[136] תלת עלמין אית ליה לקוב"ה [לקודשא בריך הוא] דאיהו גניז בגווייהו[137] שהם ג"כ שלשה בחינות הנ"ל שכנגדם נאמר קדוש קדוש קדוש[138] יעו"ש [יעויין שם].

And see the Ramaz on Parshas Shelach (folio 159a), regarding "And G-d created man in His image": "The Holy One, blessed be He, has three worlds in which He is hidden"; these too are the three levels mentioned above, corresponding to which is said "Holy, holy, holy"; see there.

> The text points to the Ramaz's commentary on the Zohar's statement that G-d "has three worlds in which He is hidden." These are the same three levels, and the threefold "Holy, holy, holy" corresponds to them.

ועפ"ז [ועל פי זה] אפשר להבין המשל הנזכר ברבות בשה"ש [בשיר השירים] ס"פ נגילה ונשמחה בך[139] למטרונה כו' אמרו לה באו בניך אמרה מאי איכפת לי תשמחנה כלותי[140] כו' ע"ש.

According to this we can understand the parable cited in the Midrash Rabbah on the Song of Songs, at the end of [the passage on] "We will rejoice and be glad in you": "[It is like] a matron," etc. "They said to her, 'Your sons have come.' She said, 'What does it matter to me? Let my daughters-in-law rejoice,'" etc.; see there.

> This key unlocks a parable in the Midrash on "We will rejoice and be glad in you": a matron whose husband, the king, went overseas with her sons and her sons-in-law. Told "Your sons have come," she answered, "What does it matter to me? Let my daughters-in-law rejoice"; the next paragraphs decode the parable through the three levels.

SECTION 4 • ¶10–14

The parable of the matron

10 והענין דהנה כתיב כשושנה בין החוחים[141] כן רעיתי בין הבנות פי' שהנשמות נקראו בנות ירושלים או בנות ציון.

The explanation: it is written, "Like a lily among the thorns, so is My beloved among the daughters." The meaning is that the souls are called "daughters of Jerusalem" or "daughters of Zion,"

> The explanation of the parable begins with "Like a lily among the thorns, so is My beloved among the daughters." The "daughters" are the individual souls, called "daughters of Jerusalem" or "daughters of Zion."

וכמ"ש בד"ה שחורה אני ונאוה בנות ירושלים[142] וסד"ה צאינה וראינה בנות ציון[143] אך רעיתי הוא כנס"י [כנסת ישראל] מקור הנשמות

as is explained in the discourse beginning "I am black but comely, O daughters of Jerusalem," and at the end of the discourse beginning "Go forth and see, O daughters of Zion"; but "My beloved" is the Congregation of Israel (Knesses Yisrael), the source of the souls.

> So it is explained in the discourses "I am black but comely, O daughters of Jerusalem" and "Go forth and see, O daughters of Zion." "My beloved," by contrast, is Knesses Yisrael, the Congregation of Israel as a whole, the source from which all the souls come.

ועמ"ש ע"פ אחת היא[144] כו' וביאור הדבר הוא כי ידוע שיש ג' אהבות בכל לבבך ובכל נפשך ובכל מאדך.[145]

And see what is written on [the verse] "One is she," etc. The explanation of the matter is this: it is known that there are three loves, "with all your heart," "and with all your soul" and "and with all your might,"

> The text refers to its discourse on "One is she, my dove," and then gives the key: the Shema speaks of three loves, "with all your heart, with all your soul and with all your might," three ascending levels of love for G-d.

וכמ"ש ביאור ענינם בד"ה שמאלו תחת לראשי.[146] כי תשא את ראש בני ישראל.[147] ובד"ה השמים כסאי.[148]

as their matter is explained in the discourse beginning "His left hand is under my head," [in] "When you lift up the head of the children of Israel," and in the discourse beginning "The heavens are My throne."

> These three loves are explained in other discourses: "His left hand is under my head," "When you lift up the head of the children of Israel," and "The heavens are My throne."

11 והנה בחי' בכל לבבך הוא בחי' כלה שארי ולבבי[149] נכספה וגם כלתה נפשי[150] לחצרות ה' וזהו הנקי' כלותי ע"ש [על שם] בחי' כלה כלתה נפשי ועמ"ש מזה בד"ה וארשתיך לי.[151, 152]

Now, the level of "with all your heart" is the level of "My flesh and my heart pine away (kalah)," and also "My soul longs, indeed it pines (kalsah), for the courts of Havayah"; and this is what is called "my daughters-in-law" (kalosai), on account of the level of kalah, "my soul pines." And see what is written about this in the discourse beginning "And I will betroth you to Me."

> Love "with all your heart" is the soul's pining, as in "My flesh and my heart pine away" and "My soul longs, indeed it pines, for the courts of Havayah." That is why such souls are called kalosai, "my daughters-in-law," from kalah, "to pine"; the discourse "And I will betroth you to Me" explains that Knesses Yisrael is called kallah, "bride," for the same reason.

12 ומדרגת בכל נפשך בחי' אליך ה' נפשי אשא[153] וגם התקשרות כחות הנפש השכל ומדות ומחדומ"ע [ומחשבה דיבור ומעשה] בתורה ומצות ובעיון תפלה

And the rung of "with all your soul" is the level of "To You, Havayah, I lift up my soul," and also the binding of the powers of the soul, intellect and emotive attributes (middos), and thought, speech and action, to Torah and mitzvos, and in contemplative prayer,

> Love "with all your soul" is "To You, Havayah, I lift up my soul": binding all of one's powers, intellect and emotions, thought, speech and action, to Torah and mitzvos and to contemplative prayer.

שהוא ההתקשרות בחכמתו ורצונו ית' והוא בחי' עליונה יותר מבחי' לחצרות ה' כי אורייתא היא היכלא עילאה דקוב"ה [דקודשא בריך הוא][154] בחי' בית המלכות שהמלך דר בו בקביעות

which is the binding to His wisdom and will, may He be blessed. And this is a higher level than "for the courts of Havayah," for the Torah is "the supernal palace of the Holy One, blessed be He," the level of the royal house in which the King dwells permanently,

> That is binding oneself to G-d's own wisdom and will, which is what the Torah is, and so it is higher than longing for "the courts." The Zohar calls the Torah "the supernal palace of the Holy One, blessed be He," the royal house where the King lives permanently.

היינו השראת אור א"ס ב"ה בחכמה עילאה מה שלמעלה מבחי' חצרות ה' שהמלך נכנס שם לפרקים לבד כענין רוכב על כרוב קל שלו ושאט בח"י אלפים עולמות.[155]

that is, the resting of the Infinite Light (Or Ein Sof), blessed be He, in the supernal Chochmah, which is above the level of "the courts of Havayah," which the King enters only at intervals, like the matter of "He rides on His light cherub and floats through eighteen thousand worlds."

> In this image the King's house is the Infinite Light resting in supernal Chochmah, while the "courts" are places He enters only at times, as the Talmud says that at night G-d "rides on His light cherub and floats through eighteen thousand worlds." Torah gives a constant bond; the courts know only a passing visit.

אך חי' בכל מאדך היא בחינת מס"נ [מסירות נפש] ורעותא דלבא שלמעלה מהשכל שע"ז אמרו יש קונה עולמו בשעה[156, 157] א' ועמ"ש בד"ה היום הזה כו'

But the level of "with all your might" is the level of self-sacrifice (mesirus nefesh) and the will of the heart (re'usa deliba) that is above intellect, of which they said, "There is one who acquires his world in a single hour." And see what is written in the discourse beginning "This day," etc.,

> Love "with all your might" (me'od, beyond measure) is self-sacrifice and the "will of the heart" (re'usa deliba) that is above reason. Of it the Sages said, "There is one who acquires his world in a single hour," and the text refers to the discourse on "This day, Havayah your G-d commands you."

מצוך[158] וע"ז נאמר כן רעיתי בין הבנות[159] יפה את[160] כתרצה הוא בחי' רצון העליון שלמעלה מהחכמה וע"ז אמרו לא זז מחבבה עד שקראה אמי[161] בעטרה שעטרה לו אמו[162] שכינתא עילאה.

"commands you." And of this it is said, "so is My beloved among the daughters"; "You are beautiful as Tirtzah," which is the level of the supernal will (ratzon) that is above Chochmah. And of this they said, "He did not cease to cherish her until He called her 'My mother,'" "with the crown with which his mother crowned him," the supernal Shechinah.

> Of this love it is said, "so is My beloved among the daughters": she is "beautiful as Tirtzah," a word related to ratzon, will, the supernal will above Chochmah. The Midrash says G-d "did not cease to cherish her until He called her 'My mother,'" beyond "daughter" and "sister," as in "the crown with which his mother crowned him," the supernal Shechinah.

13 וזהו ענין המשל למטרונה וכלותי ובנותי.[163] ואמרו באו בניך היינו בחי' ירידות והמשכות נשמות דאצילות וכל בניך למודי[164] הוי' ששרש גילוי זה היא מבחי' בינה דאצילות תשמחנה כלותי

And this is the meaning of the parable of the matron, and "my daughters-in-law" and "my daughters." They said, "Your sons have come": that is, the level of the descents and drawings-down of the souls of Atzilus, "And all your children shall be taught by Havayah," the root of this revelation being the level of the Binah of Atzilus. "Let my daughters-in-law rejoice":

> Now the parable is decoded. "Your sons have come" is the descent of the souls of Atzilus, "And all your children (banayich) shall be taught by Havayah," a revelation rooted in the Binah of Atzilus. The matron's reply, "Let my daughters-in-law rejoice," names those who receive it.

היינו בחינת הנשמות דבי"ע שאהבתן בבחי' כלתה נפשי לחצרות[165] ה' ע"כ תשמחנה ותתרווה צמאונן בגילוי זה שמבחי' וכל בניך אשר בינה נקראת חצר הפנימית הפונה קדים.[166]

that is, the level of the souls of Beriah, Yetzirah and Asiyah, whose love is at the level of "my soul pines for the courts of Havayah"; therefore they will rejoice, and their thirst will be quenched, by this revelation from the level of "And all your children," for Binah is called "the inner court that faces east."

> The "daughters-in-law" (kalos) are the souls of Beriah, Yetzirah and Asiyah, whose love is the pining (kalsah) of "my soul pines for the courts of Havayah"; the revelation of banayich, from Binah, quenches their thirst. Binah is called "the inner court that faces east," so it is exactly the "court" they long for.

14 ואח"כ אמרו לה באו חתנך[167] לכאורה בניך עדיפי וא"כ מה מוסיף אלא כי חתנך זהו מארי דאורייתא[168] בחי' בוניך וכענין ביום חתונתו[169] זה מתן תורה

Afterwards they said to her, "Your sons-in-law have come." Seemingly, her sons are superior; if so, what does this add? But "your sons-in-law" are the masters of Torah, the level of bonayich, as in "'On the day of his wedding': this is the Giving of the Torah."

> Next comes "Your sons-in-law have come." Since sons would seem closer than sons-in-law, what does this add? The answer: the sons-in-law (chasanim) are the masters of Torah, bonayich, for the Sages read "the day of his wedding (chasunaso)" as the Giving of the Torah.

והוא ההמשכה מחכמה עילאה והוא אצילות בכלל ולמעלה מהבינה שהוא בחי' מקור הבריאה וגם חכמה היא היכלא עילאה דקוב"ה [דקודשא בריך הוא] שלמעלה גם מחצר הפנימית[170] כנ"ל ומ"מ השיבה תשמחנה בנותי היינו נפש דאצילות כנזכר בד"ה

And this is the drawing-down from the supernal Chochmah (wisdom), which is Atzilus in general and is above Binah, the level of the source of Beriah; and Chochmah, too, is "the supernal palace of the Holy One, blessed be He," which is above even the inner court, as mentioned above. Nevertheless she answered, "Let my daughters rejoice": that is, the nefesh of Atzilus, as mentioned in the discourse beginning

> Torah is drawn from supernal Chochmah, which is Atzilus as a whole and higher than Binah, the source of Beriah; it is "the supernal palace," above even the inner court. Even so the matron says only "Let my daughters rejoice," the daughters being the nefesh of Atzilus, as explained in the discourse "When you go out to war."

כי תצא[171] בענין יהבין ליה ברתא דמלכ א וע"ז אמרו לא זז מחבבה עד שקראה בתי והנה אבא יסד ברתא[172] וע"כ תשמחנה בגילוי זה שמבחי' חכמה הנמשך ע"י התורה

"When you go out," on the matter of "they give him the King's daughter"; and of this they said, "He did not cease to cherish her until He called her 'My daughter.'" Now, "Abba founded the daughter"; therefore they rejoice in this revelation from the level of Chochmah, which is drawn down through the Torah.

> That discourse explains the phrase "they give him the King's daughter," and the Midrash says that G-d first called Israel "My daughter." Since the Zohar teaches "Abba (Chochmah) founded the daughter," it is the daughters who rejoice in the revelation of Chochmah drawn down through Torah.

אבל בחי' ציון עצמה היא בחי' שכינתא עילאה לא זז מחבבה עד שקראה אמי[175, 174, 173] אחת היא יונתי[176]

But the level of Zion itself is the level of the supernal Shechinah: "He did not cease to cherish her until He called her 'My mother'"; "One is she, my dove."

> Zion herself, the matron, is the supernal Shechinah, of whom the Midrash says that G-d did not cease to cherish her until He called her "My mother." She is "One is she, my dove," the singular love beyond the daughters.

והוא רעותא דלבא בכל מאדך[177] בחי' יחידה המקבלת מבחי' יחיד[179, 178] שלמעלה מבחינת בניך ובוניך וכנזכר במ"א בענין חסידים הראשונים שהיו שוהים בתפלתם תשעה שעות ביום[180] כו' ע"ש (ועיין זח"ב [זהר חלק ב'] ר"פ משפטים צ"ד ב' קכ"ב א')

And this is the will of the heart (re'usa deliba), "with all your might," the level of yechidah, which receives from the level of the Yachid (the Singular One), which is above the level of banayich and bonayich; as mentioned elsewhere regarding the early pious ones, who would spend nine hours a day in their prayer, etc.; see there. (And see the Zohar, Part II, at the beginning of Parshas Mishpatim, 94b; 122a.)

> Her love is the will of the heart, love "with all your might," the yechidah, the soul's single innermost point, which receives from G-d as the Yachid, the Singular One, above both banayich and bonayich. The early pious ones, who spent nine hours a day in prayer, are an example of such love.

ולכן לא נתרווה צמאונה בגילוי זה של הנשמות שמבחי' חכמה וכמ"ש במ"א סד"ה מים רבים שע"ז נאמר אם יתן איש זה הקב"ה את כל הון ביתו באהבה[181] והוא חכמה עילאה שנק' הון ביתו בוז יבוזו לו

Therefore her thirst is not quenched by this revelation of the souls from the level of Chochmah, as is explained elsewhere, at the end of the discourse beginning "Many waters," that of this it is said, "If a man," this is the Holy One, blessed be He, "would give all the wealth of his house for love," which is the supernal Chochmah, called "the wealth of His house," "they would utterly scorn it."

> So the revelation of Chochmah through Torah does not quench her thirst. The discourse "Many waters" reads "If a man would give all the wealth of his house for love, they would utterly scorn it" as G-d offering Chochmah, "the wealth of His house," to a soul whose love is for Him alone, and that soul scorning anything less than Him.

והיינו אהבה רבה דבכל מאדך למהותו ועצמותו ית' דוקא אשר גם החכמה עצמה כעשי' [כעשיה] נחשבת[182] לגבי אור א"ס ב"ה ממש בשגם שבחי' ביום חתונתו זה מ"ת [מתן תורה][183] הרי ארז"ל [אמרו רבותינו זכרונם לברכה] נובלות חכמה שלמעלה תורה[184] אלא ע"י[185]

That is, the great love (ahavah rabbah) of "with all your might," for His very being and essence, may He be blessed, specifically, where even Chochmah itself is considered as Asiyah relative to the very Infinite Light (Or Ein Sof), blessed be He; all the more so since, of the level of "'On the day of his wedding': this is the Giving of the Torah," our Sages, of blessed memory, said, "The Torah is the fallen fruit of the supernal wisdom." Rather, through

> This is the great love with all one's might, directed to G-d's very essence, before which even Chochmah counts as mere Asiyah, "action." All the more so the Torah: though its Giving is "the day of his wedding," the Sages call Torah "the fallen fruit (novlos) of the supernal wisdom," a lesser outgrowth of it.

הנה מלכך יבא לך[186] צדיק ונושע הוא בחי' הלא אנכי טוב לך מעשרה בנים[187] הוא ההמשכה מבחי' אניכ מי שאנכי[188]

"Behold, your king comes to you; he is righteous and victorious (tzaddik venosha)": this is the level of "Am I not better to you than ten sons?", the drawing-down from the level of Anochi ("I"), "who I am,"

> What does satisfy her is "Behold, your king comes to you, righteous and victorious (tzaddik venosha)": the King Himself, not His sons or sons-in-law. It is the level of Elkanah's words to Chanah, "Am I not better to you than ten sons?": a drawing-down from Anochi, "I," G-d as He is in Himself.

דהיינו ההמשכה מאור א"ס ב"ה ממש שלמעלה מעלה מבחי' אצילות להיות דירה בתחתונים מה שלמעלה מעלה מבחינת הנשמות כי הוא גילוי אור א"ס ב"ה ממש שאין לנשמות ערוך אליו כלל

that is, the drawing-down from the very Infinite Light, blessed be He, which is far, far above the level of Atzilus, so that there be a dwelling place among the lower realms, which is far, far above the level of the souls; for it is the revelation of the very Infinite Light, blessed be He, to which the souls bear no comparison at all.

> This is the very Infinite Light, far above Atzilus, revealed so that G-d may have "a dwelling place among the lower realms." It is far above anything the souls can reach, for they bear no comparison to it at all.

והיינו ע"י הכתר עליון מל' דא"ס המחבר גילוי אור א"ס ב"ה ממש אל הנאצלים וע,ז נאמר הלא אנכי טוב לך מעשרה בנים (בשמואל א' סי' א')

That is, through the supreme Keser (the Crown), the Malchus of Ein Sof, which connects the revelation of the very Infinite Light, blessed be He, to the emanated beings. And of this it is said, "Am I not better to you than ten sons?" (in I Samuel, chapter 1).

> It comes through the supreme Keser, the Malchus of Ein Sof, the level that links the Infinite Light itself to the emanated Sefiros. This is what the verse means by "Am I not better to you than ten sons?"

פי' אנכי מי שאנכי סתימו דכל סתימין הרי המשכה זו טוב לך מההמשכה שמבחי' חו"ב [חכמה ובינה] ע"י בניך ובוניך וכמ"ש בפסיקתא ע"פ הלא אנכי טוב לך אני אין כתיב כאן

The meaning: Anochi, "who I am," the most hidden of all the hidden; this drawing-down is better for you than the drawing-down from the level of Chochmah and Binah through banayich and bonayich; as is written in the Pesikta on [the verse] "Am I not better to you": "It is not written here ani (I),

> Anochi is G-d's hidden essence, "the most hidden of all the hidden"; a drawing-down from it is better than all that comes from Chochmah and Binah through banayich and bonayich, the "ten sons." The Midrash makes the same point from the wording: Scripture says Anochi, not ani.

אלא אנכי כו' כמד"א [כמה דאת אמר] אנכי הוי' אלקיך עכ"ל [עד כאן לשונו] וכן הוא בשוחר טוב (בשמואל ספ"א [סוף פרק א'] ובילקוט) ועמ"ש בד"ה טוב לחסות בהוי' מבטוח באדם.[189]

but Anochi," etc., "as it says, 'Anochi (I am) Havayah your G-d.'" End of quotation. And so it is in the Shocher Tov (on Samuel, end of chapter 1, and in the Yalkut). And see what is written in the discourse beginning "It is better to take refuge in Havayah than to trust in man."

> The Midrash continues, "as it says, Anochi Havayah your G-d," the word with which G-d revealed Himself at Sinai, telling Chanah, in effect, that her Creator would be her portion. The text gives parallel sources and refers to its discourse on "It is better to take refuge in Havayah than to trust in man."

והנה על ענין גילוי זה השיבה הא חדותא שלימא כו' שיהיה דירה בתחתוני' [בתחתונים] וזהו שוש אשיש בה'[190] ותגל נפשי כו'

Now, of this revelation she answered, "This is complete joy," etc., that there be a dwelling place among the lower realms. And this is [the meaning of] "I will greatly rejoice in Havayah; my soul shall exult," etc.;

> When told that the king himself has come, the matron says, "This is complete joy": G-d's own presence, a dwelling place among the lower realms. Isaiah's "I will greatly rejoice in Havayah" expresses this joy in G-d Himself.

ע"ש וזהו ע"י בצדקה תכוננו[191] שע"ז נמשך בחי' צדיק ונושע ועמ"ש סד"ה מים רבים הנ"ל ובד"ה

see there. And this is through "through tzedakah you shall be established," for through this is drawn down the level of "righteous and victorious." And see what is written at the end of the discourse beginning "Many waters," mentioned above, and in the discourse beginning

> This revelation comes through "through tzedakah you shall be established": charity draws down the level of "righteous and victorious," the King Himself. The text refers again to the discourse "Many waters" and to another discourse.

והנה מנורת זהב[192] בענין זה איך שהמצות בשרשן הם למעלה מהתורה ומ"ש מזה סד"ה והי' הולך לפניהם יומם[193] שע"ז נאמר שם

"And behold, a menorah of gold," on this matter, how the mitzvos in their root are higher than the Torah; and what is written about this at the end of the discourse beginning "And Havayah went before them by day," that of this it is said,

> That discourse, "And behold, a menorah of gold," explains how the mitzvos in their root are higher than the Torah, which is why tzedakah, the mitzvos as a whole, reaches beyond Torah study. The discourse "And Havayah went before them by day" says the same and applies to it the verse "There we will rejoice in Him."

נשמחה בו[194] ממש וע' מענין צדיק ונושע ברבות משפטים ספ"ל[195] ועמ"ש בד"ה בכ"ה בכסליו[196] בענין וילבש צדקה כשריון וכובע ישועה בראשו[197] וסד"ה וילבש צדקה.[200, 199, 198]

"There we will rejoice in Him," in Him truly. And see on the matter of "righteous and victorious" in the Midrash Rabbah, Mishpatim, end of chapter 30; and see what is written in the discourse beginning "On the twenty-fifth of Kislev," on the matter of "He donned tzedakah as a coat of mail, and a helmet of salvation on His head," and at the end of the discourse beginning "He donned tzedakah."

> "In Him" (bo) means in G-d Himself, not only in what comes from Him: the joy the matron calls complete. The text adds sources on "righteous and victorious" and on "He donned tzedakah as a coat of mail, and a helmet of salvation on His head," where charity and salvation are joined.

SECTION 5 • ¶15

The apple tree among the forest trees

15 וזהו כתפוח בעצי היער[201] כן דודי בין הבנים. פי' כענין אכלתי יערי עם דבשי[202] שבחי' יערי זהו ענין יוצר אור ששם מבואר מענין המלאכים וכולם עומדים ברום עולם ודבשי הוא ק"ש [קריאת שמע] שמע ישראל[203]

And this is [the meaning of] "Like an apple tree among the trees of the forest, so is my Beloved among the sons." The meaning is like the matter of "I have eaten my ya'ri with my honey": the level of ya'ri is the matter of [the blessing] Yotzer Or, where the angels are described, "and all of them stand in the heights of the world"; and "my honey" is the recital of the Shema, "Hear, O Israel,"

> The text now reads "Like an apple tree among the trees of the forest, so is my Beloved among the sons." The "forest" is explained through "I have eaten my ya'ri with my honey": ya'ri, which shares its letters with ya'ar, "forest," stands for the blessing Yotzer Or before the Shema, which describes the angels, "all of them standing in the heights of the world," while "my honey" is the Shema itself.

כי האהוי"ר [האהבה ויראה] של נש"י [נשמות ישראל] נק' דבשי שהוא מבחי' פנימיות ויש בו מתיקות ועמ"ש מזה בד"ה באתי לגני ובד" ה אני ישנה[204] גבי רעיתי ועמ"ש בד"ה כנשר יעיר קנו[205, 206] בענין עליות המלאכים ע"י נש"י [נשמות ישראל] לאשתאבא בגופא דמלכא[207, 208]

for the love and awe of the souls of Israel are called "my honey," since it is from the level of the inner dimension (pnimiyus) and has sweetness in it. And see what is written about this in the discourse beginning "I have come into my garden," and in the discourse beginning "I am asleep," regarding "my beloved"; and see what is written in the discourse beginning "As an eagle stirs up its nest," on the ascent of the angels through the souls of Israel, "to be absorbed in the body of the King."

> The love and awe of the souls of Israel are called "honey" because they come from the inner dimension and are sweet, in contrast to the angels of Yotzer Or. The text refers to several discourses, among them "As an eagle stirs up its nest," on how the angels are raised through the souls of Israel "to be absorbed in the body of the King."

וזהו ענין כתפוח בעצי היער וגם כי תפוח יש בו תלת גוונין[209, 210] שהם ג' מדות אהוי"ר [אהבה ויראה] ורחמים שמבחי' ג' אבות[211] וג"כ ג' קווין תורה ועבודה וגמ"ח [וגמילות חסדים][212, 213] ופי' בעצי היער

And this is the meaning of "like an apple tree among the trees of the forest." Also, the apple has three colors, which are the three attributes, love, awe and compassion, from the level of the three Patriarchs; and also the three lines, Torah, service and acts of kindness (gemilus chassadim). And the meaning of "among the trees of the forest"

> So the apple tree among the forest trees is the souls' service among the angels. The apple's three colors, says the Zohar, are the three attributes, love, awe and compassion, the paths of the three Patriarchs, and also the three lines on which, the Mishnah says, the world stands: Torah, divine service and acts of kindness.

היינו שעי"ז נתקן ג"כ בחי' יער הנ"ל כמשנ"ת [כמו שנתבאר] למעלה בענין שמע שם ע' והנה כמו שתפוח גבהה[214] מעלתו מעצי היער ורשום וניכר בהם כי

is that through this the level of ya'ar (forest) mentioned above is also rectified, as was explained above concerning Shema, the ayin there. Now, just as the apple tree's stature is higher than the trees of the forest, and it is marked and recognizable among them, for

> Through this the "forest" itself is repaired, as was explained above with the large ayin of Shema. And as the apple tree stands taller than the forest trees and is recognizable among them, so this revelation stands out.

הנה איתא תפוח גימ' [גימטריא] צבאות[215, 216] והוא ענין שהמלאכים אומרים קדוש[217] קדוש קדוש הוי' צבאות אות הוא בצבא שלו[218, 219]

it is stated that tapuach (apple) has the numerical value of Tzevaos (hosts), and this is the matter of the angels saying, "Holy, holy, holy is Havayah of hosts (Tzevaos)": "He is a sign (os) among His host,"

> The text cites a teaching that tapuach, "apple," has the numerical value of Tzevaos, "hosts," the Name in the angels' "Holy, holy, holy is Havayah of hosts." The Sages read Havayah Tzevaos as "He is a sign (os) among His host": G-d stands out among His angels as the apple tree stands out in the forest.

והיינו המשכת והתגלות הארת האצילות בבי"ע[220] שהוא עצום מאד לכל צבא בי"ע וזהו ענין כתפוח בעצי היער

that is, the drawing-down and revelation of the radiance of Atzilus in Beriah, Yetzirah and Asiyah, which is exceedingly mighty in relation to all the host of Beriah, Yetzirah and Asiyah; and this is the meaning of "like an apple tree among the trees of the forest."

> That "sign" is the radiance of Atzilus revealed in Beriah, Yetzirah and Asiyah, which towers over all their hosts. This is the apple tree among the trees of the forest.

כמו כן ויתר מכן לאין קץ הוא בחי' דודי בין הבנים פי' הבנים היינו בחי' בניך ובוניך שהוא ההמשכה מחו"ב [מחכמה ובינה] דאצילות

Likewise, and infinitely more so, is the level of "my Beloved among the sons." The meaning: "the sons" are the level of banayich and bonayich, which is the drawing-down from the Chochmah and Binah of Atzilus;

> So too, and infinitely more, is "my Beloved among the sons." The "sons" are banayich and bonayich, the drawing-down from the Chochmah and Binah of Atzilus.

אבל בחי' דודי היא ההמשכה שלמעלה מעלה מסדר ההשתלשלות וכמ"ש קול דודי הנה זה בא[221] מדלג על ההרים מקפץ כו'

but the level of "my Beloved" is the drawing-down from far, far above the order of the chain of descending worlds (hishtalshelus), as it is written, "The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping," etc.,

> But "my Beloved" is a drawing-down from far above the whole chain of worlds. The Song of Songs says, "The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping over the hills": He does not descend step by step but leaps.

דהיינו הדילוג מלמעלה מעלה מסדר ההשתלשלות וכמש"ל [וכמה שלמטה] בשה"ש [בשיר השירים] ע"פ קול דודי[222] ע"ש בענין מדלג ומקפץ כו' דהיינו המשכת הארת המאציל א"ס ב"ה כשנמשך באצילות

that is, the leap from far, far above the order of hishtalshelus, as is explained below in Shir HaShirim, on [the verse] "The voice of my Beloved"; see there, on the matter of "leaping" and "skipping," etc.: that is, the drawing-down of the radiance of the Emanator, the Infinite One (Ein Sof), blessed be He, when it is drawn into Atzilus.

> That leap, explained in the Likkutei Torah discourse on "The voice of my Beloved," is the radiance of the Emanator Himself, the Infinite One, drawn into Atzilus without passing through the order of the levels.

כי יתר משאין ערוך בי"ע לאצילות יותר מזה לאין קץ אין ערוך האצילות לגבי א"ס ב"ה. ולכן בהתגלות הארה זו הוא עצום מאד לכל האצילות.

For more than Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, infinitely more than that does Atzilus bear no comparison to the Infinite One, blessed be He. Therefore, when this radiance is revealed, it is exceedingly mighty in relation to all of Atzilus.

> Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, and Atzilus bears infinitely less comparison to the Infinite One. So when the Infinite One's own radiance is revealed, it towers over all of Atzilus as Atzilus towers over the lower worlds, and infinitely more.

ועמ"ש סד"ה ואתה מרבבות[224, 223] גבי אות הוא ברבבה שלו ועיין בזח"ג [בזהר חלק ג] האזינו (רפ"ו ב') כתפוח כו' כך כו' אות הוא בכל חילא דלעילא.[225]

And see what is written at the end of the discourse beginning "And He came from the myriads," regarding "He is a sign among His myriad"; and see the Zohar, Part III, Haazinu (286b): "Like an apple tree," etc., "so," etc., "He is a sign among all the hosts above."

> The Sages read "And He came from the myriads of holiness" as "He is a sign among His myriad," explained at the end of the discourse on that verse. The Zohar on Haazinu applies the same to the apple tree: so G-d "is a sign among all the hosts above."

אך עכ"ז [עם כל זה] כתיב כן דודי בין הבנים שצריך להיות בתחלה וכל בניך למודי[226] הוי' כנ"ל ואח"כ בחי' א"ת [אל תקרי] בניך אלא בוניך ואזי אח"כ בצדקה תכוננו[227] להיות קול דודי כו' מדלג כו' כנ"ל:

Nevertheless, it is written, "so is my Beloved among the sons," for there must first be "And all your children shall be taught by Havayah," as mentioned above, and afterwards the level of "Do not read banayich, but bonayich," and then, afterwards, "through tzedakah you shall be established," so that there be "The voice of my Beloved," etc., "leaping," etc., as mentioned above.

> Yet the verse says "my Beloved among the sons": the Beloved comes only where the sons are already present. The order is first "And all your children shall be taught by Havayah," then "not banayich but bonayich," and then "through tzedakah you shall be established," which brings "The voice of my Beloved ... leaping."

IN ONE'S AVODAH

The maamar sets out an order of service: first love in prayer (banayich), then the yoke of Torah and its awe (bonayich), and then abundant charity, as on Sukkos; through tzedakah one draws into the world not only G-d's light but G-d Himself, making Him a dwelling place below.

QUESTIONS FOR DISCUSSION

1. Why must Malchus, unlike Z'eir Anpin, be built from the gevuros, and how does the measuring line protect holiness?
2. How can the deeds of people below add light to the worlds, or diminish it?
3. What does the tipcha on verav teach about how peace is made out of multiplicity?
4. Why does tzedakah, the mitzvos as a whole, reach higher than Torah study in this maamar?
5. In the parable of the matron, why do neither the sons nor the sons-in-law bring her complete joy?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים**

> This explanation appears there in the Mitteler Rebbe's transcript, headed "a second explanation, in another manner"; page 324 holds yet another explanation of the same subject.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע' של ורשום עליו "ביאור שני באופן אחר". ובע' שכד יש עוד ביאור. הוספות באוה"ת פ' ראה ע' תשפו. מה שנתבאר כאן בענין בנין המלכות מצוין בביאוה"ז להצ"צ כרך ב ע' תתקנו "בנין המלכות מהגבורות (ע' ביאור וכל בניך, ובד"ה ויקחו אליך פרה איתא במשניות פ"א [=לקו"ת פ' חקת] דף ס' סע"א. ובד"ה והניף את העומר פ"א בפ' אמור דף לו סע"א. ובפ' במדבר בד"ה וספרתם לכם פ"א. וביאור ע"פ כה תברכו ספ"א. ובביאור ע"פ שובה ישראל דרוש הראשון, ובת"א פ' וארא בד"ה וידבר אלקים כו' וארא. ובסידור ע"פ אדי' שפתי תפתח)".

2 **ויבן**

> The Zohar on "And Havayah Elokim built the rib" (Genesis 2:22), the building of Chavah from Adam. The text cites it for the building of Malchus.

Zohar, Bereshit 25:273–27:283-ספר הזהר, בראשית כ"ה:ער"ג-כ"ז:רפ"ג

3 **קרו לי' אלקא דאלקייא**

> On the verse "in every place incense is offered to My Name" (Malachi 1:11), Rav says that the nations "call Him the G-d of gods," acknowledging Him as above the powers they serve. Here it explains why even the realm opposed to holiness receives some flow from the Malchus of holiness.

Menachot 110a:11–13מנחות ק"י א:י"א-י"ג

אמר ריש לקיש מאי דכתיב (ויקרא ז, לז) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם אמר רבא האי לעולה למנחה עולה ומנחה מיבעי ליה אלא אמר רבא כל העוסק בתורה אינו צריך לא עולה (ולא חטאת) ולא מנחה ולא אשם אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם:

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KEHOT'S NOTE

מנחות קי, א.

4 **ואם צדקת**

> Elihu tells Job: "If you are righteous, what do you give Him, or what does He receive from your hand?" The text uses it to show that from G-d's essence there is no difference between one recipient and another.

Job 35:7איוב ל"ה:ז'

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח:

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

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KEHOT'S NOTE

איוב לה, ז.

5 **שממית בידים תתפש**

> "The spider grasps with its hands, and it is in the king's palaces." Here it illustrates that, from the standpoint of the Essence, even what is lowly takes hold of life from on high.

Proverbs 30:28משלי ל':כ"ח

שְׁמָמִית בְּיָדַיִם תְּתַפֵּשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ:

The spider thou canst take with the hands, Yet is she in kings'palaces.

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KEHOT'S NOTE

משלי ל, כח.

6 **בד"ה ויאבק איש**

> The discourse explains Yaakov's struggle as his wish to refine Esav, who was still in the state of shattering, and to join the encompassing light of Tohu with the inner light of Tikkun so that the Infinite Light be revealed.

KEHOT'S NOTE

תו"א כה, א.

7 **ויאבק איש**

> "And a man wrestled with him until the break of dawn," Yaakov's struggle with the angel. These words open the Torah Ohr discourse the text refers to.

Genesis 32:25בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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8 **ויהי בשלח פרעה**

> "And it came to pass, when Pharaoh sent the people away." These words open another discourse the text refers to.

Exodus 13:17שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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fined, and the passage also cites the Raaya Mehemna's "a stone to weigh with: this is the yud."

KEHOT'S NOTE

ראה לעיל פ' נשא כז, ג.

16 **חכמת נשים בנתה ביתה**

"The wisdom of women builds her house." The "house," Malchus, is built through Chochmah.

Proverbs 14:1 משלי י"ד:א'

חַכְמוֹת נָשִׁים בָּנְתָה בֵיתָהּ וְאִוֶּלֶת בְּיָדֶיהָ תֶּהֱרָסֶנּוּ׃

Every wise woman buildeth her house; But the foolish plucketh it down with her hands.

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KEHOT'S NOTE

משלי יד, א.

17 **בחכמה יבנה בית**

"Through wisdom a house is built, and by understanding it is established." The text reads it as the building of Malchus from Chochmah.

Proverbs 24:3 משלי כ"ד:ג'

בְּחָכְמָה יִבָּנֶה בָיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

Through wisdom is a house builded; And by understanding it is established;

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18 **יראה תתאה מלי שרשה מיר"ע**

The Rebbe notes there that the lower awe, which in its revealed form is below even the lesser love, has its root in the supernal awe, which is above even the great love.

KEHOT'S NOTE

וגם יר"ת (שבגילוי היא למטה גם מאהבה זוטא) שרשה בירי"ע (שלמעלה גם מאה"ר) — לקו"ש ח"ה ע' 367 הערה 102.

19 **בחכמה יסד ארץ**

"Havayah founded the earth with wisdom; He established the heavens with understanding." The earth (Malchus, bonayich) comes from Chochmah, the heavens (Z'eir Anpin, banayich) from Binah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

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

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KEHOT'S NOTE

משלי ג, יט.

20 **ע"פ מאמר הזח"נ . . ע"פ וגם אמנה**

The explanation of the Zohar's teaching on "And moreover, truly" that the text refers to is printed there.

KEHOT'S NOTE

ביאוה"ז לאדה"א פ, ג ואילך.

21 **וגם אמנה**

Avraham says of Sarah, "And moreover, truly she is my sister, the daughter of my father." The text refers to the ex-

9 **לא יגורך רע**

"For You are not a G-d who desires wickedness; evil shall not dwell with You." Applied to Atzilus, where there is no evil and so no need for gevuros to guard Malchus.

Psalms 5:5 תהילים ה':ה'

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

10 **בד"ה להבין ענין הברכות**

The passage explains that the Oral Torah, the lower Chochmah, is called Chavah because the word means revealing and telling: it brings the hidden into the open, as one verse of the Written Torah becomes a whole tractate.

KEHOT'S NOTE

תו"א ו, ד.

11 **חותם בברוך**

The note sends the reader there for a further discussion of a blessing that concludes with "Blessed."

KEHOT'S NOTE

ראה אוה"ת בא ע' שב.

12 **וכמ"ש ע"פ . . אבנא למשקל בה**

The note identifies "what is explained on the Raaya Mehemna" as the Tzemach Tzedek's Biurei HaZohar, where the passage "a stone to weigh with: this is the yud" is explained.

Zohar II, 187b זח"ב קפז, ב

KEHOT'S NOTE

ביאוה"ז להצ"צ. זח"ב קפז, ב.

13 **אבנא למשקל בה דא יו"ד**

The Raaya Mehemna on the half-shekel: "a stone to weigh with: this is the yud." The yud is Chochmah, which weighs out the measure of every flow.

Zohar, Ki Tisa 2:4–6 ספר הזהר, כי תשא ב':ד'-ו'

14 **שהחכמה נק' דין כמ"ש החייט**

There too Chochmah is called din: against the earlier Kabbalists who thought it entirely kindness, Chayat held that it also contains judgment, and the Arizal praised this, for the birurim that separate evil from good are made through Chochmah, and separating is a work of gevurah.

KEHOT'S NOTE

מובא גם בתו"א ה, ד. ושם מוסיף "ושבחו האר"י ז"ל". וראה לעיל חקת נט, א.

15 **בחי' קו המדה שהוא בחינת גבורה עילאה דע"י**

There the measuring line, the butzina dekardinusa, is explained as the hidden Chochmah in which the Gevurah of Atik Yomin is enclothed; it gives limit and measure to every flow of lights and vessels and to how much is re-

planation of a Zohar teaching on this verse.

Genesis 20:12 בראשית כ:י"ב

וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה׃

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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22 **ובפי' וירא**

The explanation "in Parshas Vayeira" that the text mentions is found there.

KEHOT'S NOTE

ביאוה"ז לאדה"א י, ב. ביאוה"ז להצ"צ ע' מב ואילך.

23 **בד"ה להבין הטעם שנשתנה יצירת האדם**

The discourse explains that of the two wedding blessings on man's formation, the first opens with "Blessed" and does not conclude, while the second opens and concludes with it, matching the two formations of Adam: first created with two faces, then Chavah separated from him.

KEHOT'S NOTE

תו"א ו, ג.

24 **בונה ירושלשים הוי'**

"Havayah builds Jerusalem; He gathers the dispersed of Israel." Read as the building of Malchus, and then as drawing light from the Jerusalem Above into the Jerusalem below.

Psalms 147:2 תהילים קמ"ז:ב'

בּוֹנֵה יְרוּשָׁלִַם ה' נִדְּחֵי יִשְׂרָאֵל יְכַנֵּס׃

The L-RD doth build up Jerusalem, He gathereth together the dispersed of Israel;

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25 **בד"ה יו"ט של ר"ה שחל להיות בשבת**

The discourse opens with the Mishnah that when Rosh HaShanah fell on Shabbos the shofar was sounded only in the Temple, and asks why the Sages set aside the mitzvos of shofar and lulav for fear that someone might carry them.

KEHOT'S NOTE

לקמן נו, א ואילך.

26 **יו"ט של ר"ה שחל להיות בשבת**

The Mishnah rules that when Rosh HaShanah fell on Shabbos the shofar was sounded in the Temple but not in the country. These words open the Likkutei Torah discourse the text refers to.

Mishnah Rosh Hashanah 4:1 משנה ראש השנה ד':א'

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת בְּשַׁבָּת, בַּמִּקְדָּשׁ הָיוּ תוֹקְעִים, אֲבָל לֹא בַמְּדִינָה. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי, שֶׁיְּהוּ תוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין. אָמַר רַבִּי אֱלִעָזָר, לֹא הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי אֶלָּא בִּיבְנֶה בִּלְבָד. אָמְרוּ לוֹ, אֶחָד יַבְנֶה וְאֶחָד כָּל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין׃

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said [back] to him, "It was the same for Yavneh as for any other place in which there was a court."

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27 **ובפרדס שער מהות והנהגה פי"ג**

According to the note, this Pardes passage is also mentioned there, together with the Shelah's explanation; that passage discusses the verse "My Name with Yah" and how the hidden levels of Yah are drawn down by refraining from sin.

KEHOT'S NOTE

נזכר לעיל פ' פקודי ד, א. ושם מעתיק גם פי' השל"ה. ובענין הפרדס ראה אוה"ת בראשית כרך ג תקלה, ב. פ' נצבים ע' א'רכא.

28 **כעיר שחוברה לה יחדיו**

"Jerusalem that is built like a city that is joined together." Read as the joining of the Jerusalem Above with the Jerusalem below.

Psalms 122:3 תהילים קכ"ב:ג'

יְרוּשָׁלִַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃

Jerusalem, that art builded as a city that is compact together;

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KEHOT'S NOTE

תהלים קכב, ג.

29 **בכל האצי' מאיר בחי' חכ'**

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

KEHOT'S NOTE

ראה ת"ז ת"ו.

30 **סד"ה ראה ריח בני**

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

KEHOT'S NOTE

תו"א כ, ד.

31 **ראה ריח בני**

Yitzchak's blessing of Yaakov: "See, the fragrance of my son is like the fragrance of a field which Havayah has blessed." These words open the discourse the text refers to on how the deeds of those below add light.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ ה׃

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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32 **וכמ"ש בפע"ח**

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

KEHOT'S NOTE

ש' התפלה פ"ו ובפ"ז. ובדיוק כמ"ש כאן ל"מ. [כ].

33 **קוב"ה סליק לעילא**

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

KEHOT'S NOTE

זח"ב (ז, ב. כ, ב). [כ].

34 **ובד"ה ויהי בשלח**

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

KEHOT'S NOTE

תו"א סא, א.

35 **שמאל דוחה**

The Sages teach that the left hand should always push away and the right draw near. Here the "left," the gevuros of Malchus, holds back the flow from the external forces.

Sotah 47a:6–7 סוטה מ"ז א:ו'-ז'

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כֶּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֱלִישָׁע מַאי הִיא, דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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Sanhedrin 107b:8–9 סנהדרין ק"ז ב:ח'-ט'

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כֶּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדִים, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי בִּשְׁתֵּי יָדִים. גֵּחֲזִי, דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל וְקַח כִּכָּרָיִם וַיִּפְרָץ בּוֹ וַיָּצַר כִּכְּרַיִם כֶּסֶף וְגוֹ'". "וַיֹּאמֶר אֵלָיו אֱלִישָׁע מֵאַיִן גֵּחֲזִי וַיֹּאמֶר לֹא הָלַךְ עַבְדְּךָ אָנֶה וָאָנָה. וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים ...

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KEHOT'S NOTE

סוטה מז, א. סנהדרין קז, ב.

36 Kehot's note points to Deuteronomy 11:26–16:17 for these words.

Deuteronomy 11:26–16:17 דברים י"א:כ"ו-ט"ז:י"ז

PARAGRAPH 2

37 **לא נתמלאה צור אלא**

On Tyre's boast in Ezekiel 26:2, "I shall be filled, now that she is laid waste," the Talmud teaches that Jerusalem and her rival never flourish together: when one is full, the other is desolate. Here it describes how the withdrawal of light at the Destruction filled the opposing side.

Megillah 6a:16 מגילה ו' א:ט"ז

קֵסָרִי וִירוּשָׁלַיִם, אִם יֹאמַר לְךָ אָדָם: חָרְבוּ שְׁתֵּיהֶן — אַל תַּאֲמִין. יָשְׁבוּ שְׁתֵּיהֶן — אַל תַּאֲמִין. חָרְבָה קֵסָרִי וְיָשְׁבָה יְרוּשָׁלַיִם, חָרְבָה יְרוּשָׁלַיִם וְיָשְׁבָה קֵסָרִי — תַּאֲמִין, שֶׁנֶּאֱמַר: "אִמָּלְאָה הָחֳרָבָה". אִם מְלֵיאָה זוֹ — חֲרֵבָה זוֹ, אִם מְלֵיאָה זוֹ — חֲרֵבָה זוֹ.

Caesarea and Jerusalem [are rivals]. If one says to you that both are destroyed, do not believe him; if he says that both are flourishing, do not believe him; if he says that Caesarea is waste and Jerusalem is flourishing, or that Jerusalem is waste and Caesarea is flourishing, you may believe him, as it says, "I shall be filled, she is laid waste" (Ezekiel 26:2); if this one is filled, that one is laid waste, and if that one is filled, this one is laid waste.

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Zohar II, 236a זח"ב רלו, א

KEHOT'S NOTE

מגילה ו, א. ושי"נ. זח"ב רלו, א.

38 **וכמ"ש לע"ל**

"And they shall go into the caves of the rocks and into the holes of the earth, from before the terror of Havayah and the glory of His majesty, when He rises to shake the earth." The text reads it as the revelation of the Infinite Light below in the Time to Come.

Isaiah 2:19 ישעיהו ב':י"ט

וּבָאוּ בִּמְעָרוֹת צֻרִים וּבִמְחִלּוֹת עָפָר מִפְּנֵי פַּחַד ה' וּמֵהֲדַר גְּאוֹנוֹ בְּקוּמוֹ לַעֲרֹץ הָאָרֶץ:

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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KEHOT'S NOTE

ישע' ב, יט. [כ].

39 **במערות צורים מפני פחד ה' כו'**

The note records the reading "וגו'" here in place of "כו'," and adds that Or HaTorah on Re'eh, which prints this passage, also has "כו'" and includes a gloss on this place.

KEHOT'S NOTE

וגו'. [כ]. אבל באוה"ת פ' ראה ע' תשפ נכתב ג"כ "כו'". ושם יש הגהה לכאן.

40 **אריתי מורי עם בשמי**

"I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice." The text refers to its discourse on this verse for the building that comes through the yoke of Torah.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַּלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים:

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

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41 **ע"פ שימני כחותם**

The discourse on "Set me as a seal" is printed later in Likkutei Torah, in the volume on Shir HaShirim.

KEHOT'S NOTE

לקמן שה"ש.

42 **שימני כחותם**

"Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death." The text refers to its discourse on this verse, where the sunken seal and the raised seal are compared to awe and love.

Song of Songs 8:6 שיר השירים ח:ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָה׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 3

43 **ורב שלום**

"And all your children shall be taught by Havayah, and great shall be the peace of your children." The text reads verav ("and great") as a matter by itself, the multiplicity out of which peace is made.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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44 **רב להושיע**

"Who is this coming from Edom ... I who speak in righteousness, great to save." The text reads rav ("great") here too as the multiplicity of Esav that is turned to salvation.

Isaiah 63:1 ישעיהו ס"ג:א

מִי־זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה זֶה הָדוּר בִּלְבוּשׁוֹ צֹעֶה בְּרֹב כֹּחוֹ אֲנִי מְדַבֵּר בִּצְדָקָה רַב לְהוֹשִׁיעַ׃

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'—

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PARAGRAPH 4

45 **ענין עתיד חזיר ליטהר**

The note says that the sources for the saying that the pig is destined to become pure are listed there.

KEHOT'S NOTE

נסמן בלקו"ש חי"ב ע' 175.

46 **יכרסמנה חזיר מיער**

"The boar from the forest gnaws at it, and the creatures of the field feed on it," said of the vine of Israel. The ayin of miya'ar is written suspended, and the text reads it as the seven lower Sefiros of Imma.

Psalms 80:14 תהילים פ:י"ד

יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר וְזִיז שָׂדַי יִרְעֶנָּה׃

The boar out of the wood doth ravage it, That which moveth in the field feedeth on it.

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KEHOT'S NOTE

תהלים פ, יד.

47 **והע' תלויה**

The Talmud records that the ayin of ya'ar in this verse is the midpoint of the letters of Psalms. The Kehot note cites it for the special status of this letter.

Kiddushin 30a:11 קידושין ל' א:י"א

לְפִיכָךְ נִקְרְאוּ רִאשׁוֹנִים "סוֹפְרִים", שֶׁהָיוּ סוֹפְרִים כָּל הָאוֹתִיּוֹת שֶׁבַּתּוֹרָה, שֶׁהָיוּ אוֹמְרִים: וָא"ו דְּ"גָחוֹן"- חֶצְיָין שֶׁל אוֹתִיּוֹת שֶׁל סֵפֶר תּוֹרָה. "דָּרֹשׁ דָּרַשׁ" - חֶצְיָין שֶׁל תֵּיבוֹת. "וְהִתְגַּלָּח" - שֶׁל פְּסוּקִים. "יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר" - עַי"ן דְּיַעַר חֶצְיָין שֶׁל תְּהִלִּים. "יְהוּא רַחוּם יְכַפֵּר עָוֹן" - חֶצְיוֹ דְּפְסוּקִים.

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KEHOT'S NOTE

ויק"ר פ' שמיני פ' יג: "עיין תלויה אם זכיתם מן היאור ואם לאו מן היער" — יהל אור ע' רפג. וראה קידושין ל, א. ועיין מענין ע' תלויה באוה"ת ויקרא כרך א ע' רמב.

48 **יכרסמנה חזיר מיער והע' תלויה**

The Midrash notes that the ayin of miya'ar is suspended and reads the verse both ways: "if you are worthy, from the river (ye'or); if not, from the forest (ya'ar)." The text builds its explanation of the suspended ayin on this.

Vayikra Rabbah 13:5 ויקרא רבה י"ג:ה'

49 **ימותו ולא בחכ'**

"Is not their excellence taken from them? They die, and not with wisdom." The text reads it as saying that the "death" of the shattering did not reach Chochmah.

Job 4:21 איוב ד':כ"א

הֲלֹא־נֵסַע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה׃

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

50 **שמע ישראל**

> "Hear, O Israel, Havayah is our G-d, Havayah is one," whose first word is written with an enlarged ayin. The text reads that large ayin as the seven lower Sefiros of Binah after their repair.

Deuteronomy 6:4 דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

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

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PARAGRAPH 5

51 **יש י"א סממני קטרת**

> The baraita of the compounding of the incense lists its eleven spices, frankincense (levonah) among them. The text explains why holiness, which is ten, has an eleventh spice in the incense.

Keritot 6a:22–23 כריתות ו' א:כ"ב-כ"ג

אָלָא אָמַר רַב יוֹסֵף: בְּאֶחָד מִסַּמְמָנֵי הַקְּטֹרֶת. תָּנוּ רַבָּנַן: קְטֹרֶת הָיְתָה נַעֲשֵׂית שְׁלֹשׁ מֵאוֹת שִׁשִּׁים וּשְׁמוֹנֶה מָנֶה, שְׁלֹשׁ מֵאוֹת שִׁשִּׁים וַחֲמִשָּׁה כְּנֶגֶד יְמוֹת הַחַמָּה, שְׁלֹשָׁה מָנִין יְתֵירִין, שֶׁמֵּהֶן מַכְנִיס כֹּהֵן גָּדוֹל מְלֹא חָפְנָיו בְּיוֹם הַכִּיפּוּרִים, וְהַשְּׁאָר נִיתֶּנֶת לְאוּמָּנִין בְּשָׂכָרָן.

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KEHOT'S NOTE

כריתות ו, א. ירושי יומא פ"ד, ה"ה.

52 **י"א סממני קטרת**

> The Jerusalem Talmud gives the same list of the incense spices. The Kehot note cites it alongside Keritot.

Jerusalem Talmud Yoma 4:6–7 תלמוד ירושלמי יומא ד':ו'-ז'

משנה: בְּכָל יוֹם הָיוּ שָׁם אַרְבַּע מַעֲרָכוֹת וְהַיּוֹם חָמֵשׁ דִּבְרֵי רִבִּי מֵאִיר. רִבִּי יוֹסֵי אוֹמֵר בְּכָל יוֹם שָׁלֹשׁ וְהַיּוֹם אַרְבַּע. רִבִּי יְהוּדָה אוֹמֵר בְּכָל יוֹם שְׁתַּיִם וְהַיּוֹם שָׁלֹשׁ: הלכה: מַה טַעֲמָא דְרִבִּי מֵאִיר. וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקַד בּוֹ לֹא תִכְבֶּה זוֹ מַעֲרֶכֶת קִיּוּמֵי אֵשׁ. וּבִעֵר עָלֶיהָ הַכֹּהֵן זוֹ מַעֲרֶכֶת אִיכּוּל אֵיבָרִין וּפְדָרִים. וְעָרַךְ עָלֶיהָ הָעוֹלָה זוֹ מַעֲרָכָה גְדוֹלָה. וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים זוּ קְטוֹרֶת. וְלֵית לְרִבִּי יוֹסֵה מַעֲרֶכֶת אִיכּוּל אֵיבָרִין. וְלֵית לְרִבִּי יְהוּדָה מַעֲרֶכֶת קִיּוּמֵי אֵשׁ. מַה מְקַיֵּים ...

MISHNAH: Every day there were four arrangements and this day five, the words of Rebbi Meïr. Rebbi Yose says, everyday three and this day four. Rebbi Jehudah says, every day two and this day three. HALAKHAH: What is Rebbi Meïr's reason? And the fire on the altar shall be lit there, you shall not extinguish, that is the arrangement which keeps the fire. And the Cohen shall burn on it, that is the arrangement for disposal of limbs and fat. And arrange on it the elevation sacrifice, this is the ...

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53 **עשר ולא תשע**

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

KEHOT'S NOTE

ס"י פ"א, מ"ד.

54 **עשר ולא תשע**

> "Ten Sefiros of nothingness: ten and not nine, ten and not eleven." The text contrasts holiness, which is exactly ten, with the eleven spices of the incense.

Sefer Yetzirah 1:4 ספר יצירה א':ד'

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בבינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו:

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

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

55 **יער . . או עולם העשי'**

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

KEHOT'S NOTE

מא"א אות יו"ד, ס"כ.

56 **קץ הימין**

> "And you, go your way to the end ... and you shall rise to your lot at the end of days (ketz hayamin)." The text uses the phrase for the future redemption.

Daniel 12:13 דניאל י"ב:י"ג

וְאַתָּה לֵךְ לַקֵּץ וְתָנוּחַ וְתַעֲמֹד לְגֹרָלְךָ לְקֵץ הַיָּמִין׃

But go thou thy way till the end be; and thou shalt rest, and shalt stand up to thy lot, at the end of the days.'

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57 **ואת רוח הטומאה אעביר**

> "And also the prophets and the spirit of impurity I will remove from the land." The text reads it as the end of the distant life the outside forces now receive.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה׳ צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכריי יג, ב.

58 **אז אהפוך אל**

> "For then I will turn to the peoples a clear language, that they may all call on the Name of Havayah, to serve Him

with one accord." The text reads it as the inclusion in holiness of what was outside it.

Zephaniah 3:9 צפניה ג:ט

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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PARAGRAPH 6

59 **ע"פ אסרי לגפן עירה**

There the yud of osri ("binding") is supernal Chochmah, the bittul that binds a person to the "vine" of joyful service.

KEHOT'S NOTE

תו"א מז, א.

60 **אסרי לגפן עירה**

Yaakov's blessing to Yehudah: "Binding his foal to the vine, and his donkey's colt to the choice vine." The text refers to its discourse on this verse, where iroh ("his foal") is linked to ir ("city").

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

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

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PARAGRAPH 7

61 **מ"ש ברבות ע"פ רב לכם כו'**

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

KEHOT'S NOTE

רבות דברים פ"א, יט.

62 **רב לכם כו' פנו לכם צפונה**

"You have circled this mountain long enough; turn northward," said as Israel passed the territory of Esav's descendants in Seir. The text reads rav lachem and tzafonah through the Midrash.

Deuteronomy 2:3 דברים ב:ג

רַב־לָכֶם סֹב אֶת־הָהָר הַזֶּה פְּנוּ לָכֶם צָפֹנָה׃

'Ye have compassed this mountain long enough; turn you northward.

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63 **פנו לכם צפונה ואין צפונה אלא דברי תורה**

The Midrash says that if Esav seeks to fight them, Israel should hide (hatzpinu) themselves in the Torah, "for tzafonah means only Torah," as it says, "He hides away sound wisdom (tushiyah) for the upright." The text uses it to show that Esav's rav is overcome through Torah.

Devarim Rabbah 1:19 דברים רבה א:י"ט

64 **מצפון זהב יאתה**

"Out of the north comes gold; about G-d is awesome majesty." The text joins north (Torah) with gold (awe).

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד׃

Out of the north cometh golden splendour, About G-d is terrible majesty.

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KEHOT'S NOTE

איוב לז, כב.

65 **יראו את ה'**

"Stand in awe of Havayah, you His holy ones, for those who are in awe of Him lack nothing." Cited for the level of awe that gold represents.

Psalms 34:10 תהילים ל"ד:י

יְרָאוּ אֶת־ה' קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו׃

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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KEHOT'S NOTE

תהלים לד, י.

66 **ראשית חכמה יראת ה'**

"The beginning of wisdom is the awe of Havayah." The text links awe with Chochmah and Torah.

Psalms 111:10 תהילים קי"א:י

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

תהלים קיא, י.

67 **הנחמדים מזהב**

Of the words of Torah: "They are more desirable than gold, than much fine gold." The text uses it to identify gold with the Torah.

Psalms 19:11 תהילים י"ט:י"א

הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים׃

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

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KEHOT'S NOTE

תהלים יט, יא.

68 **ברבות בראשית פי"ו**

The note says that the wording of the Bereishis Rabbah passage the text cites is copied there.

KEHOT'S NOTE

the wine of Torah." The Kehot note cites it alongside the Midrash.

Avodah Zarah 35a:6 עבודה זרה ל"ה א:ו

הִשִּׁיאוֹ לְדָבָר אַחֵר וְכוּ׳. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרִיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מִיֵּינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

שהש"ר א ע"פ כי טובים דודיך (ב). וראה ע"ז לה, א.

73 **ערבים עלי דברי סופרים**

On "for your love is better than wine," the Midrash says that the words of the Sofrim are dearer than the words of the Torah. The text uses it for the Oral Torah, the gold that surpasses silver.

Shir HaShirim Rabbah 1:8 שיר השירים רבה א:ח׳

צְאִי לָךְ בְּעִקְבֵי הַצֹּאן, רַבִּי אֱלִיעֶזֶר וְרַבִּי עֲקִיבָא וְרַבָּנָן. רַבִּי אֱלִיעֶזֶר אוֹמֵר מַחֲרָרָה שֶׁנָּטְלוּ יִשְׂרָאֵל בְּיָדָם מִמִּצְרַיִם אָכְלוּ מִמֶּנָּה שְׁלֹשִׁים וְאֶחָד יָמִים, דְּאָמַר רַבִּי שִׁילָא שִׁשִּׁים וּשְׁתַּיִם סְעוּדוֹת אַתְּ יוֹדֵעַ שֶׁהָיוּ לְיִשְׂרָאֵל מַחֲרָרָה זוֹ, מָה אֲנִי עוֹשֶׂה לָהֶם בַּסּוֹף בְּעֶקֶב, הֲדָא הוּא דִכְתִיב (תהלים עב, טז): יְהִי פִּסַּת בַּר בָּאָרֶץ. רַבִּי עֲקִיבָא אוֹמֵר מִמַּה שֶּׁהִקְפִּתִי אוֹתָם בְּעֲנָנֵי כָבוֹד, הָאֵיךְ מָה דְאַתְּ אָמַר (שמות יג, כא): וַה׳ הֹלֵךְ לִפְנֵיהֶם יוֹמָם לֹא יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם, אַתְּ יוֹדֵעַ מָה אֲנִי ...

"If you do not know, fairest among women, go out in the footsteps of the flock, and herd your kids by the tents of the shepherds" (Song of Songs 1:8). "Go out in the footsteps of [be'ikvei] the flock." Rabbi Eliezer, Rabbi Akiva, and the Rabbis, Rabbi Eliezer says: From the coal-baked loaf that the Israelites took in their hands from Egypt, from which they ate for thirty-one days, as Rabbi Shila said: You know that there were sixty-two meals for the Israelites from this coal-baked loaf, [you know] what ...

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74 **בד"ה שחורה אני**

There "I am black but comely" is explained: the soul descending into the lower worlds is "black," but through the mitzvos and the fine details of the Sofrim, fences and safeguards drawn from the holy gevuros, the sitra achra is pushed away, and this brings in the future a revelation of G-d's very essence.

KEHOT'S NOTE

לקמן שה"ש ט, ג.

75 **שהתורה נק' עוז ותושיה**

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

KEHOT'S NOTE

עוז לנה"א ותושי' לנה"ב. ע' בזהר חדש במדה"נ בראשית (ו, ב. [ה, ב]) התורה נק' תושיה בתחילה ואח"כ גבורה כו' בתחלה [. .] מתשת כחו של אדם מפני שיש לו להלחם עם יצה"ר ולכתת כל גופו בבית המדרש עד שירגיל אותו בתורה כיון שהוא רגיל כו' יש לו שמחה וגבורה כו'. ע"ש. [כ].

הלשון נעתק באוה"ת פ' תצוה ע' א'תריג. וראה יהל אור ע' עא.

69 **אם אין חכמה אין יראה**

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

KEHOT'S NOTE

אבות ג, יז.

70 **אם אין חכמה אין יראה**

Rabbi Elazar ben Azaryah: "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The text uses it to show that awe depends on the wisdom of Torah.

Pirkei Avot 3:17 משנה אבות ג:יז"יח

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דּוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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71 **בינה יתירה ניתנה באשה**

From "And G-d built the rib," the Talmud learns that G-d gave woman more understanding than man. The text refers to its explanation of this saying for the superiority of the Oral Torah.

Niddah 45b:11–12 נדה מ"ה ב:י"א-י"ב

אָמַר רַב חִסְדָּא: מַאי טַעְמָא דְּרַבִּי? דִּכְתִיב "וַיִּבֶן ה׳ [אֱלֹקִים] אֶת הַצֵּלָע", מְלַמֵּד שֶׁנָּתַן הַקָּדוֹשׁ בָּרוּךְ הוּא בִּינָה יְתֵירָה בָּאִשָּׁה יוֹתֵר מִבָּאִישׁ. וְאִידָּךְ, הַהוּא מִבָּעֵי לֵיהּ לְכִדְרֵישׁ לָקִישׁ, דְּאָמַר רֵישׁ לָקִישׁ מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא: "וַיִּבֶן ה׳ [אֱלֹקִים] אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל הָאָדָם" — מְלַמֵּד שֶׁקִּלְעָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא לְחַוָּה וְהֱבִיאָהּ אֵצֶל אָדָם הָרִאשׁוֹן, שֶׁכֵּן בִּכְרַכֵּי הַיָּם קוֹרִין לְקַלְעִיתָא — בַּנְיִיתָא.

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

KEHOT'S NOTE

נדה מה, ב.

72 **ערבים עלי ד"ס**

The Talmud expounds the same verse: the Congregation of Israel says, "Your beloved's words are sweeter to me than

76 **תפוחי זהב במשכיות כסף**

> "Like apples of gold in settings of silver is a word fitly spoken." The text cites discussions of this verse for gold within silver.

Proverbs 25:11 משלי כ"ה:י"א

תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף דָּבָר דָּבָר עַל־אָפְנָיו׃

A word fitly spoken Is like apples of gold in settings of silver.

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77 **תפוחי זהב במשכיות כסף**

> The text itself refers to the Zohar in Terumah on this verse. It is cited for the relation of gold and silver.

Zohar, Terumah 34:396–35:406 ספר הזהר, תרומה ל"ד:שצ"ו-ל"ה:ת"ו

but as soon as the above and the below part, and are separate, the one is called "great" and the other "small". Therefore the ancients said that "man should rather be a tail to lions than a head to foxes" (Pirke Aboth 4, 20). For the part bears the designation of the whole; since the tail of a lion is certainly lion, without any separation. Similarly, the head of a fox is still fox. Thus, as we see, it first calls both the Sun and the Moon "great lights", but ...

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

78 **תפוחי זהב במשכיות כסף**

> The text itself refers to Rashi's commentary on this verse. It is cited for the image of gold set within silver.

Rashi on Proverbs 25:11 רש"י על משלי כ"ה:י"א

תַּפּוּחֵי זָהָב. כְּעֵין כַּפְתּוֹרִין מְצֻיָּרִין עַל מַשְׂכִּיּוֹת כָּסֶף. מַשְׂכִּיּוֹת כֵּלִים הַמְצֻפִּין בְּכֶסֶף, כְּמוֹ "וְשַׂכֹּתִי כַפִּי" (שמות לג:כב): דָּבָר דָּבוּר עַל אָפְנָיו. עַל כַּנּוֹ, וְדוּגְמָתוֹ "נָשָׂאתִי אֵימֶיךָ אָפוּנָה" (תהלים פח:טז) - מְבֻסֶּסֶת וּמְיֻשֶּׁבֶת בְּקִרְבִּי. וְאֵין זֶה מִגִּזְרַת יאוֹפַן וְגַלְגַּל׳ (ישעיהו כח:כז-כח), שֶׁאִלּוּ כֵן, הָיָה נָקוּד פַּתָּ"ח תַּחַת הַפֵּ"א כְּמוֹ "הָאוֹפַנִּים" (מלכים א ז:לב), וְלֹא יִפֹּל בּוֹ נִקְדַּת חֲטַף קָמַץ:

golden apples Like knobs depicted on silverplated vessels. silverplated vessels Heb. משכיות כסף, vessels plated with silver, as in (Ex. 33:22): "and I will cover (ושכתי) you with My hand." a word spoken with proper basis Heb. אפניו, on its basis. An example of it is (Ps. 88:16): "I bear your terrors, it is settled (אפונה) [in my heart]," based and settled within me. This is not from the root of (Isa. 28: 27f): אפן and גלגל, wheel, for, were it so, it would be vowelized with a "pattach" under ...

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79 **אורייתא סתים וגליא**

> The Zohar teaches that the Torah is both hidden and revealed. The text uses it to show that the levels of Torah, symbolized by gold and silver, are one.

Zohar III, 98b זח"ג צה, ב

Zohar II, 95a זח"ב צה, א

KEHOT'S NOTE

זח"ג צה, ב. וראה זח"ב צה, א.

80 **אדמוני עם יפה עינים**

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

KEHOT'S NOTE

שמואל-א ט, מב.

81 **אדמוני עם יפה עינים**

> When Shmuel anoints David: "And he was ruddy, with beautiful eyes and good to look upon." The text reads "ruddy" as the Gevurah from which Malchus is built and "beautiful eyes" as the kindness within that Gevurah.

I Samuel 16:12 שמואל א ט"ז:י"ב

וַיִּשְׁלַח וַיְבִיאֵהוּ וְהוּא אַדְמוֹנִי עִם־יְפֵה עֵינַיִם וְטוֹב רֹאִי וַיֹּאמֶר ה׳ קוּם מְשָׁחֵהוּ 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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82 **במו"ס טלא דבדולחא**

> The note says that "the dew of crystal" in the hidden brain is explained there.

KEHOT'S NOTE

מבואר בביאוה"ז להצ"צ כרך ב ע' שלח. וראה אוה"ת נ"ך כרך ב ע' אינז.

83 **עיין זח"ג תזריע נ"א א' נ"ו א'**

> The note says that the wording of these Zohar passages is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' תרומה ע' א'תקא.

84 **פ"ד א'**

> The note points there for the Zohar passage on 84a.

KEHOT'S NOTE

ראה לעיל פ' שלח מג, א.

85 **רצוא ושוב**

> "And the living creatures ran and returned, like the appearance of a flash of lightning." The text uses the phrase for the soul's movement in prayer, the level of banayich.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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86 **ברוך יסוד אבא**

> The note says that the statement of Meorei Or, "Baruch is the name of the Yesod of Abba, united within the Yesod of Imma, and it is called the path and the way that enters it," is quoted there with glosses.

KEHOT'S NOTE

"ברוך נק' יסוד אבא המיוחד תוך יסוד אימא ונק' שביל ונתיב דאעיל בה" — מאו"א אות ב, לט, מובא באוה"ת בראשית כרך ג תקנא, ב עם הגהות, ונזכר לעיל פ' תזריע כב, ג.

children who have not yet tasted sin. Breath is itself a mixture, being composed of air and moisture, and through it the world is carried on. Esoterically speaking, the breath of the little ones becomes "voice", and spreads ...

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92 **אם ה' לא יבנה כו' ישמר עיר**

The text itself refers to the Zohar in Terumah on this verse. It is cited for the guarding of the city.

Zohar, Terumah 68:685–70:694-ספר הזהר, תרומה ס"ח:תרפ"ה-ע':תרצ"ד

Then he began to expound to them this verse: A song of degrees for Solomon (li-shelomoh). Except the L-rd build the house, they labour in vain that build it; except the L-rd guard the city, the watchman waketh but in vain (Ps. 127, 1-2). Said he: 'Was it Solomon who composed this Psalm when he built the Temple? (for li-shelomoh could be understood to mean "of Solomon"). Not so. It was King David who composed it, about his son Solomon, when Nathan came to him (David) and told him that ...

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

93 **אם ה' לא יבנה כו' ישמר עיר**

The text itself refers to the Zohar in Pekudei on this verse. It is cited for the guarding of the city.

Zohar, Pekudei 14:96–15:105ספר הזהר, פקודי י"ד:צ"ו-ט"ו:ק"ה

"They labour in vain that build it": this alludes to the streams that come forth and enter the House in order to furnish it with all its needs; try as they may, yet except the L-rd of the supernal world make the House and put it in proper order, they labour in vain. "Except the L-rd keep the city", etc. (Ibid.). This is in harmony with the verse: "The eyes of the L-rd thy G-d are always upon it, from the beginning of the year even unto the end of ...

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

94 **אם ה' לא יבנה כו' ישמר עיר**

The text itself refers to the Zohar in Vayeitzei on this verse. It is cited for the guarding of the city.

Zohar, Vayetzei 13:86–14:92ספר הזהר, ויצא י"ג:פ"ו-י"ד:צ"ב

Said R. Jesse: 'We all know this, and so it is written: "Except the L-rd keep the city, the watchman waketh in vain" (Ps. 127, 1), as much as to say: "It is those who labour in the Torah who preserve the Holy City, and not the warriors and men of might".' AND HE LOOKED, AND BEHOLD A WELL IN THE FIELD, ETC. R. Judah discoursed on the verse: A psalm (mizmor= song, hymn) of David when he fled from Absalom his son (Ps. 3, 1). 'The companions', he said, ...

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95 **ביומא די"ט סע"ב**

The note says that the wording of the Talmud in Yoma on "Unless Havayah builds the house" is quoted there, in the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

הלשון מובא ביהל אור ע' תצג.

PARAGRAPH 8

87 **בצדקה תכונני**

"Through righteousness you shall be established; be far from oppression." The verse following "And all your children" gives the third stage, which the text reads as tzedakah, charity.

Isaiah 54:14ישעיהו נ"ד:י"ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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88 **והמקיף דוחה יניקת החיצונים**

Or HaTorah on Re'eh, which prints this passage, has a gloss on these words about the encompassing light repelling the outside forces.

KEHOT'S NOTE

באוה"ת פי' ראה ע' תשפ יש הגהה לכאן.

89 **אם ה' לא יבנה**

"Unless Havayah builds the house, its builders labor in vain on it; unless Havayah guards the city, the watchman keeps vigil in vain." The text distinguishes the building (inner light) from the guarding (encompassing light).

Psalms 127:1תהילים קכ"ז:א'

שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם־ה' לֹא־יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ אִם־ה' לֹא־יִשְׁמָר־עִיר שָׁוְא שָׁקַד שׁוֹמֵר׃

A Song of Ascents; of Solomon. Except the L-RD build the house, They labour in vain that build it; Except the L-RD keep the city, The watchman waketh but in vain.

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KEHOT'S NOTE

תהלים קכז, א.

90 On the night before Yom Kippur the High Priest was kept occupied with the words "Unless Havayah builds the house." The text cites it among the places that discuss this verse.

Yoma 19b:14יומא י"ט ב':י"ד

וּמַעֲסִיקִין אוֹתוֹ עַד שֶׁיַּגִּיעַ זְמַן שְׁחִיטָה (וְכוּ'). תָּנָא: לֹא הָיוּ מַעֲסִיקִין אוֹתוֹ לֹא בְּנֵבֶל וְלֹא בְּכִנּוֹר, אֶלָּא בַּפֶּה. וּמָה הָיוּ אוֹמְרִין — "אִם ה' לֹא יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ".

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

91 **אם ה' לא יבנה כו' ישמר עיר**

The text itself refers to the Zohar in Bo on this verse. It is cited for the guarding of the city.

Zohar, Bo 6:141–7:151ספר הזהר, בא ו':קמ"א-ז':קנ"א

However, hebel is here to be understood in the literal sense, namely "breath", and conveys a very precious lesson. From the "breath" which issues out of the mouth the voice is formed, and according to the well-known dictum the world is upheld only by the merit of the "breath" of little school

tzedakah raises that yud up into the Infinite Light, so that G-d comes to "dwell" below.

KEHOT'S NOTE

ראה תו"א לח, ד.

102 **ה' אורי וישעי**

The Zohar, as the Kehot note quotes it, says that when a person gazes at and is united with the light above, and G-d shines upon him, he fears neither upper nor lower beings. The text points to it for "Havayah is my light and my salvation."

Zohar, Bamidbar 3:38–5:46 ספר הזהר, במדבר ג:ל"ח-ה:מ"ו

In all his deeds it behoves a man to imitate the celestial model, and to realize that according to the nature of a deed below there is a responsive stirring on high.' R. Phineas, having heard this discourse, kissed R. Eleazar. He wept and laughed, saying: 'Happy is my portion in this world and in the world to come.' The same R. Phineas then quoted the verse: "The L-rd is my light and my salvation, whom shall I fear?", etc. (Ps. 27, 1). 'When a man', he said, 'turns his ...

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103 **ה' אורי וישעי**

The Rabbis read the psalm as speaking of Rosh HaShanah and Yom Kippur: "my light" on Rosh HaShanah, "my salvation" on Yom Kippur. The text uses it to bring the three stages into the festivals of Tishrei.

Vayikra Rabbah 21:4 ויקרא רבה כ"א:ד'

104 **לא בחרתי בעיר כו' ואבחר בדוד**

Shlomo quotes G-d: "I did not choose a city out of all the tribes of Israel to build a house ... but I chose David to be over My people Israel." The text pairs it with the parallel in Chronicles to show that David and Jerusalem are one.

I Kings 8:16 מלכים א ח':ט"ז

מִן־הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם לֹא־בָחַרְתִּי בְעִיר מִכֹּל שִׁבְטֵי יִשְׂרָאֵל לִבְנוֹת בַּיִת לִהְיוֹת שְׁמִי שָׁם וָאֶבְחַר בְּדָוִד לִהְיוֹת עַל־עַמִּי יִשְׂרָאֵל:

Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be there; but I chose David to be over My people Israel.

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105 **ואבחר בירושלים כו' ואבחר בדוד**

"And I chose Jerusalem, that My Name be there, and I chose David to be over My people Israel." Here the choice of the city and of the king stand side by side.

II Chronicles 6:6 דברי הימים ב ו':ו'

וָאֶבְחַר בִּירוּשָׁלִַם לִהְיוֹת שְׁמִי שָׁם וָאֶבְחַר בְּדָוִיד לִהְיוֹת עַל־עַמִּי יִשְׂרָאֵל:

but I have chosen Jerusalem, that My name might be there; and have chosen David to be over My people Israel.

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96 **וברכות . . ויצא קנ"א ב'**

The note sends the reader to the Tzemach Tzedek's commentary on Psalms 127 for the Midrash and Zohar passages listed here.

KEHOT'S NOTE

ראה יהל אור ע' תצד ואילך.

97 "Who is this coming from Edom ... I who speak in righteousness, great to save." The text reads "I who speak" as the Torah and "in tzedakah, great to save" as the salvation that comes through charity.

Isaiah 63:1 ישעיהו ס"ג:א'

מִי־זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה זֶה הָדוּר בִּלְבוּשׁוֹ צֹעֶה בְּרֹב כֹּחוֹ אֲנִי מְדַבֵּר בִּצְדָקָה רַב לְהוֹשִׁיעַ:

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'—

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98 **ודברי אשר שמתי בפיך**

"My spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth." The text uses it to identify "I who speak" with the Torah.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

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

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KEHOT'S NOTE

ישע' נט, כא.

99 **וכל בניך למודי הוי'**

"And all your children shall be taught by Havayah." The text names Torah learning as the way to the level of "I who speak."

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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100 **זורע צדקות ומצמיח ישועות**

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

KEHOT'S NOTE

ברכת יוצר.

101 **בד"ה המגביהי לשבת**

There "Who is enthroned on high" is explained through tzedakah: the dalet, the poor one who has nothing of his own, becomes a hei through the yud placed within it, and

106 אורי . . בחי' א"פ וישעי' הוא המשכת או"מ

The same reading, "my light" as inner light and "my salvation" as encompassing light, appears there.

KEHOT'S NOTE

כ"ה גם בביאוה"ז לאדה"א פז, ג. מובא ביהל אור ע' צח ושם מוסיף פי' האלשיך שפי' וישעי' להושיע מיצה"ר ע"ש.

107 וברבות אמור פכ"א

The wording of the Midrash is given there, and it is cited there as Parshas Acharei; the note says the text here should read the same.

KEHOT'S NOTE

ראה הלשון ביהל אור ע' צז. (ושם מציין לפי' אחרי וכן צ"ל כאן).

108 ועת כנוס אבנים

"A time to cast away stones and a time to gather stones." The text refers to a Midrash on this verse in connection with the building of Rosh HaShanah.

Ecclesiastes 3:5 קהלת ג:ה'

עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק וְעֵת לִרְחֹק מֵחַבֵּק:

A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

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109 בחכמה יבנה בית

"Through wisdom a house is built, and by understanding it is established." The building of Rosh HaShanah is bonayich, the building through Chochmah.

Proverbs 24:3 משלי כ"ד:ג'

בְּחָכְמָה יִבָּנֶה בָיִת וּבִתְבוּנָה יִתְכּוֹנָן:

Through wisdom is a house builded; And by understanding it is established;

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110 ויבן את הצלע

"And Havayah Elokim built the rib that He had taken from the man into a woman." The building of Chavah is the building of Malchus.

Genesis 2:22 בראשית ב':כ"ב

וַיִּבֶן ה' אֱלֹקִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם:

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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KEHOT'S NOTE

בראשית ב, כב.

111 זח"ב תרומה קל"ה א'

The note sends the reader there for a further discussion of this Zohar on gold and Rosh HaShanah.

KEHOT'S NOTE

ראה גם אוה"ת פי' וישב רנג, ב.

112 וזאת התרומה כו' זהב

"And this is the offering that you shall take from them: gold, silver and copper." The text refers to the Zohar's reading of the gold in this verse.

Exodus 25:3 שמות כ"ה:ג'

וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב וָכֶסֶף וּנְחֹשֶׁת:

And this is the offering which ye shall take of them: gold, and silver, and brass;

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113 וזאת התרומה כו' זהב ברזא דיומא דראש השנה

The Zohar on the offering for the Mishkan reads "gold" as alluding to the day of Rosh HaShanah. The text uses it to show that yirah, awe, is Rosh HaShanah.

Zohar, Terumah 13:153–14:164 ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד

GOLD AND SILVER, AND BRASS, AND BLUE AND PURPLE, AND SCARLET, AND FINE LINEN, AND GOATS' HAIR, AND RAMS' SKINS DYED RED, AND SEALSKINS, AND ACACIA WOOD. Gold symbolizes New Year's Day, the day of "gold", because it is a day of judgement, and the side of judgement, symbolized by gold, dominates it; as it is written, "gold cometh from the north" (Job 37, 22), and "evil will be opened from the north" (Jer. 6, 2). Silver symbolizes the Day of Atonement, when the sins of Israel are made "white ...

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

114 מצפון זהב יאתה

"Out of the north comes gold." Gold, from the north, is awe, as explained earlier.

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד:

Out of the north cometh golden splendour, About G-d is terrible majesty.

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115 אנת הוא שלימותא דכולהו

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

116 אנת הוא שלימותא דכולהו

In Elijah's prayer (Patach Eliyahu) G-d is addressed: "You are the perfection of them all; when You withdraw from them, all the names remain like a body without a soul." The text uses it for the completeness of Yom Kippur, drawn from the Source of all.

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

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

Constantinople, 1740 (CC-BY-NC)

117 **שלום לרחוק**

> "Peace, peace to the one who is far and to the one who is near, says Havayah." The text reads shalom as the one who was far and has become near, through teshuvah.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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118 **שלום לרחוק שנעשה קרוב**

> The Talmud expounds "peace to the one who is far and to the one who is near," placing the one who was far and has come near first. The text uses it for teshuvah.

Berakhot 34b:17–18 ברכות ל"ד ב:י"ז-י"ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ': מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: "בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו". אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמַטְיָא לְתַלְמִיד חָכָם, וְלִמְהַנֵּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — "עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ".

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise ...

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

KEHOT'S NOTE

ברכות לד, ב.

119 **קראוהו בהיותו קרוב**

> "Seek Havayah while He may be found; call upon Him while He is near." The text reads it as G-d's coming near from above.

Isaiah 55:6 ישעיהו נ"ה:ו'

דִּרְשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב׃

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

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120 **קראוהו בהיותו קרוב אלו עשי"ת**

> The Talmud says that for the individual, the time G-d "may be found" is the ten days between Rosh HaShanah and Yom Kippur. The text uses it for G-d's nearness from above in the Ten Days of Teshuvah.

Yevamot 49b יבמות מ"ט ב

KEHOT'S NOTE

יבמות מט, ב. ושי"נ.

121 **סוכת שלומך**

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

KEHOT'S NOTE

ברכת השכיבנו.

122 **מקריבים בסוכות ע' פרים**

> The offerings of Sukkos begin with thirteen bullocks on the first day and diminish by one each day, seventy in all over the seven days. The text sees in them the level of ver-av shlom.

Numbers 29:13 במדבר כ"ט:י"ג

וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַה' פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ׃

and ye shall present a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD: thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish;

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Sukkah 55b סוכה נ"ה ב

KEHOT'S NOTE

ראה במדבר כט, יג. ואילך. סוכה נה, ב.

123 **להשתחוות לה' בחג הסוכות**

> In the future those left of all the nations "shall go up year after year to bow down to the King, Havayah of hosts, and to keep the festival of Sukkos." The text refers to the Ramaz's comment on this.

Zechariah 14:16 זכריה י"ד:ט"ז

וְהָיָה כָל־הַנּוֹתָר מִכָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלִָם וְעָלוּ מִדֵּי שָׁנָה בְשָׁנָה לְהִשְׁתַּחֲוֹת לְמֶלֶךְ ה' צְבָאוֹת וְלָחֹג אֶת־חַג הַסֻּכּוֹת׃

And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, the L-RD of hosts, and to keep the feast of tabernacles.

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124 **ושמתי כדכד**

> "And I will make your windows of kadkod, and your gates of carbuncle stones." These words open the discourse the text refers to on charity.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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125 **ציון כו' בצדקה**

> "Zion shall be redeemed with justice, and her returnees with righteousness (tzedakah)." These words open the other discourse the text refers to on charity.

Isaiah 1:27 ישעיהו א':כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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126 לדוד ה' אורי

> "Of David: Havayah is my light and my salvation; whom shall I fear?" The text reads "my light" as inner light and "my salvation" as encompassing light.

Psalms 27:1 תהילים כ"ז:א

לְדָוִד ה' אוֹרִי וְיִשְׁעִי מִמִּי אִירָא ה' מָעוֹז־חַיַּי מִמִּי אֶפְחָד:

[A Psalm] of David. The L-RD is my light and my salvation; whom shall I fear? The L-RD is the stronghold of my life; of whom shall I be afraid?

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KEHOT'S NOTE

תהלים כז, א.

127 בזח"ג קי"ט א'

> The Zohar's words on "Havayah is my light and my salvation," that one united with the light above fears neither upper nor lower beings, are quoted and explained there.

KEHOT'S NOTE

"פתח ואמר ה' אורי וישעי וגו' כיון דברנש אסתכל ואתאחד בנהורא דלעילא וקוב"ה אנהר עליה לא דחיל מעלאין ותתאין כד"א ועליך יזרח ה' וכבודו וגו'" — ביאוה"ז לאדה"א פז, ג. מובא גם ביהל אור ע' צח.

PARAGRAPH 9

128 בצדקה תכונני

> "Through righteousness you shall be established." The text places this third stage at the level of Keser.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בִּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ:

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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129 תרי"ג . . תר"ך עמודי אור

> Alongside the Pardes, the note points to Likkutei Torah on Bechukosai, where the 620 pillars of light are also discussed, with further sources noted there.

KEHOT'S NOTE

פרדס ש"ח, פ"ג. ע"ל בחקותי (מז, ב). ושי"נ. [כ].

130 תר"ך עמודי אור שמבחי' כתר

> Rabbi Moshe Cordovero writes that Keser holds "620 pillars of light, the number of keser," a teaching first revealed in the prayer of Rabbi Nechunya ben HaKanah. The text matches them to the 613 commandments and the seven Rabbinic mitzvos.

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

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

Pardes Rimonim (Public Domain)

131 דכללות המצות נק' צדקה

> Tanya, chapter 37 explains that through each mitzvah a person draws the Infinite Light into physical things that were under kelipas nogah, the coins of charity among them; the note cites it for the Jerusalem Talmud's calling charity "the mitzvah."

Tanya, Likkutei Amarim 37:11–12 תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"א-י"ב

... "וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר מִן הָאָרֶץ"; וְרַמַּ"ח מִצְוֹת עֲשֵׂה - לְהַמְשִׁיךְ אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא לְמַטָּה, לְהַעֲלוֹת לוֹ וּלְקַשֵּׁר וּלְיַחֵד בּוֹ כְּלָלוּת הַנֶּפֶשׁ הַחִיּוּנִית שֶׁבְּרַמַּ"ח אֵבְרֵי הַגּוּף, בְּיִחוּד גָּמוּר לִהְיוֹת לַאֲחָדִים מַמָּשׁ, כְּמוֹ שֶׁעָלָה בִּרְצוֹנוֹ יִתְבָּרֵךְ לִהְיוֹת לוֹ דִּירָה בַּתַּחְתּוֹנִים, וְהֵם לוֹ לְמֶרְכָּבָה כְּמוֹ הָאָבוֹת. וּמֵאַחַר שֶׁכְּלָלוּת נֶפֶשׁ הַחִיּוּנִית שֶׁבִּכְלָלוּת יִשְׂרָאֵל תִּהְיֶה מֶרְכָּבָה קְדוֹשָׁה לַהי' - אַזַי גַּם כְּלָלוּת הַחַיּוּת שֶׁל עוֹלָם הַזֶּה, שֶׁהִיא קְלִיפַּת נוֹגַהּ עַכְשָׁיו, תֵּצֵא אָז מִטּוּמְאָתָהּ ...

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KEHOT'S NOTE

בכל תלמוד ירושי'. (תניא פל"ז).

132 בד"ה כה תברכו

> The discourse "Thus shall you bless" is printed earlier in Likkutei Torah, in Parshas Nasso; according to the text, it explains the three priestly blessings in a way that matches these three levels.

KEHOT'S NOTE

לעיל פ' נשא.

133 כה תברכו

> "Thus shall you bless the children of Israel." These words open the discourse the text refers to on the three blessings.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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134 יברכך יאר ישא

> The priestly blessing: "May Havayah bless you ... May Havayah make His face shine upon you ... May Havayah lift up His face to you." The text says its three blessings correspond to the three levels.

Numbers 6:24–26 במדבר ו':כ"ד-כ"ו

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ: יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

The L-RD bless thee, and keep thee; The L-RD make His face to shine upon thee, and be gracious unto thee; The L-RD lift up His countenance upon thee, and give thee peace.

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135 **ועיין בהרמ"ז פי' שלח דקנ"ט א'**

The note says the Ramaz's comment is cited there too.

KEHOT'S NOTE

מובא גם לעיל פי' קדושים ל, ג. וראה ביהל אור ע' תנד ההפרש בין פי' הרחי"ו להרמ"ז ע"ש.

136 **ויברא אלקים את האדם בצלמו**

"And G-d created man in His image." The Ramaz's comment on the Zohar about this verse is cited for the three worlds in which G-d is hidden.

Genesis 1:27 בראשית א:כ"ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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137 **תלת עלמין אית ליה לקוב"ה דאיהו גניז בגווייהו**

The text cites the Zohar in Shelach, with the Ramaz's commentary there, that the Holy One has three worlds in which He is hidden. It identifies them with Binah, Chochmah and Keser.

Zohar, Sh'lach 6:39–8:49 ספר הזהר, שלח לך ו:ל"ט-ח:מ"ט

Now, as for your question. The Holy One, blessed be He, has three words in which He is enshrouded. The first1Aziluth. is a supernal recondite one which is known only to Him who is concealed therein.

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

138 **קדוש קדוש קדוש**

The seraphim call: "Holy, holy, holy is Havayah of hosts." The text says the three "Holy"s correspond to the three levels.

Isaiah 6:3 ישעיהו ו:ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

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

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139 **נגילה ונשמחה בך**

"Draw me, we will run after you ... we will rejoice and be glad in you." The Midrash's parable of the matron is told on these words.

Song of Songs 1:4 שיר השירים א:ד'

מָשְׁכֵנִי אַחֲרֶיךָ נָרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ:

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

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140 **נגילה ונשמחה בך למטרונה כו' אמרו לה באו בניך אמרה מאי איכפת לי תשמחנה כלותי**

A matron's husband the king, her sons and her sons-in-law went overseas; told her sons had come, she said, "Let my daughters-in-law rejoice"; told her sons-in-law had come, "Let my daughters rejoice"; told the king had come, "This is complete joy." The text decodes the parable through the three levels.

Shir HaShirim Rabbah 1:11–12 שיר השירים רבה א:י"א-י"ב

תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ. תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ בִּזַּת הַיָּם. עִם נְקֻדּוֹת הַכָּסֶף, זוֹ בִּזַּת מִצְרַיִם. כְּשֵׁם שֶׁהֶפְרֵשׁ בֵּין כֶּסֶף לְזָהָב, כָּךְ יֵשׁ שֶׁבַח מָמוֹן הַיָּם מִבִּזַּת מִצְרַיִם, שֶׁנֶּאֱמַר (יחזקאל טז, ז): וַתֵּבֹאִי בַּעֲדִי עֲדָיִים, בַּעֲדִי, זוֹ בִּזַּת מִצְרַיִם. עֲדָיִים, זוֹ בִּזַּת הַיָּם. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ הַתּוֹרָה שֶׁלָּמַד אַלְקוּלְאִין בְּדַעְתּוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עִם נְקֻדּוֹת הַכָּסֶף, רַבִּי אַבָּא בַּר כַּהֲנָא אָמַר, אֵלּוּ הָאוֹתִיּוֹת. רַבִּי אַחָא אָמַר אֵלּוּ הַתֵּבוֹת. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה ...

"We will make you golden rings with studs of silver" (Song of Songs 1:11). "We will make you golden rings." "We will make you golden rings," this is the plunder at the sea; "with studs of silver," this is the plunder of Egypt. Just like the difference between silver and gold, so was the property at the sea more valuable than the plunder of Egypt, as it is stated: "You came with ornaments upon ornaments [ba'adi adayim]" (Ezekiel 16:7). Ba'adi, this is the plunder of Egypt, adayim, this is the ...

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PARAGRAPH 10

141 **כשושנה בין החוחים**

"Like a lily among the thorns, so is My beloved among the daughters." The text reads the "daughters" as the souls and "My beloved" as Knesses Yisrael.

Song of Songs 2:2 שיר השירים ב:ב'

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת:

As a lily among thorns, So is my love among the daughters.

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KEHOT'S NOTE

שה"ש ב, ב.

142 **שחורה אני ונאוה בנות ירושלים**

"I am black but comely, O daughters of Jerusalem." These words open a discourse that explains the souls as "daughters of Jerusalem."

Song of Songs 1:5 שיר השירים א:ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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143 **צאינה וראינה בנות ציון**

"Go forth and see, O daughters of Zion, King Shlomo." These words open a discourse that explains the souls as

"daughters of Zion."

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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144 אחת היא

"One is she, my dove, my perfect one." The text refers to its discourse on this verse.

Song of Songs 6:9 שיר השירים ו:ט'

אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

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

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145 בכל לבבך ובכל נפשך ובכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The text reads these as three levels of love.

Deuteronomy 6:5 דברים ו:ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

146 שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." These words open one of the discourses that explain the three loves.

Song of Songs 2:6 שיר השירים ב:ו'

שְׂמֹאלוֹ תַחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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147 כי תשא את ראש בני ישראל

"When you take the count (lift up the head) of the children of Israel." These words open another of those discourses.

Exodus 30:12 שמות ל:י"ב

כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנָתְנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַה' בִּפְקֹד אֹתָם וְלֹא־יִהְיֶה בָהֶם נֶגֶף בִּפְקֹד אֹתָם׃

'When thou takest the sum of the children of Israel, according to their number, then shall they give every man a ransom for his soul unto the L-RD, when thou numberest them; that there be no plague among them, when thou numberest them.

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148 השמים כסאי

"The heavens are My throne, and the earth is My footstool." These words open a third discourse on the three loves.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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PARAGRAPH 11

149 כלה שארי ולבבי

"My flesh and my heart pine away; G-d is the rock of my heart and my portion forever." The text reads kalah as the soul's pining for G-d.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

150 נכספה וגם כלתה נפשי

"My soul longs, indeed it pines, for the courts of Havayah." The text links kalsah with kalosai, the "daughters-in-law" of the parable, and notes that this longing is for the "courts."

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

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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KEHOT'S NOTE

תהלים פד, ג.

151 בד"ה וארשתיך לי

There Knesses Yisrael, the source of all the souls of Israel, is called kallah, "bride," after "my soul pines (kalsah)," for its longing is to cleave to its Source with the soul's expiring love; and each individual soul, "the lamp of G-d," by nature rises upward like a flame to cleave to Him.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת 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.

152 **וארשתיך לי**

"And I will betroth you to Me forever." These words open the discourse the text refers to on the soul's pining.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:

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

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PARAGRAPH 12

153 **אליך ה' נפשי אשא**

"To You, Havayah, I lift up my soul." The text reads it as the love "with all your soul."

Psalms 25:1 תהילים כ"ה:א'

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא:

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

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KEHOT'S NOTE

תהלים כה, א.

154 **אורייתא היא היכלא עילאה דקוב"ה**

The Kehot note points to this Zohar for the Torah as the supernal palace of the Holy One, blessed be He. The text uses it to place the bond through Torah above the longing for "the courts."

Zohar II, 200a זח"ב ר, א

KEHOT'S NOTE

ראה זח"ב ר, א.

155 **רוכב . . ושאט בח"י אלפים עולמות**

Asked what G-d does at night, the Talmud answers that He rides on His light cherub and floats through eighteen thousand worlds. The text uses it for the "courts" that the King enters only at times.

Avodah Zarah 3b:13 עבודה זרה ג' ב':י"ג

וּבְלֵילְיָא מַאי עָבֵיד? אִיבְּעֵית אֵימָא: מֵעַיִן יְמָמָא, וְאִיבְּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט בִּשְׁמוֹנֶה עָשָׂר אֶלֶף עוֹלְמוֹת, שֶׁנֶּאֱמַר: "רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שֶׁאֵינָן", וְאִיבְּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי".

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

KEHOT'S NOTE

ע"ז ג, ב.

156 **יש קונה עולמו בשעה א'**

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

KEHOT'S NOTE

ע"ז י, סע"ב.

157 **יש קונה עולמו בשעה א'**

When Ketia bar Shalom gave his life, Rebbi wept and said, "There is one who acquires his world in a single hour." The text uses it for self-sacrifice, love "with all your might."

Avodah Zarah 10b:15–16 עבודה זרה י' ב':ט"ו-ט"ז

יָצְתָה בַּת קוֹל וְאָמְרָה: קְטִיעָה בַּר שָׁלוֹם מְזֻמָּן לְחַיֵּי הָעוֹלָם הַבָּא. בָּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֶה עוֹלָמוֹ בְּשָׁעָה אַחַת, וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים. אַנְטוֹנִינוּס שַׁמְשֵׁיהּ לְרַבִּי, אַדַּרְכָּן שַׁמְשֵׁיהּ לְרַב. כִּי שְׁכִיב אַנְטוֹנִינוּס, אָמַר רַבִּי: נִתְפָּרְדָה חֲבִילָה. כִּי שָׁכֵיב אַדַּרְכָּן, אָמַר רַב:

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

158 **היום הזה כו' מצוך**

"This day Havayah your G-d commands you to do these statutes." These words open the discourse the text refers to.

Deuteronomy 26:16 דברים כ"ו:ט"ז

הַיּוֹם הַזֶּה ה' אֱלֹקֶיךָ מְצַוְּךָ לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים וְשָׁמַרְתָּ וְעָשִׂיתָ אוֹתָם בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

This day the L-RD thy G-d commandeth thee to do these statutes and ordinances; thou shalt therefore observe and do them with all thy heart, and with all thy soul.

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159 **כן רעיתי בין הבנות**

"So is My beloved among the daughters." The text now applies it to the highest love, which sets Knesses Yisrael apart from the individual souls.

Song of Songs 2:2 שיר השירים ב':ב'

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת:

As a lily among thorns, So is my love among the daughters.

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160 **יפה את רעיתי כתרצה**

"You are beautiful, my beloved, as Tirtzah." The text reads Tirtzah as ratzon, the supernal will above Chochmah.

Song of Songs 6:4 שיר השירים ו':ד'

יָפָה אַתְּ רַעְיָתִי כְּתִרְצָה נָאוָה כִּירוּשָׁלִָם אֲיֻמָּה כַּנִּדְגָּלוֹת:

Thou art beautiful, O my love, as Tirzah, Comely as Jerusalem, Terrible as an army with banners.

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KEHOT'S NOTE

שה"ש ו, ד.

161 **לא זז מחבבה עד שקראה אמי**

On "the crown with which his mother crowned him," the Midrash tells of a king who loved his daughter so much that he called her "my daughter," then "my sister," then "my mother." The text reads "my mother" as the highest level of the bond.

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג':י"א

162 **בעטרה שעטרה לו אמו**

"With the crown with which his mother crowned him on the day of his wedding." The text reads the "mother" as the

supernal Shechinah.

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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PARAGRAPH 13

163 למטרונה וכלותי ובנותי

The Midrash's parable of the matron whose sons, sons-in-law and husband the king return from overseas. The text now explains each step of it.

Shir HaShirim Rabbah 1:11 שיר השירים רבה א':י"א

תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ. תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ בִּזַּת הַיָּם. עִם נְקֻדּוֹת הַכָּסֶף, זוֹ בִּזַּת מִצְרַיִם. כְּשֵׁם שֶׁהֶפְרֵשׁ בֵּין כֶּסֶף לְזָהָב, כָּךְ יֵשׁ שֶׁבַח מָמוֹן הַיָּם מִבִּזַּת מִצְרַיִם, שֶׁנֶּאֱמַר (יחזקאל טז, ז): וַתָּבֹאִי בַּעֲדִי עֲדָיִים, בַּעֲדִי, זוֹ בִּזַּת מִצְרַיִם. עֲדָיִים, זוֹ בִּזַּת הַיָּם. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ הַתּוֹרָה שֶׁלָּמַד אַלְקוּלְאִין בְּדַעְתּוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עִם נְקֻדּוֹת הַכָּסֶף, רַבִּי אַבָּא בַּר כַּהֲנָא אָמַר, אֵלּוּ הָאוֹתִיּוֹת. רַבִּי אַחָא אָמַר אֵלּוּ הַתֵּבוֹת. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה ...

"We will make you golden rings with studs of silver" (Song of Songs 1:11). "We will make you golden rings." "We will make you golden rings," this is the plunder at the sea; "with studs of silver," this is the plunder of Egypt. Just like the difference between silver and gold, so was the property at the sea more valuable than the plunder of Egypt, as it is stated: "You came with ornaments upon ornaments [ba'adi adayim]" (Ezekiel 16:7). Ba'adi, this is the plunder of Egypt, adayim, this is the ...

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164 וכל בניך למודי הוי'

"And all your children shall be taught by Havayah." The text identifies the "sons" of the parable with banayich.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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165 כלתה נפשי לחצרות ה'

"My soul longs, indeed it pines, for the courts of Havayah." The text reads it as the love of the souls of Beriah, Yetzirah and Asiyah, the "daughters-in-law."

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי:

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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166 חצר הפנימית הפונה קדים

"The gate of the inner court that faces east shall be closed the six working days." The text identifies the inner court with Binah.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲד־נָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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PARAGRAPH 14

167 אמרו לה באו חתנך

In the parable, when the sons-in-law come the matron says, "Let my daughters rejoice," and when the king comes she says, "This is complete joy." The text reads each step through the three levels.

Shir HaShirim Rabbah 1:11 שיר השירים רבה א':י"א

תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ. תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ בִּזַּת הַיָּם. עִם נְקֻדּוֹת הַכָּסֶף, זוֹ בִּזַּת מִצְרַיִם. כְּשֵׁם שֶׁהֶפְרֵשׁ בֵּין כֶּסֶף לְזָהָב, כָּךְ יֵשׁ שֶׁבַח מָמוֹן הַיָּם מִבִּזַּת מִצְרַיִם, שֶׁנֶּאֱמַר (יחזקאל טז, ז): וַתָּבֹאִי בַּעֲדִי עֲדָיִים, בַּעֲדִי, זוֹ בִּזַּת מִצְרַיִם. עֲדָיִים, זוֹ בִּזַּת הַיָּם. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ הַתּוֹרָה שֶׁלָּמַד אַלְקוּלְאִין בְּדַעְתּוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עִם נְקֻדּוֹת הַכָּסֶף, רַבִּי אַבָּא בַּר כַּהֲנָא אָמַר, אֵלּוּ הָאוֹתִיּוֹת. רַבִּי אַחָא אָמַר אֵלּוּ הַתֵּבוֹת. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה ...

"We will make you golden rings with studs of silver" (Song of Songs 1:11). "We will make you golden rings." "We will make you golden rings," this is the plunder at the sea; "with studs of silver," this is the plunder of Egypt. Just like the difference between silver and gold, so was the property at the sea more valuable than the plunder of Egypt, as it is stated: "You came with ornaments upon ornaments [ba'adi adayim]" (Ezekiel 16:7). Ba'adi, this is the plunder of Egypt, adayim, this is the ...

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168 מארי דאורייתא

The introduction to the Tikkunei Zohar lists, among the titles of Israel, the "masters of Torah." The text identifies the sons-in-law with them.

Tikkunei Zohar 1b:4–5 תקוני הזהר א' ב:ד'-ה'

... וּבְגִין דָּא דַּיּוֹ לְעֶבֶד לְמֶהֱוֵי כְּרַבֵּיהּ, וְלֵית לֶחֶם אֶלָּא אוֹרַיְיתָא, הַאי גָּרַם לְמָארֵי תּוֹרָה דְּאָזְלִין מִתְתַּרְכִּין. זַכָּאָה אִיהוּ מָארֵי מְתִיבְתָּא מָארֵי מָדְרָשׁ מָארֵי תּוֹרָה, דְּגַם צִפּוֹר מָצְאָה בַיִת (תהלים פד ד), בַּיִת דְּנִשְׁמָעִין בֵּהּ פִּתְגָמֵי אוֹרַיְיתָא, דְּבַאֲתַר דְּאִית תַּמָּן תּוֹרָה דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, גַּם צִפּוֹר מָצְאָה בַיִת תַּמָּן, וּבְגִין דָּא אוּקְמוּהָ רַבָּנָן כָּל בַּיִת שֶׁאֵין נִשְׁמָעִין בּוֹ דִּבְרֵי תוֹרָה לְסוֹף תֵּחָרֵב, וְאִלֵּין דְּנִשְׁמָעִין דִּבְרֵי תוֹרָה בְּהוֹן אִתְקְרִיאוּ בֵּיצִים אֲפֻרֹחִים בָּנִים, בֵּיצִים מָארֵי ...

Tikkunei Zohar - Vocalized (Public Domain)

(מד, ד). [כ].

174 **לא זז מחבבה עד שקראה אמי**

A king loved his only daughter so much that he called her "my daughter," then "my sister," then "my mother"; so G-d called Israel daughter, sister and mother. The text reads "mother" as the supernal Shechinah, Zion herself.

Shemot Rabbah 52:5 שמות רבה נ"ב:ה'

... משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זז מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אביך, לא זז מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זז מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע. עמד רשב"י ונשקו על ...

Another matter, "they brought the Tabernacle" – that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed Him rested amongst them. "Daughters of Zion [tziyon]" – the children who are ...

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175 **לא זז מחבבה עד שקראה אמי**

The same parable is told on "the crown with which his mother crowned him." The Kehot note cites it among the parallels.

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג:י"א

176 **אחת היא יונתי**

"One is she, my dove, my perfect one." The text applies it to Zion, the singular love of the yechidah.

Song of Songs 6:9 שיר השירים ו:ט'

אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ:

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

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177 **בכל מאדך**

"And with all your might." The text identifies this highest love with the will of the heart and the yechidah.

Deuteronomy 6:5 דברים ו:ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

ת"ז בהקדמה (א, ב).

169 **ביום חתונתו**

"With the crown with which his mother crowned him on the day of his wedding, and on the day of the joy of his heart." The Sages read "his wedding" as the Giving of the Torah.

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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170 **חצר הפנימית הפונה קדים**

"The gate of the inner court that faces east." The text places Chochmah, the supernal palace, above even this inner court, Binah.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲד־נָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

171 **בד"ה כי תצא**

The discourse "When you go out to war" speaks of the soul's war against the opposing side: victory reveals the "point of the heart," rooted in the light that encompasses all worlds and beyond the enemies' reach, so that evil is turned to good.

KEHOT'S NOTE

לקמן לו, א.

172 **אבא יסד ברתא**

The Raaya Mehemna teaches that Abba, Chochmah, founded the "daughter." The text uses it to explain why the "daughters" rejoice in the revelation of Chochmah.

Zohar III, 256b זח"ג רנו, ב

KEHOT'S NOTE

זח"ג רנו, ב (רע"מ).

173 **לא זז מחבבה עד שקראה אמי**

Besides the Midrash sources, the note points to a later discourse in Likkutei Torah, Nitzavim, where this Midrash is also discussed.

KEHOT'S NOTE

שמו"ר ס"פ נב. ובילקוט שה"ש ר' תתקפו. ופסדר"כ ויהי ביום כלות משה. וע' מדרש חזית שה"ש (ספ"ג). ובמד"ר (פי"ב סי' יו"ד [כ]). ועל"ק נצבים

for love, He would utterly be contemned.

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182 **החכמה עצמה כעשי' נחשבת**

The gloss in chapter 2 explains that the Infinite Light is enclothed, through many contractions, in the vessels of Chochmah, Binah and Daas of Atzilus, while Ein Sof Himself is exalted beyond them without end.

KEHOT'S NOTE

ראה תניא ח"א פ"ב בהגהה. ח"ב פ"ט. ובליקוט פירושים ומ"מ — חיטריק לתניא שם.

183 **ביום חתונתו זה מ"ת**

The Mishnah expounds "on the day of his wedding: this is the Giving of the Torah; on the day of the joy of his heart: this is the building of the Temple." The text uses it to identify the sons-in-law with the masters of Torah.

Taanit 26b:6–7 תענית כ"ו ב:ו-ז

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעָטְרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִי בִּשְׁלֹשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוּסָף? חֲסוֹרֵי מִיחַסְרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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

KEHOT'S NOTE

תענית כו, ב.

184 **נובלות חכמה שלמעלה תורה**

Rabbi Avin lists, among the "fallen fruits" of higher things, "the fallen fruit of supernal wisdom: the Torah." The text uses it to show that the Torah, though from Chochmah, is less than G-d's essence.

Bereshit Rabbah 44:17 בראשית רבה מ"ד:י"ז

... נובלות מיתה - שינה, נובלות נבואה - חלום, נובלות העוה"ב - שבת. ר' אבין מוסיף תרתין: נובלות אורה של מעלה - גלגל חמה, נובלות חכמה של מעלה - תורה. והנה אימה חשיכה גדולה נופלת עליו אימה, זו בבל, דכתיב (דניאל ג): באדין נבוכדנצר התמלי חמא. חשיכה, זו מדי, שהחשיכה עיניהם של ישראל, בצום ובתענית. גדולה, זו יון. ר' סימון ורבנן רבי סימון אמר: מאה ועשרים דוכסים, מאה ועשרים אפרכון, מאה ועשרים אסטרטליטין. ורבנן אמרי: משישים שישים, דכתיב (דברים א): נחש שרף ועקרב. נחש, זו בבל. שרף, זו מדי. עקרב, ...

"It was as the sun was setting, and a slumber fell upon Abram, and, behold, dread, a great darkness, fell upon him" (Genesis 15:12). "It was as the sun was setting, [and a slumber fell]" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall is sleep, as when one sleeps one does not toil in Torah study, when one sleeps one does not do any work. Rav said: There are three kinds of slumber - the slumber of sleep, the slumber of prophecy, ...

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178 **יחידה המקבלת מבחי' יחיד**

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

KEHOT'S NOTE

ראה ע"ח שער דרושי אבי"ע (שעמ"ב), פ"א.

179 **יחידה המקבלת מבחי' יחיד**

The Arizal describes a tiny spark of G-dliness, drawn from the lowest level of the Creator, enclothed in the finest spark of the soul, called yechidah, which holds the roots of all its levels. The Kehot note points to it for the yechidah that receives from the Yachid.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג

... אמנם לבי' הפי' הנ"ל שביארנו בענין מקום מעמד הקליפה צ"ע כי הרי העגולים והאורות המקיפים שע"ג הלבושים הם סובבים מב' קצוות הראש של העולם ההוא כי הרי המקיפים והלבושים סובבים ע"ג ראש הבריאה כנודע וא"כ איך הקליפה הם עומדים ומתלבשים יחד זו בזו אצילות בבריאה כנזכר בענין הנהו ב' צפרין דבזוהר ויחי. ונלע"ד שזה יובן במ"ש במ"א כי במה יוכר בחי' מעלת אבא על אמא וכן שאר הבחינת בבחינת העגולים והרי חצי העגולים הראשונים יהיו כסדר כתר על חכמה כו' אמנם חצי העגולים למטה יהיה להיפך כי עגול מלי' ...

Sefer Etz Chaim (Public Domain)

180 **חסידים הראשונים שהיו שוהים בתפלתם תשעה שעות ביום**

The early pious ones would wait an hour, pray an hour and wait an hour again, nine hours a day in prayer. The text cites them as an example of love with all one's might.

Berakhot 32b:24–25 ברכות ל"ב ב:כ"ד-כ"ה

תָּנוּ רַבָּנַן: חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִין שָׁעָה אַחַת, וּמִתְפַּלְּלִין שָׁעָה אַחַת, וְחוֹזְרִין וְשׁוֹהִין שָׁעָה אַחַת. וְכִי מֵאַחַר שֶׁשּׁוֹהִין תֵּשַׁע שָׁעוֹת בַּיּוֹם בִּתְפִלָּה, תּוֹרָתָן הֵיאַךְ מִשְׁתַּמֶּרֶת, וּמְלַאכְתָּם הֵיאַךְ נַעֲשֵׂית? אֶלָּא מִתּוֹךְ שֶׁחֲסִידִים הֵם — תּוֹרָתָם מִשְׁתַּמֶּרֶת, וּמְלַאכְתָּן מִתְבָּרֶכֶת.

Our Rabbis have taught : The pious men of old used to wait an hour, pray for an hour, and again wait an hour. Since they spent nine hours in the day in connection with prayer, how was their Torah kept up, and how was their work done ? But since they were pious, their Torah was preserved and their work was blessed.

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

181 **את כל הון ביתו באהבה**

"Many waters cannot quench love ... if a man would give all the wealth of his house for love, they would utterly scorn it." The text reads the "man" as G-d and "the wealth of his house" as Chochmah, which the highest love scorns in favor of G-d Himself.

Song of Songs 8:7 שיר השירים ח':ז

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בּוֹז יָבוּזוּ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house

wrapped me in a robe of righteousness." The text uses it for the joy in G-d Himself.

Isaiah 61:10 ישעיהו ס"א:י

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

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

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KEHOT'S NOTE

ישע"י סא, י.

191 בצדקה תכוננו

"Through righteousness you shall be established." The text names tzedakah as the way the King Himself is drawn down.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בִּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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192 והנה מנורת זהב

"I have seen, and behold, a menorah all of gold." These words open a discourse on how the mitzvos in their root are higher than the Torah.

Zechariah 4:2 זכריה ד':ב'

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

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

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193 וה' הולך לפניהם יומם

"And Havayah went before them by day in a pillar of cloud." These words open another discourse on the same theme.

Exodus 13:21 שמות י"ג:כ"א

וַה׳ הֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לַנְחֹתָם הַדֶּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לָלֶכֶת יוֹמָם וָלָיְלָה׃

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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194 שם נשמחה בו

"He turned the sea into dry land; they passed through the river on foot; there we will rejoice in Him." The text stress-

185 נובלות חכ' שלמע' תורה

Besides Bereishis Rabbah, the note points to Likkutei Torah on Bechukosai, where the Torah as "the fallen fruit of supernal wisdom" is also discussed.

KEHOT'S NOTE

ב"ר (פמ"ד [יז]). וע' פי"ז, ב. וע"ל בחקותי (מז, ג). [כ].

186 הנה מלכך יבא לך

"Behold, your king comes to you; he is righteous and victorious, humble and riding on a donkey." The text reads it as the coming of the King Himself, the joy that is complete.

Zechariah 9:9 זכריה ט':ט'

גִּילִי מְאֹד בַּת־צִיּוֹן הָרִיעִי בַּת יְרוּשָׁלִַם הִנֵּה מַלְכֵּךְ יָבוֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא עָנִי וְרֹכֵב עַל־חֲמוֹר וְעַל־עַיִר בֶּן־אֲתֹנוֹת׃

Rejoice greatly, O daughter of Zion, Shout, O daughter of Jerusalem; Behold, thy king cometh unto thee, He is triumphant, and victorious, Lowly, and riding upon an ass, Even upon a colt the foal of an ass.

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KEHOT'S NOTE

זכריי ט, ט.

187 הלא אנכי טוב לך מעשרה בנים

Elkanah consoles the childless Chanah: "Am I not better to you than ten sons?" The text reads Anochi as G-d's essence, better than all the "sons."

I Samuel 1:8 שמואל א א':ח'

וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ חַנָּה לָמָּה תִבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יֵרַע לְבָבֵךְ הֲלוֹא אָנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָנִים׃

And Elkanah her husband said unto her: 'Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?'

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188 אנכי מי שאנכי

The note says the sources for "Anochi, who I am" are given there.

KEHOT'S NOTE

נסמן לעיל פינחס פ, ב.

189 טוב לחסות בהוי' מבטוח באדם

"It is better to take refuge in Havayah than to trust in man." These words open the discourse the text refers to.

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה׳ מִבְּטֹחַ בָּאָדָם׃

It is better to take refuge in the L-RD Than to trust in man.

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190 שוש אשיש בה'

"I will greatly rejoice in Havayah, my soul shall exult in my G-d, for He has clothed me in garments of salvation,

es "in Him": joy in G-d Himself.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבֶּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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195 **ברבות משפטים ספ"ל**

The note sends the reader there for a discussion of the Midrash on "righteous and victorious."

KEHOT'S NOTE

ראה אוה"ת במדבר ע' צד.

196 **בד"ה בכ"ה בכסלו**

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

KEHOT'S NOTE

תו"א כד, ד.

197 **וילבש צדקה כשריון וכובע ישועה בראשו**

"He donned righteousness as a coat of mail, and a helmet of salvation on His head." The text points to discourses on this verse, which joins tzedakah with salvation.

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

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

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198 **אנכי ה' אלקיך**

"I am Havayah your G-d, who brought you out of the land of Egypt." The Midrash links the Anochi of Elkanah's words to the Anochi of Sinai.

Exodus 20:2 שמות כ':ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב.

199 **וסד"ה וילבש צדקה**

Iggeres HaKodesh 3 opens with "He donned tzedakah as a coat of mail" and the Sages' teaching that as each scale joins into a great coat of mail, so each coin of charity joins into a great sum, and explains why charity is greater than all the mitzvos.

KEHOT'S NOTE

אגה"ק סי' ג.

200 The Midrash notes that the verse says Anochi rather than ani and links it to "Anochi Havayah your G-d": your Creator will be your portion. The text cites this reading.

Yalkut Shimoni on Nach 77:11 ילקוט שמעוני על נ"ך ע"ז:י"א

PARAGRAPH 15

201 **כתפוח בעצי היער**

"Like an apple tree among the trees of the forest, so is my Beloved among the sons." The text reads the apple tree as a revelation that stands out among the levels below it.

Song of Songs 2:3 שיר השירים ב':ג'

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דּוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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KEHOT'S NOTE

שה"ש ב, ג.

202 **אכלתי יערי עם דבשי**

"I have eaten my honeycomb (ya'ri) with my honey." The text reads ya'ri as the angels of Yotzer Or and "my honey" as the Shema of the souls of Israel.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בָּשְׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

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

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203 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is one." The text calls the Shema "my honey," the sweet love and awe of the souls.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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204 **אני ישנה**

"I am asleep, but my heart is awake ... open for me, my sister, my beloved." These words open a discourse the text refers to on "my beloved."

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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.'

in the Zohar."

KEHOT'S NOTE

פרדס שער כג ערך תפוח שכן משמע בזח"ג דף מ, א "אלא שנראה משם [מזח"ג הנ"ל] כי ג' אבות ג"כ נקראים תפוחים". וראה אוה"ת שה"ש ע' קצז שכ' "וזהו בחי' תפוח שיש בו ג' גוונין ג' אבות . . כמ"ש בזהר".

212 תורה עבודה וגמ"ח

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

KEHOT'S NOTE

אבות א, ב.

213 תורה ועבודה וגמ"ח

Shimon the Righteous: "The world stands on three things: on Torah, on divine service and on acts of kindness." The text calls them the three lines that correspond to the apple's three colors.

Pirkei Avot 1:2 משנה אבות א:ב'

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁאֵרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

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

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

214 שתפוח גבהה . . גימ' צבאו'

The note sends the reader there for further discussion of the apple's stature among the forest trees and its link to Tzevaos.

KEHOT'S NOTE

ע' זח"ג (עד, א. רפו, ב). וברמ"ז שם. ובמאו"א ערך תפוח ס"מ ע"ש. ובזח"א (פה, א). [כ]. ראה אוה"ת שה"ש ע' רי. שם כרך ג ע' תתעג וע' תתפא.

215 תפוח גימ' צבאות

The Kehot note points to this Zohar, with the Ramaz's commentary, for the link between tapuach and Tzevaos. The text uses it to show that the apple stands for the "sign among His host."

Zohar, Achrei Mot 51:315–53:323 ספר הזהר, אחרי מות נ"א:שט"ו-נ"ג:שכ"ג

216 תפוח גימ' צבאות

The Kehot note also points to this Zohar passage for the same link between the apple and Tzevaos.

Zohar, Lech Lecha 20:187–21:199 ספר הזהר, לך לך כ:קפ"ז-כ"א:קצ"ט

217 שהמלאכים אומרים קדוש

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The text links Tzevaos, "hosts," to the apple.

Isaiah 6:3 ישעיהו ו:ג'

KEHOT'S NOTE

ישע' ו, ג.

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205 בד"ה כנשר יעיר קנו

There "As an eagle stirs up its nest" is explained: at first G-d only "stirs" the soul, touching and not touching, so that G-dliness is revealed to it without yet entering its innermost being, and then He rises with it level after level.

KEHOT'S NOTE

לקמן פ' האזינו עח, א דשם מבאר שמתחלה מקבלים הנשמות מן המלאכים אהוי"ר ואח"כ מתעלים יותר — אוה"ת שה"ש כרך א ע' קצז.

206 כנשר יעיר קנו

"As an eagle stirs up its nest, hovers over its young." These words open the discourse the text refers to on the ascent of the angels through the souls.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ:

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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207 לאשתאבא בגופא דמלכא

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

KEHOT'S NOTE

זח"א (ריז, ב). [כ].

208 לאשתאבא בגופא דמלכא

The Kehot note points to the Zohar for the phrase "to be absorbed in the body of the King." The text uses it for the angels raised through the souls of Israel.

Zohar, Vayechi 19:134–20:147 ספר הזהר, ויחי י"ט:קל"ד-כ:קמ"ז

But if a man is not adjudged worthy, woe to his spirit, which has to be purified and to be prepared before it can be drawn to the Body of the King; and if it is not prepared, woe to it that it must roll about "like a stone in a sling" (cf. I Sam.). Further, we have learnt: "If the soul is worthy, great is the bliss reserved for it in the other world, as it is written, "No eye hath seen save thine, O L-rd, what thou wilt ...

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209 תפוח יש בו תלת גוונין

Besides the Zohar, the note points to this discourse for an explanation of the apple's three colors.

KEHOT'S NOTE

זח"ג (רפ, סע"ב), וביאה"ד ע' מג"א (מגן אבות ברדיטשוב תרס"ב) פ' תולדות ד"ה וירח. [כ].

210 תפוח יש בו תלת גוונין

The Kehot note points to the Zohar for the apple's three colors. The text reads them as love, awe and compassion.

Zohar, Ki Teitzei 18:88–20:98 ספר הזהר, כי תצא י"ח:פ"ח-כ:צ"ח

211 תפוח . . שמבחי' ג' אבות

The note quotes it: "And this is the level of the apple, which has three colors, the three Patriarchs ... as is written

refers to on "a sign among His myriad."

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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225 כתפוח כו' כך כו' אות הוא בכל חילא דלעילא

The Zohar on Haazinu, cited by the text itself: as the apple tree stands out among the forest trees, so G-d is a sign among all the hosts above. The Kehot note also cites it for the link between tapuach and Tzevaos.

Zohar, Ha'Azinu 1:1–3:11 ספר הזהר, האזינו א':א'-ג':י"א

GIVE EAR, YE HEAVENS, AND I WILL SPEAK, ETC. R. Judah cited here the verse: "I opened to my beloved, but my beloved had withdrawn himself and was gone", etc. (S.S. 5, 6). 'And just before this it is written, "I was asleep but my heart waked" (Ibid. 2). Said the Community of Israel: I was asleep to the precepts of the Law when I went in the wilderness, but my heart was awake to enter the land so as to perform them, since they all are meant for the ...

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

226 וכל בניך למודי הוי'

"And all your children shall be taught by Havayah." The first of the three stages that must come before "The voice of my Beloved."

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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227 בצדקה תכוננו

"Through righteousness you shall be established." The third stage, tzedakah, which brings the Beloved's "leaping" revelation.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ:

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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218 אות הוא בצבא שלו

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

KEHOT'S NOTE

ראה חגיגה טז. א. ובחי' אגדות מהרש"א שם. לפי גי' העין יעקב שם.

219 אות הוא בצבא שלו

The Sages expound the Names of G-d among His angels; where our printed Talmud reads "He is Master among His host," the Kehot note says the text follows the Ein Yaakov's reading, "He is a sign among His host." The text reads it as Atzilus revealed among the hosts of the lower worlds.

Chagigah 16a חגיגה ט"ז א

220 והיינו המשכת והתגלות הארת האצילות בבי"ע

The note points there for the revelation of the radiance of Atzilus in Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ג ע' תתפא. וראה שם ע' תתעד.

221 קול דודי הנה זה בא

"The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The text reads the leaping as a revelation that comes from beyond the chain of worlds.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ח.

222 ע"פ קול דודי

The discourse on "The voice of my Beloved" is printed in Likkutei Torah's volume on Shir HaShirim; as the text says, it explains "leaping" and "skipping" as the radiance of the Infinite One that comes beyond the order of the chain of worlds.

KEHOT'S NOTE

לקמן שה"ש.

223 סד"ה ואתה מרבבות

There the "myriads of holiness" are explained: the ordinary life of the worlds comes from the outer union of Chochmah and Binah, but through Torah and mitzvos a light is drawn from their inner union, rooted in Atik and in the Infinite One itself, and "rav and revavah (myriad) are one matter."

KEHOT'S NOTE

לקמן פ' ברכה צג, ג.

224 ואתה מרבבות

"Havayah came from Sinai ... and He came from the myriads of holiness." These words open the discourse the text

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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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