LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת שלח

Parshas Shelach

The 18 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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Contents

PARSHAS SHELACH

Maamar 1 — שלח לך אנשים כו' — 4
"Send for yourself men" (Numbers 13:2)

Maamar 2 — ויאמרו אל כל עדת בני ישראל לאמר כו'... — 37
"And they said to the whole congregation of the Children of Israel" (Numbers 14:7)

Maamar 3 — ועתה יגדל נא כח אדני כאשר דברת לאמר... — 90
"And now, please, let the power of Ado-nai be great" (Numbers 14:17)

Maamar 4 — ביאור ע"פ ועתה יגדל הנ"ל — 140
An explanation of "And now, let [the power] be great" (Numbers 14:17)

Maamar 5 — בפ' נסכים כתיב כי תבאו אל ארץ מושבותיכם... — 163
In the section on the libations it is written, "When you come into the land of your dwellings"

Maamar 6 — ענין הנסכים — 232
The matter of the libations

Maamar 7 — ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו' — 274
"And the Children of Israel were in the wilderness, and they found a man gathering wood" (Numbers 15:32)

Maamar 8 — קצת ביאור ע"פ מקושש עצים הנ"ל — 310
A brief explanation of "gathering wood"

Maamar 9 — והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען תזכרו וגו' — 334
"And it shall be to you as tzitzis, and you shall see it and remember" (Numbers 15:39)

Maamar 10 — ביאור ע"פ והיה לכם לציצית כו' הלב רואה כו' — 377
An explanation of the verse "And it shall be to you as tzitzis": "The heart sees"

Maamar 11 — והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען... — 395
"And it shall be to you as tzitzis, and you shall see it and remember..."

Maamar 12 — ביאר ע"פ והיה לכם לציצית — 430
An explanation of the verse "And it shall be for you as tzitzis"

Maamar 13 — [נמשך לדרוש דלעיל] — 477
Continuing the Discourse Above

Maamar 14 — אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו' — 499
"I am Havayah your G-d, who brought you out of the land of Egypt" (Numbers 15:41)

Maamar 15 — מעט ביאור ע"פ אני דפ' ציצית — 549
A brief explanation on "I" in the section of tzitzis (Numbers 15:41)

Maamar 16 — אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים... — 574
"I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d" (Numbers 15:41)

Maamar 17 — ביאור הדברים ע"פ אני כו' דפ' ציצית וענין... — 639
An explanation of the words on "I am [Havayah your G-d]" in the section of tzitzis

Maamar 18 — וישלח יהושע מן השיטים שנים אנשים מרגלים חרש... — 720
"And Yehoshua sent out from Shittim two men as spies, secretly" (Joshua 2:1)

שלח לך אנשים כו׳

“Send for yourself men” (Numbers 13:2)

The spies, men of great stature, wanted to stay in the desert and receive G-d’s light only as far as the level of divine speech, fearing that its revelation below would nullify them. Yehoshua and Kalev knew that G-d’s essential intent is a dwelling among the lower realms: the Infinite Light, “very, very” without limit, is revealed in the hidden and revealed worlds only through the practical mitzvos of the physical Land, for the highest is revealed specifically in the lowest.

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

Why did the spies, princes of Israel, refuse to enter the Land, and why is it praised as “flowing with milk and honey”? The Alter Rebbe begins with bread: man, made by a divine word, needs food because the sparks fallen into the lower creations have a loftier root than his own. So too the soul descends into this world to subdue the sitra achra and exalt G-d’s glory, like light from darkness or a seed that rots before it grows. The worlds are concealments, chambers that hide the Infinite Light so that finite beings can exist; the soul first subdues the concealment by turning from evil, then makes the vessels receive the light through the 248 positive mitzvos, drawn from the supernal Chochmah. Milk and honey are Chesed and Gevurah drawn down through these mitzvos, kept fully only in the Land, which is aligned with the Land above. The spies wanted the light to stop at the level of speech, the “desert”; Yehoshua and Kalev knew that the highest is revealed in the lowest, as a hint in action reveals more than words. Even Torah wisdom is drawn down only through deeds and kindness, so the mitzvos must come first.

OUTLINE

1 **The questions, and the secret of bread** ¶1

Why did the spies refuse to enter the Land, and what is the praise of “milk and honey”? Nearly all the practical mitzvos depend on the Land. Man, though created by a divine word, lives from bread, because the 288 sparks that fell into the inanimate, vegetative and animal have a root loftier than his own source in Tikkun.

2 The soul's descent ¶2

The soul descends into this lowly world to subdue the sitra achra, so that the glory of the Holy One, blessed be He, is exalted, like the advantage of light that comes from darkness, or a seed that must rot before it sprouts.

3 Worlds of concealment and the limbs of the King ¶3–4

Eliyahu's prayer speaks of the Sefiros conducting the hidden worlds; olam means he'elem, and the Zohar's chambers hide the Infinite Light so that finite beings can exist, until in this physical world no G-dliness is seen. The soul subdues this concealment through "turn away from evil" and makes the vessels receive the light through "do good," the 248 positive mitzvos, the "limbs of the King," drawn from the supernal Chochmah.

4 Milk and honey: the spies, and Yehoshua and Kalev ¶5

Milk and honey are the two arms, Chesed and Gevurah, drawn down through the practical mitzvos, which are kept chiefly in the Land, aligned with the Land above. The spies feared that a revelation below would "consume" them and preferred the "desert," the level of divine speech; Yehoshua and Kalev said "very, very good," for G-d desires a dwelling below, and the highest is revealed in the lowest, like a hint in action, a seal's letters on wax, or the threads of tzitzis.

5 Moshe's prayers ¶6

Moshe, whose level was higher still, prayed 515 times to enter the Land, the purpose of creation, but did not merit it; it was Yehoshua who brought the people in.

6 Deeds and the drawing down of wisdom ¶7–8

The seven nations are the seven attributes of Tohu, refined through the mitzvos, while the desert reaches only the inner dimension and not Asiyah. As Iggeres HaKodesh explains, even the Torah's wisdom, drawn into speech, needs the supernal Chesed aroused by charity and kindness; the Torah is called "desert," yet everything is "to do in the land."

7 The spies' error ¶9

The light of the Torah can be drawn down only after the fulfillment of the mitzvos: "if there is no fear there is no wisdom," and "sanctify us with Your commandments" comes before "grant our portion in Your Torah," as Israel said "we will do" before "we will hear."

KEY CONCEPTS

The Land of Israel above א״י שלמעלה

The spiritual counterpart of the physical Land: the level of divine speech, Malchus, the lowest level within G-dliness. The Land below is aligned with it, but the full revelation comes only through the mitzvos kept below.

Milk and honey חלב ודבש

The two "arms," Chesed and Gevurah: the drawing down of G-dliness through the practical mitzvos, "the 248 limbs of the King."

The 288 sparks רפ״ח ניצוצין

Sparks of holiness that fell into the lower creations in the breaking of the vessels. Their root is loftier than man's own source in Tikkun, which is why man lives from minerals, plants and animals.

Worlds as concealment עלמין מלשון העלם

The worlds, the Zohar's chambers, hide the Infinite Light and reveal it only according to each being's grasp, so that finite beings can exist without being nullified.

Subduing the sitra achra אתכפייא סטרא אחרא

"Turn away from evil," through which "the glory of the Holy One, blessed be He, is exalted": the first stage, before the vessels can receive the light through "do good."

The limbs of the King רמ"ח אברין דמלכא

The 248 positive commandments, each a drawing down from the supernal Chochmah, as the brain gives life to every limb.

Desert and speech מדבר / ומדברך נאוה

The level the spies wanted: a revelation that reaches only divine speech, the Land above, and not the physical world.

Me'od, "very" מאד

The Infinite Light without limit, drawn into the hidden and the revealed worlds only through the Land below; hence "very, very good."

A dwelling place among the lower realms דירה בתחתונים

G-d's essential intent in creation, fulfilled when His presence is revealed below as it is above, and even more, like light that comes from darkness.

SECTION 1 · ¶1

The questions, and the secret of bread

1 שלח לך אנשים[1,2] כו'. ענין המרגלים שהיו נשיאי העדה אנשי שם[3] כו' ומה טעם שלא רצו ליכנס לארץ ישראל.

"Send for yourself men," etc. [We must understand] the matter of the spies, who were princes of the congregation, men of renown, etc., and for what reason they did not want to enter the Land of Israel.

> The maamar opens with G-d's instruction to Moshe to send men to scout the Land of Canaan. The spies were men of great stature, and the Alter Rebbe describes them in words the Torah uses elsewhere for distinguished leaders, "princes of the congregation, men of renown," and the first question is why such men did not want to enter the Land.

וגם להבין מהות מדרגת א"י [ארץ ישראל]. הנה כתיב הארץ אשר נתתי להם ארץ זבת חלב ודבש[4] ומה שבח הוא זה.

We must also understand the essential nature of the level of the Land of Israel. Now, it is written, "the land that I have given them, a land flowing with milk and honey"; and what praise is this?

> A second question asks what the Land of Israel is in its essence. Scripture praises it as "a land flowing with milk and honey," and the Alter Rebbe asks what this praise means; later in the maamar milk and honey are explained as the two "arms" of Chesed and Gevurah, the drawing down of G-dliness through the practical mitzvos.

אך צריך להבין דהנה כל המצות מעשיות רובם ככולם תלוים דוקא בא"י [בארץ ישראל][5] ובפרט ענייני זרעים וקדשים (ובמדבר היו הקרבנות לפי שעה).

But this needs to be understood: all the practical mitzvos, nearly all of them, depend specifically on the Land of Israel, especially the matters of Zeraim (seeds) and Kodashim (holy things) (and in the desert the offerings were [only] for the time being).

> Before answering, the Alter Rebbe points out that nearly all the practical mitzvos depend on the Land of Israel, above all those of Zeraim, the agricultural laws, and Kodashim, the laws of the offerings (two of the six orders of the Mishnah); the offerings brought in the desert were only a temporary arrangement. In Torah Ohr, Vayechi, he likewise says that our ancestors entered the Land for the sake of the practical mitzvos, since nearly four-fifths of them depend on the Land.

הנה כתיב כי לא על הלחם לבדו[6] יחיה האדם כי על כל מוצא פי ה' וגו'

Now, it is written, "that not by bread alone does man live, but by all that comes forth from the mouth of Havayah," etc.

> To explain why the mitzvos depend on the Land, the Alter Rebbe first brings the verse "Not by bread alone does man live, but by all that comes forth from the mouth of Havayah." As the maamar reads it, what keeps a person alive is not the bread itself but the divine word within it.

וצריך להבין היתרון שבלחם והלא האדם ג"כ במאמר נברא[7] כמ"ש נעשה אדם[8] כו' ולמה צריך האדם לקבל חיותו מהלחם דוקא.

And we need to understand the advantage that is in bread. For surely man, too, was created through an utterance, as it is written, "Let us make man," etc. So why must man receive his life-force specifically from bread?

> The difficulty is that man, too, was created by a divine utterance, "Let us make man," so he already has a word of G-d giving him life. Why, then, must he receive his life-force from bread, which is lower than he is? Likkutei Torah, Tzav, raises the same question: bread is of the vegetative level and man a speaking being far above it, so how can bread give him life?

אך הענין הוא כי מוצא פי ה' שבדצ"ח [שבדומם צומח חי] הוא ענין הרפ"ח ניצוצי' [ניצוצים] שנפלו בשבירת הכלים והאדם הוא מהתיקון

But the explanation is this: "that which comes forth from the mouth of Havayah" in the inanimate, vegetative and animal is the matter of the 288 sparks that fell in the breaking of the vessels, whereas man is from [the world of] Tikkun (rectification).

> The answer draws on the Kabbalistic teaching of the breaking of the vessels: when the primordial vessels shattered, 288 sparks of holiness fell and became hidden in the lower creations. The divine word within the inanimate, vegetative and animal is these fallen sparks, while man comes from Tikkun, the rectified order.

ולכן צריך האדם לקבל חיותו מדצ"ח [מדומם צומח חי] דוקא. לפי ששרה הרפ"ח ניצוצין[9] הוא מאד נעלה[10] כמבואר במ"א.

Therefore man must receive his life-force specifically from the inanimate, vegetative and animal. For the root of the 288 sparks is very lofty, as is explained elsewhere.

> For this reason man must draw his life-force specifically from minerals, plants and animals: the sparks within them have a very lofty root, loftier than man's own source in Tikkun. In Likkutei Torah, Emor, the Alter Rebbe explains that their root is in the world of Tohu ("chaos"), which preceded and stands above the world of Tikkun, and that they fell lower than man only through the breaking of the vessels. (The Hebrew here prints ששרה, a slip for ששרש, "root," as the Kehot note quotes it.)

SECTION 2 • ¶2

The soul's descent

2 וכמו כן ענין ירידת הנשמה לעוה״ז השפל דוקא הוא כדי לאכפייא לסטרא אחרא בכדי שעי״ז אסתלק יקרא דקוב״ה [דקודשא בריך הוא] כיתרון אור הבא מן החשך[11] דוקא.

So too, the matter of the soul's descent specifically into this lowly world is in order to subdue the sitra achra (the other side), so that through this "the glory of the Holy One, blessed be He, is exalted," like the advantage of light that comes specifically from darkness.

> The same principle explains why the soul descends into this lowly physical world: to subdue the sitra achra, the side opposed to holiness. In the Zohar's words, when the sitra achra is subdued "the glory of the Holy One, blessed be He, is exalted," like the special advantage of light that comes out of darkness.

וכמו עד״מ מגרעין הנזרע בארץ שע״י הרקבון שנרקב ונפסד בארץ הוא צומח אח״כ בתוספת רב וכיתרון האורכו׳.[12]

It is like, by way of analogy, a seed sown in the ground: through the decay, as it rots and decomposes in the ground, it afterwards sprouts with great increase; and like "the advantage of the light," etc.

> A seed is the example: it must first rot and decompose in the ground, and only then does it sprout and yield far more than was sown. In the same way, the soul's descent below leads to a far greater revelation, "the advantage of the light" that comes from darkness.

SECTION 3 • ¶3–4

Worlds of concealment and the limbs of the King

3 וביאור הענין דהנה אליהו אמר בתיקונים[13] אנת הוא דאפיקת עשר תקונין וקרינן להון עשר ספירן לאנהגא בהון עלמין[14] סתימין דלא אתגלין כו׳.

The explanation of the matter: Eliyahu said in the Tikkunim, "You are He who brought forth ten rectifications, and we call them ten Sefiros, to conduct through them hidden worlds that are not revealed," etc.

> To explain this, the Alter Rebbe turns to the prayer of Eliyahu at the opening of the Tikkunei Zohar ("the Tikkunim"), a companion work to the Zohar. There Eliyahu addresses G-d as the One who brought forth ten tikkunim, "rectifications," called the ten Sefiros, in order to conduct through them the hidden worlds.

עלמין הוא מלשון העלם[15] ונק' בזוהר היכלות היכל החסד היכל הגבורה היכל הזכות כו' ובתוכם נשמות שנהנין מזיו[16] השכינה ומלאכים שעומדים באהבה ויראה ופחד כו'

"Worlds" (almin) is from the word he'elem, concealment. In the Zohar they are called heichalos (chambers): the Chamber of Chesed (kindness), the Chamber of Gevurah (restraint), the Chamber of Merit, etc. Within them are souls that delight in the radiance of the Shechinah (Divine Presence), and angels that stand in love, awe and dread, etc.,

> The Aramaic word for worlds, almin, is related to he'elem, concealment: a world is a level at which G-dliness is hidden, a reading the Tikkunei Zohar itself gives (olam as elem, "hidden") and the Alter Rebbe uses again in Likkutei Torah, Bamidbar, and in the second maamar of Sh'lach. The Zohar calls these worlds heichalos, "chambers," each named for a divine attribute, and within them are souls who delight in the radiance of the Shechinah and angels who serve in love and in fear.

כמו מחנה מיכאל בחי' אהבה ומחנה גבריאל בחי' יראה ופחד כמארז"ל [כמאמר רבותינו זכרונם לברכה] נהר דינור יוצא מזיעתן של חיות[17] כו'

such as the camp of Michael, the level of love, and the camp of Gabriel, the level of awe and dread, as our Sages, of blessed memory, said, "The river of fire comes forth from the sweat of the Chayos," etc.

> The angels are grouped in camps: the camp of the angel Michael serves through love, and the camp of the angel Gabriel through awe and dread. The Talmud's teaching that the river of fire flows from the sweat of the Chayos, the holy "living creatures" that bear the divine Chariot in Yechezkel's vision, is brought as an example of that awe.

ואומרים שירה כל אחד ואחד לפי השגתו וההיכל הוא בחינת כולל[18] שכולל כל הפרטיות שבתוכו

And they sing song, each and every one according to his comprehension. And the chamber is the level of an encompassing [whole], which encompasses all the particulars within it;

> Each soul and angel sings G-d's praise according to the measure of its own comprehension. The chamber is a general, encompassing level that holds many particular levels within it.

כמו היכל החסד כללותו הוא חסד והפרטיות שבתוכו הוא חכמה שבחסד חסד שבחסד כו' וכל הע"ס [העשר ספירות] וכמשל העיגול ובית שכוללים כל הפרטיות שבתוכם.[19, 20]

for example, the Chamber of Chesed: its general and collective expression (klalus) is Chesed, while the particulars within it are Chochmah (wisdom) of Chesed, Chesed of Chesed, etc., and all of the Ten Sefiros; as in the analogy of the circle and of a house, which encompass all the particulars within them.

> The Chamber of Chesed, for example, is Chesed as a whole, yet within it are all ten Sefiros, each as an aspect of Chesed: Chochmah of Chesed, Chesed of Chesed, and so on. A circle or a house is the same: one enclosing form that holds all the particulars inside it.

4 וזהו פי׳ לאנהגא בהון עלמין עלמין הם בחי׳ ההיכלות בחי׳ הכוללת ולאנהגא הוא בחינת הפרטיות שבתוכם וההיכל הוא מעלים ומסתיר אור א״ס ב״ה שלא יתגלה להם כ״א לפי השגתם שלא יהיו בטלים באי״ס ב״ה

And this is the meaning of "to conduct through them worlds": "worlds" are the level of the chambers, the encompassing level, and "to conduct" is the level of the particulars within them. And the chamber conceals and hides the Infinite Light (Or Ein Sof), blessed be He, so that it is revealed to them only according to their comprehension, so that they should not be nullified in the Infinite One (Ein Sof), blessed be He.

> The Alter Rebbe now reads Eliyahu's words: "worlds" are the chambers, the general level, while "to conduct" refers to the particular levels within them. The chamber's task is to hide the Infinite Light, letting it shine to the souls and angels only in the measure they can grasp, so that they are not wholly nullified in the Infinite One.

לפי שהם בעלי גבול מאין ליש ואינם מערך ומהות א״ס ב״ה שאין לו תחלה ואין לו תכלה

For they are finite beings, [brought] from nothing into something, and they are not of the same order and essence as the Infinite One, blessed be He, who has no beginning and no end.

> Created beings are finite, brought into existence from nothing, and bear no comparison to G-d, who has no beginning and no end. Their existence as separate beings depends on the light being hidden from them.

ולכן צריך ההיכל להעלים ולהסתיר כו׳ (ובבחי׳ אצילות הוא בחי׳ אורות וכלים) עד שבהשתלשלות רבות נעשה שמים וארץ גשמיי׳ [גשמיים] שאין נראה בתוכם אלקות כלל כ״א בבחי׳ יש ודבר נפרד בפ״ע [בפני עצמו] בחי׳ סט״א [סטרא אחרא][21]

Therefore the chamber must conceal and hide, etc. (and on the level of Atzilus, it is the level of lights and vessels), until, through many [links in] the chain of descending worlds (hishtalshelus), physical heavens and earth were made, in which no G-dliness at all is seen, but only the level of a yesh (something), a thing separate unto itself, the level of the sitra achra (the other side).

> For this reason the chambers must conceal; in Atzilus, the highest world, the same role is filled by the vessels that hold the lights. The concealment grows stage by stage until physical heaven and earth come into being, where no G-dliness is visible at all and everything appears to exist on its own, a sense of separate existence that is the mark of the sitra achra.

וזהו ענין ירידת הנשמה לעוה"ז השפל דוקא ירידה לצורך עלי' [עליה] כדי לאכפיא לס"א [לסטרא אחרא] ע"י סור מרע

And this is the matter of the soul's descent specifically into this lowly world, a descent for the sake of an ascent: in order to subdue the sitra achra through "turn away from evil."

> This is why the soul must descend into this lowly world, a descent whose purpose is an ascent. Its first task is to subdue the sitra achra by "turning away from evil," in the words of the verse in Psalms, "Turn away from evil and do good."

ועל ידי זה אסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין[22]

And through this "the glory of the Holy One, blessed be He, is exalted" in all the worlds,

> When the sitra achra is subdued, "the glory of the Holy One, blessed be He, is exalted" in all the worlds, in the Zohar's words quoted above.

שלא יהיו הכלים וההיכלות בבחינת מסתירים אור א"ס ב"ה רק שיהי' [שיהיה] בחי' כלים לקבל גילוי אור א"ס ב"ה ע"י בחי' ועשה טוב[23] מצות מעשיות רמ"ח פקודין רמ"ח אברין[24] דמלכא[25]

so that the vessels and the chambers will not be in the mode of concealing the Infinite Light, blessed be He, but rather will be the level of vessels to receive the revelation of the Infinite Light, blessed be He, through the level of "and do good": the practical mitzvos, "the 248 commandments, the 248 limbs of the King."

> The vessels and chambers then no longer hide the Infinite Light but become vessels that receive its revelation, through "and do good," the practical mitzvos. The Tikkunei Zohar links the 248 commandments with the limbs of the King, an image the Alter Rebbe explains a little further on.

רק שמתחלה צריך להיות בחי' סור מרע בחי' אתכפייא סט"א [סטרא אחרא] כמ"ש ולא תתורו אחרי לבבכם[26] ואחרי עיניכם וגו'

Only, first there has to be the level of "turn away from evil," the level of the subjugation of the sitra achra, as it is written, "And you shall not stray after your heart and after your eyes," etc.

> First, however, there must be "turn away from evil," the subduing of the sitra achra. The verse of tzitzis states it: "And you shall not stray after your heart and after your eyes."

ועי"ז אסתלק יקרא דקוב"ה [דקודשא בריך הוא] ואז יכולים לקבל[27] ע"י בחי' ועשה טוב גילוי אור א"ס ב"ה למטה ע"י רמ"ח מ"ע [מצות עשה] דאורייתא מחכמה נפקת[28,29] והמצות הם רמ"ח המשכות מחכמה עילאה

And through this "the glory of the Holy One, blessed be He, is exalted," and then they can receive, through the level of "and do good," the revelation of the Infinite Light, blessed be He, below, by means of the 248 positive commandments; for "the Torah comes forth from Chochmah (wisdom)," and the mitzvos are 248 drawings-down from the supernal Chochmah.

> Once the sitra achra is subdued and G-d's glory exalted, the revelation of the Infinite Light can be received below through the 248 positive commandments. The Zohar says that the Torah comes forth from Chochmah, the divine wisdom, and so each of the 248 mitzvos is a drawing down from the supernal Chochmah.

ולכן נקראים אברין דמלכא כמשל האברים שנמשך בתוכם חיות מהמוח כנראה בחוש שבמוח מרגיש כאב של כל האברים כו' כמו כן ע"י המצות נמשך א"ס ב"ה מבחי' חכמה עילאה לעלמין סתימין ועלמין דאתגליין.

That is why they are called "the limbs of the King," as in the analogy of the limbs, into which life-force is drawn from the brain, as is seen plainly: in the brain one feels the pain of all the limbs, etc. So, too, through the mitzvos the Infinite One, blessed be He, is drawn from the level of the supernal Chochmah into the hidden worlds and the revealed worlds.

> This is why the mitzvos are called the limbs of the King. Just as every limb receives its life-force from the brain, which is why the brain feels the pain of any limb, so the mitzvos carry the Infinite One from the supernal Chochmah into both the hidden and the revealed worlds.

SECTION 4 • ¶5

Milk and honey: the spies, and Yehoshua and Kalev

5 וחלב ודבש הם בחי' תרין דרועין[30] חו"ג [חסד וגבורה] ימינא ושמאלא[31] וביניהו כלה[32] כו' וכמ"ש ומתחת זרועות עולם[33] כו'.

And milk and honey are the level of the "two arms," Chesed (kindness) and Gevurah (restraint), "right and left, and between them the bride," etc.; and as it is written, "and beneath are the everlasting arms," etc.,

> The Alter Rebbe now explains "milk and honey": they are the "two arms" of the Sefiros, Chesed (kindness) on the right and Gevurah (restraint) on the left, with "the bride" between them, in the words of the Shabbos song Azamer Bishvachin. The verse "and beneath are the everlasting arms" alludes to these two arms.

שהוא בחי' המשכת אלקות ע"י מצות מעשיות רמ"ח אברין דמלכא וארץ ישראל מכוונת[34] כנגד א"י [ארץ ישראל] שלמעלה

which is the level of the drawing down of G-dliness through the practical mitzvos, "the 248 limbs of the King." And the Land of Israel is aligned directly opposite the Land of Israel above

> These two arms stand for the drawing down of G-dliness through the practical mitzvos, which the Tikkunei Zohar calls "the 248 limbs of the King." The physical Land of Israel is set exactly opposite a "Land of Israel" above, its counterpart in the divine realm.

(עיין בשה"ש [בשיר השירים] רבה ס"פ כמגדל דוד בפי' מכון לשבתך מכוון נגד שבתך זה בהמ"ק [בית המקדש] שלמעלה)[35]

(see Shir HaShirim Rabbah, at the end of the section "Like the tower of David," on the explanation of "the place (machon) of Your dwelling": "aligned (mechuvan) opposite Your dwelling," this is the Holy Temple above).

> The Alter Rebbe supports this from the Midrash on the Song of Songs, which reads "the place (machon) of Your dwelling" as mechuvan, "aligned opposite" Your dwelling. The Temple below stands directly opposite the Holy Temple above.

ולכן עיקר המצות הוא באי' [בארץ ישראל] דוקא והמרגלים היו במדרגה גבוה מאד[36] ולא רצו להשפיל א"ע [את עצמו] למצות מעשיות[37,38]

Therefore the main part of the mitzvos is specifically in the Land of Israel. And the spies were on a very high level, and they did not want to lower themselves to the practical mitzvos,

> Because the Land below is aligned with the Land above, the main part of the mitzvos is fulfilled specifically in the Land of Israel. The spies, who stood on a very high spiritual level, did not want to lower themselves to a service of physical deeds.

שהוא בחי' המשכת אור א"ס ב"ה למטה ואמרו על א"י [ארץ ישראל] שהיא אוכלת יושביה[39] שהיה בדעתם שאם יהיה גילוי אור א"ס ב"ה למטה כמו למעלה יתבטלו ממציאותם לגמרי.

which is the level of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, below. And they said of the Land of Israel that it "consumes its inhabitants," for it was their view that if there were a revelation of the Infinite Light, blessed be He, below as [there is] above, they would be completely nullified out of their existence.

> The practical mitzvos draw the Infinite Light down to the lowest level. The spies called the Land one that "consumes its inhabitants" because they feared that so great a revelation below, as it is above, would make them cease to exist altogether.

וזהו אוכלת יושביה ורצו להיו' [להיות] במדבר דוקא ומדברך נאוה[40] שהוא המשכת אור א"ס ב"ה לבחי' הדבור בחי' מלכות בחי' א"י [ארץ ישראל] שלמעלה ונקראת בשם בחי' ארץ לפי שהיא בחי' התחתונה שבאלקות כמ"ש והארץ הדום רגלי[41] כו'.

And this is [the meaning of] "consumes its inhabitants." And they wanted to be specifically in the desert (midbar), [as in] "and your speech (midbarech) is lovely," which is the drawing down of the Infinite Light, blessed be He, into the level of speech, the level of Malchus (sovereignty), the level of the Land of Israel above. And it is called by the name "land" because it is the lowest level within G-dliness, as it is written, "and the earth is My footstool," etc.

> The spies preferred the desert, midbar, which the Alter Rebbe connects with midbarech, "your speech": a revelation that reaches only as far as the level of divine speech. That level is Malchus, the Land of Israel above, called "land" because it is the lowest level within G-dliness, as in "the earth is My footstool."

(ועמ"ש בד"ה[42] והיה מספר בני ישראל)[43] וכתיב ה' בחכמה יסד ארץ[44] אבא יסד ברתא[45,46] בחי' הדבור דבר ה' ששרשו מחכמה

(And see what is written in the discourse beginning "And the number of the Children of Israel shall be.") And it is written, "Havayah founded the earth with wisdom": "the Father (Abba) founded the Daughter," the level of speech, the word of G-d, whose root is from Chochmah (wisdom).

> Divine speech has its root in Chochmah: "Havayah founded the earth with wisdom," which the Zohar renders "the Father (Chochmah) founded the Daughter (Malchus)." The discourse he refers to, "And the number of the Children of Israel shall be" (Likkutei Torah, Bamidbar), explains that the source of the souls, the Community of Israel, is called "land," as in "the earth is My footstool": the level of G-d's Malchus, the source and life of all the worlds.

וכנראה ממשל התינוק שכל זמן שאין לו מוחין דיניקה בשלימות אע"פ [אף על פי] שיש לו קול אותיות פשוטים אעפ"כ [אף על פי כן] אינו יכול לדבר ולצרף את האותיות והוא מחמת שאין החכמה בשלימות לחלק הקול ולצרף האותיות כרצונו כו'.

And this is seen from the analogy of an infant: as long as he does not have the intellect (mochin) of nursing in full, although he has voice [and] simple letters, he nevertheless cannot speak and combine the letters; and this is because the Chochmah is not complete, to divide the voice and combine the letters as he wishes, etc.

> The Alter Rebbe illustrates this from a young child: he already has a voice and can utter single sounds, but until he has the "intellect of nursing" (mochin de-yenikah), the first stage of a child's mind, in full, he cannot shape the sounds into words. Speech depends on Chochmah to divide the voice and combine the letters at will, and in the same way divine speech is founded on Chochmah.

ורצו המרגלים שיהיו כל ההמשכות מחכמה עילאה לבחי' דבור[47] אי"י [ארץ ישראל] שלמעלה ששם יש ג"כ בהמ"ק [בית המקדש] וירושלים[48] וכל הבחי' (כמ"ש בגמרא בפ"ק [בפרק קמא] דתענית דף ה' ע"א ובזח"ג [ובזהר חלק ג] פ' שלח דקס"א ע"ב)

And the spies wanted all the drawings-down from the supernal Chochmah to be into the level of speech, the Land of Israel above, where there is also a Holy Temple and Jerusalem and all the levels (as is written in the Gemara, in the first chapter of Taanis, page 5a, and in the Zohar, Part III, Parshas Sh'lach, page 161b).

> The spies wanted the whole flow from the supernal Chochmah to stop at the level of speech, the Land of Israel above, which has its own Holy Temple and Jerusalem, as the Talmud and the Zohar teach. Such a service, entirely in the spiritual realm, would not have required them to enter the physical Land.

אבל יהושע וכלב אמרו טובה הארץ מאד מאד[49] שע"י אי"י [ארץ ישראל] שלמטה דוקא בחי' מצות מעשיות דוקא יומשך בחי' אור א"ס בחי' מאד בלי גבול בבחי' עלמין סתימין ועלמין דאתגלין וזהו מאד מאד. ב' פעמי' [פעמים] מאד. עלמין סתימין ועלמין דאתגלין

But Yehoshua and Kalev said, "The land is very, very good": for specifically through the Land of Israel below, the level of the practical mitzvos specifically, there will be drawn down the level of the Infinite Light, the level of me'od ("very"), without limit, into the level of hidden worlds and revealed worlds. And this is "very, very": "very" twice, hidden worlds and revealed worlds.

> Yehoshua and Kalev answered that the Land is "very, very good": only through the physical Land below, where the practical mitzvos are kept, is the Infinite Light drawn down, the level of me'od, "very," which has no limit. The two words "very" are the hidden worlds and the revealed worlds, which this light reaches.

כי באמת עיקר כוונתו ית' שיהי' [שיהיה] דירה בתחתונים דוקא כמארז"ל [כמאמר רבותינו זכרונם לברכה] נתאוה הקב"ה להיות לו דירה בתחתונים[50, 51, 52] כו'

For in truth His essential intent, may He be blessed, is that there be a dwelling place among the lower realms specifically, as our Sages, of blessed memory, said, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms," etc.,

> For G-d's essential intent in creation is a dwelling place among the lower realms, as the Midrash says: "The Holy One, blessed be He, desired to have a dwelling place among the lower realms."

ושיהיה נגלה לעין כל בשר[53] ושיהיה הגילוי למטה כמו למעלה ואדרבה ביתר שאת ויתרון א ור הבא מן החשך דוקא כו'.

and that it be revealed to the eye of all flesh, and that the revelation be below as it is above, and even more, with greater eminence, and [with] the advantage of light that comes specifically from darkness, etc.

> G-d desires that His presence be revealed to all flesh, below as it is above, and below even with greater eminence, as light that comes out of darkness has a special advantage. Tanya, chapter 36, explains this Midrash in the same words: this lowest world, darkest in the concealment of G-d's light, is where the Infinite Light is to shine "with greater eminence" and with "the advantage of light over darkness."

כי באמת כל שהוא מדרגה היותר גבוה מאד מתגלה בדבר היותר תחתון דוקא ביתר שאת

For in truth, whatever is a very much higher level is revealed specifically in the lowest thing, with greater eminence.

> The Alter Rebbe states a general principle: the higher a level is, the more it is revealed specifically in the lowest thing, with greater eminence.

ולמשל מבר שכל גדול שא"א לו לגלות חכמתו להמקבל שכלו בדבור כי אם ברמז במעשה דוקא יכול לגלות ביתר שאת כענין מאמר רז"ל [רבותינו זכרונם לברכה] די לחכימא ברמיזא.[54,55]

For example, a man of great intellect cannot reveal his wisdom in speech to the one who receives his intellect; only by a hint, in an action specifically, can he reveal [it] with greater eminence, like the saying of our Sages, of blessed memory, "For the wise, a hint is enough."

> His first example is a man of great intellect whose wisdom is too deep to pass on to his student in words; a hint given through an action reveals it even more powerfully, as in the Sages' saying, "For the wise, a hint is enough." In the same way, the highest divine light is revealed through physical deeds.

עוד משל מחותם של אבן טוב בהיר שע"י בהירותו אינם ניכרים האותיות בו ונכרים ונתגלים האותיות על השעוה דוקא בגילוי לעין כל

Another analogy: a seal of a bright precious stone, in which, because of its brightness, the letters are not discernible, while on the wax specifically the letters are discernible and revealed, openly to every eye.

> A second analogy: on a seal cut in a bright gemstone the engraved letters cannot be made out because of the stone's brilliance, yet they show clearly on the wax. The higher level is seen plainly only in the lower.

וז"ש [וזהו שכתוב] וראיתם אותו וזכרתם[56] את כל מצות ה' וכו' שע"י מעשה שהוא בחי' הסתכלות בל"ב חוטין הגשמיים יבא מזה לוזכרתם את כל מצות ה'

And this is [the meaning of] what is written, "And you shall see it and remember all the commandments of Havayah," etc.: that through an action, which is the level of looking at the thirty-two physical threads, one comes from this to "and remember all the commandments of Havayah."

> The verse of tzitzis, "And you shall see it and remember all the commandments of Havayah," expresses the same idea: the physical act of looking at the thirty-two threads of the tzitzis brings a person to remember all of G-d's commandments.

לפי שהטלית הוא בחי' אור מקיף והציצית שהם ל"ב חוטין בחינת ל"ב נתיבות[57] החכמה[58] שנמשכים ע"י או"מ [אור מקיף] ואי אפשר שיורמז כי אם במעשה דוקא היפך מחשבת המרגלים כו'.[59, 60]

For the tallis is the level of encompassing light (Or Makif), and the tzitzis, which are thirty-two threads, are the level of the thirty-two paths of Chochmah, which are drawn down through the encompassing light; and it is impossible for this to be hinted except through an action specifically: the opposite of the thinking of the spies, etc.

> The tallis stands for an encompassing light (Or Makif), a light too high to be held within, and its thirty-two threads correspond to the thirty-two paths of wisdom of Sefer Yetzirah, drawn down through that encompassing light. So lofty a level can be alluded to only through a physical action, the opposite of what the spies thought.

SECTION 5 • ¶6

Moshe's prayers

6 ומשה רבינו ע"ה [עליו השלום] שהיה מבחי' דור דעה[61, 62] ובמדרגה גבוה מאד נעלה לא היה לו באפשרות לבא לא"י [לארץ ישראל]

And Moshe our Teacher, peace be upon him, who was of the level of the "generation of knowledge" and on a very high and exalted level, was not able to come to the Land of Israel.

> Moshe belonged to the level of the "generation of knowledge," the generation of the desert, and stood on an exceedingly high level; yet it was not possible for him to enter the Land of Israel. Etz Chaim, Sha'ar Hearas HaMochin, chapter 1, explains that the generation of the desert is called the "generation of knowledge" because its souls came from the supernal Daas, the level of Moshe, and all of them were included in him.

ואף על פי כן התפלל תקט"ו תפלות כמנין ואתחנן[63,64] לבא לארץ ישראל מפני שזהו עיקר המכוון ותכלית הבריאה כנ"ל ואעפ"כ [ואף על פי כן] לא זכה ויהושע דוקא מכניס כו':

Even so, he prayed 515 prayers, the numerical value of va'eschanan ("and I pleaded"), to come into the Land of Israel, because this is the essential intent and the purpose of creation, as mentioned above. Nevertheless he did not merit [it], and it is specifically Yehoshua who brings [them] in, etc.

> Even so, Moshe prayed 515 times to enter the Land, the numerical value of va'eschanan, "and I pleaded" (vav 6, alef 1, tav 400, ches 8, nun 50, nun 50), because the Land, where the practical mitzvos are kept, is the essential intent and purpose of creation. He did not merit it, and it was Yehoshua who brought the people in.

SECTION 6 · ¶7–8

Deeds and the drawing down of wisdom

7 ב (וזהו דא"י [דארץ ישראל] ארץ שבעה עממין שע"י בירור ז' מדות דתהו ע"י המצות מעשיות ע"י"ז נמשך גילוי אור א"ס בכולהו עלמין ודרך כלל הם ג"כ ז' היכלות.

2. (And this is [why] the Land of Israel is the land of seven nations: for through the refinement of the seven emotive attributes (middos) of Tohu by means of the practical mitzvos, through this the revelation of the Infinite Light (Or Ein Sof) is drawn down into all the worlds; and in general terms they are also the seven chambers.

> This added section explains why the Land of Israel was the land of seven nations: they correspond to the seven emotive attributes of Tohu, the world whose vessels broke. Refining those attributes through the practical mitzvos draws the Infinite Light into all the worlds, and in general terms they also correspond to the seven chambers.

משא"כ מדבר זהו ההמשכה רק למעלה בפנימית ולא בחיצוניות עלמין והיכלות דעשי' [דעשיה] ועיין מזה באגה"ק [באגרת הקודש] סד"ה ויעש דוד שם שכדי להמשיך הגילוי בעשי' [בעשיה] זהו ע"י המעשה דוקא כו' ע"ש.

Whereas the desert: this is the drawing down only above, in the inner dimension (pnimiyus), and not in the outer dimension (chitzoniyus) of the worlds and chambers of Asiyah (Action). And see about this in Iggeres HaKodesh, at the end of the discourse beginning "And David made a name," that to draw down the revelation into Asiyah, this is through action specifically, etc.; see there.

> The desert, by contrast, stands for a drawing down that stays above, in the inner dimension of the worlds, and does not reach their outer dimension, the worlds and chambers of Asiyah. The Alter Rebbe refers to Iggeres HaKodesh, where he explains that the revelation reaches Asiyah only through action.

ובאמת כדי להיות ההמשכה למטה היינו ע"י שההמשכה ממקום עליון יותר כמ"ש במ"א ע"פ אל עליון גומל חסדים טובים.

And in truth, for the drawing down to be below, this comes about through the drawing down being from a higher place, as is explained elsewhere on [the words] "G-d Most High, who bestows good kindnesses."

> For light to reach the lowest level, it must in truth be drawn from a higher source. The Alter Rebbe points to an explanation elsewhere on the words of the prayer, "G-d Most High, who bestows good kindnesses."

וגם להפך שבמעשה דוקא לפי שהוא למטה מבחי' הדבור יוכל להיות הגילוי מבחי' עליונה יותר וכענין לחכימא ברמיזא מה שא"א להתגלות ע"י אותיות הדבור כו'.

And also the reverse: specifically in action, because it is below the level of speech, there can be the revelation from a higher level, like the matter of "for the wise, by a hint," what cannot be revealed through the letters of speech, etc.

> The reverse is also true: precisely because action is lower than speech, it can reveal a higher level. Like a hint to a wise man, action conveys what the letters of speech cannot.

וביאור ענין זה יובן ממ"ש במ"א בביאור ע"פ ששים המה מלכות[65] כו' אחת היא יונתי[66] כו' גבי מעלת הנשמות על המלאכים שמבחי' דבור כו' ע"ש.

The explanation of this matter will be understood from what is written elsewhere, in the explanation on the verse "There are sixty queens," etc., "One is she, my dove," etc., regarding the superiority of the souls over the angels, who are from the level of speech, etc.; see there.

> The Alter Rebbe refers to his explanation of the verses "There are sixty queens" and "One is she, my dove," which discusses the superiority of the souls over the angels. The angels derive from the level of divine speech.

ועמ"ש ע"פ והארץ הדום[67] רגלי[68] ע"י שמתקן מעשיו כו' נעשים מוחו ולבו זכים אלף פעמים ככה ע"ש והיינו לפי שע"ז ממשיכים ממקור החי"ע ופנימיותה [החכמה עילאה]

And see what is written on the verse "And the earth is My footstool," that through his rectifying his deeds, etc., his mind and heart become a thousand times as pure; see there. That is, because through this one draws down from the source of the supernal Chochmah (wisdom) and its inner dimension.

> He also refers to his explanation of "And the earth is My footstool," where one who rectifies his deeds makes his mind and heart a thousand times purer. Deeds have this effect because they draw from the very source and inner dimension of the supernal Chochmah. That discourse, in Torah Ohr, Bereishis, explains that the Community of Israel is called the "foot," which has an advantage the head lacks: the feet carry the head, and the head's life-blood is in them.

ועוד כי א"א ג"כ להמשיך גילוי ח"ע [חכמה עילאה] ע"י התורה כ"א ע"י מעשה המצות והוא כמ"ש באגה"ק [באגרת הקודש] שם סד"ה ויעש דוד שם וז"ל [וזה לשונו] לכן ארז"ל [אמרו רבותינו זכרונם לברכה] האומר אין לי אלא תורה[69] בלי גמילות חסדים אפילו תורה אין לו אלא בתורה ובגמ"ח [ובגמילות חסדים]

And further, [it is] because it is also impossible to draw down the revelation of the supernal Chochmah through the Torah except through the deed of the mitzvos. And this is as written in Iggeres HaKodesh, there, at the end of the discourse beginning "And David made a name"; these are its words: "Therefore our Sages, of blessed memory, said: One who says, 'I have only Torah,' without acts of kindness, even Torah he does not have, but rather [he must engage] in Torah and in acts of kindness.

> Moreover, the revelation of the supernal Chochmah cannot be drawn down through the Torah alone, only through the deed of the mitzvos. The Alter Rebbe quotes his words in Iggeres HaKodesh, which cite the Sages: one who says "I have only Torah," without acts of kindness, does not have even Torah, but only Torah together with acts of kindness.

כי הנה אורייתא מחכמה נפקת[70] ובאורייתא מתקיים עלמא ובאינון דלעאן בה כי בדיבורם ממשיכים הארות והשפעות ח"ע [חכמה עילאה] מקור התורה לבחינת אותיות הדבור שבהן נברא העולם כו'

For behold, 'the Torah comes forth from Chochmah,' and 'through the Torah the world is sustained, and through those who toil in it'; for by their speech they draw down illuminations and influences of the supernal Chochmah, the source of the Torah, into the level of the letters of speech, with which the world was created, etc.

> The Torah comes forth from Chochmah, and the world is sustained through the Torah and those who study it. Through their speech they draw the light of the supernal Chochmah into the letters of speech with which the world was created.

והרי המשכה זו היא בחי' ירידה גדולה ולזה צריך לעורר חסד עליון הנמשך כמים ממקום גבוה למקום נמוך באתעדל"ת [באתערותא דלתתא] בצדקה וחסד תתאה שממשיכים חיים וחסד להחיות רוח שפלים ונדכאים[71]

Now, this drawing down is the level of a great descent, and for this one must arouse the supernal Chesed (kindness), which flows like water from a high place to a low place, through an arousal from below, by charity and the lower Chesed, by which they draw down life and kindness to revive the spirit of the lowly and the crushed.

> This drawing of Chochmah into speech is a great descent, so it needs the supernal Chesed, which flows down like water from a high place to a low one. That Chesed is aroused from below by charity and kindness that revive the lowly and the crushed.

וז״ש [וזהו שכתוב] אל יתהלל חכם בחכמתו[72] כו׳ כי״א בזאת יתהלל כו׳ כי אני[73] ה׳ עושה חסד כו׳ כי החסד הוא הממשיך חיי החכמה למטה ואם לאו הרי נקראת חכמתו לבדו בלי המשכת חיים ממנה ח״ו [חס ושלום] עכ״ל [עד כאן לשונו]

And this is [the meaning of] what is written, 'Let not the wise man glory in his wisdom,' etc., 'but rather in this let him glory,' etc., 'that I am Havayah who does kindness,' etc. For Chesed is what draws the life of Chochmah down below; and if not, then it is called 'his wisdom' alone, without the drawing down of life from it, G-d forbid." End of quote.

> This is the meaning of the verse "Let not the wise man glory in his wisdom … but in this let him glory … that I am Havayah who does kindness." Kindness is what carries the life of wisdom down below; without it, wisdom remains "his wisdom" alone and gives no life to anything beneath it. Here the quotation from Iggeres HaKodesh ends.

וכנודע שגם למעלה המשכת החי״ע [החכמה עילאה] בבחי׳ אותיות הדבור נמשך ע״י המדות עליונות וזהו בחי׳ יעקב אותיות יבקע המשכת החכמה הבוקע דרך המדות ונמשך בהדבור.

And as is known, above too the drawing down of the supernal Chochmah into the level of the letters of speech is drawn through the supernal emotive attributes; and this is the level of Yaakov, [whose] letters are yivka ("will break through"): the drawing down of Chochmah that breaks through by way of the emotive attributes and is drawn into speech.

> Above, too, Chochmah reaches the letters of speech only through the emotive attributes. This is the name Yaakov, whose letters, rearranged, spell yivka, "will break through": wisdom breaking through the attributes into speech.

וכמ״ש במ״א ע״פ מאמר הזהר ס״פ קדושים) (דפ״ו ע״א) ע״פ אתם עדי[74] כו׳ ועמ״ש ג״כ מזה ע״פ והיה לכם לציצית[75] גבי כי מאיש לוקחה זאת.[76]

And as is explained elsewhere on the saying of the Zohar at the end of Parshas Kedoshim) (page 86a), on the verse "You are My witnesses," etc. And see also what is written about this on the verse "And it shall be tzitzis for you," regarding "for this one was taken from man."

> The Alter Rebbe also refers to his explanations of the Zohar's teaching on "You are My witnesses" and of the verse of tzitzis, where he discusses "for this one was taken from man." Both treat the same theme at greater length.

ומכ״ז [ומכל זה] יובן ענין חטא המרגלים

And from all this, the matter of the sin of the spies will be understood.

> From all this the sin of the spies becomes clear.

כי הנה עם היות אשר התורה נק' מדבר כמ"ש במדרש רבה פ' חקת פי"ט ע"פ וממדבר מתנה.[77,78] אך עכ"ז [עם כל זה] כתיב בה הכל לעשות בארץ. ארץ היינו בחי' מצות מעשיות. כי גם להיות המשכות ח"ע [חכמה עילאה] לבחי' הדבור א"א כי"א ע"י קיום המצות מטעם הנ"ל.

For although the Torah is called "desert," as is written in Midrash Rabbah, Parshas Chukas, chapter 19, on the verse "And from the desert, Mattanah ('gift')," nevertheless it is written in it that all is "to do in the land." "Land" means the level of the practical mitzvos. For even the drawings-down of the supernal Chochmah into the level of speech cannot come about except through the fulfillment of the mitzvos, for the reason mentioned above.

> The Midrash calls the Torah "desert," expounding the verse "and from the desert, Mattanah" as "from the desert, a gift," the Torah given in the desert. Yet the Torah itself says that everything is "to do in the land," the practical mitzvos, and even the flow of the supernal Chochmah into speech, the level the spies wanted, cannot come about without them, for the reasons given above.

8 וע"ז נאמר אל יתהלל חכם בחכמתו[79] כו' אלא ע"י חסד ומשפט וצדקה בארץ[80] דייקא ע"ז ממשיכים בחי' ח"ע [חכמה עילאה]. ועמ"ש בד"ה כי תשמע בקול.

And of this it is said, "Let not the wise man glory in his wisdom," etc., but rather through "kindness, justice and righteousness in the land" specifically: through this one draws down the level of the supernal Chochmah (wisdom). And see what is written in the discourse beginning "When you hearken to the voice."

> This is why, after "Let not the wise man glory in his wisdom," the verse speaks of "kindness, justice and righteousness in the land": wisdom is drawn down specifically through deeds done in the land. The Alter Rebbe refers to his discourse beginning "When you hearken to the voice" for more on this.

עוד יש לבאר כללות ענין זה באופן אחר קצת עפמ"ש [על פי מה שכתוב] בד"ה וידבר דעשרת הדברות בענין עסק התורה שנאמר וכל חפצים לא ישוו בה[81] ואפילו חפצי שמים[82] וע"ש בענין אם אין חכמה אין יראה.[83]

This matter as a whole can be further explained in a somewhat different way, according to what is written in the discourse beginning "And [G-d] spoke" of the Ten Commandments, on the matter of occupying oneself with the Torah, of which it is said, "and all desirable things cannot compare to it," even the desires of Heaven; and see there on the matter of "if there is no wisdom there is no fear."

> The Alter Rebbe adds that the whole matter can be explained in a somewhat different way, following his discourse on the Ten Commandments, which deals with Torah study, of which it is said that "all desirable things cannot compare to it," even the "desires of Heaven," that is, mitzvos. That discourse also discusses the Mishnah "If there is no wisdom there is no fear."

SECTION 7 • ¶9

The spies' error

9 ועד"ז לא רצו המרגלים ליכנס לארץ ולקיים המצות רק להיות במדבר ומדברך נאוה[84] כו'

And in the same way, the spies did not want to enter the Land and fulfill the mitzvos, but only to be in the desert, [as in] "and your speech (midbarech) is lovely," etc.

> In the same way, the spies did not want to enter the Land and keep its mitzvos, preferring to stay in the desert, at the level of "your speech is lovely," a revelation in divine speech alone.

אך באמת טעו בזה טעות גדול כמש"ש [כמה שכתוב שם] בענין אם אין יראה אין חכמה[85] שא"א כלל להמשיך אור התורה כ"א בהקדים תחלה בחי' קיום המצות

But in truth they made a great error in this, as is written there on the matter of "if there is no fear there is no wisdom": that it is not at all possible to draw down the light of the Torah except by first putting before it the level of the fulfillment of the mitzvos.

> In truth, however, they made a great error, as the Mishnah "If there is no fear there is no wisdom" shows: the light of the Torah can be drawn down only when the fulfillment of the mitzvos comes first. Fear of Heaven, expressed in keeping the mitzvos, must come before wisdom.

וזהו אם אין יראה כו' וכמאמר קדשנו במצותיך ועי"ז אח"כ ותן חלקנו בתורתך

And this is "if there is no fear," etc.; and as in the words "sanctify us with Your commandments," and through this, afterwards, "and grant our portion in Your Torah."

> The same order appears in the prayer: "Sanctify us with Your commandments," and only then "grant our portion in Your Torah."

ובמתן תורה שהיה התגלות התורה בתחלה זהו הוראת שעה אבל לדורות א"א להיות כן וגם ישראל הבינו זה ולכן הקדימו נעשה לנשמע[86] כו' ע"ש באריכות:

And at the Giving of the Torah, where the revelation of the Torah came first, this was a ruling for that hour alone, but for all generations it cannot be so. And Israel, too, understood this, and therefore they put "we will do" before "we will hear," etc.; see there at length.

> At the Giving of the Torah the Torah was revealed first, but that was a special arrangement for that hour alone; for all later generations the mitzvos must come first. Israel understood this at Sinai, which is why they said "we will do" before "we will hear"; the discourse the Alter Rebbe cites explains this at length.

IN ONE'S AVODAH

A person may not seek to stay in spiritual heights, as the spies wished, and avoid the practical mitzvos: G-d's intent is fulfilled through deeds below. The service begins with "turn away from evil," subduing the sitra achra, and continues with "do good" through the positive mitzvos; Torah study must be joined with acts of kindness and charity, and the mitzvos must come first, as Israel said "we will do" before "we will hear."

QUESTIONS FOR DISCUSSION

1. Why does man, who was created by a divine word, need bread to live, and how does the answer prepare for the question about the spies?
2. What does it mean that olam (world) comes from he'elem (concealment), and why must the chambers hide the Infinite Light?
3. Why did the spies fear that the Land "consumes its inhabitants," and what did they want instead in the "desert"?
4. How do the analogies of the wise man's hint and the gemstone seal show that the highest is revealed in the lowest?
5. Why can the light of the Torah not be drawn down without first keeping the mitzvos, and how does "we will do" before "we will hear" show this?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שלח לך אנשים**

The Kehot note says that the Mitteler Rebbe's transcript of this maamar is printed there, and that it begins with the words "Vayahas Kalev" ("And Kalev quieted [the people]").

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ז ע' רכג ושם מתחיל ויהס כלב. חלק ממאמר זה בשינויים והגהות כו' באוה"ת במדבר כרך ה' ע' א'תרא. הגהות בפי שלח ע' תנט ראה כרך-ו ע' א'תשע. מאמרי אדה"א במדבר-ג ע' תתקצא מיוסד על מאמר זה. לד"ה זה ראה ד"ה אם חפץ תשמ"ח.

2 **שלח לך אנשים**

G-d tells Moshe: "Send for yourself men, that they may scout the Land of Canaan, which I am giving to the Children of Israel; one man for each tribe of their fathers, every one a prince among them." The maamar opens with this verse and asks why these chosen men did not want to enter the Land.

Numbers 13:2 במדבר י"ג:ב'

שְׁלַח־לְךָ֣ אֲנָשִׁ֗ים וְיָתֻ֙רוּ֙ אֶת־אֶ֣רֶץ כְּנַ֔עַן אֲשֶׁר־אֲנִ֥י נֹתֵ֖ן לִבְנֵ֣י יִשְׂרָאֵ֑ל אִ֣ישׁ אֶחָ֣ד אִ֤ישׁ אֶחָד֙ לְמַטֵּ֣ה אֲבֹתָ֔יו תִּשְׁלָ֖חוּ כֹּ֥ל נָשִׂ֖יא בָּהֶֽם׃

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

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KEHOT'S NOTE

במדבר יג, ב.

3 **נשיאי העדה אנשי שם**

The phrase "princes of the congregation … men of renown" comes from this verse, which describes the two hundred and fifty distinguished men who rose up before Moshe with Korach. The Alter Rebbe borrows it to stress the stature of the spies.

Numbers 16:2 במדבר ט"ז:ב'

וַיָּקֻ֙מוּ֙ לִפְנֵ֣י מֹשֶׁ֔ה וַאֲנָשִׁ֖ים מִבְּנֵ֣י יִשְׂרָאֵ֑ל חֲמִשִּׁ֥ים וּמָאתַ֖יִם נְשִׂיאֵ֣י עֵדָ֔ה קְרִאֵ֥י מוֹעֵ֖ד אַנְשֵׁי־שֵֽׁם׃

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

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KEHOT'S NOTE

במדבר טז, ב.

4 The maamar gives in its own words Scripture's recurring praise of the Land, "a land flowing with milk and honey." Here, in his prayer, Yirmeyahu recalls that G-d gave Israel "this land, which You swore to their fathers to give them, a land flowing with milk and honey"; the maamar asks what kind of praise this is.

Jeremiah 32:22 ירמיהו ל"ב:כ"ב

וַתִּתֶּן לָהֶם אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבוֹתָם לָתֵת לָהֶם אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

and gavest them this land, which Thou didst swear to their fathers to give them, a land flowing with milk and honey;

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5 **כל המצות מעשיות ברובם . . דוקא באי"י**

There the Alter Rebbe says that our ancestors entered the Land for the sake of the practical mitzvos, since many of them, nearly four-fifths, depend on the Land; after the exile they will be kept in full perfection only in the days of Moshiach.

KEHOT'S NOTE

ראה תו"א מו, ב. וראה גם בהנסמן למאמרי אדה"א פרשתינו לע' תתקצא (נדפס שם בע' א'רעט).

6 **כי לא על הלחם לבדו**

Moshe reminds Israel that G-d fed them the manna "to make you know that not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live." In the plain sense, G-d can sustain man by whatever He decrees, as He did with the manna; the maamar reads it as saying that what gives life in the bread is the divine word within it, and asks why man, himself created by a divine word, needs that bread.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ֙ וַיַּרְעִבֶךָ֔ וַיַּאֲכִלְךָ֖ אֶת־הַמָּ֑ן אֲשֶׁ֨ר לֹא־יָדַ֜עְתָּ וְלֹ֣א יָדְע֗וּן אֲבֹתֶ֙יךָ֙ לְמַ֣עַן הוֹדִיעֲךָ֔ כִּ֣י לֹא עַל־הַלֶּ֥חֶם לְבַדּ֖וֹ יִחְיֶ֣ה הָאָדָ֑ם כִּ֣י עַל־כָּל־מוֹצָ֞א פִּי־ה' יִחְיֶ֥ה הָאָדָֽם׃

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

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KEHOT'S NOTE

דברים ח, ג.

7 **והלא האדם ג"כ במאמר נברא**

There the same question is raised: bread is of the vegetative level and man a speaking being far above it, so how can bread give him life? The answer begins as it does here: the word of G-d from "Let the earth sprout grass" is clothed in the bread, yet man too has the word "Let us make man," which leads into the explanation through the levels of inanimate, vegetative and animal.

KEHOT'S NOTE

ראה לעיל פ' צו יג, ב ושי"נ.

8 **נעשה אדם**

"And Elokim said: Let us make man in our image, after our likeness." Man too came into being through a divine utterance, which sharpens the question why he must be sustained by food.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

9 **הרפ״ח ניצוצין**

The note points there for the subject of the 288 sparks.

KEHOT'S NOTE

ראה סה״מ תקס״ה ע' תרמב.

10 **ששרש הרפ״ח ניצוצין הוא מאד נעלה**

the passage shares nothing with the note

KEHOT'S NOTE

ראה לק״ת אמור לט, ג.

PARAGRAPH 2

11 **כיתרון אור הבא מן החושך**

Koheles says, "Wisdom has an advantage over folly, as light has an advantage over darkness." The Alter Rebbe reads it as the special advantage of light that comes out of darkness itself.

Ecclesiastes 2:13 קהלת ב׳:י״ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

ע״פ קהלת ב, יג.

12 **לאכפייא לסט״א**

The Zohar teaches that one who brings a wicked person back from his ways causes the sitra achra to be subdued, and through this "the glory of the Holy One, blessed be He, is exalted" more than through any other praise. The Alter Rebbe makes this the purpose of the soul's descent.

Zohar II, 128b זח״ב קכח, ב

KEHOT'S NOTE

זח״ב קכח, ב.

PARAGRAPH 3

13 **אלי׳ אמר בתיקונים**

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

KEHOT'S NOTE

ת״ז בהקדמה.

14 **לאנהגא בהון עלמין**

According to the note, there is a gloss and a summary of this passage there.

KEHOT'S NOTE

באוה״ת שלח ע' תנט יש הג״ה וקיצור לכאן.

15 **עלמין הוא מלשון העלם**

In Bamidbar the Alter Rebbe explains that the body and the world conceal the holiness of the soul, "for olam is from the term he'elem," so that it is not stirred to longing for G-d.

Numbers 5:3 במדבר ה׳:ג׳

מִזָּכָר עַד־נְקֵבָה תְּשַׁלֵּחוּ אֶל־מִחוּץ לַמַּחֲנֶה תְּשַׁלְּחוּם וְלֹא יְטַמְּאוּ אֶת־מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָם׃

both male and female shall ye put out, without the camp shall ye put them; that they defile not their camp, in the midst whereof I dwell.'

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KEHOT'S NOTE

ת״ז (תמ״ב) פב, א. [כ]. וראה לעיל במדבר ה, ג. ולקמן לו, ד.

16 **נשמות שנהנין מזיו**

Rav taught that in the World to Come there is no eating or drinking; rather the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe uses the phrase for the souls in the heavenly chambers.

Berakhot 17a ברכות י״ז א

KEHOT'S NOTE

ראה ברכות יז, א.

17 **נהר דינור יוצא מזיעתן של חיות**

The Talmud asks where the river of fire of Daniel's vision comes from and answers: from the sweat of the Chayos. The Alter Rebbe brings it as an example of the angels' awe and dread.

Chagigah 13b:14 חגיגה י״ג ב:י״ד

מֵהֵיכָן נָפֵיק? מִזֵּיעָתָן שֶׁל חַיּוֹת. וּלְהֵיכָן שָׁפֵיךְ? אָמַר רַב זוּטְרָא בַּר טוֹבְיָה אָמַר רַב: עַל רֹאשׁ רְשָׁעִים בְּגֵיהִנָּם, שֶׁנֶּאֱמַר: "הִנֵּה סַעֲרַת ה' חֵמָה יָצְאָה וְסַעַר מִתְחוֹלֵל עַל רֹאשׁ רְשָׁעִים יָחוּל". וְרַב אַחָא בַּר יַעֲקֹב אָמַר: עַל אֲשֶׁר קוּמְטוּ, שֶׁנֶּאֱמַר: "אֲשֶׁר קוּמְטוּ וְלֹא עֵת נָהָר יוּצַק יְסוֹדָם". תַּנְיָא, אָמַר רַבִּי שִׁמְעוֹן הֶחָסִיד: אֵלּוּ תִּשַּׁע מֵאוֹת וְשִׁבְעִים וְאַרְבַּע דּוֹרוֹת שֶׁקּוּמְטוּ לְהֵיכָרָאוֹת

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

18 **והיכל הוא בחינת כולל**

According to the note, there is a gloss and a summary of this passage there.

KEHOT'S NOTE

באוה"ת שלח ע' תנט יש הג"ה וקיצור לכאן.

19 **כמאמר רז"ל נהר דינור יוצא**

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

KEHOT'S NOTE

חגיגה יג, סע"ב.

20

In the prayer of Eliyahu at the opening of the Tikkunei Zohar: "You are He who brought forth ten rectifications, and we call them ten Sefiros, to conduct through them hidden worlds that are not revealed, and revealed worlds." The Alter Rebbe explains "worlds" and "to conduct" from these words.

Tikkunei Zohar 17a:2 תקוני הזהר י"ז א:ב'

בראשית ברא אלקים וגו׳

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PARAGRAPH 4

21 **יש ודבר נפרד בפ"ע**

According to the note, there is a gloss and a summary of this passage there.

KEHOT'S NOTE

באוה"ת שלח ע' שנט יש הג"ה וקיצור לכאן.

22 **אסתלק יקרא דקוב"ה בכולהו עלמין**

According to the note, there is a gloss on this passage there.

KEHOT'S NOTE

באוה"ת שלח ע' תס יש הג"ה לכאן.

23 **רק שיהי' בחי' כלים . . ע"י בחי' ועשה טוב**

According to the note, there is a gloss and a summary of this passage there.

KEHOT'S NOTE

באוה"ת שלח ע' תס יש הג"ה וקיצור לכאן.

24 **רמ"ח פיקודין רמ"ח אברין**

The note sends the reader to the sources gathered there for the teaching that the 248 commandments are the 248 limbs of the King.

KEHOT'S NOTE

ראה ת"ז ת"ל. ובהנסמן במאמרי אדה"ז-פרשיות לע' רפג.

25 **רמ"ח פקודין רמ"ח אברין דמלכא**

The Kehot note points to Tikkun 30 for the teaching that the 248 positive commandments are the 248 limbs of the King. The Alter Rebbe uses this image of the King's limbs for the positive mitzvos, through which the Infinite Light is received below.

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח'

וְעוֹד מְצִוְוה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוְוה מִסְטְרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטְרָא דְּאִימָּא דְּאִיהִי אֵשׁ"ר, וְהָכִי צַדִּיק מְצוְוה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֻּטָּר כָּל רֶחֶם, פִּתְיחוּ דְּרַחֲמִין, דְּאִיהוּ רַמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטְרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

26 **ולא תתרו אחרי לבבכם**

In the passage of tzitzis G-d tells Moshe to command Israel: "…and you shall not stray after your heart and after your eyes, after which you go astray." Its verb, tasuru ("stray"), is the one used for the spies' "scouting" of the Land (veyasuru, "that they may scout"); the Alter Rebbe brings the verse as the "turn away from evil" that must come first.

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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KEHOT'S NOTE

במדבר טו, לט.

27 **ואזי יכולים לקבל**

According to the note, there is a gloss on this passage there.

KEHOT'S NOTE

באוה"ת שלח ע' תסא יש הג"ה לכאן.

28 **דאורייתא מחכמה נפקת**

The Zohar (Mishpatim) says that the Torah comes forth from Chochmah, from the place called "holy." The Alter Rebbe concludes that each mitzvah is a drawing down from the supernal Chochmah.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ שם פה, א.

29 **דאורייתא מחכמה נפקת**

In Parshas Yisro the Zohar brings the teaching that the Torah comes forth from the supernal Chochmah, alongside the views that it comes from Binah or includes both. The Kehot note points here as well.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the

Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 5

30 **בחי' תרין דרועין**

According to the note, there is a gloss and a summary of this passage there.

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי'). באוה"ת שלח ע' תסב יש הג"ה וקיצור לכאן.

31 **תרין דרועין חו"ג ימינא ושמאלא**

In the prayer of Eliyahu the Sefiros are described as the limbs of a body: "Chesed, the right arm; Gevurah, the left arm." The Alter Rebbe identifies milk and honey with these two arms.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

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32 **ימינא ושמאלא ובינייהו כלה**

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

KEHOT'S NOTE

זמירות לשבת (אזמר בשבחין).

33 **ומתחת זרועות עולם**

In Moshe's blessing of Israel: "The G-d of old is a dwelling place, and beneath are the everlasting arms," the arms that bear up all things. The Alter Rebbe brings it for the two supernal arms, Chesed and Gevurah.

Deuteronomy 33:27 דברים ל"ג:כ"ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כז.

34 **וארץ ישראל מכוונת**

According to the note, there is a gloss on this passage there, which refers to Likkutei Torah, Parshas Va'eschanan, 2d.

KEHOT'S NOTE

באוה"ת שלח ע' תסב יש הג"ה לכאן ומציין ללקו"ת פ' ואתחנן ב, ד.

35 **מכון לשבתך מכוון נגד שבתך זה בהמ"ק שלמעלה**

The Midrash reads "the place (machon) for Your dwelling" as "aligned opposite Your dwelling," that is, the Holy Temple above, which stands opposite the Holy of Holies below. The Alter Rebbe learns from it that the Land of Israel below is aligned with the Land above.

Shir HaShirim Rabbah 4:11 שיר השירים רבה ד':י"א

נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ כַּלָּה, רַבִּי דְּרוֹסָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי שְׁמוּאֵל בַּר יִצְחָק, שִׁשִּׁים רִבּוֹא נְבִיאִים עָמְדוּ לָהֶם לְיִשְׂרָאֵל בִּימֵי אֵלִיָּהוּ, רַבִּי יַעֲקֹב בְּשֵׁם רַבִּי יוֹחָנָן אָמַר מֵאָה וְעֶשְׂרִים רִבּוֹא, דְּאָמַר רַבִּי יוֹחָנָן מִגִּיבַת וְעַד אַנְטִיפַּטְרַס שִׁשִּׁים רִבּוֹא עֲיָרוֹת, וְאֵין לְךָ עֲיָרוֹת מְקֻלְקָלוֹת בְּכָלָן כְּבֵית אֵל וִירִיחוֹ שֶׁאֵרָרָהּ יְהוֹשֻׁעַ, בֵּית אֵל שֶׁשָּׁם הָיוּ שְׁנֵי עֶגְלֵי זָהָב שֶׁל יָרָבְעָם עוֹמְדִים, כָּתוּב אֶחָד אוֹמֵר (מלכים ב ב, ג): וַיֵּצְאוּ בְנֵי הַנְּבִיאִים אֲשֶׁר בֵּית אֵל אֶל אֱלִישָׁע, נְבִיאִים …

"Your lips drip nectar, my bride, honey and milk are under your tongue, and the scent of your garments is like the scent of Lebanon" (Song of Songs 4:11). "Your lips drip nectar, my bride" - Rabbi Derosa and Rabbi Yirmeya in the name of Rabbi Shmuel bar Yitzḥak: Six hundred thousand prophets arose for Israel in the days of Elijah. Rabbi Yaakov said in the name of Rabbi Yoḥanan: One million two hundred thousand, as Rabbi Yoḥanan said: From Gevat to Antipatris were six hundred thousand cities. There were …

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

36 **והמרגלים היו במדרגה גבוה מאד**

According to the note, there is a gloss on this passage there.

KEHOT'S NOTE

באוה"ת שלח ע' תסג נמצא הג"ה לכאן.

37 **ולא רצו . . למצות מעשיות**

The note points there for the spies' refusal to descend to the practical mitzvos.

KEHOT'S NOTE

ראה להלן בהוספות וציונים. ראה דרך מצותיך קפא, א ואילך. לקו"ש-ד ע' 1042. לקו"ש לפ' שלח — תשמ"ו.

38 **למצות מעשיות**

As the note quotes it: the main service in the Land of Israel is the fulfillment of the practical mitzvos (and also the service in Asiyah of permitted matters, "know Him in all your ways"), unlike in the desert, where even the refinement through the manna concerned mainly the Torah; this is like "study is great, for it is a preparation that leads to action."

KEHOT'S NOTE

"כי עיקר העבודה בארץ ישראל הוא קיום המצות מעשיות (וגם העבודה בעשי' דרשות — בכל דרכיך דעהו), משא"כ במדבר, (וגם הזיכוך שעל ידי המן הוא בעיקרו בנוגע לתורה). והוא ע"ד תלמוד גדול שהוא הכנה ומביא לידי מעשה". לקו"ש-ד ע' 1043. וראה שם ע' 1046 ואילך.

39 **אוכלת יושביי'**

The spies' evil report to Israel: "The land through which we passed to scout it is a land that consumes its inhabitants." In the plain sense they meant a land of disease and early death; the Alter Rebbe reads it as their fear of being

nullified by the revelation of the Infinite Light below. (context: Steinsaltz Tanakh)

Numbers 13:32 במדבר י״ג:ל״ב

וַיֹּצִיאוּ דִּבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת׃

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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KEHOT'S NOTE

במדבר יג, לב. בלקו״ש-ד ע׳ 1043 ״וזהו דיוק הלי׳ ,אוכלת׳ דוקא (ולקמן ,לחמנו׳) — כי ענין ,אכילה׳ הוא שהנאכל נעשה כמו האוכלו ממש, דם ובשר כבשרו״. וראה באוה״ת כאן ע׳ תסז הג״ה וקיצור לכאן.

40 **ומדברך נאוה**

The lover praises his beloved: "Your lips are like a thread of scarlet, and your speech is lovely." The Alter Rebbe hears in midbarech ("your speech") the word midbar ("desert"), the spies' wish to stay in the desert with a revelation that reaches only the level of speech.

Song of Songs 4:3 שיר השירים ד׳:ג׳

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

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

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KEHOT'S NOTE

שה״ש ד, ג.

41 **והארץ הדום רגלי**

G-d says through Yeshayahu: "The heavens are My throne, and the earth is My footstool." The Alter Rebbe uses it to show that "land" denotes the lowest level within G-dliness, Malchus.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת 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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KEHOT'S NOTE

ישע״ סו, א.

42 **ועמ״ש בד״ה והי׳ מספר בנ״י**

That discourse explains that the source of the souls, the Community of Israel, is called "land," as in "and the earth is My footstool"; this is the level of G-d's sovereignty (Malchus), the source and life of all the worlds.

KEHOT'S NOTE

לעיל פ׳ במדבר ה, ב.

43 **והיה מספר בני ישראל**

Hoshea's prophecy of the redemption: "And the number of the Children of Israel shall be like the sand of the sea, which cannot be measured or counted." The Alter Rebbe refers to his discourse on this verse (Likkutei Torah, Bamidbar), which explains why the Community of Israel is called "land."

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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44 **ה׳ בחכמה יסד ארץ**

Shlomo teaches: "Havayah founded the earth with wisdom; He established the heavens with understanding." The Alter Rebbe reads it as divine speech, the "earth," having its root in Chochmah.

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.

45 **אבא יסד ברתא**

The Zohar (Pinchas) explains "with wisdom He founded the earth": wisdom is the Father, and the earth is the Daughter. The Alter Rebbe uses it to show that speech, Malchus, is rooted in Chochmah.

Zohar III, 248a זח״ג רמח, א

Tikkunei Zohar, Tikkun 21 · 61b:4–5 תקו״ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי ״ מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה לההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. ההי״ד יי״ בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו׳. דאבנא דאיהי תגא. עטר׳ על רישיה עטרה דס״ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ״א וכתר שם טוב) על גבייהו.

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KEHOT'S NOTE

זח״ג רמח, א. רנו, ב. תי״ז תי׳ כא.

46 **אבא יסד ברתא**

A further passage of the Zohar (Pinchas) to which the Kehot note points for the teaching that the Father founded the Daughter.

Zohar, Pinchas 121:822–831 ספר הזהר, פנחס קכ״א:תתכ״ב-תתל״א

47 **ורצו . . כל ההמשכות . . לבחי׳ דיבור**

According to the note, there is a gloss on this passage there.

KEHOT'S NOTE

באוה״ת כאן ע׳ תסז נמצא הג״ה לכאן.

48 **בהמ״ק וירושלים**

The text itself cites this passage of the Zohar on Parshas Sh'lach, which describes Jerusalem at the center of the inhabited world, surrounding the Temple Mount, its courts and the Holy of Holies, and says that the same order exists above.

Zohar, Sh'lach 11:84–92 ספר הזהר, שלח לך י״א:פ״ד-צ״ב

49 **טובה הארץ מאד מאד**

Yehoshua and Kalev tell the whole congregation: "The land through which we passed to scout it, the land is very, very good." The Alter Rebbe reads the doubled "very" as the limitless light drawn into both the hidden and the revealed worlds.

Numbers 14:7 במדבר י״ד:ז׳

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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KEHOT'S NOTE

במדבר י״ד, ז׳.

50 **נתאוה הקב״ה להיות לו דירה בתחתונים**

Chapter 36 of Tanya explains this Midrash: the "lower realms" are this physical world, the lowest of all in the concealment of G-d's light and full of kelipos and the sitra achra; the purpose of creation is that the sitra achra be subdued and darkness turned to light, so that the Infinite Light shines here "with greater eminence" and with "the advantage of light over darkness," more than in the higher worlds.

KEHOT'S NOTE

ראה תנחומא בחוקותי ג. נשא טז. ראה תניא פרק לו ובליקוט פירושים שם.

51 **נתאוה הקב״ה להיות לו דירה בתחתונים**

When the Holy One, blessed be He, created the world, He desired to have a dwelling among the lower beings as He has among the higher ones. The Alter Rebbe calls this G-d's essential intent in creation.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט״ז:א׳

... בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה (שה״ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לֵקֹה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מְתַאֲוֶה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

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

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52 **נתאוה הקב״ה להיות לו דירה בתחתונים**

Rabbi Ami says that the Holy One, blessed be He, desired that just as He has a dwelling above, so He should have a dwelling below. The Kehot note points here as well.

Midrash Tanchuma, Bechukotai 3:1 מדרש תנחומא, בחוקתי ג׳:א׳

... וְיָדְעוּ כִּי אֲנִי ה׳ אֱלֹקֵיהֶם אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לִשְׁכְּנִי בְתוֹכָם (שם פסוק מו). וְאִם יַעֲשׂוּ רְצוֹנִי, אֵין שְׁכִינָתִי זָזָה מִבֵּינֵיהוֹן. לָמָּה, אָמַר רַבִּי אַמִּי, נִתְאַוָּה הַקָּדוֹשׁ בָּרוּךְ הוּא, כְּשֵׁם שֶׁיֵּשׁ לוֹ דִּירָה לְמַעְלָה, שֶׁיְּהֵא לוֹ כָּךְ דִּירָה לְמַטָּה. שֶׁכָּךְ הוּא אוֹמֵר לָאָדָם הָרִאשׁוֹן, אִם זָכִיתָ, כְּשֵׁם שֶׁאֲנִי מֶלֶךְ עַל הָעֶלְיוֹנִים, כָּךְ אֶעֱשֶׂה אוֹתְךָ מֶלֶךְ עַל הַתַּחְתּוֹנִים, שֶׁנֶּאֱמַר: וַיַּקַּח ה׳ אֱלֹקִים אֶת הָאָדָם (בראשית ב, טו). אֵין לְשׁוֹן וַיִּקַּח אֶלָּא לְשׁוֹן עֲלוּי, כְּמָה שֶׁנֶּאֱמַר: וַתִּקַּח הָאִשָּׁה ...

(Lev. 26:3:) "If you walk in My statutes." This text is related (to Prov. 1:20), "Wisdom shouts for joy in the street; in the squares she raises her voice." R. Samuel bar Nahman questioned R. Johanan ben Eleazar, when he was standing in the market. He said to him, "Recite one chapter (of Mishnah) for me." He said to him, "Go to the house of study, and I will recite it for you there." He said to him, "Rabbi, did you not teach me (Prov. 1:20), 'Wisdom shouts for joy ...

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53 **ושיהי׳ נגלה לעין כל בשר**

In Yeshayahu's prophecy of comfort: "And the glory of Havayah shall be revealed, and all flesh shall see together," at the redemption. The Alter Rebbe alludes to it for a revelation below that is open to all.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken

it.’

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KEHOT’S NOTE

ראה ישעי׳ מ, ה.

54 **די לחכימה ברמיזא**

The Zohar (Pinchas) applies the saying “for the wise, by a hint” to Chochmah, which is grasped by a hint. The Alter Rebbe uses the saying for wisdom too deep for words, conveyed through a hint in action.

Zohar III, 229b זח״ג רכט, ב

Zohar I, 26b זח״א כו, ב

KEHOT’S NOTE

זח״ג רכט, ב. רפ, ב ותי׳ די לי׳ שם. [כ]. זח״א כו, ב.

55 **די לחכימא ברמיזא**

Here the Zohar (Ki Seitzei) ends a discussion with “there is no need to elaborate; for the wise, a hint.” The Kehot note brings it among the places of this saying.

Zohar, Ki Teitzei 18:88–20:98 ספר הזהר, כי תצא י״ח:פ״ח-כ׳:צ״ח

56 **וראיתם אותו וזכרתם**

“And it shall be tzitzis for you, and you shall see it and remember all the commandments of Havayah and do them.” The Alter Rebbe explains that the physical act of looking at the threads brings one to remember all the mitzvos.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

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

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KEHOT’S NOTE

במדבר טו, לט.

57 **ל״ב נתיבות חכמה**

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

KEHOT’S NOTE

ראה ס״י א, א.

58 **ל״ב נתיבות החכמה**

Sefer Yetzirah opens: with thirty-two wondrous paths of wisdom the Creator engraved and created His world. The Alter Rebbe connects the thirty-two threads of the tzitzis with these paths.

Sefer Yetzirah 1:1 ספר יצירה א׳:א׳

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה׳ צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספר׃

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 ;סְפָר) Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

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

59 **ע״פ וללבן שתי בנות**

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

KEHOT’S NOTE

תו״א כג, ב.

60 Rabbi Yochanan taught that the Holy One, blessed be He, said, “I will not enter the Jerusalem above until I enter the Jerusalem below,” and the Talmud confirms that there is a Jerusalem above. The text cites it for the Land above with its own Temple and Jerusalem.

Taanit 5a תענית ה׳ א

PARAGRAPH 6

61 **משה . . מבחי׳ דור דעה**

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

KEHOT’S NOTE

ראה ע״ח שער הארת המוחין פ״א.

62 **דור דעה**

Etz Chaim, Sha’ar Hearas HaMochin, chapter 1, the place the Kehot note gives: the generation of the desert is called the “generation of knowledge” because its souls came from the supernal Daas, which is the level of Moshe, and all of them were included in him. The Alter Rebbe places Moshe at this level, above even the spies.

Sefer Etz Chaim 32:4 עץ חיים ל״ב:ד׳

... אבל הענין הוא כי הנה נתבאר שמשה הוא בחי׳ יסוד אבא שבתוך ז״א מהחזה ולמטה ואע״פ שהארותיו הם בי׳ מטות ודור המדבר כנ״ל עכ״ז היתה כוונתו לתקן גם את רחל אע״פ שהיא מהארת אמא אף בזמן שהארת דור המדבר קיימת ויהיו שתיהן מאירות ותזדווג רחל עם ז״א בסוד ה׳ בחכמה יסד ארץ כי אבא הנקרא חכמה בטבעו לאהוב את בתו היחידה בין ז׳ הבנים כנזכר בספר הבהיר ולסבת תקון זה שלח מרגלים ההם אל א״י שהיא רחל כנ״ל והנה המרגלים האלו הם ניצוצי הארת משה יסוד אבא אשר בהאירם ...

Sefer Etz Chaim (Public Domain)

63 **תקט״ו תפלות כמנין ואתחנן**

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

KEHOT’S NOTE

ועל״ק במסעי (צד, ד). ושי״נ. [כ].

64 **ואתחנן**

“And I pleaded with Havayah at that time, saying...”: Moshe recounts his plea to enter the Land. The numerical value of va’eschanan, 515, is the number of his prayers.

Deuteronomy 3:23 דברים ג׳:כ״ג

וָאֶתְחַנַּן אֶל־ה׳ בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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PARAGRAPH 7

65 ששים המה מלכות

"There are sixty queens and eighty concubines, and maidens without number." The Alter Rebbe refers to his explanation of this verse and the next for the superiority of the souls over the angels.

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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66 אחת היא יונתי

"One is she, my dove, my perfect one": in the Song, the lover says that among all the queens his dove is unique. The same discourse contrasts the souls of Israel with the angels, who are from the level of speech.

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַמָּתִי 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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67 ע"פ והארץ הדום

There the Alter Rebbe explains "the earth is My footstool": a footstool is a small seat set under the feet, and the Community of Israel is called the "foot." The foot has an advantage the head lacks, for the feet carry the head where it wishes to go and the head's life-blood is in them, as when letting blood from the foot heals the head.

KEHOT'S NOTE

תו"א א, ב.

68 והארץ הדום רגלי

"The heavens are My throne, and the earth is My footstool." The Alter Rebbe refers to his discourse on this verse, where rectifying one's deeds makes the mind and heart a thousand times purer.

Isaiah 66:1 ישעיהו ס"ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת 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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69 האומר אין לי אלא תורה

Rabbi Yosei teaches that one who says he has only Torah does not have even Torah, for whoever is not engaged in doing is not engaged in learning. Iggeres HaKodesh quotes it with the words "without acts of kindness," and the maamar brings it to show that the Torah depends on deeds.

Yevamot 109b:4–5 יבמות ק"ט ב:ד׳-ה׳

עֲרֵבִי שַׁלְצִיוֹן — דְּעָבְדִי שְׁלוֹף דּוֹץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב. [וראה קונט' עץ החיים פי"ב בהערה]. [כ]. באגה"ק שם: כל האומר.

70 אורייתא מחכמה נפקת

The Zohar teaches that the Torah comes forth from Chochmah. Iggeres HaKodesh, quoted here, explains that those who study draw this Chochmah into the letters of speech.

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ׳:ת"ק-תק"ב

For the Torah itself emanates from Wisdom, from the realm called."holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies".' Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

71 להחיות רוח שפלים ונדכאים

G-d says through Yeshayahu that He dwells on high and also with the crushed and lowly of spirit, "to revive the spirit of the lowly and to revive the heart of the crushed." Iggeres HaKodesh uses the phrase for the kindness that draws life down to those below.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נְדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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72 אל יתהלל חכם בחכמתו

G-d says through Yirmeyahu: "Let not the wise man glory in his wisdom, nor the mighty man in his might, nor the rich man in his riches." Iggeres HaKodesh reads it as

teaching that wisdom alone, without kindness, draws no life below.

Jeremiah 9:22 ירמיהו ט׳:כ״ב

כֹּה אָמַר ה׳ אַל־יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ וְאַל־יִתְהַלֵּל הַגִּבּוֹר בִּגְבוּרָתוֹ אַל־יִתְהַלֵּל עָשִׁיר בְּעָשְׁרוֹ׃

Thus saith the L-RD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, Let not the rich man glory in his riches;

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73 **כי אני ה׳ עושה חסד**

"But in this let him who glories glory: that he understands and knows Me, that I am Havayah who does kindness, justice and righteousness in the land." Kindness is what carries the life of wisdom below.

Jeremiah 9:23 ירמיהו ט׳:כ״ג

כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי ה׳ עֹשֶׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־ה׳

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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74 **אתם עדי**

At the end of Parshas Kedoshim the Zohar expounds "You are My witnesses": Israel are called witnesses, as are heaven and earth, and Israel bear witness concerning one another. The text points to an explanation elsewhere of this saying of the Zohar.

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

1The first 6 lines of the Hebrew text are not found in our translation.They then rose, and as they went along R. Eleazar cited the verse: THOU SHALT NOT GO UP AND DOWN AS A TALE-BEARER AMONG THY PEOPLE, ETC. All these rules', he said, 'have been commented on by the Companions. Let us, however, also give some exposition of this section. It is written: YE SHALL KEEP MY STATUTES. THOU SHALT NOT LET THY CATTLE GENDER WITH A DIVERSE KIND, ETC. It is written: "Ye are my witnesses said …

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

75 **והיה לכם לציצית**

"And it shall be tzitzis for you, and you shall see it and remember all the commandments." The Alter Rebbe refers to his discourse on this verse.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

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

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76 **כי מאיש לוקחה זאת**

Adam says of the woman: "She shall be called woman, for this one was taken from man." The discourse on tzitzis discusses this verse in connection with the same theme.

Genesis 2:23 בראשית ב׳:כ״ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

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

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77 **וממדבר מתנה**

The Midrash expounds "and from the desert, Mattanah": it was given to them in the desert, so that no tribe could claim precedence in it, and as a desert is neither sown nor worked, so one who accepts the Torah is freed from the yoke of worldly occupation. The Alter Rebbe cites it to show that the Torah is called "desert."

Bamidbar Rabbah 19:26 במדבר רבה י״ט:כ״ו

78 **וממדבר מתנה**

In the list of Israel's journeys after the song of the well: "and from the desert, to Mattanah," a place on their way. The Midrash reads Mattanah as "gift," the Torah given in the desert.

Numbers 21:18 במדבר כ״א:י״ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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PARAGRAPH 8

79 **אל יתהלל חכם בחכמתו**

"Let not the wise man glory in his wisdom." The maamar reads it together with the next verse: wisdom alone is not the goal.

Jeremiah 9:22 ירמיהו ט׳:כ״ב

כֹּה אָמַר ה׳ אַל־יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ וְאַל־יִתְהַלֵּל הַגִּבּוֹר בִּגְבוּרָתוֹ אַל־יִתְהַלֵּל עָשִׁיר בְּעָשְׁרוֹ׃

Thus saith the L-RD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, Let not the rich man glory in his riches;

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80 **חסד ומשפט וצדקה בארץ**

"That I am Havayah who does kindness, justice and righteousness in the land, for in these I delight." The Alter

Rebbe stresses “in the land”: through these deeds the supernal Chochmah is drawn down.

Jeremiah 9:23 ירמיהו ט׳:כ״ג

כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי ה׳ עֹשֶׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־ה׳

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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81 **וכל חפצים לא ישוו בה**

In Wisdom’s call in Proverbs: “For wisdom is better than pearls, and all desirable things cannot compare to it.” The discourse the Alter Rebbe cites applies it to the study of the Torah.

Proverbs 8:11 משלי ח׳:י״א

כִּי־טוֹבָה חָכְמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשְׁווּ־בָהּ׃

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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82 **ואפילו חפצי שמים**

The Talmud contrasts “all your desires cannot compare to it” with “all desirable things cannot compare to it,” which includes even the desires of Heaven, and resolves that a mitzvah others can perform does not set aside Torah study. The Alter Rebbe cites the phrase from his discourse on the Ten Commandments.

Moed Katan 9b:2–3 מועד קטן ט׳ ב׳:ב׳-ג׳

הֲדַר יָתְבִי וְקָא מִבְּעֵי לְהוּ, כְּתִיב: ״יְקָרָה הִיא מִפְּנִינִים וְכָל חֲפָצֶיךָ לֹא יִשְׁווּ בָהּ״ — הָא חֶפְצֵי שָׁמַיִם יִשְׁווּ בָהּ, וּכְתִיב: ״כָּל חֲפָצַיִם לֹא יִשְׁווּ בָהּ״ — דַּאֲפִילּוּ חֶפְצֵי שָׁמַיִם לֹא יִשְׁווּ בָהּ! כָּאן בְּמִצְוָה שֶׁאֶפְשָׁר לַעֲשׂוֹתָהּ עַל יְדֵי אֲחֵרִים, כָּאן בְּמִצְוָה שֶׁאִי אֶפְשָׁר לַעֲשׂוֹתָהּ עַל יְדֵי אֲחֵרִים.

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83 **אם אין חכמה אין יראה**

Rabbi Elazar ben Azaryah says: “If there is no wisdom there is no fear; if there is no fear there is no wisdom.” The Alter Rebbe refers to his treatment of this teaching elsewhere.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

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, לְמָה הוּא דוֹמֶה, 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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PARAGRAPH 9

84 **ומדברך נאוה**

“And your speech is lovely.” As earlier in the maamar, midbarech (“your speech”) is read as midbar (“desert”), the spies’ wish to remain in the desert.

Song of Songs 4:3 שיר השירים ד׳:ג׳

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

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

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85 **אם אין יראה אין חכמה**

“If there is no fear there is no wisdom.” The Alter Rebbe reads it as teaching that the light of the Torah can be drawn down only after the fulfillment of the mitzvos.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

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, לְמָה הוּא דוֹמֶה, 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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86 **הקדימו נעשה לנשמע**

When Israel put “we will do” before “we will hear,” a heavenly voice went forth and said, “Who revealed to My children this secret, which the ministering angels use?” The Alter Rebbe brings it as proof that Israel understood that deeds must come first.

Shabbat 88a:8 שבת פ״ח א:ח׳

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל ״נַעֲשֶׂה״ לְ״נִשְׁמָע״ יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבָּנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: ״בָּרְכוּ ה׳ מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ״ —

בְּרֵישָׁא "עִשִּׂי", וַהֲדַר "לִשְׁמַע". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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ויאמרו אל כל עדת בני ישראל לאמר כו'...

"And they said to the whole congregation of the Children of Israel" (Numbers 14:7)

◇

The spies, rooted in the World of Thought, held that the mitzvos could be fulfilled in spirit alone. But the lights break through the vessels only when the highest level, the inner dimension of Keser, is drawn down, and it is drawn down only through physical deed in the Land, for "their beginning is wedged in their end."

THE MAAMAR IN BRIEF

Why do Yehoshua and Calev say "very, very," and why is the Land one that "flows" with milk and honey? The spies, rooted in Leah, the World of Thought, would not descend into the Land, the World of Speech, where the mitzvos are done. The mitzvos refine the sparks of Tohu fallen into nogah and draw the Infinite Light into their objects, but how can a human act do that? The Alter Rebbe explains Iggulim and Yosher, illustrated by a teacher and his student: from the concealed Iggulim come all the concealments, down to the vessels of Atzilus and the physical world. When a person subdues the sitra achra below, the vessels above stop hiding the lights, which break through: this is the mature intellect of milk and honey, which the Land, through its mitzvos, makes flow. The spies thought the mitzvos could be kept in thought, as Avraham kept the whole Torah, but the highest is clothed in the lowest, as a gesture conveys what words cannot. So the two "very"s are the hidden and revealed worlds, "If Havayah desires us" is the inner dimension of Keser, and the Jerusalem above is reached only through the Jerusalem below.

OUTLINE

1 **The questions, and the spies' root** ¶1–3

Why does the verse say "very" twice, and why is the Land one that "flows"? Etz Chaim traces the spies to Leah, the World of Thought; so they would not lower themselves into the Land, the World of Speech, where the purpose is "to do," to keep the mitzvos there.

2 **What the mitzvos do** ¶4–5

The Torah and mitzvos refine the 288 sparks of Tohu fallen into nogah: the prohibitions separate the good from the evil, and the positive mitzvos, done with an esrog or tzitzis exactly as the law requires, draw the Infinite Light into the refined object. But how can a human act draw down the Infinite Light?

3 **Iggulim and Yosher, and the roots of concealment** ¶6–14

The Zohar's "when the sitra achra is subdued" is explained through two modes of light: Iggulim, concealed and undivided, and Yosher, revealed and divided, illustrated by a teacher and his student and identified with Nefesh and Ruach. From the Iggulim come all the concealments: the chambers of love, awe and will, the vessels of Atzilus, and the physical world that seems to exist by itself.

4 **The arousal from below** ¶15–19

Contemplating that G-d renews creation every day removes the concealment within a person, and this arousal from below makes the vessels above stop hiding the lights. This is "You shall sanctify yourselves… for I, Havayah, am holy," and the glory that "rises up in all the worlds," the hidden and the revealed.

5 **Milk and honey** ¶20

Milk and honey are the chassadim and gevuros of mature intellect, the lights breaking through the vessels. "To do in the land" means to rectify the Land, so that through the mitzvos kept there it flows with this revelation.

6 **The spies' error and the doubled "very"** ¶21–25

The spies held that the mitzvos could be kept in thought, as Avraham fulfilled the whole Torah before it was given. But the highest is clothed in the lowest, as a gesture conveys what words cannot, so only deed makes the lights break through; the two times "very" are the hidden and the revealed worlds.

7 **"If Havayah desires us": Keser and the two Jerusalems** ¶26–27

Desire is the inner dimension of Keser, beyond all vessels, revealed through the Land. The "daughter," the Jerusalem below, will rise to be "the crown of her husband," and the Jerusalem above, thought, is reached only through the Jerusalem below.

8 **Three levels and a fourth** ¶28–31

The servant who keeps the mitzvos in deed will be "very high." Jeremiah's threefold "Heichal" and "land" are the two Jerusalems of Atzilus and the physical Jerusalem: thought, speech and action. The generation of the desert accepted only the first two, but the deed reveals a fourth level above all three, the supernal Kodesh.

KEY CONCEPTS

The World of Thought and the World of Speech עולם המחשבה ועולם הדבור

Leah and Rachel in the Kabbalah. The spies, rooted in the World of Thought, refused to descend into the World of Speech, Malchus of Atzilus, where the mitzvos are done in speech and deed.

Iggulim and Yosher עגולים ויושר

Two modes of divine light. Iggulim (Circles) are concealed and undivided, the root of every concealment; Yosher (Uprightness) is revealed and divided among the Sefiros, each in its own vessel. They are also the levels of Nefesh and Ruach.

The lights breaking through the vessels בקיעת האורות את הכלים

The aim of the mitzvos: that the vessels no longer limit and hide the lights, so that they are revealed below as they are.

Mature intellect מוחין דגדלות

The revelation of the lights, the opposite of the contraction of immature intellect. Milk and honey are its chassadim and gevuros, which the Land "makes flow."

Their beginning is wedged in their end נעוץ תחלתן בסופן

From Sefer Yetzirah: the highest is bound to the lowest. So the highest light is clothed specifically in physical deed, as a hint conveys what words cannot.

Desire and will חפיצה ורצון

Desire (chafitzah) is the inner dimension of Keser, the delight within the will; will (ratzon) is its outer dimension. "If Havayah desires us" is the revelation of that inner dimension, beyond all vessels.

The Jerusalem below and the Jerusalem above ירושלים של מטה וירושלים של מעלה

The "daughter" and the "mother": speech and thought, the lower and the upper hei. The Jerusalem above is reached only through the Jerusalem below, and the physical Jerusalem of this world is a third level, that of action.

SECTION 1 · ¶1–3

The questions, and the spies' root

1 ויאמרו אל כל עדת בני ישראל לאמר כו' טובה הארץ מאד מאד[1]

"And they said to the whole congregation of the Children of Israel, saying," etc., "The land is very, very good."

> The maamar opens with the words of Yehoshua and Calev, the two spies who stayed loyal, to the whole people after the other ten had spoken against the Land: the land they had toured is "very, very good."

אם חפץ בנו הוי' והביא אותנו אל הארץ הזאת ונתנה לנו ארץ[2] אשר היא זבת חלב ודבש. הנה להבין ענין דקדוק לשון הכתוב במה שאמר מאד מאד שני פעמים.

"If Havayah desires us, He will bring us to this land and give it to us, a land that flows with milk and honey." Now, [we need] to understand the matter of the precise wording of the verse, in that it says "very" (me'od) two times: "very, very."

> They go on: if G-d desires us, He will bring us into this land "that flows with milk and honey." The Alter Rebbe asks why the verse doubles the word "very" (me'od me'od), when once would seem enough; the answer comes in section 4, where the two "very"s are tied to two kinds of supernal worlds.

2 וכן ארץ אשר היא זבת כו'. יש להקדים שרש ענין המעשה דמרגלים למעלה במה שלא רצו ליכנס לארץ ישראל וגינו אותה כו'.

And likewise, "a land that flows," etc. [To explain this,] we must first preface [an explanation of] the root, above, of the episode of the spies: that they did not want to enter the Land of Israel, and disparaged it, etc.

> A second phrase also needs explaining: "a land that flows with milk and honey." Before answering, the Alter Rebbe sets out the spiritual root of the spies' refusal to enter the Land and of their speaking against it.

הנה מבואר בע"ח [בעץ חיים] דשרש המרגלים הוא מבחי' עולם המחשבי הנקי' לאה כי הם היו מדור המדבר שנקראו דור דעה

Now, it is explained in Etz Chaim that the root of the spies is from the level of the World of Thought, which is called Leah. For they were of the generation of the desert, who were called "the generation of knowledge" (dor de'ah);

> Etz Chaim is the Arizal's teaching as recorded by his disciple Rabbi Chaim Vital. In it, Leah and Rachel are two feminine configurations (partzufim): Leah stands for the hidden "World of Thought" and Rachel for the revealed "World of Speech." The spies were rooted in Leah, for they belonged to the desert generation, which is called "the generation of knowledge" (dor de'ah), a generation of the mind.

ועל כן לא רצו להשפיל א"ע [את עצמו] ליכנס לארץ ישראל שהוא מבחי' עולם הדבור הנק' רחל.

and therefore they did not want to lower themselves to enter the Land of Israel, which is from the level of the World of Speech, which is called Rachel.

> Rooted in thought, they did not want to "lower themselves" into the Land of Israel, which corresponds to Rachel, the World of Speech. Entering the Land meant coming down from the level of thought to the level of speech and deed.

3 ולהבין ביאור הדברים הללו בהיות ידוע שעיקר המצוה בכניסת א"י [ארץ ישראל] הוא כמ"ש לעשות בארץ כו'.

To understand the explanation of these things: it is known that the main point of the mitzvah in entering the Land of Israel is as it is written, "to do in the land," etc.,

> To explain the spies' root, the Alter Rebbe first states the purpose of entering the Land, in the phrase "to do in the land," which Moshe uses in Deuteronomy (6:1, 12:1) for the laws they are to keep there. The Land is a place for doing.

דהיינו לקיים שם התורה והמצות כי יש כמה מצות שתלוי' [שתלויות] בארץ דוקא כמו בנין בית המקדש ודומיהן כו'.

that is, to fulfill the Torah and the mitzvos there. For there are a number of mitzvos that depend on the Land specifically, such as the building of the Beis HaMikdash, and the like, etc.

> Some mitzvos can be fulfilled only in the Land of Israel, such as building the Beis HaMikdash (the Holy Temple). So entering the Land is bound up with keeping the Torah and mitzvos in practice.

SECTION 2 · ¶4–5

What the mitzvos do

4 והענין הוא כי הנה עיקר התורה והמצות הוא להבדיל בין הטהור ובין הטמא[3]

The explanation is this. The main point of the Torah and the mitzvos is "to distinguish between the pure and the impure."

> The Alter Rebbe now explains what the mitzvos accomplish. The Torah's phrase "to distinguish between the pure and the impure" describes the main work of the Torah and mitzvos: sorting and separating.

דהיינו בחי' ברורים לברר הטוב מן הרע שעל ידי השבירה דמלכין קדמאין דתהו נפלו רפ"ח ניצוצין[4] דתהו ונתלבשו בנוגה להיות מעורבי' [מעורבים] טו"ר [טוב ורע] כידוע והם צריכים עלייה

That is, the level of refinements (beirurim): to refine the good from the evil. For through the shattering of the primordial kings of Tohu, two hundred and eighty-eight sparks of Tohu fell and became enclothed in nogah, so that they are a mixture of good and evil, as is known; and they need an ascent.

> Beirurim ("refinements") is the Kabbalistic term for sorting good from evil. In the Arizal's teaching, the "primordial kings" (the kings who reigned in Edom before any king ruled Israel, read as the Sefiros of the world of Tohu, "chaos") shattered, and 288 sparks of holiness fell into nogah (kelipas nogah, the "glowing husk" in which good and evil are mixed); these sparks must be raised back up.

והיינו ע"י שיתבררו ויופרדו תחלה מן הרע הקשור בהם ואז יהיו יכולים אחר כך להתעלות למעלה למקור שרשן

This comes about through their first being refined and separated from the evil that is bound up with them; and then, afterwards, they will be able to ascend on high, to the source of their root.

> Raising a spark has two stages. First it must be separated from the evil bound up with it; only then can it rise to its source.

והוא ענין המצות מעשיות מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] שע"י הל"ת [הלא תעשה] נפרד הטוב מן הרע וע"י העשיה הוא בחי' עליית הטוב למעלה כו'.

And this is the matter of the practical mitzvos, the positive commandments and the prohibitive commandments: through the prohibitions the good is separated from the evil, and through the doing there is the ascent of the good on high, etc.

> The two stages match the two kinds of practical mitzvos. The prohibitions separate the good from the evil, and the positive commandments, which are done, raise the good upward.

דהיינו עד"מ כשעושה איזה מצוה כגון שנוטל אתרוג לנענע[5] בו או צמר ועושה ממנו ציצית שהאתרוג והצמר הם מבחי' נוגה שהטוב מעורב שם ברע וכשעושה בו המצוה הרי הוא ממשיך בו השראת אור א"ס

That is, for example, when one does some mitzvah, such as taking an esrog to wave it, or [taking] wool and making tzitzis from it: the esrog and the wool are from the level of nogah, where the good is mixed with the evil; and when one does the mitzvah with it, he draws into it the indwelling of the Infinite Light (Or Ein Sof),

> An esrog or wool, like every permitted physical thing, belongs to nogah, where good and evil are mixed. When a person waves the esrog or makes tzitzis from the wool, he draws the Infinite Light to dwell in that object.

ונכלל הטוב (דניצוצות דתהו שנתלבש בתוך האתרוג והצמר על ידי השבירה) באור א"ס הנמשך ע"י המצוה הזאת.

and the good (of the sparks of Tohu that became enclothed within the esrog and the wool through the shattering) is included in the Infinite Light that is drawn down through this mitzvah.

> The parenthesis identifies the good in question: the sparks of Tohu that became enclothed in the esrog and the wool through the shattering. Through the mitzvah they are absorbed into the Infinite Light that the mitzvah draws down.

ואמנם זה אינו כ"א כשנתברר תחלה ונפרד מן הרע ונעשה בחי' כלי להשראת אור א"ס אזי ע"י שיעשה המצוה ימשיך אור א"ס להיות שורה בו ועי"ז יתכלל בו כו'.

However, this is only when it has first been refined and separated from the evil, and has attained the level of a vessel for the indwelling of the Infinite Light. Then, through his doing the mitzvah, he will draw down the Infinite Light to dwell in it, and through this it will be included in it, etc.

> This works only after the object has been refined and separated from evil, so that it can serve as a vessel for the Infinite Light. Then the mitzvah draws the light into it, and the spark within it is absorbed into that light.

5 והוא ענין דקדוקי המצות להיות האתרוג כך וכך דוקא ובאם שחיסר בו אחת מדקדוקיו הוא פסול.

And this is the matter of the fine details of the mitzvos: that the esrog must be such-and-such specifically, and if one of its details is lacking in it, it is invalid.

> This also explains why the mitzvos have so many exact requirements: an esrog must meet specific criteria, and if one of them is missing it is invalid (pasul).

וכן הציצית אם חסר חוט א׳ הם פסולים דהיינו שאינם בחי׳ כלי להשראת אלקות ועכ״פ [ועל כל פנים] מובן מזה שעיקר התורה והמצות הוא לברר הטוב מן הרע שנתערב על ידי השבירה להפרידו מהרע ולהעלותו לשרשו כו׳.

Likewise the tzitzis: if one thread is missing, they are invalid; that is, they are not at the level of a vessel for the indwelling of G-dliness. At any rate, it is understood from this that the main point of the Torah and the mitzvos is to refine the good from the evil with which it became mixed through the shattering, to separate it from the evil and to raise it up to its root, etc.

> Tzitzis missing even one thread are invalid as well. In the terms used above, an invalid object is not a vessel in which G-dliness can dwell, which confirms that the heart of the mitzvos is refining the good that the shattering mixed with evil and raising it to its root.

אך באמת אין זה מובן האיך יגרום האדם בחי׳ השראת אור א״ס ע״י שעושה המצוה

But in truth this is not understood: how can a person bring about the indwelling of the Infinite Light by doing the mitzvah?

> Now the Alter Rebbe raises the real difficulty. How can a human act cause the Infinite Light to dwell in an object?

כי מה שייכות והתחברות יש לו לאלקות על ידי שלובש התפילין ומתעטף בציצית לגרום ע״ז המשכת אור א״ס או לגרום הפרדת הטוב מן הרע על ידי שהוא סור מרע כו׳:

For what relation and connection does he have with G-dliness through putting on the tefillin and wrapping himself in tzitzis, that he should thereby bring about a drawing down of the Infinite Light? Or that he should bring about the separation of the good from the evil through his "turning away from evil," etc.?

> What connection does a person have with G-dliness, that putting on tefillin or wrapping oneself in tzitzis should draw down the Infinite Light, or that turning away from evil should separate good from evil above? The rest of the maamar answers this question.

SECTION 3 · ¶6–14

Iggulim and Yosher, and the roots of concealment

6 ב אך הענין יובן ע"פ מה שכתוב בזהר[6] כד אתכפייא סט"א [סטרא אחרא] אסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין.[7,8]

2. But the matter will be understood in light of what is written in the Zohar: "When the sitra achra (the other side) is subdued, the glory of the Holy One, blessed be He, rises up in all the worlds."

> Section 2 begins the answer with a teaching of the Zohar: when the sitra achra, the side opposed to holiness, is subdued, the glory of G-d rises up in all the worlds. A person's self-mastery below thus has an effect above.

דהנה ידוע שיש שני בחי' בכללות ההשתלשלות העולמות והם הנק' עגולים ויושר והם ג"כ בחי' נפש ורוח כידוע.[9]

For it is known that in the chain of descending worlds (hishtalshelus) as a whole there are two levels, which are called Iggulim (Circles) and Yosher (Uprightness); and they are also the levels of Nefesh and Ruach, as is known.

> To explain this, the Alter Rebbe introduces two modes of divine light found throughout the chain of worlds: Iggulim ("circles") and Yosher ("uprightness," the straight line). They are also the levels of Nefesh and Ruach, the two lowest levels of the soul; the Kehot note says the Tzemach Tzedek explains this pairing in Derech Mitzvosecha (161a).

7 וההפרש ביניהם הוא דבבחי' עגולים האורות הם כלולים שם בהתכללות בבחי' העלם מבלי התחלקות לפרטי פרטיות בבחי' גילוי ועל כן נקרא בחי' עגולים כמו שהעיגול הוא בהשוואה אחת ואין בו התחלקות כו'.

The difference between them is that in the level of Iggulim the lights are included there in inter-inclusion, in a state of concealment, without division into minute particulars in a state of revelation. Therefore it is called the level of Iggulim: just as a circle is uniform throughout, and there is no division in it, etc.

> In Iggulim the lights are merged together and hidden, not yet divided into distinct, revealed particulars. That is why it is called "circles": a circle is the same all the way around, with no point different from any other.

8 ובחי' היושר הוא כשמתגלים האורות ומתחלקים לפרטי פרטיות להיות כלולים מיו"ד ויו"ד מיו"ד כו'. והמשל בזה הוא כמו העילה שמקיף את העלול וכוללו

The level of Yosher is when the lights are revealed and divide into minute particulars, so that they are comprised of ten, and [each of the] ten of ten, etc. The analogy for this is like the cause, which encompasses the effect and includes it:

> In Yosher the lights are revealed and divided into many particulars: each comprises ten, and each of those ten again comprises ten. Iggulim relates to Yosher as a cause relates to its effect, containing and encompassing everything in it.

דהיינו כמו עד"מ הרב שמשפיע שכל לתלמידו[10] שכאשר צריך להשפיע השכל אליו מצטרך לירד ממדרגתו ולצמצם את שכלו לעיין על כלי השגת התלמיד כו'

that is, by way of analogy, like a teacher who imparts an idea to his student. When he needs to impart the idea to him, he must come down from his level and contract his intellect, attending to the vessels of the student's comprehension, etc.,

> The analogy is a teacher who wants to convey an idea to a student. He must step down from his own level and narrow his thinking, attending to what the student is able to grasp. The Kehot note records that the Tzemach Tzedek quotes this analogy in the Alter Rebbe's name (Or HaTorah, Nach, vol. 1, p. 670).

ומשפיע השכל לפי ערכו אכן בעצמות שכלו הרי הוא כולל כל שכל של התלמיד מראשו לסופו.

and he imparts the idea according to [the student's] measure. Yet in the essence of his intellect, he includes the whole of the student's intellect, from its beginning to its end.

> He conveys the idea at the student's level, yet his own understanding already contains everything the student will grasp of it, from beginning to end.

9 וגם ההשפעה שמשפיע להתלמיד שהיא באמת כציור ואופן שכל של התלמיד הרי היא כלולה בשכל של הרב בסקירה אחת בלתי התחלקות לחלקים

And even the influence that he imparts to the student, which in truth is in the form and manner of the student's intellect, is included in the teacher's intellect in a single glance, without division into parts.

> Even the version of the idea fitted to the student's mind already exists in the teacher's mind, held all at once in a single glance, not divided into parts. This undivided holding of all the details corresponds to Iggulim.

והנה גם אחר שנמשכה מהרב להתלמיד הנה בתחלת השגתו אזי שכל התלמיד הוא מוקף עד״מ מאור אותו השכל ששופע לו מהרב ואור אותו השכל עודף על שכל התלמיד והשגתו ומקיפו מכל צד.

Now, even after it has been drawn from the teacher to the student, at the beginning of his comprehension the student's intellect is, by way of analogy, encompassed by the light of that idea which flows to him from the teacher; and the light of that idea exceeds the student's intellect and comprehension, and encompasses it on every side.

> Even after the idea has passed from teacher to student, at first it is larger than his grasp: its light surrounds his mind from every side instead of entering it. This is what "encompassing" light means.

10 וביאור הענין היינו כי התלמיד בתחלת קבלתו השכל הנשפע לו אינו משיג השכל לעומקו עדיין

The explanation of the matter is this: at the beginning of his receiving the idea imparted to him, the student does not yet grasp the idea in its depth;

> When the student first receives the idea, he does not yet grasp its depth.

דהיינו שהשגתו השכל הוא רק דרך כלל בלתי התחלקות לעמוד על כל חלקי השכל והסברו׳ [והסברות] כל דבר בפ״ע [בפני עצמו].

that is, his grasp of the idea is only in a general way, without division, [so as] to fully comprehend all the parts of the idea and the explanations, each thing by itself.

> His understanding is only general: he cannot yet tell apart each part of the idea and each line of reasoning on its own. This general, undivided grasp is what the analogy calls "encompassing."

11 וע״כ כללות אותו השכל הוא מקיף לשכל התלמיד בבחי׳ מקיף לבד עדיין ובלתי התחלקות. וזהו משל לבחי׳ ע״ס [עשר ספירות] דעגולים.

Therefore that idea as a whole still encompasses the student's intellect in the manner of an encompassing [light] alone, without division. And this is an analogy for the level of the Ten Sefiros of Iggulim.

> Because the student does not yet grasp it, the idea as a whole remains "around" his mind, undivided. This is the analogy for the Ten Sefiros of Iggulim.

אמנם הנה אחר כך כשמתבונן התלמיד בשפע השכל וירד לעומקו וישיגו היטב אז יהיה אדרבה שכלו מקיף לאותו שפע השכל שיכנס בו שפע השכל בבחי׳ אור פנימי ממש שישיגנו יפה

But afterwards, when the student contemplates the flow of the idea, goes down into its depth and grasps it well, then, on the contrary, his intellect will encompass that flow of the idea: the flow of the idea will enter into it as an actual inner light, for he will grasp it well,

> Once he studies the idea in depth, the relation reverses: now his mind "encompasses" the idea, and the idea enters him as a true inner light.

וגם יעמוד על כל חלקי הסברות שבו כל אחד על מכונה בפ״ע [בפני עצמו] ולא בדרך כלל לבד

and he will also fully comprehend all the parts of the reasonings within it, each one in its proper place, by itself, and not only in a general way.

> He now understands each argument in its proper place, separately and not only in general.

והוא עד״מ בחי׳ יושר שהוא בחי׳ או״פ [ועמ״ש עוד מענין לא קאים אינש אדעתיה דרביה[11] עד ארבעים שנין בדרוש בגדי לבן דכה״ג [דכהן גדול] בביאור ע״פ כי ביום הזה יכפר].[12, 13]

And this is, by way of analogy, the level of Yosher, which is the level of inner light (Or Pnimi). [And see further what is written on the matter of "A person does not fully grasp his teacher's mind for forty years," in the discourse on the white garments of the Kohen Gadol (High Priest), in the Biur on "For on this day He shall atone."]

> This differentiated understanding, with the idea inside the mind, is the analogy for Yosher, the level of inner light (Or Pnimi). In Likkutei Torah, Acharei (the Biur, the explanatory discourse, on "For on this day He shall atone"), the Alter Rebbe explains the Talmud's saying about forty years: the teacher's deeper meaning stays hidden in the words the student received, surrounding him as an encompassing light, and only after forty years does it come out into revelation.

12 ולכן נקרא עגולים בחי׳ נפש ויושר הוא בחינת רוח[14] שהוא[15] מעלה ומדרגה עליונה מבחי׳ נפש ובא אחר כך וכענין מוחין דגדלות שבא אחר מוחין דקטנות

Therefore Iggulim is called the level of Nefesh, and Yosher is the level of Ruach, which is a higher quality and degree than the level of Nefesh and comes afterwards, like the matter of the mature intellect (mochin degadlus), which comes after the immature intellect (mochin dekatnus);

> Iggulim corresponds to Nefesh and Yosher to Ruach, a higher level that comes later. The comparison is to the development of the mind: "immature intellect" (mochin dekatnus) comes first and "mature intellect" (mochin degadlus) afterwards, just as the student first grasps an idea in general and only later in detail.

וכמ"ש בזהר ח"ב [חלק ב'] צ"ד ב' בר נש כד אתיילד יהבין ליה נפשא[16] כו' זכה יתיר יהבין ליה רוחא[17,18] כו' (וכמ"ש בע"ח [בעץ חיים] שער עגולים ויושר ענף ג').

and as it is written in the Zohar, Part II, 94b: "When a person is born, they give him a Nefesh, etc. If he merits more, they give him a Ruach," etc. (And as is written in Etz Chaim, Sha'ar Iggulim VeYosher, Branch 3.)

> The Zohar teaches that every person receives a Nefesh at birth, and a Ruach only if he merits more; so Ruach is the higher, later level. Etz Chaim, in its gate on Iggulim and Yosher, likewise says that the Ten Sefiros of Yosher are the level called Ruach.

והנה ממשל זה יובן למשכיל למעלה ענין העגולים ויושר דבחי' העגולים הוא שאורות עליונים הנמשכים מן המאציל יתי' אינן נגלים עדיין בבחי' גילוי רק הם בבחי' העלם

Now, from this analogy the discerning will understand the matter of Iggulim and Yosher above. The level of Iggulim is that the supernal lights drawn from the Emanator, may He be blessed, are not yet manifest in a state of revelation, but are only in a state of concealment.

> Now the analogy is applied above. In Iggulim, the supernal lights drawn from G-d, "the Emanator," are not yet openly revealed but remain concealed.

והם כלולים יחד בלתי התחלקות לפרטיות להיות דבר בפני עצמו כח החכמה בפ"ע [בפני עצמו] וכח החסד בפ"ע [בפני עצמו] כו' אלא הם כלולים ומוקפים יחד בהשוואה אחת

And they are included together, without division into particulars, [each] to be a thing by itself: the power of Chochmah by itself and the power of Chesed by itself, etc.; rather, they are included and encompassed together, uniformly, as one.

> In Iggulim the lights are merged together, without each power standing as a distinct thing: Chochmah is not yet separate as Chochmah, nor Chesed as Chesed. Instead they are contained together in one uniform state, like the circle that is the same all around.

והיינו מפני שאינו בבחי' גילוי רק בבחי' העלם.

And this is because it is not in a state of revelation, but only in a state of concealment.

> The reason is that these lights are concealed rather than revealed: distinction comes only with revelation.

ובחי' יושר הוא בחי' האורות כשהם יורדים ומתגלים שאז הם בבחי' התחלקות כל ספי' [ספירה / ספירות] בפ"ע [בפני עצמו] החכמה מיוחדת בכלי בפ"ע [בפני עצמו] והבינה בפ"ע [בפני עצמו] והיינו מפני שנתלבשו בכלים ונמשכו בבחי' גילוי כו'

The level of Yosher is the level of the lights when they descend and are revealed, for then they are in a state of division, each Sefirah by itself: Chochmah distinct, in a vessel of its own, and Binah by itself. And this is because they have become enclothed in vessels and have been drawn forth in a state of revelation, etc.

> In Yosher the lights descend and are revealed, and so each Sefirah stands by itself in its own vessel, Chochmah in one and Binah in another. The division comes from their being enclothed in vessels and revealed.

(וגם הם בבחי' התכללות שמתכללים זה עם זה כמו אברי האדם שאע"פ [שאף על פי] שהן רמ"ח אברים מכל מקום מתקשרים זה עם זה שגידי המוח יש ברגל כו' והרי הן אדם אחד

(Yet they are also in a state of inter-inclusion, for they are included in one another, like the limbs of a person: although they are two hundred and forty-eight limbs, they are nevertheless bound to one another, for the sinews of the brain are in the foot, etc., and so they are one person.

> The parenthesis adds that even in Yosher the Sefiros are inter-included, like the 248 limbs of the body. Each limb is distinct, yet they are bound together, as the nerves from the brain reach the foot, and together they make up one person.

ועמ"ש בפ' נח בדרוש דור הפלגה[19] בענין ההפרש בין נקודים לברודים ועמ"ש בפ' שמות ע"פ מי שם פה לאדם).[20, 21]

And see what is written in Parshas Noach, in the discourse on the generation of the Dispersion, on the matter of the difference between Nekudim and Berudim; and see what is written in Parshas Shemos on the verse "Who has given a mouth to man?")

> The cross-references are to Torah Ohr. In Noach, on the generation of the Dispersion, Nekudim ("spotted," the stage of Tohu in which each Sefirah was a separate point) is contrasted with Berudim ("speckled," the world of Tikkun in which the Sefiros are joined and inter-included); in Shemos, on "Who has given a mouth to man?", the same contrast is illustrated by the soul's powers, each in its own limb.

והנה שני בחינות הללו עיגולים ויושר הם נמצאים בכל העולמות מריש כל דרגין עד סוף כל דרגין

Now, these two levels, Iggulim and Yosher, are found in all the worlds, from the head of all levels to the end of all levels:

> Iggulim and Yosher are not confined to one world. They exist at every level, from the very highest to the very lowest.

דהיינו לפני אצילות ובאצילות עד בחי' עשר ספירות דעגולים דעשיה וע"ס [ועשר ספירות] דיושר דעשיה וכללות ענינם הוא כנ"ל שהעגולים המה האורות כשהם נעלמים וכלולים בהתכללות מבלי התחלקות כו'.

that is, before the World of Atzilus (Emanation) and in Atzilus, down to the level of the Ten Sefiros of Iggulim of the World of Asiyah (Action) and the Ten Sefiros of Yosher of Asiyah. And their matter in general is as mentioned above: the Iggulim are the lights when they are concealed and included in inter-inclusion, without division, etc.

> This holds above Atzilus, within Atzilus, and down to the Ten Sefiros of Iggulim and of Yosher in Asiyah, the lowest world. Everywhere, Iggulim means lights that are concealed and merged without division.

13 ומהם הוא שנמשכו כל ההעלמות וההסתרות שנעלם ונסתר בחי' חיות האלקות היורד להחיות הנבראים ואינו נתגלה לנבראים רק בצמצום כו'.

And it is from them that all the concealments and hidings are drawn, whereby the G-dly life-force that descends to give life to the created beings is concealed and hidden, and is revealed to the created beings only in tzimtzum (contraction), etc.

> From the Iggulim come all the concealments of the divine life-force. Because of them, the life-force that gives life to created beings reaches them only in a contracted, hidden form.

וכמ"ש בע"ח [בעץ חיים] שיש בחי' היכלות למעלה יש היכלות דאהוי"ר [דאהבה ויראה] ויש היכלות הרצון

As is written in Etz Chaim, there are chambers (heichalos) above: there are chambers of love and awe, and there are chambers of will.

> Etz Chaim speaks of heichalos ("chambers") above: chambers of love and awe, and chambers of will. The first maamar of this parsha (Sh'lach 36c) explains these as the "worlds" that the Zohar calls chambers, in which souls and angels stand.

וכללות ענין ההיכל הוא שמעלים את בחי' האור והחיות ומסתירו שלא יתגלה לנבראים כמו שהוא בעצמו אלא מתצמצם כפי שיעור יכולת כלי הנברא להכיל אורו שאילו היה מתגלה יותר מכדי המדה היה מתבטל ממציאותו לגמרי.

And the matter of a chamber in general is that it conceals the light and life-force and hides it, so that it should not be revealed to the created beings as it is in itself, but rather it is contracted according to the measure of the capacity of the created being's vessel to contain its light. For if it were revealed beyond the measure, [the created being] would be nullified out of its existence entirely.

> A chamber, in general, conceals the light and life-force so that it is not revealed as it is in itself; it lets the light through only in the measure that a created being's vessel can hold. If more were revealed, the created being would be completely nullified and cease to exist as a separate being.

14 וכדי להיות התהוות בחי' אהבה מוגבלת בנבראים שהוא בחי' מחנה מיכאל וכן יראה מוגבלת במחנה גבריאל כו'

In order for there to come into being, in the created beings, a limited love, which is the level of the camp of Michael, and likewise a limited awe in the camp of Gavriel, etc.,

> Created beings have limited emotions: the angels of the camp of Michael serve with a limited love, and those of the camp of Gavriel with a limited awe.

מבחי' האור והחיות הנמשך מאור א"ס יתי' שהוא בלתי מוגבל הוא דווקא ע"י צמצום והעלם האור כידוע.

from the light and life-force that is drawn from the Infinite Light (Or Ein Sof), may He be blessed, which is unlimited, it is specifically through a contraction and concealment of the light, as is known.

> The light that comes from the Infinite Light is unlimited. A limited love or awe can therefore arise from it only through a contraction and concealment of that light.

והצמצום שמצמצם את האור להיות ממנו התהוות אהבה מוגבלת הוא הנק' בחי' היכל האהבה כלומר שהוא ההעלם הגורם המשכת האהבה כו'.

The contraction that contracts the light, so that a limited love may come into being from it, is what is called the level of the chamber of love; that is to say, it is the concealment that causes the drawing forth of the love, etc.

> The contraction that narrows the light so that a limited love can arise is what Kabbalah calls "the chamber of love." It is the concealment that allows love to be drawn forth at all.

וכן עד"ז בהיכל הרצון כו' וכנודע. (וע' מ"ש בפ' וישב בד"ה שיר המעלות[22] כו' היינו כחולמים[23] בענין אלביש שמים קדרות[24] שמים הם העגולים הם מלובשים בבחי' קדרות כו' שהוא העלם והסתר כו' ע"ש.

And so too, in the same way, with the chamber of will, etc., as is known. (And see what is written in Parshas Vayeshev, in the discourse beginning "A Song of Ascents… we were like dreamers," on the matter of "I clothe the heavens in blackness": the heavens are the Iggulim, and they are clothed in the level of blackness, etc., which is concealment and hiding, etc.; see there.

> The chamber of will works in the same way. The parenthesis cites Torah Ohr, Vayeshev, where the Alter Rebbe explains that in exile the higher unity shines only as in a dream: of this it is said "I clothe the heavens in blackness," the "heavens" being the Iggulim, clothed in "blackness," that is, concealment.

ועד"ז יש לפרש ענין השראת והתלבשות העגולים בההיכלות[25] וע' בע"ח [בעץ חיים] שמ"א פ"ד ה' ועמ"ש בד"ה יביאו לבוש[26] מלכות[27] ובד"ה מזמור שיר חנוכת הבית[28,29] בענין מזון לבוש בית).

Along these lines one may explain the matter of the resting and enclothement of the Iggulim in the chambers. And see Etz Chaim, Sha'ar 41, chapters 4 and 5; and see what is written in the discourse beginning "Let them bring royal apparel," and in the discourse beginning "A Psalm, a song for the dedication of the House," on the matter of food, clothing [and] a house.)

> In the same way one can explain how the Iggulim rest and are enclothed within the chambers. Further references are given: Etz Chaim, the Torah Ohr discourse "Let them bring royal apparel," and the Likkutei Torah discourse "A Psalm, a song for the dedication of the House," which explains food, clothing and a house as inner light, near encompassing light and distant encompassing light.

וכן עד"ז בחי' הכלים הם מגבילים[30] את האורות ומעלימים אותם שלא יתגלו כמו שהם אלא יהיו נגבלים בתוכם ושיהיה התגלות החיות רק הארה מועטת

So too, in the same way, the vessels limit the lights and conceal them, so that they should not be revealed as they are, but should be limited within them, and so that the revelation of the life-force should be only a slight glimmer;

> The vessels act like the chambers. They limit the lights and hide them, so that only a faint glimmer of life-force is revealed.

והיינו בכדי להיות התהוות הנבראים שהם מוגבלים כידוע ושרש כל השרשים להעלמות אלו הוא מבחי' עיגולים וכנ"ל

and this is in order for the created beings, which are limited, to come into being, as is known. And the root of all the roots of these concealments is from the level of Iggulim, as mentioned above.

> This limiting is needed so that limited created beings can come into being. The deepest root of all these concealments is the level of Iggulim.

(ועיין בע"ח [בעץ חיים] שער מ"א פ"ה[31] במש"ש [במה שכתוב שם] לזה צריך שנודיעך ענין הלבושים וההיכלות מה ענינם[32] כו' ע"ש).

(And see Etz Chaim, Sha'ar 41, chapter 5, in what is written there: "For this we must make known to you the matter of the garments and the chambers, what they are," etc.; see there.)

> Etz Chaim explains what the "garments" and "chambers" are. The Alter Rebbe cites it by the numbering of the edition he used; as Kehot's note points out, in today's editions the passage is in Sha'ar 42, chapter 3.

והנה אעפ"י [אף על פי] שהעלמות אלו הם בודאי מבחי' קדושה עליונה כי המכוון בצמצום זה הוא בשביל שיתהוו הנבראים וכמבואר במ"א בפי' כי הוי"ה הוא האלקים שהצמצום דשם אלקים הוא עצמו בחי' הוי' כו'

Now, although these concealments are certainly from the level of supernal holiness, for the intent in this contraction is that the created beings should come into being, as is explained elsewhere on the meaning of "that Havayah is Elokim": that the contraction of the Name Elokim is itself the level of Havayah, etc.,

> These concealments are themselves from supernal holiness, since the purpose of the contraction is to bring created beings into existence. As explained elsewhere on "Havayah is Elokim" (Deuteronomy 4:35, 39), the contraction that the Name Elokim brings about is itself the level of Havayah.

עכ"ז [עם כל זה] בריבוי ההשתלשלות עד שנמשך בעגולים דעשיה שמהם נתהוו שמים וארץ הגשמיים

nevertheless, through the manifold chain of descending worlds (hishtalshelus), until it was drawn into the Iggulim of the World of Asiyah (Action), from which the physical heavens and earth came into being,

> Yet as the descent continues down to the Iggulim of Asiyah, from which the physical heavens and earth were made, the concealment grows.

שהם מבחי' העגולים וכנראה בעליל שהשמים הם עגולים בטבען וכן כדור הארץ הוא עגול (וגם יסוד הרוח שבארץ הוא מבחי' עגולים)

which are from the level of the Iggulim, as is plainly seen: the heavens are round by their nature, and likewise the globe of the earth is round (and the element of air that is on the earth is also from the level of Iggulim),

> The physical heavens and earth come from the Iggulim, and this can be seen: the heavens are round by nature and the earth is a globe. Even the element of air around the earth belongs to Iggulim.

הנה בריבוי ההשתלשלות נתהווה מזה צמצום גמור והעלם גדול שנתעלם בחי' כח האלקי המחיה את העולם ונתלבש בלבושים רבים ועצומים[33] כי עולם הוא מלשון העלם[34] כנודע.

through the manifold chain of descent there came about from this a complete contraction and a great concealment, so that the G-dly power that gives life to the world became concealed and enclothed in many and mighty garments; for olam (world) is from the term he'lem (concealment), as is known.

> Through the long chain of descent the concealment becomes total: the divine power that gives the world life is hidden in many thick garments. The Hebrew word olam ("world") is related to he'lem ("concealment"); in Likkutei Torah, Shabbos Shuvah, the Alter Rebbe explains that the world is so named because it hides the Infinite Light within it, so that it seems a thing by itself.

ושרש כל השרשים להעלים זהו מבחי׳ ההעלם דעגולים העליונים שהאור מתעלם בהם ואינו מתגלה שמזה נמשך באצילות להיות הכלים מכסים על האורות ומעלימים אותם

And the root of all the roots of concealment is from the level of the concealment of the supernal Iggulim, in which the light is concealed and not revealed. From this it follows in the World of Atzilus (Emanation) that the vessels cover the lights and conceal them,

> The root of all concealment is the hiddenness of the supernal Iggulim, in which light is concealed and not revealed. From this comes the fact that in Atzilus the vessels cover and hide the lights.

שיהיה גילוי החיות מוגבל בתוכם בגבול שמזה הוא הגורם שבריבוי ההשתלשלות יהיה בחינת העלם גמור שיתעלם הכח האלקות ויתלבש בלבושים רבים עד שיהיה נראה כאלו העולם הוא יש ודבר בפ״ע [בפני עצמו] (וכמ״ש מזה בסש״ב [בספר של בינונים] פרק כ״א כ״ב):

so that the revelation of the life-force should be limited within them, within a boundary. And this is what causes there to be, through the manifold chain of descent, a complete concealment, so that the G-dly power is concealed and enclothed in many garments, until it appears as if the world were an existent (yesh), a thing by itself. (And as is written about this in Sefer Shel Beinonim (Tanya), chapters 21 [and] 22.)

> The limiting of the life-force within the vessels of Atzilus is what causes, further down the chain, a total concealment in which the world appears to exist on its own. In the Tanya (Sefer Shel Beinonim), chapters 21–22, the Alter Rebbe explains that the many contractions hide G-d's life-giving word so that creatures seem separate from Him, though before Him nothing is hidden.

SECTION 4 · ¶15–19

The arousal from below

15 ג והנה באתערותא דלתתא הוא אתערותא דלעילא[35] ע״י שהאדם מעמיק ונותן דעת ולב לראות איך שהקב״ה מחדש בכל יום תמיד מעשה בראשית.

3. Now, through an arousal from below there is an arousal from above, by a person's delving deeply and applying his mind and heart to see how the Holy One, blessed be He, renews the work of creation every day, continually.

> Section 3 shows how human effort reaches above: through an arousal from below there is an arousal from above. The arousal from below is a person's deep contemplation of how G-d renews creation every day, in the words of the morning blessing before the Shema.

וכמ"ש וידעת היום[36] וגו' וכולא קמיה כלא חשיב[37] ממש ומה שהעולם נדמה ליש ודבר הוא מצד ההעלם וההסתר שמתעלם הכח האלקות אבל באמת אין עוד מלבדו[38] כו'

As it is written, "Know this day," etc.; and "All before Him is considered as nothing," truly. That the world seems to be an existent and a thing is because of the concealment and hiding by which the G-dly power is concealed; but in truth "there is nothing else besides Him," etc.

> The verse "Know this day" calls for this contemplation, and the Zohar's words "all before Him is considered as nothing" state its content. The world seems to be a real thing in itself only because the divine power within it is hidden; in truth "there is nothing else besides Him."

נמצא שהוא פועל שיועבר הצמצום וההעלם שמתעלם הכח האלקות ולהיות מתגלה בבחינת גילוי.[39]

It follows that he [the person] brings about the removal of the contraction and the concealment by which the G-dly power is concealed, so that it becomes revealed in a state of revelation.

> When a person takes this truth to heart, he removes the concealment in his own soul, and the divine power is revealed there.

16 ובאתעדל"ת [ובאתערותא דלתתא] זו גורם אתערותא דלעילא שגם למעלה לא יהיו בחי' הכלים מעלימים את האורות ומגבילין אותן ושיהיו בוקעין ומתגלין למטה כמו שהם ממש ולא יהי' [יהיה] בחי' ההסתרות והצמצומים כו'.

And through this arousal from below he brings about an arousal from above: that above, too, the vessels will not conceal the lights and limit them, and that [the lights] will break through and be revealed below exactly as they are, and there will not be the hidings and the contractions, etc.

> This contemplation below brings about a matching arousal above. There too the vessels stop hiding and limiting the lights, and the lights break through and are revealed below just as they are.

והיינו כמו שיהיה לעתיד לבא דכתיב ונגלה כבוד[40] הוי' וגו' שלא יסתיר העולם על אור קדושתו ב"ה

This is like what will be in the time to come, as it is written, "And the glory of Havayah shall be revealed," etc., when the world will not conceal the light of His holiness, blessed be He;

> This is a foretaste of the time to come, of which Isaiah says "the glory of Havayah shall be revealed": then the world will no longer hide G-d's holiness.

וכמו שהיה לפני החטא שהיה העולם מזוכך ביותר עד שלא היה מסתיר כלל על גילוי אלקותו יתי שהרי אדה"ר [אדם הראשון] גם כשהיה מלובש בגוף השיג בג"ע [בגן עדן] סודות התורה[41] כו'

and as it was before the sin, when the world was exceedingly refined, so that it did not conceal the revelation of His G-dliness, may He be blessed, at all. For Adam, the first man, even while he was clothed in a body, grasped the secrets of the Torah in Gan Eden, etc.

> It also recalls the world before Adam's sin, which was so refined that it hid nothing of G-dliness. Adam, though clothed in a body, grasped the secrets of the Torah in Gan Eden; in Torah Ohr, Bereishis, the Alter Rebbe explains that before the sin Adam, wholly holy, drew down the Infinite Light in Gan Eden, and the fallen sparks were absorbed into it of themselves, "like a candle before a torch."

וגם כללות השתלשלות העולמות היה מזוכך ביותר משהם עתה שאור א"ס היה מתגלה בהם ביותר וכמ"ש בפע"ח [בפרי עץ חיים] שער השבת דמה שכעת נק' בחי' ז"א דאצילות היה אז מדרגה זו בבחי' עולם הבריאה

The chain of descending worlds (hishtalshelus) as a whole, too, was more refined than they are now, so that the Infinite Light (Or Ein Sof) was revealed in them more; as is written in Pri Etz Chaim, Sha'ar HaShabbos, that the degree that is now called the level of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation) was then the level of the World of Beriah (Creation).

> Before the sin the whole chain of worlds was more refined, and the Infinite Light more revealed in it. Pri Etz Chaim, another work of the Arizal's teachings recorded by Rabbi Chaim Vital, says that the degree now called Z'eir Anpin of Atzilus was then the level of the World of Beriah: Beriah stood far higher than it stands now.

והרי בחי' הבריאה דעתה הרי הוא רחוק מאד בערך מז"א דאצילות שהרי בחי' אצילות הוא בחי' אלקות והוא כח מכחותיו ואור א"ס שורה בו בתכלית הגילוי משא"כ בריאה היא יש מאין כו' והם נבראים נפרדים ומחודשים מאין ליש והם בעלי גבול וכנודע

Now, the level of Beriah of the present is very far removed in rank from Z'eir Anpin of Atzilus. For the level of Atzilus is the level of G-dliness, and it is one of His powers, and the Infinite Light dwells in it in utmost revelation; whereas Beriah is something from nothing, etc., and they are separate created beings, brought into being anew from nothing to something, and they are bounded, as is known.

> The distance between the two is enormous. Atzilus is G-dliness itself, one of G-d's own powers, with the Infinite Light fully revealed in it, while Beriah is "something from nothing," a created realm whose beings are separate, newly created and limited.

ובחטא אדם הראשון הוא שנתגשמו העולמות להיות אור א"ס מאיר בהם ע"י העלם וצמצום עד שבעה"ז [שבעולם הזה] הגשמי אור א"ס מוסתר בהם בתכלית כנ"ל.

And it was through the sin of Adam, the first man, that the worlds became coarse, so that the Infinite Light shines in them through concealment and contraction, until in this physical world the Infinite Light is utterly hidden in them, as mentioned above.

> Adam's sin made the worlds coarse, so that the Infinite Light now shines in them only through concealment and contraction, until in our physical world it is completely hidden.

17 וכאשר למטה נעשה אתכפיא סט"א [סטרא אחרא] דהיינו העברת הצמצום וההסתרה שיהיה בחי' גילוי אלקות בנפש האדם על ידי זה נעשה למעלה גם כן גילוי אלקות שלא יהיו בחי' כלים המסתירים את האורות כו'.

And when below there comes about the subduing of the sitra achra (the other side), that is, the removal of the contraction and the hiding, so that there is a revelation of G-dliness in the soul of man, then through this there comes about above, too, a revelation of G-dliness, so that there will not be vessels that hide the lights, etc.

> The Zohar's "subduing of the sitra achra" is defined here as removing the contraction and hiding, so that G-dliness is revealed in a person's soul. When that happens below, G-dliness is revealed above as well, and the vessels no longer hide the lights.

18 וז"ש [וזהו שכתוב] והתקדשתם והייתם קדושים[42] כי קדוש אני[43] הוי"ה. ולכאורה אין זה טעם שלפי שהוא יתי' קדוש צריכים ישראל להיות ג"כ קדושים.

And this is [the meaning of] what is written, "You shall sanctify yourselves and you shall be holy, for I, Havayah, am holy." Seemingly, this is no reason: that because He, may He be blessed, is holy, Israel must also be holy.

> The verse "You shall sanctify yourselves and be holy, for I, Havayah, am holy" seems to give a strange reason. Why should G-d's being holy require Israel to be holy?

אך הענין בפי' והתקדשתם כמאמר רז"ל [רבותינו זכרונם לברכה] קדש את עצמך במותר לך[44] דהיינו להיות אתכפייא סט"א [סטרא אחרא] שלא יסתירו השמים והארץ וכל גשמיות העולם על אור קדושתו יתי'

But the matter is [this]: the meaning of "You shall sanctify yourselves" is as our Sages, of blessed memory, said, "Sanctify yourself in what is permitted to you": that is, that there be a subduing of the sitra achra (the other side), so that the heavens and the earth and all the physicality of the world should not conceal the light of His holiness, may He be blessed.

> The Sages explain "sanctify yourselves" as "sanctify yourself in what is permitted to you," holding back even from what is allowed. That is a subduing of the sitra achra, so that the physical world no longer conceals G-d's holiness. In Likkutei Torah, Masei, the Alter Rebbe explains that a permitted thing is permitted only "to you," for the body's sake, but not for the sake of the G-dliness that dwells in you.

ועי"ז יהיה למעלה ג"כ קדוש אני הוי' כו' דקדוש הוא לשון הבדלה[45] כנודע.

And through this there will also be, above, "I, Havayah, am holy," etc.; for kadosh (holy) is a term for separation, as is known.

> Through this, "I, Havayah, am holy" comes about above as well. Kadosh means "separate," so what is revealed above is G-d's holiness that stands apart from and beyond the worlds; in the Tanya (chapter 46) the Alter Rebbe calls it the light that encompasses all worlds, which cannot be enclothed in them.

19 והיינו שיהיה בחי' גילוי עצמות אלקותו יתי' שלמעלה מצמצום הכלים שמגבילים האורות כי באתערותא דלתתא אתערותא דלעילא כנ"ל.

That is, there will be a revelation of the essence of His G-dliness, may He be blessed, which is above the contraction of the vessels that limit the lights; for through an arousal from below [there is] an arousal from above, as mentioned above.

> The revelation above is of G-d's very essence, beyond the contraction of the vessels that limit the lights. It comes about because an arousal from below brings an arousal from above.

וזהו ענין המאמר בזוה"ק [בזוהר הקדוש] כד אתכפיא סט"א [סטרא אחרא] לתתא אסתלק יקרא דקב"ה [דקודשא בריך הוא] בכולהו עלמין[46] דהיינו ע"י דאתכפיא סט"א [סטרא אחרא] שהועבר הצמצום וההסתרה דשמים וארץ הגשמיים עי"ז אסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין

And this is the matter of the saying in the holy Zohar: "When the sitra achra (the other side) is subdued below, the glory of the Holy One, blessed be He, rises up in all the worlds." That is, through the sitra achra being subdued, whereby the contraction and the hiding of the physical heavens and earth is removed, through this "the glory of the Holy One, blessed be He, rises up in all the worlds":

> Now the Zohar's words are explained. When the sitra achra is subdued below, removing the concealment of the physical heavens and earth, the glory of G-d "rises up" in all the worlds.

דהיינו שגם למעלה מת גלים האורות ובוקעים דרך הכלים כנ"ל ואסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין הם עלמין סתימין ועלמין דאתגלין

that is, that above, too, the lights are revealed and break through the vessels, as mentioned above. And "the glory of the Holy One, blessed be He, rises up in all the worlds": these are the hidden worlds and the revealed worlds.

> That "rising up" means that above, too, the lights are revealed and break through the vessels. "All the worlds" includes both the hidden worlds and the revealed worlds, the same pair that the two "very"s will be said to stand for.

וזהו המכוון בתורה ומצות שגורמים ע"י השראת אור א"ס

And this is what is meant [in saying] that through the Torah and mitzvos one brings about the indwelling of the Infinite Light (Or Ein Sof).

> This is what is meant by saying that the Torah and mitzvos draw down the Infinite Light, and it answers the question of section 1: how a human act can bring that about.

דהיינו כנ"ל דכד אתכפיא סט"א [סטרא אחרא] בסור מרע ועשה טוב[47] אזי באתערותא דלתתא אתערותא דלעילא שיהיה למעלה העברת כל ההעלמות המעלימים את גילוי אור וחיות כו'

That is, as mentioned above: when the sitra achra is subdued through "turn away from evil and do good," then, through an arousal from below [there is] an arousal from above, so that above there will be a removal of all the concealments that conceal the revelation of light and life-force, etc.,

> Subduing the sitra achra through "turn away from evil and do good," the prohibitions and the positive mitzvos, is the arousal from below. It brings an arousal from above, which removes all the concealments that hide the light and life-force.

עד שגם צמצום הכלים המגבילים את האורות ומסתירים אותו יועבר ג"כ שיהיו האורות בוקעים ומתגלים למטה כנ"ל (ועמ"ש בפ' חקת ע"פ ע"כ יאמרו המושלים באו חשבון[48] כו').

until even the contraction of the vessels, which limit the lights and hide it [the light], will also be removed, so that the lights will break through and be revealed below, as mentioned above. (And see what is written in Parshas Chukas on the verse "Therefore the rulers say, 'Come to Cheshbon,'" etc.)

> Even the contraction of the vessels is removed, so that the lights break through and are revealed below. The parenthesis refers to Likkutei Torah, Chukas, where the Alter Rebbe reads "the rulers" (hamoshlim) with the Talmud as those who rule over their inclination, subduing the sitra achra even in what is permitted, so that the glory above rises.

ועתה יובן ג״כ שרש ענין קיום המצות בארץ ישראל דוקא וכמ״ש לעשות בארץ כו׳.

Now the root of the matter of fulfilling the mitzvos in the Land of Israel specifically will also be understood, as it is written, "to do in the land," etc.

> With this the Alter Rebbe can explain why the mitzvos must be kept in the Land of Israel specifically, as the verse says, "to do in the land."

כי הנה כתיב בה באה״י [בארץ ישראל] ארץ אשר היא זבת חלב ודבש.[49] פי׳ לשון זבת הוא לשון מפעיל שעושה להיות זב חלב ודבש.

For it is written of it, of the Land of Israel, "a land that flows with milk and honey." The meaning is that the term zavas ("flows") is a causative term: that it causes milk and honey to flow.

> The Land is called "a land that flows with milk and honey." The word zavas is causative: the Land does not merely flow, it makes milk and honey flow.

SECTION 5 · ¶20

Milk and honey

20 והענין הוא כי חלב ודבש הם בחי׳ כללות השתלשלות ע״ס [עשר ספירות] שהם בחי׳ מ״ה [שם מ״ה] וב״ן [ושם ב״ן] שהם חסדים וגבורות חלב הוא בחי׳ חסדים[50] ודבש הוא בחי׳ גבורות

The explanation is this. Milk and honey are the level of the chain of descent of the Ten Sefiros as a whole, which are the level of [the Names] Mah and Ban, which are chassadim (kindnesses) and gevuros (severities): milk is the level of chassadim, and honey is the level of gevuros.

> Milk and honey stand for the whole chain of the Ten Sefiros, made up of the Names Mah and Ban (two ways of spelling out the letters of the Name Havayah, whose letters then add up to 45 and 52), which are chassadim, forces of kindness, and gevuros, forces of severity. Milk is chassadim and honey is gevuros.

כי דבש נק׳ דין דגדלות[51] כנודע שלכך נאמר כי כל שאור וכל דבש[52] לא תקטירו כו׳.

For honey is called "the judgment of maturity" (din degadlus), as is known; and that is why it is said, "For no leaven and no honey shall you burn," etc.

> Honey is called "the judgment of maturity" (din degadlus), a strong form of severity. That is why the Torah forbids burning honey, like leaven, on the altar.

ושניהם הן בחי' מוחין דגדלות חלב הוא בחי' מוחין דגדלות דחסדים[53] וכמשל חלב האם שמגדל את הולד וממשיך בו שכל[54] כו'.

And both of them are the level of mature intellect (mochin degadlus): milk is the level of the mature intellect of chassadim, like the analogy of the mother's milk, which makes the child grow and draws intellect into him, etc.

> Both milk and honey are "mature intellect." Milk is the mature intellect of chassadim, like a mother's milk, which makes the baby grow and develops its mind. In the Torah Ohr supplements to Shemos the Alter Rebbe explains that milk can do this because it is the mother's mind, descended to the place of binah in the heart and made physical.

וכך למעלה הוא בבחינת בינה שמגדלת אברים דז"א ע"י השפעת השכל והוא הנק' בחינת חלב דאימא. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] עשה להדדים במקום בינה כו'.

So too above, it is in the level of Binah (understanding), which makes the limbs of Z'eir Anpin (the emotive attributes) grow through imparting intellect; and this is what is called the level of the milk of Imma. As our Sages, of blessed memory, said, "He made for her breasts in the place of understanding (binah)," etc.

> Above, this is Binah, the "mother" (Imma), which makes the "limbs" of Z'eir Anpin, the emotive attributes, grow by imparting intellect to them; this is called "the milk of Imma." The Sages likewise said that the breasts were placed at the seat of understanding (binah).

ובע"ח [ובעץ חיים] (שער הכללים ספ"ג [סוף פרק ג']) מבואר ג"כ בענין אלדד [אלדד] ומידד [ומידד] שהם שני דדים דאימא[55] שמהם יוצא החלב לז"א לגדלו כו' (ועמ"ש בפ' ויחי ע"פ חכלילי כו' ולבן שנים מחלב).[56]

And in Etz Chaim (Sha'ar HaKelalim, end of chapter 3) it is also explained, on the matter of Eldad and Meidad, that they are the two breasts (dadim) of Imma, from which the milk issues forth to Z'eir Anpin to make it grow, etc. (And see what is written in Parshas Vayechi on the verse "Red of eyes," etc., "and white of teeth from milk.")

> Eldad and Meidad are the two elders who prophesied in the camp (Numbers 11:26). Etz Chaim reads their names as hinting at dad, "breast": they are the two breasts of Imma, from which milk flows to Z'eir Anpin to make it grow. The cross-reference is to the discourse in Parshas Vayechi on "white of teeth from milk."

ודבש הוא בחי' מוחין דגדלות דגבורות שהרי נק' דין דגדלות והיינו שהם בחינת גילוי האורות היפך בחי' הצמצום של הכלים כו'

And honey is the level of the mature intellect of gevuros, for it is called "the judgment of maturity." That is, they are the level of the revelation of the lights, the opposite of the contraction of the vessels, etc.

> Honey is the mature intellect of gevuros. Like milk, it stands for the revelation of the lights, the opposite of the limiting contraction of the vessels.

(וע' פע"ח [פרי עץ חיים] שער כוונת השופר ספ"א [סוף פרק א'][57] בענין דבש[58] ועמ"ש בפ' תבא ע"פ היום הזה[59] ה' אלקיך מצוך וכו').

(And see Pri Etz Chaim, Sha'ar Kavanas HaShofar, end of chapter 1, on the matter of honey; and see what is written in Parshas Savo on the verse "This day Havayah your G-d commands you," etc.)

> The parenthesis cites Pri Etz Chaim on honey, where judgments, once sweetened, turn into the "taste of honey"; Torah Ohr (Supplements to Shemos, 107b) explains it: honey is gevuros within chassadim, and all sweetness comes from gevuros. It also refers to the discourse in Parshas Savo on "This day Havayah your G-d commands you."

וזהו ענין זבת חלב ודבש[60] שהם מוחין דגדלות שהוא היפך ההעלם והצמצום שהוא בחי' מוחין דקטנות כו'

And this is the matter of "flowing with milk and honey": they are mature intellect, which is the opposite of the concealment and the contraction, which is the level of immature intellect (mochin dekatnus), etc.

> "Flowing with milk and honey" therefore means mature intellect. It is the opposite of the concealment and contraction of immature intellect.

ומזה נמשך גם בגשמיות שיהיה החלב נוטף מן העזים[61] ומן התאנים[62] כו'. והוא מחמת סיבת בקיעת האורות את הכלים למעלה כנ"ל.

And from this it follows in physicality, too, that the milk drips from the goats, and [the honey] from the figs, etc. And this is on account of the cause, the lights' breaking through the vessels above, as mentioned above.

> This spiritual flow shows itself physically too: in the Land, milk drips from the goats and honey from the figs, as the Sages describe. Its cause is the lights' breaking through the vessels above.

וזהו כללות ענין מצות דכניסת א״י [ארץ ישראל] לקיים שם התוהמ״צ [התורה והמצות] דכתיב לעשות בארץ[63] כו׳. ופי׳ לעשות[64] הוא לתקן כמו ועשתה את צפרניה ותרגומו ותתקן[65] כו׳.

And this is the matter of the mitzvah of entering the Land of Israel as a whole: to fulfill there the Torah and the mitzvos, as it is written, "to do in the land," etc. And the meaning of "to do" is to rectify (letaken), as in "and she shall do her nails," whose Targum is "and she shall rectify," etc.

> This is the general purpose of the mitzvah to enter the Land: to fulfill the Torah and mitzvos there. La'asos, "to do," here means "to rectify," as in "she shall do her nails," which the Targum the Alter Rebbe cites renders "she shall rectify." (Our editions of Targum Onkelos read "she shall let her nails grow"; the Kehot note lists other Chabad works that cite the Targum as the Alter Rebbe does.)

והיינו לתקן בארץ שיהיה בחי׳ ארץ זבת חלב כו׳ שיבקעו האורות את הכלים ויתגלו למטה ע״י קיום התורה ומצות שיקיימו בא״י [בארץ ישראל] דבאתערותא דלתתא אתערותא דלעילא כנ״ל:[66]

That is, to rectify in the land, so that there will be the level of "a land flowing with milk," etc.: that the lights will break through the vessels and be revealed below through the fulfillment of the Torah and mitzvos that they will fulfill in the Land of Israel; for through an arousal from below [there is] an arousal from above, as mentioned above.

> So "to do in the land" means to rectify the Land so that it becomes "a land flowing with milk." Through the mitzvos kept there, the lights break through the vessels and are revealed below.

SECTION 6 · ¶21–25

The spies' error and the doubled "very"

21 ד ואחר כל הנ״ל יובן ג״כ ענין המעשה דמרגלים שלא רצו ליכנס לא״י [לארץ ישראל] מפני ששרשם הוא מבחי׳ לאה עולם המחשבה[67] כו׳ (כמ״ש בע״ח [בעץ חיים] שער הארת המוחין פ״א)

4. After all the above, the matter of the episode of the spies will also be understood: that they did not want to enter the Land of Israel because their root is from the level of Leah, the World of Thought, etc. (as is written in Etz Chaim, Sha'ar Hearas HaMochin, chapter 1).

> Section 4 applies everything explained so far to the episode of the spies. They did not want to enter the Land because their root is in Leah, which stands for the World of Thought; the parenthesis gives the source in Etz Chaim (Sha'ar Hearas HaMochin, chapter 1).

וטענו למה צריכים לירד בבחי׳ עולם הדבור שהוא בחי׳ מל׳ דאצילות סוף כל דרגין כו׳

And they argued: Why must [we] descend into the level of the World of Speech, which is the level of Malchus (sovereignty) of the World of Atzilus (Emanation), the end of all levels, etc.,

> The spies argued: why must we descend to the World of Speech, which is Malchus of Atzilus, called "the end of all levels" because it is the last of the Sefiros?

בכדי לקיים שם התורה ומצות בדבור ובמעשה שעי״ז יהיה בחי׳ גילוי אור א״ס שיבקעו האורות כו׳

in order to fulfill there the Torah and mitzvos in speech and in deed, so that through this there will be a revelation of the Infinite Light (Or Ein Sof), that the lights will break through, etc.?

> That descent was meant for fulfilling the Torah and mitzvos in speech and in deed, so that the Infinite Light would be revealed and the lights would break through the vessels, as section 3 explained.

הלא זה אפשר לקיים גם ע״י התורה ומצות ברוחניות ולא בעשייה גשמיות דהיינו כי גם בעולם המחשבה יש כל פרטים הנמצאים בדבור ובמעשה מאחר שהדבור נמשך מן המחשבה.

Surely this can be fulfilled also through the Torah and mitzvos in spirituality, and not in physical doing. That is, in the World of Thought, too, there are all the particulars that are found in speech and in deed, since speech is drawn from thought.

> Their claim was that the same could be achieved by keeping the Torah and mitzvos spiritually, without physical action. Since speech flows from thought, every detail found in speech and deed already exists in the World of Thought.

22 וא״כ כל מצוה ומצוה שמקיים בדבור או במעשה גשמיות יכול הוא לקיימה ברוחניות בבחינת מחשבה. ועי״ז יהיה ג״כ למעלה בחי׳ גילוי אור א״ס כו׳.

If so, each and every mitzvah that one fulfills in speech or in physical deed, he can fulfill in spirituality, in the level of thought; and through this there will also be, above, a revelation of the Infinite Light (Or Ein Sof), etc.

> If every detail of the mitzvos exists in thought, then any mitzvah done in speech or physical deed could be done spiritually, in thought. That too, the spies argued, would bring about the revelation of the Infinite Light above.

וכדוגמא שאמרו באברהם קיים אברהם את כל התורה כולה עד שלא ניתנה[68]

As in the example of what they said of Avraham: "Avraham fulfilled the entire Torah before it was given."

> Their example is Avraham, of whom the Sages say that he fulfilled the entire Torah before it was given.

ואי״א לומר שקיים כל התורה בפועל ממש שהרי יש כמה מצות שלא היה אפשר לו לקיימם כלל. אלא שקיים אותם ברוחניות שהמשיך כל האורות עליונים הנמשכים ע״י המצות כו׳.

And it is impossible to say that he fulfilled the entire Torah in actual practice, for there are a number of mitzvos that he could not possibly fulfill at all. Rather, he fulfilled them in spirituality: he drew down all the supernal lights that are drawn down through the mitzvos, etc.

> Avraham cannot have performed the whole Torah in practice, for some mitzvos he could not possibly have performed. He fulfilled them spiritually, by drawing down all the supernal lights that the mitzvos draw down, which seemed to prove that their effect above does not need the deed.

23 וכמו כן היו סבורים המרגלים שיקיימו המצות ברוחניות דהיינו בבחינת עולם המחשבה כו׳ ועל כן לא רצו ליכנס לארץ ישראל.

Likewise, the spies were of the opinion that they would fulfill the mitzvos in spirituality, that is, in the level of the World of Thought, etc.; and therefore they did not want to enter the Land of Israel.

> The spies thought they too could fulfill the mitzvos spiritually, in the World of Thought, and therefore saw no need to enter the Land.

אך באמת היו מוטעים שהעיקר הוא לעשותם בארץ דוקא וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] כמה תפלות[69] התפלל משה ליכנס לאי״י [לארץ ישראל] ושאלו וכי לאכול מפירותיה היה צריך אלא לקיים את המצות התלוים בה

But in truth they were mistaken, for the main thing is to do them in the Land specifically, as our Sages, of blessed memory, said: How many prayers Moshe prayed to enter the Land of Israel! And they asked: Did he then need to eat of its fruits? Rather, [it was] to fulfill the mitzvos that depend on it.

> But they were mistaken: the main thing is to perform the mitzvos in the Land itself. The Sages make the point about Moshe: his many prayers to enter the Land were not for the sake of its fruit, but to fulfill the mitzvos that can be kept only there.

והיינו שצריך להמשיך את האורות העליונים שיבקעו את הכלים כו׳ שאי אפשר לגרום המשכה זו אם לא ע״י מעשה דוקא ולא במחשבה כו׳.[70]

That is, one must draw down the supernal lights so that they break through the vessels, etc.; and it is impossible to bring about this drawing down except through deed specifically, and not in thought, etc.

> The goal is to draw the supernal lights down until they break through the vessels, and only an actual deed can bring that about, not thought.

24 והטעם הוא משום דסוף מעשה עלה[71] במחשבה תחלה[72] וכמאמר נעוץ תחלתן בסופן[73,74] וכו' שכל דבר שהוא גבוה ומרומם יותר בעצם יתלבש דוקא בדבר היותר נמוך. וכענין מאמר רז"ל [רבותינו זכרונם לברכה] די לחכימא ברמיזא[75] כו'.

The reason is that "the last in deed was first in thought," as in the saying, "Their beginning is wedged in their end," etc.: whatever is higher and more exalted in essence becomes enclothed specifically in the lowest thing. It is like the matter of the saying of our Sages, of blessed memory, "For a wise man, a hint suffices," etc.

> The reason is a principle stated in two sayings: "the last in deed was first in thought," from the Friday-night hymn Lecha Dodi, and "their beginning is wedged in their end," from Sefer Yetzirah, the ancient "Book of Formation." Whatever is higher in essence is clothed specifically in the lowest thing, as the saying "for a wise man, a hint suffices" illustrates.

דהיינו כשיש שכל עמוק מאד אשר א"א להסבירו לזולתו ע"י אותיות הדבור מגודל עמקותו אשר לא יכילו אותו אותיות הדבור ולא יהיה יכול להוגבל בהן עכ"ז [עם כל זה] יוכל להבינהו לזולתו ע"י רמז בתנועה גשמיות כו'.

That is, when there is a very deep idea that cannot be explained to another through the letters of speech because of its great depth, for the letters of speech cannot contain it and it cannot be limited within them, nevertheless one can make another understand it through a hint, with a physical gesture, etc.

> A very deep idea may be beyond the letters of speech, which cannot contain it or set limits to it. Yet it can still be conveyed to another person by a hint, a physical gesture. In Likkutei Torah, Bechukosai, the Alter Rebbe applies this to the mitzvos: like a gesture, the deed of a mitzvah such as charity "hints" above and draws down from a place beyond thought and speech.

25 ונמצא שיש יתרון לתנועה ורמיזה שהיא גשמיות יותר מאותיות הדבור שהם רוחניים בזה שדבר הגבוה יותר יתלבש בהם דוקא ולא בדבור כו'.

It follows that a gesture and a hint, which is physical, has an advantage over the letters of speech, which are spiritual, in that the higher thing becomes enclothed specifically in them, and not in speech, etc.

> It follows that a physical gesture has an advantage over the letters of speech, which are spiritual: the higher thing is clothed precisely in the gesture, and not in words.

וכמו כן יובן למעלה שלהיות המשכה עליונה להיות גילוי בחינת מוחין דגדלות שיבקעו האורות את הכלים אי אפשר לעורר זה כי"א ע"י מעשה דוקא ולא ע"י בחינת המחשבה משום דנעוץ תחלתן בסופן[76] כו'. (ועיין במשנה פי"ב דיבמות דף ק"ד ע"ב כל דבר שהוא מעשה[77] כו')

So too it will be understood above: for there to be a supernal drawing down, so that there will be a revelation of the level of mature intellect (mochin degadlus), that the lights break through the vessels, it is impossible to arouse this except through deed specifically, and not through the level of thought, because "their beginning is wedged in their end," etc. (And see the Mishnah, chapter 12 of Yevamos, page 104b: "Anything that is a deed," etc.)

> The same is true above. The revelation of mature intellect (mochin degadlus), in which the lights break through the vessels, can be aroused only by actual deed and not by thought, because the beginning is wedged in the end. The parenthesis cites the Mishnah on chalitzah (the rite that frees a childless widow from marrying her husband's brother), where Rabbi Eliezer learns from "thus shall be done" that "anything that is a deed" is indispensable.

וע"כ ביקש משה ליכנס לארץ דוקא

And therefore Moshe asked to enter the Land specifically.

> For this reason Moshe pleaded to enter the Land itself, to fulfill its mitzvos in deed.

(ועיין מ"ש בפ' ויצא ע"פ וללבן שתי בנות.[78,79] ועמ"ש ע"פ ראשי המטות[80,81] מענין יתרון בחי' המעשה דוקא משא"כ בבחי' מחשבה כו' ובד"ה מי מנה עפר יעקב[82,83] כו' ועמ"ש ע"פ יביאו לבוש[84] מלכות).[85]

(And see what is written in Parshas Vayeitzei on the verse "And Lavan had two daughters"; and see what is written on the verse "The heads of the tribes," on the matter of the advantage of the level of deed specifically, which is not so with the level of thought, etc.; and in the discourse beginning "Who has counted the dust of Yaakov," etc.; and see what is written on the verse "Let them bring royal apparel.")

> The parenthesis lists other discourses on the advantage of deed over thought: Parshas Vayeitzei on "And Lavan had two daughters," "The heads of the tribes," "Who has counted the dust of Yaakov," and "Let them bring royal apparel." In the last of these the Alter Rebbe explains that the light that encompasses all worlds shines openly in the wool of tzitzis and the parchment of tefillin, and the lower the level, the more of it is revealed.

וזהו שכתוב טובה הארץ מאד מאד.[86]

And this is what is written, "The land is very, very good."

> Now the first question of the maamar, the doubled "very," is answered. In Torah Ohr, Vayeitzei, cited just above, a doubled "very" likewise means a "very" beyond every "very," a breaking through from level to level.

פי׳ ב׳ פעמים מאד הם כנגד עלמין סתימין דלא אתגלין שהם היכלות דאו״א [דאבא ואימא] ועלמין דאתגלין שהם היכלות דזו״נ [דזעיר אנפין ונוקבא] כו׳. שבשני מיני עולמות הללו בוקעים ויורדים ומתגלים האורות עליונים למטה.

The meaning is that the two times "very" correspond to the hidden worlds that are not revealed, which are the chambers of Abba and Imma (Chochmah and Binah), and the revealed worlds, which are the chambers of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), etc.: in these two kinds of worlds the supernal lights break through and descend and are revealed below.

> The two times "very" correspond to two kinds of worlds: the hidden worlds, the chambers of Abba and Imma (Chochmah and Binah), and the revealed worlds, the chambers of Z'eir Anpin and Nukva (the emotive attributes and Malchus). Through the deed in the Land, the supernal lights break through and are revealed below in both.

SECTION 7 • ¶26–27

"If Havayah desires us": Keser and the two Jerusalems

26 ובכללות ענין גילוי ובקיעת האורות כנ״ל הוא ע״י המשכת בחינת הכתר עליון שהוא למעלה מגדר ההלבשה בכלים כו׳.

In general, the matter of the revelation and the breaking through of the lights, mentioned above, is through drawing down the level of the supernal Keser (the Crown), which is above the bounds of enclothement in vessels, etc.

> In general, the lights' breaking through the vessels comes from drawing down the supernal Keser (the Crown), which is above being clothed in vessels at all.

וזהו שכתוב אם חפץ בנו[87,88] הוי׳ חפיצה הוא בחינת פנימית הכתר שהוא בחינת הטעם והענג שיש ברצון כו׳.

And this is what is written, "If Havayah desires us": desire (chafitzah) is the level of the inner dimension (pnimiyus) of Keser, which is the level of the relish and the delight that is in will, etc.

> This explains the next words of the verse, "If Havayah desires us." Desire (chafitzah) is the inner dimension of Keser: the relish and delight within the will.

ורצון הוא בחינת חיצוניות הכתר וכמ"ש בד"ה ואהיה אצלו אמון[89] כו'. וכאן הוא אומר אם חפץ בנו הוי'

And will (ratzon) is the level of the outer dimension (chitzoniyus) of Keser, as is written in the discourse beginning "And I was with Him as a nursling," etc. And here it says, "If Havayah desires us":

> Will (ratzon) is only the outer dimension of Keser, as the discourse on "And I was with Him as a nursling" explains. The verse, though, speaks of desire.

דהיינו שיתגלה פנימיות הכתר שהוא למעלה מגדר ההלבשה בכלים שעי"ז יהיה ג"כ למטה בקיעת האורות כו' (וע' בזהר פ' שלח דק"ס סע"א [סוף עמוד א])

that is, that the inner dimension of Keser, which is above the bounds of enclothement in vessels, will be revealed, so that through this there will also be, below, the breaking through of the lights, etc. (And see the Zohar, Parshas Sh'lach, page 160, end of side a.)

> It speaks of desire because the aim is that the inner dimension of Keser, which is above all vessels, be revealed; through that revelation the lights break through below as well. The parenthesis refers to the Zohar on Parshas Sh'lach, which reads "If Havayah desires us" as the words of the men of faith.

וכל זה הוא ע"י שטובה הארץ[90] כו' משום דנעוץ תחלתן בסופן וסופן בתחלתן.[91]

And all this is through "the land is good," etc., because "their beginning is wedged in their end, and their end in their beginning."

> All this comes about through "the land is good," the deed in the physical Land, because the beginning is wedged in the end and the end in the beginning.

ויובן זה עוד עפמ"ש בת"א [בתורה אור] פ' מקץ סד"ה רני ושמחי בת[92] לא זז מחבבה עד שקראה בתי כו' עד שקראה אמי כו'

This will be understood further in light of what is written in Torah Ohr, Parshas Mikeitz, at the end of the discourse beginning "Sing and rejoice, daughter": "He did not cease to cherish her until He called her 'My daughter,' etc., until He called her 'My mother,' etc.

> A further explanation comes from Torah Ohr, Parshas Mikeitz, at the end of the discourse on "Sing and rejoice, daughter." It quotes the Sages' saying that G-d's love for Israel grew until He called her "My daughter," and further until He called her "My mother."

ולע"ל [ולעתיד לבוא] כתיב רני ושמחי בת שבחינת בת תתעלה ביתר שאת ולהיות אשת חיל[93] עט"ב [עטרת בעלה] עכ"ל [עד כאן לשונו].

And of the time to come it is written, 'Sing and rejoice, daughter,' for the level of 'daughter' will be elevated with surpassing loftiness, and become 'a woman of valor, the crown of her husband,'" end of quote.

> Of the time to come it says "Sing and rejoice, daughter": the level of "daughter," the lowest, will be raised highest of all, to be "a woman of valor, the crown of her husband."

27 והנה בחינת בת זהו ענין ירושלים של מטה ובחינת אמי זהו ענין ירושלים של מעלה והיא בחינת עולם המחשבה בחינת ה' גדולה לאה אם הבנים כו'

Now, the level of "daughter" is the matter of the Jerusalem below, and the level of "My mother" is the matter of the Jerusalem above, which is the level of the World of Thought, the level of the great hei, Leah, "the mother of the children," etc.

> The "daughter" is the Jerusalem below, and "My mother" is the Jerusalem above. The Jerusalem above is the World of Thought: the great hei, the upper hei of the Name, which is Leah, called "the mother of the children" (the words of Psalms 113:9).

והם רצו להמשיך הכל ע"י ירושמ"ע [ירושלים של מעלה] לבד אך באמת א"א להגיע לזה כ"א ע"י ירושמ"ט [ירושלים של מטה] כי זה השער להי'[94] והיא בחינת כעיר שחוברה לה יחדו[95] כו' לבחינת ירושמ"ע [ירושלים של מעלה]

And they [the spies] wanted to draw down everything through the Jerusalem above alone; but in truth it is impossible to attain this except through the Jerusalem below, for "this is the gate to Havayah," and it is the level of "like a city that is joined together with it," etc., to the level of the Jerusalem above.

> The spies wanted to draw everything down through the Jerusalem above alone, through thought. But in truth that goal can be reached only through the Jerusalem below, which is "the gate to Havayah," the way in to all that is above, and "a city that is joined together" with the Jerusalem above.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] נשבע הקב"ה שלא יכנס בירושמ"ע [בירושלים של מעלה] עד שיכנס בירושמ"ט [בירושלים של מטה].

And therefore our Sages, of blessed memory, said: The Holy One, blessed be He, swore that He would not enter the Jerusalem above until He enters the Jerusalem below.

> That is why the Sages said that G-d swore He would not enter the Jerusalem above until He enters the Jerusalem below. In the Talmud (Taanis 5a) Rabbi Yochanan brings it as G-d's own words, and learns from "Jerusalem, built like a city that is joined to it" that there is a Jerusalem above.

SECTION 8 · ¶28–31

Three levels and a fourth

28 ועוד זאת שהרי נאמר כי הנני בא ושכנתי בתוכך[96] דוקא בבחינת ירושמ"ט [ירושלים של מטה] כו' שבחינת בת תתעלה ביתר שאת כנזכר לעיל

Moreover, it is said, "For behold, I come, and I will dwell in your midst": specifically in the level of the Jerusalem below, etc.; for the level of "daughter" will be elevated with surpassing loftiness, as mentioned above.

> A further proof: the prophet says "For behold, I come, and I will dwell in your midst" of the Jerusalem below specifically. That is the "daughter" who, as quoted above, will be elevated with surpassing loftiness.

והיינו בבחינת קיום המצות במעשה גשמיות דוקא שנקרא בחינת עבד וע"ז דוקא נאמר הנה ישכיל עבדי ירום ונשא וגבה מאד.[97]

That is, in the level of fulfilling the mitzvos in physical deed specifically, which is called the level of a servant; and of this specifically it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high."

> The "daughter" is the keeping of the mitzvos in physical deed, which is called the level of a servant. Of the servant specifically Isaiah says, "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high."

וזהו טובה הארץ מאד מאד[98] כמו בחי' וגבה מאד.

And this is "The land is very, very good," like the level of "and be very high."

> The "very" of "and be very high" is the "very, very" of "the land is very, very good": the servant who keeps the mitzvos in deed is raised "very" high.

ועוד י"ל [יש לומר] כי הנה מבואר בשל"ה [בשני לוחות הברית] ר"פ ויחי בענין מ"ש ג"פ [ג' פעמים] היכל ה' המה (בירמיה סי' ז' ד') וכן ארץ ארץ ארץ שמעי דבר[99] ה' (שם בסוף סימן כ"ב) נז' [נזכר] ג"פ [ג' פעמים] ארץ.

It may further be said: for it is explained in the Shelah, at the beginning of Parshas Vayechi, on the matter of what is written three times, "The Heichal (Sanctuary) of Havayah," "are these" (in Jeremiah, chapter 7, [verse] 4), and likewise "Land, land, land, hear the word of Havayah" (there, end of chapter 22), where "land" is mentioned three times:

> A further explanation draws on the Shelah (Shnei Luchos HaBris, by Rabbi Yeshayah Horowitz), at the beginning of Parshas Vayechi, on why Jeremiah says "the Heichal of Havayah" three times (Jeremiah 7:4) and "land" three times: "Land, land, land, hear the word of Havayah" (Jeremiah 22:29).

כי גם למעלה באצילות יש ג"כ ירושמ"ט [ירושלים של מטה] וירושמ"ע [וירושלים של מעלה] שהם ה' תתאה וה' עילאה. והבחי' הג' זהו ירושמ"ט [ירושלים של מטה] ממש שבעשי' [שבעשיה] הגשמיות בעוה"ז.

for above, too, in the World of Atzilus (Emanation), there are also a Jerusalem below and a Jerusalem above, which are the lower hei and the upper hei; and the third level is the actual Jerusalem below, in the physical World of Asiyah (Action), in this world.

> The Shelah's explanation is that even above, in Atzilus, there is a Jerusalem below and a Jerusalem above, the lower hei and the upper hei of the Name. The third is the actual Jerusalem below, in the physical World of Asiyah, this world.

והיינו כי המצות הם בשלשה בחינות מחדומ"ע [מחשבה דיבור ומעשה] כמ"ש לקמן בד"ה ועתה יגדל נא[100] ובד"ה וישלח יהושע כו' מרגלים חרש.[101, 102]

That is, the mitzvos are in three levels, thought, speech and action, as is written below, in the discourse beginning "And now, I pray, let [the power] be great," and in the discourse beginning "And Yehoshua sent," etc., "spies, secretly."

> These three correspond to the three levels of the mitzvos: thought, speech and action. Discourses further on explain this, the one beginning "And now, let the power be great" and the one beginning "And Yehoshua sent spies secretly."

29 וזהו ענין ג' פעמים קדוש[103] שממשיכים ע"י מבחינת סכ"ע [סובב כל עלמין] לג' עולמות בראתיו יצרתיו אף עשיתיו[104]

And this is the matter of "holy" three times: through this we draw down from the level of the light that encompasses all worlds (sovev kol almin) to the three worlds, "I created it, I formed it, I also made it,"

> The threefold "holy" of the seraphim belongs to the same pattern. Through it the light that encompasses all worlds (sovev kol almin) is drawn down into the three worlds of "I created it, I formed it, I also made it," that is, Beriah, Yetzirah and Asiyah.

שהן בחינת מחשבה ודבור ומעשה שהן הן ג' בחי' היכל הנ"ל והן הן ג"כ ג' בחינות תורה ועבודה[105] וגמ"ח [וגמילות חסדים] כמ"ש במ"א בד"ה כי ביום הזה יכפר.[106]

which are the levels of thought, speech and action. These are themselves the three levels of Heichal mentioned above, and they are also the three levels of Torah, divine service (avodah) and acts of kindness (gemilus chassadim), as is written elsewhere, in the discourse beginning "For on this day He shall atone."

> These three worlds are thought, speech and action, the same three levels as the threefold "Heichal." They are also the three of Torah, divine service (avodah) and acts of kindness (gemilus chassadim), as the discourse "For on this day He shall atone" explains.

30 ועפ״ז [ועל פי זה] י״ל [יש לומר] שדור המדבר שהם בחינת ומדברך נאוה[107] רצו להמשיך בבחינת דבור ומחשבה שהם הם ירושמ״ט [ירושלים של מטה] וירושמ״ע [וירושלים של מעלה] שבעולם העליון היינו ה׳ תתאה וה׳ עילאה כנ״ל. אבל בבחינת זו הג׳ דארץ שלמטה לא רצו.

According to this, it may be said that the generation of the desert (midbar), who are the level of "and your speech (midbarech) is comely," wanted to draw down in the level of speech and thought, which are the Jerusalem below and the Jerusalem above that are in the upper world, that is, the lower hei and the upper hei, as mentioned above. But this third level, of the land below, they did not want.

> The generation of the desert (midbar) were the level of "and your speech (midbarech) is comely," for the two words share one root. They wanted to draw down only through speech and thought, the Jerusalem below and the Jerusalem above of the upper world, but not through the third level, the land below.

31 והיינו דקסברו שיוכלו להמשיך ע״י ירושמ״ט [ירושלים של מטה] וירושמ״ע [וירושלים של מעלה] שבעולם העליון והיינו ע״י דבור ומחשבה לבד כנ״ל.

That is, they held that they would be able to draw down through the Jerusalem below and the Jerusalem above of the upper world, that is, through speech and thought alone, as mentioned above.

> They held that they could draw everything down through the Jerusalem below and the Jerusalem above of the upper world, that is, through speech and thought alone.

אכן באמת עיקר כל ההמשכות הוא ע״י עשיה דוקא ועמ״ש מזה בד״ה מי מנה עפר יעקב[108] בפי׳ אף עשיתיו.[109]

But in truth the main point of all the drawings-down is through doing (asiyah) specifically. And see what is written about this in the discourse beginning "Who has counted the dust of Yaakov," on the meaning of "I also made it."

> In truth, every drawing-down comes mainly through doing. In Likkutei Torah, Balak ("Who has counted the dust of Yaakov"), the Alter Rebbe explains that the af, "also," of "I also made it" adds a fourth level above thought, speech and action: the Supernal Will, revealed chiefly through the physical deed of the mitzvos.

ושם נתבאר דאף מרבה בחינה רביעית שלמעלה מכל הג׳ בחינות דבראתיו יצרתיו עשיתיו שבחינה זו נמשך ומתגלה ע״י העשיה דוקא. ויש לומר ג״כ שזהו ענין התגלות קדש העליון שלמעלה מבחינת ג״פ [ג׳ פעמים] קדוש בוי״ו. ועמ״ש סד״ה שיניך כעדר הרחלים[110]

And there it is explained that "also" (af) comes to include a fourth level, which is above all three levels of "I created it, I formed it, I made it," and that this level is drawn down and revealed through the doing specifically. And it may also be said that this is the matter of the revelation of the supernal Kodesh (holiness), which is above the level of the three times Kadosh (holy) with a vav. And see what is written at the end of the discourse beginning "Your teeth are like a flock of ewes."

> The word af, "also," adds a fourth level above all three of "I created it, I formed it, I made it," and it is drawn down and revealed only through the deed. It may also be the supernal Kodesh, "holiness" written without a vav, which is above the three times Kadosh, "holy," written with a vav; at the end of the Likkutei Torah discourse on "Your teeth are like a flock of ewes," the Alter Rebbe explains that this Kodesh shines only when the three levels join, as the seraphim "call one to another" and say "holy" three times.

ואפ״ל [ואפשר לומר] ששלשה בחינות היכל הנ״ל זהו ג״כ ג׳ המדריגות דלא זז מחבבה עד שקראה בתי ואחותי ואמי וכו׳:

And one can say that the three levels of Heichal mentioned above are also the three degrees of "He did not cease to cherish her until He called her 'My daughter,' and 'My sister,' and 'My mother,'" etc.

> Finally, the three levels of Heichal may be the three stages of the saying that G-d did not cease to cherish Israel until He called her "My daughter," "My sister" and "My mother."

IN ONE'S AVODAH

A person draws the revelation above by contemplating, with mind and heart, that G-d renews creation every day, so that the world no longer hides Him, and by sanctifying himself even in what is permitted to him. And he must not rest content with spiritual intention alone: the highest light is drawn down only through the actual, physical deed of the mitzvos.

QUESTIONS FOR DISCUSSION

1. Why did the spies think that fulfilling the mitzvos in thought, as Avraham did, would achieve everything that physical deed achieves, and where did their reasoning fail?
2. How does the analogy of a deep idea conveyed by a gesture explain why physical deed reaches higher than thought and speech?
3. What is the difference between Iggulim and Yosher, and how does the analogy of the teacher and his student illustrate it?
4. How does subduing the sitra achra below cause the lights above to break through the vessels?
5. Why does the verse say "If Havayah desires us" rather than speaking of His will, and how is that desire revealed through the Land?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

Yehoshua and Calev, the two spies who stayed loyal, tear their garments and tell the whole congregation that the land they toured is "very, very good," answering the other spies' report. The maamar asks why "very" is doubled and answers in section 4: the two "very"s are the hidden worlds and the revealed worlds.

Numbers 14:7 במדבר י״ד:ז׳

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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2

Yehoshua and Calev go on: if G-d is pleased with us, He will bring us into this land "that flows with milk and honey," so there is nothing to fear. Further on the maamar reads "desires" as the inner dimension of Keser, G-d's delight (section 4), and "flows" as a causative verb: a land that makes milk and honey flow (section 3).

Numbers 14:8 במדבר י״ד:ח׳

אִם־חָפֵץ בָּנוּ ה' וְהֵבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת וּנְתָנָהּ לָנוּ אֶרֶץ אֲשֶׁר־הִוא זָבַת חָלָב וּדְבָשׁ:

If the L-RD delight in us, then He will bring us into this land, and give it unto us—a land which floweth with milk and honey.

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PARAGRAPH 4

3 להבדיל בין הטהור ובין הטמא

G-d tells Moshe and Aharon, at the close of the laws of permitted and forbidden animals, "to distinguish between the impure and the pure" (the maamar quotes the words in reverse order). The Alter Rebbe reads it as the whole task of the Torah and mitzvos: separating good from evil.

Leviticus 11:47 ויקרא י״א:מ״ז

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל:

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

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KEHOT'S NOTE

ראה ויקרא יא, מז.

4 רפ״ח ניצוצין

The Kehot note sends the reader to this volume of the Alter Rebbe's discourses of the year 5565 for the 288 sparks that fell in the shattering of Tohu.

KEHOT'S NOTE

ראה סה״מ תקס״ה ע' תרמב.

5 אתרוג לנענע

The Kehot note says that there the examples given are the shofar and the sukkah, instead of the esrog and the wool of the tzitzis.

KEHOT'S NOTE

בסה״מ תקס״ז ע' רכז: מביא הדוגמא משופר וסוכה.

PARAGRAPH 6

6 שכתוב בזהר

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

KEHOT'S NOTE

ע' זח״ב (קכח, ב. קפד, א). [כ].

7 כד אתכפייא סט״א אסתלק יקרא דקוב״ה בכולהו עלמין

The Zohar (Terumah) says that one who brings a wicked person back from his bad ways subdues the sitra achra, and this raises the glory of the Holy One, blessed be He, more than any other praise. The maamar takes the principle, that subduing the sitra achra below raises His glory in all the worlds, as the key to how a mitzvah draws down the Infinite Light.

Zohar, Terumah 6:38–7:45 ספר הזהר, תרומה ו':ל״ח-ז':מ״ה

8 כד אתכפייא סט״א אסתלק יקרא דקוב״ה בכולהו עלמין

The second place the Kehot note gives: the Zohar (Tetzaveh) teaches that there is no light except the light that comes out of darkness, and when the sitra achra is subdued, the Holy One, blessed be He, rises above and is honored in His glory.

Zohar, Tetzaveh 10:83–11:92 ספר הזהר, תצוה י':פ״ג-י״א:צ״ב

9 בחי' נפש ורוח כידוע

The Kehot note cites it as a place where it is explained that Iggulim and Yosher are the levels of Nefesh and Ruach.

KEHOT'S NOTE

נתבאר בדרך מצותיך קסא, א. אוה״ת שמות-ז ע' ב'תצג ואילך. וראה גם מאמרי אדה״ז-ענינים ע' שנב. ובארוכה בסה״מ תרס״ה ע' קנז.

PARAGRAPH 8

10 כמו עד״מ הרב שמשפיע שכל לתלמידו

Parallel uses of the analogy of the teacher who imparts an idea to his student.

KEHOT'S NOTE

ראה אוה״ת נ״ך-א ע' תרע ב' ענינים בזה. דרושים לסוכות ע' א'תשכא. פ' וזאת הברכה ע' א'תתמו. המשל מובא בשם אדה״ז באוה״ת נ״ך-א ע' תרע. וראה גם ד״ה שמח תשמח תרנ״ז ע' רלט.

PARAGRAPH 11

11 **לא קאים אינש אדעתי' דרבי'**

Rabba learns that a person does not fully grasp his teacher's mind until forty years from Moshe, who told Israel only at the end of the forty years in the desert that until that day they had not been given "a heart to know" (Deuteronomy 29:3). It fits the analogy of a student who only gradually takes in his teacher's idea.

Avodah Zarah 5b:2 עבודה זרה ה' ב:ב'

אַף מֹשֶׁה רַבֵּינוּ לֹא רָמָזָה לָהֶן לְיִשְׂרָאֵל אֶלָּא לְאַחַר אַרְבָּעִים שָׁנָה, שֶׁנֶּאֱמַר: "וְאוֹלֵךְ אֶתְכֶם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה", וּכְתִיב: "וְלֹא נָתַן ה' לָכֶם לֵב וְגוֹ'". אָמַר רַבָּה: שְׁמַע מִינַּהּ לָא קָאֵי אִינִישׁ אַדַּעְתֵּיהּ דְּרַבֵּיהּ עַד אַרְבְּעִין שְׁנִין.

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

KEHOT'S NOTE

ע"ז ה, ב. בסה"מ תרס"ה ע' קנח דאחר מ' שנין הוא מבחי' פנימיות השכל.

12 **בביאור ע"פ כי ביום הזה יכפר**

On the same page (28d) the Alter Rebbe explains why a student grasps his teacher's mind only after forty years: the depth of the teacher's idea stays hidden from him in the words he received, yet it surrounds him as an encompassing light, and after forty years it passes from concealment into revelation.

KEHOT'S NOTE

לקו"ת אחרי כח, ד.

13 **כי ביום הזה יכפר**

In the laws of Yom Kippur, G-d tells Moshe that on this day atonement will be made for Israel, to purify them of all their sins. The words open the Biur in Likkutei Torah, Acharei, to which the bracket refers.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 12

14 **עגולים בחי' נפש וישר הוא בחינת רוח**

In Inyanim the Tzemach Tzedek explains the matter differently and remarks that it needs examination, since it is known that Iggulim is Nefesh and Yosher is Ruach.

KEHOT'S NOTE

ראה אוה"ת ענינים ע' ער דשם מבאר באופן אחר. והצ"צ מציין שם "וצ"ע דידוע שעגולים הוא בחי' נפש וישר הוא בחי' רוח". אבל באוה"ת שמות-ז ע' ביתצג מתרץ "ומ"ש בע"ח דהעגולים הוא בחי' נפש וישר הוא בחי' רוח, עכ"ז בחי' הנפש דעגולים שרשו גבוה יותר מבחי' הרוח דישר כו' להיותו בחי' מקיפים" ע"ש. ובאוה"ת פ' תרומה ע' א'תעא מוסיף "וכמו שהצומח בשרש גבוה מהמדבר", ובדרך מצותיך קסא, א מבאר "עגולים הוא שהכלים הם קטנים ולכך נק' בחי' נפש לבד . . משא"כ ביושר שהוא בחי' רוח החשוב מן הנפש והכלים רחבים יותר לכן שם לא הי' שבירה" ע"ש. וראה לעיל נשא כד, ד דשם מפרש שרש היושר גבוה מהעיגולים.

15 **עגולים בחי' נפש וישר הוא בחינת רוח שהוא**

Etz Chaim, Sha'ar Iggulim VeYosher, Branch 3: the Ten Sefiros of Iggulim are the light called Nefesh, and those of Yosher, in the form of a man, are the light called Ruach, a higher level emanated afterwards, just as a person first receives a Nefesh and then, if he merits, a Ruach (quoting this same Zohar).

Sefer Etz Chaim 1:3 עץ חיים א':ג'

... אמנם החילוק שיש בין העגולים להיושר הוא כי י"ס דעגולים הם בחי' האור הנק' נפש ויש בהם אור פנימי ואו"מ פנימי וחיצון שיש לה בחי' י"ס של כלים ובכל כלי מהם יש בו פנימיות וחיצונות וגם יש י"ס של אורות לכל אור יש בו או"פ ואו"מ אבל הי"ס דיושר הם בחי' האור הנק' רוח שהוא מדרגה גבוה על מדרגת הנפש כנודע גם הם כלולים מאו"פ ואו"מ. גם יש להם י"ס דכלים ובכל כלי מהם יש בו פנימיות וחיצוניות ופשיטא הוא שבחי' הנפש נאצלה תחלה ואח"כ נאצל הרוח שהוא מדרגה ...

Sefer Etz Chaim (Public Domain)

16 **כד אתיילד יהבין ליי נפשא**

Comments that the Nefesh given at birth is something that every single person has.

KEHOT'S NOTE

"שזה יש בכל אחד ואחד" — סה"מ תרס"ה ע' קנח.

17 **זכה יתיר יהבין ליי רוחא**

Comments that receiving a Ruach requires merit, unlike the Nefesh.

KEHOT'S NOTE

"שצריכין ע"ז זכות" — סה"מ תרס"ה ע' קנח.

18 **בר נש כד אתיילד יהבין ליה נפשא כו' זכה יתיר יהבין ליה רוחא**

The Zohar at the start of Mishpatim: when a person is born he is given a Nefesh, and if he merits more he is given a Ruach. The Alter Rebbe brings it to show that Ruach (Yosher) is higher than Nefesh (Iggulim) and comes later.

Zohar, Mishpatim 2:4–13 ספר הזהר, משפטים ב':ד'-י"ג

See, now. When a human being is born into the world he is given a soul (nephesh) from the primordial "animal" sphere, the sphere of purity, the sphere of those who are designated "Holy Wheels"-namely, the supernal order of angels. If he is more fortunate he will be endowed with a spirit (ruah) which appertains to the sphere of the Holy Hayoth. Should he possess still greater potential merit he is given a soul (neshamah) from the region of the Throne. These three grades of personality are the "maidservant", the ...

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

19 **בפ' נח בדרוש דור הפלגה**

There the Alter Rebbe explains that in the world of Nekudim each Sefirah was only a separate point, kindness alone and severity alone, and so the vessels shattered; in Berudim, the world of Tikkun, the Sefiros became partzufim, each with its own vessel yet including all ten, and the

light of the Infinite One shines precisely where there is such joining.

KEHOT'S NOTE

תו"א

20 **בפ' שמות ע"פ מי שם פה לאדם**

There the Alter Rebbe explains that in Nekudim each Sefirah was a single point, separate and not inter-included, while in the world of Tikkun the Sefiros became partzufim, divided into fine particulars and inter-included.

KEHOT'S NOTE

תו"א נב, א.

21 **מי שם פה לאדם**

G-d's answer to Moshe at the burning bush, "Who has given a mouth to man?" It is the opening of the Torah Ohr discourse the parenthesis refers to on the inter-inclusion of the Sefiros.

Exodus 4:11 שמות ד':י"א

וַיֹּאמֶר ה' אֵלָיו מִי שָׂם פֶּה לָאָדָם אוֹ מִי־יָשׂוּם אִלֵּם אוֹ חֵרֵשׁ אוֹ פִקֵּחַ אוֹ עִוֵּר הֲלֹא אָנֹכִי ה'

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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PARAGRAPH 14

22 **בפ' וישב בד"ה שיר המעלות**

On the same page (28d) the Alter Rebbe explains that in exile the higher unity can appear below only through "sleep," the withdrawal of the mind; of this it is said, "I clothe the heavens in blackness": the heavens are the Iggulim, clothed in blackness, which is concealment, and so they shine below only as in a dream, which joins two opposites as one.

KEHOT'S NOTE

תו"א כח, ד.

23 **שיר המעלות בו' היינו כחולמים**

A Song of Ascents: when Havayah returns the captives of Zion, "we were like dreamers"; looking back from the redemption, the exile will seem a dream (context: Steinsaltz Tanakh). It opens the Torah Ohr discourse in Vayeshev that the parenthesis refers to, which reads exile as the soul's sleep.

Psalms 126:1 תהילים קכ"ו:א'

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה' אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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24 **אלביש שמים קדרות**

G-d, through Isaiah, describes His power: He can darken the heavens and cover them in sackcloth, as if in mourning. The discourse cited reads the "heavens" as the Iggulim and the "blackness" as the concealment in which they are clothed.

Isaiah 50:3 ישעיהו נ':ג'

אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם:

I clothe the heavens with blackness, And I make sackcloth their covering.

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25 **ענין השראת והתלבשות העיגולים בההיכלות**

Explains why the Iggulim rest within the chambers: the chambers are the level of yesh (separate existence), which conceal and hide the light.

KEHOT'S NOTE

בד"ה ויחלום בסה"מ תש"ח ע' 82 מפרש: "והיינו לפי שההיכלות הן בחי' יש שמעלימים ומסתירים על האור" ע"ש. וראה אוה"ת דברים ע' כ. אוה"ת נ"ך ע' תצו.

26 **בד"ה יביאו לבוש מל'**

In the Biur of that discourse the "royal apparel" is explained as the garment of the Infinite Light itself, the Malchus of Ein Sof, which surrounds all the worlds equally, and from which physical deed, and with it the mitzvos, came into being.

KEHOT'S NOTE

תו"א דרושים למג"א.

27 **יביאו לבוש מלכות**

Haman's advice to Achashverosh on how to honor the man the king wishes to honor, thinking it would be himself: "Let them bring royal apparel" that the king has worn. The honor went to Mordechai. The words open a Torah Ohr discourse on Megillas Esther.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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28 **ובד"ה מזמור שיר חנוכת הבית**

There the Alter Rebbe explains three things a person needs: food, which becomes his inner life; clothing, which surrounds him closely; and a house, which surrounds him from afar.

KEHOT'S NOTE

לקו"ת ברכה

29 **מזמור שיר חנוכת הבית**

David's psalm "for the dedication of the House," usually taken to mean the Beis HaMikdash. It opens the Likkutei Torah discourse cited here on food, clothing and a house.

Psalms 30:1 תהילים ל':א'

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

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

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30 **הכלים הם מגבילים**

There the Alter Rebbe explains that "vessels of Atzilus" means the limitation that exists even in Atzilus, and that souls drawn from the vessels of Atzilus are still G-dliness, though only like a drop compared with the vessels.

KEHOT'S NOTE

בענין הכלים שמגבילים ראה לקמן שה"ש יט, ג. סידור עג, ג. ביאה"ז להצ"צ-א ע' תקמו.

31 **בע"ח שער מ"א פ"ה**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו [שמ"ב] פ"ג ולא פ"ה. [כ].

32 **לזה צריך שנודיעך ענין הלבושים וההיכלות מה ענינם**

Etz Chaim introduces the garments and chambers that surround each world: the garments are vessels for the encompassing lights. The Alter Rebbe cites it as Sha'ar 41, chapter 5, by the Shklov edition of 5560; Kehot's note gives its place in today's editions, Sha'ar 42, chapter 3.

Sefer Etz Chaim 42:3עץ חיים מ"ב:ג

... דבריאה ובתוכם אדם דקדושה והקליפה דבריאה ועליהם לבושים והיכלות דאצילות ובתוכם אדם דקדושה והקליי דאצילות ולזה צריך שנודיעך ענין הלבושים והיכלות מה עניינם דע כי הלבושים הם בחי' הכלים אל או"מ ובין כל לבוש ולבוש יש או"מ א' ואלו הם בחינות אורות דמקיפים דיושר על כל האצילות כנזכר במ"א שיש ג' בחי' כלים המקיפים ועליהם מקיפין האורות דנר"ן וכנ"ל ואותן הכלים דמקיפין הם הלבושים וכ ההיכלות הם העגולים הנזכר בכל מקום שהם סובבים על אורות המקיף שהם הלבושים כנזכר והם בחינת הרקיעים המתעגלים שהם בחי' ההיכלות של עולם ההוא ...

Sefer Etz Chaim (Public Domain)

33 **ונתלבש בלבושים רבים ועצומים**

A gloss written on this passage: the concealment goes so far that creatures cannot see how G-d gives life to the world, until the world can seem to be an existence by itself, like the boast of the ruler of Egypt, "My river is mine, and I have made myself," because the divine power that gives them life is hidden.

KEHOT'S NOTE

באוה"ת שלח ע' תסח יש הג"ה לכאן וז"ל "עד שלא יהי' נראה לנבראים איך שהוא יתי מחי' את העולם עד שיוכל להדמות כאילו העולם יש ודבר בפ"ע וכמא' שרו של מצרים לי יאורי ואני עשיתיני כו' והיינו מצד שנתעלם כח האלקי המחי' את הנבראים" עכ"ל שם.

34 **עולם הוא מלשון העלם**

Gives the reason the world is named for concealment: the creation of the world is through the concealment of the light.

KEHOT'S NOTE

וטעם הדבר . . לפי שבריאת העולם הוא ע"י העלם האור — סה"מ ש"ת ע' 160. ראה לקמן ש"ש סד, ב. ביאוה"ז לכ"ק הצ"צ-א ע' שנה (ומציין למרז"ל). ראה לעיל לו, ג. ובפ' במדבר ה, ג.

PARAGRAPH 15

35 **והנה באתערותא . . דלעילא**

The Zohar's principle that an arousal from below brings an arousal from above; the Kehot note adds that it appears in many places. Here it introduces how a person's contemplation below draws revelation above.

Zohar I, 237aזח"א רלז, א

KEHOT'S NOTE

זח"א רלז, א. ובכ"ד. [כ].

36 **וידעת היום**

Moshe charges Israel: "Know this day and take it to your heart that Havayah is Elokim in the heavens above and on the earth below; there is no other." The Alter Rebbe brings it as the call to the contemplation that is the arousal from below.

Deuteronomy 4:39דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

37 **וכולא קמיה כלא חשיב**

The Zohar's words "all before Him is considered as nothing." Here they state the truth that the contemplation of "Know this day" arrives at: before G-d the world is truly nothing.

Zohar, Introduction 20:188–22:199ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

38 **אין עוד מלבדו**

Moshe reminds Israel that they were shown the wonders of the Exodus and Sinai to know that Havayah is Elokim: "there is nothing else besides Him." The world seems to exist by itself only because of the concealment; in truth nothing exists apart from G-d.

Deuteronomy 4:35דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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39 **מחדש בכי״ת**

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 16

40 **ונגלה כבוד ה׳**

In Isaiah's prophecy of consolation a voice calls to clear a way for G-d in the desert, and "the glory of Havayah shall be revealed, and all flesh shall see together." The Alter Rebbe brings it as the picture of the time to come, when the world will no longer conceal G-d's light.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע׳ מ, ה.

41 **שהרי אדה״ר — השיג בג״ע סודות התורה**

On that page (6a) the Alter Rebbe explains how the sparks were to be refined before the sin: not by battle, but as Adam, placed in Gan Eden "to work it" with the positive mitzvos, drew down the Infinite Light there, and the sparks mixed with evil were absorbed into that great light of themselves, "like a candle before a torch"; Adam was wholly holy, his body taken from the place of the altar.

KEHOT'S NOTE

ראה תו״א ו, א.

PARAGRAPH 18

42 **והתקדשתם והייתם קדושים**

The words here quote Leviticus 20:7; the passage is shown below.

Leviticus 20:7 ויקרא כ׳:ז׳

וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי אֲנִי ה׳ אֱלֹקֵיכֶם׃

Sanctify yourselves therefore, and be ye holy; for I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כ, ז.

43 **והתקדשתם והייתם קדושים כי קדוש אני**

G-d tells Israel, at the close of the laws of forbidden foods: "You shall sanctify yourselves and be holy, for I am holy." Plainly, Israel is to be holy because G-d is holy; the maamar asks how that is a reason, and reads "for I, Havayah, am holy" as the result above of a person's sanctifying himself below. Leviticus 20:7 has only the first words, "You shall sanctify yourselves and you shall be holy" (Kehot: Leviticus 20:7).

Leviticus 11:44 ויקרא י״א:מ״ד

כִּי אֲנִי ה׳ אֱלֹקֵיכֶם וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אָנִי וְלֹא תְטַמְּאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ הָרֹמֵשׂ עַל־הָאָרֶץ׃

For I am the L-RD your G-d; sanctify yourselves therefore, and be ye holy; for I am holy; neither shall ye defile yourselves with any manner of swarming thing that moveth upon the earth.

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44 **קדש את עצמך במותר לך**

The Talmud's teaching, "Sanctify yourself in what is permitted to you." It defines the sanctification the verse asks for as restraint even in permitted things, which is the subduing of the sitra achra.

Yevamot 20a:15 יבמות כ׳ א:ט״ו

אִיסּוּר קְדוּשָּׁה — שְׁנֵיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אָמַר לֵיהּ רָבָא: וְכֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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

KEHOT'S NOTE

יבמות כ, א. ראה לקמן מסעי פח, ב.

45 **דקדוש הוא לשון הבדלה**

There "who has sanctified us with His mitzvos" is explained as raising us to the supernal holiness, and holiness as separation: the Holy One, blessed be He, is separate from the worlds, the light that encompasses all worlds (sovev kol almin), which cannot be enclothed in them.

KEHOT'S NOTE

ראה תניא פ׳ מו.

PARAGRAPH 19

46 **כד אתכפיא סט״א לתתא אסתלק יקרא דקב״ה בכולהו עלמין**

The Zohar quoted at the start of section 2 (where the Kehot note gives its places): when the sitra achra is subdued below, the glory of the Holy One rises up in all the worlds. Here it is explained as the removal of the concealment above.

Zohar, Terumah 6:38–7:45 ספר הזהר, תרומה ו׳:ל״ח-ז׳:מ״ה

47 **בסור מרע ועשה טוב**

David's counsel to one who desires life: "Turn away from evil and do good." The two halves are the prohibitions and the positive mitzvos, through which the sitra achra is subdued.

Psalms 34:15 תהילים ל״ד:ט״ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

48 **יאמרו המושלים באו חשבון**

> Plainly, "the speakers of parables" (hamoshlim, from mashal, "parable") sang of Cheshbon, the city Sichon had taken from Moav: "Come to Cheshbon." The Talmud (Bava Basra 78b) reads hamoshlim as "those who rule over their inclination" and "Come to Cheshbon" as "come, let us make the reckoning (cheshbon) of the world"; the Likkutei Torah discourse on it, cited here, builds on that reading.

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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49 **ארץ אשר היא זבת חלב ודבש**

> The words of the maamar's verse, "a land that flows with milk and honey," whose causative zavas the Alter Rebbe now explains.

Numbers 14:8 במדבר י"ד:ח'

אִם־חָפֵץ בָּנוּ ה' וְהֵבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת וּנְתָנָהּ לָנוּ אֶרֶץ אֲשֶׁר־הִוא זָבַת חָלָב וּדְבָשׁ׃

If the L-RD delight in us, then He will bring us into this land, and give it unto us—a land which floweth with milk and honey.

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PARAGRAPH 20

50 **חלב הוא בחי' חסדים**

> The note gives this lexicon of Kabbalistic terms as the source for milk being the level of chassadim.

KEHOT'S NOTE

ראה מא"א אות ח' ס"ל. מובא באוה"ת שה"ש-ב ע' תרסג.

51 **דבש נק' דין דגדלות**

> The note gives this lexicon as the source for honey being called "the judgment of maturity."

KEHOT'S NOTE

מאו"א אות ד' ס"ה.

52 **כי כל שאור וכל דבש**

> The prohibition of burning leaven or honey on the altar. The Alter Rebbe explains it by honey's being "judgment of maturity," a strong severity.

Leviticus 2:11 ויקרא ב':י"א

כָּל־הַמִּנְחָה אֲשֶׁר תַּקְרִיבוּ לַה' לֹא תֵעָשֶׂה חָמֵץ כִּי כָל־שְׂאֹר וְכָל־דְּבַשׁ לֹא־תַקְטִירוּ מִמֶּנּוּ אִשֶּׁה לַה'

No meal-offering, which ye shall bring unto the L-RD, shall be made with leaven; for ye shall make no leaven, nor any honey, smoke as an offering made by fire unto the L-RD.

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KEHOT'S NOTE

ויקרא ב, י"א.

53 **חלב הוא בחי' מוחין דגדלות דחסדים**

> According to the note, the Tzemach Tzedek quotes there that milk is the mature intellect of chassadim.

KEHOT'S NOTE

מובא באוה"ת שה"ש-ב ע' תרסג. ראה גם לקמן ואתחנן ד, ג. עקב טז, ד. שה"ש לב, ג.

54 **וכמשל חלב האם שמגדל את הולד וממשיך בו שכל**

> In this wedding discourse the Alter Rebbe explains why an infant grows on milk far faster than on food later: the milk is the mother's mind, descended to the place of binah in the heart and made physical, so it can enlarge the child's limbs (106c); and while the child nurses, the mother's mind hidden in her milk serves as the mind of its inborn traits, for "He made for her breasts in the place of binah" (108b).

KEHOT'S NOTE

ראה גם תו"א קו, ג. קח, ב. דרושי חתונה לכ"ק אדה"א כרך-ב ע' תרפ ואילך. בסה"מ תקס"ב-א ע' קלב מבאר "והטעם הוא שבכל פעם שיונק מחלב דאמו נמשכת מוחין גשמיים דאמו בו וגורמת למוח בינה דתינוק להתגשם בפעולת המשכת אותיות הדיבור" ע"ש בארוכה.

55 **אלד"ד ומיד"ד שהם שני דדים דאימא**

> Etz Chaim reads Eldad and Meidad as the secret of the two breasts (dadim) of Imma, with the milk spreading between them. The Alter Rebbe cites it for the "milk of Imma" that makes Z'eir Anpin grow.

Sefer Etz Chaim, Shaar HaKlalim 3:3–4 עץ חיים, שער הכללים ג':ג'-ד'

... והנה ע"ב ורי"ו הוי"ה גימ' שד"י שהוא השדיים גם נקרא דדים והם סוד אלקי"ם שבבינה שהוא א"ל מימינא מ"י משמאלא ה' באמצעיתא תצרף א"ל שבימין עם דד ויהיה א"ל דד תצרף מ"י משמאל עם דד ויהיה מ"י דד וז"ס אל"דד ומי"דד מתנבאים במחנה. והנה כאשר אמא היא מניקה לבנים אז נק' א"ל שד"י ע"ש השדיים המניקים בהם וכשעולה למעלה ומסתלקת מעל הבנים שכבר נגמר יניקתם אז נק' אמא אל עליון גומל חסדים טובים שאנו אומרים בברכת אבות וגומל מלשון ויגדל הילד ויגמל כי נגמרה זמן יניקה. וסוד אל עליון ...

Sefer Etz Chaim (Public Domain)

56 **חכלילי כו' ולבן שנים מחלב**

> Yaakov's blessing to Yehudah, "Red of eyes from wine, and white of teeth from milk." It opens the discourse in Parshas Vayechi that the parenthesis refers to.

Genesis 49:12 בראשית מ"ט:י"ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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57 **וע' פע"ח שער כוונת השופר ספ"א**

> Sefaria does not know this ref

KEHOT'S NOTE

נתבאר בתו"א קז, ב.

58 **בענין דבש**

At the end of the first chapter of the gate on the shofar, Pri Etz Chaim says that the judgments, once ground fine and sweetened, return to the "taste of honey"; the letters shin-vav of shofar have the numerical value of devash, "honey" (306). The Alter Rebbe cites it on honey as gevuros.

Pri Etz Chaim, Gate of the Shofer 1:25 פרי עץ חיים, שער השופר א׳:כ״ה

וסוד שחיקה וטחינה זו היא, כי הדין כדי לכפותו, צריך לטוחנו ולפררו, שלא יהא דבוק במקום א', ולפררו לפרורים דקין. והנה שם ע"ב ס"ג הנ"ל, היו שם הדינין מחוברין יחד, ועתה ע"י טחינה זו מתפרדין כל א' בפני עצמו, ובזה נטחנין הדינין, והם מתחברין אח"כ ע"י הבי' יודי"ן של השיניים ונעשין מ"נ. והרי עם זה נמתקו הדינין אלו, שהם ב' אותיות של מנצפ"ך הכלולים בשופר כנ"ל, שהם אותיות פ"ר משופר. והנה חזר זה המ"ן אחר שנמתק לטעם דבש, כמ"ש וטעמו כצפיחת בדבש. והוא סוד ש"ו משופר, שהוא גי' דבש:

Pri Etz Chaim (Public Domain)

59 **היום הזה ה' אלקיך מצוך**

Moshe tells Israel, at the close of the laws: "This day Havayah your G-d commands you to do these statutes and ordinances." It opens the discourse in Parshas Savo to which the text refers.

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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60 **וזהו ענין זבת חלב ודבש**

A gloss written on this passage: that the lights break through the vessels and are revealed below, so that it is "flowing with milk and honey."

KEHOT'S NOTE

באוה"ת שלח ע' תסח יש הג"ה לכאן וז"ל "שיהי' האורות בוקעים דרך הכלים ויתגלו למטה שיהי' זבת חלב ודבש" עכ"ל.

61 **החלב נוטף מן העזים**

The words here quote Ketubot 111b:22-23; the passage is shown below.

Ketubot 111b:22–23 כתובות קי״א ב:כ״ב-כ״ג

רַמֵּי בַּר יְחֶזְקֵאל אִיקְּלַע לִבְנֵי בְרָק, חֲזַנְהוּ לְהָנְהוּ עִיזֵי דְּקָאָכְלָן תּוּתֵי תְּאֵינֵי וְקָנְטֵיף דּוּבְשָׁא מִתְּאֵינֵי וַחֲלָבָא טָיֵיף מִנַּיְיהוּ וּמִיעָרַב בַּהֲדֵי הֲדָדֵי. אֲמַר: הַיְינוּ: "זָבַת חָלָב וּדְבָשׁ". אָמַר רַבִּי יַעֲקֹב בֶּן דּוֹסְתַּאי: מְלוֹד לְאוֹנוֹ שְׁלֹשָׁה מִילִין, פַּעַם אַחַת קִדַּמְתִּי בַּנָּשָׁף וְהָלַכְתִּי עַד קַרְסוּלַּיי בְּדָבָשׁ שֶׁל תְּאֵינִים. אָמַר רֵישׁ לָקִישׁ: לְדִידִי חֲזִי לִי "זָבַת חָלָב וּדְבָשׁ" שֶׁל צִפּוֹרִי, וְהָוֵי שִׁיתְסַר מִילִין אַשִּׁיתְסַר מִילִין. אָמַר רַבָּה בַּר בַּר חָנָה: לְדִידִי חֲזִי לִי "זָבַת חָלָב וּדְבָשׁ" שֶׁל כָּל ...

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KEHOT'S NOTE

עיין רש"י מגילה ו, א. כתובות קיא, ב.

62 **החלב נוטף מן העזים ומן התאנים**

Rashi explains "flowing with milk and honey": the goats eat figs, the honey drips from them and the milk flows from the goats, until they form a kind of stream. The Kehot note also points to the story in Ketubot 111b of the goats under the fig trees in Bnei Brak.

Rashi on Megillah 6a:9:1 רש"י על מגילה ו׳ א:ט׳:א׳

זבת חלב ודבש - העזים אוכלין תאנים והדבש נוטף מהן והחלב זב מן העזים ונעשים כמין נחל:

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63 **ארץ . . חלב ודבש**

The note points there for a discourse on this verse that explains it in a different way.

KEHOT'S NOTE

ביאור פסוק זה באו"א — ראה ד"ה זה בס' שני המאורות (לבוב, תרמ"ב, ה, א ואילך). לקו"ת תבא (מא, ג).

64 **ופי' לעשות לתקן**

The Talmud discusses what "and she shall do her nails" means, cutting them or letting them grow. The Kehot note points to it on the meaning of "doing" here.

Yevamot 48a:9–10 יבמות מ״ח א:ט׳-י׳

תָּנוּ רַבָּנַן: "וְגִלְּחָה אֶת רֹאשָׁהּ וְעָשְׂתָה אֶת צִפָּרְנֶיהָ", רַבִּי אֱלִיעֶזֶר אוֹמֵר: תָּקוֹץ, רַבִּי עֲקִיבָא אוֹמֵר: תְּגַדֵּיל. אָמַר רַבִּי אֱלִיעֶזֶר: נֶאֱמְרָה עֲשִׂיָּה בְּרֹאשׁ, וְנֶאֱמְרָה עֲשִׂיָּה בַּצִּפָּרְנַיִם. מָה לְהַלָּן הַעֲבָרָה — אַף כָּאן הַעֲבָרָה. רַבִּי עֲקִיבָא אוֹמֵר: נֶאֱמַר[ה] עֲשִׂיָּה בְּרֹאשׁ, וְנֶאֱמַר[ה] עֲשִׂיָּה בַּצִּפָּרְנַיִם. מָה לְהַלָּן נִיווּל — אַף כָּאן נִיווּל.

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KEHOT'S NOTE

ראה רש"י לב"ר א, י. רמב"ן עה"פ. ראה יבמות מח, א.

65 **ועשתה את צפרניי ותרגומו ותתקן**

Of a woman taken captive in war, the Torah says that before she may be married "she shall shave her head and do her nails." The Alter Rebbe brings it, with its Targum, to show that "doing" can mean rectifying.

Deuteronomy 21:12 דברים כ״א:י״ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ:

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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KEHOT'S NOTE

דברים כא, יב. וכ"ה בסידור שער המילה קמה, א. בביאה"ז לאדה"א צט, ב. ובסה"מ להצ"צ מצות מילה ט, א. בתרגום אונקלוס שלפנינו "ותרבי ית טופרנהא". בלקו"ש_-כה ע' 343 הערה 30 מעיר ע"ז "ויש לברר בכת"י התרגומים".

66 **עשה לה דדים במקום בינה**

Rabbi Abahu explains "all His benefits" (Psalms 103:2): G-d placed a mother's breasts at the seat of understanding

(binah), near the heart. The Alter Rebbe brings it to connect milk with Binah, the supernal "mother."

Berakhot 10a:16–18 ברכות י׳ א:ט״ז-י״ח

מַאי "כָּל גְּמוּלָיו". אָמַר רַבִּי אַבָּהוּ: שֶׁעָשָׂה לָהּ דַּדִּים בִּמְקוֹם בֵּינָה. טַעְמָא מַאי? אָמַר רַב יְהוּדָה: כְּדֵי שֶׁלֹּא יִסְתַּכֵּל בִּמְקוֹם עֶרְוָה. רַב מַתְנָא אָמַר: כְּדֵי שֶׁלֹּא יִינַק מִמְּקוֹם הַטִּנּוֹפֶת. רָאָה בְּמַפַּלְתָּן שֶׁל רְשָׁעִים, וְאָמַר שִׁירָה, שֶׁנֶּאֱמַר: "יִתַּמּוּ חַטָּאִים מִן הָאָרֶץ וּרְשָׁעִים עוֹד אֵינָם בָּרְכִי נַפְשִׁי אֶת ה' הַלְלוּיָהּ".

What means "all His benefits"? R. Abbahu said : [It means] that He placed her breast in the place of understanding. For what reason? Rab Judah said : So that [the child] may not gaze at the place of nakedness. Rab Mattena said : So that it should not have to suck from a part of the body which is foul. David looked upon the overthrow of the wicked and composed a song ; as it is said, "Let sinners cease out of the earth, and let the wicked be ...

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KEHOT'S NOTE

ברכות י׳, א.

PARAGRAPH 21

67 **מפני ששרשם הוא מבחי' לאה עולם המחשבה**

Etz Chaim, Sha'ar Hearas HaMochin, chapter 1, explains that all the generation of the desert who left Egypt came forth from the level of Leah. The Alter Rebbe cites it for the spies' root in Leah, the World of Thought.

Sefer Etz Chaim 32:3–4 עץ חיים ל״ב:ג׳-ד׳

... והנה בזוהר פרשת בראשית דכ״א ביארו דבניהם היו מסטרא דיהושע דאיהו סיהרא שהוא רומז ברחל נוקבא דז״א והיא הנקראת ארץ ישראל לכן נכנסו שם אבל משה ודורו שהיו מבחי' ג' האורות הנ״ל שיש להם מעלה יתירה לכן בהסתלקותן נסתלקו גם הם משם שרשם כי בעודם קיימים לא היו זו״ן מזדווגים רק אלו יעקב ולאה הנקרא דור המדבר אשר משם יצאו נשמות דור המדבר מן הזווג הנ״ל וכשנסתלקו נסתלקו גם הם ובניהם שהיו מזווג רחל וישראל שזכו ליכנס לא״י כי ארץ היא נקבה כנודע וישראל הוא בעלה ז״א וזהו א״י.

...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 22

68 **קיים א״א את כל התו' כולה**

Rav teaches that Avraham our father fulfilled the entire Torah, learning it from the verse "because Avraham listened to My voice." In the spies' argument it is the precedent for fulfilling mitzvos in spirit.

Yoma 28b:9–10 יומא כ״ח ב:ט׳-י׳

אָמַר רַב: קַיֵּים אַבְרָהָם אָבִינוּ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וְגוֹ'". אֲמַר לֵיקָה רַב שִׁימִי בַּר חִיָּיא לְרַב: וְאֵימָא שָׁבַע מִצְוֹת? הָא אִיכָּא נָמֵי מִילָה! וְאֵימָא שָׁבַע מִצְוֹת וּמִילָה! אֲמַר לֵיקָה: אִם כֵּן "מִצְוֹתַי וְתוֹרוֹתָי" לְמָה לִי? אָמַר (רב), וְאִיתֵּימָא רַב אָשֵׁי: קַיֵּים אַבְרָהָם אָבִינוּ אֲפִילּוּ עֵירוּבֵי תַבְשִׁילִין, שֶׁנֶּאֱמַר: "תּוֹרוֹתָי", אַחַת תּוֹרָה שֶׁבִּכְתָב וְאַחַת תּוֹרָה שֶׁבְּעַל פֶּה.

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KEHOT'S NOTE

יומא כח, ב. ושי"נ. וראה בארוכה ספר הערכים-חב"ד כרך א ע' כד.

PARAGRAPH 23

69 **וכמארז"ל כמה תפלות**

Rabbi Simlai asks why Moshe longed to enter the Land: did he need to eat its fruit? Rather, many mitzvos were given to Israel that can be fulfilled only in the Land, and he wished to fulfill them all. The Alter Rebbe brings it to show that the deed in the Land is the main thing.

Sotah 14a:7 סוטה י״ד א:ז׳

דָּרַשׁ רַבִּי שְׁמְלַאי: מִפְּנֵי מָה נִתְאַוָּה מֹשֶׁה רַבֵּינוּ לִיכָּנֵס לְאֶרֶץ יִשְׂרָאֵל? וְכִי לֶאֱכוֹל מִפְּרִיָּהּ הוּא צָרִיךְ?! אוֹ לִשְׂבּוֹעַ מִטּוּבָהּ הוּא צָרִיךְ?! אֶלָּא כָּךְ אָמַר מֹשֶׁה: הַרְבֵּה מִצְוֹת נִצְטַוּוּ יִשְׂרָאֵל, וְאֵין מִתְקַיְּימִין אֶלָּא בְּאֶרֶץ יִשְׂרָאֵל. אֶכָּנֵס אֲנִי לָאָרֶץ כְּדֵי שֶׁיִּתְקַיְּימוּ כּוּלָּן עַל יָדִי.

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KEHOT'S NOTE

ראה סוטה יד, א.

70 **באמת היו מוטעים**

The note points to two places in the Rebbe's talks in connection with the words "in truth they were mistaken," the spies' error described here.

KEHOT'S NOTE

ראה לקו״ש ח״ה ע' 292. ח״ד ע' 1046.

PARAGRAPH 24

71 **סוף מעשה עלה במח' תחלה**

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

KEHOT'S NOTE

ע"פ פיוט לכה דודי.

72 **סוף מעשה עלה במחשבה תחלה**

The hymn Lecha Dodi says of Shabbos, "last in deed, first in thought": made last, it was first in the plan of creation. The Kehot note gives it as the source of the saying, which the Alter Rebbe uses for the lowest deed carrying the first intent.

Siddur Ashkenaz, Shabbat, Kabbalat Shabbat, Lekha Dodi 4–6 סידור אשכנז, שבת, קבלת שבת, לכה דודי ד׳-ו׳

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֹאשׁ מִקֶּדֶם נְסוּכָה. סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה: לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה: מְקֻדֶּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה. רַב לָךְ שֶׁבֶת בָּעֵמֶק הַבָּכָא. וְהוּא יַחְמוֹל עָלַיִךְ חֶמְלָה:

To greet the Sabbath, come let us go for it is the source of blessing; from the very beginning, of old, it was appointed; last in creation, first in [G-d's] thought. Come my Beloved Friend to greet the bride, let us welcome the Sabbath. Sanctuary of the King, royal city, arise, come forth from the

upheaval; too long have you dwelt in the valley of weeping; He will show you abundant pity.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

73 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

74 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the ten Sefiros that their end is wedged in their beginning and their beginning in their end. The Alter Rebbe brings it to show that the highest is bound up with the lowest.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

75 **ודי לחכימא ברמיזא**

The Zohar's phrase "for a wise man, a hint suffices." The Alter Rebbe develops it into the analogy of a deep idea that can be conveyed only by a gesture.

Zohar I, 26b זח"א כו,

KEHOT'S NOTE

זח"א כו, ב. ולעיל בפ' בחקותי מח, ד אומר משל ע"ז.

PARAGRAPH 25

76 **משום דנעוץ תחלתן בסופן**

Sefer Yetzirah's "their beginning is wedged in their end." Here it explains why the revelation above can be aroused only by the deed below.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

77 **כל דבר שהוא מעשה**

In the laws of chalitzah, if the woman did not recite the verses the chalitzah is valid; Rabbi Eliezer derives from "thus shall be done" that "anything that is a deed" is indispensable. The Alter Rebbe brings it as a parallel to the priority of deed.

Mishnah Yevamot 12:3 משנה יבמות י"ב:ג'

חָלְצָה וְרָקְקָה, אֲבָל לֹא קָרְאָה, חֲלִיצָתָהּ כְּשֵׁרָה. קָרְאָה וְרָקְקָה, אֲבָל לֹא חָלְצָה, חֲלִיצָתָהּ פְּסוּלָה. חָלְצָה וְקָרְאָה, אֲבָל לֹא רָקְקָה, רַבִּי אֱלִיעֶזֶר אוֹמֵר, חֲלִיצָתָהּ פְּסוּלָה. רַבִּי עֲקִיבָא אוֹמֵר, חֲלִיצָתָהּ כְּשֵׁרָה. אָמַר רַבִּי אֱלִיעֶזֶר, כָּכָה יֵעָשֶׂה (דברים כה), כָּל דָּבָר שֶׁהוּא מַעֲשֶׂה, מְעַכֵּב. אָמַר לוֹ רַבִּי עֲקִיבָא, מִשָּׁם רְאָיָה, כָּכָה יֵעָשֶׂה לָאִישׁ, כָּל דָּבָר שֶׁהוּא מַעֲשֶׂה בָּאִישׁ:

If she took off his shoe and spat, but did not recite [the formula], her halitzah is valid. If she recited [the formula] and spat, but did not draw off the shoe, her halitzah is invalid. If she drew off the shoe and recited [the formula] but did not spit: R. Eliezer says her halitzah is invalid; and R. Akiva says: her halitzah is valid. R. Eliezer said to him: "'So shall be done' (Deut. 25:9), anything which is a deed is essential." R. Akiva said to him: "From there ...

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

78 **בפ' ויצא ע"פ וללבן שתי בנות**

There Yaakov's work with Lavan's flocks is explained as the six orders of the Mishnah, drawn from the supernal delight beyond the ordered chain of descent.

KEHOT'S NOTE

תו"א ויצא כג, ב.

79 **וללבן שתי בנות**

"And Lavan had two daughters: the name of the elder was Leah, and the name of the younger Rachel." It opens the Torah Ohr discourse in Vayeitzei to which the text refers.

Genesis 29:16 בראשית כ"ט:ט"ז

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל:

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

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80 **ע"פ ראשי המטות**

The passage there reads "all that comes out of the mouth of Havayah" in two ways: the life-force already spread through the Ten Utterances, and their source, in which the mineral, vegetable and animal are very exalted.

KEHOT'S NOTE

לקמן פ' מטות פא, ג. סה"מ תקס"ד ע' קפט.

81 **ראשי המטות**

"And Moshe spoke to the heads of the tribes of the Children of Israel." It opens the Likkutei Torah discourse in Matos to which the text refers.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה':

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

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82 **ובד״ה מי מנה עפר יעקב**

There "the fourth (rova) of Israel" is read as "four," including all four levels: thought, speech, action and will.

KEHOT'S NOTE

לקמן פי׳ בלק סז, ד.

83 **מי מנה עפר יעקב**

Bilaam, hired to curse Israel, blesses them instead: "Who has counted the dust of Yaakov?" The words open the Likkutei Torah discourse in Balak to which the text refers.

Numbers 23:10 במדבר כ״ג:י׳

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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

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84 **ע״פ יביאו לבוש מלי׳**

The passage explains that in the wool of tzitzis and the parchment of tefillin the Infinite Light that encompasses all worlds shines openly, with no garment to hide it, unlike deeds not done for G-d.

KEHOT'S NOTE

תו״א צ, ג ואילך.

85 **יביאו לבוש מלכות**

Haman's advice to Achashverosh on how to honor the man the king wishes to honor, thinking it would be himself: "Let them bring royal apparel" that the king has worn. The honor went to Mordechai. The words open a Torah Ohr discourse on Megillas Esther to which the text refers.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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86 **טובה הארץ מאד מאד**

Yehoshua and Calev's words, "The land is very, very good." The two times "very" are now explained as the hidden and the revealed worlds.

Numbers 14:7 במדבר י״ד:ז׳

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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PARAGRAPH 26

87 **אם חפץ בנו הוי׳**

Yehoshua and Calev's words, "If Havayah desires us, He will bring us to this land." The Alter Rebbe reads "desires" as the inner dimension of Keser.

Numbers 14:8 במדבר י״ד:ח׳

אִם־חָפֵץ בָּנוּ ה׳ וְהֵבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת וּנְתָנָהּ לָנוּ אֶרֶץ אֲשֶׁר־הִוא זָבַת חָלָב וּדְבָשׁ׃

If the L-RD delight in us, then He will bring us into this land, and give it unto us—a land which floweth with milk and honey.

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88 **אם חפץ בנו הוי׳**

The Zohar reads the spies' report as the despair of those who think the upper world cannot be earned, and "If Havayah desires us" as the answer of the men of faith: when a person strives with the desire of his heart, G-d asks only for the heart.

Zohar, Sh'lach 9:59–10:67 ספר הזהר, שלח לך ט׳:נ״ט-י׳:ס״ז

What say then the faithful? "If the L-rd delight in us, he will give it to us": if a man seeks with all his heart to serve G-d, only the heart is required;

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

89 **ואהיה אצלו אמון**

Wisdom, that is, the Torah, says of the time before creation: "And I was with Him as a nursling (amon), and I was His delight day by day." It opens the discourse to which the text refers on will and delight in Keser.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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90 **טובה הארץ**

"The land is very, very good." Here the goodness of the Land is the means by which the inner dimension of Keser is revealed.

Numbers 14:7 במדבר י״ד:ז׳

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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91 **דנעוץ תחלתן בסופן וסופן בתחלתן**

Sefer Yetzirah's full phrase, "their beginning is wedged in their end and their end in their beginning." It explains

why the highest level of Keser is revealed through the lowest, the Land.

Sefer Yetzirah 1:7 ספר יצירה א:ז׳

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

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

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

92 **רני ושמחי בת**

Zechariah's call to Zion: "Sing and rejoice, daughter of Zion, for behold, I come, and I will dwell in your midst." It opens the Torah Ohr discourse quoted here, on the elevation of the "daughter."

Zechariah 2:14 זכריה ב:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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93 **אשת חיל**

"A woman of valor is the crown of her husband." The Torah Ohr passage applies it to the "daughter," who in the future will be raised to be her husband's crown.

Proverbs 12:4 משלי י״ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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PARAGRAPH 27

94 **זה השער לה׳**

The psalmist, coming to give thanks at the gates of the Temple: "This is the gate to Havayah; the righteous shall enter through it." The Alter Rebbe applies it to the Jerusalem below, the gate through which the Jerusalem above is reached.

Psalms 118:20 תהילים קי״ח:כ׳

זֶה־הַשַּׁעַר לַה׳ צַדִּיקִים יָבֹאוּ בוֹ׃

This is the gate of the L-RD; The righteous shall enter into it.

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95 **כעיר שחוברה לה יחדו**

Pilgrims praise "Jerusalem, built up like a city that is joined together," compact and whole. The Talmud (Taanis 5a) reads "joined to it" as a Jerusalem below joined to a Jerusalem above, and so does the maamar.

Psalms 122:3 תהילים קכ״ב:ג׳

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃

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

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PARAGRAPH 28

96 **כי הנני בא ושכנתי בתוכך**

Zechariah's call to Zion: "Sing and rejoice, daughter of Zion, for behold, I come, and I will dwell in your midst." The Alter Rebbe reads the indwelling as being in the Jerusalem below, the "daughter."

Zechariah 2:14 זכריה ב:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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97 **הנה ישכיל עבדי ירום ונשא וגבה מאד**

G-d says through Isaiah of His servant, Israel or the Messiah, once humbled: "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high." The servant is the one who keeps the mitzvos in physical deed, and his "very" is linked to "very, very good."

Isaiah 52:13 ישעיהו נ״ב:י״ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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98 **טובה הארץ מאד מאד**

"The land is very, very good." Its "very" is compared here to the servant's "and be very high."

Numbers 14:7 במדבר י״ד:ז׳

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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99 **ארץ ארץ ארץ שמעי דבר ה׳**

Jeremiah, lamenting King Konyahu's exile, calls: "Land, land, land, hear the word of Havayah." The threefold "land" is read in the same way as the threefold "Heichal."

Jeremiah 22:29 ירמיהו כ״ב:כ״ט

אֶרֶץ אֶרֶץ אֶרֶץ שִׁמְעִי דְּבַר־ה׳

O land, land, land, Hear the word of the L-RD.

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100 **ועתה יגדל נא**

Moshe's plea after the spies' report, "And now, I pray, let the power of Ado-nai be great." It opens a later discourse

to which the text refers.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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101 היכל ה' המה

Jeremiah warns the people not to trust the false slogan, "The Heichal of Havayah, the Heichal of Havayah, the Heichal of Havayah are these," as if the Temple's presence would save them whatever they did. The Shelah explains the threefold "Heichal" as three levels.

Jeremiah 7:4 ירמיהו ז':ד'

אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֶּׁקֶר לֵאמֹר הֵיכַל ה' הֵיכַל ה' הֵיכַל ה' הֵמָּה׃

Trust ye not in lying words, saying: 'The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.'

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102 וישלח יהושע כו' מרגלים חרש

"And Yehoshua son of Nun sent out of Shittim two men, spies, secretly." It opens the discourse on the haftarah of Sh'lach to which the text refers.

Joshua 2:1 יהושע ב':א'

וַיִּשְׁלַח יְהוֹשֻׁעַ־בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם־אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב וַיִּשְׁכְּבוּ־שָׁמָּה׃

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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PARAGRAPH 29

103 ג' פעמים קדוש

The seraphim call to one another, "Holy, holy, holy is Havayah of hosts." The Alter Rebbe reads the three times "holy" as drawing the encompassing light into the three worlds.

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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104 בראתיו יצרתיו אף עשיתיו

"Everyone that is called by My Name, and for My glory: I created it, I formed it, I also made it." The three verbs are the three worlds, here identified with thought, speech and action.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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105 תורה ועבודה

Shimon HaTzaddik taught that the world stands on three things: on the Torah, on divine service and on acts of kindness. The Alter Rebbe makes them a further form of the same three levels.

Pirkei Avot 1:2 משנה אבות א':ב'

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי 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)

106 כי ביום הזה יכפר

The verse of Yom Kippur, "For on this day He shall atone for you." It opens the discourse to which the text refers on Torah, divine service and acts of kindness.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 30

107 ומדברך נאוה

"Your lips are like a thread of scarlet, and your speech is comely." The word midbarech, "your speech," shares its root with midbar, "desert," and the Alter Rebbe applies it to the generation of the desert.

Song of Songs 4:3 שיר השירים ד':ג'

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

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

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PARAGRAPH 31

108 מי מנה עפר יעקב

Bilaam, hired to curse Israel, blesses them instead: "Who has counted the dust of Yaakov?" The words open the Likkutei Torah discourse in Balak to which the text refers.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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

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109 **אף עשיתיו**

> **"I created it, I formed it, I also made it." In the discourse cited, "also" (af) adds a fourth level, above the three, revealed through the deed.**

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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110 **שיניך כעדר הרחלים**

> **The beloved praises his bride: "Your teeth are like a flock of ewes that have come up from the washing," white and perfect. The words open the Likkutei Torah discourse to which the text refers.**

Song of Songs 6:6 שיר השירים ו׳:ו׳

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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ועתה יגדל נא כח אדני כאשר דברת לאמר...

"And now, please, let the power of Ado-nai be great"
(Numbers 14:17)

The soul's garments are encompassing lights drawn down through the mitzvos, done first of all as a servant carrying out the King's command. Because the mitzvos are rooted in the Supernal Will, above the Torah's wisdom, their power, "the power of Ado-nai," can reach furthest down and lift even those who fell through the sin of the spies, as the thrower's power carries a stone; but only "now," in this world of action and free choice, the time of teshuvah.

THE MAAMAR IN BRIEF

Moshe's plea after the sin of the spies opens a discourse on why deed is the main thing and how the mitzvos become the soul's garments. Before its descent the soul, like the angels, "stands": its love and awe are fixed by what it grasps of the light that fills all worlds. In this world, where it is hidden, the light that encompasses all worlds rests over the soul as a makif, drawn down only through deed, "today to do them"; it can transform a person's nature and lets the soul "walk" from level to level. The blessings before the Shema trace this: G-d is exalted beyond the worlds, yet His Kingship, "Master of our strength," surrounds the soul's thought, speech and action. A mitzvah is first the King's command and only then a drawing down of light; understanding it adds joy, for the Torah's wisdom is a garment for the Supernal Will. This encompassing light is "the power of Ado-nai," which lifts the inert as a thrower's power carries a stone. Rooted above the Torah, it reaches lower, even past the spies' sin, turning transgression into abundance, but only "now," while a person can choose: "and now" means teshuvah.

OUTLINE

1 Deed, the soul's garments, and "standing" ¶1

"Today to do them": the Sages and the Zohar teach that deed is the main thing and that the mitzvos are the soul's garments, so that a person must come again in reincarnation until he has fulfilled all 613. How do deeds become garments, and why does the soul need one? Before its descent the soul, like the angels (Michael in love, Gavriel in awe), "stands" at one level, its love and awe limited to what it grasps of the light that fills all worlds.

2 "Walking": the encompassing light ¶2

This world is the world of action, where a person can change his nature and darkness is transformed into light. Because the light that fills all worlds is hidden here, the light that encompasses all worlds rests over the soul as a makif: "Anochi," drawn down specifically through "today to do them." Its power to change a person beyond the soul's own measure is called "walking," and it depends on fulfilling the Torah and the mitzvos.

3 The blessings before the Shema ¶3–4

"If you walk in My statutes": walking is the love "with all your might," which comes from contemplating, in the blessings before the Shema, that all the worlds are mere "work," created from a glimmer, while G-d is "the King Who alone is exalted" and only His being King spreads into them. Hence "have mercy on us," for man is very far from Him; yet He is "Master of our strength," His Kingship accepted as a makif, from which three makifim come to the soul, in thought, speech and action.

4 Rock, Shield and Stronghold: the garments of the World to Come ¶5

The three titles are the makifim around the soul's thought, speech and action, and its nefesh, ruach and neshamah, which bind it "in the bond of life" within the Infinite Light; so too charity is the "righteousness" through which "the glory of Havayah shall gather you in." These makifim are the soul's garments in the World to Come, made by the mitzvos, which are themselves of thought, speech and action and draw down the supernal holiness that stands apart.

5 First the King, then "Who has sanctified us" ¶6

A blessing first draws down from above, "Blessed are You, King of the world," and only then says "Who has sanctified us with His commandments," raising the soul to the supernal holiness. So every mitzvah has two aspects: fulfilling the King's command, and drawing the Infinite Light and the Supernal Will into the deed.

6 The service of a servant, and the Torah as a garment ¶7–8

A mitzvah done only to draw down light is like a charm, a remedy or a business deal; it must be done as a servant fulfills his master's decree, even without reason, and then the light is drawn down of itself, while without accepting the yoke nothing is drawn. The shofar both casts trembling and "beautifies" with delight, and knowing a mitzvah's intention serves to increase its joy. The Torah, from Chochmah, is a garment for the mitzvos, which are the Supernal Will: it defines how G-d's indwelling is to be (the sukkah, the tefillin, the offerings), so it is the soul's food and inner light, while the mitzvah itself rests above the soul as a makif. So too in man, knowing the intention is a garment for accepting the mitzvos as a servant.

7 The power of Ado-nai and "slow to anger" ¶9–10

Ado-nai is G-d's Kingship (its letters spell dina, "law"), and "the power of Ado-nai" is the light that encompasses all worlds, drawn down by accepting His Kingship in the doing of the mitzvos. Like the hidden power that carries an inanimate stone through the air, it lifts and surrounds all the worlds and creatures, which before Him are like the inanimate; even the angels and souls are called "dust." Because the sin of the spies was so great, Moshe asked that this power reach very far down: erech apayim, a long "face," the revelation of closeness and love extending downward, coming from "speaking" above that becomes hidden "saying" below, as a teacher's speech becomes the student's thought.

8 Torah, mitzvos and the two Gardens of Eden ¶11–12

Torah study turns the higher "speaking" into lower "saying," and man draws the radiance of the Shechinah into Gan Eden: the Torah into the higher Gan Eden, the mitzvos into the lower. Though the mitzvos, the Supernal Will, are rooted above the Torah's wisdom, what is higher can descend lower; so Moshe asked for the power of Ado-nai, drawn through the service of the mitzvos, to reach even past the sin of the spies, just as the power of the Torah and the mitzvos reaches this world even now.

9 Bearing iniquity, passing over transgression ¶13–14

The blessings "overtake you," reaching down to where you are, and this great drawing down "bears iniquity," lifting even its heaviness as the power lifts the stone. Pesha (transgression) becomes shefa (abundance), and deliberate sins become like merits; this is how the Torah, which is "truth," and charity atone.

10 "And now": teshuvah while one can choose ¶15

Torah study, with G-d's words in one's mouth, and mitzvos done with the acceptance of His Kingship draw down the power that lifts the fallen stone, but only "today to do them," not tomorrow. "And now" means teshuvah, which transforms darkness into light, and it must be now, while a person has free choice. The maamar closes with a list of sources on the verse.

KEY CONCEPTS

The garments of the soul לבושי הנשמה

The encompassing lights made by the mitzvos, in which the soul is clothed in the World to Come; when one mitzvah is lacking, the garment is lacking.

Standing and walking עמידה והליכה

Standing is a fixed level, with love and awe limited to the soul's own grasp, as with the angels. Walking is going from level to level, through the encompassing light drawn down by the mitzvos in this world.

Encompassing light (makif) אור מקיף

Light that rests over the soul from above rather than being absorbed within it. Coming from the light that encompasses all worlds, it can change a person's nature beyond what the soul could reach on its own.

The service of a servant עבודת עבד / קבלת עול

Doing a mitzvah as the King's command, even without reason: accepting the yoke (kabbalas ol). Only this draws down the Infinite Light; understanding the mitzvah's intention adds to its joy.

The Torah as a garment for the mitzvos שלמה ולבוש לבחי' המצות

The Torah, from Chochmah, defines how the Supernal Will is to dwell below. The soul absorbs it as food and inner light, while the mitzvah, the Will itself, remains above the soul as a makif.

The power of Ado-nai כח אדני

The light that encompasses all worlds, drawn down by accepting G-d's Kingship in the doing of the mitzvos. Like the power that carries a thrown stone, it lifts what cannot rise by itself.

Speaking and saying דבור ואמירה

Speaking is open and aloud, of the revealed world; saying is in the heart and thought. What is revelation in the speech of a higher level becomes concealment in the lower, the root from which the lower levels come into being.

Slow to anger ארך אפים

The "face" is the flow given with closeness and love; erech apayim is that revelation made long, extending very far down, so that it reaches even those who fell very low.

"And now" means teshuvah אין ועתה אלא תשובה

Teshuvah transforms darkness into light, and it belongs to "now," the time of "today to do them" and of free choice, when the light that encompasses all worlds rests on a person.

SECTION 1 · ¶1

Deed, the soul's garments, and "standing"

1 ועתה יגדל נא[1,2] כח אדני כאשר דברת לאמר ה' ארך אפים[3] וגו'. הנה כתיב היום לעשותם[4] ואמרו רז"ל [רבותינו זכרונם לברכה] לא המדרש הוא העיקר[5] אלא המעשה[6] וגדול התלמוד שמביא[7] לידי מעשה.

"And now, please, let the power of Ado-nai be great, as You have spoken, saying: Havayah is slow to anger (erech apayim), etc." Now, it is written, "Today to do them," and our Sages, of blessed memory, said, "Study is not the main thing, but deed," and "Great is study, which brings one to deed."

> The maamar opens with Moshe's plea after the sin of the spies, asking that "the power of Ado-nai" be made great, and recalling G-d's own words that He is "slow to anger." Before explaining the verse, the Alter Rebbe sets out a theme: the decisive importance of actual deed, taught by "today to do them" and by the Sages' sayings that deed is the main thing and that study is great because it leads to deed.

וגם בזהר הקדוש[8] הפליא להגדיל בשבח המעשה דמצות אינון לבושין[9] וכשחסר מצוה אחת[10] הוי לבושא חסירא.

And in the holy Zohar, too, it goes to wondrous lengths in magnifying the praise of deed: that the mitzvos are garments, and when one mitzvah is lacking, it is a deficient garment.

> The Zohar describes the mitzvos as garments for the soul. Each mitzvah a person performs adds to this garment, so if even one mitzvah is missing, the garment is incomplete. Tanya (end of chapter 5) brings the same teaching from Etz Chaim: the mitzvos are the souls' garments in Gan Eden, while the Torah is their food; the food is inner light and the garments are encompassing lights (makifim).

ולכן אדם צריך לבא בגלגול עד שיקיים כל התרי"ג מצות ולהיות כהן ולוי ג"כ כדי שיקיים המצות התלויות בהם.

Therefore a person must come [back] in a reincarnation (gilgul) until he fulfills all the 613 mitzvos, and must also be a Kohen and a Levite, so as to fulfill the mitzvos that depend on them.

> Since every one of the 613 mitzvos contributes to the soul's garment, a soul that has not fulfilled them all must return in another lifetime to complete them. This even includes being born as a Kohen or a Levite, since some mitzvos can be fulfilled only by them.

ולהבין כל זה איך נעשו לבושין ממעשה המצות ומהו ענין לבוש זה ולמה צריכה הנשמה להיות לה לבוש[11] (ועמ"ש מזה בפ' חיי שרה ע"פ ואברהם זקן[12] ובמ"א).

And [we need] to understand all this: how garments are made from the doing of the mitzvos, what this garment is, and why the soul needs to have a garment (and see what is written on this in Parshas Chayei Sarah, on the verse "And Avraham was old," and elsewhere).

> The Alter Rebbe states the questions the maamar will answer: how a physical deed becomes a garment for the soul, what such a garment is, and why a soul needs one at all. In Torah Ohr, Chayei Sarah ("And Avraham was old"), he explains that the purpose of teshuvah and good deeds in this world is to make garments for the soul, so that it can enjoy the radiance of the Shechinah in the World to Come.

הנה נודע שירידת הנשמה בעולם הזה היא צורך עלייה[13] כי הנשמה קודם בואה לעולם הזה היתה בבחינת עמידה וכמ"ש חי ה' אשר עמדתי[14] לפניו.[15] ונתתי לך מהלכים[16] בין העומדים האלה.

Now, it is known that the soul's descent into this world is for the sake of an ascent. For the soul, before its coming into this world, was in the level of standing (amidah), as it is written, "As Havayah lives, before Whom I have stood." "And I will give you walking (mehalchim) among these who stand."

> The soul's descent into a body is meant to raise it higher than it was before. Before its descent it was in a state of "standing," as the prophet Eliyahu speaks of standing before G-d; the verse in Zechariah promises "walking" among those who stand, that is, among the angels.

וע"י קיום המצות בעוה"ז נעשה לה בחינת הליכה ונתתי לך מהלכים וגו' (וכמבואר מזה לעיל בפ' וישב בד"ה כה אמר[17] ה' כו' ונתתי לך מהלכים כו').

And through fulfilling the mitzvos in this world, the level of walking (halichah) comes about for it: "And I will give you walking, etc." (as is explained on this above, in Parshas Vayeshev, in the discourse beginning "Thus says Havayah, etc.: And I will give you walking, etc.").

> Only through doing mitzvos in this world does the soul gain "walking": the ability to move upward from level to level instead of remaining fixed. In Torah Ohr, Vayeshev, the Alter Rebbe explains that the angels, and the souls before they come down, "stand" because they are rooted in the letters of G-d's speech and thought, which are like the inanimate and have no movement of their own.

כי בחי' עמידה הוא בחי' ובכל נפשך[18] שאהבה ויראה היא מוגבלת לפי שיעור השגת הנפש ודביקותה באלהים חיים.

For the level of standing is the level of "and with all your soul," in which love and awe are limited according to the measure of the soul's comprehension and its cleaving to the living G-d.

> "Standing" corresponds to the love of G-d "with all your soul," understood here as a love measured by the soul's own capacity: it loves and fears G-d only as much as it grasps Him and cleaves to Him. Such a love is real but limited, and so it stays at one level.

והענין כי הנה נודע שהמלאכים נק' עומדים כמ"ש שרפים עומדים[19] לפי שעומדים כל ימיהם במדרגה אחת

And the explanation is: it is known that the angels are called "those who stand," as it is written, "Seraphim stand," because all their days they stand at one level:

> Angels are called "those who stand" because each one remains permanently at a single level. The verse "Seraphim stand," from Isaiah's vision of G-d's throne, is the classic proof, and each angel has one fixed mode of service, as the next part describes.

מיכאל באהבה גבריאל ביראה והאהבה והיראה היא לפי ערך השגתם אשר השגה זו היא באור א"ס ב"ה הממלא כולא עלמין דהיינו שממלא לכל עולם לפי מדרגתו ותכונתו.[20, 21]

Michael in love, Gavriel in awe; and the love and the awe are according to the measure of their comprehension, and this comprehension is of the Infinite Light (Or Ein Sof), blessed be He, which fills all worlds (memalei kol almin), that is, which fills each world according to its level and its nature.

> Michael serves through love and Gavriel through awe, and each serves in the measure of what he comprehends. What they comprehend is the light that fills all worlds, which enters each world in a measured way according to its level, so their service too is measured and fixed.

SECTION 2 · ¶2

"Walking": the encompassing light

2 וכך היא מעלת הנשמות קודם בואן לעולם הזה ולכך היא בבחי' עמידה שעומדת תמיד כל הימים במדרגה אחת כפי ערך מדרגתה ותכונתה בכל עולם לפי מה שהוא כך מקבל מבחי' ממכ"ע [ממלא כל עלמין] לפי ערכו ותכונתו.

And such is the station of the souls before their coming into this world; and therefore [the soul] is in the level of standing, for it stands always, all the days, at one level, according to the measure of its level and its nature in each world, according to what [that world] thus receives from the level of the light that fills all worlds (memalei kol almin), according to its measure and its nature.

> Souls, before they come down into this world, are like the angels: each stands at one fixed level in every world. Each world receives from the light that fills all worlds according to its own measure, and the soul's level in that world matches what the world receives.

מה שאין כן עוה"ז הוא עולם המעשה שיכול האדם לשנות את טבעו מרע לטוב ולהפוך את לבו מן הקצה אל הקצה ואתהפכא חשוכא לנהורא.

This is not so with this world, which is the world of action, in which a person can change his nature from bad to good, and turn his heart from one extreme to the other, and "darkness is transformed into light."

> This world is different. It is the world of action, where a person can truly change his nature and turn his heart from one extreme to its opposite, even transforming darkness into light.

לפי שבעוה"ז שהעולם מעלים ומסתיר על אור ה' הממלא כל עלמין ואינו מתגלה כמו למעלה. שורה אור א"ס ב"ה הסובב כל עלמין בבחי' מקיף מלמעלה על הנפש

Because in this world, where the world hides and conceals the light of G-d that fills all worlds, and it is not revealed as [it is] above, the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin) rests over the soul from above, in the level of an encompassing [light] (makif).

> Change is possible here because in this world the light that fills all worlds is hidden: the world conceals it, and it is not revealed as it is in the higher worlds. Precisely there, the higher light that encompasses all worlds rests over the soul from above as an encompassing light (makif), surrounding the soul rather than being absorbed within it.

וכמ"ש אשר אנכי מצוך היום[22] וגו' שבחי' אנכי הוא בחי' סובב כל עלמין נמשך בבחינת היום לעשותם דוקא

And as it is written, "Which I (Anochi) command you today, etc.": for the level of "Anochi" is the level of the light that encompasses all worlds, which is drawn down specifically in the level of "today to do them"

> The verse "which I (Anochi) command you today" alludes to this. "Anochi" ("I"), the word with which G-d introduces His commands, stands for the light that encompasses all worlds, and it is drawn down specifically through "today to do them," through action in this world.

(וכמבואר במ"א באריכות ע"פ ואמרת אליהם[23] את קרבני לחמי כו')

(as is explained elsewhere at length on the verse "And you shall say to them: My offering, My bread, etc.").

> A longer treatment is in Likkutei Torah, Pinchas, on "My offering, My bread." There the Alter Rebbe explains that "today to do them" means that this world alone is the world of action and free choice, where a person can return in teshuvah even after sinning, while in the World to Come he remains as he was drawn here.

וגדול כח בחי' אור המקיף מבחי' סוכ"ע לשנות ולהפך טבע האדם ומהותו למעלה מכדי אשר תוכל הנפש שאת בהשגתה ודביקותה באלהים חיים מתחלת יצירתה בבחינת אור פנימי לבד.

And great is the power of the level of the encompassing light (or makif), from the level of the light that encompasses all worlds, to change and transform a person's nature and essence, beyond what the soul could bear in its comprehension and its cleaving to the living G-d from the beginning of its formation, in the level of inner light (or pnimi) alone.

> This encompassing light has the power to transform a person's very nature and essence. It achieves far more than the soul could reach on its own, with the inner light it received when it was formed, which is limited to what it comprehends.

והנה בחי' הארה זו הבאה מבחינת אור מקיף וסוכ"ע נק' בשם הליכה שהולך ממדרגה למדרגה והמשכת בחי' אור מקיף זה תלוי בקיום התורה והמצות.[24,25]

Now, this level of illumination, which comes from the level of the encompassing light and the light that encompasses all worlds, is called by the name "walking," for one goes from level to level; and the drawing down of this level of encompassing light depends on fulfilling the Torah and the mitzvos.

> This illumination from the encompassing light is called "walking," because it carries a person from one level to the next. It is drawn down only through fulfilling the Torah and the mitzvos.

SECTION 3 • ¶3–4

The blessings before the Shema

3 וזהו אם בחקתי תלכו[26] שע"י חוקת התורה נעשה בחי' הליכה והיא אהבת ובכל מאודך[27] שבק"ש [שבקריאת שמע]

And this is [the meaning of] "If you walk in My statutes": that through the statute of the Torah the level of walking comes about; and this is the love of "and with all your might" in the recital of Shema.

> The verse "If you walk in My statutes" ties "walking" to the statutes (chukim) of the Torah. This walking is the love "with all your might" in the Shema, a love beyond one's own measure, unlike the measured love "with all your soul" described above.

שאהבה זו בא ה מהתבוננות באור א"ס ב"ה הסוכ"ע בברכת ק"ש [קריאת שמע] שתים לפניה[28, 29] שהם לקיום הק"ש [הקריאת שמע] המאיר לארץ כו' ובטובו מחדש בכל יום תמיד מעשה בראשית.

For this love comes from contemplating the Infinite Light, blessed be He, that encompasses all worlds, in the blessings of the Shema, the two before it, which are for the fulfillment of the Shema: "Who gives light to the earth, etc.," and "In His goodness He renews each day, continually, the work of creation."

> This boundless love comes from contemplating the light that encompasses all worlds, as the two blessings before the Shema describe it: G-d "Who gives light to the earth" and Who "in His goodness renews each day, continually, the work of creation." In Likkutei Torah, Bechukosai, the Alter Rebbe reads bechukosai ("My statutes") as chakikah, "engraving": before this love the soul is engraved from outside, by contemplating G-d's greatness, and from within, by the mitzvos that are statutes.

כי כל העולמות והברואים אינן אלא בחי' מעשה ועשיה גשמיות מה רבו מעשיך[30] ה' כולם בחכמה עשית (ועמ"ש במ"א בפי' סוף מעשה במחשבה תחלה לעיל בד"ה בשעה שהקדימו[31] ישראל נעשה לנשמע)

For all the worlds and the created beings are only the level of physical work and making: "How many are Your works, Havayah! You have made them all with wisdom" (and see what is written elsewhere on the meaning of "Last in deed, first in thought," above, in the discourse beginning "When Israel put 'we will do' before 'we will hear'");

> Every world and every creature, however spiritual, is mere "work" and physical making compared to G-d, as the verse calls them all His "works." In Likkutei Torah, Bamidbar ("When Israel put 'we will do' before 'we will hear'"), the Alter Rebbe explains "last in deed, first in thought": even Chochmah, the beginning of revelation, is only the Holy One's "last deed," while the "first thought" before it is the Supernal Will, the source of the Torah and the mitzvos.

וחידושם הוא התהוותם מאין ליש רק מהארה בעלמא ואינו דרך התלבשות והשתלשלות עילה ועלול כו' שהרי הוא יתי קדוש ומובדל והוא המלך המרומם לבדו מאז.

and their renewal is their coming into being from nothing to something, only from a mere glimmer, and not by way of enclothement and a chain-like descent (hishtalshelus) of cause and effect, etc.; for He, may He be blessed, is holy and separate, and He is "the King Who alone is exalted from then (me'az)."

> Creation from nothing comes about through a mere glimmer of G-d's light, not through G-d descending into the worlds step by step as cause and effect. He remains holy and separate, as the first blessing before the Shema says: "the King Who alone is exalted from then."

פי' שהוא לבדו יתי הוא מרומם ונעלה מגדר עלמין כמאז קודם בריאת העולם שהיה הוא לבדו בלי שום שינוי ח"ו [חס ושלום]

The meaning is that He alone, may He be blessed, is exalted and elevated above the bounds of worlds, as [He was] "then," before the creation of the world, when He was alone, without any change, G-d forbid;

> In the prayer, me'az simply means "from of old"; the Alter Rebbe reads it as "as then." G-d is now as He was "then," before the world was created: alone, beyond the bounds of the worlds, and unchanged by having created them.

והוא המתנשא מימות עולם והחיות המתפשט לתוך עלמין הוא רק המלך בלבד שבשביל שהוא מלך כו' כמ"ש מלכותך מלכות כל עולמים כו'.[32]

and He is the One "uplifted from the days of the world"; and the life-force that spreads into the worlds is only "the King" alone, for because He is King, etc., as it is written, "Your kingship is a kingship over all worlds, etc."

> The same is meant by "uplifted from the days of the world." What spreads into the worlds as their life-force is only His being "King," and it enters them only because He is King over them, as the verse calls it "a kingship over all worlds."

4 ולכך אומרים אח"כ ברחמיך הרבים רחם עלינו כי מאחר שהוא יתי המתנשא מימות עולם ואינו בגדר עלמין כלל כי הוא הסובב כל עלמין כו' הרי הרחמנות גדולה מאד על האדם שנתגשם ורחוק מאד מהי בתכלית

And therefore we say afterwards, "In Your abundant mercies, have mercy on us": for since He, may He be blessed, is "uplifted from the days of the world," and is not within the bounds of the worlds at all, for He is the One Who encompasses all worlds (sovev kol almin), etc., the compassion for man is very great indeed, for he has become physical and is very far from G-d, utterly so.

> The blessing before the Shema continues, "In Your abundant mercies, have mercy on us." Since G-d is entirely beyond the worlds and encompasses them, man, who has become physical, is utterly far from Him, and so he truly needs mercy.

ואומרים אדון עוזנו הגם שאין אור א"ס ב"ה נתפס ונקלט לתוך הנפש להיות תוכה רצוף אהבה[33] בביטול זה מ"מ הרי הוא אדון עוזנו

And we say, "Master of our strength": even though the Infinite Light, blessed be He, is not grasped and absorbed within the soul, so that "its inside [be] inlaid with love" with this self-nullification (bittul), nevertheless He is "Master of our strength."

> Yet the blessing goes on to call G-d "Master of our strength." Even though the Infinite Light is not absorbed within the soul so as to fill it inwardly with love and self-nullification, He is still our Master; "its inside inlaid with love" is borrowed from the Song of Songs, where it describes King Shlomo's palanquin.

בחי' אדון זו מלכותו יתי וכמ"ש שום תשים עליך מלך[34] בחינת מקיף ונמשך מזה ג' בחי' מקיפים להנשמה במחשבה דבור ומעשה.

The level of "Master" is His Kingship, may He be blessed, as it is written, "You shall surely set a king over yourself," the level of an encompassing [light] (makif); and from this are drawn three levels of encompassing [lights] (makifim) for the soul, in thought, speech and action.

> "Master" means His Kingship, which one accepts upon oneself as "You shall surely set a king over yourself," and it rests on the soul from above as an encompassing light (makif). From it come three encompassing lights for the soul, in its thought, its speech and its action.

SECTION 4 · ¶5

Rock, Shield and Stronghold: the garments of the World to Come

5 וזהו צור משגבנו מגן ישענו משגב בעדנו. כי צור הוא לשון מחסה כמ"ש צור עוזי מחסי[35] וכן מגן ומשגב

And this is [the meaning of] "Rock of our stronghold, Shield of our salvation, a Stronghold for us." For "rock" is a term for refuge, as it is written, "The rock of my strength, my refuge"; and so too "shield" and "stronghold."

> The Alter Rebbe continues reading the blessing before the Shema: after "Master of our strength" come "Rock of our stronghold, Shield of our salvation, a Stronghold for us." A "rock" here means a refuge, a place one shelters within, as in the verse "the rock of my strength, my refuge," and a shield and a stronghold likewise surround and protect. In Likkutei Torah, Nitzavim ("Sos Asis"), the Alter Rebbe reads the same three titles as three encompassing lights, which surround a person as the sukkah does.

והן הם מקיפים לשלשה בחי' מחשבה דבור ומעשה ונפש רוח ונשמה כנגד ג' בחי' בראתיו יצרתיו אף עשיתיו[36]

And they are the encompassing [lights] (makifim) for the three levels of thought, speech and action, and of nefesh, ruach and neshamah, corresponding to the three levels of "I have created it, I have formed it, I have also made it";

> These three are the encompassing lights for the soul's three garments, thought, speech and action, and for its three levels, nefesh, ruach and neshamah (its vital soul, its spirit and its higher soul). These correspond to Isaiah's three verbs, "created, formed, made," which echo the names of the worlds Beriah (creation), Yetzirah (formation) and Asiyah (making).

שמקיפים את נפש רוח ונשמה מכל צד להתכלל באור א"ס ב"ה ממש להיות צרורה בצרור החיים[37] את ה' ממש.

for they encompass the nefesh, ruach and neshamah from every side, [so that they be] included in the Infinite Light (Or Ein Sof), blessed be He, itself, to be "bound up in the bond of life with Havayah" Himself.

> The encompassing lights surround every level of the soul from all sides, so that it is included in the Infinite Light itself, "bound up in the bond of life" with G-d Himself. Likkutei Torah, Sh'lach (51d) compares this to a person binding his money in a purse: the soul is bound up, surrounded and clothed, so that it can be included in the One.

וזהו והלך לפניך צדקך[38] כבוד ה' יאספך. פי' שעל ידי מצות הצדקה שתעשה תהיה נאסף ונקבץ בתוך בחי'[39] כבוד ה' שיאסוף אותך לתוכו להתכלל באור ה' ממש

And this is [the meaning of] "Your righteousness shall go before you; the glory of Havayah shall gather you in." The meaning is: through the mitzvah of charity (tzedakah) that you will do, you will be gathered and assembled into the level of "the glory of Havayah," which will gather you into itself, to be included in the light of G-d itself

> Isaiah's promise "Your righteousness shall go before you; the glory of Havayah shall gather you in" is read the same way, with tzidkecha ("your righteousness") taken as tzedakah, charity. The charity a person gives becomes a surrounding light, "the glory of G-d," which gathers him into itself so that he is included in G-d's light.

(שכל בחי' מקיף הוא המעלה למעלה וכמבואר במ"א בפ' מקץ בד"ה המגביהי לשבת[40] כו' ע"ש), וזהו ענין לבושי הנשמה בעוה"ב [בעולם הבא] ולבוש זה נעשה ע"י המצות.

(for every level of makif is what raises upward, as is explained elsewhere, in Parshas Mikeitz, in the discourse beginning "Who is raised high to sit, etc."; see there). And this is the matter of the garments of the soul in the World to Come; and this garment is made through the mitzvos.

> Every makif lifts what it surrounds upward, as a discourse in Torah Ohr, Mikeitz explains. This is what the "garments of the soul in the World to Come" are: encompassing lights, made by the mitzvos.

כי הנה המצות הם גם כן בג' בחי' מחשבה דבור מעשה[41] כי יש מצות התלויות במחשבה לבד ובכונת הלב שאם כיון לבו יצא ואם לאו לא יצא[42] כלל

For the mitzvos, too, are in three levels: thought, speech and action. For there are mitzvos that depend on thought alone and on the intention of the heart, so that if he directed his heart he has fulfilled his obligation, and if not, he has not fulfilled it at all;

> Like the soul's garments, the mitzvos themselves divide into thought, speech and action; Iggeres HaKodesh 29 brings the Arizal's teaching that every Jew must come in many reincarnations until he fulfills all 613 mitzvos in thought, speech and action, to complete the garments of his soul. Some mitzvos depend entirely on the heart's intention, so that, in the Mishnah's words, if he directed his heart he has fulfilled his obligation, and if not, he has not fulfilled it at all.

ויש התלויות בדבור כו' והן הם בחי' מקיפין כמאמר אשר קדשנו במצותיו שע"י המצות נמשך בחי' קדש העליון ומובדל קדש מלה בגרמיה[43] (ע' [עיין] זוהר אמור צ"ד ב'):[44,45]

and there are those that depend on speech, etc. And they are the level of makifim, as in the words "Who has sanctified us with His commandments": that through the mitzvos the level of the supernal holiness (kodesh), which is separate, is drawn down; "kodesh is a thing apart by itself" (see Zohar, Emor, 94b).

Other mitzvos depend on speech, and others on action. All of them are makifim, as the blessing says, "Who has sanctified (kiddeshanu) us with His commandments": through them is drawn down the supernal holiness (kodesh), a word that means "set apart," for as the Zohar says, holiness is "a thing apart by itself."

SECTION 5 · ¶6

First the King, then "Who has sanctified us"

6 ב אך תחלה צריך להמשיך[46] מלמעלה למטה ברוך אתה מלך העולם בחינת אדון עוזנו, ועמ"ש מזה בפ' שמיני בביאור ע"פ לויתן זה[47] סוף הדבור עפמ"ש [על פי מה שכתוב] ברבות וארא פ"ח [פרק ח'] ומהו לבושו של הקב"ה עוז[48] כו' ע"ש, ואח"כ אשר קדשנו במצותיו בבחי' המקיפין להעלות הנשמה ממטה למעלה לקדש העליון

2. But first one must draw down from above to below: "Blessed are You, King of the world," the level of "Master of our strength"; and see what is written on this in Parshas Shemini, in the explanation on the verse "This Livyasan," at the end of the discourse, according to what is written in [Midrash] Rabbah, Va'eira, chapter 8: "And what is the garment of the Holy One, blessed be He? Strength, etc."; see there. And afterwards, "Who has sanctified us with His commandments," in the level of the makifim, to raise the soul from below to above, to the supernal holiness.

A second section begins. Before the mitzvos can raise the soul, G-d's Kingship must first be drawn down from above, in the words of every blessing, "Blessed are You ... King of the world," the level of "Master of our strength"; only afterward does the blessing say "Who has sanctified us with His commandments," the makifim that raise the soul to the supernal holiness. The Alter Rebbe refers to his explanation in Likkutei Torah, Shemini, on "This Livyasan," which draws on the Midrash that G-d's garment is "strength" (oz), linking it to "Master of our strength (uzenu)."

כי הנה ב' בחי' יש במצות[49] בעשייתם.

For there are two aspects in the mitzvos, in their being done.

The order of the blessing reflects two aspects present in every mitzvah as it is done. The next two parts set them out.

האחד שעל ידי עשייתם מקיים מצות המלך ע"ד ותגזר אומר ויקם[50] כו'.

The first: that by doing them one fulfills the King's command, in the manner of "You shall decree a matter, and it shall be established, etc."

> The first aspect is that by doing a mitzvah one carries out the King's command, as with a royal decree that is fulfilled ("You shall decree a matter, and it shall be established"). In Or HaTorah, as the Kehot note quotes it, the Tzemach Tzedek explains that this aspect is the higher one, since through it one reaches above reason.

והב' הוא להמשיך אור א"ס ב"ה ורצון העליון במצוה זו ששרשה ויסודתה בהררי קדש[51] העליון אשר קדשנו במצותיו.

And the second is to draw down the Infinite Light, blessed be He, and the Supernal Will into this mitzvah, whose root and foundation is in the mountains of the supernal holiness: "Who has sanctified us with His commandments."

> The second aspect is that the mitzvah draws the Infinite Light and the Supernal Will into the deed, for every mitzvah is rooted in the "mountains" of the supernal holiness. This is what "Who has sanctified us with His commandments" expresses.

SECTION 6 · ¶7–8

The service of a servant, and the Torah as a garment

7 והנה תחלת עשיית המצות לא תהיה בשביל להמשיך אור א"ס ב"ה ורצון העליון ב"ה לבד

Now, the beginning of the doing of the mitzvos should not be for the sake of drawing down the Infinite Light, blessed be He, and the Supernal Will, blessed be He, alone,

> Now the Alter Rebbe ranks the two aspects. A person should not begin doing mitzvos only in order to draw down the Infinite Light and the Supernal Will, even though that is a real effect of the mitzvos.

שהרי זהו רק כמו שעושה בדרך סגולה או רפואה ע"ד משל או משא ומתן כדי להרויח שאין זו עבודה

for this is only like one who acts by way of a charm (segulah) or a remedy, for example, or of business, in order to profit, and this is not service;

> Doing a mitzvah only for its effect would be like using a charm or a medicine, or like doing business for profit. That is not service of G-d.

ותחת אשר לא עבדת כתיב[52] שהמצות צריכים להיות דרך עבודת עבד שמקיים גזירת רבו וציוויו אף גם בלי טעם ודעת ושום תשים עליך מלך[53] כו׳.

and it is written, "Because you did not serve": for the mitzvos must be in the manner of the service of a servant, who fulfills his master's decree and command even without reason and understanding; and "You shall surely set a king over yourself, etc."

> The Torah rebukes those who did "not serve": mitzvos must be done as a servant serves, carrying out his master's command even without knowing its reason. This is the meaning of "You shall surely set a king over yourself," accepting G-d as King.

ועל ידי זה נמשך ממילא אור א״ס ב״ה. משא״כ בלא קבלת עול מלכותו ית׳ אינו ממשיך כלום[54]

And through this the Infinite Light, blessed be He, is drawn down of itself. Whereas without accepting the yoke of His Kingship, may He be blessed, one draws down nothing,

> When the mitzvos are done this way, the Infinite Light is drawn down of itself. Without accepting the yoke of G-d's Kingship, a mitzvah draws down nothing at all.

כי הוא המרומם לבדו המתנשא מימות עולם רק המלך כנ״ל (ועמ״ש מזה בפ׳ מקץ בד״ה כי עמך מקור חיים[55] [56]

for He is the One "Who alone is exalted," "uplifted from the days of the world," only "the King," as mentioned above (and see what is written on this in Parshas Mikeitz, in the discourse beginning "For with You is the source of life";

> The reason is that G-d in Himself is "exalted alone," beyond the worlds, and He relates to them only as King, as explained above. In Torah Ohr, Mikeitz ("For with You is the source of life"), the Alter Rebbe explains that the flow of light to all the worlds is as nothing before the Holy One Himself, and light is revealed only "in Your light," through the Torah and the mitzvos, "the limbs of the King."

גם במ"א בביאור ע"פ וכל העם רואים[57,58] כו' ואת קול השופר נתי' [נתבאר] שלכך נתנה התורה בקול שופר שהוא מטיל חרדה לפי שקבלת עול מצות צ"ל בבחי' עבודת עבד כו' ועכ"ז [ועם כל זה] שופר ג"כ ע"ש [על שם] שפרו מעשיכם[59] שהוא הממשיך תענוג להיות שמחה של מצוה).

also elsewhere, in the explanation on the verse "And all the people saw, etc., and the sound of the shofar," it is explained that the Torah was given with the sound of a shofar for this reason, because it casts trembling, since accepting the yoke of the mitzvos must be in the level of the service of a servant, etc.; and even so it is also [called] "shofar" on account of "Beautify (shapru) your deeds," for it is what draws down delight, so that there be joy in the mitzvah).

> In Torah Ohr, Yisro, on "And all the people saw … the sound of the shofar," it is explained that the Torah was given with the shofar because its sound makes one tremble, for the yoke of the mitzvos must be accepted like a servant's. Yet "shofar" also hints at the Midrash's "beautify (shapru) your deeds": it draws down delight, so that the mitzvos are done with joy.

וכוונת המצוה הוא כדי להגדיל שמחה של מצוה שתהיה יותר מרב כל שכל ההשגות שהשיגו גדולי הצדיקים[60] היה רק בעבור שמחת המצוה.

And the intention (kavanah) of the mitzvah is meant to increase the joy of the mitzvah, so that it be greater than "an abundance of everything"; for all the comprehensions that the great tzaddikim attained were only on account of the joy of the mitzvah.

> Knowing the inner intention (kavanah) of a mitzvah serves to increase one's joy in it, beyond the joy of "an abundance of everything." All that the great tzaddikim attained came through this joy; the Kehot note says the Arizal is meant, and Torah Ohr, Toldos, to which it points, says that the Arizal rejoiced greatly in doing the mitzvos and so merited the holy spirit (ruach hakodesh).

כי הנה כתיב עוטה אור כשלמה[61] שההארת אור התורה היא רק בחי' שלמה ולבוש לבחי' המצות דאורייתא מחכמה נפקת שבה מלובש רצון העליון ב"ה שרש המצות

For it is written, "Wrapping [Himself] in light as in a garment": the illumination of the light of the Torah is only the level of a garment and clothing for the level of the mitzvos, for "the Torah comes forth from Chochmah (wisdom)," in which the Supernal Will, blessed be He, the root of the mitzvos, is enclothed;

> Understanding is only a means to joy, because the Torah, G-d's "garment" of light, is a garment for the mitzvos. The Torah comes from Chochmah, and within Chochmah is clothed the Supernal Will, which is the root of the mitzvos.

שהרי גם התורה אשר לפנינו הן בנגלה והן בנסתר היא מדברת בעניני המצות שהיא דרך ביאור ופירוש של כל המצות, ועמ"ש בד"ה ראיתי והנה מנורת זהב[62, 63]

for indeed the Torah that is before us, too, both in the revealed and in the hidden [dimensions], speaks of matters of the mitzvos, being by way of an elucidation and explanation of all the mitzvos; and see what is written in the discourse beginning "I have seen, and behold, a menorah of gold."

> Indeed, the Torah we have, revealed and hidden alike, deals with the mitzvos: it is their explanation. In Likkutei Torah, Beha'alotcha ("I have seen, and behold, a menorah of gold"), the Alter Rebbe explains that the Torah is to the mitzvos as light is to the oil and wick: it reveals how each mitzvah is done, and through it the supernal delight hidden in the mitzvos comes into the open.

כמו כל מסכת סוכה שהיא פירוש למצות סוכה איך תהיה הסוכה וכן זבחים ומנחות כו' וכיוצא בזה הוא בנסתר,

Like the whole of tractate Sukkah, which is an explanation of the mitzvah of sukkah, how the sukkah is to be; and likewise Zevachim and Menachos, etc.; and it is the same in the hidden [dimension].

> For example, all of tractate Sukkah explains how to make the sukkah, and tractates Zevachim and Menachos explain the animal and meal offerings. The hidden part of the Torah likewise explains the mitzvos.

אלא שהמצוות עצמן הם רצונו יתי להיות המשכת אור א"ס ב"ה למטה בתרי"ג מצות דאורייתא[64, 65] וזי מצות דרבנן[66, 67]

and it is the same in the hidden [dimension]. But the mitzvos themselves are His will, may He be blessed, that there be a drawing down of the Infinite Light, blessed be He, below, in the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis,

> The mitzvos themselves, though, are not explanation: they are G-d's will that His Infinite Light be drawn down below, through the 613 mitzvos of the Torah and the seven mitzvos instituted by the Rabbis.

שהם תר"ך עמודי אור[68] כמו עמוד המחבר מעלה ומטה שהוא רצונו יתי להיות לו דירה בתחתונים.[69]

which are 620 pillars of light, like a pillar that connects above and below; this being His will, may He be blessed, to have a dwelling place among the lower realms.

> Together the 613 and the 7 make 620, the "pillars of light" that join above and below, and 620 is also the numerical value of Keser (כתר), the "crown" above wisdom in which the mitzvos are rooted. The mitzvos express G-d's will to have a dwelling place among the lower realms.

8 וכמ"ש ושכנתי בתוכם[70] והתורה היא חכמתו יתי המגבלת ומצמצמת על איזה אופן תהיה השראה ודירה זו,

And as it is written, "And I will dwell within them." And the Torah is His wisdom, may He be blessed, which limits and contracts [it, determining] in what manner this indwelling and dwelling shall be;

> G-d's will is to dwell among us ("And I will dwell within them"), and the Torah is His wisdom that defines exactly how that dwelling takes place. The Torah sets the limits and forms through which the Infinite Light can rest in the world.

כמו מצות סוכה שעליה ביאור מצות סוכה שיעור איך תהיה הסוכה כשרה וצלתה מרובה מחמתה[71] ושלא תהיה גבוה מעשרים אמה,[72]

like the mitzvah of sukkah, on which there is the explanation of the mitzvah of sukkah, the measure of how the sukkah is to be kosher: that its shade be greater than its sun, and that it not be higher than twenty cubits.

> For example, the laws of sukkah define a kosher sukkah: its shade must be greater than the sunlight coming through, and it must not be higher than twenty cubits.

וכיוצא בזה כל התורה מבארת ומפרשת אופני הצמצום והגבלה להגביל השראת והמשכת אור א"ס ב"ה

And similarly, the whole Torah elucidates and explains the modes of contraction and limitation, to delimit the indwelling and drawing down of the Infinite Light (Or Ein Sof), blessed be He,

> In the same way, the whole Torah sets out the contractions and limits that determine how the Infinite Light is drawn down and comes to rest below.

שאינו שורה ומתגלה אלא בדרך שחייבה חכמתו יתי המגבלת ומצמצמת על איזה אופן תהיה השראה ודירה זו בתפילין מרובעות ורצועות שחורות וכן זבחים באיזה אופן כו'

which does not rest and become revealed except in the way that His wisdom, may He be blessed, has required, which limits and contracts [it, determining] in what manner this indwelling and dwelling shall be: in tefillin that are square and straps that are black; and likewise the offerings, in what manner, etc.

> That light does not rest or become revealed in just any way, but only in the form G-d's wisdom requires: tefillin must be square and their straps black, and the offerings must be brought in the prescribed manner.

ולכן התורה היא מזון לנפש (וכמ"ש ותורתך בתוך מעי[73] כמ"ש במ"א)[74,75] ובחי' פנימית שנתפסת ונקלטת בהשגת הנפש

Therefore the Torah is food for the soul (as it is written, "And Your Torah is within my innards," as is explained elsewhere), and [it is] an inner level, which is grasped and absorbed in the soul's comprehension:

> Because the Torah consists of such defined measures, it can be understood, and so it is "food" for the soul, an inner light that the soul absorbs. Tanya (chapter 5) reads "Your Torah is within my innards" the same way: Torah that is understood is absorbed into the soul as bread is absorbed into the body and becomes part of it.

דהיינו אופני הצמצומים והגבלה כיצד תהיה השראת אור א"ס ב"ה הן ע"ד נגלה והן ע"ד הנסתר בגן עדן.

namely, the modes of the contractions and limitation, how the indwelling of the Infinite Light, blessed be He, is to be, whether in the manner of the revealed or in the manner of the hidden, in Gan Eden.

> What the soul absorbs, in Gan Eden as well, is the understanding of these contractions and limits, both in the revealed Torah and in its hidden teachings.

אבל המצוה עצמה אינו שורה בהתגלות פנימית הנפש רק בבחי' מקיף מלמעלה (וכמו שהתורה שהיא מבחי' חכמה היא בחי' שמלה ולבוש והיינו לבוש לבחי' רצון ותענוג העליון שהוא בחי' עצמיות שלמעלה מבחי' לבוש,

But the mitzvah itself does not rest in revelation within the inner being of the soul, but only in the level of a makif from above (just as the Torah, which is from the level of Chochmah (wisdom), is the level of a garment and clothing, that is, a garment for the level of the Supernal Will and Delight, which is the level of essence that is above the level of a garment;

> The mitzvah itself, which is the Supernal Will, is not absorbed into the soul; it rests above it as a makif. Likewise the Torah, which comes from Chochmah, is only a "garment" for G-d's Will and Delight, which is His very essence, above every garment.

ויובן זה ג"כ ממ"ש הרמ"ז [הרב משה זכות] בפי' הזהר פ' במדבר בדף קי"ח ע"א[76] בד"ה ישראל מאן אתר מתברכאן שחכמה עילאה הנק' אבא הוא מלבוש הפנימי של אריך[77] שהוא רצון העליון כו' ע"ש.

and this will also be understood from what the Ramaz wrote in his commentary on the Zohar, Parshas Bamidbar, folio 118a, in the passage beginning "Israel, from what place are they blessed?": that the supernal Chochmah, which is called Abba, is the inner garment of Arich [Anpin], which is the Supernal Will, etc.; see there.

> The Ramaz (Rabbi Moshe Zacuto, a Kabbalist of the seventeenth century) writes in his commentary on the Zohar that supernal Chochmah, called Abba, is the inner garment of Arich Anpin (the "Long Face," the inner dimension of Keser), the level of the Supernal Will: wisdom clothes will. In Likkutei Torah, Emor, the Alter Rebbe cites the same Ramaz and adds the other side: because the Torah is Chochmah, it draws from the inner dimension, while the deeds of the mitzvos draw from the outer dimension of Keser.

וזהו שהתורה היא בחי' שלמה ולבוש לבחינת המצות. ועמ"ש עוד מזה בביאור ע"פ כי ביום הזה יכפר[78, 79] בענין לבושיה כתלג חיור.[80]

And this is why the Torah is the level of a garment and clothing for the level of the mitzvos. And see what is written further on this in the explanation on the verse "For on this day He shall make atonement," on the matter of "His garment [was] white as snow."

> This is why the Torah is called a garment for the mitzvos. In Likkutei Torah, Acharei, on "For on this day He shall make atonement," the Alter Rebbe explains that the Torah is G-d's garment "white as snow": as snow comes from water and melts back into it, the Torah's garment comes from supernal Chochmah, and one who clothes his thought and speech in Torah is clothed in G-d's own garment.

וכך גם באדם ידיעת כוונת המצוה הוא רק כמו בחי' לבוש לגבי בחי' קבלת עול מצות בבחי' עבודת עבד וכדכתיב כי לי בני[81] ישראל עבדים ופירושו מבואר במ"א שעל ידי שיהיו בבחי' עבדים אז יהי' [יהיה] לי ממש ועמ"ש במ"א בביאור ע"פ וארשתיך לי[82] ע"ש):

And so too in man, knowing the intention (kavanah) of the mitzvah is only like the level of a garment relative to the level of accepting the yoke of the mitzvos in the manner of the service of a servant; as it is written, "For the children of Israel are servants to Me," and its meaning is explained elsewhere: that through their being in the level of servants, they will then truly be "to Me"; and see what is written elsewhere, in the explanation on the verse "And I will betroth you to Me"; see there).

> The same holds in a person: knowing the intention (kavanah) of a mitzvah is only a garment for the essential thing, accepting the mitzvos as a servant accepts his master's word. "The children of Israel are servants to Me" teaches that by being servants they truly become "to Me"; in Likkutei Torah, Bamidbar, on "And I will betroth you to Me," the Alter Rebbe explains that wherever "to Me" (li) is said, it endures forever.

SECTION 7 • ¶9–10

The power of Ado-nai and "slow to anger"

9 ג וזהו ועתה יגדל נא כח אדני[83] אדני הוא בחי' מלכותו יתי' אדני אותיות דינא[84] דמלכותא דינא.[85]

3. And this is [the meaning of] "And now, please, let the power of Ado-nai be great." Ado-nai is the level of His Kingship, may He be blessed: Ado-nai has the letters of dina (law), [as in] "the law of the kingdom is law."

> A third section returns to the opening verse. The Name Ado-nai ("Master") stands for G-d's Kingship; its letters, א-ד-נ-י, can be rearranged to spell dina, "law," as in the Talmud's rule that "the law of the kingdom is law."

דהיינו עשיית המצות בבחינת מצות המלך וכח אדני הוא א"ס ב"ה הסובב כל עלמין הנמשך על ידי קבלת מלכותו יתי' במעשה המצות כנ"ל.

That is, the doing of the mitzvos as the command of the King. And "the power of Ado-nai" is the Infinite One (Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), drawn down through accepting His Kingship, may He be blessed, in the doing of the mitzvos, as mentioned above.

> So "Ado-nai" means doing the mitzvos as the King's command, and "the power of Ado-nai" is the light that encompasses all worlds, drawn down through this acceptance of His Kingship in actual deed. This is the power Moshe asked to be made great.

10 ונק' בשם כח[86] הוא ענין גילוי ההעלם כמשל הכח שביד האדם[87] לזרוק האבן שהוא דומם וטבעו ליפול למטה

And it is called by the name "power" (koach): it is the matter of the revelation of what is concealed, like the analogy of the power in a person's hand to throw a stone, which is inanimate and whose nature is to fall downward.

> Why is it called "power" (koach)? Power is something hidden that becomes revealed, like a person's strength to throw a stone: the stone is inanimate, and by its nature it falls.

וע"י כח הזורק נושא באויר והכח הזה כשהיה ביד האדם קודם זריקת האבן לא היה ניכר רק אחר שיצא מההעלם אל הגילוי לישא את האבן באויר.

And through the power of the thrower it is carried in the air. And this power, when it was in the person's hand before the stone was thrown, was not discernible, but only after it emerged from concealment into revelation, to carry the stone in the air.

> The thrower's power carries it through the air. That power could not be seen while it was in his hand; it became noticeable only when it passed from concealment into revelation and carried the stone.

וככל המשל הזה כך הוא כח אור א"ס ב"ה הנמשך מלמעלה כי כל העולמות והברואים הם לפניו ית' בחי' דומם

And just like this analogy in every respect is the power of the Infinite Light (Or Ein Sof), blessed be He, that is drawn down from above. For all the worlds and the created beings are, before Him, may He be blessed, the level of the inanimate,

> The power of the Infinite Light drawn down from above works the same way. Before G-d, all worlds and creatures are like the inanimate stone, unable to rise by themselves.

וכמ"ש ומן העפר אשר[88] יהיה בקרקע המשכן[89] מקום שכינתו ית' בעליונים הם המלאכים ונשמות נקרא בשם עפר (ע' [עיין] בזהר ח"ג [חלק ג'] קכ"ה א' ובמק"מ [ובמקדש מלך] שם) כי אין ערוך אליו ית'

as it is written, "And of the dust that will be on the floor of the Mishkan": the place of His Shechinah (Divine Presence), may He be blessed, among the higher beings, which are the angels and souls, is called by the name "dust" (see the Zohar, vol. 3, 125a, and the Mikdash Melech there), for there is no comparison to Him, may He be blessed.

> So "the dust on the floor of the Mishkan" is read as the angels and souls, the place where G-d's Presence rests among the higher beings: even they are called "dust," since nothing compares to Him. The text cites the Zohar and the Mikdash Melech, a commentary on the Zohar by Rabbi Shalom Buzaglo.

והכח הנמשך להם מלמעלה הוא הנושאם ומגביהם להתכלל באור ה' וכח זה הוא המלביש ומקיף את הנשמה להיות צרורה בצרור החיים את ה' ממש וכבוד ה' יאספך

And the power drawn down to them from above is what carries them and lifts them up, to be included in the light of G-d. And this power is what clothes and encompasses the soul, so that it is "bound up in the bond of life with Havayah" Himself, and "the glory of Havayah shall gather you in":

> The power drawn down from above lifts them into G-d's light. It is this encompassing power that binds the soul "in the bond of life" and "gathers it in," as explained above.

שהוא כח הממשיך ממטה למעלה כמו הכח המושך את האבן למעלה באויר שכח ההוא מקיף את האבן מכל צד שאינו מניחו ליפול

for it is a power that draws from below to above, like the power that draws the stone upward in the air, for that power encompasses the stone from every side and does not let it fall

> This power draws from below upward, like the thrower's power that surrounds the stone on every side and keeps it from falling. So too the makif surrounds the soul and holds it aloft.

(ויי"ל [ויש לומר] שזהו פי' ישאהו על אברתו[90,91] שהן המצות שנק' אברתו רמ"ח פיקודין רמ"ח איברים[92] דמלכא שבהם ועל ידם ישאהו ומגביהם למעלה וע' ברע"מ [ברעיא מהימנא] פ' פנחס דרל"ח ב'[93] אמנם במ"א ע"פ כנשר יעיר[94] נת' [נתבאר] שזה קאי על התשובה שע"י ישאהו כו' ע"ש).

(and it can be said that this is the meaning of "He carries it on His pinions (evraso)": these are the mitzvos, which are called "His pinions," [for] "the 248 commandments are the 248 limbs (eivarim) of the King," in which and through which He carries it and raises them upward; and see the Raaya Mehemna, Parshas Pinchas, 238b. However, elsewhere, on the verse "As an eagle stirs up," it is explained that this refers to teshuvah, that through it "He carries it," etc.; see there).

> The Alter Rebbe suggests that "He carries it on His pinions (evraso)," said of the eagle, refers to the mitzvos: the Tikkunei Zohar calls the 248 commandments the King's 248 "limbs" (eivarim), a word that sounds like evraso, and through them G-d lifts the soul, and the Raaya Mehemna ("Faithful Shepherd," a part of the Zohar that explains the mitzvos) reads the verse the same way. Elsewhere, in Likkutei Torah, Haazinu, the same verse is explained as referring to teshuvah, through which a person rises like the eagle "in the heavens," from ascent to ascent.

ולפי שהיה חטא המרגלים גדול מאד ביקש משה ועתה יגדל נא כח אדני שיומשך ויתפשט כח זה למטה עד שאפילו דבר שנפל למטה מאד יגביה וינשא בכח זה וזהו כאשר דברת לאמר ה' ארך אפים.

And because the sin of the spies was very great, Moshe asked, "And now, please, let the power of Ado-nai be great": that this power be drawn down and spread below, so that even something that has fallen very far down would be lifted and raised by this power. And this is [the meaning of] "as You have spoken, saying: Havayah is slow to anger (erech apayim)."

> Because the sin of the spies was so grave, Moshe asked that this lifting power reach very far down, so that even what had fallen very low could be raised. That is why he recalled G-d's words, "Havayah is slow to anger (erech apayim)."

כי הנה ארך אפים הוא כי פנים הוא גילוי ההשפעה[95] בדרך התקרבות ואהבה וחיבה משא"כ אחוריים כמאן דשדי בתר כתפוי.

For [the meaning of] erech apayim is: the "face" (panim) is the revelation of the flow of influence in a manner of closeness, love and affection, which is not so with the "back," "like one who throws [something] behind his shoulders."

> Erech apayim plainly means "slow to anger" (literally "long of nostrils"); the Alter Rebbe reads apayim as panim, "face," so that it means a "long face." The "face" is G-d's influence given with closeness and love, as opposed to the "back," giving without warmth, like someone tossing something behind his shoulders.

וארך אפים פי' שיהא גילוי זה ארוך ונמשך עד למטה מאד[96] והשפעה זו היא מבחינת כאשר דברת לאמר ה' ארך אפים

And erech apayim means that this revelation should be long and extend very far down. And this flow is from the level of "as You have spoken (dibarta), saying (lemor): Havayah is slow to anger."

> Moshe asked that the "face," the loving revelation, be "long" (erech), reaching very far down. This flow comes from "as You have spoken (dibarta), saying (lemor)," and the next part explains the two verbs.

דבור הוא בקול רם והכרזה[97] (כדפי' בזהר ח"ג [חלק ג'] קל"ג א') והוא מעלמא דאתגליא ואמירה הוא בלב ובמחשבה ומבחי' גילוי שבדיבור מדרגות עליונים נעשה בחינת העלם במדרגות התחתונים כמשל דיבור הרב שנעשה מחשבה אצל התלמיד

Speech (dibbur) is with a loud voice and proclamation (as is explained in the Zohar, vol. 3, 133a), and it is from the revealed world (alma de'isgalya); and "saying" (amirah) is in the heart and in thought. And from the level of revelation that is in the speech of the higher levels, there comes to be the level of concealment in the lower levels, like the analogy of the teacher's speech, which becomes thought in the student.

> "Speaking" (dibbur) is the loud, open voice of proclamation, as the Zohar explains, and belongs to the revealed world, while "saying" (amirah) is in the heart and thought. What is revealed speech on a higher level becomes hidden thought on the level below, as a teacher's spoken words become thought in the student's mind.

ובחי' העלם זה הוא השרש של גילוי התהוות מדרגות התחתונים וכמ"ש בכתבי האריז"ל [האר"י זכרונו לברכה][98] שממלכות דאצילות נעשה כתר חכמה בינה דעת בבריאה כו' וכן ממלכות דבריאה ליצירה כו'.[99]

And this level of concealment is the root of the revelation of the coming into being of the lower levels; as is written in the writings of the Arizal, that from the Malchus (sovereignty) of Atzilus (Emanation) there come to be Keser (the Crown), Chochmah (wisdom), Binah (understanding) and Daas (knowledge) in Beriah (Creation), etc., and likewise from the Malchus of Beriah to Yetzirah (Formation), etc.

> This hidden level is the root from which the lower levels come into being. The Arizal teaches that Malchus, the last level of each world, becomes the first levels (Keser, Chochmah, Binah and Daas) of the world below it; the Kehot note points to Etz Chaim (the Arizal's teachings as recorded by Rabbi Chaim Vital), Sha'ar Kisei HaKavod.

SECTION 8 · ¶11-12

Torah, mitzvos and the two Gardens of Eden

11 והנה המשכות גילוי העליון להיות העלם זה בתחתון הוא ע"י התורה כמ"ש וידבר אלהים את כל הדברים האלה לאמר[100]

Now, the drawing down of the revelation of the higher, so that it becomes this concealment in the lower, is through the Torah, as it is written, "And G-d spoke (vayedaber) all these words, saying (lemor)."

> The drawing down from revealed "speaking" above to hidden "saying" below takes place through the Torah. The verse at Sinai, "And G-d spoke all these words, saying," joins the two.

שמן הדבור של תלמוד תורה דבר ה' זו הלכה[101] ואשים דברי בפיך[102] נעשה בחינת אמירה והעלם להיות נמשך ההשפעה עד למטה במדרגה התחתונה

For from the speech of Torah study, "the word of Havayah: this is halachah," and "I have put My words in your mouth," there comes to be the level of "saying" and concealment, so that the flow is drawn down to below, to the lowest level.

> When a person studies Torah aloud, "the word of G-d," which is halachah, is placed in his mouth ("I have put My words in your mouth"). This speech becomes "saying" and concealment on the lower level, so that the flow reaches the lowest level.

והוא ענין מה שכתוב וינחהו בגן עדן לעבדה ולשמרה שהאדם הוא הממשיך זיו השכינה בגן עדן משום דבאמת לאו דאית לך צדק[103] ידיעא דאיהו דין ולאו משפט ידיעא דאיהו רחמי ולאו מכל אלין מדות כלל[104] שבאתערותא דלתתא אתעדלי"ע [אתערותא דלעילא] כמ"ש במ"א.[105]

And this is the matter of what is written, "And He placed him in Gan Eden to work it and to guard it": for man is the one who draws down the radiance of the Shechinah (Divine Presence) in Gan Eden; because in truth, "not that You have a known righteousness, which is judgment, nor a known justice, which is mercy, nor any of these attributes at all"; for through an arousal from below there is an arousal from above, as is explained elsewhere.

> This is why Adam was placed in Gan Eden "to work it and to guard it": man is the one who draws the radiance of the Shechinah into Gan Eden. G-d in Himself has no fixed attributes, as Eliyahu's prayer in the Tikkunei Zohar (Patach Eliyahu) says, so their revelation depends on an arousal from below, which brings an arousal from above.

12 והנה מן התורה נמשך הזיו בגן עדן העליון ומקיום המצות נמשך בגן עדן התחתון כמ"ש לעבדה ולשמרה[106] לעבדה זו[107] מצות עשה ולשמרה זו מצות ל"ת [לא תעשה] ואדם הראשון היה בגן עדן התחתון אשר בארץ.

Now, from the Torah the radiance is drawn down into the higher Gan Eden, and from fulfilling the mitzvos it is drawn down into the lower Gan Eden, as it is written, "to work it and to guard it": "to work it" is the positive commandments, and "to guard it" is the prohibitions. And Adam, the first man, was in the lower Gan Eden, which is on earth.

> Torah study draws G-d's radiance into the higher Gan Eden, while the mitzvos draw it into the lower Gan Eden. "To work it and to guard it" means the positive and the negative commandments, and Adam was placed in the lower Gan Eden, the one on earth.

והגם שמעלת המצות בשרשם מאד נעל' [נעלה] למעלה מעלה מבחי' התורה דאורייתא מחכמה נפקת והמצות הן רצון העליון ב"ה כנ"ל. אך הענין הוא שמה שהוא מאד נעלה למעלה מעלה יוכל להתפשט ולהמשך יותר מטה מטה

And even though the stature of the mitzvos in their root is very exalted, far higher than the level of the Torah, for "the Torah comes forth from Chochmah (wisdom)," whereas the mitzvos are the Supernal Will, blessed be He, as mentioned above, yet the explanation is that what is very exalted, far, far above, can spread and be drawn further down, lower and lower.

> This seems puzzling, since the mitzvos are rooted higher than the Torah: the Torah comes from Chochmah, while the mitzvos are the Supernal Will, as explained above. The answer is that what is rooted higher can descend further down, which is why the mitzvos reach even the lower Gan Eden on earth.

(ועמש"ל [ועיין מה שכתוב לעיל] ע"פ טובה הארץ מאד מאד)[108]

(And see what is written above on the verse "The land is very, very good.")

> The text refers to its discussion above, in Likkutei Torah, Shelach, of "The land is very, very good." There the Alter Rebbe explains that the Infinite Light, "very" (meod) beyond any limit, is drawn down specifically through the practical mitzvos of the land below, for the higher a level is, the more it is revealed in the lowest thing, as a great sage can convey his deepest insight only through a hint in deed.

ולכן כשביקש משה על חטא המרגלים אמר ועתה יגדל נא כח אד' דהיינו כח ואור הנמשך ע"י עבודת המצות (בחי' כי לי בני ישראל עבדים[109] וכ"מ [וכל מקום] שנאמר לי[110] אינו זז לעולם וכמ"ש במ"א)

And therefore, when Moshe pleaded over the sin of the spies, he said, "And now, please, let the power of Ado-nai be great": that is, the power and light drawn down through the service of the mitzvos (the level of "For the children of Israel are servants to Me," and wherever "to Me" is said, it never moves away, as is explained elsewhere).

> This is why Moshe, pleading after the sin of the spies, asked for "the power of Ado-nai": the power and light drawn down by serving G-d through the mitzvos. That service is the level of "the children of Israel are servants to Me," and the Midrash teaches that wherever G-d says "to Me," it lasts forever.

כי לפי שהיה צריך להמשיך האור למטה יותר כדי שגם חטא המרגלים לא יהא מונע הוצרך להמשיך מלמעלה יותר

For since the light needed to be drawn down further below, so that even the sin of the spies would not hold it back, it was necessary to draw from higher above;

> Moshe needed a light that could reach further down than usual, so that even the sin of the spies would not block it, and for that it had to come from a higher source.

והוא שיומשך הכח של אד' שהוא רצה"ע [רצון העליון] ב"ה שלמעלה מעלה מבחי' התורה

that is, that the power of Ado-nai be drawn down, which is the Supernal Will, blessed be He, far above the level of the Torah.

> That higher source is the power of Ado-nai, the Supernal Will, which is far above the level of the Torah.

ולכן אותו הכח של אד' יכול לירד ולהתפשט גם למטה מטה מאד ולהגביה שפלים שנפלו וירדו מטה מטה לקשרם ולהעלותם באור א"ס ב"ה

And therefore that power of Ado-nai can descend and spread even very, very far down, and lift up the lowly who have fallen and descended lower and lower, to bind them and raise them up into the Infinite Light (Or Ein Sof), blessed be He.

> Because it is so high, this power can descend very far and lift those who have fallen very low, binding them again to the Infinite Light.

וזהו כאשר דברת לאמר שמבחינת דבור התורה נעשה אמירה והעלם במדרגות התחתונים להיות מקור גילוי ההשפעה בג״ע [בגן עדן] לנשמות הנבראים כנ״ל.

And this is [the meaning of] "as You have spoken, saying": that from the level of the speech of the Torah there comes to be "saying" and concealment in the lower levels, to be the source of the revelation of the flow in Gan Eden for the created souls, as mentioned above.

> "As You have spoken, saying" recalls the process described above: the Torah's "speaking" becomes hidden "saying" in the lower levels, and so becomes the source of the Divine flow in Gan Eden for the souls.

כך יגדל נא כח אדני להיות ארך אפים שיתארך ויומשך גילוי זה למטה יותר וכענין שנשפל ונמשך כח התומ״צ [התורה ומצות] גם למטה בעוה״ז אפילו עכשיו

So too, "let the power of Ado-nai be great," so as to be erech apayim: that this revelation be lengthened and drawn further down; like the way the power of the Torah and the mitzvos was lowered and drawn down even below, in this world, even now:

> Moshe asked that the power of Ado-nai be erech apayim, that its revelation "be lengthened" (yisarech, from the same root as erech, "long") and reach still further down. The same happens with the Torah and the mitzvos even now: their power descends into this physical world.

שהרי המצות יש מהן שאדם אוכל פירותיהן[111] בעוה״ז[112] וכמ״ש אם בחקתי תלכו[113] וגו׳ והשיג לכם דיש[114] וגו׳ ונתתי שלום בארץ[115] וגו׳ ואין מקרא יוצא מידי פשוטו.

for among the mitzvos there are some whose fruits a person eats in this world; and as it is written, "If you walk in My statutes, etc., your threshing shall overtake [the vintage], etc., and I will give peace in the land, etc."; and a verse does not depart from its plain meaning.

> Some mitzvos yield "fruits" that a person enjoys in this world, as the Mishnah teaches, and the blessings of Bechukosai (abundant harvests, peace in the land) are meant literally too, for a verse never loses its plain meaning.

SECTION 9 · ¶13–14

Bearing iniquity, passing over transgression

13 וזהו ובאו עליך כל הברכות[116] האלה והשיגוך. פי' והשיגוך שיגיעו עד למטה במקום שאתה שם וע"י המשכה גדולה זו יומשך להיות נושא עון שאפילו כבדות העון יהי' [יהיה] נושא ומגביה כמשל הכח המגביה את הדומם.

And this is [the meaning of] "And all these blessings shall come upon you and overtake you." The meaning of "and overtake you" is that they will reach all the way down, to the place where you are. And through this great drawing down, it will be drawn down so as to be "bearing (nosei) iniquity": that even the heaviness of the iniquity will be borne and lifted up, like the analogy of the power that lifts the inanimate.

> The blessing "all these blessings shall come upon you and overtake you" means that they will reach down to wherever a person is. Through this great drawing down comes G-d's "bearing iniquity" (nosei avon), which plainly means forgiving it and is read here as lifting it: even the heavy weight of sin is carried and lifted, as the thrower's power lifts the stone.

14 ועובר על פשע[117] שמפשע נעשה שפע ואתהפכא חשוכא לנהורא וכמאמר רז"ל [רבותינו זכרונם לברכה] זדונות נעשו כזכיות.[118]

"And passing over transgression (pesha)": for from pesha (transgression) there comes to be shefa (abundance), and "darkness is transformed into light"; as our Sages, of blessed memory, said, "Deliberate sins become like merits."

> "Passing over transgression" is read through a play on letters: pesha (פשע, transgression), rearranged, is shefa (שפע, abundance). Sin itself is transformed into good, as the Sages say that through teshuvah deliberate sins become like merits.

ובזה יובן משנ"כ [מה שכתוב] בחסד ואמת יכופר עון[119] ואין אמת אלא תורה[120, 121] שהתורה מכפרת עונותיו של אדם[122] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] וכתיב וחטאך בצדקה פרוק.[123]

And with this will be understood what is written, "Through kindness and truth iniquity is atoned for," and "truth is nothing but Torah": that the Torah atones for a person's sins, as our Sages, of blessed memory, said; and it is written, "And redeem your sin through charity."

> This explains how Torah study atones: "through kindness and truth iniquity is atoned for," and "truth" means Torah. Likewise charity redeems sin, as Daniel advised Nevuchadnetzar: "redeem your sin through charity."

SECTION 10 • ¶15

"And now": teshuvah while one can choose

15 ולכאורה אינו מובן איך יתוקן על ידי זה כל מה שפגם וחטא על הנפש.

Now, at first glance it is not understood how through this all that one has blemished and sinned against the soul can be repaired.

> The Alter Rebbe asks how Torah study or charity can repair everything a person has blemished in his soul through sin.

אך עם הנ"ל יובן שעל ידי עסק התורה בבחי' ונתתי דברי בפיך[124] וכן ע"י קיום המצות בבחי' שום תשים עליך מלך[125] נמשך כח של מעלה והוא הכח הנמשך למטה מלמעלה כמשל כח המגביה את האבן הדומם כנ"ל.

But with what was said above it will be understood: that through engaging in Torah in the manner of "And I will put My words in your mouth," and likewise through fulfilling the mitzvos in the manner of "You shall surely set a king over yourself," the power from above is drawn down; and it is the power drawn down below from above, like the analogy of the power that lifts the inanimate stone, as mentioned above.

> The answer follows from what was said above. Torah studied as G-d's own words in one's mouth, and mitzvos done as acceptance of His Kingship, draw down a power from above that, like the power that lifts the stone, raises even what had fallen.

אך גילוי זה הוא דוקא בבחינת היום לעשותם[126] ולא למחר[127] כנ"ל.

But this revelation is specifically in the level of "today to do them," and not tomorrow, as mentioned above.

> This revelation comes only through action in this world, as the Sages read "today to do them": today, and not tomorrow, in the World to Come.

וזהו ועתה יגדל נא[130, 129, 128] כח[132, 131].[134, 133] ועתה דייקא וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] (במדרש רבה בראשית פרשה כ"א) אין ועתה אלא תשובה[135] כי התשובה היא אתהפכא חשוכא לנהורא ודוקא עתה בחינת היום לעשותם

And this is [the meaning of] "And now, please, let the power be great." "And now," precisely. And this is what our Sages, of blessed memory, said (in Midrash Rabbah, Bereishis, section 21), "'And now' means nothing but teshuvah (return)": for teshuvah is "darkness transformed into light"; and specifically "now," the level of "today to do them,"

> That is why Moshe said "And now." The Midrash says that "and now" always refers to teshuvah, which turns darkness into light, and teshuvah belongs to "now," the time of "today to do them," within this lifetime of action.

בזמן שהבחירה נתנה אל האדם שיהא יכולת בידו להפך לבו ולשנות טעמו לטוב אשר בבחינה זו דוקא הוא השראת אור א"ס ב"ה הסובב כל עלמין וכנ"ל בחינת כח הנ"ל

at the time when free choice has been given to man, so that it is within his power to turn his heart and change his taste toward good; for in this level specifically is the resting of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), and, as mentioned above, the level of the "power" spoken of above.

> Only now, while a person has free choice and can turn his heart to good, does the light that encompasses all worlds rest on him. That light is the "power" Moshe asked for.

(ועיין מענין ועתה יגדל נא בגמרא פ"ט דשבת דפ"ט ע"א[136] ומ"ש ע"ז בספר שערי אורה[137] תחלת שער שני. סנהדרין קי"א ב'.[138] רבות פ' שלח פט"ז[139] דרס"ז ג' ובפרדס בעה"כ [בערכי הכינויים] ערך כח[140] זח"ג [זהר חלק ג] פ' שלח דקס"א ב'[141] פ' האזינו)[142] (מ"ד [מיין דוכרין]) רצ"ה ב'

(And see on the subject of "And now, please, let [the power] be great" in the Gemara, chapter 9 of Shabbos, folio 89a, and what is written about it in the book Sha'arei Orah, at the beginning of the Second Gate; Sanhedrin 111b; [Midrash] Rabbah, Parshas Shelach, chapter 16, folio 267c; and in the Pardes, Erchei HaKinuyim, entry "Koach"; Zohar, Part III, Parshas Shelach, folio 161b; Parshas Haazinu) (mem-dalet), 295b;

> The closing parenthesis lists sources on "And now, please, let the power be great": the Talmud in Shabbos and Sanhedrin, the Kabbalistic works Sha'arei Orah (by Rabbi Yosef Gikatilla) and the Pardes (by Rabbi Moshe Cordovero), the Midrash on Shelach, and the Zohar on Shelach and Haazinu. The marking "(mem-dalet)" stands so in the text; the Kehot notes record that many of these passages are copied in Or HaTorah, Shelach.

פנחס דר"כ[143] סע"א [סוף עמוד א] ובהרמ"ז [ובהרב משה זכות] שם דרמ"ה ע"א[144] במא"א [במאורי אור] אוף כ' [כתב] סעיף יוד ובאות עיין סעיף ע"ט[145, 146]

Pinchas, folio 220, end of side a, and in the Ramaz there, folio 245a; in Me'orei Or, letter kaf, section 10, and in the letter ayin, section 79;

> The list continues with the Zohar on Pinchas, the Ramaz's commentary there, and Me'orei Or, a work arranged by letters (the print's אוף is read as אות, "letter"); the Kehot note suggests that "section 79" should read 69, as in Or HaTorah. Likkutei Torah, Chukas notes that this Zohar on Pinchas explains "with all his strength (koach)" like "let the power (koach) of Ado-nai be great."

רבות באיכה דס"ה[147] א' ע"פ וילכו בלא כח[148] ת"ז [תיקוני זהר] בהקדמה ד"ד ע"ב[149] תקון כ"ב דס"ו ע"ב[150] תקון נ"ה דצ"ה ע"א.[151] בבחיי במקומו פ' שלח:[152]

[Midrash] Rabbah on Eichah, folio 65a, on the verse "And they went without strength"; Tikkunei Zohar, in the Introduction, folio 4b, Tikkun 22, folio 66b, Tikkun 55, folio 95a; in Bachya, in its place, Parshas Shelach.

> It ends with the Midrash on Eichah ("they went without strength"), the Tikkunei Zohar, and the Torah commentary of Rabbeinu Bachya (Rabbi Bachya ben Asher) on Shelach.

IN ONE'S AVODAH

A person should do the mitzvos first of all as a servant fulfilling the King's command, accepting His yoke even without reason, and not only in order to draw down the Infinite Light, which would make them like a charm or a business deal; knowing a mitzvah's intention should serve to increase the joy of the mitzvah. Since deed is the main thing, and the encompassing light rests on a person only "today, to do them," the time for teshuvah is now, while he can choose: through Torah study, with G-d's words in his mouth, and through mitzvos done with the acceptance of His Kingship, even what he blemished by sin is lifted up and repaired.

QUESTIONS FOR DISCUSSION

1. How do "standing" and "walking" differ, and why can the soul "walk" only through the mitzvos it does in this world?
2. Why must a mitzvah be done first as a servant fulfilling the King's command rather than in order to draw down light, and what, then, is the place of understanding its intention?
3. In what sense is the Torah a "garment" for the mitzvos, and how does this explain why the Torah is the soul's food while the mitzvos are its garments?
4. How does the analogy of the thrown stone explain "the power of Ado-nai," and why did Moshe call on that power after the sin of the spies?
5. Why can the mitzvos, rooted higher than the Torah, reach lower, even into this world and to the sinner, and why must it be "now"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ועתה יגדל נא**

The Kehot note gives this as the Mitteler Rebbe's transcript of this same maamar.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' רמה. הגהות למאמר זה נדפסו באוה"ת שלח ע' תעה כנראה קיצור לכאן. כרך-ו ע' א'תשפט קיצור והגהות. בארוכה במאמרי אדה"א במדבר-ג ע' א'כט. בבוך פערטעל (קצח, ב). [כ]. ראה להלן ברשימת הכתבי-יד [בוך מס' 499].

2 **ועתה יגדל נא**

Moshe pleads with G-d after the spies' report, when G-d said He would destroy the people. Plainly he asks G-d to show the greatness of His power by bearing with them, as He had declared when He taught the attributes of mercy; the maamar reads "the power of Ado-nai" as the encompassing light drawn down through accepting G-d's kingship. (context: Steinsaltz Tanakh)

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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KEHOT'S NOTE

במדבר י"ד, י"ז.

3 **ה' ארך אפים**

The next verse of Moshe's plea: "Havayah is slow to anger and abounding in kindness, bearing iniquity and transgression." The maamar will read "slow to anger" (erech apayim) as a revelation drawn far down.

Numbers 14:18 במדבר י"ד:י"ח

ה' אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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4 **היום לעשותם**

Moshe tells Israel to keep the commandments "which I command you today, to do them." The Alter Rebbe reads "today to do them" as teaching that action belongs to this world.

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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KEHOT'S NOTE

דברים ז, י"א.

5 **לא המדרש הוא העיקר**

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

KEHOT'S NOTE

אבות א, י"ז.

6 **לא המדרש הוא העיקר אלא המעשה**

Shimon the son of Rabban Gamliel teaches that not study but deed is the main thing. It is the first proof here of the importance of actual deed.

Pirkei Avot 1:17 משנה אבות א':י"ז

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה דְּבָרִים, מֵבִיא חֵטְא׃

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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7 **וגדול תלמוד שמביא**

The Sages debated whether study or deed is greater and concluded that study is greater because it brings one to deed. Even the praise of study, then, rests on the deed it leads to.

Kiddushin 40b:8–9 קידושין מ' ב':ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תַּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לְתִרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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KEHOT'S NOTE

קידושין מ, ב.

8 **בזהר הקדוש**

The Kehot note sends the reader to note 5 of this maamar alongside the Zohar passage cited here, for further discussion of it.

KEHOT'S NOTE

ח"א (רכד, א). [כ]. וראה בד"ה ואברהם זקן תשל"ח הערה 5 (נדפס בלקו"ש-כ ע' 315).

worlds and the light that encompasses all worlds, as this maamar does.

KEHOT'S NOTE

מ"א יז, א. ראה לקמן פ' חקת סד, ד, ובהנסמן בלקו"ש חכ"ה ע' 174 הערה 53. וראה הנסמן במאמרי אדה"ז-פרשיות לע' תשכט.

15 **חי ה' אשר עמדתי לפניו**

Eliyahu's oath to King Achav, "As Havayah, the G-d of Israel, lives, before Whom I have stood": plainly, the G-d Whom I serve. The Alter Rebbe reads "stood" as the soul's state of "standing" before it comes down into the world; Elisha's oath in II Kings 5:16 has the words exactly as the maamar quotes them. (context: Steinsaltz Tanakh)

I Kings 17:1 מלכים א יז:א

וַיֹּאמֶר אֵלִיָּהוּ הַתִּשְׁבִּי מִתֹּשָׁבֵי גִלְעָד אֶל־אַחְאָב חַי־ה' אֱלֹקֵי יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לְפִי דְבָרִי׃

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: 'As the L-RD, the G-d of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.'

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16 **ונתתי לך מהלכים**

Through an angel, Havayah promises Yehoshua the Kohen Gadol that if he walks in His ways and guards His courts, "I will give you walking among these who stand": a place among the angels standing there. Here it describes the soul's new power, gained through mitzvos, to rise from level to level. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג:ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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KEHOT'S NOTE

זכרי' ג, ז.

17 **בד"ה כה אמר ה' כוי ונתתי לך מהלכים**

That discourse explains that the angels, and the souls before they come into this world, are called "standing," and only after the souls descend into a body and an animal soul are they called "walking." They "stand" because they are rooted in the letters of the Divine speech and thought, which are like the inanimate level and have no movement of their own.

KEHOT'S NOTE

תו"א ל, א ואילך.

18 **ובכל נפשך**

The Shema's command to love G-d "with all your heart, with all your soul and with all your might." The Sages read "with all your soul" as "even if He takes your life"; here it

9 **דמצות אינון לבושין**

At the end of chapter 5, Tanya cites Etz Chaim (Sha'ar 44, ch. 3) that the garments of the souls in Gan Eden are the mitzvos, while the Torah is their food; the food is inner light and the garments are encompassing lights (makifim).

Tanya, Likkutei Amarim 5:7 תניא, חלק ראשון; ליקוטי אמרים ה:ז

וְזֹאת מַעֲלָה יְתֵרָה גְּדוֹלָה וְנִפְלָאָה לְאֵין קֵץ אֲשֶׁר בְּמִצְוַת יְדִיעַת הַתּוֹרָה וְהַשָּׂגָתָהּ עַל כָּל הַמִּצְוֹת מַעֲשִׂיּוֹת, וַאֲפִילּוּ עַל מִצְוֹת הַתְּלוּיוֹת בְּדִבּוּר, וַאֲפִילּוּ עַל מִצְוַת תַּלְמוּד תּוֹרָה שֶׁבְּדִבּוּר.

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KEHOT'S NOTE

ראה תניא ספ"ח מע"ח שער מ"ד פ"ג.

10 **דמצות אינון לבושין וכשחסר מצוה אחת הוי לבושא חסירא**

The Kehot note gives this Zohar passage for the teaching that a person's mitzvos form the garments of his soul, so that one missing mitzvah leaves the garment lacking. The maamar sets out to explain this teaching.

Zohar, Vayechi 32:294–303 ספר הזהר, ויחי ל"ב:רצ"ד-ש"ג

11 **ולמה צריכה הנשמה להיות לה לבוש**

The note quotes the answer given there: each day a new encompassing light is drawn to the soul, giving it the power to contemplate G-d's greatness and be stirred to love and awe, so it needs a new garment each day from a mitzvah, such as Torah study or charity, in which that light is clothed.

KEHOT'S NOTE

במאמרי אדה"א פ' שלח ע' א'כט מבאר "ולפי שבכ"י נמשך או"מ א' חדש לנשמתו שמכוחו יוכל להשכיל בהתבוננות בגדולת ה' ולהתפעל באהוי"ר . ע"כ צ"ל לבוש חדש ממצוה א' אם ת"ת או צדקה וכה"ג בכל יום שמלובש בו או"מ זה יוכל להעלות בנשמה בעילוי אחר עילוי עד אין שיעור למעלה" ע"ש.

12 **ע"פ ואברהם זקן**

That discourse explains why "one hour of teshuvah and good deeds in this world is better than all the life of the World to Come": their purpose is to make garments for the soul, so that it can enjoy the radiance of the Shechinah.

KEHOT'S NOTE

תו"א טז, א ואילך.

13 **שירידת הנשמה . . צורך עלי'**

There the Alter Rebbe asks why the soul must descend, since before its descent it already enjoyed the radiance of the Shechinah.

KEHOT'S NOTE

ראה לקמן בלק עג, א. נתבאר גם באוה"ת ויקרא-ב ע' תרלה.

14 **חי ה' אשר עמדתי**

That discourse asks what the soul gains by descending, since before its descent it stood before G-d, as Eliyahu said, "As Havayah lives, before Whom I have stood." It answers through the distinction between the light that fills all

is the love measured by the soul's own grasp, the level of "standing."

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.

19 **שרפים עומדים**

Isaiah's vision of the seraphim standing above G-d's throne. It is the classic source for calling the angels "those who stand."

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע׳ ו, ב.

20 **וגו׳ — לעשותם**

The manuscript adds here: "for this world is specifically the world of action." This makes explicit why "today to do them" ties the mitzvos to this world.

KEHOT'S NOTE

"שהעה״ז הוא עולם המעשה דוקא". [כ]. הוספה מכת״י.

21 Kehot's note points to II Kings 5:16 for these words.

II Kings 5:16 מלכים ב ה׳:ט״ז

וַיֹּאמֶר חַי־ה׳ אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־אֶקַּח וַיִּפְצַר־בּוֹ לָקַחַת וַיְמָאֵן׃

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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PARAGRAPH 2

22 **אשר אנכי מצוך היום**

"And these words which I (Anochi) command you today shall be upon your heart." Plainly "I" is Moshe, commanding Israel; the Alter Rebbe reads "Anochi" as the light that encompasses all worlds and "today" as this world of action. (context: Steinsaltz Tanakh)

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

23 **ע״פ ואמרת אליהם**

That discourse explains that in this world a person has free choice and can return in teshuvah even after sinning, while in the World to Come there is no free choice and he remains as he was drawn in this world.

KEHOT'S NOTE

לקמן פ׳ פנחס עה, ג ואילך. ובריש דף עז, א מציין לכאן.

24 G-d tells Moshe to command Israel about the daily offerings, "My offering, My bread." The maamar on this verse in Likkutei Torah, Pinchas explains that this world alone is the world of action and free choice.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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25 Kehot's note points to Exodus 26:28 for these words.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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PARAGRAPH 3

26 **אם בחקותי תלכו**

"If you walk in My statutes and keep My commandments." The Alter Rebbe hears in "walk" the soul's "walking," and in "statutes" the mitzvos kept beyond reason.

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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KEHOT'S NOTE

ויקרא כו, ג.

27 **ובכל מאודך**

The last clause of "You shall love Havayah your G-d": "with all your might" (me'odecha). Here it is the love beyond measure, the level of "walking."

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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28 **שתים לפני׳**

There the Alter Rebbe reads "If you walk in My statutes (bechukosai)" as two engravings (chakikos) the soul needs

before the love of "walking": from outside, through Pesukei d'Zimrah (the psalms of praise said before the blessings of the Shema), whose contemplation of G-d's greatness cuts away the evil (the Mishnah names only the two blessings before the Shema because the early generations did not need this every day), and from within, through the mitzvos that are statutes, without reason, which are rooted in Keser, above the Chochmah from which the Torah comes.

KEHOT'S NOTE

ראה לעיל פ' בחקתי מז, ד.

29 **שתים לפניה**

The Mishnah rules that in the morning one recites two blessings before the Shema and one after it. The Alter Rebbe explains that these blessings serve the Shema by bringing one to its love.

Mishnah Berakhot 1:4 משנה ברכות א:ד

בַּשַּׁחַר מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ, וּבָעֶרֶב שְׁתַּיִם לְפָנֶיהָ וּשְׁתַּיִם לְאַחֲרֶיהָ. אַחַת אֲרֻכָּה וְאַחַת קְצָרָה. מָקוֹם שֶׁאָמְרוּ לְהַאֲרִיךְ, אֵינוֹ רַשַּׁאי לְקַצֵּר. לְקַצֵּר, אֵינוֹ רַשַּׁאי לְהַאֲרִיךְ. לַחְתֹּם, אֵינוֹ רַשַּׁאי שֶׁלֹּא לַחְתֹּם. וְשֶׁלֹּא לַחְתֹּם, אֵינוֹ רַשַּׁאי לַחְתֹּם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

30 **מה רבו מעשיך ה'**

The psalmist calls all of creation G-d's "works," made with wisdom. The Alter Rebbe uses it to show that every world counts as mere "work" before Him.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

31 **לעיל בד"ה בשעה שהקדימו**

This is the discourse beginning "When Israel put 'we will do' before 'we will hear'," which starts on 12c, with its Biur.

KEHOT'S NOTE

פ' במדבר יב, ג ואילך. ובהביאור שם.

32 **מלכותך מכ"ע**

Plainly the psalmist says, "Your kingship is a kingship for all ages" (olamim, "eternities"); the maamar reads olamim as "worlds." What relates to the worlds and gives them life is G-d's kingship. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 4

33 **תוכה רצוף אהבה**

Describing King Shlomo's palanquin, "its inside inlaid with love." Here it describes a soul whose inner being would be filled with love.

Song of Songs 3:10 שיר השירים ג':י

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָם:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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34 **שום תשים עליך מלך**

The Torah commands Israel to set over themselves a king whom G-d chooses. Here it stands for accepting G-d's Kingship over oneself, which rests on the soul as a makif.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

PARAGRAPH 5

35 **צור עוזי מחסי**

David declares, "My salvation and my honor rest on G-d; the rock of my strength, my refuge, is in G-d." The Alter Rebbe uses it to show that "rock" means a refuge, something that surrounds and shelters.

Psalms 62:8 תהילים ס"ב:ח'

עַל־אֱלֹקִים יִשְׁעִי וְכְבוֹדִי צוּר־עֻזִּי מַחְסִי בֵּאלֹקִים:

Upon G-d resteth my salvation and my glory; The rock of my strength, and my refuge, is in G-d.

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Psalms 18:3 תהילים י"ח:ג'

Havayah סַלְעִי וּמְצוּדָתִי וּמְפַלְטִי אֵלִי צוּרִי אֶחֱסֶה־בּוֹ מָגִנִּי וְקֶרֶן־יִשְׁעִי מִשְׂגַּבִּי:

The L-RD is my rock, and my fortress, and my deliverer; My G-d, my rock, in Him I take refuge; my shield, and my horn of salvation, my high tower.

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KEHOT'S NOTE

תהלים סב, ח. להעיר שבמאמרי אדה"א כאן ע' א'מה מביא פסוקים אחרים כמו צורי אחסה בו תהלים יח, ג.

36 **בראתיו יצרתיו אף עשיתיו**

G-d speaks through Isaiah of "everyone who is called by My Name, and whom I have created for My glory, I have formed it, I have also made it." Its three verbs correspond here to the soul's three levels and three garments, and echo the worlds Beriah, Yetzirah and Asiyah. (context: Steinsaltz Tanakh)

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

37 **צרורה בצרור החיים**

Avigail's blessing to David, that his soul be "bound up in the bond of life with Havayah your G-d"; the Sages also read it of the souls of the righteous after death. Here it describes the soul surrounded by the makifim and so included in G-d. (context: Steinsaltz Tanakh)

I Samuel 25:29 שמואל א כ"ה:כ"ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ש"א כה, כט. במאמרי אדה"א כאן ע' א'מו מבאר "קשר תמידי (היפוך דכף הקלע שנזרק מן הקלע למרחוק והן לבושי מסאבותא דק"נ במדו"מ דרע שנדבק נפש בהן...)". וראה לקמן נא, ד.

38 **והלך לפניך צדקך**

The prophet's promise to one who keeps a true fast, sharing his bread with the hungry: "your righteousness shall go before you; the glory of Havayah shall gather you in," that is, it will accompany and guard you, and the Sages read it of the time after death. The Alter Rebbe reads "your righteousness" as charity, a makif that gathers the soul into G-d's glory. (context: Steinsaltz Tanakh)

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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KEHOT'S NOTE

ישע' נח, ח.

39 **תהי' נאסף ונקבץ בתוך בחי'**

This passage of the maamar is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תרצד.

40 **המגביהי לשבת**

"Who is like Havayah our G-d, Who is raised high to sit." The discourse on this verse in Mikeitz explains that a makif raises upward.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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41 **כי הנה המצות . . מחשבה דבור ומעשה**

It cites the Arizal that every Jew must come in many reincarnations until he fulfills all 613 mitzvos in thought, speech and action, to complete the garments of his soul so that it not be "a lacking garment." This joins the two themes of the maamar's opening: reincarnation and the garments.

KEHOT'S NOTE

ראה אגה"ק סי' כט בתחלתו. אוה"ת יתרו ע' תקלז.

42 **שאם כיון לבו יצא ואם לאו לא יצא**

The Mishnah rules that one who was reading the Shema passage in the Torah when the time to recite it arrived has fulfilled his obligation if he directed his heart, and if not, he has not. The Alter Rebbe uses its words for the mitzvos that depend on thought.

Mishnah Berakhot 2:1 משנה ברכות ב':א'

הָיָה קוֹרֵא בַתּוֹרָה, וְהִגִּיעַ זְמַן הַמִּקְרָא, אִם כִּוֵּן לִבּוֹ, יָצָא. וְאִם לָאו, לֹא יָצָא. בַּפָּרָקִים שׁוֹאֵל מִפְּנֵי הַכָּבוֹד וּמֵשִׁיב, וּבָאֶמְצַע שׁוֹאֵל מִפְּנֵי הַיִּרְאָה וּמֵשִׁיב, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר, בָּאֶמְצַע שׁוֹאֵל מִפְּנֵי הַיִּרְאָה, וּמֵשִׁיב מִפְּנֵי הַכָּבוֹד, בַּפָּרָקִים שׁוֹאֵל מִפְּנֵי הַכָּבוֹד, וּמֵשִׁיב שָׁלוֹם לְכָל אָדָם׃

If one was reading in the Torah [the section of the Shema] and the time for its recital arrived, if he directed his heart [to fulfill the mitzvah] he has fulfilled his obligation, but if not he has not fulfilled his obligation. In the breaks [between sections] one may give greeting out of respect and return greeting; in the middle [of a section] one may give greeting out of fear and return it, the words of Rabbi Meir. Rabbi Judah says: in the middle one may give greeting out of ...

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43 **קדש מלה בגרמיה**

The text's own citation (Zohar, Emor): holiness is a thing apart, by itself. It explains why the mitzvos, which draw down holiness, are makifim that stand above the soul.

Zohar, Emor 24:111–25:123 ספר הזהר, אמור כ"ד:קי"א-כ"ה:קכ"ג

R. Hiya said 'It is because work may be done on them. For that reason they are not called holy, and what is not called holy is called ordinary. Hence the Companions have laid down that we should say at the close of Sabbath, "who divideth between holy and profane", the separation consisting in the fact that holiness is something apart, and the rest issue from it. Hence these are for work. And there is a time when these too are to be kept, namely, when they are invited, from ...

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

44 **והן הן מקיפים**

Section 5 of "Sos Asis" reads the same words of the blessing, "Rock of our stronghold, Shield of our salvation, a Stronghold for us," as three encompassing lights, which cannot be revealed within the soul and come only as makifim.

KEHOT'S NOTE

וע' ד"ה שוש אשיש ספ"ה בפ' נצבים [מח, ג]. [כ].

45 Kehot's note points to Shabbat 26 for these words.

Shabbat 26 שבת כ"ו

PARAGRAPH 6

46 **אך תחלה צריך להמשיך**

The note points there on the need first to draw down from above, before the mitzvos raise the soul.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' רא.

47 **לויתן זה**

The psalmist marvels at the sea, where even the great Livyasan is G-d's plaything: "This Livyasan You formed to play with." The text refers to its own discourse on this verse in Parshas Shemini.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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48 **ומהו לבושו של הקב"ה עוז**

The Midrash says that Israel wears the garment of the Holy One, blessed be He, which is strength, as it says, "Havayah has clothed Himself, He has girded Himself with strength," and that He gave it to Israel. The Alter Rebbe connects this "strength" with "Master of our strength," the Kingship drawn down first.

Shemot Rabbah 8:1 שמות רבה ח':א

... ראשו כתם פז קווצותיו תלתלים שחורות כעורב. וכתיב (תהלים כא, ד): תשת לראשו עטרת פז. מלך בשר ודם אין לובשין לבושו, וישראל לובשין לבושו של הקדוש ברוך הוא. ומהו לבושו של הקדוש ברוך הוא? עוז שנאמר (שם צג, א): לבש ה' עוז התאזר, ונתנו לישראל, שנאמר (שם כט, יא): ה' עוז לעמו יתן ה' יברך את עמו בשלום. מלך בשר ודם אין נקראין בשמו קיסר אגוסטא, ואם נקראין בשמו היו ממיתין אותו, והקדוש ברוך הוא קרא למשה בשמו, שנאמר: ראה נתתיך אלקים לפרעה. אמר לו הקדוש ברוך הוא למשה: ...

"It was on the day when the L-rd spoke to Moses in the land of Egypt" (Exodus 6:28). "The L-rd said to Moses: See, I have set you as god to Pharaoh; and Aaron your brother will be your prophet" (Exodus 7:1). "It was on the day when the L-rd.... The L-rd said to Moses: See, I have set you as god to Pharaoh" – that is what is written: "Lift your heads, gates" (Psalms 24:7). Solomon recited this verse when he was taking the Ark into the Holy of ...

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49 **ב' בחי' יש במצות**

The note quotes it: the first aspect is higher, for through it one reaches the level above reason, since the mitzvos are rooted above the Torah, which gives the reasons of the mitzvos.

KEHOT'S NOTE

באוה"ת ויקרא-ג ע' תשצה מבאר "שבחי' הא' גבוה יותר כי בזה מגיע בבחי' שלמעלה מהטעם דהא המצות שרשן למעלה מהתורה שהיא טעמי המצות" ע"ש.

50 **ותגזר אומר ויקם**

Eliphaz promises Iyov that if he returns to G-d, "You shall decree a matter, and it shall be established for you." Here it illustrates a royal command that is carried out, the first aspect of a mitzvah. (context: Steinsaltz Tanakh)

Job 22:28 איוב כ"ב:כ"ח

וְתִגְזַר־אֹמֶר וְיָקָם־לָךְ וְעַל־דְּרָכֶיךָ נָגַהּ אוֹר׃

Thou shalt also decree a thing, And it shall be established unto thee, And light shall shine upon thy ways.

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KEHOT'S NOTE

איוב כב, כח. ראה לקמן שמע"צ פו, סע"ב שמציין לכמה מקומות.

51 **ויסודתה בהררי קדש**

A psalm of the sons of Korach about Jerusalem: "Its foundation is in the mountains of holiness." The Alter Rebbe applies it to the root of every mitzvah in the supernal holiness. (context: Steinsaltz Tanakh)

Psalms 87:1 תהילים פ"ז:א

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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PARAGRAPH 7

52 **ותחת אשר לא עבדת כתיב**

Moshe warns Israel of the curses that will come "because you did not serve Havayah your G-d with joy and with gladness of heart, from an abundance of everything." The Alter Rebbe uses it to show that the mitzvos must be service, done as a servant.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

53 **ושום תשים עליך מלך**

The Torah commands Israel to set over themselves a king whom G-d chooses; read here as accepting G-d as King, the basis of all service.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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54 **משא"כ בלא קבלת עול מלכותו יתי אינו ממשיך כלום**

There the Alter Rebbe explains that Malchus is called a garment, and that the drawing down by which the world becomes G-d's comes through the mitzvos.

KEHOT'S NOTE

ראה גם לקו"ת שה"ש יז, ב. ושם מציין לתו"א מו, ג.

55 **בד"ה כי עמך מקור חיים**

That discourse explains that "the source of life," the flow of G-dly light to all the worlds, is nullified before the Holy One, blessed be He, Himself, Who is not within the category of flow at all.

KEHOT'S NOTE

תו"א לה, א.

56 **כי עמך מקור חיים**

"For with You is the source of life; in Your light we see light." The text refers to its own discourse on this verse in Mikeitz.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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57 **בביאור ע"פ וכל העם רואים**

That explanation reads "the sounds" as drawings down of the Infinite Light from concealment into revelation, and says that everything the people saw at Sinai came through the sound of the shofar.

KEHOT'S NOTE

תו"א עד, ב.

58 **וכל העם רואים**

At Sinai, "all the people saw the sounds and the torches and the sound of the shofar," and they trembled. The discourse on this verse explains why the Torah was given with the shofar. (context: Steinsaltz Tanakh)

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

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

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59 **שפרו מעשיכם**

On "Blow the shofar at the new moon," the Midrash reads: "In this month, beautify (shapru) your deeds," and if you do, G-d will be to you like the shofar, turning judgment into mercy. The maamar uses the play on shofar and shapru: the shofar also draws down delight, so that the mitzvos are done with joy.

Vayikra Rabbah 29:6 ויקרא רבה כ"ט:ו'

60 **שכל ההשגות שהשיגו גדולי הצדיקים**

The Kehot note says the tzaddik meant here is the Arizal.

KEHOT'S NOTE

הכונה להאריז"ל. ראה תו"א כ, ב.

61 **עוטה אור כשלמה**

The psalmist describes G-d "wrapping Himself in light as in a garment" (some read it as wrapping the world in light). The Alter Rebbe reads the light as the Torah, which is a garment for the mitzvos. (context: Steinsaltz Tanakh)

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

62 **בד"ה ראיתי והנה מנורת זהב**

That discourse explains that the Torah is the explanation of the mitzvos, as tractate Shabbos explains the mitzvah of Shabbos and tractate Pesachim the Pesach: it is like the light, which shines only through the oil and wick of the

mitzvos, and through it the supernal delight hidden in the mitzvos, the Supernal Will, is revealed.

KEHOT'S NOTE

לעיל פ' בהעלותך לג, ג.

63 **ראיתי והנה מנורת זהב**

When the angel asks Zechariah what he sees, he answers, "I have seen, and behold, a menorah all of gold." The text refers to its own discourse on this verse in Beha'alotcha. (context: Steinsaltz Tanakh)

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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64 **בתרי"ג מצות דאורייתא**

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

KEHOT'S NOTE

מכות בסופה.

65 **בתרי"ג מצות דאורייתא**

Rabbi Simlai taught that 613 mitzvos were told to Moshe, 365 prohibitions and 248 positive commands. It is the source of the number the Alter Rebbe adds to the seven rabbinic mitzvos.

Makkot 23b מכות כ"ג ב

66 **וז' מצות דרבנן**

The note points there on the seven rabbinic mitzvos.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

67 **בתרי"ג . . וז' מצות דרבנן**

The note points to the sources listed there on the 613 mitzvos together with the seven rabbinic mitzvos.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז-פרשיות לע' שלח.

68 **תר"ך עמודי אור**

The note says the 620 pillars of light are enumerated there one by one.

KEHOT'S NOTE

נמנו בפרטיות בשיעור קומה — לרמ"ק סצ"ג. וראה הנסמן במאמרי אדה"ז-פרשיות לע' שלח.

69 **להיות לו דירה בתחתונים**

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

KEHOT'S NOTE

ראה תנחומא בחקותי ג.

PARAGRAPH 8

70 **ושכנתי בתוכם**

G-d tells Moshe, "They shall make Me a sanctuary, and I will dwell within them." Here it expresses G-d's will to dwell below, which the mitzvos fulfill and the Torah defines.

Exodus 25:8 שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

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

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KEHOT'S NOTE

שמות כה, ח.

71 **וצלתה מרובה מחמתה**

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

KEHOT'S NOTE

ריש סוכה.

72 **וצלתה מרובה מחמתה ושלא תהיה גבוה מעשרים אמה**

The Mishnah rules that a sukkah higher than twenty cubits, or whose sunlight is greater than its shade, is invalid. The Alter Rebbe uses these laws as examples of how the Torah defines the form of G-d's dwelling.

Mishnah Sukkah 1:1 משנה סוכה א':א'

סֻכָּה שֶׁהִיא גְבוֹהָה לְמַעְלָה מֵעֶשְׂרִים אַמָּה, פְּסוּלָה. רַבִּי יְהוּדָה מַכְשִׁיר. וְשֶׁאֵינָהּ גְּבוֹהָה עֲשָׂרָה טְפָחִים, וְשֶׁאֵין לָהּ שְׁלֹשָׁה דְפָנוֹת, וְשֶׁחַמָּתָהּ מְרֻבָּה מִצִּלָּתָהּ, פְּסוּלָה. סֻכָּה יְשָׁנָה, בֵּית שַׁמַּאי פּוֹסְלִין, וּבֵית הִלֵּל מַכְשִׁירִין. וְאֵיזוֹ הִיא סֻכָּה יְשָׁנָה, כָּל שֶׁעָשָׂאָהּ קֹדֶם לֶחָג שְׁלֹשִׁים יוֹם. אֲבָל אִם עָשָׂאָהּ לְשֵׁם חָג, אֲפִלּוּ מִתְּחִלַּת הַשָּׁנָה, כְּשֵׁרָה׃

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an "old sukkah"? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

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

73 **ותורתך בתוך מעי**

David says, "To do Your will, my G-d, I desire, and Your Torah is within my innards." It shows that the Torah is absorbed inwardly, like food.

Psalms 40:9 תהילים מ':ט'

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

74 **כמ"ש במ"א**

That passage explains that the light that fills all worlds is clothed in the very inwardness of the creatures to give them life, divided according to each one's measure, from the inanimate up to the speaking being, whereas the light that encompasses all worlds is not clothed within them.

KEHOT'S NOTE

ראה לקמן פ' ראה לג, ב.

75 **כמ"ש במ"א**

There the Alter Rebbe explains that the revelation of the Infinite Light is brought about through Torah and mitzvos, and that "the heavens" (shamayim, read as sham mayim, "there is water") stand for the Torah, which is likened to water: all comprehension and revelation come through the Torah, which is revealed to us.

KEHOT'S NOTE

תו"א לה, א.

76 **וכמ"ש הרמ"ז בפ' . . בדף קי"ח ע"א**

That passage refers back to this maamar and cites the same Ramaz: the Torah is called a garment relative to the mitzvah and the Supernal Will itself.

KEHOT'S NOTE

ראה גם לעיל פ' אמור לד, ג.

77 **שחכמה עילאה הנק' אבא הוא מלבוש הפנימי של אריך**

On the Zohar's question "Israel, from what place are they blessed?", the Ramaz says that Abba is the inner dimension of Atzilus, "because it is the inner garment of Arich." The Alter Rebbe cites it to show that wisdom is a garment for the Will.

Mikdash Melekh, RaMaZ Commentary on Zohar 3:118a:1
מקדש מלך, פירוש הרמ"ז על ספר הזהר ג:קי"ח א:א'

... ולזה אמר אוי לעולם מפני שבני אדם לא משגיחין כלו' אין חוששין ואין להם זכות להתענג במושכלי החכמה האמתית ולחזות בנועם כבוד מלכא עילאה הוא אבא שהוא הוא פנימיות האצילות. יען הוא מלבוש הפנימי של אריך. שסתם סודו הוא הוי"ה בקמ"ץ העולה מל"ך. ואבא הוא כבוד שלו. ועליו נאמר הראני נא את כבודך כבוד ך':

Zholkva, 1864 (Public Domain)

78 **בביאור ע"פ כי ביום הזה יכפר**

There the Alter Rebbe explains that the Infinite Light is clothed in the Torah ("wrapping Himself in light as in a garment"), and that this is "His garment white as snow": as snow forms from water and melts back into it, the Torah's garment comes from supernal Chochmah.

KEHOT'S NOTE

לעיל פ' אחרי כז, א.

79 **כי ביום הזה יכפר**

"For on this day He shall make atonement for you." The text refers to its own explanation on this verse.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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80 **לבושיה כתלג חיור**

Daniel's vision of the Ancient of Days, "His garment white as snow." The explanation cited here discusses this garment.

Daniel 7:9 דניאל ז':ט'

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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81 **כי לי בני' עבדים**

Closing the laws of Jewish servants, G-d declares, "For the children of Israel are servants to Me; they are My servants, whom I brought out of the land of Egypt." Their being His servants is what makes them truly G-d's.

Leviticus 25:55 ויקרא כ"ה:נ"ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה' אֱלֹקֵיכֶם׃

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כה, נה.

82 **בביאור ע"פ וארשתיך לי**

There the Alter Rebbe explains that wherever "Li" ("to Me") is said, it endures forever, connecting it with the Name of 72, whose core is four yuds, equal in number to Li.

KEHOT'S NOTE

לעיל פ' במדבר ט, ג ואילך בפי' תי' "לי".

PARAGRAPH 9

83 **ועתה יגדל נא כח אדני**

Moshe's plea after the sin of the spies, which the maamar now explains word by word. Plainly Moshe addresses G-d as Ado-nai, "my L-rd"; the maamar reads the Name as G-d's Kingship.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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supernal forces of judgment attached below. So even beings on high are called "dust."

Zohar, Nasso 5:68–73ספר הזהר, נשא ה׳:ס״ח-ע״ג

AND OF THE DUST THAT IS ON THE FLOOR OF THE TABERNACLE. We find it written: "all are of the dust, and all return to dust" (Eccl. 3, 20). There is a teaching concerning this, saying that even the orb of the sun is of the dust, all the more so then the sons of men.'

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

84 **אותיות דינא**

In his note there, the Rebbe points to Etz Chaim, Sha'ar Rapach Nitzotzin, ch. 4, for Ado-nai having the letters of dina.

KEHOT'S NOTE

להעיר מע״ח שער רפ״ח ניצוצין פ״ד (הערת כ״ק אדמו״ר בסה״מ ש״ת ע׳ 133).

85 **דינא דמלכותא דינא**

Shmuel's rule that "the law of the kingdom is law," binding as the law of the land. The Alter Rebbe uses the phrase to link Ado-nai with kingship.

Gittin 10b:12–14גיטין י׳ ב:י״ב-י״ד

אֶלָּא מַתְנָה, בְּמַאי קָא קָנֵי - לָאו בְּהַאי שְׁטָרָא? וְהַאי שְׁטָרָא חַסְפָּא בְּעָלְמָא הוּא! אָמַר שְׁמוּאֵל: דִּינָא דְמַלְכוּתָא - דִּינָא. וְאִיבָּעֵית אֵימָא, תָּנֵי "חוּץ מִכְּגִיטֵּי נָשִׁים". רַבִּי שִׁמְעוֹן אוֹמֵר: אַף אֵלּוּ, כְּשֵׁירִין וְכוּ׳: וְהָא לָאו בְּנֵי כְרִיתוּת נִינְהוּ?

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

KEHOT'S NOTE

גיטין י׳, ב. ושי״נ.

PARAGRAPH 10

86 **ונק׳ בשם כח**

The note points to this discourse, "To understand the matter of the Infinite Light," for why the light is called "power."

KEHOT'S NOTE

ראה ד״ה להבין ענין אוא״ס סע״ י א ואילך — נדפס באוה״ת-ענינים.

87 **כמשל הכח שביד האדם**

The analogy is quoted there.

KEHOT'S NOTE

מובא באוה״ת שלח ע׳ תקה, ושם מבאר דכאן כ׳ שזהו ענין סוכ״ע ובדרוש אחר מבואר שהוא ממכ״ע, ומבאר דשניהם עולים בקנה אחד ע״ש.

88 **ומן העפר אשר יהי׳**

In the Torah's procedure for the sotah, the Kohen takes dust from the floor of the Mishkan and puts it into the water. The Alter Rebbe reads it as the angels and souls, who are "dust" before G-d.

Numbers 5:17במדבר ה׳:י״ז

וְלָקַח הַכֹּהֵן מַיִם קְדֹשִׁים בִּכְלִי־חָרֶשׂ וּמִן־הֶעָפָר אֲשֶׁר יִהְיֶה בְקַרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמָּיִם:

And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water.

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KEHOT'S NOTE

במדבר ה, יז.

89 **ומן העפר אשר יהיה בקרקע המשכן**

The Zohar (Nasso) asks what this dust is and answers that "all came from the dust," even the sphere of the sun; Rabbi Yosi reads the dust "on the floor of the Mishkan" as

90 **ישאהו על אברתו**

In Moshe's song, G-d's care for Israel in the wilderness is likened to an eagle that "stirs up its nest, hovers over its young, spreads its wings, takes it, carries it on its pinions." The Alter Rebbe suggests that the pinions are the mitzvos, by which G-d carries the soul upward. (context: Steinsaltz Tanakh)

Deuteronomy 32:11דברים 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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KEHOT'S NOTE

דברים לב, יא.

91 **ישאהו על אברתו**

The text's own citation of the Raaya Mehemna, Pinchas: it reads "on His pinions (evraso)" as "on the limb (ever)" of a person with which he does a mitzvah, which is called a limb of the Shechinah.

Zohar, Pinchas 78:481–79:489ספר הזהר, פנחס ע״ח:תפ״א-ע״ט:תפ״ט

92 **רמ״ח פיקודין רמ״ח אברים**

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

KEHOT'S NOTE

ראה ת״ז ת״ל.

93 **ברע״מ פ׳ פנחס דרל״ח ב׳**

That passage cites the same Raaya Mehemna and explains "He carries it on His pinions" as a level above what is drawn down through the 248 commandments, which are the King's 248 limbs; it is reached by being exacting with oneself, and it is the meaning of "May Havayah lift up His face to you."

KEHOT'S NOTE

ראה לקמן פ׳ מטות פה, א.

94 **אמנם במ״א ע״פ כנשר יעיר**

There "As an eagle stirs up" is explained through compassion and teshuvah: "the way of the eagle in the heavens" is to rise ever higher, from ascent to ascent, and "stirs up its nest" is a first arousal that touches the soul without yet entering it fully.

KEHOT'S NOTE

לקמן פ׳ האזינו עח, ב.

study, and halachah above all, as G-d's word in a person's mouth.

Shabbat 138b:11–12 שבת קל"ח ב:י"א-י"ב

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה הַקֵּץ, "דְּבַר ה'" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה'"? אָמְרוּ: עָתִידָה אִשָּׁה שֶׁתִּטּוֹל כֹּכָב שֶׁל תְּרוּמָה וְתַחֲזוֹר בְּבָתֵּי כְנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת לְיַדַּע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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102 **ואשים דברי בפיך**

G-d tells His people through the prophet, "I have put My words in your mouth." Here it describes Torah study as G-d's own words placed in a person's mouth.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע" נא, טז.

103 **לאו דאית לך צדק**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליי).

104 **לאו דאית לך צדק ידיעא דאיהו דין ולאו משפט ידיעא דאיהו רחמי ולאו מכל אלין מדות כלל**

Eliyahu's prayer (Patach Eliyahu): G-d has no known righteousness or justice, nor any of the attributes in Himself. It shows that the attributes are revealed only as G-d chooses to relate to the world, in response to man.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

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

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105 **וינחהו בג"ע לעבדה ולשמרה**

G-d placed Adam in Gan Eden "to work it and to guard it." The Alter Rebbe reads it as man's task of drawing G-d's radiance into Gan Eden.

Genesis 2:15 בראשית ב:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

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KEHOT'S NOTE

בראשית ב, טו.

95 **גילוי ההשפעה**

On "the revelation of the flow," it explains that the flow given with affection is the level of will.

KEHOT'S NOTE

כי ההשפעה בדרך חיבה זהו בחי' רצון — אוה"ת-ענינים שם.

96 **כי הנה ארך אפים . . למטה מאד**

This passage is quoted there, with the addition: "that is, the flow in a manner of affection is the level of will (ratzon)."

KEHOT'S NOTE

מובא באוה"ת-ענינים ערך אוא"ס ע' קו ומוסיף שם "ור"ל כי ההשפעה בדרך חיבה זהו בחי' רצון".

97 **דבור הוא בקול רם והכרזה**

In the Idra Rabba the Zohar asks the difference between "saying" (amirah) and "speaking" (dibbur): speaking is a proclamation, so that at Sinai, "And G-d spoke all these words," the whole world heard and trembled. It grounds the distinction between dibbur and amirah.

Zohar, Idra Rabba 13:123–15:134 ספר הזהר, האדרא רבא י"ג:קכ"ג-ט"ו:קל"ד

98 **בכתבי האריז"ל**

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

KEHOT'S NOTE

ע' ע"ח ש' כסה"כ פ"ב פ"ה פי"ו. [כן].

99 **בזח"ג קל"ג א'**

That passage explains the difference between "saying," which is in the heart, and "speaking," which is in the mouth and reveals to another; above, the ten utterances of creation are in Chochmah and the Ten Commandments in Binah.

KEHOT'S NOTE

ראה לקמן פ' חקת נז, ד ובמ"מ לשם.

PARAGRAPH 11

100 **וידבר אלקים את כל הדברים**

The opening of the Ten Commandments. The Alter Rebbe reads "spoke" and "saying" as the revealed speech above and the hidden saying below.

Exodus 20:1 שמות כ:א

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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KEHOT'S NOTE

שמות כ, א.

101 **דבר ה' זו הלכה**

The Sages expound "the word of Havayah" that people will seek and not find as halachah. Here it identifies Torah

PARAGRAPH 12

106 **לעבדה ולשמרה**

G-d placed Adam in Gan Eden "to work it and to guard it." Here it shows that the mitzvos draw the radiance into the lower Gan Eden.

Genesis 2:15 בראשית ב׳:ט״ו

וַיִּקַּח ה׳ אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

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107 **לעבדה זו רמ״ח מ״ע**

The Kehot note gives this Zohar passage (and others) for reading "to work it" as the positive commandments and "to guard it" as the prohibitions.

Zohar I, 27a זח״א כז, א

KEHOT'S NOTE

ראה זח״א כז, א. ועוד.

108 **טובה הארץ מאד מאד**

Yehoshua and Kalev tell the people, against the other spies, "The land is very, very good." The text refers to its own discourse on this verse for the principle that the higher descends lower. (context: Steinsaltz Tanakh)

Numbers 14:7 במדבר י״ד:ז׳

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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109 **כי לי בני ישראל עבדים**

"For the children of Israel are servants to Me." It defines the service of the mitzvos through which the power of Ado-nai is drawn.

Leviticus 25:55 ויקרא כ״ה:נ״ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה׳ אֱלֹקֵיכֶם׃

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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110 **וכ״מ שנאמר לי**

The Midrash teaches that wherever "to Me" is said, it never departs, neither in this world nor in the World to Come. Being G-d's servants makes Israel permanently His.

Vayikra Rabbah 2:2 ויקרא רבה ב׳:ב׳

KEHOT'S NOTE

ויק״ר ב, ב.

111 **שאדם אוכל פירותיהן**

The Mishnah lists mitzvos whose fruits a person eats in this world while the principal remains for the World to Come. It shows that the power of the mitzvos reaches even this world.

Mishnah Peah 1:1 משנה פאה א׳:א׳

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהֶרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם׃

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

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112 **יש מהן שאדם אוכל פירותיהן בעוה״ז**

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

KEHOT'S NOTE

ראה פאה א, א.

113 **אם בחקתי תלכו**

The opening of the blessings of Bechukosai, "If you walk in My statutes." The blessings that follow are material ones, in this world.

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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114 **והשיג לכם דיש**

"Your threshing shall overtake the vintage": the harvests will be so plentiful that one season runs into the next, a promise of plenty in this world. (context: Steinsaltz Tanakh)

Leviticus 26:5 ויקרא כ״ו:ה׳

וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת־בָּצִיר וּבָצִיר יַשִּׂיג אֶת־זָרַע וַאֲכַלְתֶּם לַחְמְכֶם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח בְּאַרְצְכֶם׃

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread until ye have enough, and dwell in your land safely.

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115 **ונתתי שלום בארץ**

"And I will give peace in the land": another blessing ful-

filled in this world.

Leviticus 26:6 ויקרא כ"ו:ו'

וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן־הָאָרֶץ וְחֶרֶב לֹא־תַעֲבֹר בְּאַרְצְכֶם׃

And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

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PARAGRAPH 13

116 ובאו עליך כל הברכות

Moshe promises Israel, "And all these blessings shall come upon you and overtake you, if you listen to the voice of Havayah your G-d": plainly, they will reach you even without your pursuing them. The Alter Rebbe reads "overtake you" as the blessings reaching down to wherever a person is. (context: Steinsaltz Tanakh)

Deuteronomy 28:2 דברים כ"ח:ב'

וּבָאוּ עָלֶיךָ כָּל־הַבְּרָכוֹת הָאֵלֶּה וְהִשִּׂיגֻךָ כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ׃

And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the L-RD thy G-d.

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KEHOT'S NOTE

דברים כח, ב.

PARAGRAPH 14

117 ועובר על פשע

The prophet praises G-d: "Who is a G-d like You, bearing iniquity and passing over transgression," that is, forgiving sin and overlooking it. The Alter Rebbe reads "passing over transgression" as transgression turned into abundance. (context: Steinsaltz Tanakh)

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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118 זדונות נעשו כזכיות

Reish Lakish: great is teshuvah, for through it deliberate sins become like merits; the Gemara explains that this is teshuvah out of love. It illustrates darkness transformed into light.

Yoma 86b:3 יומא פ"ו ב:ג'

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מַזִּיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה

זְדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיוֹת, שֶׁנֶּאֱמַר: "יִבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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KEHOT'S NOTE

יומא פו, ב.

119 בחסד ואמת יכופר עון

"Through kindness and truth iniquity is atoned for." With "truth" read as Torah, the verse teaches that the Torah atones.

Proverbs 16:6 משלי ט"ז:ו'

בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן וּבְיִרְאַת ה' סוּר מֵרָע׃

By mercy and truth iniquity is expiated; And by the fear of the L-RD men depart from evil.

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KEHOT'S NOTE

משלי טז, ו. וראה באגה"ת פ"ט.

120 ואין אמת אלא תורה

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

KEHOT'S NOTE

ירושלמי ר"ה ג, ח.

121 ואין אמת אלא תורה

The Yerushalmi says "truth is nothing but Torah," citing "Buy truth and do not sell it." It identifies the "truth" of the verse with the Torah.

Jerusalem Talmud Rosh Hashanah 3:9 תלמוד ירושלמי ראש השנה ג':ט'

... בַּר נַשׁ בִּישׁ הוּא. כִּי דוֹר תַּהְפּוּכוֹת הֵמָּה. רִבִּי לֵוִי בְשֵׁם רִבִּי חָמָא בַּר חֲנִינָה. וְהָיָה הַנִּשּׁוּךְ אֵין כְּתִיב כָּאן אֶלָּא כָּל הַנִּשּׁוּךְ. אֲפִילּוּ נְשִׁיכַת כֶּלֶב. אֲפִילּוּ נְשִׁיכַת נָחָשׁ. וְלֹא דַמְיָא. נְשִׁיכַת כֶּלֶב וְרָאָה. נְשִׁיכַת נָחָשׁ וְהִבִּיט. רִבִּי יוּדָה גּוֹזַרְיָא בְשֵׁם רִבִּי אָחָא. נְשִׁיכַת כֶּלֶב שֶׁאֵינוֹ מִמִּינוֹ. וְרָאָה. נְשִׁיכַת נָחָשׁ שֶׁהוּא מִמִּינוֹ. וְהִבִּיט. וְרַבָּנִן אָמְרֵי. נְשִׁיכַת כֶּלֶב שֶׁאֵינוֹ מְחַלְחֵל. וְרָאָה. נְשִׁיכַת נָחָשׁ שֶׁהוּא מְחַלְחֵל. וְהִבִּיט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rebbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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122 התורה מכפרת עונותיו של אדם

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

KEHOT'S NOTE

ירושלמי ר"ה ד, ח.

123 וחטאך בצדקה פרוק

Daniel's advice to King Nevuchadnetzar after interpreting his dream, "redeem your sin through charity." It shows that the mitzvah of charity atones. (context: Steinsaltz Tanakh)

Daniel 4:24 דניאל ד׳:כ״ד

לָהֵן מַלְכָּא מִלְכִּי יִשְׁפַּר עֲלָךְ וַחֲטָאָךְ בְּצִדְקָה פְרָק וַעֲוָיָתָךְ בְּמִחַן עֲנָיִן הֵן תְּהֱוֵה אַרְכָה לִשְׁלְוָתָךְ׃

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy prosperity.'

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KEHOT'S NOTE

ראה דניאל ד, כד.

PARAGRAPH 15

124 ונתתי דברי בפיך

When G-d appoints Yirmeyahu as a prophet, He touches his mouth and says, "Behold, I have put My words in your mouth," the verse on which the text's phrase is based. Here it describes Torah study. (context: Steinsaltz Tanakh)

Jeremiah 1:9 ירמיהו א׳:ט׳

וַיִּשְׁלַח ה׳ אֶת־יָדוֹ וַיִּגַּע עַל־פִּי וַיֹּאמֶר ה׳ אֵלַי הִנֵּה נָתַתִּי דְבָרַי בְּפִיךָ׃

Then the L-RD put forth His hand, and touched my mouth; and the L-RD said unto me: Behold, I have put My words in thy mouth;

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KEHOT'S NOTE

ע״פ ירמי׳ א, ט.

125 שום תשים עליך מלך

The command to appoint a king, read again as accepting G-d's Kingship in doing the mitzvos.

Deuteronomy 17:15 דברים י״ז:ט״ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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126 היום לעשותם

"Which I command you today, to do them": the drawing down happens only through action in this world.

Deuteronomy 7:11 דברים ז׳:י״א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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127 היום לעשותם ולא למחר

Rabbi Yehoshua ben Levi reads "which I command you today, to do them": today to do them, and not tomorrow to do them; tomorrow, to receive their reward. Here it means that the encompassing light is drawn down only in this world of action.

Eruvin 22a:5–6 עירובין כ״ב א׳:ה׳-ו׳

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם״, ״הַיּוֹם לַעֲשׂוֹתָם״ — וְלֹא לְמָחָר לַעֲשׂוֹתָם, ״הַיּוֹם לַעֲשׂוֹתָם״ — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב ״אֶרֶךְ אַפַּיִם״? ״אֶרֶךְ אַף״ מִבָּעֵי לֵיקה!

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128 ועתה יגדל נא

The text's own citation: the Midrash on Parshas Shelach, chapter 16, on Moshe's plea after the spies.

Bamidbar Rabbah 16 במדבר רבה ט״ז

129 ועתה יגדל נא

The text's own citation: the Zohar on Parshas Shelach, on this verse.

Zohar, Sh'lach 11:84–92 ספר הזהר, שלח לך י״א:פ״ד-צ״ב

130 ועתה יגדל נא

The text's own citation: Rabbeinu Bachya's commentary on this verse, in its place in Parshas Shelach.

Rabbeinu Bahya, Bamidbar 14:17–18 רבנו בחיי, במדבר י״ד:י״ז-י״ח

ועתה יגדל נא כח ה׳. על דרך הפשט מי שהוא ארך אפים יש לו כח גדול לשבור כעסו, וזהו כאשר דברת לאמר המדות, לכך סמך לו ה׳ ארך אפים. או יהיה ענין ״לאמר״ בעת צרה, וכמו שדרשו רז״ל בפסוק (בראשית כ״ח:כ׳) וידר יעקב נדר לאמר, מאי לאמר לדורות, שיהיו נודרין בעת צרתם. וע״ד המדרש ועתה יגדל נא כח אדני, תנצח מדת רחמים למדת הדין. ודע כי אותיות השם יתברך אל״ף דל״ת ויו״ד של יגדל רבתי. ומשל למה הדבר דומה, לשושבין שנכנס לפני המלך להליץ זכות על בתו, מצא המלך ואת ...

'ועתה יגדל נא כח ה, "and now may the strength of My L-rd be magnified, etc." According to the plain meaning of the text Moses meant that anyone who possesses the attribute of being slow to anger (extreme patience) possesses the strength to conquer his anger; Moses therefore added: "as You have spoken, saying," referring to the attributes of His which G'd had revealed to him after the episode of the golden calf. This is why he immediately added mention of the attribute ארך ה' אפים, "the L-rd is slow ...

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

131 The text's own citation: when Moshe went up on high he found G-d tying crowns to the letters; G-d said, "You should have helped Me," and at once Moshe said, "And

now, please, let the power of Havayah be great, as You have spoken."

Shabbat 89a:5 שבת פ"ט א:ה'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם מְצָאוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהָיָה קוֹשֵׁר כְּתָרִים לָאוֹתִיּוֹת. אָמַר לוֹ: מֹשֶׁה, אֵין שָׁלוֹם בְּעֵירְךָ? אָמַר לְפָנָיו: כְּלוּם יֵשׁ עֶבֶד שֶׁנּוֹתְנִין שָׁלוֹם לְרַבּוֹ? אָמַר לוֹ: הָיָה לְךָ לְעָוְרֵנִי, מִיָּד אָמַר לוֹ: "וְעַתָּה יִגְדַּל נָא כֹּחַ ה' כַּאֲשֶׁר דִּבַּרְתָּ".

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

132 The text's own citation: Moshe invokes G-d's word that He is slow to anger even to the wicked, and that is the meaning of "And now, please, let the power of Havayah be great, as You have spoken."

Sanhedrin 111b:1 סנהדרין קי"א ב:א'

אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, וְלֹא כָּךְ אָמַרְתָּ לִי: "אַף לָרִשָׁעִים"? וְהֵיינוּ דִּכְתִיב: "וְעַתָּה יִגְדַּל נָא כֹּחַ ה' כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר".

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

133 **ועתה יגדל נא כח**

Moshe's plea, now read with stress on "And now" as teshuvah.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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134 **יגדל נא כח**

The text's own citation (Pinchas, end of 220a), which Likkutei Torah, Chukas says explains "with all his strength" like "let the power of Ado-nai be great."

Zohar, Pinchas 18:125–21:135 ספר הזהר, פנחס י"ח:קכ"ה-כ"א:קל"ה

1the first 4 lines of the Hebrew text are not translated. The shadow returned as before and went to and fro in the house in the shape of a man. R. Abba fell on his face. R. Jose said: 'I remember that I once saw R. Phineas b. Jair in this place standing in this spot and discoursing on the verse, "Phineas son of Eleazar son of Aaron the priest", etc. G-d at that time, he said, was debating how to give this covenant to Phineas, because it belonged of ...

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

135 **אין ועתה אלא תשובה**

On "And now, lest he put forth his hand," Rabbi Abba bar Kahana says that G-d opened for Adam a door to teshuvah, for "and now" always means teshuvah. The Alter Rebbe applies it to Moshe's "And now."

Bereshit Rabbah 21:6 בראשית רבה כ"א:ו'

ועתה פן ישלח ידו - אמר רבי אבא בר כהנא: מלמד שפתח לו הקדוש ברוך הוא פתח של תשובה. ועתה, אין ועתה, אלא תשובה, שנאמר (דברים י'): ועתה ישראל מה ה' אלקיך וגו.' והוא אומר פן, ואין פן, אלא לאו. אמר הקב"ה: ישלח ידו ואכל גם מעץ החיים אתמהא, ואם אוכל הוא חי לעולם?! לפיכך, וישלחהו ה' אלקים מגן עדן. כיון ששלחו, התחיל מקונן הן האדם :

"And now, he might extend his hand" - Rabbi Abba bar Kahana said: This teaches that the Holy One blessed be He opened for him an opportunity for repentance. "And now" - "and now" is nothing other than repentance, as it is stated: "And now, Israel, what does the L-rd your G-d [ask of you? Only to fear the L-rd your G-d, to walk in all His ways...]" (Deuteronomy 10:12). But he [Adam] said: "Might [pen]" - and pen is nothing other than no. The Holy One blessed be He ...

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136 **ועיין מענין ועתה . . דשבת דפ"ט ע"א**

The wording of the Gemara in Shabbos 89a is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת שלח ע' תסח.

137 **בספר שערי אורה**

The wording of Sha'arei Orah is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת שלח ע' תסט.

138 **סנהדרין קי"א ב'**

The wording of the Gemara in Sanhedrin 111b is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת שלח ע' תעא.

139 **רבות פ' שלח פט"ז**

The wording of the Midrash Rabbah on Shelach is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת שלח ע' תעא.

140 **ובפרדס בעה"כ ערך כח**

The entry "Koach" of the Pardes, Erchei HaKinuyim, is copied there.

KEHOT'S NOTE

נעתק באוה"ת שם ע' תסט.

141 **זח"ג פ' שלח דקס"א ב'**

This Zohar passage is brought in these places.

KEHOT'S NOTE

אוה"ת שם ס"ע תסט. שם ע' תעב. תעט.

142 **פ' האזינו רצ"ה**

This Zohar passage from Haazinu is brought in these places.

KEHOT'S NOTE

אוה"ת שם ע' תעב. תפ.

143 **פנחס דר"כ ובהרמ"ז**

That passage cites the Zohar, Pinchas (end of 220a), which explains "with all his strength (koach)" like "let the power (koach) of Ado-nai be great," together with the Ramaz there.

KEHOT'S NOTE

אוה"ת שם ע' תסט.

ראה לקמן פ' חקת סה, ד ובמ"מ לשם.

144 **דרמ"ה ע"א**

The Ramaz's comment is brought in these places.

KEHOT'S NOTE

אוה"ת שם ע' תעג. תפ.

145 **במא"א אות כ' סעיף י'**

The entry of Me'orei Or, letter kaf, section 10, is brought there.

KEHOT'S NOTE

אוה"ת שם ע' תעג.

146 **ובאות עיין סעיף ע"ט**

The Kehot note says that "section 79" should seemingly read 69, and that this is how it appears in Or HaTorah in these places.

KEHOT'S NOTE

לכאורה צ"ל סט. וכ"ה באוה"ת שלח ע' תעג. ע' תעד. וראה גם ע' תקט.

147 **רבות באיכה דס"ה א'**

The Midrash on Eichah is brought in these places.

KEHOT'S NOTE

אוה"ת שלח ע' תעב. וע' תעט.

148 **וילכו בלא כח**

"And they went without strength before the pursuer." The text cites the Midrash on this verse among the sources on "power."

Lamentations 1:6 איכה א:ו

וַיֵּצֵא מִבַּת־צִיּוֹן כָּל־הֲדָרָהּ הָיוּ שָׂרֶיהָ כְּאַיָּלִים לֹא־מָצְאוּ מִרְעֶה וַיֵּלְכוּ בְלֹא־כֹחַ לִפְנֵי רוֹדֵף׃

And gone is from the daughter of Zion All her splendour; Her princes are become like harts That find no pasture, And they are gone without strength Before the pursuer.

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149 **ת"ז בהקדמה ד"ד ע"ב**

This passage of the Tikkunei Zohar is mentioned there.

KEHOT'S NOTE

נזכר באוה"ת שלח ע' תעד.

150 **תקון כ"ב דס"ו ע"ב**

The wording of this passage of the Tikkunei Zohar is copied there.

KEHOT'S NOTE

נעתק באוה"ת שלח ע' תעד.

151 **תקון נ"ה דצ"ה ע"א**

This passage of the Tikkunei Zohar is mentioned there.

KEHOT'S NOTE

נזכר באוה"ת שלח ע' תעד.

152 **בבחיי במקומו פ' שלח**

Rabbeinu Bachya's comment is brought there.

KEHOT'S NOTE

ביאור ע"פ ועתה יגדל הנ"ל

An explanation of "And now, let [the power] be great" (Numbers 14:17)

Moshe's plea, "And now, let the power of Ado-nai be great, as You have spoken, saying," asks for the work of both Torah and mitzvos. The Torah, rooted in the hidden Chochmah, turns divine "speech" into "saying" and draws G-dliness into Gan Eden; the mitzvos, rooted in the Gulgalta above wisdom, draw down "the power of Ado-nai," the Malchus of the hidden Chochmah, and that is reached only when a mitzvah is done as the King's command, by accepting His yoke.

THE MAAMAR IN BRIEF

Angels, "those who stand," receive light enclothed in the vessels of their world and stay fixed; souls in this world, where sovev kol almin shines, are "walkers" who can turn darkness itself to light, so all refinement belongs to now. The maamar then sets Torah against mitzvos. The mitzvos are encompassing garments, drawn from a Malchus that becomes Atik, the removed level, for the realm below it. The Torah issues from the hairs of the hidden Chochmah, a level of contraction that defines each mitzvah in detail and can be understood; the mitzvos come from the Gulgalta, the Keser within Keser, pure will without reason, and so they are chukim. Moshe asked for both: through the Torah "You have spoken" becomes "saying," drawing the Thirteen Attributes into Gan Eden; through the mitzvos "the power of Ado-nai" is made great. A mitzvah's own effect, a union above, is like a remedy; its higher aspect is "the King's command," done without reason, and only accepting the yoke draws down the power of Ado-nai, the higher Ado-nai of "Ado-nai, who will stand."

OUTLINE

1 **Those who stand and those who walk** ¶1–2

"With all your soul" and "with all your might" are "those who stand" and "walkers." The angels receive light enclothed in vessels and cannot change; souls in this world, where sovev kol almin shines, can change from one essence to another, so all refinement is "today." Its full revelation, "rest for the life of the worlds," awaits the Time to Come.

2 **The mitzvos as encompassing garments** ¶3

The mitzvos are garments, encompassing lights. Malchus of Atzilus becomes Atik, the "Rock" that covers Beriah, and Malchus of the Infinite One becomes Atik for Atzilus, removed and exalted above the middos; three such encompassing levels match mitzvos of thought, speech and action.

3 **Torah from the hairs, mitzvos from the Gulgalta** ¶4–5

The Torah is drawn from the hairs of the hidden Chochmah, contractions through Gevurah, and the mitzvos from the Gulgalta of Arich Anpin and its hair-free "paths" of Chesed. The mitzvah itself is simple will without reason; the Torah's wisdom defines it, so all can grasp the Torah at their level, while the mitzvos remain chukim.

4 **Moshe's request: the Torah turns speech into "saying"** ¶6

Man was placed in Gan Eden to draw G-dliness there, and this comes through the Torah, called "strength," rooted in the hidden Chochmah. As Malchus of Atzilus becomes Atik for Beriah, speech becomes "saying," and the Thirteen Attributes of Beriah, Yetzirah and Asiyah are drawn into Gan Eden.

5 **The mitzvos: a remedy, and the command of the King** ¶7–8

Through the mitzvos "the power of Ado-nai" is made great, revealed from its root in the Keser of Arich Anpin. A mitzvah's own effect, a union above, has a reason and is like a remedy; its higher aspect is the King's command, done without reason, which only accepting the yoke can draw down.

6 **Two levels of Ado-nai** ¶9

"Mitzvos require intention" means accepting the yoke. Ado-nai is the Malchus of Atzilus, and "the power of Ado-nai" is the Malchus of the hidden Chochmah, "Ado-nai, who (Mi)," which can forgive even sins that reach Yah. A parenthesis gathers the Zohar and its commentators, and the theme is found again in David's twenty-eight years and in "Blessed be the glory of Havayah from its place."

KEY CONCEPTS

those who stand and walkers עומדים ומהלכים

Angels, who receive light enclothed in the vessels of their world and stay at one level, and souls in this world, who can change from one essence to another.

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

Divine light too great to be enclothed in vessels; it shines in this world and makes transformation and refinement possible.

Atik עתיק

The "removed" level: the Malchus of a higher realm that becomes the hidden, encompassing crown of the realm below it, exalted above the middos.

Gulgalta (skull) and hairs גלגלתא ושערות

The Gulgalta of Arich Anpin, the Keser within Keser, is the source of the mitzvos, pure will; the hairs of the hidden Chochmah, contractions through Gevurah, are the source of the Torah's detailed wisdom.

the hidden Chochmah (Chochmah Stima'ah) חכמה סתימאה

The Chochmah of Arich Anpin, root of the Torah; its Malchus is the higher Ado-nai, "the power of Ado-nai."

the command of the King מצות המלך

The higher aspect of a mitzvah: done without seeking any reason, even were no union made above, as though one had been told to chop wood.

accepting the yoke (kabbalas ol) קבלת עול

Submitting to G-d as King beyond understanding; the intention the mitzvos require, and the only way to draw down the level above reason.

the power of Ado-nai כח אדני

The Malchus of the hidden Chochmah, above Atzilus, which Moshe asked to be drawn down and made great within the Ado-nai of Atzilus.

SECTION 1 · ¶1–2

Those who stand and those who walk

1 ביאור ע"פ ועתה יגדל[1] הנ"ל

An explanation of the verse "And now, let [the power] be great," mentioned above.

> The heading says this is a further explanation of a verse already discussed above: "And now, I pray, let the power of Ado-nai be great, as You have spoken, saying." The discourse before this one in Likkutei Torah, Sh'lach (the third), opens with that verse, which Moshe said when he pleaded for the people after the report of the spies.

2 הנה ענין בכל נפשך ובכל מאדך שהוא בחי' עומדים ומהלכים[2] עומדים הוא בחי' התלבשות האורות בכלים בכל עולם לפי השגתו בבריאה כך וביצירה כך כו' והיינו לפי שמקבל מבחינת מל' הממכ"ע [הממלא כל עלמין]

Now, the matter of "with all your soul and with all your might," which is the level of "those who stand" and "walkers": "those who stand" is the level of the enclothing of the lights in the vessels in each world according to its comprehension, in the World of Beriah (Creation) in one way and in Yetzirah (Formation) in another, etc. That is because it receives from the level of the Malchus (sovereignty) of the light that fills all worlds (memalei kol almin).

> The two phrases "with all your soul" and "with all your might" are tied to two kinds of beings, "those who stand" and "walkers." "Those who stand" receive G-dly light only as it is enclothed in the vessels of their own world, so each world grasps it in its own measure, Beriah in one way and Yetzirah in another. This is because that light comes from Malchus of memalei kol almin, the light that enters each world and is fitted to its capacity.

אבל בעוה"ז נקראים נש"י בבחי' מהלכים מפני שמאיר בו סוכ"ע שלמעלה מהתלבשות [נשמות ישראל] בכלים והוא בחינת מאדך ומתחת זרועות עולם[3] ולכך כל הבירורים הם עתה דוקא היום לעשותם[4]

But in this world the souls of Israel are called the level of "walkers," because there shines in it the light that encompasses all worlds (sovev kol almin), which is above enclothing in vessels; and this is the level of "your might," and of "and beneath are the arms of the world." Therefore all the refinements (birurim) are specifically now: "today, to do them."

> The souls of Israel in this world are "walkers," because here there shines a light too great to enter any vessel: sovev kol almin, the light that encompasses the worlds. It corresponds to "with all your might," a love without limit, and to "beneath are the arms of the world," the divine power that reaches down below everything. That is why all the work of refinement (birurim) belongs specifically to now, to life in this world: "today, to do them."

כי לפי שיש התגלות סוכ"ע יכול להפך ממהות למהות כנ"ל ומטעם זה נקרא מהלכים להיות אתהפכא מחשוכא כו'

For since there is a revelation of sovev kol almin, one can transform [things] from one essence to another, as mentioned above; and for this reason [they] are called "walkers," so that there be "transformation from darkness," etc.

> Because sovev kol almin is revealed here, a thing can be changed in its very nature, from one essence to another, as when darkness itself is turned into light. The discourse above (Likkutei Torah, Sh'lach 3:15) explained that this is possible "now," "today, to do them," when a person has the choice to turn his heart to good, and that this is where sovev kol almin rests; this power to move from one state to a wholly different one is what makes the souls "walkers."

אבל בעולם העליון א"א להיות היפוך ממהות למהות אלא כמו שהוא כן יקום כו' (ועמש"ל [ועיין מה שכתוב לעיל] בפי' בחקתי בד"ה מבואר בע"ח [בעץ חיים])[5]

But in the supernal world there cannot be a transformation from one essence to another; rather, as it is, so it shall stand, etc. (And see what is written above, in Parshas Bechukosai, in the discourse beginning "It is explained in Etz Chaim.")

> In the higher worlds there is no such transformation: each thing remains as it is. The text sends the reader to its discourse in Parshas Bechukosai, "It is explained in Etz Chaim" (Likkutei Torah, Bechukosai 2:37), where the Alter Rebbe explains, from Etz Chaim, that the intellectual soul joins the G-dly soul with the animal soul to carry out refinements, and that each person is given seventy years to refine in his measure, so that even "our iniquities" are turned around.

והנה גילוי בחי' זו דסוכ"ע שמאיר בעוה"ז יהיה לע"ל [לעתיד לבוא] והוא בחי' מנוחה לחיי[6] עולמים[7] שהוא מל' חיות עולמות שיתעלה להיות בבחינת מנוחה משא"כ עתה יש עליות וירידות שונות בין שבת ליום טוב או יוה"כ [יום הכפורים] כו'.[8]

Now, the revelation of this level of sovev kol almin that shines in this world will be in the Time to Come; and this is the level of "rest for the life of the worlds," which is Malchus, the life-force (chayus) of the worlds, which will be elevated to be in the level of rest. Whereas now there are differing ascents and descents, between Shabbos and Yom Tov or Yom Kippur, etc.

> The full revelation of sovev kol almin, which now shines in this world in a hidden way, will come in the Time to Come, called "rest for the life of the worlds." The text reads "the life of the worlds" as Malchus, which gives the worlds their life-force, and says that it will then be raised to a state of rest. Now, by contrast, it goes through ascents and descents, which differ between Shabbos, Yom Tov and Yom Kippur.

SECTION 2 • ¶3

The mitzvos as encompassing garments

3 והנה תורה ומצות המצות הם לבושים שהם בחינת מקיפים כי הנה אומרים אדון עוזנו צור משגבנו כו'

Now, [as for] Torah and mitzvos: the mitzvos are garments, which are the level of encompassing [lights] (makifim). For we say, "Master of our strength, Rock of our stronghold," etc.;

> The maamar turns to Torah and mitzvos and begins with the mitzvos: they are "garments" for the soul, and garments are encompassing lights (makifim), which surround a thing rather than enter it. To show how such an encompassing light is formed, it quotes the morning blessing before the Shema, which calls G-d "Master of our strength, Rock of our stronghold."

שמל' דאצילות נעשה עתיק דבריאה וביצירה כו' ונק' צור כמו הסלע שמכסה מן הגשמים כו'

that is, the Malchus (sovereignty) of the World of Atzilus (Emanation) becomes the Atik of the World of Beriah (Creation), and in Yetzirah (Formation), etc.; and it is called "Rock," like the crag that shelters from the rains, etc.

> Malchus of Atzilus, the lowest level of the highest world, becomes the Atik of Beriah: the hidden, innermost level that crowns the world below it; and the same holds for Yetzirah. That is why it is called "Rock": like a rock that shelters from the rain, it covers the lower world from above, as an encompassing light.

וכמו שבבי"ע נעשו ג' מקיפים ממלכות כך בבי"ע דאצילות שהן או"א [אבא ואימא] בריאה חג"ת [חסד גבורה תפארת] יצירה נה"י [נצח הוד יסוד] עשיה נעשים עליהם מקיפים מבחי' מלידא"ס שנק' מל' דא"ק [דאדם קדמון] שנעשים עתיק כו'

And just as in Beriah, Yetzirah and Asiyah (Action) three encompassing [lights] were made from Malchus, so in the Beriah, Yetzirah and Asiyah of Atzilus — which are Abba and Imma (Chochmah and Binah), Beriah; Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), Yetzirah; Netzach (victory), Hod (splendor) and Yesod (foundation), Asiyah — encompassing [lights] are made over them from the level of the Malchus of the Infinite One (Ein Sof), which is called the Malchus of Adam Kadmon, which become Atik, etc.;

> The same pattern repeats inside Atzilus, which has its own Beriah, Yetzirah and Asiyah: Abba and Imma are its Beriah, Chesed, Gevurah and Tiferes its Yetzirah, and Netzach, Hod and Yesod its Asiyah. Over these too stand encompassing lights, formed from Malchus of the Infinite One, also called Malchus of Adam Kadmon (the primordial level above all the worlds), and they become Atik.

שנעתק מן המדות הנקרא יומין ומרומם ומתנשא מהן והוא מלשון המעתיק הרים[9] כו' והוא ע"פ מ"ש המתנשא מימות עולם מן המדות ולאו מכל מדות אלין כלל[10] כנ"ל

For it is removed (ne'etak) from the emotive attributes (middos), which are called "days" (yomin), and is exalted and uplifted above them. And it is from the expression "Who removes (ha-ma'atik) mountains," etc. And this is according to what is said, "Who is uplifted above the days of the world," [that is,] above the middos; and "not of any of these middos at all," as mentioned above.

> The name Atik is read as "removed" (ne'etak): the Atik Yomin of Daniel's vision, plainly "the Ancient of Days," is the level removed from the "days" (yomin), the middos, and exalted above them, as the same root is used in "Who removes mountains." The morning prayer's "Who is uplifted from the days of the world," plainly "exalted since days of old," is read here as uplifted above the "days," the middos, as Eliyahu says of G-d in the Tikkunei Zohar, "not of any of these middos at all."

ונגד זה יש ג' בחינות במצות. יש מהם תלוים במחשבה כמו ואהבת כו' ויש בדבור כו'.

And corresponding to this there are three levels in the mitzvos: some of them depend on thought, such as "And you shall love," etc., and some on speech, etc.

> Corresponding to these three encompassing levels there are three kinds of mitzvos: those that depend on thought, such as the love of G-d ("And you shall love"), those that depend on speech, and, as the "etc." implies, those that depend on action.

SECTION 3 · ¶4–5

Torah from the hairs, mitzvos from the Gulgalta

4 והנה אורייתא מחכמה נפקת מח"ס [מחכמה סתימאה] שהתורה נמשכת משערות דח"ס [דחכמה סתימאה] שמלובש בתוכה גבורה דעתיק והמצות נמשכות מגלגלתא דאריך שהוא כתר שבכתר שמלובש בה חסד דעתיק בחינת לבנונית כמ"ש ארחות[11] הויי

Now, "the Torah issues from Chochmah (wisdom)": from the hidden Chochmah (Chochmah Stima'ah). For the Torah is drawn from the hairs of the hidden Chochmah, within which the Gevurah (restraint) of Atik is enclothed; and the mitzvos are drawn from the Gulgalta (skull) of Arich [Anpin], which is the Keser (the Crown) within Keser, in which the Chesed (kindness) of Atik is enclothed, the level of whiteness, as it is written, "the paths of Havayah":

> The Zohar's saying "the Torah issues from Chochmah" is made precise: from the hidden Chochmah, the Chochmah of Arich Anpin (the outer level of Keser). In the Kabbalistic image of a head, the Torah comes from the "hairs" of this hidden Chochmah, in which the Gevurah of Atik is enclothed, while the mitzvos come from the Gulgalta, the skull of Arich Anpin, the Keser within Keser, in which the Chesed of Atik is enclothed and which is called "whiteness." From there come the "paths of Havayah."

כמו האורח והשביל שהוא מקום פנוי כמו"כ [כמו כן] הן פנויים משערות והן תליסר אורחין דמתפלגין לז"א

like a path and a trail, which is an open space; so too, they are clear of hairs. And these are the thirteen paths that branch out to Z'eir Anpin (the emotive attributes),

> A path through a field is a strip left open, and so these "paths" are places on the head that are clear of hair. They are the thirteen paths that branch out from there into Z'eir Anpin.

וכמ"ש בזהר חד ארחא דמתפליג[12] לתרי"ג פקודין דאורייתא[13] כמ"ש כל ארחות הוי' חסד ואמת כוי משא"כ השערות המה בחי' צמצומים ע"י ה"ג [חמש גבורות] בחי' דינים.

and as is written in the Zohar, "one path that branches out into the 613 precepts of the Torah," as it is written, "All the paths of Havayah are kindness and truth," etc. Whereas the hairs are the level of contractions (tzimtzumim) through the five Gevuros, the level of judgments (dinim).

> The Zohar speaks of one path that divides into the 613 precepts of the Torah and cites "All the paths of Havayah are kindness and truth." So the mitzvos come from the open "white" paths of Chesed, while the hairs are contractions brought about by the five Gevuros, the source of judgment and limitation.

5 והענין כי אנו רואים כל התורה פי' וביאור טעם המצות כמו מצות ציצית יש ע"ז בתשבע"פ [בתורה שבעל פה] פרק התכלת

The explanation is: we see that the whole Torah is the interpretation and elucidation of the reason for the mitzvos. For example, on the mitzvah of tzitzis there is in the Oral Torah the chapter HaTecheiles.

> The maamar now explains why the Torah is from Chochmah and the mitzvos from the higher Gulgalta. The Torah as a whole explains and spells out the mitzvos: on tzitzis, for example, the Oral Torah has a whole chapter of tractate Menachos, the chapter "HaTecheiles."

ומצות ואזהרת שבת יש ע"ז מסכת שלימה והתורה שבאותה המצוה היא המגבלת ומצמצמת להיות המצוה בזו האופן דוקא ולא באופן אחר

And on the mitzvah and the prohibition of Shabbos there is a whole tractate. And the Torah within that mitzvah is what limits and contracts [it], so that the mitzvah be in this manner specifically and not in another manner.

> Shabbos, with its command and its prohibitions, fills an entire tractate. It is the Torah's wisdom within each mitzvah that defines and narrows it, so that it must be done in exactly this way and no other.

משא"כ המצוה עצמה כמו שמפורשת בתורה אין בה הוכחה שתהיה כך דוקא וכמו כן בחי' גלגלתא תר"ך עמודי אור המשכות אלהות להאיר במצות תפילין עד"מ ודמיון

Whereas the mitzvah itself, as it is stated in the Torah, has in it no proof that it must be specifically so. And likewise, the level of Gulgalta, the 620 pillars of light, [are] drawings-down of G-dliness to shine into the mitzvah of tefillin, by way of example and illustration;

> The mitzvah itself, as the written Torah states it, carries no proof that it must take exactly this form. Correspondingly above, the Gulgalta, called the "620 pillars of light" (620 is the numerical value of כתר, Keser, and the number of the mitzvos: 613 of the Torah and seven of the Sages), is the drawing-down of G-dliness into a mitzvah such as tefillin.

והוא הרצון פשוט בלי טעם ואח"כ בח"ס [בחכמה סתימאה] מוחא בחי' החכמה של המצות וע"י אותה החכמה נתצמצם הרצון שבהמצוה שיהיה כך דוקא כו'

and that is the simple will, without reason. And afterwards, in the hidden Chochmah, the Mocha (brain), [is] the level of the wisdom of the mitzvos; and through that wisdom the will within the mitzvah is contracted, so that it be specifically so, etc.

> That drawing-down is simple will, with no reason behind it. Only afterwards, in the hidden Chochmah, the "brain" (Mocha), comes the wisdom of the mitzvos, and that wisdom narrows the will so that the mitzvah must be done in exactly this way.

ולכן התורה יכולים כל האנשים להשיגה אלא שיש בזה כמה מדרגות וכמו ערך השגת רשב"י [רבי שמעון בר יוחאי] להשגתנו

Therefore, the Torah: all people are able to grasp it, except that there are several degrees in this, like the relation of the comprehension of Rabbi Shimon bar Yochai to our comprehension.

> Because the Torah is wisdom, every person can grasp it, though at very different depths. The distance between the understanding of Rabbi Shimon bar Yochai and ours is an example.

אך יהיה איך שיהיה יכולים הם להשיג זהו לפי ששרשה ממוחא שהיא חכמה אבל המצות א"א להשיג כלל והם חוקים:[14]

But be that as it may, they are able to grasp [it]. This is because its root is from the Mocha (brain), which is Chochmah (wisdom). But the mitzvos are impossible to grasp at all, and they are statutes (chukim).

> At whatever level, the Torah can be understood, because its root is the Mocha, which is Chochmah. The mitzvos themselves, which come from the will above wisdom, cannot be grasped at all: they are chukim, decrees beyond reason.

SECTION 4 · ¶6

Moshe's request: the Torah turns speech into "saying"

6 והנה מה ביקש משה ועתה יגדל נא כו' כאשר דברת לאמר ארך אפים[15] כו'

Now, [as to] what Moshe asked, "And now, I pray, let [the power] be great," etc., "as You have spoken, saying: slow to anger," etc.:

> The maamar turns to Moshe's request. When G-d threatened to destroy the people after the report of the spies, Moshe prayed, "And now, I pray, let the power of Ado-nai be great, as You have spoken, saying: Havayah is slow to anger…", and the maamar will explain these words in terms of Torah and mitzvos.

כי הנה כתיב וינחהו בגי"ע [בגן עדן][16] לעבדה ולשמרה כו' להמשיך גילוי אלקות בגי"ע [בגן עדן] להיות מושג לנבראים יושבים ונהנין[17] כו'

For it is written, "And He placed him in Gan Eden, to work it and to guard it," etc.: to draw down a revelation of G-dliness into Gan Eden, so that it be grasped by the created beings, [who] "sit and delight," etc.

> Man was placed in Gan Eden "to work it and to guard it": to draw into Gan Eden a revelation of G-dliness that the created beings there can grasp, as the Sages describe the righteous who "sit … and delight" in the radiance of the Shechinah. The discourse above (Likkutei Torah, Sh'lach 3:11) says the same: it is man who draws the radiance of the Shechinah into Gan Eden.

והמשכה זו היא ע"י התורה שנקראת עוז[18, 19] (ע' [עיין] בפי' יתרו ע"פ בחדש השלישי[20] ובאגה"ק [ובאגרת הקודש] ע"פ חגרה בעוז[21] וע' בהרמ"ז [בהרב משה זכות] פ' אמור דצ"ג ב' בפי' ועוזו) כי שרשה מח"ס [מחכמה סתימאה] כו' שממנה נמשכים המדות ועי"ז מתגלה בגי"ע [בגן עדן]

And this drawing-down is through the Torah, which is called "strength" (oz) (see in Parshas Yisro, on the verse "In the third month," and in Iggeres HaKodesh, on the verse "She girds with strength"; and see the Ramaz on Parshas Emor, page 93b, on the meaning of "and His strength"), for its root is from the hidden Chochmah (Chochmah Stima'ah), etc., from which the emotive attributes (middos) are drawn; and through this it is revealed in Gan Eden.

> This drawing-down comes through the Torah, which is called "strength" (oz): its root is the hidden Chochmah, from which the middos flow, and so through it G-dliness is revealed in Gan Eden. In Torah Ohr, Yisro ("In the third month"), the Alter Rebbe explains that the Torah is called "strength" because it gives the G-dly soul strength to prevail over the body and the animal soul; in Iggeres HaKodesh (epistle 1), on "She girds with strength," that "there is no strength but Torah," which issues from Chochmah but is rooted in the supernal will above it. The parenthesis also points to the Ramaz on Parshas Emor.

כי הנה כמו שמלכות דאצילות נעשה עתיק לבריאה שמבחינת דבור עד"מ נעשה מחשבה וכמ"ש וידבר אלהים את כל הדברים האלה לאמר[22] כו' שנעשה בחינת העלם שנקרא עתיק

For just as the Malchus (sovereignty) of the World of Atzilus (Emanation) becomes Atik for the World of Beriah (Creation), so that from the level of speech, by way of analogy, it becomes thought; and as it is written, "And G-d spoke all these words, saying," etc.: that it becomes the level of concealment, which is called Atik.

> Here is how this comes about. Malchus of Atzilus becomes Atik, the hidden source, for Beriah: what is "speech" in Atzilus becomes, as it were, "thought" for the world below; and the verse "And G-d spoke (vayedaber) all these words, saying (lemor)" uses two words for this: dibbur, open speech, and amirah, an inward "saying," speech that has become hidden, which is what is called Atik. In the discourse above (Likkutei Torah, Sh'lach 3:10) the Alter Rebbe compares this to a teacher's spoken words, which become thought in the student.

ויש עתיק בבריאה כנודע מכוונת ב"ש [ברוך שאמר] שהוא לפני ש"ע [שמונה עשרה] ואעפ"כ [ואף על פי כן] הוא יג"מ [י"ג מדות] הרחמים והוא דבי"ע ואחר ש"ע [שמונה עשרה] ויעבור[23] ה' הוא יג"מ [י"ג מדות] הרחמים דאצילות

And there is an Atik in Beriah, as is known from the kavanah of Baruch She'amar, which is before the Shemoneh Esreh, and nevertheless it is the Thirteen Attributes of Mercy, and it is [those] of Beriah, Yetzirah and Asiyah; and after the Shemoneh Esreh, "And Havayah passed" is the Thirteen Attributes of Mercy of Atzilus.

> There is an Atik in Beriah as well, as is known from the mystical intentions (kavanos) of Baruch She'amar, the blessing that opens the morning Verses of Praise: it comes before the Shemoneh Esreh, yet it is the Thirteen Attributes of Mercy, those of Beriah, Yetzirah and Asiyah. The Thirteen Attributes said after the Shemoneh Esreh, beginning "And Havayah passed," are those of Atzilus.

ומבחי' יג"מ [י"ג מדות] הרחמים אלו דבי"ע נמשך בג"ע [בגן עדן] והיינו ע"י התורה שנעשה מבחי' דבור לאמירה כו'.[24]

And from the level of these Thirteen Attributes of Mercy of Beriah, Yetzirah and Asiyah [G-dliness] is drawn into Gan Eden; and that is through the Torah, through which, from the level of speech (dibbur), it becomes saying (amirah), etc.

> From the Thirteen Attributes of Beriah, Yetzirah and Asiyah the light is drawn into Gan Eden, and this comes through the Torah, which turns "speech" (dibbur) into "saying" (amirah).

SECTION 5 · ¶7–8

The mitzvos: a remedy, and the command of the King

7 וכך ביקש משה ועתה יגדל נא כח אדני כאשר דברת[25] כו' שכמו שע"י התורה נעשה דברת לאמר כך ע"י המצות יגדל נא כח אדני.

And so Moshe asked, "And now, I pray, let the power of Ado-nai be great, as You have spoken," etc.: that just as through the Torah there comes to be "You have spoken, saying," so through the mitzvos "let the power of Ado-nai be great."

> Moshe's request is now explained in full. Through the Torah, divine speech becomes "saying," the drawing-down into Gan Eden described above; through the mitzvos, "the power of Ado-nai" is made great. The one verse asks for both.

דהנה המצות נמשכים מאדני דינא דמלכותא דינא ושרשן בגלגלתא וכמו הזורק אבן שמתגלה כחו להגביה האבן כך ביקש משה שיתגלה כח אדני שהוא בכתר דא"א[26]

For the mitzvos are drawn from Ado-nai, "the law of the kingdom is law," and their root is in the Gulgalta (skull). And like one who throws a stone, whose power to lift the stone is revealed, so Moshe asked that the power of Ado-nai be revealed, which is in the Keser (the Crown) of Arich Anpin.

> Ado-nai is the Name of Malchus, sovereignty, as in the Talmud's rule "the law of the kingdom is law," and the mitzvos, the decrees of the King, are drawn from it; yet their root is in the Gulgalta. When someone throws a stone, the power hidden in his hand shows itself in the stone's rising; so Moshe asked that the power behind Ado-nai, which is in the Keser of Arich Anpin, be revealed. The discourse above (Likkutei Torah, Sh'lach 3:10) uses the same image and says that Moshe asked for this power to reach so far down that even what had fallen very low, through the sin of the spies, would be lifted.

כי במצות יש ב' בחי' הא' המצוה עצמה לפי שע"ז יומשך ונעשה יחוד למעלה על ידי אתרוג ושופר ואין זה עבודה שהרי יש לה טעם והרי זה דוגמת רפואה וסגולה כו'.

For in the mitzvos there are two levels. The first is the mitzvah itself, in that through it there is drawn down and made a union (yichud) above, through the esrog and the shofar; and this is not service, since it has a reason, and it is like a remedy and a segulah, etc.

> There are two aspects in the mitzvos. The first is the mitzvah's own effect: through the esrog or the shofar a union is made above; but since that has a reason, it is not yet service in the full sense, just as taking a remedy or a segulah (something that works by its own hidden property) is not.

8 ואמנם בחי' ב' נק' מצות המלך בלי טעם[27] גם אלו לא היה נעשה היחוד ועכ"ז [ועם כל זה] כמו אלו נצטוה לחטוב עצים[28] עד"מ

However, the second level is called "the command of the King," without reason: even if the union were not made, nevertheless [it is] as though one had been commanded to chop wood, for example.

> The second aspect of the mitzvos is "the command of the King," done without any reason. Even if no union were brought about above, one would still do it, just as one would carry out a king's order to chop wood, an act with nothing in it to understand. The Kehot note, citing Likkutei Sichos (vol. 15, p. 312), stresses that "without reason" means not only beyond our grasp but a will that has no reason at all, not even a hidden one.

וזהו נק' מצות המלך שאין לבקש שום טעם כלל רק קבלת עול

And this is called "the command of the King," for one is not to seek any reason at all, only accepting the yoke (kabbalas ol).

> That is why it is called the King's command: one looks for no reason at all and simply accepts the yoke (kabbalas ol).

כי מאחר שמצד עצם מרומם הוא לבדו כו' והוא בחי' גולגלתא דחפיא על מוחא ועיקר צד סיבת חיבורו לנבראים הוא מצד היותו מלך כמ"ש המלך המרומם כו'

For since, from the side of [His] essence, "He is exalted alone," etc., and this is the level of the Gulgalta (skull) "that covers over the Mocha (brain)," and the chief ground of His connection with the created beings is by virtue of His being King, as it is written, "The King Who is exalted," etc.;

> The ground for this: in His own essence G-d is "exalted alone," above any relation to the worlds, and this is the level of the Gulgalta, the "skull" that covers over the "brain": the will that stands above wisdom. What chiefly connects Him with created beings is that He is their King, as in the words of the morning prayer, "the King Who is exalted alone."

וא"כ ממילא מובן שא"א להמשיכו זולת ע"י קבלת עמ"ש כנ"ל ועי"ז דוקא נמשך ונעשה ג"כ היחוד למעלה.

If so, it is self-understood that it is impossible to draw Him down except through accepting the yoke of the kingdom of Heaven, as mentioned above; and specifically through this the union above is also drawn down and made.

> It follows that this level can be drawn down only through accepting the yoke of the kingdom of Heaven, the bond between a people and its King. And it is precisely this acceptance that also brings about the union above.

SECTION 6 • ¶9

Two levels of Ado-nai

9 וזהו מה שארז"ל [שאמרו רבותינו זכרונם לברכה] מצות צריכות כוונה דהיינו קבלת עול מצוה שמצות מלך היא וזהו ענין כח אדני שיש ב' בחי' אדני וכח אד'

And this is what our Sages, of blessed memory, said: "Mitzvos require intention (kavanah)"; that is, accepting the yoke of the mitzvah, that it is the command of the King. And this is the matter of "the power of Ado-nai": for there are two levels, Ado-nai and "the power of Ado-nai."

> The Sages' rule that "mitzvos require intention" is read here as the intention of accepting the yoke: doing the mitzvah because it is the King's command. This leads back to "the power of Ado-nai," for there are two levels: Ado-nai itself, and the "power" of Ado-nai.

הא' הוא מלכות דאצילות והב' מלכות דא"ס כמ"ש בזהר ע"פ אם עונות תשמר[29] יה אד' מי יעמוד שזה פלא מאחר שהעונות מגיעים בי"ה או"א [אבא ואימא] איך אד' מועיל שהוא למטה הרבה במדרגה.

The first is the Malchus (sovereignty) of the World of Atzilus (Emanation), and the second is the Malchus of the Infinite One (Ein Sof), as is written in the Zohar on the verse "If You keep [account of] iniquities, Yah, Ado-nai, who will stand?": that this is puzzling, for since the iniquities reach up to [the Name] Yah, Abba and Imma (Chochmah and Binah), how can Ado-nai help, when it is much lower in level?

> Ado-nai is the Malchus of Atzilus, and its "power" is the Malchus of the Infinite One. On the verse "If You keep account of iniquities, Yah, Ado-nai, who will stand?" the Zohar notes a difficulty: if the sins reach as high as the Name Yah, which is Abba and Imma (Chochmah and Binah), how can Ado-nai, a much lower level, help?

אך באמת אדנ"י זה הוא מלכות דח"ס [דחכמה סתימאה] ונק' אד' מי שלמעלה מאצילות ונעלם הוא

But in truth, this Ado-nai is the Malchus of the hidden Chochmah (Chochmah Stima'ah), and it is called "Ado-nai, who (Mi)," which is above Atzilus, and it is hidden.

> The answer is that the Ado-nai of this verse is not the ordinary Malchus but the Malchus of the hidden Chochmah, above Atzilus. That is why it is joined to "who" (Mi), a word that points to what is hidden and beyond grasp: "Ado-nai Mi" names this one hidden level.

וזהו כי עמך הסליחה למען תורא[30] עשרה עומקים הידועים וביקש שיגדל המשכות כח אדני מלי דחי"ס באד' דאצילות [דחכמה סתימאה]

And this is "For with You is forgiveness, so that You may be held in awe": the well-known ten depths. And [Moshe] asked that the drawings-down of the power of Ado-nai, the Malchus of the hidden Chochmah, into the Ado-nai of Atzilus be made great.

> This is the sense of the next verse, "For with You is forgiveness, so that You may be held in awe": forgiveness comes from the well-known "ten depths," the ten Sefiros as Sefer Yetzirah describes them, each a "depth" without end (the psalm itself opens, "Out of the depths I called You"). Moshe asked that this higher Ado-nai, the Malchus of the hidden Chochmah, be drawn down and made great within the Ado-nai of Atzilus.

(וע' בזוהר[31] בלק קפ"ה ב' בענין אד' מי יעמוד[32] ובהרמ"ז [ובהרב משה זכות] שם דפי' דבחי' אד' הוא בדיקנא דא"א כו'

(And see the Zohar, Balak, 185b, on the matter of "Ado-nai, who will stand," and the Ramaz there, who explains that the level of Ado-nai is in the beard of Arich Anpin, etc.

> A long parenthesis now gathers related sources. The Zohar on Parshas Balak finds three levels of mercy in the verse: if sins rise as high as Abba and Imma, there is Ado-nai, and if even that is closed, there is "Mi" ("who"), from which all the paths of teshuvah open. The Ramaz there explains Ado-nai as a level in the beard of Arich Anpin.

ולפמש"כ [ולפי מה שכתוב] שהוא בחי' מלי דחי"ס [דחכמה סתימאה] והנה מלי דחי"ס [דחכמה סתימאה] הוא בחי' אור מקיף דתיקון הראשון די"ג ת"ד [תיקוני דיקנא] כמ"ש בע"ח [בעץ חיים] שער א"א פי"ב והיא מקבלת מפאת הראש שהוא מלי דגלגלתא כמש"ש [כמה שכתוב שם] פי"ג וזהו בחי' מן המצר קראתי[33] כו'

And according to what is written [here], that it is the level of the Malchus of the hidden Chochmah: now, the Malchus of the hidden Chochmah is the level of the encompassing light of the first tikkun of the thirteen tikkunim of the beard (tikkunei dikna), as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 12; and it receives from the side of the head, which is the Malchus of the Gulgalta, as is written there, chapter 13. And this is the level of "From the straits I called," etc.

> The text reconciles the Ramaz's reading with its own: the Malchus of the hidden Chochmah is the encompassing light of the first of the thirteen tikkunim of Arich Anpin's beard, the thirteen "rectifications" that correspond to the Thirteen Attributes of Mercy, as Etz Chaim explains in Sha'ar Arich Anpin; so the two readings meet. It receives from the head, the Malchus of the Gulgalta, and this is the level of "From the straits I called Yah."

ולכן א"ש [אתי שפיר] שבחי' זו נמשך דוקא ע"י קבלת עול וכמ"ש במ"א בביאור ע"פ וכל העם רואים[34, 35] כו'. והנה בפי' מי יעמוד פי' הרמ"ז [הרב משה זכות] שם בינה דעתיק ועמ"ש עוד הרמ"ז [הרב משה זכות] בזה בפ' ויקרא) (בדף ט"ו ע"ב)

Therefore it is well [understood] that this level is drawn down specifically through accepting the yoke (kabbalas ol), as is written elsewhere, in the explanation of the verse "And all the people saw," etc. Now, on the meaning of "who (Mi) will stand," the Ramaz there explains [it as] the Binah of Atik; and see what the Ramaz writes further on this in Parshas Vayikra) (on page 15b).

> That is why this level is drawn down specifically through accepting the yoke, as the text explains elsewhere on "And all the people saw"; there (Torah Ohr, Yisro 74b) the sound of the shofar at Sinai is called "from the straits," the source of delights, from which the revelation flows down. The Ramaz reads "who (Mi) will stand" as the Binah of Atik, and he writes more on it in Parshas Vayikra, on page 15b.

וע' בזהר גדול (ח"א [חלק א'] מ"ב א') ואפשר זהו ענין כח אד' ההוא וע' במק"מ [במקדש מלך] ר"פ צו דכ"ו ע"ב בענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד],

And see in the Zohar [on] "great" (Part I, 42a); and perhaps this is the matter of that "power of Ado-nai." And see the Mikdash Melech at the beginning of Parshas Tzav, page 26b, on the matter of "Blessed be the Name of the glory of His kingdom forever and ever."

> The text then points to a passage of the Zohar (Part I, 42a) on "great," suggesting that it speaks of this same "power of Ado-nai," and to the Mikdash Melech, a commentary on the Zohar, at the start of Parshas Tzav, on "Blessed be the Name of the glory of His kingdom forever and ever," the line said quietly after the first verse of the Shema.

אמנם לפמש"כ [לפי מה שכתוב] אד' מי היינו בחי' א' והוא הנק' כח אד',

However, according to what is written [here], "Ado-nai, who (Mi)" is one level, and it is what is called "the power of Ado-nai."

> The text adds that on its own reading "Ado-nai" and "who" are not two levels, as in the Ramaz, but one, "Ado-nai Mi," and that one is what the verse calls "the power of Ado-nai."

ועי' עוד בפי' כח אדי' בזהר ח"ג [חלק ג'][36] (דקס"א ב'[37] ודף ר"כ ע"א ובהרמ"ז [ובהרב משה זכות] שם ובזהר שם דרמ"ה א' ודרצ"ה ב'[38] וע"ש דק"מ סע"א [סוף עמוד א])

And see further on the meaning of "the power of Ado-nai" in the Zohar, Part III (page 161b, and page 220a, and the Ramaz there; and in the Zohar there, page 245a and page 295b; and see there, at the end of page 140a).

> Further places in the third part of the Zohar on "the power of Ado-nai" follow: pages 161b, 220a (with the Ramaz there), 245a and 295b, and the end of 140a; the discourse above (Likkutei Torah, Sh'lach 3:15) gave the same list. On 161b the Zohar explains Moshe's very words: when the hidden Atik shines into the brain and the brain into the heart, this is the "power" he spoke of, the force that comes from the holy Atik, and "let it be great" means that it should grow on high and be drawn down below.

ועי' בזהר ח"א [חלק א'] (קס"ח ב') שיעקב נתן לדוד כ"ח שנים וזהו ג"כ המשכת בחי' כח אדי'

And see in the Zohar, Part I (168b), that Yaakov gave David twenty-eight (koach) years; and this too is the drawing-down of the level of "the power (koach) of Ado-nai."

> The Zohar relates that King David was given seventy years of life by Avraham, Yaakov and Yosef, twenty-eight of them by Yaakov, who lived 147 years instead of 175. Twenty-eight is written כ"ח, the letters of koach, "power," so this gift too is a drawing-down of "the power of Ado-nai" into David, the embodiment of kingship.

וזהו ג"כ ענין ברוך כבוד[39] הוי"ה ממקומו כבוד הוא בחי' מל'[40] ושיתברך ממקומו ושרשו היינו בחי' יגדל נא כח אדי' וכו' וזהו ענין עושי דברו[41] וכמ"ש במ"א:[42]

And this too is the matter of "Blessed be the glory of Havayah from its place": "glory" is the level of Malchus, and that it be blessed from its place and its root, that is the level of "let the power of Ado-nai be great," etc. And this is the matter of "who do His word," as is written elsewhere.

> So too in "Blessed be the glory of Havayah from its place" (plainly, "from His place"): "glory" is Malchus, and the blessing is that it be blessed from its place, its root above, which is "let the power of Ado-nai be great." The same idea lies in the angels "mighty in power (koach), who do His word," as explained elsewhere.

IN ONE'S AVODAH

Do the mitzvos as the King's command, accepting His yoke without seeking a reason, even when a mitzvah's effect is known: this is the intention the mitzvos require, and only it draws down the power of Ado-nai, which stands above reason. And since change from one state to another is possible only for souls in this world, the work of refinement belongs to today.

QUESTIONS FOR DISCUSSION

1. Why can souls in this world, but not the angels, change "from one essence to another," and what does this say about the value of life in a body?
2. How does the Torah's wisdom "contract" a mitzvah, and why does that make the Torah understandable while the mitzvos remain chukim?
3. What is the difference between a mitzvah's own effect, likened to a remedy or segulah, and the mitzvah as "the command of the King"?
4. Why does the maamar read "mitzvos require intention" as accepting the yoke rather than understanding the mitzvah?
5. How does the Zohar's question on "If You keep account of iniquities, Yah, Ado-nai, who will stand?" lead to two levels of Ado-nai?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועתה יגדל

"And now, I pray, let the power of Ado-nai be great, as You have spoken, saying." Moshe says this to G-d, pleading for the people after the sin of the spies; the maamar explains what "the power of Ado-nai" is and how it is made great.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 2

2 מהלכים

In Zechariah's vision the angel tells Yehoshua the High Priest that if he walks in G-d's ways, "I will give you places to walk (mahlechim) among these who stand," that is, among the angels standing before G-d. The tradition reads "those who stand" as the angels, fixed at their level, and "walkers" as souls who can rise from level to level; the maamar builds its contrast on these two words. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג':ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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3 ומתחת זרועות עולם

In Moshe's last blessing: "The G-d of old is a dwelling place, and beneath are the arms of olam." Plainly olam here means "everlasting," the everlasting arms that bear everything from below; olam also means "world," and the maamar takes these "arms" that reach beneath as sovev kol almin, which shines even in this lowest world. (context: Steinsaltz Tanakh)

Deuteronomy 33:27 דברים ל"ג:כ"ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כז.

4 היום לעשותם

Moshe tells Israel: "You shall keep the commandment, the statutes and the ordinances that I command you today, to do them." The Sages read it: today, in this world, to do them, and tomorrow, in the World to Come, to receive their reward; so the maamar takes "today" to mean that the work of refinement belongs to this world.

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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5 בפ' בחקותי בד"ה מבואר בע"ח

That discourse explains, from Etz Chaim, that the tzelem, the intellectual soul, joins the G-dly soul with the animal soul to carry out refinements, and that each person is given seventy years to refine according to his measure, so that even "our iniquities" are transformed.

KEHOT'S NOTE

לעיל פ' בחקותי מז, ג.

6 מנוחה לחיי העולמים

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

KEHOT'S NOTE

סוף תמיד.

7 מנוחה לחיי עולמים

The tractate ends with the psalm the Levites sang on Shabbos, "a song for the Time to Come, for the day that is all Shabbos, rest for life everlasting" (literally, "for the life of the worlds"). The maamar reads the words literally, "the life of the worlds," as Malchus, which gives the worlds their life and will then be raised to rest.

Mishnah Tamid 7:4 משנה תמיד ז':ד

... בַּשַּׁבָּת הָיוּ אוֹמְרִים (שם צג), ה' מָלָךְ גֵּאוּת לָבֵשׁ וגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לֶעָתִיד לָבֹא, לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת מְנוּחָה לְחַיֵּי הָעוֹלָמִים׃

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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8 "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar ties "your soul" to "those who stand" and "your might" to the "walkers."

Deuteronomy 6:5דברים 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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PARAGRAPH 3

9 **המעתיק הרים**

Job, describing G-d's might: "Who removes mountains, and they do not know it, Who overturns them in His anger." Plainly the verb means to move the mountains away; the maamar takes it as the root of the name Atik: the level removed and exalted above the middos. (context: Steinsaltz Tanakh)

Job 9:5איוב ט׳:ה׳

הַמַּעְתִּיק הָרִים וְלֹא יֵדָעוּ אֲשֶׁר הֲפָכָם בְּאַפּוֹ׃

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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KEHOT'S NOTE

איוב ט, ה.

10 **ולאו מכל מדות אלין כלל**

In Eliyahu's prayer (Pasach Eliyahu) G-d is described through the Sefiros, yet "not that You have a known righteousness, which is judgment, … and not of any of these middos at all." The maamar cites it to show that Atik is exalted above the middos.

Tikkunei Zohar 17b:5–7תקוני הזהר י"ז ב:ה׳-ז׳

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

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PARAGRAPH 4

11 **ארחות ה'**

David's prayer: "All the paths of Havayah are kindness and truth for those who keep His covenant and His testimonies." Plainly, G-d's ways with those who keep His covenant are kindness and truth; the maamar, with the Zohar, reads the "paths" as the hair-free paths of Chesed from which the mitzvos are drawn. (context: Steinsaltz Tanakh)

Psalms 25:10תהילים כ"ה:י׳

כָּל־אָרְחוֹת ה' חֶסֶד וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו׃

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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KEHOT'S NOTE

תהלים כה, י׳.

12 **וכמ"ש בזהר חד אורחא דמתפליג**

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

KEHOT'S NOTE

ראה ח"ג קלו, א.

13 **חד ארחא דמתפליג לתרי"ג פקודין דאורייתא**

In the Idra Rabba a thin path is seen in the parting of the hair, joined to the path of Atik Yomin, and from it 613 paths branch out into the paths of the Torah's commandments. The maamar uses it to show that the mitzvos come from these paths, which are clear of hair.

Zohar, Idra Rabba 25:188–28:199ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

PARAGRAPH 5

14 The fourth chapter of tractate Menachos, which opens with the words "HaTecheiles" (the blue thread), sets out the laws of tzitzis. The maamar gives it as an example of the Oral Torah explaining and defining a mitzvah.

Menachot 38a:4–52b:11מנחות ל"ח א:ד׳-נ"ב ב:י"א

PARAGRAPH 6

15 **ועתה יגדל נא כוי כאשר דברת לאמר ארך אפים**

"And now, I pray, let the power of Ado-nai be great, as You have spoken, saying: Havayah is slow to anger and abounding in kindness…." Moshe pleads with G-d after the spies, recalling the attributes of mercy G-d proclaimed after the sin of the Golden Calf. The maamar explains "as You have spoken, saying" in this paragraph and "let the power … be great" in the next. (context: Steinsaltz Tanakh)

Numbers 14:17–18במדבר י"ד:י"ז-י"ח

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃ ה' אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying: The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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16 **וינחהו בג"ע**

G-d took the man and "placed him in the Garden of Eden, to work it and to guard it," to tend it and keep it from

harm. The maamar reads this as drawing a revelation of G-dliness into Gan Eden. (context: Steinsaltz Tanakh)

Genesis 2:15 בראשית ב:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

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KEHOT'S NOTE

בראשית ב, טו.

17 **יושבים ונהנין**

Rav used to say that in the World to Come there is no eating or drinking; rather the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The maamar applies it to the souls in Gan Eden, who grasp the G-dliness drawn down to them.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרִיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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

KEHOT'S NOTE

ראה ברכות יז, א.

18 **התורה שנקראת עוז**

On "A wise man scales the city of the mighty and brings down the strength (oz) in which it trusted," Rabbi Yehudah says: "Oz: this is the Torah," which Moshe brought down from the angels. It is one of the places where the Sages call the Torah "strength."

Vayikra Rabbah 31:5 ויקרא רבה ל"א:ה'

19 **התורה שנקראת עוז**

On "My strength (ozi) and song is Yah," the Yalkut says that "my strength" means only the Torah, as it is said, "Havayah will give strength to His people." It is another place where the Torah is called "strength."

Yalkut Shimoni on Torah 244:5 ילקוט שמעוני על התורה רמ"ד:ה'

דָּבָר אַחֵר עָזִּי וְזִמְרָת קָהּ, מָשָׁל לְמָה הַדָּבָר דּוֹמֶה, לְמֶלֶךְ שֶׁהָיָה לוֹ מַרְגָּלִית אַחַת, בָּא בְנוֹ וְאָמַר לוֹ תֵּן אוֹתָהּ לִי, אָמַר לוֹ אֵינָהּ שֶׁלְּךָ, הִטְרִיחַ עָלָיו וּנְתָנָהּ לוֹ. כָּךְ יִשְׂרָאֵל אָמְרוּ שִׁירָה עָזִּי וְזִמְרָת וְהָיוּ מְבַקְּשִׁין מֵהַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁיִּתֵּן לָהֶם אֶת הַתּוֹרָה, אָמַר לָהֶם אֵינָהּ שֶׁלָּכֶם, שֶׁל עֲלִיּוֹנִים הִיא, כֵּיוָן שֶׁהִטְרִיחוּ עָלָיו נְתָנָהּ לָהֶם, שֶׁנֶּאֱמַר (תהלים כט, יא) "ה' עֹז לְעַמּוֹ יִתֵּן".

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20 **בחדש השלישי**

"In the third month after the children of Israel left the land of Egypt, on this day they came to the wilderness of Sinai." The text refers to the discourse on this verse in Torah Ohr, Yisro, which explains that the Torah is called "strength" because it gives the G-dly soul strength to prevail over the body and the animal soul, as in "Havayah will give strength (oz) to His people."

Exodus 19:1 שמות י"ט:א'

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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21 **חגרה בעוז**

In the praise of the woman of valor: "She girds her loins with strength and makes her arms strong." In Iggeres HaKodesh, epistle 1, the Alter Rebbe reads it: "there is no strength but Torah"; the study of the Oral Torah's laws gives strength to the "loins" of the soul, for though the Torah issues from Chochmah, its root is the supernal will, far above Chochmah.

Proverbs 31:17 משלי ל"א:י"ז

חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃

She girdeth her loins with strength, And maketh strong her arms.

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22 **וידבר אלהים את כל הדברים האלה לאמר**

"And G-d spoke all these words, saying," the opening of the Ten Commandments at Sinai. The verse has two words for speech, vayedaber (dibbur) and lemor (amirah); the maamar reads "saying" as speech that becomes a more hidden, inward level, like thought.

Exodus 20:1 שמות כ':א'

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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23 **ויעבור ה'**

"And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious...," the opening of the Thirteen Attributes of Mercy, revealed to Moshe after the sin of the Golden Calf. Said after the Shemoneh Esreh, the maamar says, they are the Thirteen Attributes of Atzilus.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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24 **התורה שנק' עוז**

The Kehot note quotes the Rebbe's note there, which lists where the Sages call the Torah "strength": Vayikra Rabbah 31:5, the Yalkut Shimoni on Beshalach (remez 244), and Zevachim 116a, at the end of the page.

KEHOT'S NOTE

"ראה ויקרא רבה פל"א, ה. ילקו"ש בשלח רמז רמד. ועייג"כ זבחים קטז, סע"א — ומש"כ בקהלת יעקב מערכת עוז לא מצינו בדרז"ל כו'. צע"ק" — הערת כ"ק אדמו"ר בסה"מ ה'תשי"א ע' 181.

PARAGRAPH 7

25 **ועתה יגדל נא כח אדני כאשר דברת**

"And now, I pray, let the power of Ado-nai be great, as You have spoken, saying." The maamar reads "as You have spoken, saying" as the work of the Torah and "let the power of Ado-nai be great" as the work of the mitzvos.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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26 **שיתגלה כח אדני שהוא בכתר דא"א**

The note says that the reading here, that the "power of Ado-nai" Moshe asked to reveal is in the Keser of Arich Anpin, follows the first of the interpretations given in Or HaTorah on Shelach, page 473.

KEHOT'S NOTE

כפי' האי באוה"ת שלח ע' תעג. ראה סה"מ תרע"ח ע' שנ.

PARAGRAPH 8

27 **נק' מצות המלך בלי טעם**

The note quotes Likkutei Sichos: "the command of the King without reason" means not only that it is beyond our understanding, but that it is an essential will for which "there is no reason at all," to the point that it has not even "a hidden and concealed reason."

KEHOT'S NOTE

ולא רק שאין זה מושג בשכל שלנו, אלא שהוא רצון עצמי ש"אין טעם לרצון זה כלל", ועד שאין לו גם "טעם כמוס ונעלם" (המשך תרס"ו ע' עו). — לקו"ש חט"ו ע' 312. ראה גם לקמן נצבים נ, ג. בי' ענינים אלו נתבארו בארוכה בעטרת ראש לעשי"ת נח, ב ואילך. סה"מ תרס"ו ע' נו. ועוד. ד"ה מרגלא בפומי' דרבא תש"מ.

28 **אלו נצטוה לחטוב עצים**

The note refers to Hemshech 5666, page 54, for the image of a mitzvah done as though one had been commanded to chop wood.

KEHOT'S NOTE

ראה המשך תרס"ו ע' נד. לקו"ש חי"ח ע' 230 ואילך ובהמצויין שם. [ע"ד לשון זה נמצא במו"נ ח"ג פנ"א בהערה "תעשה מצוה . . כמו . . יחטוב עצים מן היער", אלא ששם הוא משל על העושה מצוה בלי כוונה כלל ("לא מי שצוה לעשותו כוי"). ואכ"מ]. — לקו"ש חכ"א ע' 17.

PARAGRAPH 9

29 **אם עונות תשמר יה אדי' מי יעמוד**

The psalmist, calling "out of the depths": "If You keep account of iniquities, Yah, Ado-nai, who will stand?" Plainly, no one could survive if G-d kept count of every sin. The maamar, following the Zohar, asks how the Name Ado-nai can help when sins reach as high as Yah, and reads "who" (Mi) as the name of a hidden level: this Ado-nai is the Malchus of the hidden Chochmah. (context: Steinsaltz Tanakh)

Psalms 130:3 תהילים קי"ל:ג'

אִם־עֲוֹנוֹת תִּשְׁמָר־קָה אֲדֹנָי מִי יַעֲמֹד׃

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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30 **כי עמך הסליחה למען תורא**

"For with You is forgiveness, so that You may be held in awe": plainly, G-d's forgiveness is what leads people to stand in awe of Him. The maamar places this forgiveness in the hidden "ten depths," above the level that sin reaches; the psalm opens, "Out of the depths I called You, Havayah." (context: Steinsaltz Tanakh)

Psalms 130:4 תהילים קי"ל:ד'

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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31 **וע' בזהר פ' בלק ובהרמ"ז שם**

The note says that the wording of this parenthesis is copied in Or HaTorah on Va'eschanan, page 350.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' ואתחנן ע' שנ.

32 **בענין אדי' מי יעמוד**

The Zohar asks why, after saying "If You keep account of iniquities, Yah," the verse adds Ado-nai, and explains that David mentions three levels of mercy: if sins multiply until they rise up to Abba and Imma, there is still Ado-nai, which is mercy; and if that too is closed, there is "Mi" ("who"), from which all healing comes and all the paths of teshuvah open. The maamar builds its question and answer on this passage.

Zohar, Balak 2:15–4:24 ספר הזהר, בלק ב':ט"ו-ד':כ"ד

33 **מן המצר קראתי**

The psalmist, giving thanks for rescue: "From the straits I called Yah; Yah answered me with expansiveness." From a narrow, pressed place he called, and was answered with

breadth. The maamar applies it to the Malchus of the hidden Chochmah, reached only through accepting the yoke. (context: Steinsaltz Tanakh)

Psalms 118:5 תהילים קי"ח:ה׳

מִן־הַמֵּצַר קָרָאתִי קָהּ עָנָנִי בַמֶּרְחָב קָהּ׃

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

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34 **כמ"ש במ"א בביאור ע"פ וכל העם רואים**

The note gives the Alter Rebbe's discourse on "And all the people saw" as recorded in Sefer HaMaamarim 5565, and refers alongside it to Torah Ohr, 74b.

KEHOT'S NOTE

סה"מ תקס"ה-ב ע' תרלח ואילך [ראה תו"א עד, ב]. אוה"ת ויקרא-ב ע' תקפט. אוה"ת יתרו ע' ב'יז ואילך.

35 **וכל העם רואים**

"And all the people saw the sounds and the torches and the sound of the shofar." The text refers to its explanation of this verse for why this level is drawn down through accepting the yoke.

Exodus 20:15 שמות כ׳:ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

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

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36 **בפי' כח אד' בזהר ח"ג**

Explaining Moshe's words, the Zohar says that when the hidden Atik shines into the brain and the brain shines into the heart, this is the "power" of the verse, the force that comes from the holy Atik; "let it be great" means that it should grow on high and be drawn down below. The maamar points to it for the meaning of "the power of Ado-nai."

Zohar, Sh'lach 11:84–92 ספר הזהר, שלח לך י"א:פ"ד-צ"ב

37 **בזהר ח"ג (דקס"א ב')**

The note quotes Or HaTorah on Shelach, page 505, on Zohar III 161b: "the meaning of koach is the power drawn from Atik."

KEHOT'S NOTE

באוה"ת שלח ע' תקה "דפי' כח היינו הכח הנמשך מעתיק". וראה לעיל בהמ"מ לדף לט, ג.

38 **ודרצ"ה ב'**

The note quotes Or HaTorah on Shelach, page 505, citing Zohar III 295b: "Who is koach … that which is called the holy mazal."

KEHOT'S NOTE

מאן כח כו' ההוא דאקרי מזלא קדישא" — אוה"ת שלח ע' תקה. וראה לעיל לט, ג.

39 **ברוך כבוד ה' ממקומו**

As a wind lifted the prophet, he heard a great noise behind him: "Blessed be the glory of Havayah from His place," the angels' praise. The maamar reads it "from its place": "glory" is Malchus, to be blessed from its root, which is "let the power of Ado-nai be great." (context: Steinsaltz Tanakh)

Ezekiel 3:12 יחזקאל ג׳:י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג, יב.

40 **כבוד הוא בחי' מל'**

The note refers to this Kabbalistic lexicon, under the letter kaf, for "glory" (kavod) as a name of Malchus.

KEHOT'S NOTE

ראה מאו"א כ, ו.

41 **עושי דברו**

"Bless Havayah, His angels, mighty in power (koach), who do His word, obeying the voice of His word." The psalmist calls on the angels, whose whole being is doing G-d's word, to praise Him; the maamar links "who do His word" to the same drawing-down of "the power (koach) of Ado-nai." (context: Steinsaltz Tanakh)

Psalms 103:20 תהילים קי"ג:כ׳

בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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42 The Zohar counts the seventy years of David's life as given to him from the lives of Avraham (five years), Yaakov (twenty-eight) and Yosef (thirty-seven). The maamar reads Yaakov's twenty-eight, written כ"ח, as a drawing-down of koach, "the power of Ado-nai."

Zohar, Vayishlach 3:55–66 ספר הזהר, וישלח ג׳:נ"ה-ס"ו

Abraham allowed him five years of the hundred and eighty years which he was properly entitled to live, so that he lived only a hundred and seventy-five years, five years less than his due. Jacob was also due to live in this world as many years as Abraham, but he lived only a hundred and forty-seven years. Thus, Abraham and Jacob between them conceded to David thirty three years. Then Joseph should have lived a hundred and forty-seven years like Jacob, his father, but he fell short of that number …

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

בפ' נסכים כתיב כי תבאו אל ארץ מושבותיכם...

In the section on the libations it is written, "When you come into the land of your dwellings"

The fervor of the Shema, in which the G-dly fire of the soul consumes the natural fire of the animal soul, is the "burnt offering," but it does not yet make G-d a dwelling. That is made through the "meal offering and libations" of tefillin, Torah and practical mitzvos: by bending down into physical things with total self-nullification, the "land of Canaan" the spies refused, a person turns the Land into "the land of your dwellings."

THE MAAMAR IN BRIEF

Why does the Torah, introducing the libations, call the Land "the land of your dwellings" rather than "the land of Canaan"? The Alter Rebbe answers through the Sages' saying that reciting the Shema without tefillin is like a burnt offering without a meal offering and libations. The Shema is the burnt offering: contemplating that Havayah, who never changes, is the very source and strength of Israel's souls kindles the soul's G-dly fire, which consumes and uplifts the natural fire of the animal soul, as the fire from heaven consumed the offerings. Yet fervor is not a complete and constant service, for "He formed it for dwelling." Tefillin stand for the whole Torah and its practical mitzvos, in which the Infinite Light, "the great hand," is clothed in physical matters. Drawing it there demands self-nullification and lowering oneself, "Canaan," submission, which the spies, lofty souls, refused. The descent risks a fall, so one must turn holy anger against one's own evil: the hornet. Through the vegetative and inanimate, the meal offering and salt, parchment and ink, G-d "sits" below, and Israel make the Land "the land of your dwellings."

OUTLINE

1 The question, and the burnt offering of the Shema ¶1–3

Why "the land of your dwellings" and not "Canaan"? Shema without tefillin is a burnt offering without a meal offering and libations. Like the seraphim, the soul has a G-dly fire, even greater than theirs because its root is above; Israel arose in G-d's thought, and its fire can consume and raise the natural fire of the animal soul, "fire consuming fire."

2 Renewing the fire through the Shema ¶4–6

The G-dly fire is limited and wanes when spent on bodily things; "Havayah illumines my darkness" through the contemplation of the Shema, twice daily, until over a lifetime the animal soul's powers rise into holiness. Havayah is unchanging, and "our G-d" means our strength: the souls are drawn "straight" from Havayah itself, unlike the worlds, which receive through the other Names.

3 Near to Him, and gathering the inclinations ¶7–11

Elokim is "close" to Israel because Israel come from Havayah above it; the Torah draws that closeness down, making them "the people near to Him." Shema means gathering all the desires of the natural fire, through regret and resolve, so that both inclinations love G-d.

4 Fervor is not enough: the dwelling below ¶12–13

"He formed it for dwelling": the higher service is drawing G-d's dwelling into the lower realms through Torah and practical mitzvos, the "royal wine" in "vessels differing one from another," "the great hand" that reached even Mitzrayim, with complete self-nullification to G-d's will. This is "the land of Canaan," submission; its danger of falling is met by "the hornet," the angels' "sweat" of wrath turned against one's own evil.

5 The hornet: holy anger against one's evil ¶14–16

"A person should always rouse the good inclination to rage against the evil inclination": the fervor of the Shema makes a day far from G-d look like idolatry, the meaning of the second section, and the resulting anger cools the evil, like a eunuch, and blinds the envious eye, so that blessing, which rests only with a good eye, can rest.

6 The spies, the seven nations, and the land of your dwellings ¶17–18

The spies, lofty souls, would not lower themselves into physical mitzvos. The seven nations are the evil traits of Tohu, great only because we make them so: "Havayah is with us" in the Torah. Salt and flour, parchment and ink, the inanimate and vegetative, bring G-d to "sit" below, and Israel settle the Land as "the land of your dwellings."

7 Summary ¶19

The G-dly fire of the Shema, its drawing down through mitzvos, and the care against falling in the descent, together the meal offering, the libations and "the land of your dwellings."

The G-dly element of fire יסוד האש האלקי

The soul's fiery longing for G-d, the element of the seraphim. Kindled through the Shema, it consumes and uplifts the natural fire of the animal soul: "fire consuming fire."

The natural element of fire יסוד האש הטבעי

The heat of the animal soul: its passion for worldly pleasures, its anger and envy. It is not destroyed but raised and absorbed into holiness, until it too loves G-d.

Havayah is our G-d הוי' אלקינו

Elokeinu, read as "our strength": the souls' strength and life come straight from the essence of the Name Havayah, while the worlds receive their life through the other Names, through Malchus and Elokim.

The great hand היד הגדולה

The boundless expansion of the Infinite Light into the lowest, physical matters of Torah and mitzvos, through the supernal Chesed that Chochmah clothes and carries within it; it is G-d's humility.

The land of Canaan ארץ כנען

From hachna'ah, submission: lowering oneself into physical mitzvos with total self-nullification to G-d's will. It is higher than fervor, but it carries the danger of falling into physical desire.

The hornet הצרעה

Holy anger, the Gevuros within the fervor of the Shema, turned against one's own evil. It "castrates" the evil by cooling its heat and "blinds" the envious eye.

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

The raising up from below of the physical thing used in a mitzvah, and the flow from above that must first arouse it; the spies were meant to be the flow from above.

Sitting (yeshivah) ישיבה

Lowering oneself from standing: G-d's "sitting" is His coming down to dwell in the lower realms, which Israel bring about through Torah, mitzvos and prayer, making the Land "the land of your dwellings."

SECTION 1 · ¶1–3

The question, and the burnt offering of the Shema

1 בפ' נסכים[1] כתיב כי תבאו[2] אל ארץ מושבותיכם כו' ועשיתם אשה להי' עולה[3] וגו'. להבין למה שינה הכתוב לקרוא ארץ ישראל כאן בשם ארץ מושבותיכם יותר מבכל התורה שנק' ארץ כנען[4]

In the section on the libations it is written, "When you come into the land of your dwellings," etc., "and you make a fire-offering to Havayah, a burnt offering," etc. We need to understand why Scripture changed [its wording] to call the Land of Israel here by the name "the land of your dwellings," rather than as in all the rest of the Torah, where it is called "the land of Canaan."

> The maamar opens with the Torah's section on the libations of wine that accompany the offerings, which begins, "When you come into the land of your dwellings." Everywhere else the Torah calls the Land "the land of Canaan," so the Alter Rebbe asks why here it is called "the land of your dwellings." In Torah Ohr, Vayeishev, he asks the companion question: why is the Land called "the land of Canaan" at all, when Canaan was the son of Cham?

(וקושיא זו מבואר במדרש ס"פ שלח. ועיין עוד בקהלת רבה ע"פ הגדלתי מעשי.[5] כי תבאו אל ארץ מושבותיכם ועשיתם עולה.

(This question is addressed in the Midrash at the end of Parshas Shelach. See also Koheles Rabbah on the verse "I made great my works": "When you come into the land of your dwellings... and you make a burnt offering."

> In a parenthesis the Alter Rebbe notes that the Midrash at the end of Parshas Shelach already takes up this question. He also points to Koheles Rabbah on Shlomo's words "I made great my works," where this verse about entering the land and bringing offerings is cited.

ועוד שם ע"פ ושתה בלב טוב יינך זו פ' נסכים כי כבר רצה האלקים[6] את[7] מעשיך זו הכנסת ישראל לארץ שנאמר כי תבאו אל ארץ כו'.

And further there, on the verse "And drink your wine with a glad heart": this is the section of the libations; "for G-d has already favored your deeds": this is the bringing of Israel into the Land, as it is said, "When you come into the land," etc.

> A second passage in Koheles Rabbah reads "drink your wine with a glad heart" as the section of the libations, and "for G-d has already favored your deeds" as Israel's entry into the Land. The Midrash thus ties the libations to G-d's favor and to coming into the Land.

ונראה שפירשו ארץ מלשון רצון[10, 9, 8] וכ"ה בפרדס בעה"כ [בערכי הכינויים] ערך ארץ[11] ועמ"ש מזה ע"פ והארץ הדום רגלי וע"פ היום הזה[12] ה' אלהיך מצוך).

It appears that they interpreted eretz, "land," as a term related to ratzon, "will"; and so it is in the Pardes, in Erchei HaKinuyim, under the entry eretz. And see what is written about this on the verse "And the earth is My footstool," and on the verse "This day Havayah your G-d commands you.")

> Because the Midrash links entering the eretz with G-d's favor (ratzah), the Alter Rebbe infers that it reads eretz, "land," as related to ratzon, "will" or "favor." The Pardes, in its lexicon of Kabbalistic terms (Erchei HaKinuyim), gives the same derivation, and two other discourses take up the theme.

הנה אמרו רז"ל [רבותינו זכרונם לברכה] (פ"ב [פרק ב'] דברכות) כל הקורא ק"ש [קריאת שמע][13] בלא תפילין כאלו הקריב עולה בלא מנחה וזבח בלא[14] נסכים.

Now, our Sages, of blessed memory, said (Berachos, chapter 2): "Whoever recites the Shema without tefillin is as if he offered a burnt offering without a meal offering, and a sacrifice without libations."

> The Talmud teaches that reciting the Shema without tefillin is like offering a burnt offering without its meal offering, or a sacrifice without its libations. This saying links the Shema and tefillin to the offerings and libations of the opening verse.

וצריך להבין ענין דמיון זה שמדמה ק"ש [קריאת שמע] לעולה וזבח ותפילין למנחה ונסכים. והנה ענין הקרבנות שהיה יורד אש מן השמים[15] על גבי המזבח ותאכל את העולה ואת חלבי השלמים[16].

We need to understand the meaning of this comparison, which likens the Shema to a burnt offering and a sacrifice, and tefillin to a meal offering and libations. Now, the matter of the offerings was that fire would come down from heaven onto the altar and consume the burnt offering and the fats of the peace offerings.

> The Alter Rebbe asks what lies behind the comparison: why the Shema corresponds to the animal offering, and tefillin to the meal offering and libations that go with it. He begins with the offerings themselves, on which fire came down from heaven and consumed the burnt offering and the fats of the peace offerings.

וכן הענין בק"ש [בקריאת שמע] כי הנה האדם הוא מורכב מדי יסודות[17] אש רוח מים עפר כמ"ש מזה בד"ה והיה מספר[18] בנ"י [בני ישראל][19]

And so it is with the Shema. For man is composed of four elements, fire, air, water and earth, as is explained about this in the discourse beginning "And the number of the children of Israel will be,"

> The same thing happens in the Shema. To show how, the Alter Rebbe recalls that a human being is made of the four classical elements, fire, air, water and earth. In the discourse "And the number of the children of Israel will be" (Likkutei Torah, Bamidbar) he explains that just as the world is made of these four elements, so is the human soul.

שהם בחי' דומם צומח חי מדבר כנגד ד' אותיות של שם[20] הוי' ב"ה שמשם נמשכו ונתהוו בחינות אלו ובחינת יסוד האש הוא בחינת החי (כמ"ש במ"א ע"פ כי תצא)[21]

which are the levels of the inanimate, the vegetative, the animal and the speaking, corresponding to the four letters of the Name Havayah, blessed be He, from which these levels were drawn and came into being. And the level of the element of fire is the level of the animal (as is explained elsewhere on the verse "When you go out").

> The four elements correspond to the four kinds of created things, inanimate, vegetative, animal and speaking, and to the four letters of the Name Havayah, the source from which they came into being. Fire is the element of the animal: in the discourse "When you go out to war" (Likkutei Torah, Ki Seitzei) the Alter Rebbe explains that this is why an animal was offered, so that the fire from heaven would come down and absorb it.

והנה כתיב שרפים עומדים[22] שיש בחי' מלאכים וחיות הקדששנקראים שרפים מפני שהם מיסוד האש האלקי

Now, it is written, "Seraphim stand": that is, there is a level of angels and holy chayos that are called seraphim because they are from the G-dly element of fire;

> Isaiah saw "seraphim standing" above G-d's throne. The name seraphim comes from saraf, "burn": these angels, and the holy chayos (the "living creatures" of Ezekiel's vision of the Chariot), are made of the G-dly element of fire.

ותמיד הם עומדים בהתלהבות מחמת שאין להם כ"א מחשבה אחת כל ימיהם ששת ימי בראשית שמשיגים רק זיו שכינתו ית' המחיה ומהוה אותם מאין ליש.

and they always stand in fervor, because all their days, since the six days of creation, they have only one thought: they apprehend only the glow of His Shechinah, may He be blessed, which gives them life and brings them into being from nothing to something.

> Their fervor never changes, because since creation they have had only one thought: the awareness of the glow of G-d's Shechinah that gives them existence. With nothing else in their minds, they burn constantly.

ולכן יומם ולילה לא ישקוטו והיינו מפני שאין להם כ"א יסוד אחד פשוט שהוא יסוד האש האלהי ואינם מורכבים (עמ"ש בביאור ע"פ והניף הכהן[23] אותם על לחם הבכורים).[24]

Therefore day and night they are never at rest; that is, because they have only one simple element, the G-dly element of fire, and they are not composite (see what is written in the explanation on the verse "And the kohen shall wave them with the bread of the first fruits").

> The angels never rest because they are simple, made of one element only, the G-dly fire, with nothing in them that could cool it. In Likkutei Torah, Emor, in the explanation of "And the kohen shall wave them," the Alter Rebbe explains that man is a full configuration including every level, unlike other creatures, each of which has one attribute alone.

משא"כ האדם שהוא מורכב מד' יסודות וגם הוא מלובש בגוף ונפש החיונית לא יוכל לעמוד במדרגה ומחשבה אחת כל ימיו.

Man, however, who is composed of four elements and is also enclothed in a body and a vital soul, cannot remain at one level and in one thought all his days.

> Man is different: he is made of four elements, and his soul is clothed in a body and a vital soul. So he cannot stay fixed at one level, in one thought, all his life.

אך הנה מ"מ יש בכח נפשו האלהית הצמאון מיסוד האש כרשפי אש שלהבת[25] יותר מהמלאכים

Yet nevertheless, in the power of his G-dly soul there is the thirst that comes from the element of fire, like flashes of fire, a flame, more than in the angels.

> Yet the G-dly soul has a thirst for G-d that comes from the element of fire, like the "flashes of fire" of the Song of Songs, and it is greater even than the angels'. The Alter Rebbe now explains how this can be, when man seems to stand lower than the angels.

כי אף שלמטה הנה מדרגת האדם גרועה ופחותה ממדרגת המלאכים היינו מפני שלמטה הוא מלובש בגוף ונפש החיונית.

For although below, the level of man is inferior to and lower than the level of the angels, that is because below he is enclothed in a body and a vital soul.

> Man's lower standing belongs only to his state here below, where his soul is clothed in a body and a vital soul. It is not the soul's true level.

אבל שרש נשמתו למעלה כל אחד ואחד לפי מדרגתו

But the root of his soul is above, each one according to his level;

> The soul's root remains above, each soul according to its own level, and there it stands higher than the angels.

שלא כל הנשמה היא מלובשת בגוף רק הארה ממנה והשרש נשאר למעלה במקור חוצבה בעולם העליון שממנו נלקחה, עמ"ש ע"פ יונתי בחגוי[26] וע"פ האזינו השמים.[27, 28, 29, 30]

for not all of the soul is enclothed in the body, only a radiance from it, while the root remains above, in the source from which it was hewn, in the higher world from which it was taken. See what is written on the verse "My dove, in the clefts," and on the verse "Give ear, O heavens."

> Not all of the soul enters the body, only a radiance of it; the root itself remains in its source, the higher world from which the soul was "hewn." The Alter Rebbe refers to his discourses on "My dove, in the clefts of the rock" and "Give ear, O heavens" for more on this.

2 והנשמות שבכל עולם ועולם הם ביתר שאת ומעלה לאין קץ על מדרגת המלאכים שבעולמות ההם והן הן אותן הנשמות עצמן שמתפשט הארתם להתלבש למטה בעוה"ז.

The souls in each and every world are of surpassing excellence, infinitely superior to the level of the angels in those worlds; and they are the very same souls whose radiance extends to be enclothed below in this world.

> Since each soul's root remains above, the souls in every world stand immeasurably higher than the angels of that same world. And these are the very souls whose radiance comes down to be clothed in bodies in this world.

וזהו אע"ג [אף על גב] דאיהו לא חזי[31] מזליה חזי פי' מזלא מלשון יזל מים[32] והיינו שרש נשמתו למעלה שממנו נוזל ונמשך הארתו למטה.

And this is [the meaning of]: "Even though he does not see, his mazal sees." The word mazal is from the expression yizal mayim, "water shall flow"; that is, the root of his soul above, from which his radiance flows and is drawn down below.

> The Talmud says of Daniel's companions, who were terrified by a vision they did not see: "Even though he does not see, his mazal sees." The Alter Rebbe reads mazal as from yizal, "flow": the soul's root above, from which its radiance flows down into the body, perceives what the person below does not.

3 והיינו לפי שישראל עלו במחשבה[33] פי' כמו למשל באדם הגשמי הנה מחשבתו מיוחדת בנפשו והיו לאחדים יותר מדיבורו שהוא דבר נפרד ויוצא חוץ ממנו ובידו לחסום פיו ולשתוק.

That is because Israel arose in [G-d's] thought. The meaning is: as, by way of analogy, in a physical man, his thought is united with his soul and they become one, more than his speech, which is a separate thing and goes out of him; and it is in his power to close his mouth and be silent.

> This is why the souls stand so high: "Israel arose in [G-d's] thought" before creation. In a person, thought is united with the soul far more than speech, which leaves him and becomes a separate thing, and which he can stop whenever he wishes.

משא"כ בחי' המחשבה כי הנפש מלאה אותיות[34] כך כנס"י [כנסת ישראל] מקור נש"י [נשמות ישראל] עלו במחשבה עילאה ומיוחדים במהותו ועצמותו ממש

Not so with thought, for the soul is full of letters. So too the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel, arose in the supernal thought and is united with His very being and essence.

> Thought is not like speech, for the soul is always full of the letters of thought and cannot fall silent. So too the Congregation of Israel, the source of all Jewish souls, arose in the supernal thought and is united with G-d's very being and essence. In Likkutei Torah, Tzav, the Alter Rebbe explains that the 600,000 souls of Israel come from the 600,000 letters of that thought, which are one with the intellect within them.

(הגם דכתיב כי לא מחשבותי מחשבותיכם[35] מ"מ הרי אפס קצהו[36] ושמץ מנהו תקח אזנינו[37] להבין מעט מזעיר עד"מ) (ועמ"ש ע"פ אני ישנה ולבי ער)[38,39]

(Although it is written, "For My thoughts are not your thoughts," nevertheless our ear may take in the merest edge of it and a faint whisper of it, to understand a tiny bit by way of analogy.) (And see what is written on the verse "I sleep, but my heart is awake.")

> The Alter Rebbe qualifies the analogy: G-d's thoughts are not like ours, as Isaiah says, yet we may grasp a faint trace of the matter by way of comparison. He also refers to his discourse on "I sleep, but my heart is awake."

אלא שבהשתלשלות העולמות רבות ועצומות נשתלשל ונתפשט הארת הנשמה להתלבש בגוף ונפש הבהמית ועודנה בכחה לשלוט על הגוף ונפש הבהמית להסיר החמימות שבלבו[40] לתענוגי העולם ותאוותיו מיסוד האש הטבעי ולהיות גובר בו יסוד האש האלהי.

Only, through the chain of descending worlds (hishtalshelus), in many and mighty [stages], the radiance of the soul has descended and spread forth to be enclothed in a body and an animal soul. And it still has the power to rule over the body and the animal soul: to remove the heat in his heart for the pleasures and desires of the world, [which comes] from the natural element of fire, and to make the G-dly element of fire prevail in him,

> Only through a long chain of descent through the worlds does a radiance of the soul come to be clothed in a body and an animal soul. Even so it keeps the power to rule them: to remove the heart's heat for worldly pleasures, which comes from the natural element of fire, and to make the G-dly fire prevail.

שמשכנו בלב להלהיב נפשו ולבו להכלל ולהבטל באחדותו ית'[41] (ועמ"ש מזה בפ' אמור ע"פ ונקדשתי בתוך[42] בנ"י [בני ישראל])

whose dwelling is in the heart, to set his soul and his heart aflame to be absorbed and nullified in His unity, may He be blessed (and see what is written about this in Parshas Emor on the verse "And I will be sanctified among the children of Israel").

> The G-dly fire dwells in the heart, where it sets a person's soul and heart aflame with the desire to be absorbed and nullified in G-d's unity. For more on this the Alter Rebbe refers to his discourse in Parshas Emor on "And I will be sanctified among the children of Israel."

ועי"ז מעלה גם יסוד האש הטבעי שבכח נפשו הבהמית להיות נכלל ועולה לה' כקרבן להיות שבכל עת שמגביר כח יסוד האש[43] האלהי מתמעט ומתקרר כח יסוד האש הטבעי ונכלל בקדושה.

Through this he also raises up the natural element of fire in the power of his animal soul, so that it is absorbed and goes up to G-d like an offering: for whenever he strengthens the power of the G-dly element of fire, the power of the natural element of fire diminishes and cools, and is absorbed into holiness.

> When the G-dly fire grows stronger, the natural fire of the animal soul is not destroyed: it weakens, cools and is drawn into holiness. This is the human parallel to an offering, in which the animal goes up to G-d. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains that the natural fire is first subdued and then transformed, until its desire becomes a desire to cleave to G-d.

וזהו אש אוכלה אש[44] וכן היה בקרבנות ממש שאש של קדושה של מעלה אכלה בעלי חיים שהם מבחינת יסוד האש:[45]

This is [the meaning of] "fire consuming fire." And so it was in the actual offerings: the holy fire from above consumed animals, which are of the level of the element of fire.

> The Talmud speaks of a "fire that consumes fire." In the Temple this happened literally, as holy fire from above consumed animals, which belong to the element of fire; in the Shema the G-dly fire consumes the natural fire of the animal soul.

SECTION 2 · ¶4–6

Renewing the fire through the Shema

4 ב אך עכ"ז [עם כל זה] הנה היסוד האש האלהי שבו הוא במדה וגבול ומתלבש בנפשו החיונית ולכן כשמשתמש בו בעניני גופו

2. Even so, the G-dly element of fire within him is in measure and limit, and is enclothed in his vital soul. Therefore, when he uses it in the affairs of his body,

> The second section begins with a limitation: the G-dly fire in a person is finite, and it is clothed in his vital soul. When he spends it on the concerns of his body, it is used up.

כמו בכעס וקנאה ושנאה ודומיהם וכל מיני תאוות וכו' מתמעט ונחסר מן המדה ושוב לא יתלהב לבו כ"כ [כל כך] בעבודת ה'. ועצה היעוצה לזה הנה כתיב כי אתה תאיר נרי[46,47] וה' יגיה חשכי.

such as in anger, envy, hatred and the like, and all kinds of desires, etc., it diminishes and falls short of its measure, and his heart will no longer be so aflame in the service of G-d. The counsel given for this: it is written, "For You light my lamp, and Havayah illumines my darkness."

> Anger, envy, hatred and physical desires all draw on this fire, so that less of it remains and the heart is no longer as aflame in serving G-d. The remedy lies in the verse "For You light my lamp, and Havayah illumines my darkness": G-d Himself rekindles the lamp of the soul.

פי' שע"י ההתבוננות באמונת ה' אחד באמת בעומק מחשבתו ולבו ולא די בזכרון הדברים במח' בלבד כ"א שיעמיק ויתקע מחשבתו בחוזק

That is: through truly contemplating the faith that G-d is One, in the depth of his thought and his heart; it is not enough merely to recall the matters in his mind, but he must go deep and fix his thought firmly;

> The lamp is lit through contemplating G-d's oneness truly and in depth, with mind and heart. Merely recalling the ideas is not enough; one must concentrate and fix one's thought on them firmly.

ואזי יאיר לו יסוד האש האלהי להשלים חסרונו[48] ויגיה חשכו וכמ"ש כי אשב בחשך[49] ה' אור לי

then [G-d] will light up for him the G-dly element of fire, to make good its deficiency, and will illumine his darkness; as it is written, "Though I sit in darkness, Havayah is a light to me."

> Then G-d rekindles the G-dly fire, restores what was spent, and lights up the person's darkness. Micah's words, "Though I sit in darkness, Havayah is a light to me," express the same thing.

(ועמ"ש מזה בפ' מקץ בד"ה רני ושמחי בת[50] וסד"ה כי אתה נרי. ועמ"ש סד"ה כי ביום הזה יכפר[51] גבי ושמתיך בנקרת הצור).[52]

(See what is written about this in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]," and at the end of the discourse beginning "For You are my lamp." And see what is written at the end of the discourse beginning "For on this day He shall atone," regarding "And I will place you in the cleft of the rock.")

> The Alter Rebbe refers to other discourses on this theme: in Parshas Mikeitz, on "Sing and rejoice, O daughter of Zion," the end of the discourse "For You are my lamp," and the end of the discourse on "For on this day He shall atone," at the verse "And I will place you in the cleft of the rock."

ולכן קורין ק"ש [קריאת שמע] פעמים בכל יום שבה מבואר ענין ההתבוננות כדלקמן להיות כי אי אפשר לאדם להיותו מלובש בגוף ונפש הבהמית ועוסק בדברים גשמיים כל היום לעורר את האהבה וההתלהבות כ"א ע"י ק"ש [קריאת שמע].

Therefore the Shema is recited twice every day, for in it the contemplation is set out, as will be explained below; because a person, being enclothed in a body and an animal soul and occupied with physical things all day, cannot arouse the love and the fervor except through the Shema.

> This is why the Shema is said twice a day: it contains the contemplation that rekindles the fire, as the maamar will explain. A person immersed all day in bodily life cannot arouse love and fervor for G-d in any other way.

ובכל יום מגביר כח יסוד האש האלהי וכנגדו מתמעט והולך כח יסוד האש הטבעי ועולה ונכלל בקדושה

And every day he strengthens the power of the G-dly element of fire, and correspondingly the power of the natural element of fire steadily diminishes, and rises and is absorbed into holiness;

> Each recitation strengthens the G-dly fire, and in step with it the natural fire of the animal soul grows weaker. As it weakens, it rises and is absorbed into holiness.

עד שבמלאות הימים כימי שנותיו שבעים שנה[53] או שמונים שנה יתמעטו כל הכחות שביסוד האש הטבעי ויעלו להכלל בקדושה

until, when the days are fulfilled, according to the days of his years, seventy years or eighty years, all the powers in the natural element of fire will have diminished and risen to be absorbed into holiness.

> Over a lifetime, the seventy or eighty years of which the Psalm speaks, this happens to every power of the natural fire. In the end all of them have been raised into holiness.

היינו כי בישראל גם כחות נפשו הבהמית הוא נצחי ונעשים כסא לקדושה (משא"כ עובדי כוכבים שנפשם הבהמית כלה והולכת ואין להם עלי' [עליה] כלל).

That is, because in a Jew even the powers of his animal soul are eternal, and they become a throne for holiness (which is not so with idolaters, whose animal soul steadily perishes and has no ascent at all).

> This is possible because in a Jew even the animal soul is eternal: its powers are not lost but become a "throne" for holiness, a vehicle that bears it. The Alter Rebbe adds in a parenthesis that this is not so with the animal soul of idolaters, which perishes and has no ascent.

ומדת ימי חייו[54] אשר ניתנו לו מן השמים הוא כפי שיעור שצריך להעלות כ"כ [כל כך] כחות מנפש החיונית בכל כך פעמים אשר יקרא ק"ש [קריאת שמע],

The measure of the days of his life, which were given him from heaven, is according to the amount he needs to raise up: so many powers of the vital soul, in so many times that he will recite the Shema.

> The length of a person's life is measured by this task: Heaven allots him as many days as he needs to raise up the powers of his vital soul. Each recitation of the Shema raises a share of these powers, so the number of his days matches the number of times he will say it.

וענין הק"ש [הקריאת שמע][55] הוא שיתבונן ויעמיק במחשבתו להיות לזכרון על לבו כי הוי' שהוא היה הוה[56] ויהי' [ויהיה].

And the substance of the Shema is that he should contemplate and go deep in his thought, so that it becomes a remembrance upon his heart, that Havayah is "He was, He is and He will be."

> The heart of the Shema is a deep contemplation, held until it becomes a "remembrance upon the heart": that the Name Havayah means "He was, He is and He will be."

פי' שהיה הוה ויהיה הכל שוה אצלו והוא לבדו יחיד ומיוחד ואין בו שום שינוי ח"ו [חס ושלום] בין היה להוה ויהי' [ויהיה]

That is: "was," "is" and "will be" are all the same to Him; He alone is single and unique, and there is no change in Him whatever, G-d forbid, between "was" and "is" and "will be."

> The letters of the Name Havayah combine the Hebrew words for "was," "is" and "will be." For G-d, past, present and future are all the same; He is utterly one and undergoes no change at all.

כמ"ש אני הוי' לא שניתי[57] ואתה הוא עד שלא[58] נברא העולם ואתה הוא משנברא כו' כי כולא קמיה כלא חשיב[59] והוא עצמו ית' הוא הוא אלהינו.

As it is written, "I, Havayah, have not changed," and, "You were the same before the world was created, and You are the same since it was created," etc., for all before Him is considered as nothing. And He Himself, may He be blessed, is our G-d (Elokeinu).

> Malachi's "I, Havayah, have not changed" and the words of the morning prayers, "You were the same before the world was created," both say this. Since everything is as nothing before Him, creation changes nothing in Him, and this same G-d is "our G-d," Elokeinu.

פי' מלשון ואת אילי הארץ לקח[60] (ביחזקאל סימן י"ז) שהוא לשון כח דהיינו ששם הוי' ב"ה הוא הוא כחינו וחיותנו

The meaning [of Elokeinu] is from the expression "and the mighty (eilei) of the land he took" (Ezekiel, chapter 17), which denotes strength; that is, the Name Havayah, blessed be He, is itself our strength and our life-force;

> The Alter Rebbe reads Elokeinu as related to eilei ha'aretz, "the mighty of the land," in Ezekiel, where the word means strength. So "Havayah is our G-d" means that Havayah Himself is our strength and our life-force. In Likkutei Torah, Rosh Hashanah (the discourse "A song of ascents: from the depths"), he reads the Shema the same way: Havayah is "was, is and will be" in one instant, and Elokeinu is "our strength and our life-force."

דהיינו שהוא הוא מקור וחיות של כל נש"י [נשמות ישראל] שעלו במחשבה להכלל באחדותו ית' במהותו ועצמותו כנ"ל (ועמ"ש בפ' פנחס בד"ה קדש ישראל).[61,62]

that is, He Himself is the source and life-force of all the souls of Israel, which arose in thought to be absorbed in His unity, in His being and essence, as mentioned above (and see what is written in Parshas Pinchas, in the discourse beginning "Israel is holy").

> The souls of Israel receive their life directly from G-d's own essence, since they arose in His thought and are absorbed in His unity, as explained earlier. In the discourse "Israel is holy" (Likkutei Torah, Pinchas) the Alter Rebbe reads eilim in the same way, as strength, like "the mighty (eilei) of the land."

משא"כ שאר כל הנבראים שמקור חיותן הוא מבחי' מלך כמ"ש בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד][63] ומלכותו בכל משלה[64,65] ואפילו עולמות עליונים כי מלכותך מלכות[66] כל עולמים כתיב

This is not so with all the other creatures, the source of whose life-force is from the level of King, as it is said, "Blessed be the Name of the glory of His kingdom forever and ever," and, "His kingdom rules over all"; and even the higher worlds, for it is written, "Your kingdom is a kingdom of all worlds."

> All other creatures, even the higher worlds, draw their life from G-d as "King," from His kingship. So says the response to the Shema, "Blessed be the Name of the glory of His kingdom forever and ever," which the Talmud traces to Yaakov, and so say the verses "His kingdom rules over all" and "Your kingdom is a kingdom of all worlds."

הגם שאין דבר נפרד חוץ ממנו יתּ' כמ"ש כי ממך הכל[67] וכתיב כי הוי' הוא האלקים[68] שההסתר וההעלם של שם אלהים הוא מבחינת שם הוי' כמ"ש במ"א וכהדין קמצא דלבושי' [דלבושיה][69] מיני' וביה מ"מ אין זה כ"א זיו והארה המתפשטת ממנו

Although there is nothing separate apart from Him, may He be blessed, as it is written, "For all is from You," and it is written, "that Havayah is Elokim," meaning that the hiddenness and concealment of the Name Elokim is from the level of the Name Havayah, as is explained elsewhere, and [it is] "like the locust whose garment is of itself and within itself"; nevertheless this is only a glow and a radiance that spreads forth from Him,

> This does not mean that anything is truly separate from G-d: "all is from You," and even the concealment of the Name Elokim comes from Havayah, as "Havayah is Elokim" teaches, "like the locust whose garment is of itself." Nevertheless, what gives life to the worlds is only a glow and radiance that spreads forth from G-d, not G-d Himself.

ואף גם זאת היא הארה מ ועטת כמארז"ל [כמאמר רבותינו זכרונם לברכה] ביו"ד נברא העוה"ב [העולם הבא][70]

and even this is a meager radiance, as our Sages, of blessed memory, said: "With the yud the World to Come was created."

> And this radiance is meager: the Sages say that the World to Come was created with the letter yud, the smallest of the letters.

שהזיו הזה והארה זו אינה אלא מעט מזעיר כמו למשל יו"ד שהיא אות הקטנה שבמחשבתו של אדם שהוא רק כמו ניצוץ אחד קטן.

For this glow and this radiance are nothing but a tiny bit, like, for example, a yud, the smallest letter, in a person's thought, which is only like one small spark.

> A yud in a person's thought is like a single small spark compared with his whole mind. So too, the light that creates the worlds is a tiny glimmer compared with G-d Himself.

אבל מקור נש"י [נשמות ישראל] מיוחדים במקור וחיי החיים א"ס ב"ה וכמ"ש הודו על ארץ ושמים[71] כו' לבנ"י [לבני ישראל] עם קרובו[72] (וזהו אשר עשה האלקים את האדם ישר[73])[74] (בקהלת סי' ז' כ"ט).

But the source of the souls of Israel is united with the Source and Life of all life, the Infinite One (Ein Sof), blessed be He; as it is written, "His glory is above earth and heaven," etc., "...for the children of Israel, the people near to Him." (And this is [the meaning of] "that G-d made man upright" (Ecclesiastes, chapter 7, [verse] 29).)

> The source of the souls of Israel, by contrast, is united with G-d Himself, the Source and Life of all life. The Psalm says that G-d's glory is above earth and heaven, yet Israel is "the people near to Him"; and Koheles says that "G-d made man upright."

פי' ישר היינו שכמו שהוא למעלה כך הוא למטה כמ"ש במ"א ע"פ פקודי ה' ישרים דפי' ישרים שבהם ועל ידם נמשך שיהי' [שיהיה] גילוי אור א"ס למטה ממש כמו שהוא למעלה

The meaning of "upright" (yashar) is that as it is above, so it is below; as is explained elsewhere on the verse "The precepts of Havayah are upright," that the meaning of "upright" is that in them and through them it is brought about that the revelation of the Infinite Light (Or Ein Sof) will be below exactly as it is above.

> "Upright" (yashar) means straight, without bending: as the light is above, so it is below. The mitzvos are called "upright" for the same reason, since through them G-d's infinite light is revealed below just as it is above.

ועמ"ש סד"ה כי תשמע בקול בפי' לעשות הישר בעיני[75] ה'

And see what is written at the end of the discourse beginning "When you hearken to the voice," on the meaning of "to do what is upright in the eyes of Havayah."

> The Alter Rebbe refers to the end of the discourse "When you hearken to the voice," on the meaning of "to do what is upright in the eyes of Havayah."

וכך הוא ענין את האדם ישר. שנמשך בו הכח משם הוי' ממש וכמ"ש במדרש קהלת[76] שזהו ענין מ"ש הן האדם היה כאחד ממנו[77]. [78,79]

And so too is the meaning of "man upright": that the power from the Name Havayah itself is drawn into him; and as it says in Midrash Koheles, that this is the meaning of what is written, "Behold, man has become like one of us."

> Man too is called "upright" in this sense: he receives his power directly from the Name Havayah itself, without its bending through intermediate stages. Midrash Koheles links "G-d made man upright" with the verse "Behold, man has become like one of us."

5 ואיתא בבראשית רבה פכ"א בפי' הן האדם היה כאחד ממנו[80] ר' [רבי] יהודה בר סימון אמר כיחידו של[81] עולם שנאמר שמע ישראל[82] ה' אלקינו ה' אחד עכ"ל [עד כאן לשונו].

It is stated in Bereishis Rabbah, chapter 21, on the meaning of "Behold, man has become like one of us": "Rabbi Yehudah bar Simon said: Like the Unique One of the world, as it is said, 'Hear, O Israel, Havayah is our G-d, Havayah is One.'" End of quote.

> On the verse "Behold, man has become like one of us," the Midrash records the reading "like the Unique One of the world," proved from the Shema's "Havayah is One." Man resembles G-d's own oneness.

והיינו כנ"ל שהכח הנמשך בו נמשך ביושר משם הוי' ממש שלא ע"י שום השתלשלות ושום אמצעיים כלל ואפילו לא ע"י העלם בשאר השמות

That is, as mentioned above, the power drawn into him is drawn straight (beyosher) from the Name Havayah itself, not through any chain of descent (hishtalshelus) or any intermediaries at all, and not even through concealment in the other Names.

> This fits what was said above: man's power comes "straight" (beyosher) from the Name Havayah itself. It does not pass through the chain of descent, through intermediaries, or even through concealment in the other divine Names.

משא"כ התהוות העולמות צבא השמים הן נמשכי' [נמשכים / נמשכין] משם הוי' ע"י השתלשלות והעלמים רבים עד שעי"ז אין נק' שם השפע כ"א על שם שאר השמות.

Not so the coming into being of the worlds, the host of heaven: they are drawn from the Name Havayah through a chain of descent and many concealments, until, through this, the flow is called by no name but that of the other Names.

> The worlds and the heavenly hosts also come from Havayah, but only through a long chain of descents and concealments. As a result, the flow that reaches them bears the name of the other Names, not of Havayah.

לפי שהאור והשפע נתעכב ומתעלם בהן ומהן נמשך אח"כ השפע וגם עוד ע"י השתלשות רבות.

For the light and the flow are held back and concealed in them, and from them the flow is afterwards drawn, and moreover through many [further] stages of descent.

> The reason is that the light is held back and hidden within those Names, and only then flows on to the worlds, through many further stages. What reaches the worlds is a concealed light.

וע' בפי' הרמ"ז [הרב משה זכות] פ' שלח (דקנ"ח ע"ב) ע"פ היש בה עץ אם אין שיש ב' מיני שפע כו', ועיין עוד מענין את האדם (בזח"ג [בזהר חלק ג] ס"פ אמור דף ק"ז).

See the commentary of the Ramaz (Rabbi Moshe Zacuto) on Parshas Shelach (folio 158b), on the verse "Is there a tree in it or not," that there are two kinds of flow, etc. And see further on the subject of "man" (in the Zohar, Part III, at the end of Parshas Emor, folio 107).

> The Alter Rebbe points to the Ramaz's commentary on the Zohar in Parshas Shelach, on Moshe's charge to the spies, "Is there a tree in it or not," which speaks of two kinds of divine flow. He also refers to a passage in the Zohar at the end of Emor on the subject of "man."

ויש לומר שזהו פי' ישראל ישר אל[83] פי' אל הוא לשון כח והיינו שנמשך בחי' הכח משם הוי' בבחינת ישר ממש,

One may say that this is the meaning of Yisrael: yashar Kel, for Kel denotes strength; that is, the level of strength is drawn from the Name Havayah in a manner that is truly straight (yashar).

> He suggests that the name Yisrael itself means yashar Kel: Kel signifies strength, and yashar means straight. Israel's strength is drawn from Havayah in a straight line. Kehot notes that this reading of the name is found in Rabbi Moshe Botril's commentary on Sefer Yetzirah and in the Ramaz on the Zohar.

וזהו ענין אשריך ישראל[84] מי כמוך[85, 86] עם נושע בהוי' והיינו לפי שהכח והעוז נמשך בהם מבחינת מי כמוכה באלים[87] הוי'

And this is the meaning of "Happy are you, Israel; who is like you, a people saved by Havayah": because the strength and might are drawn into them from the level of "Who is like You among the mighty (eilim), Havayah."

> Moshe's blessing, "Happy are you, Israel; who is like you," echoes the Song at the Sea, "Who is like You among the mighty (eilim), Havayah": Israel's strength comes from that very level of Havayah, above all the "mighty" powers.

וע' מזה באד"ר [באדרא רבא] (דקכ"ח א') משמע דקאי על עתיק יומין ע"ש,

See about this in the Idra Rabba (folio 128a), which implies that it refers to Atik Yomin; see there.

> The Idra Rabba brings these two verses together right after speaking of Atik Yomin ("the Ancient of Days"), the innermost level of Keser, which implies that they refer to that level.

ועמ"ש במ"א בפי' מי כמוכה באלים הוי' ע"פ מאמר הזח"ג [הזהר חלק ג] פי' אמור (דף צ"ד סע"א [סוף עמוד א]) דקאי על שם הוי' נגד שאר השמות שהן הן בבחינת ממכ"ע [ממלא כל עלמין] אבל שם הוי' הוא בחינת סוכ"ע אני הוי' לא שניתי.[88]

And see what is explained elsewhere on the meaning of "Who is like You among the mighty, Havayah," according to the statement of the Zohar, Part III, Parshas Emor (folio 94, end of side a), that it refers to the Name Havayah as against the other Names, which are of the level of the light that fills all worlds (memalei kol almin), whereas the Name Havayah is the level of the light that encompasses all worlds (sovev kol almin): "I, Havayah, have not changed."

> Elsewhere, on the basis of a passage in the Zohar on Emor, the Alter Rebbe explains that "Who is like You among the mighty, Havayah" sets the Name Havayah apart from all the other Names. The other Names are the light that fills the worlds, measured to each one; Havayah is the light that encompasses all worlds, unchanged by them: "I, Havayah, have not changed."

עכ"פ [על כל פנים] מובן מזה הענין דהכח הנמשך ומתגלה משם הוי' הוא למעלה מעלה מבחינת הכח הנמשך משאר השמות

At any rate, it is understood from this that the power drawn and revealed from the Name Havayah is far, far above the level of the power drawn from the other Names.

> Whatever the details, the conclusion is clear: the power revealed from the Name Havayah is far above the power drawn from the other Names.

ועמ"ש ע"פ ועתה יגדל נא[89] כח אד' ומ"ש בפי' העונה יהא שמיה רבא מברך בכל כחו.[90] דפי' כחו הוא ענין גילוי ההעלם.[91,92]

And see what is written on the verse "And now, let the power of Ado-nai be great, I pray," and what is written on the meaning of "One who responds 'May His great Name be blessed' with all his power": that the meaning of "his power" is the revelation of what is hidden.

> The Alter Rebbe refers to his explanations of Moshe's prayer, "Let the power of Ado-nai be great," and of the Talmud's teaching that one should answer "May His great Name be blessed" "with all his power." There "power" means the revealing of what is hidden.

6 וא"כ פי' הוי' אלקינו היינו שהכח והעוז של הנשמות שזהו פי' אלקינו הוא נמשך מעצמות שם הוי' ממש שהוא הוא עצמו הוא מקור וכח וחיות של נשמות

If so, the meaning of "Havayah is our G-d (Elokeinu)" is that the strength and might of the souls, which is the meaning of Elokeinu, is drawn from the very essence of the Name Havayah; He Himself is the source, the strength and the life-force of the souls.

> So "Havayah is our G-d" in the Shema means that the strength of the souls, Elokeinu, comes from the very essence of the Name Havayah. Havayah Himself is their source, strength and life.

ועמ"ש סד"ה וידבר[93] כוי וארא אל אברהם[94] בפי' וידעתם כי אני[95] הוי' והייתי לכם לאלקים פי' שבחינת הוי' לבדו הוא בעצמו יהי' [יהיה] לכם בבחינת אלקים השורה עליכם.

And see what is written at the end of the discourse beginning "And He spoke," etc., "And I appeared to Avraham," on the meaning of "And you shall know that I am Havayah" and "I will be to you as Elokim": that is, the level of Havayah alone will itself be to you as the level of Elokim, which rests upon you.

> At the end of the discourse "And G-d spoke to Moshe ... And I appeared to Avraham" (Torah Ohr, Va'eira), the Alter Rebbe reads "And you shall know that I am Havayah ... I will be to you as Elokim" the same way: Havayah Himself becomes for Israel the "Elokim" that rests upon them.

SECTION 3 · ¶7–11

Near to Him, and gathering the inclinations

7 ו עד"ז יש לפרש מ"ש במדרש רבה פ' ואתחנן ע"פ אשר לו אלקים קרובים[96] אליו

And in the same way one may explain what is said in Midrash Rabbah, Parshas Va'eschanan, on the verse "that has Elokim close to it":

> The paragraph turns to the Midrash on Moshe's words "For what great nation is there that has Elokim close to it."

אשר לו גוי קרוב אין כתיב כאן אלא אשר לו אלקים קרובים אליו[97] עכ"ל [עד כאן לשונו]. ויש לפרש שהם עיקר לגבי שם אלקים לפי שנמשכים משם הוי' שלמעלה משם אלקים.

"'That has a nation close to it' is not written here, but 'that has Elokim close to it.'" End of quote. One may explain that they [Israel] are the principal in relation to the Name Elokim, because they are drawn from the Name Havayah, which is above the Name Elokim.

> The Midrash notes that the verse does not say "a nation close to it" but "Elokim close to it": G-d, as it were, makes Israel the principal and draws Himself near to them. The Alter Rebbe explains why Israel is the principal in relation to the Name Elokim: the souls come from Havayah, which is above Elokim.

8 ובזה יתכן דאין להקשות על המדרש הנ"ל דקאמר אשר לו גוי קרוב אין כתיב כאן דהא כתיב לבני ישראל עם קרובו[98]

With this, perhaps there is no difficulty with the Midrash cited above, which says, "'That has a nation close to it' is not written here," when it is written, "for the children of Israel, the people near to Him."

> One might object to the Midrash: Scripture does call Israel near to G-d, "the people near to Him," and the Midrash itself cites that verse. With the explanation just given, the objection falls away.

אלא דכאן נאמר על שם הוי' והתם נאמר על שם אלקי'.

Rather, here it is said of the Name Havayah, and there it is said of the Name Elokim.

> In the Psalm, "the people near to Him" speaks of the Name Havayah, to which Israel is near; in Deuteronomy, "Elokim close to it" speaks of the Name Elokim, which is near to Israel. The two verses describe two different Names.

9 וזהו מ"ש כי קרוב אליך[99] הדבר פי' הדבר הוא מל' כמ"ש באשר דבר מלך[100] והוא ענין שם אלקים והוא בחינת קרוב אליך כמ"ש אשר לו אלקים קרובים אליו.

And this is [the meaning of] what is written, "For the word is near to you." The meaning: "the word" is Malchus (sovereignty), as it is written, "Inasmuch as the word of a king..."; and this is the Name Elokim, and it is the level of "near to you," as it is written, "that has Elokim close to it."

> Moshe's words "For the word is near to you" fit this too. "The word" is Malchus, G-d's kingship, for a king rules by his word; and Malchus is the Name Elokim, which is "near to you."

ובמדרש רבה ס"פ נצבים[101] ע"פ כי קרוב אליך הדבר מאד אמר להן הקב"ה בני אם[102] יהיו דברי תורה קרובים לכם אף אני קורא אתכם קרובים שכן כתיב לבני ישראל עם קרובו הללוי"ה.[103]

And in Midrash Rabbah, at the end of Parshas Nitzavim, on the verse "For the word is very near to you": "The Holy One, blessed be He, said to them: My children, if the words of Torah are near to you, I too call you near, as it is written, 'for the children of Israel, the people near to Him, Halleluyah.'"

> The Midrash on this verse adds that if the words of Torah are near to Israel, G-d calls them near, as the Psalm says, "the people near to Him." It is through the Torah that Israel becomes near to G-d.

10 והענין יש לבאר ע"פ מ"ש בד"ה כי תשמע בקול[104, 105] בענין שהתורה נק' מפתחות הפנימיות[106] שע"י התורה נמשך גילוי בחי' פנימיות דהיינו גילוי אור א"ס ב"ה ממש וכו' ע"ש.

The matter may be explained according to what is written in the discourse beginning "When you hearken to the voice," on the Torah's being called "the inner keys": through the Torah is drawn the revelation of the level of the inner dimension (pnimiyus), that is, the revelation of the Infinite Light (Or Ein Sof) itself, blessed be He, etc.; see there.

> The Alter Rebbe refers to his discourse "When you hearken to the voice" (Likkutei Torah, Re'eh), which explains why the Torah is called "the inner keys." Through the Torah the inner dimension, the Infinite Light itself, is revealed.

ועוד עפמ"ש [על פי מה שכתוב] בד"ה יונתי בחגוי[107, 108] שלהמשיך ההמשכה מבחינת שרש הנשמה שבה נאמר הוי' אלקינו ממש

And further, according to what is written in the discourse beginning "My dove, in the clefts," that to draw down the flow from the level of the root of the soul, of which it is said, in the full sense, "Havayah is our G-d,"

> He also refers to the discourse "My dove, in the clefts of the rock." The root of the soul above is where "Havayah is our G-d" holds in its full sense.

להמשיך משם האור מלמעלה למטה לבחינת הנשמה שבגוף זהו ע"י התורה א"כ לשיהיו עם קרובו ממש זהו ע"י אם יהיו דברי תורה קרובים לכם.

to draw the light from there, from above to below, to the level of the soul in the body: this is through the Torah. If so, for them to be truly "the people near to Him" is through "if the words of Torah are near to you."

> Drawing that light down from the soul's root to the soul in the body is done through the Torah. So Israel becomes truly "the people near to Him" when "the words of Torah are near to you," as the Midrash said.

11 וזהו שמע ישראל[109] פי' שמע מלשון אסיפה כמו וישמע שאול[110] והענין לאסוף ולקבץ כל הכחות ורצונות שביסוד האש הטבעי ע"י עקירת הרצון מהם

And this is "Hear (Shema), O Israel." Shema is a term of gathering, as in "And Shaul gathered (vayeshama)"; the idea is to gather and collect all the powers and desires in the natural element of fire, by uprooting the will from them;

> Now the Alter Rebbe explains the words of the Shema. Shema means "gather," as when Shaul gathered the people; the task is to gather all the desires of the natural fire by uprooting one's will from them.

דהיינו להתחרט על העבר ולקבל עליו להבא שלא ישוב עוד לכסלה,[111] והיינו מפני שהוא בחי' ישראל שעלו במחשבה והוי' הוא אלהינו שהוא הוי' אחד שמיוחדים בו יתי' כנ"ל

that is, to regret the past and to take upon himself for the future that he will not return again to folly. This is because he is of the level of Israel, who arose in thought, and Havayah is our G-d, which is [the meaning of] "Havayah is One": that they are united with Him, may He be blessed, as mentioned above;

> Uprooting the will means regretting the past and resolving never to return to folly. A Jew can do this because his soul arose in G-d's thought, and Havayah, who is One, is "our G-d," with whom the souls are united.

ועל ידי כן יתלהב לבו כנ"ל. וזהו ואהבת בכל לבבך[112] בשני יצריך[113] ביצר טוב וביצר הרע.

and through this his heart will be set aflame, as mentioned above. And this is [the meaning of] "And you shall love ... with all your heart (levavcha)": with both your inclinations, with the good inclination and with the evil inclination.

> Through this contemplation the heart is set aflame. The Sages read "with all your heart (levavcha)," with its doubled beis (levavcha rather than libcha), as "with both your inclinations," the good inclination and the evil one.

פי' שגם היצה"ר [היצר הרע] שהוא כח יסוד האש הטבעי הוא העולה ונכלל לאהבה את ה' בהתלהבות הנ"ל:

That is, even the evil inclination, which is the power of the natural element of fire, is what rises and is absorbed into loving G-d with the fervor mentioned above.

> So the evil inclination, which is the natural fire, is itself raised up and joins in the burning love for G-d. This is the offering of the Shema, in which the fire from above consumes the fire below.

SECTION 4 · ¶12–13

Fervor is not enough: the dwelling below

12 ג אך אמנם ענין זה ומדרגה זו להגביר יסוד האש האלהי שבנפשו להלהיב לבו לדבקה בו אין זו עבודה תמה ותמידית (וכמ"ש לא תהו בראה לשבת יצרה)[114] (בישעיה סי' מ"ה י"ח)

3. However, this matter and this level, strengthening the G-dly element of fire in one's soul to set one's heart aflame to cleave to Him, is not a complete and constant service (as it is written, "He did not create it for chaos (tohu); He formed it for dwelling (lasheves)") (Isaiah, chapter 45, [verse] 18).

> The third section turns to the limit of the service described so far. Strengthening the G-dly fire so that the heart burns to cleave to G-d is not yet complete or constant service, for Isaiah says the world was made not for chaos but "for dwelling."

ועמ"ש סד"ה וישלח יעקב[115] מלאכים[116] בענין בן עזאי ועמ"ש במ"א ע"פ הזח"א [הזהר חלק א] ויירא דקי"ב[117] אי בפסוק וגם אמנה אחותי בת אבי היא[118, 119] כו'

And see what is written at the end of the discourse beginning "And Yaakov sent messengers," regarding Ben Azzai; and see what is written elsewhere on the Zohar, Part I, Vayeira, folio 112a, on the verse "And moreover she is indeed my sister, the daughter of my father," etc.

> At the end of the discourse "And Yaakov sent messengers" (Torah Ohr, Vayishlach) the Alter Rebbe explains that Ben Azzai, who "gazed and died," lived only in the soul's upward "running" and would not return to the world, while the Torah's way is "He formed it for dwelling." He also refers to a passage in the Zohar on Avraham's words "And moreover she is indeed my sister."

וזהו ענין לשבת יצרה והוא בחינת ארץ מושבותיכם כדלקמן וע"ז אמרו הקורא ק"ש [קריאת שמע] בלא תפילין כו'.

And this is the meaning of "He formed it for dwelling," and it is the level of "the land of your dwellings," as will be explained below. And of this they said, "One who recites the Shema without tefillin," etc.

> The world's purpose is "dwelling," and this is the meaning of "the land of your dwellings," as the maamar will explain. This is also why the Sages said that the Shema without tefillin is lacking, like an offering without its libations.

13 וענין התפילין[120] דרך כלל הוא כלל כל התורה והמצות מעשיות כי הוקשה כל[121] התורה לתפילין כמו שבתפילין מלובשים מוחין עליונים שבעשר ספירות עליונות[122] בתמונות אותיות גשמיות

The matter of tefillin, in general terms, is that which encompasses the whole Torah and the mitzvos of action, for the whole Torah is likened to tefillin: as in tefillin the supernal intellect (mochin) of the ten supernal Sefiros is enclothed in the forms of physical letters.

> The Alter Rebbe now turns to tefillin, the second half of the Sages' comparison. Tefillin stand for the whole Torah and all its practical mitzvos, since the Talmud likens the whole Torah to tefillin; and just as in tefillin the highest divine intellect is clothed in physical letters on parchment, so the Torah and mitzvos clothe G-dliness in physical things.

והוא כי צריך האדם להשפיל עצמו ולומר די לעבד להיות כרבו[123] ולעשות מכון לשבתו להיות לו דירה[124] בתחתונים.[125, 126]

And this is because a person must lower himself and say, "It is enough for the servant to be like his master," and make a fixed place for His dwelling, so that He has a dwelling place among the lower realms.

> The reason is that a person must lower himself, for "it is enough for the servant to be like his master": as G-d, so to speak, comes down to the lower world, so must man. In this way he makes for G-d a fixed place to dwell, fulfilling the Midrash's teaching that G-d desired a dwelling place among the lower realms.

דהיינו במקרא משנה ותלמוד הלכות ואגדות שהם מדברים מענינים תחתונים גשמיים והם כלים מכלים שונים[127] ויין מלכות שהוא אור א"ס ב"ה המלובש בהם רב כיד המלך

That is, in Scripture, Mishnah and Talmud, halachos and aggados, which speak of lower, physical matters; and they are "vessels differing one from another," and "royal wine," which is the Infinite Light (Or Ein Sof), blessed be He, enclothed in them, "in abundance, according to the hand of the king."

> This is done through Torah study: Scripture, Mishnah, Talmud, halachah and aggadah all speak of lowly physical matters. The Alter Rebbe borrows the language of Achashverosh's feast in Megillas Esther: the Torah's subjects are the "vessels differing one from another," and the "royal wine" poured into them "in abundance, according to the hand of the king" is the Infinite Light itself. In the verse "hand" means the king's bounty; the maamar takes the word literally, leading to "the great hand."

שהוא ענין היד הגדולה (עמ"ש סד"ה אם בחקתי תלכו[129, 128] ובפ' בשלח ע"פ וירא ישראל)[130] וכמ"ש וירא ישראל את היד[131] הגדולה אשר עשה הוי' במצרים.

This is the matter of "the great hand" (see what is written at the end of the discourse beginning "If you walk in My statutes," and in Parshas Beshalach on the verse "And Israel saw"), as it is written, "And Israel saw the great hand that Havayah had wrought in Egypt."

> This "hand of the king" is "the great hand" of the verse after the splitting of the Sea: "Israel saw the great hand that Havayah had wrought in Egypt." The Alter Rebbe refers to the end of the discourse "If you walk in My statutes" (Likkutei Torah, Bechukosai), where "according to the hand of the king" is discussed, and to Torah Ohr, Beshalach, on "And Israel saw."

פי' הגדולה היא התפשטות אשר נתפשטה עד אין קץ ותכלית והיא ענותנותו[132] אשר עשה ה' במצרים.

The meaning: "great" is an expansion that has spread forth without end or limit; and it is His humility, "which Havayah wrought in Egypt."

> "Great" here means an expansion that spreads forth without limit. That boundless spreading down is G-d's humility: as the Talmud says, wherever one finds G-d's greatness, one finds His humility.

פי' כי פעל ועשה בחי' שם הוי' אפילו בארץ מצרים שהוא בחינת מצרים וגבולים כמו כל עניני הלכות זרעים מועד כו' שהם מדברים מעניני[133] העולם הגשמי

That is, the level of the Name Havayah acted and wrought even in the land of Egypt (Mitzrayim), which is the level of straits (meitzarim) and boundaries, like all the matters of the laws of Zera'im, Mo'ed, etc., which speak of the matters of the physical world

> "Which Havayah wrought in Egypt" teaches that the Name Havayah, which is beyond all limits, acted even in Mitzrayim, read as meitzarim, "straits" and boundaries. In the same way the laws of the Mishnah's orders, such as Zera'im (agriculture) and Mo'ed (the festivals), deal with the physical world, and Havayah is present in them.

(ועמ"ש בד"ה וירא ישראל את היד הגדולה כו' בת"א [בתורה אור] פ' בשלח. ועמ"ש בד"ה ביום השמע"צ [השמיני עצרת] בפי' זה היום עשה[134] הוי' ועמ"ש בד"ה לך לך מארצך[135] ובד"ה באתי לגני גבי אריתי מורי.[136]

(and see what is written in the discourse beginning "And Israel saw the great hand," etc., in Torah Ohr, Parshas Beshalach. And see what is written in the discourse beginning "On the eighth day, an assembly (Shemini Atzeres)," on the meaning of "This is the day Havayah has made"; and see what is written in the discourse beginning "Go forth from your land," and in the discourse beginning "I have come into My garden," regarding "I have gathered My myrrh."

In a parenthesis the Alter Rebbe lists related discourses: in Torah Ohr, Beshalach, on "And Israel saw the great hand"; in the discourse for Shemini Atzeres, on "This is the day Havayah has made"; and in the discourses "Go forth from your land" and "I have come into My garden ... I have gathered My myrrh."

ופי' היד הגדולה ע"ל [יש לומר] ע"ד מ"ש באדר"ז [באדרא זוטא] שהחכמה מלבשת לבחינת חסד עילאה בחינת ורב חסד ועמ"ש מזה בד"ה ה' יחתו מריביו[137] ומבחינה זו נמשך להיות התפשטות החכמה עילאה גם למטה כנ"ל ועמ"ש מענין זה ג"כ בד"ה שחורה אני ונאוה)[138]

The meaning of "the great hand" can be explained along the lines of what is said in the Idra Zuta: that Chochmah (wisdom) clothes the level of supernal Chesed (kindness), the level of "and abundant in kindness"; and see what is written about this in the discourse beginning "Havayah, those who contend with Him shall be broken"; and from this level it comes about that there is an expansion of supernal Chochmah even below, as mentioned above. And see what is written on this subject also in the discourse beginning "I am black but comely.")

He adds a Kabbalistic reading of "the great hand": the Idra Zuta teaches that Chochmah clothes supernal Chesed, the attribute "abundant in kindness," and so carries it within. Because of that boundless kindness within it, supernal wisdom spreads down even into the lowest levels, the expansion described above; he refers to two more discourses on the theme.

ואפילו בעסקים ומו"מ [ומשא ומתן] אם הוא נושא ונותן באמונה הרי עולם זה חסד יבנה[139] וגם אח"כ יתן צדקה מיגיעו שהוא ממדת החסד והוא ענף החכמה כמ"ש מוריד הטל מכלכל חיים בחסד

And even in business affairs and commerce, if he deals faithfully, then this world "is built with kindness"; and afterwards, too, he will give charity from his toil, which is of the attribute of Chesed, and it is a branch of Chochmah, as it is said, "He causes the dew to descend; He sustains the living with kindness";

This applies even to business: one who deals honestly builds the world with kindness, as the Psalm says, "The world is built with kindness." And the charity he later gives from his earnings is Chesed, which is a branch of Chochmah; he cites the Amidah's words linking the descent of dew with sustaining the living through kindness.

וגם כמו שהחכמה תחיה[140] כו', כך בצדקה שנותן לעני מחיה נפשו

and also, just as "wisdom gives life," etc., so through the charity he gives to the poor man he revives his soul.

> As Koheles says that "wisdom gives life," so charity, a branch of wisdom, revives the poor man's soul.

רק אם ישים אליו לבו רוחו ונשמתו אליו[141] כו' בק"ש [בקריאת שמע] כנ"ל אז רוח אייתי רוח ואמשיך רוח[142] להיות שורה ה' אחד גם בתורה ומצות מעשיות (ועמ"ש בפ' וארא סד"ה לכן אמור לבנ"י [לבני ישראל]).[143]

Only, if "he sets his heart upon Him, his spirit and his breath to Him," etc., in the Shema, as mentioned above, then "spirit brings spirit and draws down spirit," so that the One G-d rests also in the Torah and the mitzvos of action (and see what is written in Parshas Va'eira, at the end of the discourse beginning "Therefore say to the children of Israel").

> But all this depends on a condition: that in the Shema, as explained above, the person has set his heart on G-d, "his spirit and his breath to Him," in the words of the book of Iyov. Then "spirit brings spirit and draws down spirit": his own spirit of devotion draws down a divine spirit, so that the One G-d rests in his Torah study and practical mitzvos as well. The Zohar itself joins the two, giving these words of Iyov as the sign of "spirit draws spirit."

והנה ענין עבודה זו להמשיך דירתו ית' בתחתונים להיות אין עוד מלבדו[144] היא למעלה ממדרגת התלהבות הנק' בשם גדפין לבד

Now, this service, drawing down His dwelling, may He be blessed, among the lower realms, so that "there is nothing else besides Him," is far, far above the level of fervor, which is called only "wings" (gadfin);

> The Alter Rebbe now ranks the two services. Drawing G-d's dwelling into the lower realms, so that "there is nothing else besides Him," is far higher than fervor, which is called only "wings" (love and awe being the soul's two wings). The reason, given next, is that fervor still involves a sense of one's own existence.

לפי שעכ"פ [שעל כל פנים] מוכרח להיות שיצייר איזה יש ודבר בפני עצמו בחינת לב ונפש שמתלהב

because in any case he must necessarily picture some existence, a thing in itself: a heart and soul that is aflame.

> In fervor, a person still pictures some self that exists in its own right: a heart and soul that is burning.

משא"כ בבחינת אין עוד וביטול במציאות לגמר י לא ימציא מקום לעצמו כלל ואין לו רצון אחר כי אם רצון השי"ת [השם יתברך] ורצון ה' הוא שוה למטה כמו למעלה כמ"ש במ"א (ע"פ בהעלותך את[145] וסד"ה וארא אל אברהם כו') והנה ע"ז נאמר סוף מעשה במחשבה תחלה

Not so at the level of "there is nothing else" and self-nullification (bittul) of one's existence entirely: he leaves no place for himself at all, and he has no other will but the will of G-d, may He be blessed; and G-d's will is the same below as above, as is explained elsewhere (on the verse "When you raise up..." and at the end of the discourse beginning "And I appeared to Avraham," etc.). And of this it is said, "Last in deed, first in thought."

> At the level of "there is nothing else," the complete nullification of one's existence, he leaves no room for himself and has no will but G-d's will, which is the same below as above: a physical mitzvah carries it as fully as any spiritual level. This is the sense of "last in deed, first in thought," from the hymn Lecha Dodi: the physical deed, which comes last, was first in G-d's intention.

והנה בחינה זו נק' ארץ כנען מלשון הכנעה והשפלה (עמ"ש סד"ה ויהי בשלח פרעה[146] ועמ"ש ע"פ וישב יעקב)[147] שנופל ומשפיל א"ע [את עצמו] למטה.

Now, this level is called "the land of Canaan" (Kena'an), from the term for submission (hachna'ah) and lowliness (see what is written at the end of the discourse beginning "And it came to pass, when Pharaoh sent," and see what is written on the verse "And Yaakov dwelt"), for he falls and lowers himself below.

> This level of lowering oneself into physical deeds is called "the land of Canaan," for Kena'an is related to hachna'ah, submission. The person bends down to the lowest place. At the end of the discourse "And it came to pass, when Pharaoh sent" (Torah Ohr, Beshalach) the Alter Rebbe likewise calls the land of Canaan hachna'ah, submission and self-nullification to the One G-d.

ובבחינ' [ובבחינת / ובבחינה] זו כתיב רגליה יורדות מות[148] וכו' כי מאחר שהוא מקושר למטה בענינים גשמיים אפשר לו ליפול ח"ו [חס ושלום] בתאוות גשמיים וע"ז כתיב ובערת הרע מקרבך

And of this level it is written, "Her feet go down to death," etc.; for since he is bound below in physical matters, he can fall, G-d forbid, into physical desires. And of this it is written, "And you shall eradicate the evil from your midst."

> Going down into physical matters carries a danger, alluded to in the verse "Her feet go down to death": being bound up with the physical, one can fall into physical desires, G-d forbid. Against this the Torah commands, "You shall eradicate the evil from your midst."

(ועמ"ש במ"א בפי' מ"ש בירושלמי ומטבע ארוך פותח בברוך וחותם בברוך בפ' בראשית בד"ה להבין ענין הברכות, וע' סד"ה ביום השמיני שלח[149] גבי ולפני קרתו[150] ובפ' וארא בביאור ע"פ לכן אמור בפי' אל הארץ אשר נשאתי את ידי[151] כו')

(And see what is explained elsewhere on the meaning of what is said in the Jerusalem Talmud, "and a long formula opens with 'Blessed' and closes with 'Blessed,'" in Parshas Bereishis, in the discourse beginning "To understand the matter of the blessings"; and see the end of the discourse beginning "On the eighth day he sent," regarding "and before His cold"; and in Parshas Va'eira, in the explanation on the verse "Therefore say," on the meaning of "to the land concerning which I raised My hand," etc.)

> Another parenthesis with related discussions: on the Jerusalem Talmud's rule that a long blessing opens and closes with "Blessed," on "before His cold" (in the discourse on "On the eighth day he sent the people away"), and on "the land concerning which I raised My hand" in Parshas Va'eira.

וכתיב כי יביאך אל ארץ הכנעני[152] כו' גדולים ועצומים כו' וכתיב וגם את הצרעה ישלח[153] ה' אלקיך בם עד אבוד הנשארים והנסתרים מפניך.

And it is written, "When He brings you to the land of the Canaanite," etc., "great and mighty," etc.; and it is written, "And also the hornet will Havayah your G-d send among them, until those who are left and those who hide from you perish."

> Two verses about the conquest of Canaan: the nations there are "great and mighty," and G-d promises to send "the hornet" until even those who remain and hide are destroyed. The Alter Rebbe will read both as describing a person's inner struggle with evil.

וענין הצרעה כי הנה אמרו רז"ל [רבותינו זכרונם לברכה] שהצרעה היתה מסמא את עיניהם מלמעלה ומסרסם מלמטה.[154] וביאור הענין הנה ארז"ל [אמרו רבותינו זכרונם לברכה] שמזיעתן של חיות יוצא נהר דינור על ראש רשעים בגיהנם.[155]

The matter of the hornet: our Sages, of blessed memory, said that the hornet would blind their eyes above and castrate them below. The explanation of the matter: our Sages, of blessed memory, said that from the sweat of the chayos the river of fire (nehar dinur) goes forth upon the head of the wicked in Gehinnom.

> The Talmud says that the hornet blinded the Canaanites' eyes from above and castrated them from below. To explain this he brings another teaching: the river of fire that pours upon the head of the wicked in Gehinnom comes from "the sweat of the chayos," the holy angels of the divine Chariot.

פי' זיעה הוא ארס וחימה וכמ"ש (ירמיה כ"ג י"ט) הנה סערת ה' חימה יצאה וגו'

That is, "sweat" is venom and wrath, as it is written (Jeremiah 23:19), "Behold, a storm of Havayah, wrath has gone forth," etc.

> "Sweat" here means venom and wrath, as the prophet speaks of "a storm of Havayah" going forth in wrath. The angels' burning fervor produces a residue of fierce anger.

והוא פסולת שלהם כי בכל עולם ועולם יש בחינת טוב ורע

And it is their waste; for in each and every world there is the level of good and evil.

> That wrath is the angels' "waste." In every world there is something called good and evil.

ואין ר"ל [רוצה לומר] רע ממש ח"ו [חס ושלום] אלא רע מלשון כעס וחימה והוא ענין חו"ג [חסד וגבורה] שבכל העולמות (וע' בלק"ת [בלקוטי תורה (להאריז"ל)] בפ' בראשית בענין פי' עה"ד [עץ הדעת] טו"ר [טוב ורע]) וכן הענין באדם שהוא עולם קטן[156] יש בו ג"כ בחינות אלו

And this does not mean actual evil, G-d forbid, but ra in the sense of anger and wrath; and this is the matter of Chesed and Gevurah (restraint) in all the worlds (and see the Arizal's Likkutei Torah, Parshas Bereishis, on the meaning of the Tree of Knowledge of good and evil). And so too with man, who is a small world: these levels are in him as well,

> But in the higher worlds this is not real evil, G-d forbid: "evil" there means anger and wrath, Chesed and Gevurah as they exist in every world, and man, "a small world," has the same levels within him. On the Arizal's Likkutei Torah that the text cites, the Alter Rebbe explains in Likkutei Torah, Balak, that the lower part of Z'eir Anpin is called "the Tree of Knowledge of good and evil" not because there is evil there but because the external forces can draw from it.

וצריך לעורר הגבורות שבו על עצמו דהיינו על הרע שבו שהוא מסטרא דס"מ [דסמאל] ונוקביה שהם הם הרשעים. וכמ"ש על ראש רשעים יחול[157]. [158, 159, 160]

and he must arouse the Gevuros in him against himself, that is, against the evil in him, which is from the side of Samael and his female counterpart, which are "the wicked"; as it is written, "it shall whirl upon the head of the wicked."

> So a person must turn the Gevuros within him, his power of anger, against himself, that is, against the evil in him, which comes from Samael and his female counterpart, the forces of impurity called "the wicked." Upon these the storm of wrath "shall whirl upon the head of the wicked."

SECTION 5 · ¶14–16

The hornet: holy anger against one's evil

14 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] לעולם ירגיז אדם יצר טוב על יצר הרע.[161] ופי' לעולם כי הרי תמיד יש לו בחי' הרוגז

As our Sages, of blessed memory, said: "A person should always rouse the good inclination to rage against the evil inclination." The meaning of "always": for he always has in him the level of anger (rogez),

> The Talmud teaches: "A person should always rouse his good inclination to rage against the evil inclination." The Alter Rebbe explains "always": the capacity for anger is always present in a person.

שהוא מצד הגבורה שאין לך אדם שאינו כלול מטוב ורע והרע היינו הרוגז והחימה והכל הוא מסטרא דרע וכמאמר רז"ל [רבותינו זכרונם לברכה] רע לשמים ורע לבריות[162]

which comes from the side of Gevurah (restraint); for there is no person who is not composed of good and evil, and the evil is the anger and the wrath, and all of it is from the side of evil, as our Sages, of blessed memory, said, "bad to Heaven and bad to people."

> Anger comes from the side of Gevurah. Every person is a mixture of good and evil, and the "evil" in him is this anger and wrath, all from the side of evil, as the Talmud describes the wicked man: "bad to Heaven and bad to people."

והרוגז והכעס ישפוך על הרע שבו שיקצוף מאד ויחרה אפו למה הוא כך

And the anger and the rage he should pour out on the evil within him, so that he is very angry and his wrath is kindled: why is he like this?

> The anger that could make a person bad to others should instead be poured out on the evil within himself, so that he is furious with himself: why is he like this?

והתעוררות בחי' הגבורה הנ"ל הוא מזיעתן של חיות[163] שהוא ההתלהבות בפ' ראשונה של ק"ש [קריאת שמע] ויש בה בחינת גבורות ג"כ

And the arousal of the level of Gevurah mentioned above is from "the sweat of the chayos," which is the fervor in the first section of the Shema; and it too has in it the level of Gevuros.

> This arousal of Gevurah is the "sweat of the chayos" mentioned above: the fervor of the first section of the Shema, which itself contains Gevuros, just as the angels' fervor yields their "sweat."

לכן צריך הוא לשפוך חמתו וירגיז על יצרו הרע ביתר שאת

Therefore he must pour out his wrath and rouse anger against his evil inclination with greater intensity.

> Because the fervor of the Shema itself carries Gevuros, it is then that he should pour out his wrath on his evil inclination with the greatest intensity.

כאשר יעמיק בשכלו ענין ההתבוננות באמונת ה' אחד וישישראל עלו במחשבה ושלכן רוצה לדבק מחשבתו להתכלל באחד אז יעשן אפו מדוע לא היה כזאת בכל עת ואפילו שלא בשעת התפלה.

When he goes deep with his intellect into the contemplation of the faith that G-d is One, and that Israel arose in thought, and that therefore he wishes to cleave with his thought, to be absorbed in the One, then his anger will smoke: why was he not like this at all times, even when not at the time of prayer?

> When he contemplates in depth that G-d is One, that Israel arose in G-d's thought, and that he therefore longs to merge his thought with the One, his anger "will smoke" at himself. He asks why he has not been like this at every moment, even outside the time of prayer.

15 וזהו ענין פ' שניה שבק"ש [שבקריאת שמע] וחרה אף[164] כו' שנמשך מהתלהבות הפרשה ראשונה ולכך כתיב התם וסרתם ועבדתם אלהים אחרים[165]

And this is the matter of the second section of the Shema, "And the anger will be kindled," etc., which is drawn from the fervor of the first section. That is why it is written there, "and you turn aside and serve other gods."

> The second section of the Shema warns, "And the anger will be kindled." The Alter Rebbe says this section grows out of the fervor of the first, and that is why it speaks of turning aside to serve other gods, as the next lines explain.

כי באמת שלא בשעת התפלה אינו כעוברי רצונו וכפורק עול ח"ו [חס ושלום][166] אף בשעה שאינו עובד ה' כלל

For in truth, when it is not the time of prayer, he is not like those who transgress His will, or like one who casts off the yoke, G-d forbid, even at a time when he is not serving G-d at all.

> Outside the time of prayer, a person who is simply not occupied with serving G-d is not considered one who transgresses His will or casts off His yoke.

משא"כ בשעת ק"ש [קריאת שמע] בהתלהב לבו ידמה בעיניו מה שהיה רחוק מה' כל היום כאלו פורק עול ח"ו [חס ושלום] ממש וכמ"ש פן יפתה לבבכם מיחודו ואחדותו

Not so at the time of the Shema: when his heart is aflame, it will seem in his eyes that his having been far from G-d all day is as if he had actually cast off the yoke, G-d forbid; as it is written, "lest your heart be enticed," [away] from His oneness and unity;

> The time of the Shema is different: when his heart is aflame, his distance from G-d during the day looks to him like a real casting off of the yoke. He reads the verse "lest your heart be enticed" as being drawn away from G-d's oneness and unity.

והרי זה כאלו וסרתם ועבדתם והיטב יחרה לו[167] ובזה הוא מקרר הכעס והחימה שברע גמור ולא יהיה רע לאחרים כלל.[168, 169, 170, 171, 172, 173, 174, 175]

and this is as if "you turn aside and serve." And he will be exceedingly angry; and through this he cools the anger and the wrath that are in the utter evil, and he will not be bad to others at all.

> Seen this way, his distance is like "turning aside and serving other gods," and he becomes deeply angry at himself. This anger, aimed at the evil within, cools the heat and wrath of the evil itself, so that he will not be harmful to others at all.

16 וזהו ענין הצרעה שמסרס את הרע פי' שמקררו להיות כמו סריס שאין בו חמימות ולכן אינו מוליד[176]

And this is the matter of the hornet, which castrates the evil: that is, it cools it so that it is like a eunuch, who has no heat in him and therefore does not beget.

> This is the meaning of the hornet that "castrates" the evil: holy anger cools the evil inclination until it is like a eunuch, without heat. Without that heat it can no longer beget anything.

וגם מסמא את העינים פי' שלא יביט על אחרים לא במילי דעלמא ולא בעבודתם בעין רעה וקנאה שמצד הרע

It also blinds the eyes: that is, he will not look at others, neither in worldly matters nor in their service [of G-d], with an evil eye and envy, which come from the side of evil.

> The hornet also "blinds the eyes": the person no longer looks at others, either in worldly matters or in their service of G-d, with the evil eye and envy that come from the side of evil.

כי אין הברכה שורה[177] אלא על דבר הסמוי מן העין[178] וכן ברכת ה' היא המשכת אלהות אינה שורה כ"א בעין טובה:

For blessing rests only on a thing hidden from the eye; and so too the blessing of G-d, which is the drawing down of G-dliness, rests only with a good eye.

> The Talmud teaches that blessing rests only on what is hidden from the eye. So too G-d's blessing, the drawing down of G-dliness, rests only where there is a good eye; blinding the evil eye makes room for blessing.

SECTION 6 · ¶17–18

The spies, the seven nations, and the land of your dwellings

17 ד ובזה יובן ענין המרגלים שלא רצו ליכנס לארץ כנען שהוא ענין ההשפלה למטה במצות מעשיות שהם ענינים הגשמיים באמונת יחודו בתחתונים כי אמרו ארץ אוכלת יושביה היא.[179]

4. With this the matter of the spies will be understood. They did not want to enter the land of Canaan, which is the matter of lowering [oneself] below, into the mitzvos of action, which are physical matters, in the faith in His unity among the lower realms; for they said, "It is a land that consumes its inhabitants."

> The fourth section turns to the spies. The land of Canaan stands for lowering oneself into the physical mitzvos, with faith that G-d's unity is found in the lower realms; the spies did not want this, and said that the land "consumes its inhabitants."

פי' יושביה אין תופסין מקום לעצמן כלל ומבטלין עצמן ליחודו ית' שבתחתונים להיות אין עוד כו' כי היו דור דעה כו' ושרש נשמתם למעלה מעלה.[180]

That is: its inhabitants take up no place for themselves at all, and nullify themselves to His unity, may He be blessed, among the lower realms, so that "there is nothing else," etc. For they were the generation of knowledge (dor de'ah), etc., and the root of their souls was far, far above.

> The Alter Rebbe reads their words as a spiritual statement: those who dwell in such a land take up no place for themselves and are wholly nullified to G-d's unity below. The spies, of the "generation of knowledge," had souls rooted very high, and did not want to descend to such self-nullification in physical deeds.

18 וגם החתי והיבוסי והאמורי יושב בהר[181] שהם הם השבעה אומות עובדי כוכבים שבאמת היו דרים בה בעת ההיא ושרשם משבע מדות דעולם התהו

And also, "the Hittite, the Jebusite and the Amorite dwell in the mountains": these are the very seven idolatrous nations who in truth were living in it at that time; and their root is from the seven attributes (middos) of the World of Tohu,

> The spies reported that "the Hittite, the Jebusite and the Amorite dwell in the mountains." These are the seven nations who actually lived in the land, and their spiritual root is the seven emotive attributes of the World of Tohu ("chaos"), whose intense, unharmonized attributes shattered.

והם שרש השבע מדות רעות אשר צריך ליזהר מאד שלא ליפול בהמדות ההם ח"ו [חס ושלום] כי רגליה יורדות מות[182] כו' וכמ"ש שבעה גוים גדולים ועצומים כו'.

and they are the root of the seven evil attributes, regarding which one must take great care not to fall into those attributes, G-d forbid; for "her feet go down to death," etc.; and as it is written, "seven nations, great and mighty," etc.

> From those attributes of Tohu come the seven evil traits in a person, and he must take great care not to fall into them, for "her feet go down to death." This is why the seven nations are described as "great and mighty."

אך באמת אמר ועצומים ממך ממך דוקא פי' שאתה מגדלם כמ"ש ירמיהו ואתם למדתם אותם[183] עליכם אלופים לראש

But in truth it says, "and mightier than you" (mimcha): mimcha, "from you," specifically, meaning that you make them great; as Yirmeyahu says, "And you have trained them as chiefs over you, at the head."

> But the verse says they are "mightier than you" (mimcha), and the Alter Rebbe stresses the word: their might comes from you, because you make them great. Yirmeyahu says the same: "You have trained them as chiefs over you."

כי מה שנחשבו לאלופי [לאלופים] ודבר גדול הוא מחמתכם שאתם מחשיבים אותם ליש וגדול הוא בעיניכם.

For that they are regarded as chiefs and as something great is because of you: because you regard them as something (yesh), and it is great in your eyes.

> The evil traits seem powerful only because a person treats them as real and important. Their greatness exists in his own eyes.

אבל באמת צריך להקטין אותם בעיניו וכמ"ש כלב סר צלם מעליהם[184] והי' אתנו פי' שהוי' נמשך אתנו במקרא משנה כו' וכלים מכלים שונים כנ"ל

But in truth one must make them small in his eyes; as Kalev said, "Their shade has departed from them, and Havayah is with us." That is, Havayah is drawn down with us in Scripture, Mishnah, etc., and "vessels differing one from another," as mentioned above.

> In truth one must make them small in one's eyes, as Kalev said, "Their shade has departed from them, and Havayah is with us." "Havayah is with us" means that G-d is drawn down into the Torah we study, Scripture, Mishnah and the rest, the "vessels differing one from another" described above.

(וענין שילוח המרגלים היה ע"ד שמברכים על המצות עובר לעשייתן והיינו שקודם העלאת מ"נ [מיין נוקבין] שהוא העלאת הדבר הגשמי שבו נעשית המצוה כמו האתרוג דנוגה צריך תחלה להיות המשכת מ"ד [מיין דוכרין] מלמעלה המעורר העלאת מ"נ [מיין נוקבין] כו'

(The matter of the sending of the spies was along the lines of blessing over the mitzvos before their performance. That is, before the raising of mayin nukvin (feminine waters), which is the raising of the physical thing with which the mitzvah is done, such as the esrog, which is of nogah, there must first be a drawing down of mayin duchrin (masculine waters) from above, which arouses the raising of mayin nukvin, etc.

> A parenthesis explains why spies were sent at all. Just as a blessing is said before a mitzvah is done, so before the mayin nukvin, the raising up of the physical object of a mitzvah (such as the esrog, which belongs to nogah, the mixed realm that can be elevated), there must first be mayin duchrin, a flow from above that arouses that raising.

ועד"ז קודם שנכנסו כל ישראל לארץ שלח מרבע"ה [משה רבינו עליו השלום] איש אחד[185] שנשמתם נמשכו מבחינת אחד כולם אנשים[186] שהיו מבחי' עלמא דדכורא והוא ענין מ"ד [מיין דוכרין] לעורר המ"ן [המיין נוקבין] כו',

In the same way, before all Israel entered the Land, Moshe our teacher, peace be upon him, sent "one man," whose souls were drawn from the level of "One"; "all of them men," who were from the level of the masculine world (alma dedechura); and this is the matter of mayin duchrin, to arouse the mayin nukvin, etc.

> In the same way, before Israel entered the Land, Moshe sent one man from each tribe, men whose souls came from the level of "One" and from "the masculine world," the realm that gives rather than receives. Their mission was to be the mayin duchrin that would arouse the elevation of the Land.

אך עד"מ כשצריכים להגביה איזה דבר שהוא ענין המ"נ [המיין נוקבין] צריך להשפיל א"ע [את עצמו] למטה כדי להגביהו והם לא היה בהם שפלות זו להשפיל א"ע [את עצמו] למטה.

But, by way of analogy, when one needs to lift something up, which is the matter of the mayin nukvin, one must lower oneself down in order to lift it; and they did not have this lowliness, to lower themselves down.

> But to lift something up, which is the work of mayin nukvin, one must bend down to it. The spies lacked this lowliness: they were unwilling to lower themselves.

אבל באמת ע"י השפלה והכנעה זו אזי אח"כ אותו הדבר שמגביה נושא את נושאיו[187] ומגביה אותו למעלה מעלה ויובן ממ"ש במ"א ע"פ[188] הרע"מ [הרעיא מהימנא] פ' תשא בענין אבנא למשקל בה דא יו"ד כו') וזהו ענין מנחה ונסכים.

But in truth, through this lowering and submission, afterwards the very thing that he lifts "carries its carriers" and lifts him far, far above. This will be understood from what is explained elsewhere on the Raaya Mehemna, Parshas Ki Sisa, on the matter of "a stone to weigh with: this is the yud," etc.) And this is the matter of the meal offering and the libations.

> Yet through bending down and submitting, the thing one lifts ends up lifting the one who lifts it, as the Ark "carried its carriers." He refers to his explanation of the Raaya Mehemna on Ki Sisa, "a stone to weigh with: this is the yud," and then returns to the main theme: this is the meaning of the meal offering and the libations.

שהמנחה היא מבחינת צומח (והצומח הוא מיסוד המים היפך החי שהוא בחי' אש)

For the meal offering is of the level of the vegetative (and the vegetative is from the element of water, the opposite of the animal, which is the level of fire).

> The meal offering comes from the vegetative realm, which belongs to the element of water, unlike the animal offering, which belongs to fire.

וכל קרבן מנחתך במלח תמלח[189] שהוא בחינת דומם וכך ענין התפילין ושאר המצות מעשיות ירדו ונשתלשו בבחי' דומם כגון התפילין שבפסוק ואהבת שבק"ש [שבקריאת שמע].

And "every offering of your meal offering you shall season with salt," which is the level of the inanimate. And so is the matter of tefillin and the other mitzvos of action: they descended and were drawn down by stages into the level of the inanimate, such as the tefillin in the verse "And you shall love" of the Shema.

> Every meal offering had to be salted, and salt belongs to the inanimate realm. So too tefillin and the other practical mitzvos have come down into the inanimate: the tefillin of the Shema are parchment and ink.

וכן קדש לי כל בכור[190] שהוא בחינת חכמה עילאה נתגשם על הקלף ואותיות בדיו שהם ענינים גשמיים

And likewise "Sanctify to Me every firstborn," which is the level of supernal Chochmah, was made physical on the parchment and in letters of ink, which are physical things;

> For example, the passage "Sanctify to Me every firstborn," one of the passages in the tefillin, expresses supernal Chochmah, the first of the Sefiros, yet it is made physical in letters of ink on parchment.

רק שצריך להסיר הרע שבהם כמ"ש ובערת הרע מקרבך ואז נקרא ארץ מושבותיכם כמ"ש וישב ה' מלך לעולם.[191]

only, one must remove the evil in them, as it is written, "And you shall eradicate the evil from your midst." And then it is called "the land of your dwellings," as it is written, "And Havayah sits as King forever."

> Only the evil in physical things must be removed, as the Torah commands, "You shall eradicate the evil from your midst." Then the land is called "the land of your dwellings," as the Psalm says, "Havayah sits as King forever."

פי' ישיבה הוא מלשון הורדה[192] והשפלה שהיושב מוריד ומשפיל עצמו ממקום עמידתו להיות לו דירה בתחתונים

The meaning: sitting (yeshivah) is a term of bringing down and lowering, for one who sits brings down and lowers himself from the place where he stood, so that He has a dwelling place among the lower realms.

> "Sitting" (yeshivah) means descent: one who sits lowers himself from his standing height. G-d's "sitting" is His coming down to have a dwelling place in the lower realms.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] משחרב בהמ"ק [בית המקדש] אין לו להקב"ה[193] בעולמו אלא ד' אמות של הלכה ובבהמ"ק [ובבית המקדש] כתיב כי האמנם ישב אלקים על הארץ[194, 195] (מ"א [מלכים א] סי' ח' כ"ז) וכמ"ש מזה ברבות תרומה פל"ד קנ"ב א'. ובפ' נשא פי"ב[196] קרוב לר"פ.

And as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." And of the Holy Temple it is written, "Will G-d indeed dwell on the earth?" (I Kings, chapter 8, [verse] 27). And as is explained about this in Midrash Rabbah, Terumah, chapter 34, 152a, and in Parshas Naso, chapter 12, near the beginning of the chapter.

> The Talmud teaches that since the Holy Temple was destroyed, G-d has in His world only the four cubits of halachah. The Temple was G-d's "sitting" on earth, as Shlomo asked in wonder, "Will G-d indeed dwell on the earth?"; the Midrash on Terumah, and its parallel on Naso, describe this same wonder, that G-d whose glory fills all worlds should dwell in a Mishkan or a Temple.

ועד"ז מעין זה הוא בעסק התורה כמ"ש ברבות פ' שמות פרשה ה' ע"פ בשבתו עם זקני ארץ[197, 198] ובפ' שמיני ס"פ י"א

And along these lines, something like this applies to the study of Torah, as is written in Midrash Rabbah, Parshas Shemos, chapter 5, on the verse "when he sits among the elders of the land," and in Parshas Shemini, at the end of chapter 11.

> Something similar applies to Torah study: on "when he sits among the elders of the land," the Midrash describes G-d as present, as it were, among the judges of the Sanhedrin.

אך היינו ע"י שמתחלה נודע בשערים בעלה[199, 200] ע"י שיעמיק ויתבונן בגדולת א"ס ב"ה כפי עומק מחשבתו לכל חד לפום שיעורא דיליה כמו דמשער בלבו כמ"ש בזח"א [בזהר חלק א] וירא דק"ג ע"א וכמשנ"ת [וכמו שנתבאר] לעיל ר"פ במדבר[201]

But this is through, first, "Her husband is known in the gates": through his going deep and contemplating the greatness of the Infinite One (Ein Sof), blessed be He, according to the depth of his thought, "to each one according to his own measure, as he measures in his heart," as is written in the Zohar, Part I, Vayeira, folio 103a, and as was explained above at the beginning of Parshas Bamidbar.

> But this "sitting" comes about only when first "her husband is known in the gates": each person contemplates the greatness of the Infinite One as deeply as he can. The Zohar reads "gates" (she'arim) as measuring (meshaer): to each according to what he measures in his heart, as the Alter Rebbe explained at the beginning of Parshas Bamidbar.

והיינו כי ישיבה ודירה זו עושין ישראל בכוונתם בתפלתם כו' דרוח אייתי רוח ואמשיך רוח

That is, this sitting and dwelling Israel make through their intention in their prayer, etc., for "spirit brings spirit and draws down spirit."

> Israel make G-d's "sitting" and dwelling below through the intention of their prayer, for "spirit brings spirit and draws down spirit": the person's spirit of devotion in prayer draws down G-d's presence.

(ועמ"ש סד"ה בשעה שהקדימו[202] ישראל נעשה[203] בענין פי' גבורי כח עושי דברו לשמוע בקול דברו)[204]

(And see what is written at the end of the discourse beginning "When Israel put 'we will do' first," on the meaning of "mighty in strength, who do His word, to hearken to the voice of His word.")

> He refers to the end of the discourse on Israel's putting "we will do" before "we will hear" (Likkutei Torah, Bamidbar), which explains "mighty in strength, who do His word": the doing of the mitzvos, which draws down G-d's will to be King, comes first and gives rise to the hearing, the nullification of oneself to Him.

ולכן נקרא ארץ מושבותיכם דייקא שאתם מיישבים אותה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] א"ת [אל תקרי] בניך אלא בוניך[205] ע"י ההלכות המלובשים בדברים תחתונים כמו דומם וצומח שבנסכים וד"ל [ודי למבין]

Therefore it is called "the land of your dwellings," precisely: that you settle it. And as our Sages, of blessed memory, said, "Do not read banayich ('your children') but bonayich ('your builders')": through the halachos that are enclothed in lower things, like the inanimate and the vegetative in the libations; and this suffices for one who understands.

> This is why the Torah says "the land of your dwellings" (moshvoseichem): it is you who settle it (meyashvim), making it a dwelling for G-d. As the Sages read banayich, "your children," as bonayich, "your builders," Israel build that dwelling through the halachos, which are clothed in lowly physical things, like the inanimate and vegetative elements of the libations.

(ועמ"ש ע"פ וישב יעקב כו' בארץ כנען[206] וזהו כענין ארץ מושבותיכם המבואר כאן שאתם מיישבים אותה ועי' [ועיין] בזהר בפ' בהר) (דק"ח ע"א) ההי"ד [הדא הוא דכתיב] כי תבאו וגו' ושבתה הארץ[207] נייחא ודאי[208]

(And see what is written on the verse "And Yaakov dwelt," etc., "in the land of Canaan"; and this is like the matter of "the land of your dwellings" explained here, that you settle it. And see the Zohar, in Parshas Behar) (folio 108a): as it is written, "When you come," etc., "the land shall rest": rest, indeed.

> In a parenthesis he refers to a discourse on "And Yaakov dwelt ... in the land of Canaan," which makes the same point about settling the land, and to the Zohar on Behar, which reads "When you come into the land ... the land shall rest" as true rest.

ועמ"ש סד"ה המגביהי לשבת[209] ועיין ברבות בשלח ר"פ כ"ג ע"פ נכון כסאך מאז[210] בענין המשל אגוסטוס יושב[211] כו' ע"ש

And see what is written at the end of the discourse beginning "Who is enthroned on high"; and see Midrash Rabbah, Beshalach, at the beginning of chapter 23, on the verse "Your throne is established from of old," regarding the parable "Augustus is seated," etc.; see there.

> He also refers to a discourse on "Who is enthroned on high" and to the Midrash on "Your throne is established from of old," whose parable contrasts a king, who stands, with an Augustus, who is seated.

וזהו ועתיק יומין יתיב.[212] ועמ"ש ע"פ תבנה ותכונן עיר סיחון.[213] וע"פ וכל בניך[214] כו' בענין בוניך.

And this is [the meaning of] "and the Ancient of Days (Atik Yomin) sat." And see what is written on the verse "Let the city of Sichon be built and established," and on the verse "And all your children," etc., on the matter of "your builders."

> In the Midrash, G-d's throne becomes settled, He is "seated," once Israel sing at the Sea; this, the Alter Rebbe says, is the meaning of Daniel's vision, "and the Ancient of Days sat." He also refers to explanations of "Let the city of Sichon be built and established" and of "And all your children," read as "your builders."

ועיין בזח"ג [בזהר חלק ג] דקמ"א ע"ב ע"פ כתפארת אדם לשבת בית[216, 215] ועמ"ש מענין בית וחצר הפנימית בד"ה וארשתיך לי:[217]

And see the Zohar, Part III, folio 141b, on the verse "according to the beauty of a man, to dwell in a house"; and see what is written on the matter of the house and the inner courtyard in the discourse beginning "And I will betroth you to Me."

> Last, he points to the Zohar on "according to the beauty of a man, to dwell in a house," and to a discourse on "And I will betroth you to Me" about the house and the inner courtyard, images of G-d's dwelling.

SECTION 7 • ¶19

Summary

19 קיצור. ענין השרפים הם מבחי' יסוד האש האלקי וכמ"כ [וכמו כן] יש בחינה זו בנפש האלקית רק שהוא כלולה מד"י [מד' יסודות].

Summary. The matter of the seraphim: they are from the level of the G-dly element of fire. And likewise this level is in the G-dly soul, only that it is composed of the four elements.

> The maamar closes with a summary. The seraphim come from the G-dly element of fire; the G-dly soul has this same fire, but in man it is joined with all four elements.

וכתיב והוי יגיה חשכי.[218] והיינו ע"י ק"ש [קריאת שמע] בהתבוננות באמרו הוי' אלקינו[219] וע"ז יבא לבחינת ואהבת.[220]

And it is written, "And Havayah illumines my darkness." That is, through the Shema, with contemplation, when he says "Havayah is our G-d"; and through this he will come to the level of "And you shall love."

> The verse "Havayah illumines my darkness" is fulfilled through the Shema, by contemplating "Havayah is our G-d." This contemplation brings a person to "And you shall love," the love of G-d.

וזהו אש אוכלה. ועכ"ז [ועם כל זה] להגביר רק יסוד האש האלקי אין די כ"א שצ"ל אח"כ המשכה ע"י מצות וזהו הוקשה כל התורה לתפילין[221] וזהו את היד הגדולה[222] כו'

And this is "fire consuming [fire]." Even so, strengthening only the G-dly element of fire is not enough; rather, there must afterwards be a drawing down through mitzvos. And this is [the meaning of] "The whole Torah is likened to tefillin," and this is "the great hand," etc.

> That love is "fire consuming fire," the G-dly fire consuming the natural one. Yet fervor alone is not enough: it must be followed by drawing G-dliness down through mitzvos, the meaning of "the whole Torah is likened to tefillin" and of "the great hand."

אך בהשוב צריך ליזהר שלא יפול והיינו על ידי לעולם ירגיז.[223] וזהו ענין מנחה ונסכים. ארץ מושבותיכם:[224]

But in the returning (shov) one must take care not to fall, and that is through "A person should always rouse to rage." And this is the matter of the meal offering and the libations. "The land of your dwellings."

> In the "return" (shov), the descent from fervor back into physical deeds that follows the soul's "running" (ratzo), as Ezekiel saw the chayos "running and returning," one must guard against falling, by rousing the good inclination against the evil inclination. This is the meaning of the meal offering and the libations, and of "the land of your dwellings."

IN ONE'S AVODAH

Recite the Shema with real contemplation of G-d's oneness and of the soul's root in Him, so that the heart's fire for G-d overpowers the heat of worldly desire. But do not rest on that fervor: draw it down into tefillin, Torah study and practical mitzvos, even honest business and charity, lowering yourself to G-d's will. In that descent, guard against falling by turning your anger against your own evil inclination, never against others: in the Shema, see a day spent far from G-d as if it were casting off the yoke, and do not regard the evil traits as great, for "Havayah is with us" in the Torah.

QUESTIONS FOR DISCUSSION

1. Why is the fervor of the Shema compared to a burnt offering, and what is the "fire consuming fire" in a person?
2. Why is self-nullification in physical mitzvos higher than the fervor of love, which is called only "wings"?
3. How can "the great hand," the boundless Infinite Light, be present in laws about agriculture, festivals or business?
4. Why, according to the maamar, did the spies, "the generation of knowledge," refuse to enter Canaan, and what does this say about lofty spiritual experience?
5. What does it mean to rouse the good inclination to rage against the evil inclination, and how does that anger make a person kinder to others?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **בפ' נסכים**

The note dates this maamar to the year 5557 (1796–97), referring to the list of maamarim at the end of Maamarim Ketzarim.

KEHOT'S NOTE

המאמר משנת תקנ"ז — ראה ברשימת המאמרים שבסו"ס מאמרים קצרים ע' תריח הערה 91. בדרך מצותיך צג, ב מציין "תורה ברבים בפ' שלח בפ' נסכים כי תבואו אל ארץ מושבתיכם שם נת' הטעם ענין הקרבנות ובנסכים". ממאמרי אדה"א במדבר-ג ע' א'קפח. מיוסד על מאמר זה. אוה"ת כרך-ו ע' א'תשצב ובשינוים והגהות אחרות שם ע' א'תתב. קצורים ע' א'תתג. ראה גם ד"ה זה ש"פ שלח תשמ"ג. ד"ה להבין ענין הנסכים תשמ"ז.

2 G-d tells Moshe to speak to the children of Israel about the time they will enter the Land: "When you come into the land of your dwellings that I give you." These words open the Torah's section on the libations, and the maamar asks why the Land is called here "the land of your dwellings."

Numbers 15:2 במדבר ט"ו:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם׃

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

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

3 **ועשיתם אשה לה' עולה**

"And you make a fire-offering to Havayah, a burnt offering or a sacrifice." These are the offerings that the libations accompany.

Numbers 15:3 במדבר ט"ו:ג'

וַעֲשִׂיתֶם אִשֶּׁה לַה' עֹלָה אוֹ־זֶבַח לְפַלֵּא־נֶדֶר אוֹ בִנְדָבָה אוֹ בְמֹעֲדֵיכֶם לַעֲשׂוֹת רֵיחַ נִיחֹחַ לַה' מִן־הַבָּקָר אוֹ מִן־הַצֹּאן׃

and will make an offering by fire unto the L-RD, a burnt-offering, or a sacrifice, in fulfilment of a vow clearly uttered, or as a freewill-offering, or in your appointed seasons, to make a sweet savour unto the L-RD, of the herd, or of the flock;

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4 **מבכל התורה שנק' ארץ כנען**

Torah Ohr 26c opens the discourse "And Yaakov dwelt ... in the land of Canaan" (Vayeishev), which asks why the Land of Israel is called "the land of Canaan" throughout the Torah when Cham was the father of Canaan: "what praise of lineage is there in this?" There Canaan in holiness is read as "merchant," like the soul that descends into this world to gain, as a merchant spends his money to make a profit.

KEHOT'S NOTE

להעיר מתו"א כו, ג "ומה הוא היחוס שבח אי' בזה".

5 **הגדלתי מעשי**

Koheles (Shlomo) describes the great works he undertook: "I made great my works; I built myself houses; I planted myself vineyards." The verse in Koheles on which the Midrash cited here comments.

Ecclesiastes 2:4 קהלת ב':ד'

הִגְדַּלְתִּי מַעֲשָׂי בָּנִיתִי לִי בָּתִּים נָטַעְתִּי לִי כְּרָמִים׃

I made me great works; I builded me houses; I planted me vineyards;

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6 "Go, eat your bread with joy, and drink your wine with a glad heart, for G-d has already favored your deeds." The Midrash reads it as the libations and the entry into the Land.

Ecclesiastes 9:7 קהלת ט':ז'

לֵךְ אֱכֹל בְּשִׂמְחָה לַחְמֶךָ וּשְׁתֵה בְלֵב־טוֹב יֵינֶךָ כִּי כְבָר רָצָה הָאֱלֹקִים אֶת־מַעֲשֶׂיךָ׃

Go thy way, eat thy bread with joy, And drink thy wine with a merry heart; For G-d hath already accepted thy works.

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7 One reading in the Midrash: "eat your bread with joy" is the section of challah, "drink your wine with a glad heart" is the section of libations, and "for G-d has already favored your deeds" is the bringing of Israel into the Land, as it says, "When you come into the land."

Kohelet Rabbah 9:7:1 קוהלת רבה ט':ז':א'

לֵךְ אֱכֹל בְּשִׂמְחָה לַחְמֶךָ, אָמַר רַבִּי הוּנָא בְּרֵיהּ דְּרַבִּי אַחָא בְּשָׁעָה שֶׁהַתִּינוֹקוֹת נִפְטָרִין מִבֵּית רַבָּן, בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת לָהֶם: לֵךְ אֱכֹל בְּשִׂמְחָה לַחְמֶךָ, נִתְקַבֵּל הֶבֶל פִּיכֶם לְפָנַי כְּרֵיחַ נִיחוֹחַ. וּבְשָׁעָה שֶׁיִּשְׂרָאֵל נִפְטָרִין מִבָּתֵּי כְנֵסִיּוֹת וּמִבָּתֵּי מִדְרָשׁוֹת, בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת: לֵךְ אֱכֹל בְּשִׂמְחָה לַחְמֶךָ, כְּבָר נִשְׁמְעָה תְּפִלַּתְכֶם לְפָנַי כְּרֵיחַ נִיחוֹחַ. דָּבָר אַחֵר, לֵךְ אֱכֹל בְּשִׂמְחָה לַחְמֶךָ, זוֹ פָּרָשַׁת חַלָּה. וּשְׁתֵה בְלֵב טוֹב יֵינֶךָ, זוֹ פָּרָשַׁת נְסָכִים. כִּי כְבָר רָצָה הָאֱלֹקִים אֶת ...

"Go, eat your bread joyfully, and drink your wine goodheartedly, as G-d has already accepted your actions" (Ecclesiastes 9:7). "Go, eat your bread joyfully." Rabbi Huna son of Rabbi Aḥa said: When the children take their leave from school, a Divine Voice emerges and says to them: "Go, eat your bread joyfully," – your breath has been accepted before Me as a pleasing aroma. When Jews take their leave of synagogues and study halls, a Divine Voice emerges and says to them: "Go, eat your bread joyfully" – your prayer ...

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8 **ארץ מלשון רצון**

The note says that the reading of eretz as ratzon, from Bereishis Rabbah, is explained in Or HaTorah on

Bereishis.

KEHOT'S NOTE

בראשית רבא פרשה ה. נתבאר באוה"ת בראשית-ב דף תפא, ב.

9 **ארץ מלשון רצון**

"Why was it called eretz? Because it desired (ratzsah) to do the will (retzon) of its Maker." Kehot gives this Midrash as the source for reading eretz as ratzon.

Bereshit Rabbah 5:8 בראשית רבה ה':ח'

ויקרא אלקים ליבשה ארץ - למה נקרא שמה ארץ שרצתה לעשות רצון קונה רבי נתן בשם ר' אחא ורי ברכיה בשם רבי יצחק אמר אני אל שדי אני שאמרתי לשמים וארץ די שאלמלא כן היו מותחים והולכין עד עכשיו ולמקום המים קרא ימים א"ר יוסי ב"ר חלפתא והלא ים אחד הוא ומה ת"ל ימים אלא אינו דומה טעם דג העולה מעכו לעולה מציידון ולעולה מאספמיא:

"G-d called the dry land Earth, and the gathering of the waters He called Seas, and G-d saw that it was good" (Genesis 1:10). "G-d called the dry land Earth [eretz]." Why was it called eretz? It is because it hastened [ratzeta] to perform the will of its Maker. Rabbi Natan in the name of Rabbi Aḥa, and Rabbi Berekhya in the name of Rabbi Yitzḥak said: "I am G-d Almighty [shadai]" (Genesis 17:1) - I am the One who [she] said to the heavens and the earth: Enough [dai]. ...

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10 **ארץ מלשון רצון**

In the entry eretz the Pardes writes that the Shechinah is called eretz "from the term ratzon," for it is pleased with the good flow it has received. This is the place in Erchei HaKinuyim that the text cites.

Pardes Rimmonim 23:1:212 פרדס רמונים כ"ג:א':רי"ב

... והוא אותו הצד התחתון שבה שהיא הבחינה האחרונה שבעצמותה שהיא המקבלת מכלם יחד ולכן היא מנא דכלהו. אמנם נקראת ארץ מלשון רצון שכבר נתרצה מהשפע הטוב שקבלה. וכן פי' הרשב"י ע"ה בזהר פ' בראשית (ד"ב) בפסוק ויקרא אלקים ליבשה ארץ וז"ל ומה דהות יבשה אתעבידת ארץ וכו' ארעא רעוא שלים כדקא יאות עכ"ל.

Pardes Rimonim (Public Domain)

11 **וכ"ה בפרדס . . ערך ארץ**

Alongside the Pardes's entry on eretz, the note sends the reader to a further discussion in Or HaTorah on Vayikra.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-ב ע' תמב.

12 **היום הזה ה' אלהיך מצוך**

"This day Havayah your G-d commands you to do these statutes and ordinances." The verse on which another discourse the text cites is built.

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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13 **(פ"ב דברכות) כל הקורא ק"ש**

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

KEHOT'S NOTE

י"ד, ס"ב.

14 The Talmud brings two sayings: one who recites the Shema without tefillin is as if he testified falsely about himself, and it is as if he offered a burnt offering without a meal offering and a sacrifice without libations. The maamar builds on the second.

Berakhot 14b:24 ברכות י"ד ב:כ"ד

אָמַר עוּלָּא: כָּל הַקּוֹרֵא קְרִיאַת שְׁמַע בְּלֹא תְּפִילִּין, כְּאִילּוּ מֵעִיד עֵדוּת שֶׁקֶר בְּעַצְמוֹ. אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כְּאִילּוּ הִקְרִיב עוֹלָה בְּלֹא מִנְחָה, וְזֶבַח בְּלֹא נְסָכִים.

'Ulla said : Whoever reads the Shema' without Tefillin is as though he spoke false testimony against himself. R. Hiyya b. Abba said in the name of R. Johanan : It is as though he had offered a burnt-offering without a meal-offering (cf. Num. xxviii. 5) and a sacrifice without drink-offerings (ibid. v. 14).

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

15 **אש מן השמים ע"ג המזבח**

At the dedication of the Sanctuary, "fire went out from before Havayah and consumed upon the altar the burnt offering and the fats." Kehot gives this verse for the fire that came down onto the altar.

Leviticus 9:24 ויקרא ט':כ"ד

וַתֵּצֵא אֵשׁ מִלִּפְנֵי ה' וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם:

And there came forth fire from before the L-RD, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces.

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KEHOT'S NOTE

ראה ויקרא ט, כד.

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

II Chronicles 7:7 דברי הימים ב ז':ז'

וַיְקַדֵּשׁ שְׁלֹמֹה אֶת־תּוֹךְ הֶחָצֵר אֲשֶׁר לִפְנֵי בֵית־ה' כִּי־עָשָׂה שָׁם הָעֹלוֹת וְאֶת חֶלְבֵי הַשְּׁלָמִים כִּי־מִזְבַּח הַנְּחֹשֶׁת אֲשֶׁר עָשָׂה שְׁלֹמֹה לֹא יָכוֹל לְהָכִיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת־הַחֲלָבִים:

Moreover Solomon hallowed the middle of the court that was before the house of the L-RD; for there he offered the burnt-offerings, and the fat of the peace-offerings; because the brazen altar which Solomon had made was not able to receive the burnt-offering, and the meal-offering, and the fat.

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17 **כי הנה האדם הוא מורכב מד' יסודות**

At the end of 5a the discourse "And the number of the children of Israel will be" opens: "man is a small world,"

as in Avos deRabbi Nosson, and as the world has four elements, fire, air, water and earth, so does the human soul.

KEHOT'S NOTE

מסומן לעיל ה, סע"א מאדר"נ פנ"א ובשם ע"ח שמ"א פ"ג.

18 **והיה מספר**

"And the number of the children of Israel will be like the sand of the sea." The verse opens the earlier discourse in Bamidbar where the four elements are explained.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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19 **בד"ה והי' מספר בנ"י**

There the Alter Rebbe explains that just as the world is made of four elements, fire, air, water and earth, so is the human soul.

KEHOT'S NOTE

לעיל ה, ב.

20 **כנגד ד' אותיות של שם הוי'**

In that discourse the Alter Rebbe cites Etz Chaim, Sha'ar 41, chapter 3, for the four elements corresponding to the four letters of Havayah; there he adds that they are also the four worlds of Atzilus, Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

בלקו"ת שם מציין לע"ח שמ"א פ"ג.

21 **ע"פ כי תצא**

The discourse on "When you go out to war" (Ki Seitzei 34c) explains that an animal was offered so that fire would come down from heaven and consume it, since the life of the animal soul is from the element of fire, and the fire below was absorbed into the fire above.

KEHOT'S NOTE

לקמן פ' תצא לד, ג. וראה גם לקמן פנחס עה, סע"ד.

22 **שרפים עומדים**

In Isaiah's vision of G-d enthroned, "Seraphim stood above Him; each had six wings." The Alter Rebbe reads the name seraphim as "burning ones," angels of the G-dly fire, and their "standing" as their constant, unchanging fervor.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"י ו, ב.

23 **בביאור ע"פ והניף הכהן**

The explanation on "And the kohen shall wave them" teaches that man's soul is rooted in the world of Tikkun while the inanimate, vegetative and animal are rooted in Tohu.

KEHOT'S NOTE

לעיל פ' אמור לז, ג ואילך.

24 **והניף הכהן אותם על לחם הבכורים**

"And the kohen shall wave them with the bread of the first fruits, a wave offering before Havayah." The verse on which the explanation in Parshas Emor that the text cites is built.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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25 **כרשפי אש שלהבת**

The beloved asks to be set as a seal upon her lover's heart, for love is as strong as death: "its flashes are flashes of fire, a flame of G-d." The Alter Rebbe borrows the image for the G-dly soul's fiery thirst for G-d.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי 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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26 "My dove, in the clefts of the rock, in the hiding place of the cliff." The verse on which a discourse the text cites is built.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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

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27 **יסוד א' פשוט**

A long gloss there on "one simple element" cites the Rambam's Commentary on the Mishnah on the single element and on man's being made of four elements.

KEHOT'S NOTE

באוה"ת במדבר כרך-ו ע' א'תשצג הג"ה ארוכה בשם פי' המשניות להרמב"ם בענין יסוד א' והאדם מד' יסודות.

28 "The heavens are My throne and the earth is My footstool." The verse on which a discourse the text cites is built.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת 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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29 Kehot's note points to Leviticus 23:37 for these words.

Leviticus 23:37 ויקרא כ"ג:ל"ז

אֵלֶּה מוֹעֲדֵי ה' אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהַקְרִיב אִשֶּׁה לַה' עֹלָה וּמִנְחָה זֶבַח וּנְסָכִים דְּבַר־יוֹם בְּיוֹמוֹ׃

These are the appointed seasons of the L-RD, which ye shall proclaim to be holy convocations, to bring an offering made by fire unto the L-RD, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day;

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30 **האזינו השמים**

"Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth." The verse on which another discourse the text cites is built.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

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

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PARAGRAPH 2

31 **אע"ג דאיהו לא חזי**

Daniel saw a vision while the men with him did not, yet they were seized with great terror; the Talmud explains, "Even though they did not see, their mazal saw." The Alter Rebbe takes mazal as the root of the soul above.

Megillah 3a:14 מגילה ג' א':י"ד

אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעֵית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בִּמְקוֹם הַטְּנוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עֵיזָא דְּבֵי טַבָּחֵי שַׁמְּינָא מִינַּאי".

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א.

32 **יזל מים**

Bilaam, brought to curse Israel, blesses them instead: "Water shall flow from his buckets," a picture of Israel's abundance. The Alter Rebbe derives mazal from this yizal, "flow": the soul's root above, from which its radiance flows down.

Numbers 24:7 במדבר כ"ד:ז'

יִזַּל־מַיִם מִדָּלָיו וְזַרְעוֹ בְּמַיִם רַבִּים וְיָרֹם מֵאֲגַג מַלְכּוֹ וְתִנַּשֵּׂא מַלְכֻתוֹ׃

Water shall flow from his branches, And his seed shall be in many waters; And his king shall be higher than Agag, And his kingdom shall be exalted.

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KEHOT'S NOTE

במדבר כד, ז.

PARAGRAPH 3

33 **ישראל עלו במחשבה**

Six things preceded the creation of the world: some were created, and some, among them the Patriarchs and Israel, "arose in thought" to be created. The Alter Rebbe reads this as the souls' root in G-d's thought, above His speech.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

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

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

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KEHOT'S NOTE

ב"ר א, ה. נסמן לעיל פ' צו טז, ג ולקמן פ' מטות פג, ג. באוה"ת במדבר-ו ע' א'תשצה מפרש: "(ר"ל דלפיכך הנשמות שבכל עולם הם במעלה יתירה על המלאכים שבעולמות ההם)": פי'.

34 **כי הנפש מלאה אותיות**

In Naso the Alter Rebbe explains that all things were created through the letters of the Ten Utterances, and that the human soul too is full of letters, for G-d "breathed into his nostrils the breath of life," by the breath of His mouth.

KEHOT'S NOTE

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

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40 **להסיר החמימות שבלבו**

Kuntres HaAvodah notes that removing the heart's heat for worldly pleasures is what Tanya, chapter 43, describes: that it not be clothed in anything of pleasure.

KEHOT'S NOTE

בקונטרס העבודה ע' 26 מציין שזהו כמו שכתוב בתניא פמ"ג: שלא תתלבש בשום דבר הנאה.

41 **ולהיות גובר . . להכלל באחדותו ית'**

The gloss explains why the soul can rule the animal soul: the soul's root is in the supernal thought, while the animal soul's root and origin came about, through many stages of descent, from the level of speech.

KEHOT'S NOTE

באוה"ת במדבר כרך-ו ע' א'תשצה יש הג"ה: (כי לפי ששרש הנשמה מחשבה עילאה לכך יש לה שליטה על נה"ב ששרשה ומקור התהוותה ע"י רבוי השתלשלות מבחי' הדבור כו')

42 **ונקדשתי בתוך**

"And I will be sanctified among the children of Israel; I am Havayah who sanctifies you." The verse on which the discourse in Parshas Emor that the text cites is built.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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43 **שבכל עת שמגביר כח יסוד האש**

In Va'eschanan the Alter Rebbe explains that the world conceals G-d's light, so one must first subdue the darkness and then turn it into light: the natural element of fire in the natural soul, which desires every desire, is to be transformed from the darkness of this physical world into a desire to cleave to G-d.

KEHOT'S NOTE

ראה לקמן פ' ואתחנן ב, ג. חוקת נו, ב.

44 **אש אוכלה אש**

Among six kinds of fire, the Talmud lists a "fire that consumes fire," the fire of the Shechinah. The Alter Rebbe applies it to the G-dly fire consuming the natural fire.

Yoma 21b:5–6 יומא כ"א ב:ה'-ו'

כִּי קָא אָמְרִינַן — בְּדְהָדְיוֹט. דְּתַנְיָא: "וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ", אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הֶהָדְיוֹט. רִבּוּצָהּ כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

נסמן לעיל פ' נשא כו, ב.

35 **כי לא מחשבותי מחשבותיכם**

G-d, through Isaiah, calls on those who strayed to return, for He is ready to forgive: "For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." The Alter Rebbe cites it to qualify the analogy from human thought: G-d's thought is beyond ours, yet the analogy still gives a hint of it. (context: Steinsaltz Tanakh)

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע' נה, ח.

36 **אפס קצהו**

Balak tells Bilaam, "Only the edge of it will you see, and all of it you will not see." The phrase describes the little we can grasp of G-d's thought.

Numbers 23:13 במדבר כ"ג:י"ג

וַיֹּאמֶר אֵלָיו בָּלָק־לְכָה־נָּא אִתִּי אֶל־מָקוֹם אַחֵר אֲשֶׁר תִּרְאֶנּוּ מִשָּׁם אֶפֶס קָצֵהוּ תִרְאֶה וְכֻלּוֹ לֹא תִרְאֶה וְקָבְנוֹ־לִי מִשָּׁם:

And Balak said unto him: 'Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.'

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37 **ושמץ מנהו תקח אזנינו**

Elifaz describes a secret revelation that came to him at night: "A word came to me stealthily, and my ear received a whisper of it." The phrase describes the faint trace of understanding the analogy gives.

Job 4:12 איוב ד':י"ב

וְאֵלַי דָּבָר יָגָנֵב וַתִּקַּח אָזְנִי שֵׁמֶץ מִנֶּהוּ:

Now a word was secretly brought to me, And mine ear received a whisper thereof.

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38 **ע"פ אני ישנה ולבי ער**

At this point Or HaTorah has a long gloss, which refers to Torah Ohr, the discourse beginning "Zachor."

KEHOT'S NOTE

באוה"ת שם ע' א'תרצה יש כאן הג"ה ארוכה ומציין לתו"א בד"ה זכור.

39 **אני ישנה ולבי ער**

"I sleep, but my heart is awake; the voice of my beloved knocks." The verse on which a discourse the text cites is built.

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:

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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51 "For on this day He shall atone for you, to purify you." The verse on which another discourse the text cites is built.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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52 **ושמתיך בנקרת הצור**

"And I will place you in the cleft of the rock, and I will cover you with My hand until I have passed by." The passage in that discourse to which the text refers.

Exodus 33:22 שמות ל"ג:כ"ב

וְהָיָה בַּעֲבֹר כְּבֹדִי וְשַׂמְתִּיךָ בְּנִקְרַת הַצּוּר וְשַׂכֹּתִי כַפִּי עָלֶיךָ עַד־עָבְרִי׃

And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

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53 **שנותיו שבעים שנה**

"The days of our years are seventy years, or with strength eighty years." The span of a lifetime in which the natural fire is gradually raised.

Psalms 90:10 תהילים צ':י'

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

ראה תהלים צ, י.

54 Kehot's note points to Ecclesiastes 8:15 for these words.

Ecclesiastes 8:15 קהלת ח':ט"ו

וְשִׁבַּחְתִּי אֲנִי אֶת־הַשִּׂמְחָה אֲשֶׁר אֵין־טוֹב לָאָדָם תַּחַת הַשָּׁמֶשׁ כִּי אִם־לֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׂמוֹחַ וְהוּא יִלְוֶנּוּ בַעֲמָלוֹ יְמֵי חַיָּיו אֲשֶׁר־נָתַן־לוֹ הָאֱלֹקִים תַּחַת הַשָּׁמֶשׁ׃

So I commended mirth, that a man hath no better thing under the sun, than to eat, and to drink, and to be merry, and that this should accompany him in his labour all the days of his life which G-d hath given him under the sun.

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55 **וענין הק"ש**

The note refers to Or HaTorah on Parshas Re'eh for the substance of the Shema.

KEHOT'S NOTE

ראה אוה"ת פ' ראה ע' תשפב.

יומא כא, ב.

45 **כמ"ש בזח"א וירא דק"ג ע"א**

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

KEHOT'S NOTE

ראה לעיל פ' במדבר א, א. ולקמן פ' מטות פה, ב.

PARAGRAPH 4

46 **כי אתה תאיר נרי ה'**

The same song of David in the book of Shmuel reads, "For You are my lamp, Havayah, and Havayah illumines my darkness"; the text's "and Havayah illumines my darkness" is from here. Kehot gives this place and notes that the word "light" (ta'ir) is not there.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

KEHOT'S NOTE

ש"ב כב, כט ושם כתיב [תיי תאיר לי'] נרי הוי', יעו"ש. [כ].

47 David's song of thanks for his deliverance: "For You light my lamp; Havayah my G-d illumines my darkness." The text's "For You light my lamp" is from here; the Alter Rebbe reads it as G-d rekindling the soul's G-dly fire.

Psalms 18:29 תהילים י"ח:כ"ט

כִּי־אַתָּה תָּאִיר נֵרִי ה' אֱלֹקַי יַגִּיהַּ חָשְׁכִּי׃

For Thou dost light my lamp; the L-RD my G-d doth lighten my darkness.

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48 **להשלים חסרונו**

At this point Or HaTorah has a gloss on Binah, which is called "rock."

KEHOT'S NOTE

באוה"ת במדבר-ו ע' א'תשצו יש כאן הג"ה בענין בינה שנק' צור.

49 **כי אשב בחשך ה' אור לי**

"Do not rejoice over me, my enemy; though I have fallen, I shall rise; though I sit in darkness, Havayah is a light to me." G-d's light shines into the darkness of one who has fallen short.

Micah 7:8 מיכה ז':ח'

אַל־תִּשְׂמְחִי אֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ ה' אוֹר לִי׃

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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KEHOT'S NOTE

מיכה ז, ח.

50 **רני ושמחי בת**

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The verse on which the discourse in Parshas Mikeitz that the text cites is built.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה'

56 **הוי' שהוא היה הוה ויהי'**

Etz Chaim explains that the great four-letter Name Havayah is so called because it denotes G-d's eternal being, "was, is and will be," before creation, while creation lasts, and after it. Kehot gives this place for "was, is and will be."

Sefer Etz Chaim 1:1 עץ חיים א:א

57 **אני ה' לא שניתי**

"For I, Havayah, have not changed; and you, the children of Yaakov, have not ceased." G-d is the same before and after creation.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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KEHOT'S NOTE

מלאכי ג, ו.

58 **אתה הוא עד שלא נבה"ע**

The note gives the morning prayers as the source of "You were the same before the world was created," and also refers to the Shelah, 3b.

KEHOT'S NOTE

תפלת השחר. של"ה ג, ב.

59 **כולא קמי' כלא חשיב**

The Zohar's phrase "all before Him is considered as nothing." The Alter Rebbe uses it to explain why creation brings no change in G-d.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

60 **ואת אילי הארץ לקח**

In Ezekiel's parable, the king of Babylon made a covenant with one of the royal seed "and took the mighty (eilei) of the land," its powerful men. The Alter Rebbe derives Elokeinu from this word for strength.

Ezekiel 17:13 יחזקאל י"ז:י"ג

וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיִּכְרֹת אִתּוֹ בְּרִית וַיָּבֵא אֹתוֹ בָּאָלָה וְאֶת־אֵילֵי הָאָרֶץ לָקָח׃

and he took of the seed royal, and made a covenant with him, and brought him under an oath, and the mighty of the land he took away;

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61 **בפ' פנחס בד"ה קדש ישראל**

There the Alter Rebbe explains that as the earth reveals its power of growth every day, the "higher earth" reveals the power of bringing into being something from nothing, and new angels come into being daily.

KEHOT'S NOTE

לקמן עט, ג.

62 **קדש ישראל**

"Israel is holy to Havayah, the first of His produce." The verse on which the discourse in Parshas Pinchas that the text cites is built.

Jeremiah 2:3 ירמיהו ב:ג

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה'׃

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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63 **בשכמל"ו**

Kehot's note points to Pesachim 56a for these words.

Pesachim 56a פסחים נ"ו א

KEHOT'S NOTE

פסחים נו, א.

64 **מלכותו בכל משלה**

"Havayah has established His throne in the heavens, and His kingdom rules over all." The life of all creatures comes from G-d's kingship.

Psalms 103:19 תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

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

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KEHOT'S NOTE

תהלים קג, יח.

65 Kehot's note points to Psalms 103:19 for these words.

Psalms 103:19 תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

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

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66 **מלכותך מלכות כ"ע**

"Your kingdom is a kingdom of all worlds, and Your dominion is throughout all generations." Even the higher worlds receive their life from His kingship.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, י"ג.

67 **כי ממך הכל**

David's words when the people gave for the Temple: "For all is from You, and from Your hand we have given to You."

ביו"ד נברא העוה"ב 70

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The small yud shows how small the creative radiance is.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

הודו על ארץ ושמים 71

"Let them praise the Name of Havayah, for His Name alone is exalted; His glory is above earth and heaven." G-d's glory is beyond all the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

עם קרובו 72

"He has raised up the horn of His people ... for the children of Israel, the people near to Him." Israel is near to the G-d whose glory is above earth and heaven.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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73 On "G-d made man upright" the Midrash says that man was upright, and cites "Behold, man has become like one of us," like one of the ministering angels. The Alter Rebbe brings it to link "upright" with this verse.

Kohelet Rabbah 7:29:1 קוהלת רבה ז':כ"ט:א'

לְבַד רְאֵה זֶה מָצָאתִי אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יָשָׁר, יָשָׁר הָיָה, שֶׁנֶּאֱמַר: אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יָשָׁר, וּכְתִיב (בראשית ג, כב): הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ, כְּאֶחָד מִמַּלְאֲכֵי הַשָּׁרֵת, וְכֵיוָן שֶׁנַּעֲשׂוּ שְׁנַיִם, וְהֵמָּה בִקְּשׁוּ חִשְׁבֹּנוֹת רַבִּים.

"But, see, this I have found: G-d made man upright, but they have sought many schemes" (Ecclesiastes 7:29). "But, see, this I have found: G-d made man upright" – he was upright, as it is stated: "G-d made man upright," and it is written: "Behold, man has become like one of us" (Genesis 3:22) – like one of the ministering angels. When they became two, "but they have sought many schemes."

Nothing exists apart from G-d.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נַעְצֹר כֹּחַ לְהִתְנַדֵּב כָּזֹאת כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ׃

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

כי ה' הוא האלקים 68

Moshe charges Israel: "Know this day and take it to your heart, that Havayah is Elokim in the heavens above and on the earth below; there is no other." The Alter Rebbe reads it as teaching that the concealing Name Elokim is itself Havayah.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

וכהדין קמצא דלבושי 69

The Midrash compares the angel clothed in linen to "this locust whose garment is of itself and within itself." The Alter Rebbe uses the image for the concealment of Elokim, which comes from Havayah itself.

Bereshit Rabbah 21:5 בראשית רבה כ"א:ה'

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאל, שנאמר (דניאל י): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן כבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם טעם מות, אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיהבשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: "Behold, the man has become as one of us" – like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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KEHOT'S NOTE

ב"ר כא, ה.

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74 **אשר עשה האלקים את האדם ישר**

"Only see, this I have found: that G-d made man upright, but they have sought many schemes." The Alter Rebbe reads "upright" as receiving G-d's power directly.

Ecclesiastes 7:29 קהלת ז:כ"ט

לְבַד רְאֵה־זֶה מָצָאתִי אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת־הָאָדָם יָשָׁר וְהֵמָּה בִקְּשׁוּ חִשְׁבֹנוֹת רַבִּים:

Behold, this only have I found, that G-d made man upright; but they have sought out many inventions.

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75 **לעשות הישר בעיני ה'**

"When you hearken to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d." The verse of the discourse the text cites.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

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

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76 **וכמ"ש במדרש קהלת**

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

KEHOT'S NOTE

ז, נ.

77 After Adam ate from the Tree of Knowledge, Havayah Elokim said: "Behold, man has become like one of us, knowing good and evil." In its plain sense "one of us" means like the heavenly beings; the maamar, with the Midrash in the next paragraph, reads it as "like the Unique One of the world," man's power coming straight from Havayah.

Genesis 3:22 בראשית ג':כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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78 **הי' הוה ויהי'**

At the end of the first section of the discourse "A song of ascents: from the depths" (Rosh Hashanah 62d) the Alter Rebbe explains the Shema: Havayah means "was, is and will be" in one instant, above intellect; "our G-d" (Elokeinu) means "our strength and our life-force"; and the level of the soul called Israel is united with Havayah.

KEHOT'S NOTE

ועל"ק בד"ה ש"ה ממעמקים [ר"ה סב, ד] סופ"א. [כ]. ראה שו"ע אדה"ז או"ח סי' ה. עץ חיים שער דרוש עיגולים ויושר ענף א'. באוה"ת במדבר-ו ע' א'תשצו מבאר כאן ענין שהזמן הוא נברא ומחודש.

79 **פקודי ה' ישרים**

"The precepts of Havayah are upright, gladdening the heart." The verse on which the discourse cited elsewhere is built.

Psalms 19:9 תהילים י"ט:ט'

פִּקּוּדֵי ה' יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת ה' בָּרָה מְאִירַת עֵינָיִם:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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PARAGRAPH 5

80 After Adam ate from the Tree of Knowledge, Havayah Elokim said: "Behold, man has become like one of us, knowing good and evil." Plainly "one of us" means one of the heavenly beings; Rabbi Yehudah bar Simon in the Midrash reads it "like the Unique One of the world."

Genesis 3:22 בראשית ג':כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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81 Among the readings of "like one of us," one sage says "like the Unique One of the world," as it says, "Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe takes it to mean that man's power comes straight from Havayah.

Bereshit Rabbah 21:5 בראשית רבה כ"א:ה'

דרש רבי פפוס: הן האדם היה כאחד ממנו, כאחד ממלאכי השרת. אמר לו ר' עקיבא: דייך פפוס! אמר לו: מה אתה מקיים הן האדם היה כאחד ממנו? אמר לו: שנתן לו המקום לפניו שני דרכים: דרך החיים, ודרך המות, ובירר לו דרך אחרת. רבי יהודה בר סימון אמר: כיחידו של עולם, שנאמר (דברים ו): שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאל, שנאמר (דניאל י): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב): ויקם ...

Rabbi Papus expounded: "Behold, the man has become as one of us" – like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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Alter Rebbe reads the verse as setting the Name Havayah apart from the other Names.

Zohar, Emor 24:104–111ספר הזהר, אמור כ"ד:ק"ד-ק"א

It is like a son who enters the house of his father and mother and eats there whenever he desires. A king, we will say, had a son whom he fondly loved, and to whom he assigned a number of companions. One day he said: It would be a good thing to invite my son's companions and to show my affection and esteem for them. So he invited the companions, but the son did not need an invitation, since he could go into his father's house and eat and drink ...

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

88 **אני הוי' לא שניתי**

"For I, Havayah, have not changed." The encompassing light of Havayah does not change with the worlds.

Malachi 3:6מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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89 **ע"פ ועתה יגדל נא**

The note identifies the explanation of "And now, let the power of Ado-nai be great" that the text refers to: a discourse of the year 5563 (1802-03).

KEHOT'S NOTE

סה"מ תקס"ג ע' תקאו ואילך. אוה"ת פ' שלח ע' תפו ואילך. שם ע' תעט.

90 **העונה יהא שמיה רבא מברך בכל כחו**

The Talmud teaches that whoever answers "Amen, may His great Name be blessed" with all his power has his harsh decree torn up. The Alter Rebbe reads "his power" as revealing what is hidden.

Shabbat 119b:5שבת קי"ט ב':ה

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה'". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מְשׁוּם דְּ"בָרְכוּ ה'". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק ...

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91 Moshe tells the spies to see whether the land is fat or lean, "whether there is a tree in it or not." The Ramaz's commentary on the Zohar on this verse speaks of two kinds of flow.

Numbers 13:20במדבר י"ג:כ'

וּמָה הָאָרֶץ הַשְּׁמֶנָה הִוא אִם־רָזָה הֲיֵשׁ־בָּהּ עֵץ אִם־אַיִן וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יְמֵי בִכּוּרֵי עֲנָבִים׃

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.'—Now the time was the time of the first-ripe grapes.—

82 **שמע ישראל ה' אלקינו ה' אחד**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The Midrash cites it as the proof of G-d's uniqueness.

Deuteronomy 6:4דברים 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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83 **ישראל ישר אל**

The note gives this commentary as a source for reading Yisrael as yashar Kel.

KEHOT'S NOTE

ראה ר"מ בוטריל לספר יצירה פ"א מ"א (טו, א). רמ"ז ר"פ שמיני. ראה אוה"ת משפטים ע' א'שטז. תצוה ב'תשעח.

84 **אשריך ישראל**

"Happy are you, Israel; who is like you, a people saved by Havayah, the shield of your help." Moshe's final blessing, read as Israel's strength coming from Havayah.

Deuteronomy 33:29דברים ל"ג:כ"ט

אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּה' מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ׃

Happy art thou, O Israel, who is like unto thee? A people saved by the L-RD, The shield of thy help, And that is the sword of thy excellency! And thine enemies shall dwindle away before thee; And thou shalt tread upon their high places.

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KEHOT'S NOTE

דברים לג, כט.

85 **מי כמוך באלים**

Moshe and Israel sing at the Sea: "Who is like You among the mighty (eilim), Havayah; who is like You, glorious in holiness." The Alter Rebbe reads eilim as powers, above which Havayah stands.

Exodus 15:11שמות ט"ו:י"א

KEHOT'S NOTE

שמות טו, יא.

86 **אשריך ישראל מי כמוך**

At the opening of the Idra Rabba, after speaking of Atik Yomin, the Zohar cites "Happy are you, Israel; who is like you" together with "Who is like You among the mighty, Havayah." This is the passage the text cites.

Zohar, Idra Rabba 1:4–3:14ספר הזהר, האדרא רבא א':ד'-ג':י"ד

87 **מי כמוכה באלים הוי'**

The passage in the Zohar on Emor that the text cites for "Who is like You among the mighty, Havayah": there it comes in a parable of a king's only son, who enters his father's house whenever he wishes, while his companions must be invited. In the discourse the text refers to, the

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92 After the sin of the spies Moshe prays, "And now, let the power of Ado-nai be great, I pray, as You have spoken." The verse on which the explanation the text cites is built.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 6

93 **סד"ה וידבר וארא**

At the end of the discourse "And G-d spoke to Moshe ... And I appeared to Avraham" (on 56d) the Alter Rebbe gives G-d's answer to Moshe's complaint, "Why have You done evil": the Name Havayah was not made known to the Patriarchs, but now "you shall know that I am Havayah, and I will be to you as Elokim," meaning that Havayah alone, Himself, will be to you as the Elokim that rests upon you.

KEHOT'S NOTE

תו"א נו, ד.

94 **וארא אל אברהם**

"And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shaddai, but by My Name Havayah I was not known to them." The verse that opens the discourse the text cites.

Exodus 6:3 שמות ו':ג'

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

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

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95 **וידעתם כי אני הוי' והייתי לכם לאלקים**

"I will take you to Me for a people, and I will be to you as Elokim, and you shall know that I am Havayah your G-d." The Alter Rebbe reads it as Havayah Himself being Israel's Elokim.

Exodus 6:7 שמות ו':ז'

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹקִים וִידַעְתֶּם כִּי אֲנִי ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרָיִם׃

and I will take you to Me for a people, and I will be to you a G-d; and ye shall know that I am the L-RD your G-d, who brought you out from under the burdens of the Egyptians.

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PARAGRAPH 7

96 **אשר לו אלקים קרובים**

Moshe tells Israel: "For what great nation is there that has G-d (Elokim) so close to it, as Havayah our G-d is whenever we call upon Him?" Plainly it praises G-d's nearness to His people; the Midrash, and the maamar after it, note that the verse makes Elokim near to the nation rather than the nation near to Him.

Deuteronomy 4:7 דברים ד':ז'

כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרֹבִים אֵלָיו כַּה' אֱלֹקֵינוּ בְּכָל־קָרְאֵנוּ אֵלָיו׃

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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KEHOT'S NOTE

דברים ד, ז.

97 **אשר לו גוי קרוב אין כתיב כאן אלא אשר לו אלקים קרובים אליו**

A man may disown a poor relative, or make himself the principal and the relative secondary; but G-d calls Israel His near ones even when they were slaves in Egypt ("the people near to Him"), and makes Israel the principal: "'That has a nation close to it' is not written here, but 'that has Elokim close to it.'" The Alter Rebbe explains why Israel is the principal: they are drawn from Havayah, above Elokim.

Devarim Rabbah 2:15 דברים רבה ב':ט"ו

PARAGRAPH 8

98 **לבני ישראל עם קרובו**

"He has raised up the horn of His people ... for the children of Israel, the people near to Him." The verse before it says, "Let them praise the Name of Havayah," so the passage speaks of the Name Havayah.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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PARAGRAPH 9

99 **כי קרוב אליך**

Moshe tells Israel that the Torah is not far off: "For the thing (davar) is very near to you, in your mouth and in your heart, to do it." Plainly davar is the commandment; the Alter Rebbe reads it as "the word," that is, Malchus, the Name Elokim.

Deuteronomy 30:14 דברים ל':י"ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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KEHOT'S NOTE

דברים ל, יד.

verse that opens the discourse the text cites.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

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

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100 באשר דבר מלך

Koheles advises obeying the king, "inasmuch as the word of a king is power; who may say to him, What are you doing?" A king rules through his word; so "the word" is Malchus.

Ecclesiastes 8:4 קהלת ח':ד'

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

101 ובמדרש רבה ס"פ נצבים

Alongside this Midrash, the note refers to Yahel Or, the Tzemach Tzedek's work on Psalms.

KEHOT'S NOTE

ראה גם יהל אור ע' כז.

102 אמר להן הקב"ה בני אם יהיו דברי תורה קרובים לכם אף אני קורא אתכם קרובים

At the end of Nitzavim the Midrash reads "the word is very near to you" as the Torah, which no creature in G-d's palace knows and yet was given to Israel: "My children, if the words of Torah are near to you, I too call you near, as it is written, 'for the children of Israel, the people near to Him, Halleluyah.'"

Devarim Rabbah 8:7 דברים רבה ח':ז'

103 לבני ישראל עם קרובו הללוי"ה

"For the children of Israel, the people near to Him. Halleluyah." The Midrash cites it for G-d calling Israel near when the words of Torah are near to them.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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PARAGRAPH 10

104 בד"ה כי תשמע בקול

There the Alter Rebbe takes up "When you hearken to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d," and explains it from the teaching that the Torah is called the inner keys and the fear of Heaven the outer keys.

KEHOT'S NOTE

לקמן פ' ראה כב, ד.

105 כי תשמע בקול

"When you hearken to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d." The

106 מפתחות הפנימיות

The Talmud says that one who has Torah but no fear of Heaven is like a treasurer who was given the inner keys but not the outer ones. The Torah is the "inner keys."

Shabbat 31b:1 שבת ל"א ב:א'

יִרְאַת שָׁמַיִם, דּוֹמֶה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בֶּהֱי עֶיֵּיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלֵית לֵקהּ דָּרְתָא וְתַרְעָא לְדָרְתָא עֲבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּירְאוּ מִלְּפָנָיו".

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107 בד"ה יונתי בחגוי הסלע

In "My dove, in the clefts of the rock" the Alter Rebbe explains that in exile the soul's love and fear, its "wings," are caught in the physical body and in worry over a livelihood, like a dove in the clefts of a rock that cannot spread its wings.

KEHOT'S NOTE

לקמן שה"ש יז, ב.

108 יונתי בחגוי

"My dove, in the clefts of the rock, in the hiding place of the cliff." The verse that opens another discourse the text cites.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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

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PARAGRAPH 11

109 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe reads Shema as "gather."

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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shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ברכות נד, א.

PARAGRAPH 12

114 לא תהו בראה לשבת יצרה

Isaiah says of G-d, Creator of heaven and earth: "He did not create it for chaos; He formed it for dwelling," to be inhabited. The maamar takes lasheves, "for dwelling," as the goal of creation, a settled dwelling below and not only a soaring upward, and links it to moshvoseichem, "your dwellings."

Isaiah 45:18 ישעיהו מ"ה:י"ח

כִּי כֹה אָמַר־ה' בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹקִים יֹצֵר הָאָרֶץ וְעֹשֶׂהּ הוּא כוֹנְנָהּ לֹא־תֹהוּ בְרָאָהּ לָשֶׁבֶת יְצָרָהּ אֲנִי ה' וְאֵין עוֹד:

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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115 סד"ה וישלח יעקב

On Torah Ohr 25b the Alter Rebbe explains that of the four who entered the Pardes, Ben Azzai "gazed and died" because he was wholly in the "running" (ratzo) of a love that longs to expire, would not be lowered into the "return" (shov), and so did not marry; but that is not the way of the Torah, which is tikkun, "for He formed it for dwelling." Rabbi Akiva, whose running and return were in true measure, "entered in peace and left in peace."

KEHOT'S NOTE

תו"א כה, ב.

116 וישלח יעקב מלאכים

"And Yaakov sent messengers before him to Eisav his brother." The verse that opens the discourse the text cites.

Genesis 32:4 בראשית ל"ב:ד'

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל־עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר שְׂדֵה אֱדוֹם:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

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117 ע"פ הזח"א וירא דקי"ב א'

The note identifies the explanation of this Zohar passage that the text refers to as the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א.

110 וישמע שאול

Before the war against Amalek, "Shaul summoned (vayeshama) the people and counted them in Tela'im." The verb is literally "made them hear," a summons that gathers them; so the Alter Rebbe takes Shema as a term of gathering.

I Samuel 15:4 שמואל א ט"ו:ד'

וַיִּשְׁמַע שָׁאוּל אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת אֲלָפִים אֶת־אִישׁ יְהוּדָה:

And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

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KEHOT'S NOTE

ש"א טו, ד.

111 שלא ישוב עוד לכסלה

"For He will speak peace to His people and to His pious ones, and let them not return to folly." The phrase describes the resolve for the future.

Psalms 85:9 תהילים פ"ה:ט'

אֶשְׁמְעָה מַה־יְדַבֵּר הָאֵל ה' כִּי יְדַבֵּר שָׁלוֹם אֶל־עַמּוֹ וְאֶל־חֲסִידָיו וְאַל־יָשׁוּבוּ לְכִסְלָה:

I will hear what G-d the L-RD will speak; For He will speak peace unto His people, and to His saints; But let them not turn back to folly.

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112 ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The verse that follows the Shema.

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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113 ואהבת בכל לבבך בשני יצריך

The Mishnah expounds "with all your heart (levavcha)": with both your inclinations, the good inclination and the evil inclination. The Alter Rebbe reads it as the natural fire joining the love of G-d.

Berakhot 54a:6–7 ברכות נ"ד א:ו'-ז'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וְגוֹ'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנְךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֶד לְךָ הֱוֵי מוֹדֶה לוֹ. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח שֶׁהוּא מְכוּוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. וְלֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבִמְנַעֲלוֹ, וּבְפוּנְדָּתוֹ, וּבְאָבָק שֶׁעַל רַגְלָיו. ...

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou

118 **וגם אמנה אחותי בת אבי היא**

> Avraham tells Avimelech, "And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother." The verse on which the Zohar passage the text cites comments.

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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119 **וגם אמנה אחותי בת אבי היא**

> The Zohar reads Avraham's words as spoken of the Shechinah: "my sister," as in "Say to wisdom, You are my sister," and "the daughter of my father," that is, of supernal Wisdom.

Zohar, Vayera 23:349–354 ספר הזהר, וירא כ"ג:שמ"ט-שנ"ד

Later he said: "And moreover she is my sister, the daughter of my father, but not the daughter of my mother." Was it really so? In truth he was alluding all the time to the Shekinah. At first he said, "she is my sister" in conformity with the admonition, "Say to wisdom, Thou art my sister." Then he amplified this by saying "moreover she is my sister, the daughter of my father", i.e. the daughter of Supernal Wisdom, for which reason she is called "my sister" and also Wisdom-"but not ...

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

PARAGRAPH 13

120 **וענין התפילין**

> The note refers to the Tzemach Tzedek's Or HaTorah on Va'eschanan, the parsha of the Shema and tefillin, for more on the matter of tefillin.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' רס.

121 **הוקשה כל התו' לתפלין**

> The Talmud derives from the verse on tefillin, "so that the Torah of Havayah may be in your mouth," that "the whole Torah is likened to tefillin." The Alter Rebbe reads it as saying that tefillin embody the whole Torah and its mitzvos.

Kiddushin 35a:5 קידושין ל"ה א:ה'

וּמַנּוּ - רַב אַחָא בַּר יַעֲקֹב: אָמַר קְרָא: "וְהָיָה לְךָ לְאוֹת עַל יָדֶךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ" - הוּקְּשָׁה כָּל הַתּוֹרָה כּוּלָּהּ לִתְפִלִּין, מָה תְּפִילִּין מִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָה, וְנָשִׁים פְּטוּרוֹת - אַף כָּל מִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָה - נָשִׁים פְּטוּרוֹת. וּמִדְּמִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָה - נָשִׁים פְּטוּרוֹת, מִכְּלָל דְּמִצְוַת עֲשֵׂה שֶׁלֹּא הַזְּמַן גְּרָמָה - נָשִׁים חַיָּיבוֹת.

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KEHOT'S NOTE

קידושין לה, א.

122 **שבעשר ספירות עליונות**

> A different reading: in place of "of the ten supernal Sefiros," Or HaTorah reads "from six supernal Sefiros," explained as the Chochmah, Binah and Daas of Z'eir Anpin and Nukva.

KEHOT'S NOTE

באוה"ת במדבר כרך-ו ע' א'תשצז: משש ספירות עליונות (היינו חב"ד דזו"נ).

123 **די לעבד להיות כרבו**

> "It is enough for the servant to be like his master." Here it means that man must lower himself as G-d, so to speak, lowers Himself to dwell below.

Berakhot 58b:4 ברכות נ"ח ב:ד'

... מָה הַר צִיּוֹן עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִירוֹ לִישׁוּבוֹ, אַף בָּתֵּיהֶן שֶׁל צַדִּיקִים עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִירָן לִישׁוּבָן. חֲזָיֵיהּ דְּלָא מְיַישְׁבָא דַּעְתֵּיהּ. אֲמַר לֵיקָהּ: דַּיּוֹ לְעֶבֶד שֶׁיִּהְיֶה כְּרַבּוֹ.

He said to him, "Thus spake R. Johanan : From the day the Temple was destroyed, a decree was issued that the houses of the righteous should be destroyed ; as it is said, 'In mine ears said the L-rd of hosts : Of a truth many houses shall be desolate, even great and fair, without inhabitant' (Is. v. 9). Also said R. Johanan: The Holy One, blessed be He, will restore them to habitation ; as it is said, 'A Song of Ascents. They that trust in the L-rd ...

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KEHOT'S NOTE

ברכות נח, ב. ובכ"מ.

124 **להיות לו דירה**

> The Midrash says that G-d desired that, just as He has a dwelling above, He should have a dwelling below, and that Israel left Egypt to make Him a Mishkan where His Presence would dwell among them. This is the purpose the Alter Rebbe assigns to Torah and mitzvos.

Midrash Tanchuma, Bechukotai 3:1 מדרש תנחומא, בחוקתי ג':א'

אִם בְּחֻקֹּתַי תֵּלֵכוּ. זֶה שֶׁאָמַר הַכָּתוּב: חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ (משלי א, כ). שָׁאַל רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אֶת רַבִּי יוֹנָתָן בַּר אֶלְעָזָר, שֶׁהָיָה עוֹמֵד בַּשּׁוּק. אָמַר לוֹ: שְׁנֵה לִי פֶּרֶק אֶחָד. אָמַר לוֹ: לֵךְ לְבֵית הַמִּדְרָשׁ וַאֲנִי אֶשְׁנֶה לְךָ שָׁם. אָמַר לוֹ: רַבֵּנוּ, לֹא כָךְ לִמַּדְתָּנוּ, חָכְמוֹת בַּחוּץ תָּרֹנָּה. אָמַר לֵיקָהּ יוֹדֵעַ אַתָּה לִקְרוֹת, וְאֵין אַתָּה יוֹדֵעַ לִשְׁנוֹת. מַהוּ חָכְמוֹת בַּחוּץ תָּרֹנָּה, בְּחוּצָה שֶׁל תּוֹרָה. אָמַר לוֹ: הַמַּרְגָּלִית הֵיכָן נִמְכֶּרֶת הִיא, לֹא בַּחוּץ. אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת ...

(Lev. 26:3:) "If you walk in My statutes." This text is related (to Prov. 1:20), "Wisdom shouts for joy in the street; in the squares she raises her voice." R. Samuel bar Nahman questioned R. Johanan ben Eleazar, when he was standing in the market. He said to him, "Recite one chapter (of Mishnah) for me." He said to him, "Go to the house of study, and I will recite it for you there." He said to him, "Rabbi, did you not teach me (Prov. 1:20), 'Wisdom shouts for joy ...

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125 **דירה בתחתונים**

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

KEHOT'S NOTE

ראה תנחומא בחקותי ג. נשא טז.

126 **להיות לו דירה בתחתונים**

When G-d created the world He desired a dwelling place among the lower realms, as He has among the higher. The source of the phrase "a dwelling place among the lower realms."

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט"ז:א

... בָּאתִי לְגַנִּי אֲחוֹתִי כַלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לְקֹה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

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

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127 **כלים מכלים שונים**

At Achashverosh's feast the drinks were served "in golden vessels, vessels differing one from another, and royal wine in abundance, according to the hand of the king," that is, as befits the king's bounty. The Alter Rebbe applies it to the Torah's many subjects, which hold the Infinite Light, and takes "hand" literally, as "the great hand."

Esther 1:7 אסתר א:ז

וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד הַמֶּלֶךְ:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT'S NOTE

אסתר א, ז.

128 **סד"ה אם בחקתי תלכו**

That discourse explains that the 248 positive mitzvos are "the limbs of the King": as a limb is a vessel through which life flows from its source in the brain, each mitzvah is a vessel for G-d's light.

KEHOT'S NOTE

לקו"ת בחוקתי מה, ג דשם מביא בענין ביד המלך.

129 **אם בחקתי תלכו**

"If you walk in My statutes and keep My commandments." The verse that opens the discourse in Likkutei Torah to which the text refers.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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130 **ע"פ וירא ישראל**

There "which Havayah wrought in Egypt" is read as the higher level of Havayah acting through Mitzrayim, a level reached only through turning from evil and self-nullification; doing good, such as charity, which is an expansion, brings about the expansion of the letter hei above.

KEHOT'S NOTE

תו"א בשלח סב, א.

131 **וירא ישראל את היד**

After the splitting of the Sea, "Israel saw the great hand that Havayah had wrought in Egypt, and the people feared Havayah." The Alter Rebbe reads "the great hand" as the Infinite Light reaching down without limit.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

132 **והיא ענותנותו**

Rabbi Yochanan teaches that wherever one finds the greatness of the Holy One, blessed be He, one finds His humility. The text identifies the boundless "great hand" with that humility.

Megillah 31a מגילה ל"א

KEHOT'S NOTE

ראה מגילה לא, א.

133 **שהם מדברים מעניני עולם הגשמי**

The gloss adds that the drawing down of the Infinite Light, blessed be He, even into physical matters comes specifically from the level of "the great hand."

KEHOT'S NOTE

ראה הג"ה באוה"ת שלח כרך-ו ע' אתשצח "ושיומשך א"ס ב"ה אפי' בעניני גשמי' זה נמשך דוקא מבחי' יד הגדולה" ע"ש.

134 **זה היום עשה הוי'**

"This is the day Havayah has made; let us rejoice and be glad in it." A verse explained in the discourse for Shemini

Atzeres to which the text refers.

Psalms 118:24 תהילים קי"ח:כ"ד

זֶה־הַיּוֹם עָשָׂה ה' נָגִילָה וְנִשְׂמְחָה בּוֹ׃

This is the day which the L-RD hath made; We will rejoice and be glad in it.

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135 **לך לך מארצך**

G-d's call to Avraham, "Go forth from your land." The opening of another discourse the text cites.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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136 **באתי לגני גבי אריתי מורי**

"I have come into My garden, my sister, my bride; I have gathered My myrrh with My spice." The verse of the discourse the text cites, in its explanation of "I have gathered My myrrh."

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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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137 **ה' יחתו מריביו**

From Chanah's song: "Havayah, those who contend with Him shall be broken." The verse that opens the discourse the text cites on Chochmah and Chesed.

I Samuel 2:10 שמואל א ב':י'

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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138 **שחורה אני ונאוה**

"I am black but comely, O daughters of Jerusalem." The opening of another discourse cited on this theme.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם 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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139 **עולם זה חסד יבנה**

The psalmist (Eisan the Ezrachi) says: "For I said, 'Forever (olam) will kindness be built.'" Olam also means "world," and the Alter Rebbe reads it so, "the world is built with kindness": honest business builds this world through Chesed.

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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140 **החכמה תחיה**

"Wisdom gives life to those who have it." As wisdom gives life, so charity, a branch of wisdom, revives the poor.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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141 **ישים אליו לבו רוחו ונשמתו אליו**

Elihu says of G-d: "If He sets His heart upon him, He would gather to Himself his spirit and his breath," and all flesh would perish. The Zohar, and the Alter Rebbe after it, read the words with man as the subject: a person who sets his heart on G-d and gives Him his spirit and breath, as in the Shema.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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142 **רוח אייתי רוח ואמשיך רוח**

The Zohar teaches that everything depends on the will: "spirit draws spirit and brings spirit," and gives as its sign, "If he sets his heart upon Him, his spirit and his breath to Him." Kehot gives this place; the Alter Rebbe uses both together for the devotion of the Shema drawing the divine spirit into Torah and mitzvos.

Zohar, Terumah 64:660–66:669 ספר הזהר, תרומה ס"ד:תר"ס-ס"ו:תרס"ט

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" ...

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

143 **לכן אמור לבני"י**

"Therefore say to the children of Israel: I am Havayah, and I will bring you out." The verse of the discourse in Torah Ohr, Va'eira, cited twice in this paragraph.

Exodus 6:6 שמות ו':ו

לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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144 **אין עוד מלבדו**

"Havayah is G-d; there is nothing else besides Him." The goal of drawing G-d's dwelling into the lower realms.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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145 **בהעלותך את**

"When you raise up the lamps." The verse of the discourse the text cites on G-d's will being the same below as above.

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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146 **ויהי בשלח פרעה**

"And it came to pass, when Pharaoh sent the people away." The opening of the discourse the text cites on Canaan as submission.

Exodus 13:17 שמות 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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147 **וישב יעקב**

"And Yaakov dwelt in the land of his father's sojournings, in the land of Canaan." The verse of another discourse cited on this theme.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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148 **רגליה יורדות מות**

Of the strange woman: "Her feet go down to death; her steps take hold of the grave." The Alter Rebbe applies it to the danger of descending into physical matters.

Proverbs 5:5 משלי ה':ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ:

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

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149 **ביום השמיני שלח**

"On the eighth day he sent the people away." The opening of the discourse the text cites in its explanation of "before His cold."

I Kings 8:66 מלכים א ח':ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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150 **ולפני קרתו**

"He casts forth His ice like crumbs; before His cold, who can stand?" The words explained in the discourse the text cites.

Psalms 147:17 תהילים קמ"ז:י"ז

מַשְׁלִיךְ קַרְחוֹ כְּפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד:

He casteth forth His ice like crumbs; Who can stand before His cold?

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151 **אל הארץ אשר נשאתי את ידי**

"And I will bring you to the land concerning which I raised My hand." Explained in the discourse on "Therefore say" in Va'eira.

Exodus 6:8 שמות ו':ח'

וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אֲנִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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152 **כי יביאך אל ארץ הכנעני**

Moshe tells the people that when G-d brings them "to the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite," they are to keep the Pesach service there. Kehot gives this verse for the words; in the maamar "the land of the Canaanite" is the place of lowering and

submission, where the seven nations, the evil, must be overcome.

Exodus 13:5 שמות י"ג:ה'

וְהָיָה כִּי־יְבִיאֲךָ ה' אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוּסִי אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לָתֶת לְךָ אֶרֶץ זָבַת חָלָב וּדְבָשׁ וְעָבַדְתָּ אֶת־הָעֲבֹדָה הַזֹּאת בַּחֹדֶשׁ הַזֶּה:

And it shall be when the L-RD shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

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153 **וגם את הצרעה ישלח ה' אלקיך בם עד אבוד הנשארים והנסתרים מפניך**

"And also the hornet will Havayah your G-d send among them, until those who are left and those who hide from you perish." The Alter Rebbe reads the hornet as the person's holy anger against his own evil.

Deuteronomy 7:20 דברים ז':כ'

וְגַם אֶת־הַצִּרְעָה יְשַׁלַּח ה' אֱלֹקֶיךָ בָּם עַד־אֲבֹד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים מִפָּנֶיךָ:

Moreover the L-RD thy G-d will send the hornet among them, until they that are left, and they that hide themselves, perish from before thee. .

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154 **מסמא את עיניהם מלמעלה ומסרסם מלמטה**

Reish Lakish says the hornet stood at the bank of the Jordan, cast venom at the Canaanites, blinded their eyes from above and castrated them from below. The text explains both effects in the following paragraphs.

Sotah 36a:9 סוטה ל"ו א':ט'

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: עַל שְׂפַת יַרְדֵּן עָמְדָה, וְזָרְקָה בָּהֶן מָרָה. וְסִימְּתָה עֵינֵיהֶן מִלְמַעְלָה, וְסֵירְסָתַן מִלְמַטָּה, שֶׁנֶּאֱמַר: "וְאָנֹכִי הִשְׁמַדְתִּי אֶת הָאֱמֹרִי מִפְּנֵיהֶם אֲשֶׁר כְּגֹבַהּ אֲרָזִים גָּבְהוֹ וְחָסֹן הוּא כָּאַלוֹנִים וָאַשְׁמִיד פִּרְיוֹ מִמַּעַל וְשָׁרָשָׁיו מִתָּחַת וגו'".

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

155 **מזיעתן של חיות יוצא נהר דינור על ראש רשעים בגיהנם**

The Talmud asks where the river of fire comes from and answers, "from the sweat of the chayos," and that it pours "upon the head of the wicked in Gehinnom," citing Jeremiah. The Alter Rebbe reads the "sweat" as the wrath produced by the angels' fervor.

Chagigah 13b:14 חגיגה י"ג ב':י"ד

מַהֵיכָן נָפִיק? מִזֵּיעָתָן שֶׁל חַיּוֹת. וּלְהֵיכָן שָׁפֵיךְ? אָמַר רַב זוּטְרָא בַּר טוֹבִיָּה אָמַר רַב: עַל רֹאשׁ רְשָׁעִים בְּגֵיהִנֹּם, שֶׁנֶּאֱמַר: "הִנֵּה סַעֲרַת ה' חֵמָה יָצְאָה וְסַעַר מִתְחוֹלֵל עַל רֹאשׁ רְשָׁעִים יָחוּל". וְרַב אַחָא בַּר יַעֲקֹב אָמַר: עַל אֲשֶׁר קוּמְטוּ, שֶׁנֶּאֱמַר: "אֲשֶׁר קוּמְטוּ וְלֹא עֵת נָהָר יוּצַק יְסוֹדָם". תַּנְיָא, אָמַר רַבִּי שִׁמְעוֹן הֶחָסִיד: אֵלּוּ תְּשַׁע מֵאוֹת וְשִׁבְעִים וְאַרְבַּע דּוֹרוֹת שֶׁקּוּמְטוּ לְהִיבָּרְאוֹת

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156 **באדם שהוא עולם קטן**

The Midrash teaches that the Mishkan corresponds to the whole world and to the creation of man, "who is a small world." So the levels found in every world are found in man too.

Midrash Tanchuma, Pekudei 3:3–4 מדרש תנחומא, פקודי ג':ג'-ד'

... וְאֲמַלֵּא אוֹתוֹ רוּחַ אֱלֹקִים בְּחָכְמָה (שמות לא, ג). לְלַמֶּדְךָ, שֶׁהַמִּשְׁכָּן שָׁקוּל כְּנֶגֶד כָּל הָעוֹלָם, וּכְנֶגֶד יְצִירַת הָאָדָם שֶׁהוּא עוֹלָם קָטָן. כֵּיצַד, כְּשֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ, כִּילּוּד אִשָּׁה בָּרָאוֹ. מַה יִּלּוּד אִשָּׁה מַתְחִיל מִטִּבּוּרָם וּמוֹתֵחַ לְכָאן וּלְכָאן לְאַרְבָּעָה צְדָדִין, כָּךְ הִתְחִיל הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹאת אֶת עוֹלָמוֹ מֵאֶבֶן שְׁתִיָּה תְּחִלָּה, וּמִמֶּנָּה הָשְׁתַּת הָעוֹלָם. וְלָמָּה נִקְרָא שְׁמָהּ אֶבֶן שְׁתִיָּה, מִפְּנֵי שֶׁמִּמֶּנָּה הִתְחִיל הָקָדוֹשׁ בָּרוּךְ הוּא לִבְרֹאת אֶת עוֹלָמוֹ. וּבָרָא בֵּית הַמִּקְדָּשׁ ...

Another explanation of It hath been already (Eccles. 1:10). It is written: The L-rd by wisdom founded the earth (Prov. 3:19) and also: I have filled him with the spirit of wisdom (Exod. 31:3). This teaches us that the Tabernacle was equal both to all the world and to a human embryo, which is a world in miniature. 5:75, n. 20. How is that so? When the Holy One, blessed be He, created His world, He did so just as a child is born to a woman. A child starts ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

157 "Behold, a storm of Havayah, wrath has gone forth, a whirling storm; it shall whirl upon the head of the wicked." The verse the Talmud cites for the river of fire.

Jeremiah 23:19 ירמיהו כ"ג:י"ט

הִנֵּה סַעֲרַת ה' חֵמָה יָצְאָה וְסַעַר מִתְחוֹלֵל עַל רֹאשׁ רְשָׁעִים יָחוּל:

Behold, a storm of the L-RD is gone forth in fury, Yea, a whirling storm; It shall whirl upon the head of the wicked.

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158 Kehot's note points to Numbers 8:1–12:16 for these words.

Numbers 8:1–12:16 במדבר ח':א'-י"ב:ט"ז

159 "And I appeared to Avraham, to Yitzchak and to Yaakov." The opening of another discourse cited on the same point.

Exodus 6:3 שמות ו':ג'

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם:

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

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160 Kehot's note points to Genesis 18:1–22:24 for these words.

Genesis 18:1–22:24 בראשית י"ח:א'-כ"ב:כ"ד

PARAGRAPH 14

161 **לעולם ירגיז אדם יצר טוב על יצר הרע**

Reish Lakish teaches that a person should always rouse his good inclination against his evil inclination, as it says,

"Tremble and do not sin." The Alter Rebbe reads it as turning one's anger against the evil within.

Berakhot 5a:2 ברכות ה' א:ב'

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יֵצֶר הָרַע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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162 רע לשמים ורע לבריות

The Talmud defines the thoroughly wicked man as one who is "bad to Heaven and bad to people." Anger that harms others comes from the side of evil.

Kiddushin 40a:9–10 קידושין מ' א:ט'-י'

כַּיּוֹצֵא בַּדָּבָר אַתָּה אוֹמֵר: "אוֹי לְרָשָׁע רָע כִּי גְמוּל יָדָיו יֵעָשֶׂה לוֹ". וְכִי יֵשׁ רָשָׁע רַע וְיֵשׁ שֶׁאֵינוֹ רַע? אֶלָּא: רַע לַשָּׁמַיִם וְרַע לַבְּרִיּוֹת - הוּא רָשָׁע רַע, רַע לַשָּׁמַיִם וְאֵינוֹ רַע לַבְּרִיּוֹת - זֶהוּ רָשָׁע שֶׁאֵינוֹ רַע. הַזְּכוּת יֵשׁ לָהּ קֵרֶן וְיֵשׁ לָהּ פֵּירוֹת, שֶׁנֶּאֱמַר: "אִמְרוּ צַדִּיק כִּי טוֹב וְגוֹ'" - עֲבִירָה יֵשׁ לָהּ קֵרֶן וְאֵין לָהּ פֵּירוֹת, שֶׁנֶּאֱמַר: "אוֹי לָרָשָׁע רָע וְגוֹ'"

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163 מזיעתן של חיות

The river of fire comes "from the sweat of the chayos." Here that sweat is the Gevuros within the fervor of the Shema.

Chagigah 13b:14 חגיגה י"ג ב:י"ד

מַהֵיכָן נָפִיק? מִזֵּיעָתָן שֶׁל חַיּוֹת. וּלְהֵיכָן שָׁפִיךְ? אָמַר רַב זוּטְרָא בַּר טוֹבִיָּה אָמַר רַב: עַל רֹאשׁ רְשָׁעִים בְּגֵיהִנֹּם, שֶׁנֶּאֱמַר: "הִנֵּה סַעֲרַת ה' חֵמָה יָצְאָה וְסַעַר מִתְחוֹלֵל עַל רֹאשׁ רְשָׁעִים יָחוּל". וְרַב אַחָא בַּר יַעֲקֹב אָמַר: עַל אֲשֶׁר קוּמְטוּ, שֶׁנֶּאֱמַר: "אֲשֶׁר קוּמְטוּ וְלֹא עֵת נָהָר יוּצַק יְסוֹדָם". תַּנְיָא, אָמַר רַבִּי שִׁמְעוֹן הֶחָסִיד: אֵלּוּ תִּשַּׁע מֵאוֹת וְשִׁבְעִים וְאַרְבַּע דּוֹרוֹת שֶׁקּוּמְטוּ לְהֵיבָרְאוֹת

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PARAGRAPH 15

164 וחרה אף

In the second section of the Shema: "And the anger of Havayah will be kindled against you, and He will shut up the heavens." The Alter Rebbe reads this anger as flowing from the fervor of the first section.

Deuteronomy 11:17 דברים י"א:י"ז

וְחָרָה אַף־ה' בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר ה' נֹתֵן לָכֶם:

and the anger of the L-RD be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the L-RD giveth you.

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165 וסרתם ועבדתם אלהים אחרים

"Take heed lest your heart be enticed, and you turn aside and serve other gods." In the fervor of the Shema, being far from G-d all day seems to the person like this.

Deuteronomy 11:16 דברים י"א:ט"ז

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹקִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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166 אינו כעוברי רצונו וכפורק עול ח"ו

A different reading: in place of "like those who transgress His will, or like one who casts off the yoke," Or HaTorah reads "he is not like one who worships the stars and constellations, G-d forbid."

KEHOT'S NOTE

באוה"ת שלח-ו ע' א'תשצט "אינו כעובד כומ"ז ח"ו".

167 והיטב יחרה לו

Or HaTorah adds that this is along the lines of "And the anger will be kindled," and that the Idra Rabba explains it as the Gevuros and judgments drawn from the "nose" of Z'eir Anpin.

KEHOT'S NOTE

"(וזהו ע"ד וחרה אף וכו', ובאדר"ר ביאר שהוא הגבורות והדינין הנמשכין מחוטמא דז"א)" — אוה"ת נ"ך-ג ע' א'קסה.

168 כי בכל עולם . . שבכל העולמות

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "ויעמוד העם מרחוק" (5658).

KEHOT'S NOTE

ראה ד"ה ויעמוד העם מרחוק תרנ"ח. אוה"ת בראשית כרך-ג דף תקסב, א. ובאוה"ת נ"ך-ג ע' א'קסד. ד"ה חייב אדם לברך תרל"ח ע' כח.

169 וע' בלקו"ת פ' בראשית

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

להאריז"ל. "(דמחזה דז"א ולמטה מתחיל עה"ד טו"ר ופשיטא שאין שייך שם רע ח"ו)" — אוה"ת שלח כרך-ז ע' א'תשצט. וראה לקמן פ' בלק סט, ב. מסעי צ, א.

באדם שהוא עולם קטן 170

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

KEHOT'S NOTE

תנחומא פקודי ג. ועוד. נסמן לעיל פ' במדבר לדף ה, א.

על ראש רשעים יחול 171

The words here quote Jeremiah 23:19; the passage is shown below.

Jeremiah 23:19 ירמיהו כ"ג:י"ט

הִנֵּה סַעַרַת ה' חֵמָה יָצְאָה וְסַעַר מִתְחוֹלֵל עַל רֹאשׁ רְשָׁעִים יָחוּל׃

Behold, a storm of the L-RD is gone forth in fury, Yea, a whirling storm; It shall whirl upon the head of the wicked.

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KEHOT'S NOTE

ירמי' כג, יט.

לעולם ירגיז אדם 172

The words here quote Berakhot 5a:2; the passage is shown below.

Berakhot 5a:2 ברכות ה' א:ב'

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יֵצֶר הָרַע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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KEHOT'S NOTE

ברכות ה, א.

רע לשמים ורע לבריות 173

The words here quote Kiddushin 40a:9–10; the passage is shown below.

Kiddushin 40a:9–10 קידושין מ' א:ט'-י"

כֵּיוָצֵא בַּדָּבָר אַתָּה אוֹמֵר: "אוֹי לְרָשָׁע רָע כִּי גְמוּל יָדָיו יֵעָשֶׂה לוֹ". וְכִי יֵשׁ רָשָׁע רַע וְיֵשׁ שֶׁאֵינוֹ רַע? אֶלָּא: רַע לַשָּׁמַיִם וְרַע לַבְּרִיּוֹת - הוּא רָשָׁע רַע, רַע לַשָּׁמַיִם וְאֵינוֹ רַע לַבְּרִיּוֹת - זֶהוּ רָשָׁע שֶׁאֵינוֹ רַע. הַזְּכוּת יֵשׁ לָהּ קֶרֶן וְיֵשׁ לָהּ פֵּירוֹת, שֶׁנֶּאֱמַר: "אִמְרוּ צַדִּיק כִּי טוֹב וְגוֹ'" - עֲבִירָה יֵשׁ לָהּ קֶרֶן וְאֵין לָהּ פֵּירוֹת, שֶׁנֶּאֱמַר: "אוֹי לָרָשָׁע רָע וְגוֹ'"

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KEHOT'S NOTE

קידושין מ, א.

והרוגז והכעס 174

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת מסעי ע' אתז.

ויש בה בחינת גבורות ג"כ 175

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"(שהוא בחי' שם מ"ב)" — אוה"ת נ"ך-ג ע' אקסד.

PARAGRAPH 16

סריס . . ולכן אינו מוליד 176

The Talmud lists the signs of a saris, one who cannot beget; among them, that his body gives off no steam when he bathes in the rainy season. The Alter Rebbe's eunuch "who has no heat in him" echoes this.

Yevamot 80b:4 יבמות פ' ב:ד'

תָּנוּ רַבָּנַן: אֵיזֶהוּ סְרִיס חַמָּה? כָּל שֶׁהוּא בֶּן עֶשְׂרִים, וְלֹא הֵבִיא שְׁתֵּי שְׂעָרוֹת. וַאֲפִילּוּ הֵבִיא לְאַחַר מִכָּאן חֲרֵי הוּא כְּסָרִיס לְכָל דְּבָרָיו. וְאֵלּוּ הֵן סִימָנָיו: כֹּל שֶׁאֵין לוֹ זָקָן, וּשְׂעָרוֹ לָקוּי, וּבְשָׂרוֹ מַחְלִיק. רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה בֶּן יָאִיר: כֹּל שֶׁאֵין מֵימָיו מַעֲלִין רְתִיחוֹת.

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KEHOT'S NOTE

ראה יבמות פ, ב. ובכ"מ.

אין הברכה שורה 177

Rabbi Yitzchak teaches that blessing is found only in a thing hidden from the eye. The Alter Rebbe applies it to the evil eye of envy, which keeps blessing away.

Taanit 8b:13 תענית ח' ב:י"ג

וְאָמַר רַבִּי יִצְחָק: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר הַסָּמוּי מִן הָעַיִן, שֶׁנֶּאֱמַר: "יְצַו ה' אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ". תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר שֶׁאֵין הָעַיִן שׁוֹלֶטֶת בּוֹ, שֶׁנֶּאֱמַר: "יְצַו ה' אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ".

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KEHOT'S NOTE

תענית ח, ב. ושי"נ. טושי"ע או"ח סר"ל, ב.

אין הברכה שורה אלא על דבר הסמוי מן העין 178

The law that one who measures his grain and then prays for blessing on it prays in vain, since blessing is found only in what is hidden from the eye.

Shulchan Arukh, Orach Chayim 230:2 שולחן ערוך, אורח חיים ר"ל:ב'

הנכנס למוד את גרנו אומר יהי רצון מלפניך ה' אלקי שתשלח ברכה בכרי הזה התחיל למוד אומר ברוך השולח ברכה בכרי הזה מדד ואחי"כ בירך ה"ז תפלת שוא שאין הברכה מצויה אלא בדבר הסמוי (פי' הנעלם ואינו נראה) מן העין:

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

PARAGRAPH 17

179 **ארץ אוכלת יושביה היא**

The spies' evil report to the people: "The land through which we passed to scout it is a land that consumes its inhabitants," plainly a deadly land. The Alter Rebbe reads it as the self-nullification of those who live there: its inhabitants take up no place for themselves.

Numbers 13:32 במדבר י"ג:ל"ב

וַיֹּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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180 **ושרש נשמתם למעלה מעלה**

As the note says, Or HaTorah explains at length that the root of the spies' souls was very high.

KEHOT'S NOTE

באוה"ת במדבר-ו ע' א'תת מבאר זה באריכות.

PARAGRAPH 18

181 **החתי היבוסי והאמורי יושב בהר**

The spies' report: "Amalek dwells in the land of the Negev, and the Hittite, the Jebusite and the Amorite dwell in the mountains." The Alter Rebbe reads the nations as the seven evil traits rooted in Tohu.

Numbers 13:29 במדבר י"ג:כ"ט

עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בָּהָר וְהַכְּנַעֲנִי יוֹשֵׁב עַל־הַיָּם וְעַל יַד הַיַּרְדֵּן:

Amalek dwelleth in the land of the South; and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

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KEHOT'S NOTE

במדבר יג, כט.

182 **רגליה יורדות מות**

"Her feet go down to death." Applied again to the danger of falling into the evil traits.

Proverbs 5:5 משלי ה':ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ:

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

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183 **כמ"ש ירמי' ואתם למדתם אותם**

Yirmeyahu tells Jerusalem that it has itself taught the foreign powers it courted to rule over it: "You yourself trained them as chiefs over you, at the head." The Alter Rebbe applies it to the evil traits, which grow great because a person makes them so. (context: Steinsaltz Tanakh)

Jeremiah 13:21 ירמיהו י"ג:כ"א

KEHOT'S NOTE

ירמי' יג, כא.

184 **סר צלם מעליהם**

Yehoshua and Kalev tell the people not to fear the inhabitants of the land: "Their shade has departed from them, and Havayah is with us." Here it means making the evil traits small, since G-d is with us in the Torah.

Numbers 14:9 במדבר י"ד:ט'

אַךְ בַּה' אַל־תִּמְרֹדוּ וְאַתֶּם אַל־תִּירְאוּ אֶת־עַם הָאָרֶץ כִּי לַחְמֵנוּ הֵם סָר צִלָּם מֵעֲלֵיהֶם וַה' אִתָּנוּ אַל־תִּירָאֻם:

Only rebel not against the L-RD, neither fear ye the people of the land; for they are bread for us; their defence is removed from over them, and the L-RD is with us; fear them not.'

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KEHOT'S NOTE

במדבר יד, ט.

185 **איש אחד**

G-d tells Moshe to send men to scout the land, "one man each from the tribe of his fathers." The Alter Rebbe reads "one" as the level from which their souls came.

Numbers 13:2 במדבר י"ג:ב'

שְׁלַח־לְךָ אֲנָשִׁים וְיָתֻרוּ אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ כֹּל נָשִׂיא בָהֶם:

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

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186 **כולם אנשים**

"All of them men, heads of the children of Israel." Read here as their being from "the masculine world."

Numbers 13:3 במדבר י"ג:ג'

וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּארָן עַל־פִּי ה' כֻּלָּם אֲנָשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה:

And Moses sent them from the wilderness of Paran according to the commandment of the L-RD; all of them men who were heads of the children of Israel.

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187 **נושא את נושאיו**

When Israel crossed the Jordan, the Talmud says, "the Ark carried its carriers" across. The Alter Rebbe applies it to

one who lowers himself to lift up the physical: the thing he lifts lifts him far above.

Sotah 35a:15–16 סוטה ל"ה א:ט"ו-ט"ז

נִמְצָא אָרוֹן וְנוֹשְׂאָיו וְכֹהֲנִים מִצַּד אֶחָד, וְיִשְׂרָאֵל מִצַּד אֶחָד. נָשָׂא אָרוֹן אֶת נוֹשְׂאָיו וְעָבַר, שֶׁנֶּאֱמַר: "וַיְהִי כַּאֲשֶׁר תַּם כָּל הָעָם לַעֲבֹר וַיַּעֲבֹר אֲרוֹן ה' וְהַכֹּהֲנִים לִפְנֵי הָעָם". וְעַל דָּבָר זֶה נֶעֱנַשׁ עוּזָּא, שֶׁנֶּאֱמַר: "וַיָּבֹאוּ עַד גֹּרֶן כִּידוֹן וַיִּשְׁלַח עֻזָּא אֶת יָדוֹ לֶאֱחֹז אֶת הָאָרוֹן", אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: עוּזָּא, נוֹשְׂאָיו נָשָׂא, עַצְמוֹ לֹא כָּל שֶׁכֵּן!

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188 **במ"א ע"פ ברע"מ פ' תשא**

The note identifies the explanation "elsewhere" of the Raaya Mehemna on Ki Sisa, "a stone to weigh with: this is the yud," as the one in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א.

189 **וכל קרבן מנחתך במלח תמלח**

"And every offering of your meal offering you shall season with salt." Salt adds the inanimate realm to the vegetative meal offering.

Leviticus 2:13 ויקרא ב:י"ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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KEHOT'S NOTE

ויקרא ב, יג.

190 **קדש לי כל בכור**

"Sanctify to Me every firstborn," the opening of one of the passages written in tefillin. The Alter Rebbe sees in it supernal Chochmah made physical in ink on parchment.

Exodus 13:2 שמות י"ג:ב'

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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KEHOT'S NOTE

שמות יג, ב.

191 **וישב ה' מלך לעולם**

"Havayah sat at the flood; Havayah sits as King forever." The Alter Rebbe reads G-d's "sitting" as His descent to dwell below.

Psalms 29:10 תהילים כ"ט:י'

ה' לַמַּבּוּל יָשָׁב וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם:

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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KEHOT'S NOTE

תהלים כט, ו.

192 **פי' ישיבה הוא מלשון הורדה**

The note points there for "sitting" (yeshivah) as a term of lowering.

KEHOT'S NOTE

ראה ספר החקירה פ, ב.

193 **משחרב ביהמ"ק אין לו להקב"ה**

"Since the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." G-d's dwelling below is now in the halachah.

Berakhot 8a:18–19 ברכות ח' א:י"ח-י"ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בָּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרֵישׁ הֲוָה גָּרִיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בָּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרִיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ח, א.

194 **כי האמנם ישב אלקים על הארץ**

At the dedication of the Temple Shlomo asks, "Will G-d indeed dwell on the earth? The heavens and the heavens of heavens cannot contain You." The text cites the verse itself.

I Kings 8:27 מלכים א ח':כ"ז

כִּי הַאֻמְנָם יֵשֵׁב אֱלֹקִים עַל־הָאָרֶץ הִנֵּה הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ אַף כִּי־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי:

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

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195 **כי האמנם ישב אלקים על הארץ**

When told to make a Mishkan, Moshe wondered that G-d, whose glory fills the higher and lower worlds, should ask for one, and saw Shlomo say of the greater Temple, "Will

G-d indeed dwell on the earth?" This is the passage on Terumah the text cites.

Shemot Rabbah 34:1שמות רבה ל"ד:א

... כבודו של הקב"ה מלא עליונים ותחתונים, והוא אומר עשה לי משכן?! ועוד היה מסתכל וראה ששלמה עומד ובונה בית המקדש, שהוא גדול מן המשכן, ואמר לפני הקב"ה (מלכים א ח): כי האמנם ישב אלקים על הארץ. אמר משה: ומה בהמ"ק שהוא יותר ויותר מן המשכן, שלמה אומר כן, משכן אעכ"ו! לכך אמר משה (תהלים צא): יושב בסתר עליון. אמר רבי יהודה בר רי סימון: יושב בסתר הוא עליון על כל בריותיו. מהו בצל שדי? בצל אל, בצל רחום, בצל חנון אין כתיב כאן, אלא בצל שדי, בצל שעשה בצלאל, ...

"They shall craft an Ark of acacia wood: its length shall be two and a half cubits, and its width a cubit and a half, and its height a cubit and a half" (Exodus 25:10). "They shall craft an Ark of acacia wood," that is what is written: "The Almighty, we cannot find Him; He is exalted in power" (Job 37:23). Our great rabbi said: We must give credit to Job, as everything that Elihu said, he came and added to his statements.). Job said to his comrades: 'What do ...

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196 ברבות תרומה פל"ד . . ובפ' נשא פי"ב

As the note says, the wording of these Midrashim, on Terumah, chapter 34, and on Naso, chapter 12, is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך כרך-א ע' קכח.

197 בשבתו עם זקני ארץ

Shlomo says, "I saw Him sitting with them and judging among them," as it says, "Her husband is known in the gates, when he sits among the elders of the land." The passage in Shemos Rabbah, chapter 5, that the text cites for Torah study.

Shemot Rabbah 5:12שמות רבה ה':י"ב

... סנהדרין היתה כחצי גורן עגולה, כדי שיהיו רואים זה את זה, ושני סופרי הדיינין יושבין לפניהם וכו'. אמר שלמה: אני ראיתיו יושב עמהן, ודן בתוכם, שנאמר (משלי לא, כג): נודע בשערים בעלה בשבתו עם זקני ארץ:

"Moses and Aaron went and gathered all the elders of the children of Israel" (Exodus 4:29). "Moses and Aaron went and gathered..." - Rabbi Akiva said: Why was Israel analogized to the bird? Just as a bird flies only by virtue of its wings, so too, Israel is able to stand only by virtue of the elders [zekenim].is an acronym for zeh shekana ḥokhma, one who acquired wisdom. Therefore, there can be both elderly Sages and young Sages. Great is Zikna; if it is in the elderly, they are beloved ...

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198 בשבתו עם זקני ארץ

The parallel passage near the end of chapter 11 on Shemini: Shlomo says he saw G-d, as it were, contracting Himself among the judges of the Sanhedrin.

Vayikra Rabbah 11:8ויקרא רבה י"א:ח'

199 נודע בשערים בעלה

"Her husband is known in the gates, when he sits among the elders of the land." The Zohar reads it as G-d becoming known to each according to his own measure.

Proverbs 31:23משלי ל"א:כ"ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג.

200 נודע בשערים בעלה

The Zohar explains "her husband is known in the gates" as G-d becoming known to each person according to what he measures in his heart. The text cites it as the Zohar, Part I, Vayeira, 103a.

Zohar, Vayera 7:140–9:152ספר הזהר, וירא ז':קי"מ-ט':קנ"ב

R. Judah here began a discourse with the verse: Her husband is known in the gates, when he sitteth among the elders of the land (Prov. 31, 23). He said: 'The Holy One, blessed be He, is transcendent in His glory, He is hidden and removed far beyond all ken; there is no one in the world, nor has there ever been one, whom His wisdom and essence do not elude, since He is recondite and hidden and beyond all ken,

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

201 וכמשנ"ת לעיל ר"פ במדבר

This is the explanation "above at the beginning of Parshas Bamidbar" that the text mentions: contemplating G-d's greatness each according to his own measure, as the Zohar reads "known in the gates." The Matos passage takes up the same Zohar again.

KEHOT'S NOTE

א, א. וראה לקמן מטות פה, ב.

202 סד"ה בשעה שהקדימו

There "When Israel put 'we will do' before 'we will hear'" is explained: "we will do," drawing down G-d's will to be King of the world through the deed of the mitzvos, comes first and gives rise to "we will hear," the nullification of one's existence to Him.

KEHOT'S NOTE

לעיל פ' במדבר יג, ד ואילך.

203 בשעה שהקדימו ישראל נעשה

"When Israel put 'we will do' before 'we will hear,'" angels came and tied two crowns on each of them. The opening words of the discourse the text cites.

Shabbat 88a:7–8שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי

Behar cites.

Leviticus 25:2 ויקרא כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה

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

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208 ושבתה הארץ נייחא ודאי

The Zohar on Behar: when Israel entered the land and brought the offerings, the lower judgments departed and the Congregation of Israel was at rest, as a wife with her husband; so "When you come ... the land shall rest": rest indeed. The text cites the passage for the land as a place of settled rest.

Zohar, Behar 1:3–4:13 ספר הזהר, בהר א':ג'-ד':י"ג

Now when Israel entered the promised land, there were no lower judgements in it, and the Community of Israel was at ease in it upon the wings of the Cherubim, for Israel did not go to rest until they had brought the evening sacrifice and so caused judgements to depart. When the burnt-offering burnt on the altar, there was ease and comfort throughout, and the Spouse was with her Husband. Hence it is written, "and the earth shall rest a sabbath for the L-rd"; for such it was literally.

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

209 המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high." The opening of the discourse the text cites.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּיהוָה אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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210 נכון כסאך מאז

"Your throne is established from of old; You are from eternity." The verse on which the Midrash builds its parable.

Psalms 93:2 תהילים צ"ג:ב'

נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה:

Thy throne is established of old; Thou art from everlasting.

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211 נכון כסאך מאז בענין המשל אגוסטוס יושב

The Midrash says G-d's throne was not settled until Israel sang at the Sea, like a king made Augustus after his victory: the king stands, the Augustus sits. So G-d, as it were, "sits" once Israel praise Him.

Shemot Rabbah 23:1 שמות רבה כ"ג:א'

אז ישיר משה - הדא הוא דכתיב (תהלים צג, ב): נכון כסאך מאז. אמר רבי ברכיה, בשם רבי אבהו: אף על פי שמעולם אתה, לא נתיישב כסאך ולא נודעת בעולמך, עד שאמרו בניך שירה, לכך נאמר: נכון

כְּתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בַּרְבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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204 גבורי כח עושי דברו לשמוע בקול דברו

"Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word." Explained in that discourse.

Psalms 103:20 תהילים ק"ג:כ'

בָּרְכוּ יהוה מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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205 בניך אלא בוניך

At the end of Berakhos the Talmud teaches that Torah scholars increase peace, as it says, "And all your children (banayich) shall be taught of Havayah": do not read banayich, "your children," but bonayich, "your builders." Kehot gives the end of Berakhos; here Israel build G-d's dwelling below through the halachos.

Berakhot 64a:14 ברכות ס"ד א':י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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206 וישב יעקב כו' בארץ כנען

"And Yaakov dwelt in the land of his father's sojournings, in the land of Canaan." The discourse on this verse explains settling the land in the same way.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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207 כי תבאו וגו' ושבתה הארץ

"When you come into the land that I give you, the land shall rest a Sabbath to Havayah." The verse the Zohar on

כסאך מאז. משל למלך, שעשה מלחמה ונצח, ועשו אותו אגוסטוס. אמרו לו: עד שלא עשית המלחמה היית מלך, עכשיו עשינוך אגוסטוס. מה יש כבוד בין המלך לאגוסטוס? אלא, המלך עומד על הלוח ואגוסטוס יושב. כך אמרו ישראל: באמת עד שלא ברא עולמך, היית אתה, משבראת אותו אתה הוא, אלא כביכול עומד, שנאמר (חבקוק ...

"Then Moses and the children of Israel sang this song to the L-rd, and spoke, saying: I will sing to the L-rd, for He is exalted; the horse and his rider He cast into the sea" (Exodus 15:1). "Then [az] Moses...sang" – that is what is written: "Your throne is established of old [me'az]; [You have existed from eternity]" (Psalms 93:2). Rabbi Berekhya said in the name of Rabbi Abahu: Even though "You have existed from eternity," Your throne was not settled and You were not known in Your world ...

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212 ועתיק יומין יתיב

"Thrones were set, and the Ancient of Days sat." The Alter Rebbe links this "sitting" to the Midrash.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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213 תבנה ותכונן עיר סיחון

The poets' song of Sichon's conquest of Cheshbon: "Let the city of Sichon be built and established." A verse the text says is explained elsewhere along these lines.

Numbers 21:27 במדבר כ״א:כ״ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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214 וכל בניך

"And all your children shall be taught of Havayah," which the Sages read as "your builders." The text refers to its explanation of this verse.

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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215 כתפארת אדם לשבת בית

Isaiah mocks the craftsman who carves an idol "like the figure of a man, according to the beauty of a man, to dwell in a house." The Zohar, in the Idra Rabba, reads the words of the supernal Adam, Z'eir Anpin and Nukva as one, settled "to dwell in a house."

Isaiah 44:13 ישעיהו מ״ד:י״ג

חָרַשׁ עֵצִים נָטָה קָו יְתָאֲרֵהוּ בַשֶּׁרֶד יַעֲשֵׂהוּ וּבַמְּקְצָעוֹת וּבַמְּחוּגָה יְתָאֲרֵהוּ וַיַּעֲשֵׂהוּ כְּתַבְנִית אִישׁ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת׃

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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216 כתפארת אדם לשבת בית

In the Idra Rabba, where Z'eir Anpin and Nukva together are called Adam, the Zohar cites "according to the beauty of a man, to dwell in a house." The passage the text cites.

Zohar, Idra Rabba 41:297–42:309 ספר הזהר, האדרא רבא מ״א:רצ״ז-מ״ב:ש״ט

217 וארשתיך לי

"And I will betroth you to Me forever." The opening of the discourse the text cites on the house and the inner courtyard.

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 19

218 והוי' יגיה חשכי

"For You are my lamp, Havayah, and Havayah illumines my darkness." Recalled from the beginning of the second section of the maamar.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נִירִי ה׳ וַה׳ יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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219 הוי' אלקינו

"Hear, O Israel, Havayah is our G-d, Havayah is One." The contemplation of the Shema.

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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220 ואהבת

"And you shall love Havayah your G-d with all your heart." The love to which the contemplation leads.

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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221 הוקשה כל התורה לתפילין

> "The whole Torah is likened to tefillin." The drawing down through mitzvos that must follow fervor.

Kiddushin 35a:5 קידושין ל"ה א:ה'

וּמַנוּ - רַב אַחָא בַּר יַעֲקֹב: אָמַר קְרָא: "וְהָיָה לְךָ לְאוֹת עַל יָדֶךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ" - הוּקְּשָׁה כָּל הַתּוֹרָה כּוּלָּהּ לִתְפִילִּין, מָה תְּפִילִּין מִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָהּ, וְנָשִׁים פְּטוּרוֹת - אַף כָּל מִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָהּ - נָשִׁים פְּטוּרוֹת. וּמִדְּמִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָהּ - נָשִׁים פְּטוּרוֹת, מִכְּלָל דְּמִצְוַת עֲשֵׂה שֶׁלֹּא הַזְּמַן גְּרָמָהּ - נָשִׁים חַיָּיבוֹת.

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222 את היד הגדולה

> "And Israel saw the great hand." The Infinite Light reaching down into physical matters.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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223 לעולם ירגיז

> "A person should always rouse his good inclination to rage against the evil inclination." The safeguard against falling.

Berakhot 5a:2 ברכות ה' א:ב'

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יֵצֶר הָרַע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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224 ארץ מושבותיכם

> "When you come into the land of your dwellings." The verse with which the maamar opened.

Numbers 15:2 במדבר ט"ו:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם:

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

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ענין הנסכים

The matter of the libations

An offering is an ascent: like bread that supports the heart to receive life from the brain, it raises the supernal heart to receive from above and so joins life-force to all the worlds, yet reveals only the outer dimension of that life. The libations of wine, poured down to the deep, are the drawing down that answers it: as wine reveals what is hidden, they reveal G-d's inner dimension even in the lowest places, and the ascent exists for the sake of this drawing down.

THE MAAMAR IN BRIEF

Why are the offerings called the altar's "bread," and why are the libations, unlike the offering that rises, poured so that they go down through the shissin to the deep? Why wine, and why is an offering without libations "nothing"? Everything has an inner dimension, which receives from and cleaves to its cause, and an outer dimension, which bestows on what is below; in the chain of descent only the outer dimension of the higher reaches the lower. Wine, hidden in the grape, reveals the hidden. The offering is like bread: it raises the supernal heart, the Throne of Glory, to receive from the Brain, and so joins life-force to all the worlds, but their inner dimension stays concealed. The libations draw it down and reveal it, "wine that gladdens Elokim." With the meal-offering they bring Chochmah, Binah and Daas below, as tefillin draw down the ascent of the Shema. Flowing to the deep, they reach the lower waters, severities gathered there, and give them power to rise into holiness. Wine is Binah, where severities are sweetened in their root; its measure follows the ascent; and the shissin, the yekev, are the union of Havayah with Elokim.

OUTLINE

1 **The questions, and the hidden made known** ¶1

The Sages call the offering "the eating of the altar," and the Torah calls it "bread." Why, and why are the libations wine, poured down to the deep, the opposite of the offering's ascent, and why is an offering "a pleasing fragrance" only with them? The answer begins with "wine that gladdens": joy brings what is hidden into revelation, for everything has an inner dimension that cleaves to its cause and an outer dimension that bestows on what is other than itself.

2 Inner and outer in every level ¶2–4

A fruit's taste receives from the stars and bestows on the fruit's substance; an animal's life cleaves to the faces of the lion and the ox in the Chariot; the root of the soul cleaves to the face of man; angels receive from one another and give permission to one another. In the whole chain of descent the outer dimension of the higher becomes the inner dimension of the lower. Panim means turning toward one's cause, the outer dimension is bestowal, and the essence joins them, as Avraham, Yitzchak and Yaakov are water, fire and the middle bar.

3 Wine gladdens the heart ¶5

Wine, hidden in its grapes, arouses the revelation of the hidden: it reveals the inner dimension of the blood, and with it the inner dimension of the vital soul. Too much brings sleep, for the vessel cannot hold so great a revelation.

4 The offering as bread, the libation as wine ¶6

Bread joins soul and body by supporting the heart to receive life from the brain, after the food is refined. So the offerings, refined by the angels called "innards," raise the supernal heart, the Throne of Glory, to receive from the Brain, and the life-force of all the worlds is joined, yet only its outer dimension is revealed. The libations draw down and reveal the inner dimension, "wine that gladdens Elokim," so the concealment of the Name Elokim no longer hides; therefore every offering had libations.

5 Meal-offering, libations and tefillin; the division of the waters ¶7

Oil is Chochmah, flour Daas and wine Binah: without the meal-offering and libations nothing is drawn down, as the Shema without tefillin is an ascent alone. The libations' descent is explained through the second day, when the firmament divided the spiritual waters, making the upper waters more refined and the lower waters physical, like wine that clears as its lees settle.

6 Down to the deep ¶8

On the third day the lower waters were gathered into the deep, further from holiness, severities that must be refined and are sweetened as they well up from below, like the living waters of a spring. The libations' revelation of the inner dimension reaches them and gives them power to rise into holiness: "In holiness pour a libation."

7 Why wine, how much, and the yekev ¶9–10

Wine is Binah, the root where severities are sweetened. The measure of wine follows the ascent: half a hin for the bull, the essence of the face of the ox, less for the ram and the lamb; and the ascent must exceed the drawing down. The shissin are the yekev, the union of Havayah and Elokim, which draws the inner dimension even into the lower waters; a closing gloss lists more places on yekev as union, holiness and blessing.

KEY CONCEPTS

The libations נסכים

The wine poured on the altar, which flowed down through the shissin to the deep: the drawing down and revelation of the inner dimension that answers the offering's ascent.

The inner and the outer dimension פנימיות וחיצוניות

In every thing, the inner dimension receives from and cleaves to its cause, and the outer dimension bestows on what is other than itself. In the chain of descent the outer dimension of the higher becomes the inner dimension of the lower.

Ascent and drawing down העלאה והמשכה

The offering raises the animal's life-force to its source, the face of the ox in the Chariot; the libations draw down in return, in proportion to the ascent. The main purpose of the ascent is the drawing down that follows it.

Bread that sustains the heart ולחם לבב אנוש יסעד

Food supports the heart so that it receives life from the brain. So the offerings raise the supernal heart, the Throne of Glory, to receive from the supernal Chochmah, joining the life-force to all the worlds.

Wine that gladdens Elokim יין המשמח אלקים

Wine reveals what is hidden. Above, it "gladdens" the concealment that comes from the Name Elokim, so that it no longer hides and the inner dimension is revealed below.

The upper and the lower waters מים עליונים ומים תחתונים

Divided on the second day by the firmament, the Name Elokim. The lower waters, gathered into the deep, are severities that must be refined, sweetened as they rise from below and through the libations that reach them.

The shissin and the yekev שיתין / יקב

The cavities beneath the altar, which the Talmud calls the "winepress" of Isaiah's vineyard. Yekev has the numerical value of Havayah and Elokim together, their union, and the Raaya Mehemna reads it as union, holiness and blessing.

SECTION 1 · ¶1

The questions, and the hidden made known

1 ענין הנסכים. כתיב בפי צו (ז' י"ח) ואם האכל יאכל[1] מבשר זבח שלמיו כו'

The matter of the libations (nesachim). It is written in Parshas Tzav (7:18), "And if any of the flesh of the sacrifice of his peace-offerings is at all eaten," etc.

> The maamar opens with its subject, the wine libations (nesachim) poured on the altar, and begins from a verse about the peace-offering: if its meat is eaten on the third day, the offering is not accepted. The verse doubles the verb "eaten" (he'achol ye'achel), literally "if it is eaten, eaten."

וארז"ל [ואמרו רבותינו זכרונם לברכה] (פ"ק [פרק קמא] דזבחים י"ג ב' כ"ח ב' ושאר דוכתי) בשתי אכילות הכתוב מדבר[2,3] כו' ואחת אכילת מזבח. וצריך להבין ענין הקרבנות שהיו מקריבין ע"ג [על גבי] המזבח מן הבקר כו'.

And our Sages, of blessed memory, said (in the first chapter of Zevachim, 13b [and] 28b, and in other places) that "the verse speaks of two eatings," etc., "and one is the eating of the altar." Now we need to understand the matter of the offerings that they would offer upon the altar, "from the cattle," etc.

> The Sages read the doubled verb as two eatings: the eating of the offering by people, and the "eating" of the altar, whose fire consumes the offering's parts. This raises the first question: what is the inner meaning of bringing animals upon the altar?

ולמה נק' בשם אכילה כנ"ל וכמ"ש (ויקרא ג' י"א) לחם אשה[4] לה' וכתיב לחמי לאשי[5] כו'.

And why is it called by the name "eating," as mentioned above, and as it is written (Leviticus 3:11), "the bread of the fire-offering to Havayah"; and it is written, "My bread for My fire-offerings," etc.?

> The question is why the burning of an offering is called "eating" at all. Scripture itself calls the offerings G-d's "bread," so the term is deliberate and needs explaining.

ולהבין ענין הנסכים שהיו מנסכין היין ע"ג [על גבי] המזבח ויורד לשיתין (סוכה מ"ט א') שמחוללין ויורדין עד התהום[6] אשר הוא לכאורה פלא היפך הקרבן

And [we need] to understand the matter of the libations: they would pour the wine upon the altar, and it would go down into the shissin (the cavities) (Sukkah 49a), which are hollow and go down to the deep (tehom). This is seemingly a wonder, the opposite of the offering,

> The second question concerns the libations. The wine poured on the altar ran down into the shissin, hollow channels beneath the altar that reach down to the deep, and this downward movement seems to be the very opposite of what an offering does.

שהוא בחי׳ העלאה שהיה שוחט הפר או הכבש בחי׳ חי ונוטל חיותו ממנו שהחיות עולה למעלה

which is the level of ascent: one would slaughter the bull or the lamb, the level of the animal (chai), and take its life-force from it, so that the life-force rises upward;

> An offering is a movement of ascent. Creation is divided into four kingdoms, the inanimate, the growing (tzomeach), the living (chai) and the speaking human; the animal belongs to the living, and when it is slaughtered its life-force is raised upward to its source.

וגם עתר ענן הקרבן עולה למעלה אבל הנסכים הן מצומח ומורידין למטה לתהום. ולמה הנסכים דוקא יין.

and also the thick cloud of the offering rises upward. But the libations are from the vegetable [kingdom], and they bring down below, to the deep. And why are the libations specifically wine?

> The smoke of the offering rises too, in the words Yechezkel uses for a cloud of incense. The libations go the other way: they come from the growing kingdom, from the vine, and they are brought down. This leads to a third question: why must the libation be specifically of wine?

וגם שהקרבן אינו לריח ניחוח אלא עם הנסכים כמארז״ל [כמאמר רבותינו זכרונם לברכה] (בפ״ב [בפרק ב׳] דברכות י״ד סע״ב [סוף עמוד ב]) כל הקורא קריאת שמע בלא תפילין[7] כו׳ כזבח בלא נסכים ועמ״ש עוד מזה סד״ה ויקהל משה.

Also, the offering is not "a pleasing fragrance" except together with the libations, as our Sages, of blessed memory, said (in the second chapter of Berachos, at the end of 14b): "Whoever recites the Shema without tefillin," etc., "is like [one who offers] a sacrifice without libations." And see what is written further on this at the end of the discourse beginning "And Moshe assembled."

> A fourth question: the Sages compare one who recites the Shema without tefillin to one who brings a sacrifice without libations, which implies that an offering without its libation is incomplete and not yet "a pleasing fragrance." At the end of the discourse "And Moshe assembled" (Torah Ohr, Vayakhel), the Alter Rebbe explains this saying from another side: the tefillin, which hold the same passages as the Shema, are an encompassing light (makif) that must come before the inner revelation of the Shema.

והענין הוא ע"פ מ"ש ויין ישמח[8] לבב כו' החדלתי את תירושי המשמח אלקים[9] כו' כי שמחה הוא בחי' גילוי ההעלם שע"י היין או ביום חתונתו ושמחת לבבו[10] יוצא העלם ומצפוני לבבו מן ההעלם לגילוי.

The explanation of the matter is according to what is written, "And wine gladdens the heart," etc., [and] "Shall I give up my wine that gladdens Elokim," etc. For joy is the level of the revelation of what is hidden: through wine, or "on the day of his wedding" and [in] the joy of his heart, what is hidden and the secret places of his heart go out from concealment into revelation.

> The answer begins with what wine does: it "gladdens," and joy is the coming into the open of what was hidden. Wine, or the joy of a wedding day, brings out the feelings that lay concealed in the heart. Since the vine in Yosam's parable says that its wine gladdens even Elokim, the same must happen Above.

כי הנה בכל דבר הנמצא במציאות יש בחי' פנימית ובחי' חיצוניות. פנימית הוא בחי' קבלת שפעו וחיותו ודביקותו בעילתו. וחיצוניות הוא בחי' השפעה לזולתו. כי אין לך עשב כו' שאין לו מזל[11] כו'.[12]

For in everything that exists there is the level of the inner dimension (pnimiyus) and the level of the outer dimension (chitzoniyus). The inner dimension is the level of receiving its flow and its life-force, and its cleaving to its cause. And the outer dimension is the level of bestowal upon what is other than itself. For "there is no blade of grass," etc., "that has no mazal," etc.

> To explain this the maamar lays down a general principle: everything has an inner dimension, by which it receives from its source and cleaves to it, and an outer dimension, by which it gives to what is outside it. The Sages' saying that every blade of grass has its mazal, a heavenly force over it, shows that each thing below receives from a source above.

SECTION 2 · ¶2–4

Inner and outer in every level

2 והנה בכל פרי או עשב או תבואה יש ב' בחי' טעם הפרי שהוא בחי' רוחני ועצם ממשות הפרי

Now, in every fruit, herb or grain there are two aspects: the taste of the fruit, which is the spiritual aspect, and the very substance of the fruit itself.

> The principle is first shown in the plant world. Every fruit, herb or grain has a spiritual element, its taste, and a physical element, its actual substance.

והרי בבחי׳ הטעם יש ב׳ כחות כח לקבל שפעו מן כוכבי מרום שהן המצמיחים כמ״ש ממגד תבואת שמש וממגד גרש ירחים[13].

And in the aspect of the taste there are two powers. [One is] a power to receive its flow from the stars on high, which are what make [things] grow, as it is written, "From the bounty of the sun's produce, and from the bounty of the moons' yield."

> The taste itself has two powers. The first is its power to receive from the heavenly bodies that make plants grow, as in Moshe's blessing of the produce brought forth by the sun and by the moon.

3 וכן כל כוכב פרטי מצמיח עשב פרטי. וכח ההשפעה להשפיע שפעו וטעמו בגוף חומר הפרי וכן גבוה מעל גבוה.

So too, each individual star makes an individual herb grow. And [the other is] the power of bestowal, to bestow its flow and its taste into the material body of the fruit. And so too, "one higher than the high."

> Each herb has its own particular star. The second power of the taste faces outward: it passes its flow and its flavor into the physical body of the fruit. The words "one higher than the high" indicate that the same pattern repeats at every higher level.

וכן בבחי׳ החי חיותו שהוא בחי׳ פנימית ורוחנית הוא דבוק בעילתו שהוא בחי׳ פני אריה פני שור שבמרכבה.[14, 15]

So too in the level of the animal (chai): its life-force, which is the inner and spiritual aspect, cleaves to its cause, which is the level of the face of the lion [and] the face of the ox in the Chariot (Merkavah).

> The same holds for animals. Their life-force is their inner, spiritual side, and it is bound to its source in the Divine Chariot (Merkavah) that the prophet Yechezkel saw, in the faces of the lion and the ox.

4 וכנודע שפני אריה הוא מקור נפש החיות ופני שור[16] הוא מקור נפש הבהמות כו׳ והחיות שמחיה את גוף ובשר הבהמה הוא בחי׳ חיצוניות

As is known, the face of the lion is the source of the soul of the wild beasts, and the face of the ox is the source of the soul of the domestic animals, etc. And the life-force that gives life to the body and the flesh of the animal is the level of the outer dimension (chitzoniyus).

> The face of the lion in the Chariot is the spiritual source of the wild beasts, and the face of the ox the source of the domestic animals. The life-force that animates an animal's body and flesh belongs to its outer dimension. In the Hebrew the same word appears twice in this line, read once chayos, "wild beasts," and once chayus, "life-force."

ועד"ז בבחי' נפש האדם שרש ופנימי' [ופנימיות / ופנימית] הנפש דבוק בעילתו בחי' פני אדם לקבל חיותו וחיצוניות הנפש הוא ההשפעה שמחיה את הגוף

In the same way in the level of the human soul: the root and inner dimension (pnimiyus) of the soul cleaves to its cause, the level of the face of man, to receive its life-force; and the outer dimension of the soul is the bestowal that gives life to the body.

> The human soul has the same two sides: its root and inner core cleave to their source, the face of man in the Chariot, from which it receives its life, while its outer side is the force that gives life to the body.

וכן במלאכים כתיב ומקבלין דין מן דין[17,18] שהכח שיש במלאך לומר קדוש הוא מקבל מלמעלה כמ"ש כי גבוה מעל גבוה[19] שומר וגבוהים עליהם

So too regarding the angels it is written, "and they receive from one another": the power that an angel has to say "Holy" it receives from above, as it is written, "For one higher than the high watches, and there are higher ones above them."

> The angels show the same pattern. The Targum on Isaiah renders the seraphim's "one called to another" as "they receive from one another," and the power to say "Holy" comes to each angel from the one above it, as Koheles says, "one higher than the high watches."

ונותנים גם כן רשות זה לזה[20] שהוא בחי' השפעתו למלאך אחר זולתו המקבל שפעו ממנו.

And they also "give permission to one another," which is the level of its bestowal upon another angel besides itself, who receives its flow from it.

> From the other side, the angels "give permission to one another," in the words of the Yotzer blessing before the morning Shema: each angel gives to another, who receives from it. This is the outer dimension, bestowal.

ועד"ז בכללות השתלשלות העולמות וז"ש [וזהו שכתוב] בע"ח [בעץ חיים][21] שכל ההשתלשלות עילה ועלול הוא מבחינת חיצונית כו' (ר"ל [רוצה לומר] שסדר ההשתלשלות הוא שחיצונית העליון נעשה פנימית לתח תון משא"כ פנימית העליון אינו יורד למטה לתחתון

In the same way in the chain of descending worlds (hishtalshelus) as a whole. And this is [the meaning of] what is written in Etz Chaim, that the whole chain of descent, cause and effect, is from the level of the outer dimension, etc. (That is to say, the order of the chain of descent is that the outer dimension of the higher becomes the inner dimension of the lower, whereas the inner dimension of the higher does not descend below to the lower.

> The same holds for the whole chain of worlds. Etz Chaim teaches that the descent from cause to effect runs through the outer dimension: the outer side of a higher level becomes the inner core of the level below it, while the higher level's own inner core does not come down. In Likkutei Torah, Rosh Hashanah, the Alter Rebbe identifies this order of "cause and effect," as the Pardes calls it, with the "circles" of Etz Chaim, each enclosing the one within it.

וכמ"ש מזה ג"כ באגה"ק [באגרת הקודש] בסופו[22] וז"ל [וזה לשונו] ועוד זאת כמ"ש ופני לא יראו[23] שפנימית העליון אינו יכול לירד למטה רק חיצוניותו ובחי' אחוריים שהוא נובלות חכמה עילאה וע' מזה ג"כ בד"ה ששים המה מלכות[24] כו')

And as is also written on this at the end of Iggeres HaKodesh; these are its words: "And further, as it is written, 'But My face shall not be seen': the inner dimension of the higher cannot descend below, only its outer dimension and the level of the back (achorayim), which is the 'fallen fruit' (novlos) of the Supernal Chochmah (wisdom)." And see on this also in the discourse beginning "There are sixty queens," etc.)

> The gloss quotes the essay printed after Iggeres HaKodesh that begins "To understand what is written in Pri Etz Chaim" (Tanya, Kuntres Acharon): as G-d told Moshe, "My face shall not be seen," the inner face of a higher level cannot descend, only its back. That back is called the "fallen fruit" (novlos) of the Supernal Chochmah, fruit that drops from the tree before it ripens, an image for a lesser offshoot of something higher. The discourse "There are sixty queens" (Likkutei Torah, Shir HaShirim) explains that every Sefirah has such an inner depth and an outer expression.

הרי שבכל הנמצאים יש בחינת פנימית שהוא מלשון פנים (וע' בזהר אמור צ"ג ב' ע"פ בקשו פני)[25,26] שפירושו לשון פונה כי פנו אלי[27] כו' אל תפן[28] כו'

Thus in all existing things there is the level of the inner dimension (pnimiyus), which is from the word panim (face) (and see in the Zohar, Emor, 93b, on [the verse] "Seek My face"), whose meaning is an expression of turning (poneh), [as in] "For they have turned to Me," etc., [and] "Do not turn," etc.

> So every existing thing has an inner dimension, pnimiyus, a word that comes from panim, "face"; the text points to the Zohar on "Seek My face" for this. Panim in turn comes from "turning" (poneh): Yirmeyahu says of Israel, "they have turned (panu) their back to Me, and not their face (panim)," and Moshe pleads, "Do not turn (al tefen) to their offering." The face is the side of a thing that is turned toward something.

שהוא בחי' כל עילה שפונה ודבוק בעילתו וחיצונית הוא בחינת השפעת שפעו לחוץ ויש בחינה ממוצעת שהוא בבחי' עצמי' [עצמיות] שמחבר ב' הכחות הנ"ל

This is the level of every cause that turns toward and cleaves to its own cause. And the outer dimension is the level of the bestowal of its flow outward. And there is an intermediate level, which is in the level of its essence, which joins the two powers mentioned above.

> Thus the inner dimension is a thing turning its face toward its own source and cleaving to it, and the outer dimension is its giving outward. Between them stands a middle level, the thing's own essence, which joins the two.

(י"ל [יש לומר] ששלשה בחינות אלו הן חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] וע' בע"ח [בעץ חיים] שכ"ו [שער כ"ו] פ"א ואפשר שזהו ג"כ ענין שבכל כלי יש ג' בחי' פנימי אמצעי חיצון שסימנם סת"ר [סוף תוך ראש] סוף תוך ראש וכמ"ש במ"א) וג' כחות אלו הן בחי' אברהם יצחק ויעקב.

(It may be said that these three levels are Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; [and] Netzach, Hod and Yesod. And see Etz Chaim, Sha'ar 26, chapter 1. And perhaps this is also the matter that in every vessel there are three levels, inner, middle and outer, whose mnemonic is SaTaR: sof, toch, rosh (end, middle, head), as is written elsewhere.) And these three powers are the levels of Avraham, Yitzchak and Yaakov.

> A gloss suggests that these three levels correspond to the three triads of Sefiros: the intellect (Chochmah, Binah, Daas), the main emotions (Chesed, Gevurah, Tiferes) and the lower emotions (Netzach, Hod, Yesod). It points to Etz Chaim, Sha'ar 26, chapter 1, the Gate of the Tzelem, which teaches that a form can be enclothed in matter only through an intermediary, and suggests that these are also the inner, middle and outer layers of every Kabbalistic vessel, whose sign is "end, middle, head." The text then names the three powers after the three Patriarchs.

כי אברהם בחינת חסד[29] ומים שיורדים מלמעלה הוא בחי' כח ההשפעה ויצחק בחינת אש שטבעו לעלות ויעקב הוא בחינת בריח התיכון שמבריח[30] ומחבר ב' הכחות כאחד.

For Avraham, the level of Chesed (kindness) and of water, which comes down from above, is the level of the power of bestowal; Yitzchak is the level of fire, whose nature is to rise; and Yaakov is the level of "the middle bar," which runs through and joins the two powers as one.

> Avraham is Chesed, likened to water, which flows down from above: the power of giving. Yitzchak is fire, which rises upward. Yaakov is the "middle bar" of the Tabernacle, which ran through all the boards from end to end and joined them: the middle power that unites the other two.

SECTION 3 · ¶5

Wine gladdens the heart

5 וזהו ענין ויין ישמח לבב אנוש[31] פי' שהיין הוא מעורר גילוי פנימית הנפש מן ההעלם לגילוי

And this is the matter of "And wine gladdens the heart of man." The meaning is that wine arouses the revelation of the inner dimension (pnimiyus) of the soul, from concealment into revelation.

> Now the verse "wine gladdens the heart of man" can be understood: wine brings the inner dimension of the soul out of hiding and into the open.

והיינו לפי שהיין טמון ונעלם בענביו ויוצא מן ההעלם ע"כ טבעו לעורר גילוי ההעלם וכל השותה יין פניו מאדימות שהוא גילוי ההעלם

This is because wine is hidden and concealed in its grapes and comes out from concealment; therefore its nature is to arouse the revelation of what is hidden. And whoever drinks wine, his face turns red, which is the revelation of what is hidden.

> Wine has this effect because of its own nature: it lies hidden inside the grapes until it is pressed out, so it draws out what is hidden. The visible sign is the reddening of the drinker's face.

והיינו כי הנפש החיונית מלובשת היא בדם והיין מעורר התגלות פנימית הדם וממילא מתגלה ג"כ פנימית הנפש החיונית המלובשת בפנימית הדם

That is, the vital soul is enclothed in the blood, and wine arouses the revelation of the inner dimension of the blood; and as a matter of course, the inner dimension of the vital soul, which is enclothed in the inner dimension of the blood, is also revealed.

> The mechanism is that the vital soul, which animates the body, is enclothed in the blood. Wine stirs up the inner dimension of the blood, and with it the inner dimension of the vital soul enclothed there comes out.

אך אם שותה יותר מדאי גובר עליו השינה שהוא מחמת ריבוי גילוי ההעלם אין הכלי יכול לקבל רוב אור גילוי פנימית:

But if he drinks too much, sleep overcomes him. This is because of the abundance of the revelation of what is hidden: the vessel cannot receive the great light of the revelation of the inner dimension.

> Too much wine brings sleep, and the cause is an excess of revelation. The vessel, the person's capacity to receive, cannot hold so much revealed inner light.

SECTION 4 · ¶6

The offering as bread, the libation as wine

6 ב ומעתה נבא לבאר הטעם שהקרבנות נק' לחם ומאכל.[32] כי הנה פעולת המאכל לחבר חיות הנפש עם הגוף.

2. And now we will come to explain the reason that the offerings are called bread and food. For the function of food is to join the life-force of the soul with the body.

> The second section begins to answer the first question: why the offerings are called bread and food. The function of food is to bind the soul's life-force to the body. In Likkutei Torah, Nasso, the Alter Rebbe explains that the altar's consuming of the offering is called eating because it is an inner level, while the incense, which is only fragrance, is an encompassing one.

והגם שבכח הנפש עצמו יש כח ההתפשטות להחיות הגוף. אך אעפ"כ אינו פועל פעולתו [אף על פי כן] אלא ע"י הלחם וכמ"ש ולחם לבב אנוש יסעד[33] וכתיב וסעדו לבכם[34] עיין בפרש"י [בפירש רש"י / בפירוש רש"י][35] פי' שהלחם סועד ומעלה את הלב לקבל החיות מן המוח

And although in the power of the soul itself there is the power of extension to give life to the body, even so it does not accomplish its effect except through bread, as it is written, "And bread supports (yis'ad) the heart of man"; and it is written, "And support (sa'adu) your hearts" (see Rashi's commentary). The meaning is that bread supports and raises the heart to receive the life-force from the brain

> The soul has its own power to spread through the body and give it life, yet it does so only through eating. The same verse that says wine gladdens the heart of man goes on, "and bread supports (yis'ad) the heart of man," and Avraham tells his guests to eat and "support (sa'adu) your hearts"; plainly both mean to sustain and refresh. Rashi there notes that bread is called the support of the heart, and the maamar explains that it props up the heart and lifts it to receive life-force from the brain.

(כי סעד הוא ענין סמך שלא יפול כמו להכין אותה ולסעדה)[36] (בישעיה סי׳ ט׳) דהיינו שלא תמוט

(for sa'ad is a matter of supporting, so that it should not fall, as in "to establish it and to support it") (in Isaiah, chapter 9), that is, so that it should not totter.

> The root sa'ad means to prop something up so that it does not fall, as Yeshayahu uses it of establishing and upholding the throne of David's kingdom.

והיינו אחר שיתברר המאכל באצטומכא[37] שהפסולת וחיצונית שבמאכל נדחה לחוץ והולך דרך הקרביים לחוץ והמובחר שבו עולה ללב ולמוח ואז יורד חיות מן המוח ללב ולכל האברים.

This is after the food has been refined in the stomach: the waste and the outer part of the food are pushed outside and go out by way of the intestines, while the choicest part of it rises to the heart and to the brain; and then life-force comes down from the brain to the heart and to all the limbs.

> Digestion is a process of refinement: in the stomach the waste and outer part of the food is separated and expelled, while its choicest part rises to the heart and the brain. Only then does life-force flow down from the brain to the heart and to the whole body.

כך עד״מ זה יובן למעלה דהנה כתיב ואתה מחיה את כולם[38] שחיות כל העולמות הוא ע״ד דוגמא חיות הנפש בגוף שיש בו בחינת פנימית וחיצונית כנ״ל והחיבור הוא ע״י בחי׳ לחם (וע׳ בסמוך)

So, by way of this analogy, it will be understood [how it is] Above. For it is written, "And You give life to them all": the life-force of all the worlds is after the pattern of the life-force of the soul in the body, in which there is the level of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus), as mentioned above; and the joining is through the level of bread (and see shortly below).

> The same structure exists Above. The verse "You give life to them all" shows that G-d gives life to all the worlds the way the soul gives life to the body, with an inner and an outer dimension, and the link between that life-force and the worlds is made by "bread."

והוא ענין הקרבנות והמאכל צריך להתברר תחלה והוא ענין מ״ש וכל קרבי את שם קדשו[39] המו מעי לו[40] כוי

And this is the matter of the offerings. And the food must first be refined; this is the matter of what is written, "And all my innards, [bless] His holy Name," [and] "My innards yearn for him," etc.

> That "bread" Above is the offerings. Like food, the offering must first be refined, and the verses "all my innards" and "My innards yearn for him" show that the realm Above has its "innards" too. The Hebrew kirvai, "my innards," comes from the same root as korbanos, "offerings."

שיש מלאכים שהם בחי׳ עינים עיני[41,42] ה׳ ויש בבחי׳ אזנים[43] ויש בבחי׳ קרביים[44] שהם המבררים כו׳

For there are angels that are the level of eyes, "the eyes of Havayah"; and there are [angels] in the level of ears; and there are [angels] in the level of innards, which are the ones that refine, etc.,

> The Tikkunei Zohar speaks of hosts of angels called "the eyes of Havayah" and others called "the ears of Havayah." Other angels are the "innards," whose task, like that of the digestive organs, is to refine; the Kehot note points to the Zohar (3:234b), which describes how the stomach grinds the food and sends it to all the limbs.

שהפסולת נדחה לחוץ שהוא בחי׳ השפעה חיצונית שיורד בריבוי השתלשלות עד שמצמיח כל חציר ותבואה וכמ״ש וממגד תבואת שמש[45] כו׳

so that the waste is pushed outside, which is the level of outer bestowal, which descends through many [stages of] the chain of descent (hishtalshelus) until it makes all grass and grain grow, as it is written, "And from the bounty of the sun's produce," etc.

> In this refinement Above, the "waste" is pushed outward: it is the outer bestowal, which descends through many stages until it makes grass and grain grow in this world. The verse about "the bounty of the sun's produce," cited earlier for the stars' influence, is brought again here.

והמובחר עולה ללב שהוא בחי׳ כסה״כ [כסא הכבוד] שהוא רבוא רבבות מחנה מיכאל באהבה ומחנה גבריאל ביראה אשר בכללם נק׳ לב

And the choicest part rises to the heart, which is the level of the Throne of Glory, which is the myriads upon myriads of the camp of Michael in love and the camp of Gavriel in awe, which as a whole are called the heart.

> The choicest part rises to the "heart" Above, which is the Throne of Glory: the vast camps of angels, Michael's camp serving in love and Gavriel's in awe, which together are called the heart.

שע״י הקרבנות מן הבקר מן הצאן[46] סועד הלב העליון להיות עולה לקבל חיות מן המוח ריח ניחוח להויה והיינו שבחי׳ הבהמה עולה בבחי׳ פני שור וכתיב והחיות נושאות את הכסא[47,48,49] כו׳

So through the offerings, "from the cattle, from the flock," support is given to the supernal heart, so that it rises to receive life-force from the brain: "a pleasing fragrance to Havayah." That is, the level of the animal rises into the level of the face of the ox; and it is written, "And the Chayos carry the Throne," etc.

> Through the offerings "from the cattle, from the flock," the supernal heart is supported and raised to receive life-force from the supernal "brain," and this is "a pleasing fragrance to Havayah." The animal that is offered rises into its source, the face of the ox, one of the Chayos, the holy living creatures of Yechezkel's Chariot, that "carry the Throne." As the Kehot note observes, these last words are not in Scripture but in the Midrash.

(וזהו וביום שמחת לבו[50] זה בנין[51] בית המקדש. כי על בהמ"ק [בית המקדש] ארז"ל [אמרו רבותינו זכרונם לברכה] מכון לשבתך[52] מכוון נגד שבתך[53] זה בהמ"ק [בית המקדש] שלמעלה והוא בחינת כסא הכבוד כמ"ש בע"ח [בעץ חיים] שער כסה"כ [כסא הכבוד] ועיין בזח"ג [בזהר חלק ג] שלח קס"א בי' דאקרי קדש הקדשים כו' ותמן הוא לבא שריא[54] כו'

(And this is [the meaning of] "and on the day of the joy of his heart": "this is the building of the Holy Temple." For concerning the Holy Temple our Sages, of blessed memory, said, "'The place (machon) of Your dwelling': aligned (mechuvan) opposite Your dwelling," that is, the Holy Temple Above, which is the level of the Throne of Glory, as is written in Etz Chaim, Sha'ar Kisei HaKavod. And see the Zohar, Part III, Shelach, 161b, that it is called "the Holy of Holies," etc., "and there the heart dwells," etc.

> A gloss connects this with the Mishnah's reading of "the day of the joy of his heart" as the building of the Holy Temple. The Midrash reads machon ("place") as mechuvan ("aligned"): the Temple below stands opposite the Temple Above, the Throne of Glory, and the Zohar on Sh'lach calls that place the Holy of Holies, where "the heart dwells."

ועי"י הקרבן נעשה ההעלאה לקבל מבחי' חכמה עילאה ומלמעלה מעלה ועמ"ש בד"ה לבבתני אחותי)

And through the offering the ascent is effected, to receive from the level of Supernal Chochmah (wisdom), and from yet higher above. And see what is written in the discourse beginning "You have captured my heart, my sister.")

> Through the offering this heart rises to receive from Supernal Chochmah and from levels higher still. In the discourse "You have captured my heart, my sister" (Likkutei Torah, Shir HaShirim), the Alter Rebbe explains that through Israel's "bread," the offerings and the prayers that take their place, G-d becomes as it were a "heart" that sends life to all the worlds, as the heart sends the choicest blood to every limb.

וזהו ענין מעשה הקרבנות בחי' העלאה ובחי' מאכל לחבר התפשטות החיות להחיות כל העולמות בבחי' ואתה מחיה כו'

And this is the matter of the act of the offerings: the level of ascent, and the level of food, to join the extension of the life-force, to give life to all the worlds, in the level of "And You give life," etc.

> This sums up the offerings: they are an ascent, and they are "food" that binds the life-force to the worlds, so that "You give life to them all" is fulfilled.

ובחי' הנסכים הוא בחי' המשכות וגילוי בחי' פנימית כמ"ש יאר ה' פניו אליך[55] כו' נסך שכר להוי"ה[56] בחינת סובב כל עלמין וזהו יין המשמח אלקים[57] כו' בחי' המשכה מלמעלה למטה

And the level of the libations is the level of drawing down and of the revelation of the inner dimension, as it is written, "May Havayah make His face shine upon you," etc.; "a libation of strong drink to Havayah," the level of the light that encompasses all worlds (sovev kol almin). And this is "wine that gladdens Elokim," etc., the level of drawing down from above to below.

> The libations do something more: they draw down and reveal the inner dimension, as in the priestly blessing "May Havayah make His face shine upon you," the face being the inner dimension. The libation is poured "to Havayah," here the level of the encompassing light, and it is the "wine that gladdens Elokim," a drawing down from above to below.

(הנה החילוק בין הזבח לנסכים לכאורה הוא ב' דברים. הא' כי הזבח הוא העלאה והלחם שסועד הלב היינו ג"כ שמגביהו שיקבל החיות מהמוח.

(Now, the difference between the sacrifice and the libations seemingly lies in two things. The first: the sacrifice is ascent; and the bread that supports the heart also means that it raises it up, so that it receives the life-force from the brain.

> A long gloss now defines the difference between the sacrifice and the libation, which seems to be twofold. The first difference is direction: the sacrifice is an ascent, and even the bread that supports the heart does so by lifting it up toward the brain.

הב' כי ע"י הלחם הוא כללות התחברות הנשמה בגוף שלולי הלחם היה הנשמה מסתלקת מן הגוף עד"מ ולא היה נמשך ומתגלה אפי' [אפילו] חיצוניות החיות מהנפש בגוף וע"י הלחם הוא התחברות והתפשטות החיות מהנשמה בגוף,

The second: through bread there comes about, in general, the joining of the soul with the body. For without bread the soul would, by way of analogy, depart from the body, and not even the outer dimension of the life-force would be drawn from the soul and revealed in the body; and through bread there comes about the joining and extension of the life-force from the soul into the body.

> The second difference is depth. Bread provides the basic bond between soul and body; without it the soul would leave the body, and not even the outer part of its life-force would appear there.

אך עכ"ז [עם כל זה] פנימית החיות הוא עדיין בבחי' העלם בתוך הגוף וההתגלות היא רק בחי' חיצוני' והיין משמח וממשיך גילוי הפנימית כו'.

Nevertheless, the inner dimension of the life-force is still in a state of concealment within the body, and the revelation is only the level of the outer dimension; and wine gladdens and draws down the revelation of the inner dimension, etc.

> Even with bread, the inner dimension of the life-force stays hidden within the body, and only its outer dimension is revealed. Wine is what "gladdens" and draws the inner dimension out into revelation.

וכך הנמשל למעלה עם היות שע"י הקרבן נעשה והחיות נושאות את הכסא העלאת בחי' ליבא הנ"ל לקבל מבחי' מוחא.

So too in the analogue Above: although through the offering there comes about "And the Chayos carry the Throne," the ascent of the level of the Heart (liba) mentioned above to receive from the level of the Brain (mocha),

> The same holds Above. Through the offering, "the Chayos carry the Throne": the supernal heart rises to receive from the supernal brain.

ומזה נמשך להיות ואתה מחיה את כולם שמהלב יוצא החיות לכל האברים, עכ"ז [עם כל זה] פנימית החיות הוא עדיין בבחי' העלם והגילוי הוא רק בחינת חיצוניות, ולהיות גילוי הפנימית ממש זהו ע"י הנסכים שהן בחי' המשכה וגם גילוי הפנימית כו'.

and from this it follows that there is "And You give life to them all," as from the heart the life-force goes out to all the limbs, nevertheless the inner dimension of the life-force is still in a state of concealment, and the revelation is only the level of the outer dimension. And for there to be a revelation of the inner dimension itself, this is through the libations, which are the level of drawing down and also of the revelation of the inner dimension, etc.

> From that ascent comes "You give life to them all," the life-force going out from the heart to all the limbs, but only in its outer dimension. The real revelation of the inner dimension comes through the libations, which both draw it down and reveal it.

אך אפשר לומר עוד עפמ"ש [על פי מה שכתוב] בע"ח [בעץ חיים] של"ט [שער ל"ט] דרוש ה' ולפעמים התחתון עולה ג"כ בי' בחי' כי לוקח גם פנימית של העליון ואז הוא ממש כמוהו כו' ע"ש.

But one could say further, according to what is written in Etz Chaim, Sha'ar 39, Derush 5: "And sometimes the lower also rises two levels, for it takes the inner dimension of the higher as well, and then it is truly like it," etc.; see there.

> The gloss then raises a further possibility from Etz Chaim: at times the lower level rises two levels, taking in the inner dimension of the higher level as well, and then it is truly equal to it.

ומה שנתי [שנתבאר] למעלה בשם הע"ח [העץ חיים] שפנימית העליון אינו יורד למטה לתחתון, אינו יורד דווקא אבל בבחי' עליי' [עלייה] התחתון לפעמים עולה כ"כ [כל כך] עד שלוקח גם פנימי' [פנימיות / פנימית] העליון כו' ועמ"ש סד"ה שובה ישראל.

And what was explained above in the name of Etz Chaim, that the inner dimension of the higher does not descend below to the lower, [means] specifically that it does not descend; but in the level of the ascent of the lower, it sometimes rises so high that it takes the inner dimension of the higher as well, etc. And see what is written at the end of the discourse beginning "Return, O Israel."

> This qualifies the rule quoted earlier from Etz Chaim: the inner dimension of the higher level does not come down, but the lower level can sometimes rise high enough to take hold of it. At the end of the discourse "Return, O Israel" (Likkutei Torah, Shabbos Shuvah), the Alter Rebbe explains in the same way that "My face shall not be seen" speaks of drawing down, while by way of ascent one can reach the face, as David says, "Your face, Havayah, I seek."

וא"כ לפ"ז [לפי זה] אפשר לומר שגם ע"י הזבח וההעלאה שהוא ענין והחיות נושאות את הכסא יוכל להיות ג"כ העליה כ"כ [כל כך] לפעמים עד שלוקח גם פנימית העליון.

If so, according to this, one could say that also through the sacrifice and the ascent, which is the matter of "And the Chayos carry the Throne," the ascent can sometimes also be so great that it takes the inner dimension of the higher as well.

> Accordingly, the sacrifice, the ascent in which "the Chayos carry the Throne," may also at times reach the inner dimension of the higher level.

אך עכ"ז [עם כל זה] הוא רק דרך עלייה מלמטה למעלה אבל להיות גילוי פנימית העליון למטה ממש זהו ע"י הנסכים. וזהו ענין יין המשמח אלקים שמשמח את ההעלם וההסתר הנמשך משם אלקים שלא יעלים ויסתיר שיהי' [שיהיה] גילוי הפנימית למטה)

Nevertheless, this is only by way of ascent from below to above; but for there to be a revelation of the inner dimension of the higher actually below, this is through the libations. And this is the matter of "wine that gladdens Elokim": it gladdens the concealment and hiding that are drawn from the Name Elokim, so that it should not conceal and hide, so that there will be a revelation of the inner dimension below.)

> Even so, that inner dimension is reached only by going up. Bringing the inner dimension of the higher level down into the lower realm itself is the work of the libations: "wine that gladdens Elokim" means that the Name Elokim, the source of concealment, is "gladdened" so that it no longer hides, and the inner dimension is revealed below.

(ועי' בזח"א [בזהר חלק א] פ' נח דף ע' [שבעים] תחלת ע"ב ועי' בזח"ג [בזהר חלק ג] ויקרא דף ד' ע"א ע"פ שתו ושכרו דודים[58, 59] וד"ז ב' ויחי דף רמ"ח א').

(And see the Zohar, Part I, Parshas Noach, page 70, at the beginning of side b; and see the Zohar, Part III, Vayikra, page 4a, on [the verse] "Drink, and be drunk, O beloved ones"; and page 7b; [and] Vayechi, page 248a.)

The gloss lists places in the Zohar on this theme. On Noach (1:70b) the Zohar says that good wine gladdens and lights up the face, and therefore it is offered on the altar every day in the measure that gladdens one who drinks it; on Vayikra (3:4a), on "Drink, and be drunk, O beloved ones," it says that all the worlds below are blessed by the fragrance of the offering. On Vayechi (1:248a) it says that the libation wine, poured to be joined with the water, shows joy below to awaken the "wine" Above.

ולכן לכל קרבן היה נסכים כי עיקר ההעלאה הוא בשביל ההמשכה שאחר כך:

Therefore every offering had libations, for the main purpose of the ascent is for the sake of the drawing down that comes afterward.

The main text concludes: every offering was accompanied by libations, because the ascent of the offering exists for the sake of the drawing down that comes after it.

SECTION 5 · ¶7

Meal-offering, libations and tefillin; the division of the waters

7 וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] כל הקורא ק"ש [קריאת שמע] בלא תפילין כאלו הקריב עולה בלא מנחה וזבח בלא נסכים[60] שאין קרבנו כלום שלא המשיך כלום בלא מנחה ונסכים

And this is what our Sages, of blessed memory, said: "Whoever recites the Shema without tefillin is as though he offered a burnt-offering without a meal-offering, and a sacrifice without libations": his offering is nothing, for he drew down nothing without a meal-offering and libations.

The Talmudic saying quoted at the start is now explained. An offering brought without its meal-offering and libations "is nothing," because without them nothing is drawn down from above; the offering achieves only an ascent.

(ולכאורה מגמרא זו יש קצת קושיא על הרמב"ם [הרבי משה בן מימון] והרע"ב [והרבינו עובדיה מברטנורא] שכ' [שכתב] בפי' המשניות פ"ד דמנחות מ"ב דאין הלכה כר"ש [כרבי שמעון] דאמר אם היה להם פרים מרובים ולא[61] הי' [היה] להם נסכים יביאו פר אחד ונסכיו ואל יקריבו כולן בלא נסכים

(Seemingly, from this Gemara there is something of a difficulty for the Rambam and Rabbi Ovadiah of Bartenura, who wrote in the commentary on the Mishnah, chapter 4 of Menachos, Mishnah 2, that the halachah is not like Rabbi Shimon, who said, "If they had many bulls and they did not have libations, they should bring one bull and its libations, and they should not offer them all without libations."

> A gloss notes a halachic difficulty. The Mishnah in Menachos records Rabbi Shimon's view that if there are many bulls but no libations for them, one bull should be brought with its libations rather than all of them without; the Rambam and the Bartenura rule against him, yet the Talmud's saying that an offering without libations is nothing seems to support him.

מיהו לפמ"ש [לפי מה שכתוב] בספר ושב הכהן במנחות[62] שם יתיישב זה וע"ש שדחה דברי התו"ט [התוספות יום טוב]).

However, according to what is written in the book VeShav HaKohen on Menachos there, this will be resolved; and see there, where he rejects the words of the Tosefos Yom Tov.)

> The difficulty is resolved in VeShav HaKohen on Menachos, which also rejects the explanation of the Tosefos Yom Tov. The Kehot note explains that the book meant is Sh'elas HaKohanim Torah, by the author of VeShav HaKohen, novellae on the order of Kodashim.

וענין מנחה ונסכים הוא בחי' המשכת חב"ד [חכמה בינה ודעת] למטה כו'. כי שמן הוא בחי' חכמה[63] שמן שצף ע"ג [על גבי] יין

And the matter of the meal-offering and libations is the level of drawing down Chochmah, Binah and Daas below, etc. For oil is the level of Chochmah (wisdom): oil floats on top of wine;

> Meal-offering and libations together draw down Chochmah, Binah and Daas, the faculties of intellect. Oil, which is mixed into the meal-offering, is Chochmah, and the fact that oil floats on top of wine shows Chochmah standing above Binah, which is wine.

וגם שהרי מכל דבר מוציאין שמן[64] ואפי' מאבנים (והוא הנקרא אָלִים) והיינו לפי שכולם בחכמה עשית כו'.

and also, oil is extracted from everything, even from stones (and this is what is called alim). This is because "You made them all with wisdom," etc.

> Oil can be extracted from everything, even from stones, because "You made them all with wisdom": Chochmah is enclothed in all things, and oil is its presence in each of them.

ע"כ נמצא בכל דבר בחי' שמן שהוא בחי' חכמה והסולת שבמנחות הוא בחי' דעת כמארז"ל [כמאמר רבותינו זכרונם לברכה] אין התינוק[65] יודע לקרות כו' וכן אמרו עץ הדעת חטה היתה[66]

Therefore in everything there is found the level of oil, which is the level of Chochmah. And the fine flour in the meal-offerings is the level of Daas (knowledge), as our Sages, of blessed memory, said, "A child does not know how to call," etc.; and so too they said, "The Tree of Knowledge was wheat."

> The fine flour of the meal-offering is Daas. The Sages taught that a child does not know how to call "father" and "mother" until he has tasted grain, and that the Tree of Knowledge (Daas) was wheat: knowledge comes with grain.

והנסכים שהם יין הוא בחי' בינה הרי שמנחות ונסכים הוא בחי' המשכת חב"ד [חכמה בינה ודעת] למטה ובלעדן לא המשיך כלום למטה

And the libations, which are wine, are the level of Binah (understanding). Thus the meal-offerings and libations are the level of drawing down Chochmah, Binah and Daas below, and without them he drew down nothing below

> Wine, the libation, is Binah, so the meal-offering and libations together bring all three faculties of intellect, Chochmah, Binah and Daas, down below; without them nothing is drawn below.

(ומבואר למעלה דחב"ד [דחכמה בינה ודעת] היינו בחי' פנימית וא"כ המשכת חב"ד [חכמה בינה ודעת] למטה זהו ענין גלוי הפנימית למטה), וכך ענין ק"ש [קריאת שמע] בלא תפילין

(and it was explained above that Chochmah, Binah and Daas are the level of the inner dimension (pnimiyus); if so, drawing down Chochmah, Binah and Daas below is the matter of revealing the inner dimension below). And so is the matter of the Shema without tefillin.

> A gloss recalls that the intellect is the inner dimension, so drawing down Chochmah, Binah and Daas means revealing the inner dimension below. The same pattern explains the Shema without tefillin.

כי ק"ש [קריאת שמע] הוא התבוננות בהוי' אחד[67] כלות הנפש בבחי' העלאה ותפילין המשכת אחד על הקלף גשמי ובלא תפילין שלא המשיך כלום כ"א ההעלאה כאלו הקריב עולה בלא מנחה כו' ודי"ל [ודי למבין].

For the Shema is contemplation of "Havayah is One," the soul's expiring (kelos hanefesh), in the level of ascent; and tefillin are the drawing down of "One" upon the physical parchment. And without tefillin, when he has drawn down nothing, only the ascent, it is "as though he offered a burnt-offering without a meal-offering," etc. This suffices for one who understands.

> Reciting the Shema means contemplating that Havayah is One until the soul longs to expire into G-d, a movement of ascent. Tefillin draw that same "One" down onto physical parchment, so the Shema without tefillin is an ascent with no drawing down, like an offering without its meal-offering.

וענין הניסוך שהיו מנסכין בשיתין ויורד לתהום הוא ע"פ מ"ש[68] יהי רקיע בתוך המים[69] ויהי מבדיל בין מים למים כו'

And the matter of the libation, which they would pour into the shissin and it would go down to the deep, is according to what is written, "Let there be a firmament in the midst of the waters, and let it divide between waters and waters," etc.,

> The second question, why the libation goes down to the deep, is now addressed through the second day of creation, when the firmament divided the upper waters from the lower.

בין מים עליונים למים תחתונים כו' שתחלה היו מים במים

"between the upper waters and the lower waters," etc. For at first there were "waters within waters,"

> The verse's "between waters and waters" means between the upper and the lower waters. Before that division there were "waters within waters," one undivided mass.

שהיו בחי' מים רוחניים ולא גשמיים (ועיין באלשיך פ' בראשית ע"פ והארץ היתה תהו כו') שהרי כתיב ורוח אלהים מרחפת על פני המים ועיין ברבות בבראשית ס"פ בי[70] ור"פ תזריע[71,72] אלא בחי' מים רוחניים שהוא בחי' חכמה[73]

which were the level of spiritual waters and not physical ones (and see the Alshich, Parshas Bereishis, on [the verse] "And the earth was tohu (formless)," etc.), for it is written, "And the spirit of G-d hovered over the face of the waters" (and see the Midrash Rabbah on Bereishis, at the end of [chapter] 2, and at the beginning of Parshas Tazria); rather, [they were] the level of spiritual waters, which is the level of Chochmah,

> Those first waters were spiritual, not physical: the verse says "the spirit of G-d hovered over the face of the waters," and the text points to the Alshich on "and the earth was tohu" and to the Midrash Rabbah on this verse. They were rather the level of spiritual waters, which is Chochmah.

וכנודע בענין אור מים רקיע[74] וכן המים אין להם גוון כלל כו' ומקוה מטהר את הטמאים[75] כו'

as is known regarding the matter of light, water, firmament. So too, water has no color at all, etc., and "a mikveh purifies the impure," etc.

> That water is Chochmah is known from the teaching of "light, water, firmament." Water having no color of its own, and its power to purify in a mikveh, are signs of this.

וביום שני שהבדיל בין מים למים אז מים עליונים נעשו רוחניים יותר משהיו קודם ההבדלה ומים תחתונים נתגשמו להיות מים גשמיים כמשל חבית של יין[76] כשהיא מעורבת עם השמרים אין היין צלול והשמרים אינם גסים כ"כ [כל כך].

And on the second day, when He divided between waters and waters, the upper waters then became more spiritual than they had been before the division, and the lower waters became corporeal, to be physical water. It is like the analogy of a barrel of wine: when it is mixed with the lees, the wine is not clear and the lees are not so coarse.

> On the second day the division made the upper waters more spiritual and the lower waters physical. The analogy is a barrel of wine mixed with its lees: as long as they are mixed, the wine is cloudy and the lees are not very coarse.

אבל כשהשמרים נופלים למטה אז היין נעשה צלול והשמרים נעשים גסים מאד כך קודם ההבדלה היו מים במים ואחר ההבדלה מים העליונים נתעלו ברוחניי' [ברוחניים] ומים התחתונים נתגשמו.[77,78]

But when the lees fall to the bottom, then the wine becomes clear and the lees become very coarse. So too, before the division there were waters within waters, and after the division the upper waters were elevated in spirituality and the lower waters became corporeal.

> When the lees settle to the bottom, the wine becomes clear and the lees become thick. So too the division made the upper waters more spiritual and the lower waters coarser than they had been before.

SECTION 6 • ¶8

Down to the deep

8 וביום הג' נאמר יקוו המים[79] מתחת השמים אל מקום אחד הוא התהום שנתרחקו עוד יותר

And on the third day it is said, "Let the waters under the heavens be gathered to one place," which is the deep (tehom), for they were distanced even further,

> On the third day the lower waters were gathered into one place, the deep (tehom), moving even further away from the upper waters.

כמאמר גער בהן הקב"ה[80] שהוא בחי' גבורות ודינים יותר וצריכים בירור והוא ע"י נביעתן מתחת לארץ מלמטה למעלה מתמתקין (עמ"ש בפ' תולדות ע"פ ויחפ רו עבדי יצחק[81] ובפ' חקת ע"פ עלי באר[82] כו')

as it is said, "The Holy One, blessed be He, rebuked them," which is the level of gevuros (severities) and judgments to a greater degree, and they require refinement. And this is through their welling up from beneath the earth, from below upward: [thus] they are sweetened (see what is written in Parshas Toldos on [the verse] "And Yitzchak's servants dug," and in Parshas Chukas on [the verse] "Spring up, O well," etc.).

> The Sages describe G-d as "rebuking" the waters; the Kehot note points to Rashi on Genesis 1:6, who says that the heavens, still fluid on the first day, became firm on the second "from the rebuke of the Holy One, blessed be He." A rebuke expresses severities (gevuros) and judgments, so these waters need refinement, and they are sweetened when they well up from beneath the earth, from below upward, as in the wells that Yitzchak's servants dug and the song "Spring up, O well."

וכן לנדה וזבה טהרתן במים חיים[83] דוקא וכן אמרו רז"ל [רבותינו זכרונם לברכה] מעין מטהר[84] בכל שהוא[85] (ועיין ע"פ ויקחו אליך פרה).[86]

So too, for a niddah and a zavah, their purification is specifically in living waters; and so our Sages, of blessed memory, said, "A spring purifies with any amount" (and see on [the verse] "that they take to you a heifer").

> Water that rises from below has a special power to purify: the text says purification here requires living waters, and the Mishnah rules that a spring purifies with any amount. The Kehot note remarks that the statement about the niddah and the zavah needs study, since the Talmud treats the zav more stringently than the zavah in this, and it lists possible resolutions and the Rebbe's discussions of the question.

וזהו ענין הנסכים שהיו מנסכים יין ויורד לתהום פי' שע"י גילוי בחי' פנימית יורד ההמשכה גם למטה מטה ונותן בהם כח להיות יכולים גם הם לעלות בקדש. וזהו בקדש הסך נסך[87] כו'.

And this is the matter of the libations: they would pour wine, and it would go down to the deep. The meaning is that through the revelation of the level of the inner dimension (pnimiyus), the drawing down descends even very far below, and gives them power, so that they too are able to rise into holiness. And this is "In holiness pour a libation," etc.

> This is the meaning of the libations flowing down to the deep: through the revelation of the inner dimension, the divine flow reaches even the lowest places and gives them the power to rise into holiness. That is "In holiness pour a libation."

SECTION 7 • ¶9–10

Why wine, how much, and the yekev

9 והניסוך הוא ביין דוקא לפי שאין הגבורות נמתקות[88] אלא בשרשן שהוא בחינת בינה דמינה דינין מתערין[89,90] כו׳.

And the libation is specifically with wine, because the gevuros are sweetened only in their root, which is the level of Binah (understanding), "from which judgments are aroused," etc.

> Wine is specifically the libation because severities can be sweetened only in their own root, and their root is Binah, "from which judgments are aroused." Wine, as explained above, is Binah.

והטעם שיש חילוק בנסכים בין פר לאיל כו׳ כמ״ש חצי ההין[91] יהיה לפר ושלישית ההין לאיל כו׳.

And the reason there is a difference in the libations between a bull and a ram, etc., as it is written, "Half a hin shall be for the bull, and a third of a hin for the ram," etc.:

> The Torah gives different amounts of wine for different offerings: half a hin for a bull, a third for a ram and a quarter for a lamb. The maamar now explains the reason.

היינו לפי שההמשכה הוא לפי ערך ההעלאה שהעלאת הפר הוא עליית עצמיות פני שור יורד ההמשכה מלמעלה ג״כ ביותר ריבוי חצי ההין

this is because the drawing down is in proportion to the ascent. Since the raising up of the bull is the ascent of the very essence of the face of the ox, the drawing down from above also descends in greater abundance, half a hin,

> The drawing down matches the ascent. The bull is the very essence of the "face of the ox" in the Chariot, so its ascent is the greatest, and the flow drawn down in return is the greatest too: half a hin.

ויוכל להעלות יותר מדרגות התחתונים ודינים הקשים משא״כ האיל והכבש שאינן עצם פני שור גם המשכתו אינו כ״א שלישית ההין או רביעית כו׳.

and it can raise up more of the levels of the lower ones and the harsh judgments; whereas the ram and the lamb, which are not the essence of the face of the ox, their drawing down too is only a third of a hin or a quarter, etc.

> That larger flow can raise more of the lower levels and the harsh judgments. The ram and the lamb are not the essence of the face of the ox, so their libations are smaller.

(ועיין מענין רביעית ההין בזח"ג [בזהר חלק ג] פ' שלח קס"ב ב'.[92,93] בלק דף ר"ד[94,95] א' ע"פ ומספר את רובע ישראל.[96] ומענין חצי ההין ברע"מ [ברעיא מהימנא] ר"פ[97] תשא דקפ"ז ע"ב[98] ועיין בפע"ח [בפרי עץ חיים] שער כ"א פ"ו בענין פי' דודי).

(And see on the subject of a quarter of a hin in the Zohar, Part III, Parshas Shelach, 162b; Balak, page 204a, on [the verse] "And numbered the fourth part of Israel." And on the subject of half a hin, in the Raaya Mehemna at the beginning of Parshas [Ki] Sisa, page 187b; and see Pri Etz Chaim, Sha'ar 21, chapter 6, on the explanation of dodi.)

> A gloss lists Zohar passages on the quarter hin and the half hin. As the Kehot notes explain from Or HaTorah, the quarter hin is connected with Yosef and with Yesod, which can pass on only a quarter of what the giver holds, and the half hin with the letter vav, which mediates between the upper and the lower hei.

וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] והשתיה כדת[99] של תורה אכילה מרובה משתיה[100] פי' שההעלאה הוא ברבוי יותר מן ההמשכה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אין טפה[101] יורד מלמעלה אלא א"כ טפיים עולים כנגדו[102,103] כו' ודי"ל [ודי למבין]

And this is what our Sages, of blessed memory, said: "And the drinking was according to the law" of the Torah: eating more than drinking. The meaning is that the ascent is in greater abundance than the drawing down; and as our Sages, of blessed memory, said, "No drop comes down from above unless two drops rise up opposite it," etc. This suffices for one who understands.

> The Sages say that the Torah's way is "eating more than drinking," and the maamar reads this as the ascent being greater than the drawing down. In the same way, no drop comes down from above unless two drops rise toward it from below.

ובגמרא (ספ"ד [סוף פרק ד'] דסוכה דמ"ט ע"א) ע"פ וגם יקב חצב בו[104] אלו השיתין[105] ובמא"א [ובמאורי אור] אות יו"ד[106] סעיף כ"ג דפי' יקב יחוד שמות הוי' אלקים שהוא גימטריא יקב

And in the Gemara (end of chapter 4 of Sukkah, page 49a), on [the verse] "And he also hewed out a winepress (yekev) in it": "these are the shissin." And in Me'orei Or, the letter yud, section 23, [it is written] that yekev means the union of the Names Havayah [and] Elokim, which is the numerical value of yekev.

> The Talmud reads "he also hewed out a winepress (yekev)" in Yeshayahu's song of the vineyard as the shissin beneath the altar. Me'orei Or adds that yekev, yud (10), kuf (100), beis (2), equals 112, the sum of Havayah (26) and Elokim (86): the union of the two Names.

והיינו כי הרקיע המבדיל בין מים למים הוא שם אלקים ע"ד כי שמש ומגן[107] כו'

That is, the firmament that divides between waters and waters is the Name Elokim, along the lines of "For a sun and a shield," etc.

> The firmament that divides the upper waters from the lower is the Name Elokim, which conceals and limits. The verse "For a sun and a shield is Havayah Elokim" is brought for this, the Name Elokim being the shield that screens the sun of Havayah.

ובנסכים כתיב הסך נסך שכר להי'[108] שממשיכים גילוי שם הוי' שהוא הפנימית להיות משמח שם אלקים כנ"ל וזהו ע"י יחוד השמות

And regarding the libations it is written, "Pour a libation of strong drink to Havayah": they draw down the revelation of the Name Havayah, which is the inner dimension, so as to gladden the Name Elokim, as mentioned above. And this is through the union of the Names,

> The libation is poured "to Havayah": it draws down the revelation of the Name Havayah, the inner dimension, so that it "gladdens" the Name Elokim. That is the union of the Names.

דהיינו המשכת שם הוי' בשם אלקים והמשכה זו נמשך גם בבחינת מים תחתונים שמתחת לרקיע כו' וזהו וגם יקב חצב בו.

that is, the drawing down of the Name Havayah into the Name Elokim; and this drawing down extends also into the level of the lower waters that are beneath the firmament, etc. And this is "And he also hewed out a winepress in it."

> Through this union the Name Havayah is drawn into the Name Elokim, and the flow reaches even the lower waters beneath the firmament, down to the deep. That is why the shissin beneath the altar are called yekev, the union of the Names.

10 ועיין עוד מענין יקב[109] בזח"א [בזהר חלק א] ס"פ לך לך דצ"ו ע"ב. וברע"מ [וברעיא מהימנא] פ' משפטים דקט"ז סע"א [סוף עמוד א] פי' יקב יחוד קדושה ברכה[110] וע"ש דק"ט ע"א[111] ובפ' פקודי דרס"ב ע"א[112] ועמ"ש מזה סד"ה ואתה מרכבות קדש:[113, 114]

And see further on the subject of yekev in the Zohar, Part I, at the end of Parshas Lech Lecha, page 96b. And in the Raaya Mehemna, Parshas Mishpatim, page 116, at the end of side a, it explains yekev [as] yichud (union), kedushah (holiness), berachah (blessing); and see there, page 119a; and in Parshas Pekudei, page 262a. And see what is written on this at the end of the discourse beginning "And He came from the myriads of holiness."

> This closing gloss gives further places on yekev, the "winepress" that the Talmud identifies with the shissin beneath the altar. At the end of Lech Lecha the Zohar reads "he also hewed out a winepress in it" as "the gate of Tzedek," and the Raaya Mehemna on Mishpatim reads the word yekev as the initials of yichud, kedushah and berachah (union, holiness and blessing), the three that the other passages listed also speak of. The text then sends the reader to the end of the Alter Rebbe's discourse "And He came from the myriads of holiness," where these three are explained as levels of drawing down.

IN ONE'S AVODAH

Contemplation that lifts the soul toward G-d, as in the Shema's "Havayah is One," until the soul longs to expire into Him, is an ascent; it is complete only when it is drawn down into a physical mitzvah, as tefillin bring that "One" onto the parchment. Without that, it is like an offering without its libations: nothing is drawn down. The ascent is for the sake of the drawing down that follows, and the drawing down is measured by the ascent that comes before it.

QUESTIONS FOR DISCUSSION

1. Why does the Torah call the offerings the altar's "bread," and how does bread that supports the heart explain what an offering does above?
2. What is the difference between the inner and the outer dimension of a thing, and why does only the outer dimension of a higher level descend to the lower?
3. Why must the libations be wine, and how does wine's being hidden in the grape explain its power to reveal?
4. How is reciting the Shema without tefillin like an offering without libations, and what does this teach about contemplation and mitzvos?
5. Why do the libations go down to the deep, and why is the measure of wine greater for a bull than for a ram or a lamb?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 The law that a peace-offering eaten on the third day is not accepted. Its doubled verb is the starting point of the Sages' teaching about two kinds of eating.

Leviticus 7:18 ויקרא ז:י"ח

וְאִם הֵאָכֹל יֵאָכֵל מִבְּשַׂר־זֶבַח שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי לֹא יֵרָצֶה הַמַּקְרִיב אֹתוֹ לֹא יֵחָשֵׁב לוֹ פִּגּוּל יִהְיֶה וְהַנֶּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עֲוֹנָהּ תִּשָּׂא׃

And if any of the flesh of the sacrifice of his peace-offerings be at all eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it shall be an abhorred thing, and the soul that eateth of it shall bear his iniquity.

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2 The Talmud reads the doubled "eaten" as referring to two eatings, that of people and that of the altar. The maamar takes from it that the altar's consuming of the offering is called "eating."

Zevachim 13b:3 זבחים י"ג ב:ג'

וְהָתְנַן: יָכוֹל לֹא תְּהֵא מַחְשָׁבָה מוֹעֶלֶת אֶלָּא בַּאֲכִילַת בָּשָׂר, מִנַּיִן לְרִבּוֹת שְׁפִיכַת שִׁירַיִם וְהַקְטָרַת אֵימוּרִים? תַּלְמוּד לוֹמַר: ״וְאִם הֵאָכֹל יֵאָכֵל״ – בִּשְׁתֵּי אֲכִילוֹת הַכָּתוּב מְדַבֵּר: אַחַת אֲכִילַת אָדָם, וְאַחַת אֲכִילַת מִזְבֵּחַ.

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3 The same exposition of the two eatings, one of them the eating of the altar, appears here too, as the text's citation indicates.

Zevachim 28b:10 זבחים כ"ח ב:י'

אֶלָּא אָמַר רָבָא: כּוּלְּהוּ מִקְרָא אֲרֵיכָא אָתֵיין; דִּכְתִיב: ״הֵאָכֹל יֵאָכֵל״ – בִּשְׁתֵּי אֲכִילוֹת הַכָּתוּב מְדַבֵּר, אֶחָד אֲכִילַת אָדָם וְאֶחָד אֲכִילַת מִזְבֵּחַ.

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4 Of the parts of the peace-offering burned on the altar, the Torah says they are "the bread of the fire-offering to Havayah." The maamar cites it to show that the offerings are called food.

Leviticus 3:11 ויקרא ג:י"א

וְהִקְטִירוֹ הַכֹּהֵן הַמִּזְבֵּחָה לֶחֶם אִשֶּׁה לַה׳

And the priest shall make it smoke upon the altar; it is the food of the offering made by fire unto the L-RD.

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5 G-d calls the daily offerings "My bread for My fire-offerings." It is the second verse for the offerings being called bread.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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6 The Talmud teaches that the shissin, the channels beneath the altar into which the libations flowed, are hollow and go down to the deep. This is the downward movement the maamar asks about.

Sukkah 49a:2 סוכה מ"ט א:ב'

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: שִׁיתִּין, מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית נִבְרְאוּ, שֶׁנֶּאֱמַר: ״חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן״. ״חֲמוּקֵי יְרֵכַיִךְ״ — אֵלּוּ הַשִּׁיתִּין. ״כְּמוֹ חֲלָאִים״ — שֶׁמְּחוֹלְלִין וְיוֹרְדִין עַד הַתְּהוֹם. ״מַעֲשֵׂה יְדֵי אָמָּן״ — זוֹ מַעֲשֵׂה יְדֵי אוּמָּנוּתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: ״בְּרֵאשִׁית״, אַל תִּיקְרֵי ״בְּרֵאשִׁית״, אֶלָּא ״בָּרָא שִׁית״.

Rabbah b. Bar Hana said in the name of R. Yohanan: The pits were created during the six days of creation, for it is said, "The roundings of your thighs are like the links of a chain the work of the hands of a skilled workman" (Song of Songs 7:2): "The rounding of your thighs" refers to the pits; "like the links of a chain (חלאים)" implies that they are carved out (מחוללים) and descend to the abyss; "the work of the hands of a skilled workman" means that they …

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7 The Talmud says that reciting the Shema without tefillin is like bringing a burnt-offering without a meal-offering and a sacrifice without libations. The maamar learns from it that an offering lacks something without its libations.

Berakhot 14b:24 ברכות י"ד ב:כ"ד

אָמַר עוּלָּא: כָּל הַקּוֹרֵא קְרִיאַת שְׁמַע בְּלֹא תְּפִילִּין, כְּאִילּוּ מֵעִיד עֵדוּת שֶׁקֶר בְּעַצְמוֹ. אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כְּאִילּוּ הִקְרִיב עוֹלָה בְּלֹא מִנְחָה, וְזֶבַח בְּלֹא נְסָכִים.

'Ulla said : Whoever reads the Shema' without Tefillin is as though he spoke false testimony against himself. R. Hiyya b. Abba said in the name of R. Johanan : It is as though he had offered a burnt-offering without a meal-offering (cf. Num. xxviii. 5) and a sacrifice without drink-offerings (ibid. v. 14).

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8 "And wine gladdens the heart of man." The maamar explains this gladdening as the revealing of what was hidden.

Psalms 104:15 תהילים ק"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

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

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9 **החדלתי את תירושי המשמח אלקים**

In Yosam's parable the trees ask the vine to reign over them, and it answers, "Shall I give up my wine, which gladdens Elokim and men?" Plainly, its wine gladdens G-d

as the libation poured on the altar, and gladdens the people who drink it; the maamar reads Elokim as the Name Elokim, whose concealment the wine "gladdens," as it explains further on. (context: Steinsaltz Tanakh)

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגַּפֶּן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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10 **ביום חתונתו ושמחת לבבו**

The daughters of Zion are called out to see King Shlomo in the crown his mother made for him "on the day of his wedding and on the day of the joy of his heart." The maamar takes such a day of joy as an example of joy that brings out what is hidden in the heart.

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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11 **שאין לו מזל**

Rabbi Simon teaches that there is no blade of grass that has no mazal in the heavens which strikes it and tells it to grow. The maamar cites it to show that each thing below receives its flow from a source above.

Bereshit Rabbah 10:6 בראשית רבה י׳:ו׳

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

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

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12 In Yechezkel's vision of the sins committed in the Temple, seventy elders of Israel stand before carved images, each with his censer in his hand, and "the thick cloud of the incense went up." The maamar borrows only the phrase, for the smoke of the offering rising upward. (context: Steinsaltz Tanakh)

Ezekiel 8:11 יחזקאל ח׳:י״א

וְשִׁבְעִים אִישׁ מִזִּקְנֵי בֵית־יִשְׂרָאֵל וְיַאֲזַנְיָהוּ בֶן־שָׁפָן עֹמֵד בְּתוֹכָם עֹמְדִים לִפְנֵיהֶם וְאִישׁ מִקְטַרְתּוֹ בְיָדוֹ וַעֲתַר עֲנַן־הַקְּטֹרֶת עֹלֶה׃

And there stood before them seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, every man with his censer in his hand; and a thick cloud of incense went up.

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PARAGRAPH 2

13 Moshe blesses the land of Yosef with "the bounty of the sun's produce" and "the bounty of the moons' yield." The maamar cites it to show that the heavenly bodies are what make the produce grow.

Deuteronomy 33:14 דברים ל״ג:י״ד

וּמִמֶּגֶד תְּבוּאֹת שָׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרָחִים׃

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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PARAGRAPH 3

14 Koheles tells one who sees the poor oppressed not to wonder at it, for "one higher than the high watches, and there are higher ones above them." The maamar uses it for the ladder of sources, each receiving from the one above it.

Ecclesiastes 5:7 קהלת ה׳:ו׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

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

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15 **פני אריה פני שור שבמרכבה**

Yechezkel's vision of the Chariot, whose living creatures each have the faces of a man, a lion, an ox and an eagle. The maamar places the source of the animals' life-force in the faces of the lion and the ox.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

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

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PARAGRAPH 4

16 **פני אריה הוא מקור נפש החיות ופני שור**

The faces of the living creatures of the Chariot that Yechezkel saw: man, lion, ox and eagle. The maamar makes the lion, the ox and the man the sources of the souls of beasts, domestic animals and people.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

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

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17 **ומקבלין דין מן דין**

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

KEHOT'S NOTE

תרגום לישעי' ו, ג.

18 **ומקבלין דין מן דין**

The Targum renders the seraphim's "and one called to another" as "and they receive from one another," and so the Kehot note identifies it. The maamar uses it for the angels' receiving from above.

Targum Jonathan on Isaiah 6:3 תרגום יונתן על ישעיהו ו:ג

וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִנְתֵּיהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּיהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל אַרְעָא זִיו יְקָרֵיהּ׃

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

19 **גבוה מעל גבוה**

Koheles: when you see the poor oppressed, do not wonder, for "one higher than the high watches, and there are higher ones above them." Here it shows the angels each receiving from the level above.

Ecclesiastes 5:7 קהלת ה:ז

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

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

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KEHOT'S NOTE

קהלת ה, ז.

20 **רשות זה לזה**

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

KEHOT'S NOTE

ברכת יוצר.

21 **וז"ש בע"ח**

That discourse distinguishes two kinds of descent: the first, which the Pardes calls cause and effect, where every effect is encompassed by its cause, is what Etz Chaim calls the iggulim (circles), each outer circle surrounding the one within it, as a teacher grasps the whole of his student's understanding.

KEHOT'S NOTE

עלי"ק רד"ה יו"ט של ר"ה השתלי עו"ע הנקי בלי הפרדס הו"ע העגולים שבע"ח. ועי' סוף ש' אנ"ך פ"י. ובש' או"א ספ"ט. ושם רפ"ו. ובש' המוחין רפ"ה. רפ"ו. ובש' פרצופי זו"ן ספ"ד. ושי' פנימי' וחיצוני' דרוש ג. דרוש ח. ועי' הקדמה לש' ציור עולמות אבי"ע [כ]. ראה שער י"ד, פ"ט.

22 **באגה"ק בסופו**

This is the essay beginning "To understand what is written in Pri Etz Chaim," which Sefaria lists as Kuntres Acharon 4.

KEHOT'S NOTE

דף קנז, א בד"ה להבין מ"ש בפע"ח.

23 **ופני לא יראו**

When Moshe asks to see G-d's glory, G-d tells him that he will see His back, but His face shall not be seen. The quoted essay reads it to mean that the inner dimension of the higher cannot descend below.

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

24 **בד"ה ששים המה מלכות**

That discourse explains that the whole chain of descent, and each of the ten Sefiros, has an inner and an outer dimension.

KEHOT'S NOTE

לקמן שה"ש לט, ד.

25 **ועי' בזהר אמור צ"ג ב' ע"פ בקשו פני**

On Emor the Zohar expounds "My heart said to You, 'Seek My face'": David speaks for the Community of Israel, and "My face" are the King's crowns, with which He is one, as He and His Name are one. The text points here for the meaning of panim.

Zohar, Emor 22:95–24:104 ספר הזהר, אמור כ"ב:צ"ה-כ"ד:ק"ד

Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their interlocking they are

called one. Similarly the Holy One, blessed be He, and the Community of Israel are called one when together, but not when parted; and so now that the Community of Israel is in exile, she is, as it were, not called one, and will only be called ...

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

26 **בקשו פני**

David: "Of You my heart has said, 'Seek My face'; Your face, Havayah, I seek." The Zohar on this verse is cited for the word panim.

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ׃

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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27 **כי פנו אלי**

G-d rebukes Israel, who say to wood "You are my father" and to stone "You gave birth to us": "for they have turned (panu) their back to Me, and not their face (panim)." The verse itself sets "turned" beside "face," the link the maamar draws.

Jeremiah 2:27 ירמיהו ב׳:כ״ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ׃

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמי׳ ב, כז.

28 **אל תפן**

Angered by Korach's company, Moshe says to G-d, "Do not turn to their offering." The Kehot note gives this verse as the second example of the root "turn."

Numbers 16:15 במדבר ט״ז:ט״ו

וַיִּחַר לְמֹשֶׁה מְאֹד וַיֹּאמֶר אֶל־ה׳ אַל־תֵּפֶן אֶל־מִנְחָתָם לֹא חֲמוֹר אֶחָד מֵהֶם נָשָׂאתִי וְלֹא הֲרֵעֹתִי אֶת־אַחַד מֵהֶם׃

And Moses was very wroth, and said unto the L-RD: 'Respect not thou their offering; I have not taken one ass from them, neither have I hurt one of them.'

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KEHOT'S NOTE

במדבר טז, טו.

29 **אברהם בחינת חסד**

The note sends the reader to the sources gathered on that page for Avraham as the level of Chesed.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה״ז-פרשיות לע׳ תקפ.

30 **בריח התיכון שמבריח**

The middle bar of the Tabernacle ran through the middle of the boards from end to end. The maamar uses it for Yaakov, the level that joins the two opposite powers.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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PARAGRAPH 5

31 **ויין ישמח לבב אנוש**

The psalm praises G-d for bringing from the earth wine that gladdens the heart of man, oil that makes the face shine, and bread that sustains the heart. The maamar explains the gladdening as wine's drawing the soul's inner dimension from concealment into revelation.

Psalms 104:15 תהילים ק״ד:ט״ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

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

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PARAGRAPH 6

32 **שהקרבנות נק' לחם ומאכל**

That passage in Parshas Nasso explains that the bringing of the offerings on the altar is called eating, citing the same teaching of the two eatings, because it is the level of the inner dimension, whereas the incense, which is only fragrance, is an encompassing level.

KEHOT'S NOTE

ראה לעיל כט, א.

33 **ולחם לבב אנוש יסעד**

The verse that says wine gladdens the heart of man continues, "and bread sustains the heart of man." The maamar reads the verb as "supports": bread props up the heart and lifts it to receive from the brain.

Psalms 104:15 תהילים ק״ד:ט״ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

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

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KEHOT'S NOTE

תהלים קד, טו.

34 **וסעדו לבכם**

Avraham urges the three wayfarers who came to his tent to take a little bread and "sustain your hearts" before going

on. It is the second verse for bread as the support of the heart.

Genesis 18:5 בראשית י״ח:ה׳

וְאֶקְחָה פַת־לֶחֶם וְסַעֲדוּ לִבְּכֶם אַחַר תַּעֲבֹרוּ כִּי־עַל־כֵּן עֲבַרְתֶּם עַל־עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ׃

And I will fetch a morsel of bread, and stay ye your heart; after that ye shall pass on; forasmuch as ye are come to your servant.' And they said: 'So do, as thou hast said.'

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KEHOT'S NOTE

בראשית יח, ה.

35 **וסעדו לבכם עיין בפרש״י**

Rashi notes that in the Torah, the Prophets and the Writings bread is called the support of the heart. The text refers to him for the meaning of sa'ad.

Rashi on Genesis 18:5 רש״י על בראשית י״ח:ה׳

וסעדו לבכם. בַּתּוֹרָה, בַּנְּבִיאִים וּבַכְּתוּבִים מָצִינוּ דִּפְתָּא סַעֲדָתָא דִּלְבָּא. בַּתּוֹרָה וְסַעֲדוּ לִבְּכֶם, בַּנְּבִיאִים סְעָד לִבְּךָ פַּת לֶחֶם (שופטים י״ט), בַּכְּתוּבִים וְלֶחֶם לְבַב אֱנוֹשׁ יִסְעָד (תהלי ק״ד). אָמַר רַבִּי חָמָא, לְבִבְכֶם אֵין כְּתִיב כָּאן אֶלָּא לִבְּכֶם, מַגִּיד שֶׁאֵין יֵצֶר הָרַע שׁוֹלֵט בַּמַּלְאָכִים (בראשית רבה): אחר תעבורו. אַחַר כֵּן תֵּלְכוּ: כִּי עַל כֵּן עברתם. כִּי הַדָּבָר הַזֶּה אֲנִי מְבַקֵּשׁ מִכֶּם מֵאַחַר שֶׁעֲבַרְתֶּם עָלַי לִכְבוֹדִי: כי על כן. כָּמוֹ עַל אֲשֶׁר, וְכֵן כָּל כִּי עַל כֵּן שֶׁבַּמִּקְרָא, כִּי עַל כֵּן בָּאוּ בְּצֵל קֹרָתִי (בראשית י״ט), כִּי ...

וסעדו לבכם AND SUSTAIN YOUR HEARTS — In the Torah, the Prophets and the Hagiographa we find that bread is the sustenance of the heart. In the Torah. "[And I will fetch a morsel of bread] and sustain your heart." In the Prophets: "Stay thy heart with a morsel of bread" (Judges 19:5). In the Hagiographa: "And bread that sustaineth man's heart" (Psalms 104:15). R. Hama said: Here is not written לבבכם but לבכם thus teaching that the evil inclination has no power over angels (Genesis Rabbah 48:11) אחר תעבורו ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

36 **להכין אותה ולסעדה**

Yeshayahu foretells a king on David's throne, who will establish his kingdom "and uphold it" with justice and righteousness. The text cites it to show that sa'ad means propping up so that a thing does not fall.

Isaiah 9:6 ישעיהו ט׳:ו׳

לְמַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת ה׳ צְבָאוֹת תַּעֲשֶׂה־זֹּאת׃

That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness From henceforth even for ever. The zeal of the L-RD of hosts doth perform this.

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37 **באצטומכא**

In the Raaya Mehemna on Pinchas, the stomach grinds all the food and sends it to every limb, and the offering is received Above through the faces of the Chariot, the lion, the ox, the eagle and the man. The Kehot note points here for the angels in the level of innards.

Zohar, Pinchas 69:422 ספר הזהר, פנחס ס״ט:תכ״ב

38 **ואתה מחיי את כולם**

In the Levites' great prayer in the days of Nechemiah: "You alone are Havayah; You made the heavens ... and You give life to them all." The maamar uses it for G-d's life-force sustaining all the worlds, as the soul sustains the body.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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KEHOT'S NOTE

נחמי׳ ט, ו.

39 **וכל קרבי את שם קדשו**

David's psalm: "Bless Havayah, my soul, and all my innards, His holy Name." The maamar takes the innards as a level Above that refines.

Psalms 103:1 תהילים ק״ג:א׳

לְדָוִד בָּרְכִי נַפְשִׁי אֶת־ה׳ וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ׃

[A Psalm] of David. Bless the L-RD, O my soul; And all that is within me, bless His holy name.

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KEHOT'S NOTE

תהלים קג, א.

40 **המו מעי לו**

G-d says of Ephraim, His dear son, "Therefore My innards yearn for him; I will surely have compassion on him." It is a second verse that ascribes innards to the level Above. (Kehot: Jeremiah 31:19)

Jeremiah 31:20 ירמיהו ל״א:כ׳

הֲבֵן יַקִּיר לִי אֶפְרַיִם אִם יֶלֶד שַׁעֲשֻׁעִים כִּי־מִדֵּי דַבְּרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־ה׳

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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KEHOT'S NOTE

ירמי׳ לא, יט.

41 **עיני ה'**

In Zechariah's vision the seven lamps of the menorah are "the eyes of Havayah, which roam over the whole earth." The phrase appears in other verses too; the Kehot note gives this one for the angels that are the level of eyes.

Zechariah 4:10 זכריה ד':י

כִּי מִי בַז לְיוֹם קְטַנּוֹת וְשָׂמְחוּ וְרָאוּ אֶת־הָאֶבֶן הַבְּדִיל בְּיַד זְרֻבָּבֶל שִׁבְעָה־
אֵלֶּה עֵינֵי ה' הֵמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ׃

For who hath despised the day of small things? even they shall see with joy the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the L-RD, that run to and fro through the whole earth.'

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KEHOT'S NOTE

זכרי' ד, י. ועוד. תקו"ז ת"ע קלא, א.

42 **עיני ה'**

The Tikkunei Zohar speaks of hosts of angels called "the eyes of Havayah," others called "the ears of Havayah" and others "the face of Havayah," each appointed over the commandments that depend on that organ. The Kehot notes point here for the angels of eyes and ears.

Tikkunei Zohar 131a תקוני הזהר קל"א א

43 **מלאכים . . אזנים**

The note gives it, together with the Tikkunei Zohar, as a further place on the angels that are the level of ears.

KEHOT'S NOTE

ראה ת"ז שם. אור התורה וירא תשלו, א.

44 **מלאכים . . קרבים**

The note gives it, beside the Zohar, as a further place on the angels that are the level of innards.

Zohar III, 234b זח"ג רלד, ב

KEHOT'S NOTE

ראה זח"ג רלד, ב. יהל אור תהלים ע' שפב.

45 **וממגד תבואת שמש**

The blessing of the produce brought forth by the sun, cited again for the outer bestowal that makes the plants grow.

Deuteronomy 33:14 דברים ל"ג:י"ד

וּמִמֶּגֶד תְּבוּאֹת שָׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרָחִים׃

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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46 **מן הבקר מן הצאן**

The Torah's opening law of offerings: "from the cattle and from the flock." The maamar names the animal offerings with it.

Leviticus 1:2 ויקרא א':ב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־
הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

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

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47 **וכתיב והחיות נושאות את הכסא**

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

KEHOT'S NOTE

בתנ"ך ל"מ, והוא בשמו"ר ספכ"ג וסו"פ נשא רבה רפי"ד. ופדר"א ספ"ד. [כ].

48 **והחיות נושאות את הכסא**

The Midrash speaks of "the Chayos that carry the Throne." The Kehot note observes that the phrase is not in Scripture but in the Midrash, and gives this place.

Shemot Rabbah 23:15 שמות רבה כ"ג:ט"ו

49 **והחיות נושאות את הכסא**

At the end of Parshas Nasso the Midrash also speaks of "the Chayos that carry the Throne," one of the places the Kehot note gives.

Bamidbar Rabbah 14:22 במדבר רבה י"ד:כ"ב

50 **וביום שמחת לבו**

The verse that the Mishnah expounds: "on the day of his wedding and on the day of the joy of his heart."

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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51 **וביום שמחת לבו זה בנין ביהמ"ק**

The Mishnah reads "on the day of the joy of his heart" as the building of the Holy Temple. The gloss uses it to identify the Temple as the heart.

Taanit 26b:6 תענית כ"ו ב:ו

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה
לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן
תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה
בְיָמֵינוּ.

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KEHOT'S NOTE

תענית כו, ב.

52 **מכון לשבתך**

In the Song at the Sea, Israel sings that G-d will bring them to "the place (machon) You made for Your dwelling," the

Sanctuary. The Midrash reads machon as mechuvan: the Temple below is aligned opposite the Temple Above.

Exodus 15:17 שמות ט״ו:י״ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה׳ מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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53 מכון לשבתך מכוון נגד שבתך

Rabbi Pinchas teaches that the Holy of Holies Above is aligned opposite the Holy of Holies below, reading "the place (machon) of Your dwelling" as "aligned (mechuvan) opposite Your dwelling," the Temple Above. It comes in a discussion of where one should direct the heart in prayer; the Kehot note gives this source.

Shir HaShirim Rabbah 4:11 שיר השירים רבה ד׳:י״א

נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ כַּלָּה, רַבִּי דְּרוֹסָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי שְׁמוּאֵל בַּר יִצְחָק, שֵׁשׁ מֵאוֹת רִבּוֹא נְבִיאִים עָמְדוּ לָהֶם לְיִשְׂרָאֵל בִּימֵי אֵלִיָּהוּ, רַבִּי יַעֲקֹב בְּשֵׁם רַבִּי יוֹחָנָן אָמַר מֵאָה וְעֶשְׂרִים רִבּוֹא, דְּאָמַר רַבִּי יוֹחָנָן מִגִּיבַת וְעַד אַנְטִיפַּטְרַס שִׁשִּׁים רִבּוֹא עֲיָרוֹת, וְאֵין לְךָ עֲיָרוֹת מְקֻלְקָלוֹת בְּכָלָּן כְּבֵית אֵל וִירִיחוֹ שֶׁאֲרָרָה יְהוֹשֻׁעַ, בֵּית אֵל שֶׁשָּׁם הָיוּ שְׁנֵי עֶגְלֵי זָהָב שֶׁל יָרָבְעָם עוֹמְדִים, כָּתוּב אֶחָד אוֹמֵר (מלכים ב ב, ג): וַיֵּצְאוּ בְנֵי הַנְּבִיאִים אֲשֶׁר בֵּית אֵל אֶל אֱלִישָׁע, נְבִיאִים …

"Your lips drip nectar, my bride, honey and milk are under your tongue, and the scent of your garments is like the scent of Lebanon" (Song of Songs 4:11). "Your lips drip nectar, my bride" – Rabbi Derosa and Rabbi Yirmeya in the name of Rabbi Shmuel bar Yitzḥak: Six hundred thousand prophets arose for Israel in the days of Elijah. Rabbi Yaakov said in the name of Rabbi Yoḥanan: One million two hundred thousand, as Rabbi Yoḥanan said: From Gevat to Antipatris were six hundred thousand cities. There were …

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KEHOT'S NOTE

שהש״ר ד, ד, ו. הובא בלקח טוב עה״ת עזה״פ. [כ].

54 דאקרי קדש הקדשים כו׳ ותמן הוא לבא שריא

On Sh'lach the Zohar teaches that G-d set the heart in the middle of the body, bound to the brain above it and nourishing all the limbs, and made the world in the same pattern, one body with the heart in its midst; that place is called the Holy of Holies, and there the heart dwells. The gloss uses it to show that the Temple is the heart.

Zohar, Sh'lach 11:84–92 ספר הזהר, שלח לך י״א:פ״ד-צ״ב

55 יאר ה׳ פניו אליך

In the blessing the kohanim give Israel, "May Havayah make His face shine upon you." The maamar takes the face (panim) as the inner dimension that the libations reveal.

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה׳ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

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

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56 נסך שכר להוי״ה

The libation of the daily offering is "a libation of strong drink to Havayah." The maamar reads the Name Havayah here as the encompassing light that the libation draws down.

Numbers 28:7 במדבר כ״ח:ז׳

וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַה׳

And the drink-offering thereof shall be the fourth part of a hin for the one lamb; in the holy place shalt thou pour out a drink-offering of strong drink unto the L-RD.

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57 יין המשמח אלקים

The vine's "wine, which gladdens Elokim and men." The gloss explains it as gladdening the concealment of the Name Elokim so that the inner dimension is revealed.

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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58 שתו ושכרו דודים

"Eat, friends; drink, and be drunk, O beloved ones." The text cites the Zohar's comment on this verse.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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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59 וע׳ בזח״ג ויקרא דף ד׳ ע״א ע״פ שתו ושכרו דודים

On Vayikra, on "Eat, friends; drink, and be drunk, O beloved ones," the Zohar says that all the worlds below are blessed and nourished when these are blessed above, and all of them by the fragrance of the offering. The text refers to it for this theme.

Zohar, Vayikra 2:29–3:41 ספר הזהר, ויקרא ב׳:כ״ט-ג׳:מ״א

while the words "eat, O friends, etc." indicate that all those beneath and all the branches were blessed and nourished when the others were blessed above. And wherewith are they all blessed and regaled? With the odour of the sacrifice. It was when the Community of Israel came down to make her

abode on earth that G-d proclaimed this verse, because there was then blessing and joy in all worlds, and She was firmly established as a source of blessing to all. For when those Six [grades] are blessed, then ...

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

PARAGRAPH 7

60 **כל הקורא ק"ש בלא תפילין כאלו הקריב עולה בלא מנחה וזבח בלא נסכים**

The Talmud compares reciting the Shema without tefillin to a burnt-offering without a meal-offering and a sacrifice without libations. The maamar reads it as an ascent with nothing drawn down.

Berakhot 14b:24–25 ברכות י"ד ב:כ"ד-כ"ה

אָמַר עוּלָּא: כָּל הַקּוֹרֵא קְרִיאַת שְׁמַע בְּלֹא תְּפִילִּין, כְּאִילּוּ מֵעִיד עֵדוּת שֶׁקֶר בְּעַצְמוֹ. אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כְּאִילּוּ הִקְרִיב עוֹלָה בְּלֹא מִנְחָה, וְזֶבַח בְּלֹא נְסָכִים. וְאָמַר רַבִּי יוֹחָנָן: הָרוֹצֶה שֶׁיְּקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם שְׁלֵמָה

'Ulla said : Whoever reads the Shema' without Tefillin is as though he spoke false testimony against himself. R. Hiyya b. Abba said in the name of R. Johanan : It is as though he had offered a burnt-offering without a meal-offering (cf. Num. xxviii. 5) and a sacrifice without drink-offerings (ibid. v. 14). R. Johanan also said: Whoever wishes to receive upon himself the yoke of the kingdom of heaven in perfection

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61 **אם היה להם פרים מרובים ולא הי' להם נסכים יביאו פר אחד ונסכיו ואל יקריבו כולן בלא נסכים**

Rabbi Shimon rules that if there are many bulls but no libations, one bull should be brought with its libations rather than all of them without. The gloss notes that the Talmud's saying about the Shema seems to support his view.

Mishnah Menachot 4:2 משנה מנחות ד':ב'

הַפָּרִים וְהָאֵילִים וְהַכְּבָשִׂים אֵינָן מְעַכָּבִין זֶה אֶת זֶה. רַבִּי שִׁמְעוֹן אוֹמֵר, אִם הָיוּ לָהֶם פָּרִים מְרֻבִּים וְלֹא הָיוּ לָהֶם נְסָכִים, יָבִיאוּ פַּר אֶחָד וְנִסְכָּיו, וְלֹא יְקָרְבוּ כֻּלָּן בְּלֹא נְסָכִין:

The [absence of either the] bullocks or the rams or the lambs does not invalidate the others. Rabbi Shimon says: if they had [money enough to buy] many bullocks but not [enough for] the drink-offerings, they should bring one bullock and its drink-offerings and should not offer them all without drink-offerings.

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62 **בספר ושב הכהן במנחות**

The note explains that the book meant is Sh'elas HaKohanim Torah, by the author of VeShav HaKohen, novellae and explanations on the order of Kodashim.

KEHOT'S NOTE

הכוונה לס' שאלת הכהנים תורה לבעה"מ ס' ושב הכהן, חידושים וביאורים על סדר קדשים.

63 **שמן הוא בחי' חכמה**

The note points to this Kabbalistic lexicon for oil as the level of Chochmah.

KEHOT'S NOTE

ראה מא"א אות ש', סמ"ח.

64 **שהרי מכל דבר מוציאין שמן**

In Miketz the Alter Rebbe cites the Pardes on why oil can be extracted from all things: "You made them all with wisdom," so Chochmah is enclothed in everything, and that is the oil, as the Zohar says that wine is Binah and oil is Chochmah.

KEHOT'S NOTE

ראה גם תו"א מקץ לט, א. תצוה קי, ד. מאמרי אדה"ז-פרשיות ע' שנב. מארז"ל ע' רלד. אוה"ת ואתחנן ע' שמב. ועוד.

65 **אין התינוק . . עה"ד חטה**

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

KEHOT'S NOTE

ברכות מ, סע"א.

66 **אין התינוק יודע לקרות כו' וכן אמרו עץ הדעת חטה היתה**

Rabbi Yehudah says the Tree of Knowledge was wheat, for a child does not know how to call "father" and "mother" until he tastes grain. The maamar takes it to show that flour is the level of Daas.

Berakhot 40a:14 ברכות מ' א:י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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67 **בהוי' אחד**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The contemplation of this unity is the ascent of the Shema.

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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ע"פ מ"ש ויהי רקיע 68

The note points there for a parallel discussion of the firmament that divides the waters.

KEHOT'S NOTE

ראה אוה"ת בראשית-א כט, א.

יהי רקיע בתוך המים 69

On the second day the firmament divided the upper waters from the lower. The maamar uses this division to explain the libations' descent.

Genesis 1:6 בראשית א:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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KEHOT'S NOTE

בראשית א, ו. ראה יהל אור ע' קפ.

ורוח אלהים מרחפת על פני המים ועיין ברבות בבראשית ס"פ ב' 70

Near the end of section 2 the Midrash expounds "and the spirit of G-d hovered." The text refers the reader there.

Bereshit Rabbah 2:4 בראשית רבה ב:ד

... "וְרוּחַ אֱלֹקִים מְרַחֶפֶת" זה רוחו של מלך המשיח היאך מה דאת אמר (ישעיה יא, ב): "ונחה עליו רוח ה'" באיזו זכות ממשמשת ובאה המרחפת על פני המים בזכות התשובה שנמשלה כמים שנאמר (איכה ב, יט): "שפכי כמים לבך". רבי חגי בשם רבי פדת אמר ברית כרותה למים שאפילו בשעת שרב רוחה שייפה. וכבר היה ר"ש בן זומא יושב ותוהא ועבר רבי יהושע ושאל בשלומו פעם ושתים ולא השיבו בשלישית השיבו בבהילות א"ל בן זומא מאין הרגלים אמר לו מעיין הייתי א"ל מעיד אני עלי שמים וארץ שאיני זז מכאן ...

Rabbi Shimon ben Lakish interpreted the verses regarding the [four] kingdoms. "The earth was emptiness" - this is the Babylonian kingdom, as it is stated: "I have seen the land, and behold, it was emptiness and disorder" (Jeremiah 4:23). "And disorder [vavohu]" - this is the Median kingdom, [as it is stated:] "They hastened [vayavhilu] to bring Haman" (Esther 6:14). "And darkness"- this is the Greek kingdom, which darkened Israel's eyes with their edicts, as they used to say to them: 'Write on the horn of a bull that you ...

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ברבות בבראשית ס"פ ב' ור"פ תזריע 71

There too the Alter Rebbe refers to the Midrash Rabbah at the beginning of Tazria on "and the spirit of G-d hovered," in explaining the soul's two aspects, "behind and before You formed me," and the verse "the spirit of man that rises upward."

KEHOT'S NOTE

ראה גם לקמן שמע"צ פו, ג.

ורוח אלהים מרחפת על פני המים ועיין ברבות בבראשית ס"פ ב' ור"פ תזריע 72

At the beginning of Tazria the Midrash also expounds "and the spirit of G-d hovered over the face of the waters."

It is the second place the text gives.

Vayikra Rabbah 14:1 ויקרא רבה י"ד:א

אלא בחי' מים רוחניים שהוא בחי' חכמה 73

The note quotes it: in the brain of Chochmah there is the aspect of water, a spiritual moisture in which the light of intellect spreads from nothing to something.

KEHOT'S NOTE

נתבאר בסה"מ אדה"א במדבר שם ע' אירכא: "(ע"ד דוגמא במוח החכמה יש בחי' מים שהוא בחי' הלחלוחית הרוחניו' ששם מתפשט אור השכל מאין ליש כו' וכמ"ש במ"א שמוח החכמה הוא קר ולח והוא המצמיח ומוליד שכליים וכל שהוא לח יותר יותר יהי' בעל הבנה כו')" ע"ש. ראה אמרי בינה שער הק"ש סד, ד.

וכענין אור מים רקיע 74

That discourse explains the firmament over the heads of the Chayos.

KEHOT'S NOTE

ראה לעיל פ' תזריע כב, ד.

מקוה מטהר את הטמאים 75

Rabbi Akiva teaches: as a mikveh purifies the impure, so the Holy One, blessed be He, purifies Israel. The maamar cites the mikveh's power to purify as a sign that water is Chochmah.

Yoma 85b:8 יומא פ"ה ב:ח

דָּרַשׁ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: "מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ". עֲבֵירוֹת שֶׁבֵּין אָדָם לַמָּקוֹם — יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ — אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר עַד שֶׁיְּרַצֶּה אֶת חֲבֵירוֹ. אָמַר רַבִּי עֲקִיבָא: אַשְׁרֵיכֶם יִשְׂרָאֵל! לִפְנֵי מִי אַתֶּם מִטַּהֲרִין, מִי מְטַהֵר אֶתְכֶם? אֲבִיכֶם שֶׁבַּשָּׁמַיִם, שֶׁנֶּאֱמַר: "וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם", וְאוֹמֵר: "מִקְוֵה יִשְׂרָאֵל (ה')", מָה מִקְוֶה מְטַהֵר אֶת הַטְּמֵאִים — אַף הַקָּדוֹשׁ בָּרוּךְ הוּא מְטַהֵר אֶת יִשְׂרָאֵל.

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

KEHOT'S NOTE

יומא פה, ב.

כמשל חבית של יין 76

The note says that this analogy of the barrel of wine and its lees is quoted in Yahel Or.

KEHOT'S NOTE

מובא ביהל אור ע' קפ.

כולם בחכי עשית 77

"You made them all with wisdom." The maamar explains that because Chochmah is in everything, oil can be drawn from everything.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

78 **ורוח אלקים מרחפת**

The earth was tohu before the days of creation. The text refers to the Alshich on this verse for the waters being spiritual at first.

Genesis 1:2 בראשית א׳:ב׳

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.

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KEHOT'S NOTE

בראשית א, ב.

PARAGRAPH 8

79 **יקוו המים**

On the third day the waters under the heavens were gathered into one place. The maamar identifies that place as the deep.

Genesis 1:9 בראשית א׳:ט׳

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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KEHOT'S NOTE

בראשית א, ט.

80 **געור בהן הקב"ה**

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

KEHOT'S NOTE

ראה רש"י שם א, ו.

81 **ויחפרו עבדי יצחק**

Yitzchak's servants dug in the valley and found a well of living water. The text refers to its own discourse on this verse.

Genesis 26:19 בראשית כ"ו:י"ט

וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בַּנָּחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים׃

And Isaac's servants digged in the valley, and found there a well of living water.

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82 **עלי באר**

Israel's song, "Spring up, O well." The text refers to its discourse on this verse for water rising from below.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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83 **נדה וזבה . . במים חיים**

The note refers to the Rebbe's own notes on this passage for the question of whether a niddah and a zavah need living waters.

KEHOT'S NOTE

צע"ג ליישב דה"ק, וערש"י שבת (סה, ב) ובתוס' שם חומר בזב מבזבה. וע' פ"ה דמקואות מ"ה והרמב"ם שם נדחק בזה, וכבר עמד בזה בת' יעב"ץ ח"א (פ"ח). וע' רש"י סנהדרין (פז, א) ד"ה הלכתא משמע דמחלק בין זבה קטנה לזבה גדולה דבזבה גדולה בעי מים חיים. וגם י"ל דהתוספתא אתיא כר"ש. וע' בס' יראים סי' קצב [ובהשלם סי' כ"ו] דר"ש נפקא לי' טבילה לזבה מקרא דאחר תטהר א"כ לר"ש אינו מוכח דבעי מ"ח אבל רבנן דקי"ל כוותייהו דואחר תטהר אתיא לדרשא אחריתא וטבילה נפק"ל (מצוותן כו?) לזב י"ל באמת דבעי' מים חיים. [כ]. ראה בהערות וציונים לכ"ק אדמו"ר לכאן. ובארוכה בלקו"ש חכ"ב ע' 305. חכ"ז ע' 346.

84 **מעין מטהר בכ"ש**

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

KEHOT'S NOTE

מקוואות א, ז.

85 **מעין מטהר בכל שהוא**

The Mishnah rules that a spring purifies with any amount of water. The maamar cites it for the purifying power of water that wells up from below.

Mishnah Mikvaot 1:7 משנה מקואות א׳:ז׳

לְמַעְלָה מֵהֶן, מִקְוֶה שֶׁיֵּשׁ בּוֹ אַרְבָּעִים סְאָה, שֶׁבּוֹ טוֹבְלִין וּמַטְבִּילִין. לְמַעְלָה מֵהֶן, מַעְיָן שֶׁמֵּימָיו מְעָטִין וְרַבּוּ עָלָיו מַיִם שְׁאוּבִין, שָׁוֶה לַמִּקְוֶה לְטַהֵר בְּאַשְׁבָּרָן, וְלַמַּעְיָן לְהַטְבִּיל בּוֹ בְּכָל שֶׁהוּא׃

Superior to such [water] is [the water of] the mikveh containing forty seahs, for in it people may immerse themselves and immerse other [things]. Superior to such [water] is [the water of] a spring whose own water is little but has been increased by a greater quantity of drawn water. It is equivalent to the mikveh in as much as it may render clean by standing water, and to an [ordinary] spring in as much as one may immerse in it whatever the quantity of its contents.

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

86 **ויקחו אליך פרה**

The command of the red heifer, whose ashes are mixed with living water. The text refers to its own discourse on this verse.

Numbers 19:2 במדבר י"ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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87 **בקדש הסך נסך**

In the law of the daily offering, "in the holy place pour a libation of strong drink to Havayah." The maamar reads

bakodesh, "in the holy place," as "into holiness": the libation gives the lowest levels the power to rise into holiness. (context: Steinsaltz Tanakh)

Numbers 28:7 במדבר כ"ח:ז'

וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַה'

And the drink-offering thereof shall be the fourth part of a hin for the one lamb; in the holy place shalt thou pour out a drink-offering of strong drink unto the L-RD.

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PARAGRAPH 9

88 **שאין הגבורות נמתקות**

The note cites this chapter for the principle of sweetening the severities in their root, beside the Arizal's writings.

Tanya, Likkutei Amarim 31 תניא, חלק ראשון; ליקוטי אמרים ל"א

KEHOT'S NOTE

ראה פע"ח שער השופר פי"א. לקו"ת להאריז"ל — וישב לט, א. תניא פל"א.

89 **בינה דמינה דינין מתערין**

The note sends the reader to the sources gathered on that page for Binah as the source from which judgments are aroused.

Zohar III, 10a זח"ג י', א

KEHOT'S NOTE

ראה זח"ג י', א. הנסמן במאמרי אדה"ז-פרשיות לע' תקעא.

90 **בינה דמינה דינין מתערין**

The Zohar says of Binah that judgments are aroused from it. The Kehot note gives this place; the maamar uses it to show that the root of the severities is Binah.

Zohar, Vayikra 23:146–24:159 ספר הזהר, ויקרא כ"ג:קמ"ו-כ"ד:קנ"ט

91 **חצי ההין יהי' לפר**

The wine of the libations: half a hin for a bull, a third for a ram, a quarter for a lamb. The maamar explains the difference by the level of each animal's ascent.

Numbers 28:14 במדבר כ"ח:י"ד

וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאָיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יָיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה:

And their drink-offerings shall be half a hin of wine for a bullock, and the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the burnt-offering of every new moon throughout the months of the year.

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KEHOT'S NOTE

במדבר כח, יד.

92 **ועיין מענין רביעית ההין בזח"ג פי' שלח קס"ב ב'**

Or HaTorah quotes the Zohar: "Yosef is the fourth … of him it is written, 'and its libation a quarter of a hin,'" and explains that the quarter hin is the level of Yosef.

KEHOT'S NOTE

"יוסף רביעא איהו כו' עלי' כתיב ונסכו רביעית ההין" — אוה"ת שלח ע' תקלג. "שהוא בחי' יוסף" — אוה"ת ויקרא-א ע' קטז.

93 **ועיין מענין רביעית ההין בזח"ג פי' שלח קס"ב ב'**

The text refers to the Zohar on Shelach for the quarter hin. The Kehot note quotes Or HaTorah citing it: Yosef is the fourth, and of him it is written, "and its libation a quarter of a hin."

Zohar, Sh'lach 12:101–109 ספר הזהר, שלח לך י"ב:ק"א-ק"ט

A voice then came forth saying: 'Go, assemble, since Aholiab is in his place and all the thrones before him.' So the others all flew away and they were left alone under the trees of the garden. They saw a door and went in through it, and they then saw a temple, in which they went and sat down. Two young men were there. They lifted up their eyes and saw a tent embroidered with all sorts of figures in various colours, and over it a curtain of flashing light …

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

94 **בלק דף ר"ד א'**

Or HaTorah explains the Zohar's "quarter" as a measure of the body: Yesod is the bestowal to the recipient, and only a fourth part of what is in the giver itself can be drawn down in the bestowal.

KEHOT'S NOTE

"נזכר דברית רובע הוא משיעורא דגופא, היינו כי יסוד זהו ההשפעה להמקבל וא"א להיות נמשך בההשפעה רק חלק רביעי ממה שהוא בעצם המשפיע" — אוה"ת ויקרא-א ע' קטז. וראה בביאה"ז לאדה"א. ראה אוה"ת פנחס ע' א'קס.

95 **בלק דף ר"ד א' ע"פ ומספר את רובע ישראל**

The Zohar on Balak, on "the fourth part of Israel." Or HaTorah, quoted in the Kehot note, explains that only a quarter of what is in the giver can be drawn into the bestowal.

Zohar, Balak 32:345–33:354 ספר הזהר, בלק ל"ב:שמ"ה-ל"ג:שנ"ד

1The first 27 lines of the Hebrew text are not found in our translation.R. Eleazar discoursed on the verse: "O L-rd, in the morning shalt thou hear my voice", etc. (Ps. 5, 4). 'When daylight comes', he said, 'that "Morning" of Abraham awakes, and then is a time of grace for all, both virtuous and wicked, and therefore it is the hour to offer prayer to the Holy King since all the prisoners of the King then have respite. And most of all is it the time for those who …

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

96 **ומספר את רובע ישראל**

Bilaam asks who has counted the dust of Yaakov and numbered the fourth part of Israel. The Zohar on this verse is cited for the quarter hin.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ:

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

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97 **ברע"מ ר"פ כי תשא דקפ"ז ע"ב**

Or HaTorah quotes the Raaya Mehemna, "Half a hin: this is the vav," and the Ramaz there, that the vav is "outside" and mediates between the upper hei and the lower hei.

KEHOT'S NOTE

"חצי ההין ודא ו"ו ובהרמ"ז שם שהוי"ו חוצה ומתמצע בין ה' עילאה לה' תתאה" — אוה"ת שלח ע' תקלג.

98 **ומענין חצי ההין ברע"מ ר"פ תשא דקפ"ז ע"ב**

The Raaya Mehemna at the beginning of Ki Sisa on the half hin. The Kehot note quotes its words, "Half a hin: this is the vav."

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

99 **והשתיה כדת**

At Achashverosh's feast "the drinking was according to the law," with no one compelled. It is the verse that the Talmud expounds.

Esther 1:8 אסתר א':ח'

וְהַשְּׁתִיָּה כַדָּת אֵין אֹנֵס כִּי־כֵן יִסַּד הַמֶּלֶךְ עַל כָּל־רַב בֵּיתוֹ לַעֲשׂוֹת כִּרְצוֹן אִישׁ־וָאִישׁ׃

And the drinking was according to the law; none did compel; for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

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100 **והשתיה כדת של תורה אכילה מרובה משתיה**

On "and the drinking was according to the law," the Talmud explains: according to the law of the Torah, eating more than drinking. The maamar reads it as the ascent exceeding the drawing down.

Megillah 12a:17 מגילה י"ב א':י"ז

"וְהַשְּׁתִיָּה כַּדָּת (אֵין אוֹנֵס)", מַאי "כַּדָּת"? אָמַר רַבִּי חָנָן מִשּׁוּם רַבִּי מֵאִיר: כְּדָת שֶׁל תּוֹרָה, מָה דָּת שֶׁל תּוֹרָה אֲכִילָה מְרוּבָּה מִשְׁתְיָה — אַף סְעוּדָתוֹ שֶׁל אוֹתוֹ רָשָׁע אֲכִילָה מְרוּבָּה מִשְׁתְיָה.

And the drinking was according to law. What is meant by 'according to law'? R. Hanan said in the name of R. Meir: According to the law of the Torah. Just as according to the law of the Torah the [quantity of] food exceeds the drink, so in the feast of that wicked one there was more food than drink.

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101 **אין טפה יורדת מלמע'**

The Raaya Mehemna also has the reading "drop," as the Kehot note points out.

Zohar III, 247b זח"ג רמז,

KEHOT'S NOTE

זח"ג רמז, ב. לי' הערוך [השלם — וינה תרפ"ו] ערך חתן הערה 2. וע' ר"ח שעה"ק (רפ"ו) שכ"ה לפניו הגי' בתענית (כה, ב). וע' מגלה עמוקות (קנג-ד) הובא בס' ערכי הכנויים מסה"ד ערך טפה — וכ"כ הבעה"ט ויחי (סי' מט, כה) ד"ה רובצת, וגם רש"י ברכות (נט, ב) מסכים ע"ז. וע' זח"ג (רמז, ב) ברע"מ ג"כ הגי' טפה. וע' ע"ח ש' הולדת או"א וזו"ן (רפ"ב) ובש' (תיקון) הירח (פ"ג). ובש' מ"ן ומ"ד (ריש דרוש ו) ושם (דרוש י"ד). [כ].

102 **אין טפה יורד מלמעלה אלא א"כ טפיים עולים כנגדו**

The Talmud says that no handbreadth of rain comes down from above without the deep rising two handbreadths toward it. The Kehot note shows that several works read "drop" in place of "handbreadth," as the maamar does.

Taanit 25b תענית כ"ה

103 **אין טפה יורד מלמעלה אלא א"כ טפיים עולים כנגדו**

In the Gate of Mayin Nukvin and Mayin Duchrin, Etz Chaim cites the principle that no drop comes down from above without two drops rising opposite it from below, one of the places the Kehot note lists.

Sefer Etz Chaim 39:6 עץ חיים ל"ט:ו'

... שהיא נקבה ומשם יורדת אליה ביסוד שבה ואח"כ נמשכת בחי' המים והנה נודע שאין טפה יורד מלמעלה שאין טפיים עלות כנגדו מלמטה והנה טפת הזכר היה ה' אורות וה' מים וה' רקיעים כנזכר פרשה תרומה קס"ו וא"כ צריך שתהיה הטפין של מים של הנוקבא כפליים והנה אלו נמשכין מבינה אמא עלאה בלבד שהיא הטפה של הנוקבא והנה בז"ס תחתונות שלה יש ס"ג א' כנ"ל ושם יורדין חו"ב שבה תוך חו"ג נמצאו כל י"ס שבה נכללו בי' אותיות דס"ג ומט' ספירות שלה נמשכין ט"פ מים ומכתר שלה בחי' ד' כי ...

Sefer Etz Chaim (Public Domain)

104 **וגם יקב חצב בו**

In Yeshayahu's song of his beloved's vineyard, the owner clears and plants it, builds a tower in it "and also hewed out a winepress in it," yet it yields wild grapes. The Talmud applies the winepress to the shissin.

Isaiah 5:2 ישעיהו ה':ב'

וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וַיִּטָּעֵהוּ שֹׂרֵק וַיִּבֶן מִגְדָּל בְּתוֹכוֹ וְגַם־יֶקֶב חָצֵב בּוֹ וַיְקַו לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֻשִׁים׃

And he digged it, and cleared it of stones, And planted it with the choicest vine, And built a tower in the midst of it, And also hewed out a vat therein; And he looked that it should bring forth grapes, And it brought forth wild grapes. .

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105 The Talmud reads "and he also hewed out a winepress in it" as the shissin beneath the altar. The maamar connects the winepress (yekev) with the union of the Names.

Sukkah 49a:3 סוכה מ"ט א':ג'

תָּנָיָא, רַבִּי יוֹסֵי אוֹמֵר: שִׁיתִּין מְחוֹלָלִין וְיוֹרְדִין עַד תְּהוֹם, שֶׁנֶּאֱמַר: "אָשִׁירָה נָּא לִידִידִי שִׁירַת דּוֹדִי לְכַרְמוֹ כֶּרֶם הָיָה לִידִידִי בְּקֶרֶן בֶּן שָׁמֶן. וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וַיִּטָּעֵהוּ שׂוֹרֵק וַיִּבֶן מִגְדָּל בְּתוֹכוֹ וְגַם יֶקֶב חָצֵב בּוֹ". "וַיִּטָּעֵהוּ שׂוֹרֵק" — זֶה בֵּית הַמִּקְדָּשׁ, "וַיִּבֶן מִגְדָּל בְּתוֹכוֹ" — זֶה מִזְבֵּחַ, "וְגַם יֶקֶב חָצֵב בּוֹ" — אֵלּוּ הַשִּׁיתִּין.

It has been taught, R. Yose says The cavity of the pits descends to the abyss, for it is said, "Let me sing of my beloved, a song of my lover for his vineyard. My beloved had a vineyard on a very fruitful hill. And he dug it, and cleared it of stones, and planted it with the choicest vine,

and built a tower in the midst of it, and also hewed out a vat therein" (Isaiah 5:1). "And planted it with the choicest vine" refers to the Temple; "and ...

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106 **ובמא"א אות יו"ד סעי' כ"ג**

There the Alter Rebbe cites this same entry of Me'orei Or (letter yud, section 23, with letter gimmel, section 66), together with the Pardes on יבק and the Raaya Mehemna on Mishpatim and Pekudei, in explaining blessing, holiness and union as three levels of drawing down, union being the drawing down into the inner dimension.

KEHOT'S NOTE

נזכר גם לקמן ברכה צג, ד. אוה"ת בראשית-ג דף תפמב. ביאה"ז להצ"צ-ב ע' תשנא. נ"ך-א ע' קמז.

107 **כי שמש ומגן**

"For a sun and a shield is Havayah Elokim." The maamar uses it for the Name Elokim as the firmament that screens and divides.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

108 **הסך נסך שכר לה'**

The libation is poured "to Havayah." The maamar reads it as drawing the Name Havayah down to gladden the Name Elokim.

Numbers 28:7 במדבר כ"ח:ז׳

וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַה'׃

And the drink-offering thereof shall be the fourth part of a hin for the one lamb; in the holy place shalt thou pour out a drink-offering of strong drink unto the L-RD.

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PARAGRAPH 10

109 **יקב**

At the end of Lech Lecha the Zohar reads Isaiah's "and he also hewed out a winepress in it" as "the gate of Tzedek," as in "Open for me the gates of righteousness," and says that every circumcised Jew enters both the tower and the winepress. The text gives it as a further place on yekev.

Zohar, Lech Lecha 35:465–476 ספר הזהר, לך לך ל"ה:תס"ה-תע"ו

The next words are, "he put a fence round it and stoned it": Ten are fixed in one. i.e. he removed from himself and from his portion all the celestial chieftains and champions, and all the "lower crowns", and chose this vineyard for his portion, as it is written, "For the L-rd's portion is his people, Jacob is the lot of his inheritance" (Deut. 32, 9). Further, "He planted it with the choicest vine", as it says elsewhere, "I planted thee a noble vine, wholly a right seed" (Jer. 2, ...

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

110 **יקב יחוד קדושה ברכה**

The Raaya Mehemna on Mishpatim reads yekev as the initials of the yichud, kedushah and berachah (union, holiness and blessing) of the Holy One, blessed be He, and identifies them with the Shechinah: blessing from His right, holiness from His left, and union in the middle. The text cites it for this reading of yekev.

Zohar, Mishpatim 10:405–11:414 ספר הזהר, משפטים י':ת"ה-י"א:ת"י"ד

111 **יחוד קדושה ברכה וע"ש דקי"ט ע"א**

Here the Zohar on Mishpatim speaks of blessing and sanctifying the Holy One, blessed be He, each day and uniting Him with His Shechinah, as when the kohen blesses: "Blessed are You" is blessing and "who has sanctified us" is holiness. The text gives it as another place on these three.

Zohar, Mishpatim 16:460–17:467 ספר הזהר, משפטים ט"ז:ת"ס-י"ז:תס"ז

112 **יחוד קדושה ברכה וע"ש דקי"ט ע"א ובפ' פקודי דרס"ב ע"א**

In Pekudei the Zohar says that when a person leaves the lowest chamber at the close of his prayer and goes out from before the King, all is bound "in the bond of union, and blessings, and holiness, and added holiness." The text gives it as another place on these three.

Zohar, Pekudei 52:819–829 ספר הזהר, פקודי נ"ב:תתי"ט-תתכ"ט

113 **סד"ה ואתא מרכבות קדש**

At the end of that discourse the Alter Rebbe suggests that blessing, holiness and union are three levels: blessing is the hundred daily blessings, the drawing down at the level of "You give life to them all"; holiness is the drawing down from the "myriads of holiness" through "who has sanctified us with His commandments," the light that encompasses all worlds, though still only like betrothal; and union is the drawing down into the inner dimension, the revelation of the Infinite Light that is "One, but not in number." There he cites the same passages of the Raaya Mehemna and Pekudei and refers back to the end of this discourse on the libations.

KEHOT'S NOTE

לקמן פ' ברכה צג, ד.

114 **ואתה מרכבות קדש**

Moshe's blessing opens: "Havayah came from Sinai ... and He came from the myriads of holiness." The text refers to the Alter Rebbe's discourse on these words, at whose end union, holiness and blessing are explained.

Deuteronomy 33:2 דברים ל"ג:ב׳

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׁעִיר 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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ויהיו בני ישראל במדבר
וימצאו איש מקושש עצים וגו׳

"And the Children of Israel were in the wilderness, and they found a man gathering wood" (Numbers 15:32)

Holiness is the boundless love "with all your might," from the light that encompasses all worlds, G-d's very essence: hidden in every Jew, it is revealed after separating from desire, and it is drawn upon a person "a great deal from above" through the Torah and the mitzvos. It is the Tree of Life, rooted in the higher yovel; on Shabbos, when the Tree of Knowledge joins it, the wood-gatherer's uprooting made a thing separate from its source and blemished both trees.

THE MAAMAR IN BRIEF

The Zohar reads the gatherer's "wood" as the Tree of Life and the Tree of Knowledge. To explain this, the Alter Rebbe asks what holiness from above is, and why the second paragraph of Shema, with its service of heart and soul, still counts as "not doing the will of the Omnipresent": it omits "with all your might." Love "with all your soul," ahavas olam, is won by contemplating that G-d is one's very life; it comes from the light that fills all worlds, so it is limited and can lapse. Love "with all your might" comes from the light that encompasses all worlds, G-d's essence. No other love can quench it; every Jew has it as "the sign of the covenant"; it is called kedushah, for it receives from Kadosh. It is revealed only after separation from desire, the refining of the Tree of Knowledge achieved through the lower love, and it is the Tree of Life. Through the Torah and the mitzvos G-d's essence is drawn down (yuval) and a person is led upward (yovel), above even the Tree of Life. Uprooting a thing on Shabbos, when the trees are joined, makes it separate and blemishes both.

OUTLINE

1 The wood-gatherer and the question of holiness ¶1

The Zohar explains the "wood" as the two trees, the Tree of Life and the Tree of Knowledge, which the gatherer weighed to see which was greater. To understand this one must understand the holiness of "they sanctify him a great deal from above," which is more than the resting of the Shechinah, and the Gemara's puzzling statement that the second paragraph of Shema, for all its "with all your heart and with all your soul," speaks of a time when Israel do not do the will of the Omnipresent: it does not mention "with all your might."

2 Love as a service: "for He is your life" ¶2

The Zohar's "there is no service like the service of love" shows that love itself is a service, reached by great toil. Moshe taught the way: a person reflects how he loves his own life and wants it to endure, and takes to heart that G-d is Himself the life within him, the life of all the worlds.

3 Two loves: "with all your soul" and "with all your might" ¶3

Love "with all your soul," fixed in the heart through contemplation, is ahavas olam, from the light that fills all worlds; it is bounded and can be interrupted when the heart turns aside. Love "with all your might" is without limit, from the light that encompasses all worlds, His very essence, which cannot be enclothed in worlds and before which above and below are equal. Many waters cannot quench it; each Jew has it according to his measure as "the sign of the covenant," standing over him as an encompassing level. It is called kedushah, the feminine form, for it receives from Kadosh, the name that indicates His essence. It is revealed only by cutting away the orlah, the heated love of bodily delights even in what is permitted; as butter floats above milk, it comes only after separation, the refining of the Tree of Knowledge through ahavas olam, and it is the level of the Tree of Life.

4 The tree by the water, and gathering the soul to G-d ¶4–5

The tree "planted by streams of water" is the Tree of Life: the heat of other desires cannot cancel this love, for the encompassing light blinds the external forces. When a person sets his heart and goes deep into this great love with great longing, he gathers his spirit and soul to G-d and draws down an addition of holiness.

5 A little below, a great deal from above: yuval ¶6–7

A person's own sanctifying is only a little, however large it may seem; from above he is sanctified a great deal, for through the Torah and the mitzvos, "the limbs of the King," he draws upon himself the encompassing light, G-d's very essence. As one who grasps a person's limb draws him close, all the more his right hand, which is the mitzvah of charity and Chesed, so does the one who studies Torah or does a mitzvah. This is yuval, "by a stream it sends forth its roots": G-d drawn down below through the Torah and the mitzvos.

6 Yovel: the fiftieth gate, above the Tree of Life ¶8–9

Yovel, with a cholam, leads and draws us upward, to return to our root and become "one with One" in "doubled kisses." It is the fiftieth gate of Binah, which joins the Emanator, the Infinite One, to the emanated; it is higher even than the Tree of Life, like the Ayin of "Is there a tree in it or not," and it is the intermediary between ayin and yesh.

7 The sin of the wood-gatherer ¶10

On Shabbos night the refinements of the six weekdays rise and the Tree of Knowledge, its good separated from evil, joins the Tree of Life; so the great love is revealed above all on Shabbos. Shabbos day is the Tree of Life, and the Minchah of Shabbos, "a time of favor," is yuval. The gatherer's labor, uprooting a thing from where it grows, makes a yesh separate by itself, the opposite of its self-nullification in its source on the day the two trees are joined, and so he blemishes both trees.

KEY CONCEPTS

Love of the world (ahavas olam) אהבת עולם

The love "with all your soul," fixed in the heart by contemplating that G-d is one's very life. It comes from the light that fills all worlds, so it is bounded and can lapse; through it the evil of the animal soul is separated, the refining of the Tree of Knowledge.

Great love (ahavah rabbah) אהבה רבה

The love "with all your might," from the light that encompasses all worlds. It is without limit, is not enclothed in a vessel, and cannot be quenched by other loves; it is the level of the Tree of Life, pictured as butter that floats above the milk.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's very essence and being, which cannot be enclothed within worlds to give them life, unlike the mere radiance that fills them. Before it above and below are equal, as "His splendor is upon earth and heaven."

The sign of the covenant אות ברית

The great love as every Jew has it according to his measure: not enclothed within him but standing over him as an encompassing level, "between Me and you." It is revealed only when the orlah that covers it is cut away.

Kadosh and kedushah קדוש / קדושה

Kadosh, "holy and set apart," indicates G-d's essence, not enclothed within worlds, whereas the other names describe what He brings about. Kedushah, the feminine form, is the love that comes from this level and receives from Kadosh.

Orlah (the covering) ערלה

A covering, not a blockage: the bad love for human delights, even in what is permitted, when it comes with the heat and fervor of desire. Cutting it away reveals the hidden love.

Separation (perishus) פרישות

Separating the evil in the animal soul and diminishing the body's pleasures and needs, "vomiting up the milk he suckled." Only after it does one reach holiness and the great love.

Yuval and yovel יובל

Two readings of one word, both meaning conveying: yuval, G-d led and drawn below through the Torah and the mitzvos; yovel, the power that leads and draws us upward. Yovel is the fiftieth gate of Binah, above even the Tree of Life.

The Tree of Life and the Tree of Knowledge עץ החיים ועץ הדעת

The two "trees" of the Zohar's reading. The Tree of Knowledge of good and evil is refined through the week and on Shabbos joins the Tree of Life, the level of the great love.

Uprooting a thing from where it grows עוקר דבר מגידולו

The labor of the wood-gatherer. Inwardly it separates a yesh to stand by itself, not nullified in its source, and so blemishes both trees on the day they are joined.

SECTION 1 · ¶1

The wood-gatherer and the question of holiness

1 ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו׳. ופי׳ בזהר (ר״פ שלח קנ״ז א׳) שיש שני מיני עצים עץ החיים ועץ הדעת והוא דייק איזה מנהון רב[1] כו׳.

“And the Children of Israel were in the wilderness, and they found a man gathering wood,” etc. And the Zohar explains (at the beginning of Parshas Shelach, page 157a) that there are two kinds of trees, the Tree of Life and the Tree of Knowledge, and he was examining closely which of them is greater, etc.

> The maamar opens with the man who was found gathering wood on Shabbos in the wilderness. The Hebrew word for wood, etzim, also means trees, and the Zohar reads it as the two trees of Eden, the Tree of Life and the Tree of Knowledge: the gatherer’s fault was that he weighed them against each other to decide which was greater. The maamar will explain this only at its end, after it has explained what holiness is.

ולהבין זה צריך להבין ענין הקדושה שאמרו רז״ל [רבותינו זכרונם לברכה] אדם מקדש[2] את עצמו מעט מלמטה מקדשין אותו הרבה מלמעלה,[3]

To understand this, one must understand the concept of holiness of which our Sages, of blessed memory, said: “A person sanctifies himself a little below; they sanctify him a great deal from above.”

> To reach the Zohar’s meaning, the Alter Rebbe first asks what the Sages mean by holiness when they say that a person who sanctifies himself a little below is sanctified a great deal from above.

ואינו ר״ל [רוצה לומר] השראת השכינה לבד שעל זה אמרו בפירוש שכינה שרויה[4,5] כמו שאמרו רז״ל [רבותינו זכרונם לברכה] שאפילו אחד שיושב ועוסק בתורה שכינה עמו.[6,7]

And this does not mean only the resting of the Shechinah (Divine Presence), for of that they said explicitly “the Shechinah rests,” as our Sages, of blessed memory, said that even one who sits and occupies himself with Torah, the Shechinah is with him.

> The “sanctification from above” cannot simply mean that the Shechinah comes to rest on the person. When the Sages mean that, they say so plainly, “the Shechinah rests,” as they say even of a single person who sits and studies Torah. So holiness must be something beyond the indwelling of the Divine Presence.

אלא הענין הוא ע"פ מ"ש בגמרא (רפ"ו דברכות)[8] אהא דכתיב ואספת דגנך[9] וגו' וכתיב (ישעיה ס"א) ועמדו זרים ורעו[10] וגו' דכאן בזמן שישראל עושין רצונו של מקום[11] וכאן כשאין עושין כו',

Rather, the concept is according to what is said in the Gemara (at the beginning of the sixth chapter of Berachos) concerning what is written, "And you shall gather in your grain," etc., and what is written (Isaiah 61), "And strangers shall stand and tend," etc.: that here [the verse speaks of] a time when Israel do the will of the Omnipresent, and here, when they do not do [it], etc.

> To explain holiness he turns to a passage in Berachos that sets two verses side by side. In the second paragraph of Shema, "You shall gather in your grain" has Israel doing their own farm work, while Isaiah promises that "strangers shall stand and tend your flocks," so that others will do the work for them. The Gemara reconciles them: Isaiah speaks of a time when Israel do G-d's will, and "you shall gather in your grain" of a time when they do not.

והוא תמוה דאיך ואספת דגנך מדבר בשאין עושים כו' והלא לעיל מיניה כתיב ולעבדו בכל לבבכם[12] ובכל נפשכם.

And this is puzzling: how can "And you shall gather in your grain" speak of when they do not do [it], etc., when just before it is written, "and to serve Him with all your heart and with all your soul"?

> The Alter Rebbe finds the Gemara's answer hard: the verse just before "you shall gather in your grain" speaks of serving G-d "with all your heart and with all your soul," which hardly describes people who fail to do His will.

אך הענין[13] דבפרשה זו לא נזכר ובכל מאודכם[14] כמ"ש בפ' שמע ולכן נקרא עדיין אין עושין רצונו של מקום כו'.[15,16]

But the explanation is that this section does not mention "and with all your might," as the section of Shema does; and therefore it is still called "they do not do the will of the Omnipresent," etc.

> His answer is that this paragraph leaves out "with all your might," which the first paragraph of Shema includes, and service with heart and soul alone is still called "not doing the will of the Omnipresent"; the next paragraphs explain what "with all your might" adds. In Likkutei Torah, Beshalach, the Alter Rebbe reads the same Gemara another way: the light that the mitzvos draw down stays hidden, as an encompassing light, and Israel "do the will of the Omnipresent" when it shines openly within the worlds.

SECTION 2 • ¶2

Love as a service: “for He is your life”

2 ולהבין זה הנה איתא בזהר[17] דלית פולחנא כפולחנא דרחימותא[18,19] ומדלא אמר ברחימותא מובן היות האהבה עצמה בחי׳ עבודה ועמל גדול להגיע אליה וכמו שמשה רבינו ע״ה [עליו השלום] לימד דעת לאהבה את[20] ה׳ אלקיך כי הוא חייך וגו׳.

To understand this: it is stated in the Zohar that “there is no service like the service of love.” And since it does not say “[service] with love,” it is understood that love itself is a form of service, and great toil [is needed] to attain it; as Moshe Rabbeinu, peace be upon him, “taught knowledge”: “to love Havayah your G-d, for He is your life,” etc.

> Before explaining “with all your might,” the Alter Rebbe shows that love of G-d is itself a labor. The Zohar, on “And you shall love Havayah your G-d,” speaks of “the service of love,” not “service with love,” so love is not only the manner in which one serves but a service in its own right, reached through great effort. Moshe taught how to reach it: love G-d “for He is your life.”

דהיינו לכשיתבונן איך הוא אוהב חיי נפשו ורוצה מאד בקיום חיותו שלא יפסוק ממנו ח״ו [חס ושלום], וזאת ישים האדם אל לבו

That is, when one contemplates how he loves the life of his soul and very much wants his life-force to endure, that it should not cease from him, G-d forbid, let a person take this to heart:

> The method is contemplation. A person first reflects on how much he loves his own life and wants it to go on, and how he dreads losing it.

כי הוא יתׄ׳ הנה הוא עצמו החיות שבקרבו וחייו ממש שהוא חיי העולמים עליונים ותחתונים.[21]

that He, may He be blessed, is Himself the life-force within him and his very life, for He is the life of the worlds, upper and lower.

> Then he takes to heart that G-d Himself is the life within him, since He is the life of all the worlds. The love he naturally has for his own life thus turns into love for G-d, who is that life.

SECTION 3 · ¶3

Two loves: “with all your soul” and “with all your might”

3 וזהו ובכל נפשכם[22] שכמה כחות יש באדם בנפש החיונית כמו הזן והדוחה והמעכל כו׳. וכן בנפש השכלי כו׳

And this is [the meaning of] “and with all your soul”: for a person has many powers in the vital soul, such as the power that nourishes, the power that expels and the power that digests, etc.; and likewise in the intellectual soul, etc.

> The love that comes from contemplating G-d as one’s life is what the verse calls loving “with all your soul.” The soul here takes in all of a person’s powers: those of the vital soul, which runs the body’s functions such as nourishing, expelling waste and digesting, and those of the intellectual soul as well.

ולאהבה זו שתקבע בלבו צריך עבודה ועמל גדול ויגיעה רבה בהתבוננות הנ״ל במוחו ומחשבתו ונקרא אהבה זו אהבת עולם בחי׳ ממלא כל עלמין כנודע (וע׳ בספ״ב [בספר של בינונים] פמ״ד אהבה הכלולה[23] כו׳),

And for this love to be fixed in his heart, there is need for service and great toil and much effort in the contemplation mentioned above, in his mind and his thought. And this love is called “love of the world” (ahavas olam), the level of the light that fills all worlds (memalei kol almin), as is known (and see Sefer Shel Beinonim [the Tanya], chapter 44, “the love that comprises [all],” etc.).

> This love does not come by itself: it has to be fixed in the heart through great effort in the contemplation just described. It is called ahavas olam, “love of the world,” and belongs to the light that fills all worlds (memalei kol almin), the divine life-force that enters each world in measure. The text refers to Tanya, chapter 44, which speaks of one love that comprises all the levels of ahavah rabbah and ahavas olam and is present in every Jew: loving G-d as one loves one’s own life.

ולכן היא בגדר גבול ומקום ויש לה הפסק וביטול בנטות לבבו כנ״ל.

Therefore it is within the bounds of limit and place, and it is subject to interruption and cancellation when his heart turns aside, as mentioned above.

> Because this love belongs to the light that is measured out to each world, it is limited too: it has bounds, and it can lapse or be cancelled when a person’s heart turns elsewhere.

אבל ענין בחי' ובכל מאדך[24] היא אהבה בלי גבול[25] ומדה ואין לה הפסק דכל מקום שנא' [שנאמר] מאד הוא בלי הפסק עולמית מחמת שבאה מבחי' סוכ"ע וכולא קמיה כלא חשיב.

But the level of "and with all your might" is a love without limit or measure, and it has no interruption, for wherever "me'od" is said, it is without interruption, ever; because it comes from the level of the light that encompasses all worlds (sovev kol almin), and "all before Him is considered as nothing."

> "With all your might" (me'odecha) is a different love: it has no limit or measure and is never interrupted, for "me'od," literally "very much," denotes what has no bound and no end. It comes from the light that encompasses all worlds (sovev kol almin), before which everything counts as nothing.

כי הנה חיות כל העולמות עליונים ותחתוני' [ותחתונים] אינו אלא מרוח פיו יתי' כמ"ש וברוח פיו כל צבאם,[26]

For the life-force of all the worlds, upper and lower, is only from the breath of His mouth, may He be blessed, as it is written, "and by the breath of His mouth, all their host";

> To explain the difference between the two levels of light, the Alter Rebbe begins with the source of the worlds' life. All the life-force of the worlds, upper and lower, comes only from "the breath of His mouth," as the Psalm says.

כמו באדם הגשמי למשל רוח פיו הוא היוצא ונמשך מפנימיותו ותוכיותו אבל מ"מ אינו עצמותו ומהותו כלל

as, by way of analogy, in a physical person: the breath of his mouth is what goes out and is drawn forth from his inner dimension (pnimiyus) and his innermost core, but nevertheless it is not his essence and being at all,

> The analogy is a human being: the breath of his mouth comes from deep within him, yet it is not his essence.

כי אין גורם שינוי כלל בעצמותו בין קודם שיצא הדיבור או ההבל ממנו ובין אחר כך אלא הוא זיו והתפשטות הארה.

for it causes no change at all in his essence, whether before the speech or the breath went out from him or afterwards; rather, it is a radiance and a spreading forth of illumination.

> Speaking or breathing out changes nothing in a person's essence; he is the same before and after. The breath is only a radiance, an outward extension of his life.

כך כביכול חיות כל העולמות עליונים ותחתונים אינו אלא זיו והתפשטות הארה הנמשכת מאור אין סוף ב״ה תוך כל עלמין להחיותם

So too, as it were, the life-force of all the worlds, upper and lower, is only a radiance and a spreading forth of illumination drawn from the Infinite Light (Or Ein Sof), blessed be He, into all worlds, to give them life.

> In the same way, the life-force that animates all the worlds is only a radiance and extension of the Infinite Light, drawn into them to give them life. This is the light that fills all worlds.

אבל בחי׳ סובב כל עלמין הוא מה שאינו יכול להתלבש תוך עלמין להחיותם שהוא בחי׳ עצמותו ומהותו ממש אלא סוכ״ע מעלה ומטה שוים ממש שאינם תופסים מקום כלל נגדו ח״ו [חס ושלום]

But the level of the light that encompasses all worlds is that which cannot be enclothed within worlds to give them life, which is the level of His very essence and being; rather, it encompasses all worlds, above and below being truly equal, for they take up no place at all in relation to Him, G-d forbid.

> The light that encompasses all worlds is the opposite: it cannot be enclothed in worlds to animate them, because it is G-d's very essence and being, not a mere radiance. It "encompasses" them all alike: before it "above" and "below" are entirely equal, since no world takes up any place in relation to it.

ולכן כתיב הודו על ארץ ושמים[27, 28] שבחי׳ ארץ נדמה לבחי׳ שמים דכולא קמיה כו׳.

And therefore it is written, "His splendor is upon earth and heaven," for the level of earth is like the level of heaven, since "all before Him," etc.

> That is why the Psalm says "His splendor is upon earth and heaven," setting the two side by side: before Him earth is no different from heaven, for all before Him is as nothing.

ואהבה זו מבחי׳ סוכ״ע לא תשתנה לעולם מחמת אהבות אחרות בשום אופן (עמ״ש בפ׳ ויחי ע״פ חכלילי[29, 30] ועמ״ש בפ׳ נח בד״ה מים רבים)

And this love, from the level of the light that encompasses all worlds, will never change because of other loves, in any way (see what is written in Parshas Vayechi on the verse "Darker [are his eyes than wine]," and see what is written in Parshas Noach in the discourse beginning "Many waters"),

> Because this love comes from the encompassing light, which rests on nothing in the world, no other love can change it or push it aside. In Torah Ohr, Vayechi, on "His eyes are darker than wine," the Alter Rebbe explains that the love drawn from contemplating the worlds is enclothed in the soul and lapses when the heart turns to other things, while the great love rooted in the soul's source has no interruption.

כדכתיב מים רבים לא יוכלו לכבות[31] את האהבה מאחר שאינה מתלבשת תוך כלי כנ״ל וכל חד לפום שיעורא דיליה[32, 33] יש לו בחי׳ אהבה זו

as it is written, "Many waters cannot quench the love," since it is not enclothed within a vessel, as mentioned above. And each one, according to his own measure, has this level of love,

> Hence the verse "Many waters cannot quench the love": the "many waters" of other loves cannot put it out, because it is not enclothed in a vessel, a limited form that could be affected. And every Jew has this love, each according to his own measure. In Torah Ohr, Noach, the discourse "Many waters" reads the waters as the worries of earning a living and the thoughts of this world, which cannot put out the love hidden in every Jew's G-dly soul.

כדכתיב ועמך כולם צדיקים[34, 35] (ע׳ [עיין] בזהר ר״פ נח)[36] וכתיב (בראשית י״ז י״א) והיה לאות ברית ביני וביניכם[37] וכתיב (שמות ל״א י״ג) כי אות[38] היא ביני וביניכם כו׳ ברית עולם (ע׳ [עיין] מ״ר [מדרש רבה] ס״פ דברים דרפ״ז ע״ג [עמוד ג׳])

as it is written, "And your people are all righteous" (see the Zohar at the beginning of Parshas Noach); and it is written (Genesis 17:11), "and it shall be for a sign of a covenant between Me and you"; and it is written (Exodus 31:13), "for it is a sign between Me and you," etc., "an everlasting covenant" (see Midrash Rabbah, end of Parshas Devarim, page 287c).

> The proof that every Jew has it is "Your people are all righteous"; the Zohar at the start of Parshas Noach explains that all Israel are called righteous because they keep the covenant of circumcision. This love is also called "a sign" of the covenant: circumcision is "a sign of a covenant between Me and you," and Shabbos is "a sign between Me and you" and "an everlasting covenant."

פי׳ אות ברית הוא בחי׳ אהבה[39] זו מבחי׳ סוכ״ע שאינה מתלבשת בתוככם רק שעומדת עליכם בבחי׳ מקיף ביני וביניכם ודי״ל [ודי למבין].

The meaning is: "the sign of the covenant" is this level of love, from the level of the light that encompasses all worlds, which is not enclothed within you but stands over you as an encompassing level (makif), "between Me and you"; and this suffices for one who understands.

> The "sign of the covenant" is this love from the encompassing light. It is not enclothed within the person but rests over him as an encompassing presence (makif): the verse says the sign is "between Me and you," not within you. The closing phrase, "this suffices for one who understands," leaves a further depth for the reader to consider.

וזהו שחז"ל [שחכמינו זכרונם לברכה] קראו אותו יתי בשם הקב"ה[40] ולא בשאר שמות וכינוים כגון רחום[41] כו' כי כל השמות וכינוים הם על שם התהוות הפעולה הנמשכת מאתו יתי

And this is why our Sages, of blessed memory, called Him, may He be blessed, by the name "the Holy One, blessed be He," and not by other names and appellations, such as "the Compassionate One," etc.: for all the names and appellations are on account of the action that comes into being, drawn forth from Him, may He be blessed;

> This also explains why the Sages call G-d "the Holy One, blessed be He" rather than by names such as "the Compassionate One." Every other divine name is named for some activity through which G-d brings things about.

ואפילו שם הוי"ה הוא על שם שמהוה מאין ליש, מה שאין כן שם קדוש מורה על עצמותו שהוא קדוש ומובדל שאינו מתלבש תוך עלמין

and even the Name Havayah is on account of His bringing into being (mehaveh) from nothing to something. The name Kadosh (holy), however, indicates His essence: that He is holy and set apart, that He is not enclothed within worlds.

> Even Havayah, the four-letter Name, refers to His bringing existence from nothing to something: the Name and the word mehaveh, "brings into being," share their letters. The name "Holy" (Kadosh), by contrast, points to His essence: holy means set apart, not enclothed in the worlds.

וקדוש ברוך הוא אין סוף המתלבש תוך זי"א דאיהו וגרמוהי חד[42] (ועמ"ש מזה ע"פ צאינה וראינה).[43]

And "the Holy One, blessed be He" is the Infinite One (Ein Sof) enclothed within Z'eir Anpin (the emotive attributes), for "He and His vessels are one" (ihu vegarmohi) (and see what is written on this on the verse "Go forth and see").

> In Kabbalistic terms, "the Holy One, blessed be He" is the Infinite One, holy and set apart, as it is enclothed within Z'eir Anpin, the six emotive Sefiros of Atzilus, where, as the Tikkunei Zohar says, "He and His vessels are one."

ואהבה הבאה מבחי' זו נקראת קדושה לשון נוקבא שמקבלת מקדוש[44] כמ"ש ואל אישך תשוקתך[45] (ע' ברע"מ [עיין] [ברעיא מהימנא] פ' אמור דף צ"ג[46] א' ובפרדס ערך קדוש ועמ"ש ע"פ ראשי המטות[47,48] בענין פי' קדושה זו ואיך פרישות מביאה לידי קדושה[49] כו').

And the love that comes from this level is called kedushah (holiness), a feminine (nukva) form, for it receives from Kadosh, as it is written, "and your longing shall be for your husband" (see the Raaya Mehemna, Parshas Emor, page 93a, and the Pardes, under the entry "Kadosh"; and see what is written on the verse "the heads of the tribes" on the meaning of this holiness and how separation leads to holiness, etc.).

> The love that comes from this level is called kedushah, the feminine form of kadosh, because it receives from Kadosh as the feminine receives, as in "your longing shall be for your husband." The Raaya Mehemna that the text cites calls the hidden source Kodesh, its light in the middle Kadosh, and its light at the end of all the levels kedushah; the Pardes likewise says that when Kadosh enters Malchus she is called kedushah.

והנה בחינת אהבה זו שנקראת בשם אות ברית הנ"ל אינה באה להתגלות אלא על ידי כריתת ערלה החופפת ומכסה כו'

Now, this level of love, which is called by the name "the sign of the covenant" mentioned above, comes to be revealed only through cutting away the foreskin that covers over and conceals, etc.,

> This love, "the sign of the covenant," is present in every Jew but hidden. It is revealed only when the "foreskin" that covers it is cut away, as the covenant of circumcision removes a covering.

כמו שכתוב ומלתם את ערלת לבבכם[50] (ועמ"ש מזה ע"פ ראה אנכי).[51,52] וערלה אינו לשון אוטם[53] אלא לי' [לשון] כיסוי וכו'.

as it is written, "Circumcise the foreskin of your heart" (and see what is written on this on the verse "See, I [set before you]"). And orlah (foreskin) is not a term for blockage but a term for covering, etc.

> So the Torah says, "Circumcise the foreskin of your heart." Orlah here means a covering, not a blockage: the love is already there, only covered, and removing the cover reveals it. In Likkutei Torah, Ki Tavo, on this same verse, the Alter Rebbe calls the orlah the heart's attachment to desires and the physical things of the world, which hides the light of G-d's face; when it is removed, the covenant in every Jew comes to light.

והוא בחי' אהבה רעה בתענוגות בני אדם אף שהוא בהיתר רק שהוא בחמימות והתלהבות התאוה כו',

And this is the level of a bad love for the delights of human beings, even though it is in what is permitted, only that it is with the heat and fervor of desire, etc.

> The covering is a "bad love," a craving for bodily pleasures. Even when what is enjoyed is permitted, the heat and fervor of desire for it covers the love of G-d.

וזה שכתוב יגיע כפיך כי תאכל,[54] כלומר שהכפים יגיעים או הרגלים ושארי אברים החיצונים בלא לב כו׳,

And this is what is written, "The toil of your hands, when you eat [it]," that is, that the hands toil, or the feet and the other outer limbs, without the heart, etc.

The verse "The toil of your hands, when you eat" is read as teaching the right attitude to earning a living: only the hands, the feet and the other outer limbs should toil, without the heart being invested in it. In Likkutei Torah, Chukas, the Alter Rebbe adds that sinking one's mind into material matters, even permitted ones, dulls it, so that contemplation of G-d's greatness does not take hold.

ואף הקרים בטבע כמו יושבי אוהלים כו׳ בחי׳ נולד מהול כו׳ אעפ״כ [אף על פי כן] צריכים להטיף דם ברית[55] למעט חלבו ודמו כו׳ למעט הנאות וצרכי גופו המונעים העבודה וכו׳

And even those who are cool by nature, such as those who dwell in tents, etc., the level of one born circumcised, etc., must nevertheless draw a drop of the blood of the covenant, to diminish his fat and his blood, etc., to diminish the pleasures and the needs of his body that hinder the service [of G-d], etc.

Some people are naturally cool and not drawn to pleasures, like those who "dwell in tents," secluded in Torah study; they are like one born circumcised. Yet just as the law (Rambam, Laws of Circumcision) requires drawing a drop of covenantal blood from a child born circumcised, they too must diminish their "fat and blood," that is, the bodily pleasures and needs that get in the way of serving G-d.

וכמ״ש מיץ חלב יוציא חמאה[56] ואמרו רז״ל [רבותינו זכרונם לברכה] במי אתה מוצא חמאה של תורה[57] במי שהקיא חלב שינק,

And as it is written, "The churning of milk brings forth butter"; and our Sages, of blessed memory, said: in whom do you find the butter of Torah? In one who vomits up the milk he suckled.

The verse "the churning of milk brings forth butter" is read by the Sages as teaching that the butter of Torah is found in one who vomits up the milk he suckled, that is, one who toils over Torah until he is spent. The Alter Rebbe takes the image as separating from what feeds the body's desires.

וענין החמאה הוא כמו למשל שמנונית הצף על החלב כך הוא בחי׳ אהבה הנ״ל שאינה מתלבשת תוך כלי כנ״ל

And the concept of butter is like, by way of analogy, the fat that floats on the milk; so is the level of the love mentioned above, which is not enclothed within a vessel, as mentioned above

Butter is like the cream that floats on top of the milk. So too the great love from the encompassing light stays above and is not enclothed within a vessel.

(ועמ״ש בפ׳ ויחי ע״פ ולבן שנים[58] מחלב ובפ׳ וארא ע״פ וארא[59] כו׳ באל שדי[60] שבחי׳ חלב בקדושה הוא הגדלת המדות אהוי״ר [אהבה ויראה] ע״י אם הבנים שמחה,[61] וע׳ בזח״ג [בזהר חלק ג] קל״ו ב׳ בפי׳ רוחצות בחלב[62] בחוורא דלעילא[63] כו׳.

(and see what is written in Parshas Vayechi on the verse "and white of teeth from milk," and in Parshas Va'eira on the verse "And I appeared," etc., "as Kel Shaddai": that the level of milk in holiness is the growing of the emotive attributes (middos), love and awe, through "the joyful mother of the children." And see the Zohar, Part III, page 136b, on the explanation of "bathing in milk," in the supernal whiteness, etc.

> The parenthesis refers to discourses in Parshas Vayechi and Parshas Va'eira: there "milk" in holiness is what makes the emotive attributes, love and awe, grow, as milk makes a child's limbs grow, and Kel Shaddai is read as shadayim, the breasts that give the milk, which correspond to Binah, "the joyful mother of children." It also cites the Zohar's reading of "bathing in milk" as the supernal whiteness.

וא״כ מזה יובן דבחי׳ חמאה שהוא שומן החלב יתכן שזהו בחי׳ האהבה רבה שלמעלה מהכלי וז״ש [וזהו שכתוב] באברהם ויקח חמאה וחלב[64] כו׳ וז״ש [וזהו שכתוב] (בישעיה ז׳ ט״ו) חמאה ודבש יאכל[65] כו׳,

If so, it will be understood from this that the level of butter, which is the fat of the milk, may be the level of the great love (ahavah rabbah) that is above the vessel; and this is what is written of Avraham, "And he took butter and milk," etc.; and this is what is written (in Isaiah 7:15), "Butter and honey shall he eat," etc.)

> From this the Alter Rebbe suggests, tentatively, that butter, the richest part of the milk, is the great love (ahavah rabbah) that is above the vessel. This would explain why Avraham served his guests "butter and milk," and the prophecy "Butter and honey shall he eat."

אך במי אתה מוצא חמאה של תורה במי שהקיא כו׳ כי דוקא פרישות מביאה לידי קדושה[66]

But in whom do you find the butter of Torah? In one who vomits up, etc.; for it is specifically separation that leads to holiness,

> Yet the butter of Torah is found only in one who "vomits up" the milk, because it is separation (perishus) that leads to holiness, in the words of Rabbi Pinchas ben Yair's ladder of virtues. In Likkutei Torah, Matos, the discourse on "the heads of the tribes" cited above, the Alter Rebbe explains in nearly the same words that holiness comes only after separation, "sanctifying oneself in what is permitted to you."

שבחי׳ אהבה רבה זו אינה באה אלא אחר מדרגת הפרישות שהוא להפריד הרע שבנפש הב המית כו׳ שהוא בחי׳ בירור עה״ד [עץ הדעת] טו״ר [טוב ורע]

since this level of great love comes only after the rung of separation, which is to separate the evil in the animal soul, etc., which is the level of the refinement (birur) of the Tree of Knowledge of good and evil;

> This great love comes only after separation, which means separating the evil in the animal soul from the good. This is the work of refining (birur) the Tree of Knowledge, in which good and evil are mixed.

והיינו ע״י בחי׳ אהבת עולם ועי״ז יבא אח״כ לבחי׳ קדושה ואה״ר [ואהבה רבה] זו שהוא בחי׳ עץ החיים:[67, 68, 69, 70]

and this is through the level of "love of the world" (ahavas olam). And through this one will afterwards come to the level of holiness and this great love, which is the level of the Tree of Life.

> That refining is done through "love of the world" (ahavas olam), the love that is worked for through contemplation. Only after it does one reach holiness and the great love, which is the level of the Tree of Life; so the two loves begin to connect to the Zohar's two trees.

SECTION 4 · ¶4–5

The tree by the water, and gathering the soul to G-d

4 והנה כתיב והיה כעץ שתול על פלגי מים[71] וגו׳. דהיינו בחינת עץ החיים

Now, it is written, "And he shall be like a tree planted by streams of water," etc.: that is, the level of the Tree of Life.

> The Alter Rebbe brings the image of a tree "planted by streams of water" and identifies this tree with the Tree of Life, the great love from the encompassing light described above. The words are those of Psalms 1:3; the Kehot note adds that one manuscript lacks "streams," which makes them the opening of Jeremiah 17:8, the verse whose next words the maamar goes on to read.

ולא יראה כי יבא חום[72] וכו׳ פי׳ שלא יבטל ויפסיק האהבה זו מחמת חמימות ותאוות לדברים אחרים ח״ו [חס ושלום] כי המקיף מסמא עינים של החיצונים ומים רבים לא יוכלו לכבות את האהבה[73] כו׳.

"And he shall not see when heat comes," etc. The meaning is that this love will not be cancelled or interrupted because of heat and desires for other things, G-d forbid; for the encompassing [light] blinds the eyes of the external forces, and "many waters cannot quench the love," etc.

> The next words, "and he shall not see when heat comes," are from Jeremiah's form of the image. "Heat" here is the heat of desire for other things; such desires cannot cancel this love, because the encompassing light "blinds the eyes" of the external forces, the forces of kelipah that would draw the heart away, and, as the verse says, many waters cannot quench it.

5 והנה כתיב אם ישים אליו לבו[74] רוחו ונשמתו אליו יאסוף. פי׳ כשישים האדם אל לבו ויעמיק באהבה רבה זו בתשוקה גדולה כמ״ש ואל אישך תשוקתך[75] אז אליו יתי׳ יאסוף וימשיך למטה תוספת קדושה.

Now, it is written, "If he sets his heart toward Him, his spirit and his soul he will gather to Him." The meaning is: when a person takes [this] to heart and goes deep into this great love with great longing, as it is written, "and your longing shall be for your husband," then "to Him," may He be blessed, "he will gather," and draw down below an addition of holiness.

> The verse from Iyov is read as describing a person who sets his heart on G-d and goes deep into the great love with intense longing, like the longing of the feminine for the masculine. He then gathers his spirit and soul to G-d, and this draws down from above an addition of holiness: the "great deal" of holiness of which the Sages spoke.

SECTION 5 · ¶6–7

A little below, a great deal from above: yuval

6 וזהו אדם מקדש את עצמו מעט[76] פי׳ שאינו אלא מעט כמו שאמרו רז״ל [רבותינו זכרונם לברכה] נדמה להם כהר[77] וכו׳ אבל באמת אינו כן

And this is [the meaning of] "A person sanctifies himself a little": that is, it is only a little; as our Sages, of blessed memory, said, "It seems to them like a mountain," etc., but in truth it is not so.

> The maamar now returns to the Sages' saying with which it began. A person's own sanctification is truly only "a little." The Sages say that to the righteous the evil inclination will seem like a mountain; so too a person's effort may seem great, but in truth it is small.

מקדשין אותו הרבה מלמעלה שממשיך עליו בחינת סוכ״ע ע״י התורה והמצות שהמצות הם איברים דמלכא.[78,79]

"They sanctify him a great deal from above": that he draws upon himself the level of the light that encompasses all worlds (sovev kol almin) through the Torah and the mitzvos, for the mitzvos are "the limbs of the King."

> "They sanctify him a great deal from above": through the Torah and the mitzvos he draws upon himself the encompassing light, G-d's very essence, which is far beyond his own effort. The mitzvos are called "the limbs of the King," and the next paragraph explains the image.

7 והוא כמו למשל שאם תופס באדם באחד מאבריו ימשיכנו אליו וכש"כ [וכל שכן] כשאוחז ביד ימינו והוא ע"י מצות צדקה וחסד דרועא ימינא[80, 81] וכו'

And this is, by way of analogy, like one who takes hold of a person by one of his limbs: he will draw him to himself; and all the more so when he grasps his right hand. And this is through the mitzvah of charity and Chesed (kindness), "the right arm," etc.

> The analogy: whoever takes hold of a person by any of his limbs draws the whole person to himself, all the more so if he grasps his right hand. In the same way a mitzvah is a "limb" of G-d, and doing it takes hold of G-d Himself; the mitzvah of charity and kindness, Chesed, which the Tikkunei Zohar calls "the right arm," is like grasping His right hand.

לכשיתבונן היטב שהתורה והמצות הם מבחי' סוכ"ע ועצמותו ית' ממש שוכן בתוכם א"כ כשעוסק בהם ומקבל התורה במוחו או עושה המצוה בידו הרי ממשיך עליו אור א"ס ב"ה בעצמותו ממש כו',

When one contemplates well that the Torah and the mitzvos are from the level of the light that encompasses all worlds, and His very essence, may He be blessed, dwells within them, then when he occupies himself with them, and receives the Torah in his mind or performs the mitzvah with his hand, he draws upon himself the Infinite Light (Or Ein Sof), blessed be He, in His very essence, etc.

> When a person contemplates that the Torah and mitzvos come from the encompassing light, and that G-d's very essence dwells in them, he understands that studying Torah or doing a mitzvah draws upon him the Infinite Light itself, not only a radiance of it.

וזהו ועל יובל ישלח שרשיו[82, 83] שהוא בחי' יובל בחול"ם ויובל במלאפום ושניהם לשון הולכה כמ"ש לך יובילו מלכים שי,[84] אלא שבחי' יובל במלאפום ר"ל [רוצה לומר] שהוא ית' מתנהג ומתמשך למטה ע"י התורה והמצות.

And this is [the meaning of] "and by a stream (yuval) it sends forth its roots": which is the level of yovel with a cholam and yuval with a melupum, and both are terms of conveying, as it is written, "To You kings shall bring (yovilu) gifts"; only that the level of yuval with a melupum means that He, may He be blessed, is led and drawn below through the Torah and the mitzvos.

> This is what the verse means by "by a stream (yuval) it sends forth its roots." The Alter Rebbe distinguishes two vocalizations of the same letters, yuval (with a melupum, the vowel "u") and yovel (with a cholam, the vowel "o"); both mean conveying, as in "kings shall bring (yovilu) gifts." Yuval denotes G-d being conveyed and drawn down to us through the Torah and mitzvos.

SECTION 6 · ¶8–9

Yovel: the fiftieth gate, above the Tree of Life

8 ויובל בחולי״ם שהוא מנהיג וממשיך אותנו למעלה כמי״ש יובל היא[85] תהיה לכם פי׳ שלכם תהיה אותו היובל שמוליך וממשיך

And yovel with a cholam is that it leads and draws us upward, as it is written, “It shall be a jubilee (yovel) for you”: that is, that this yovel, which leads and draws, shall be yours;

> Yovel, with a cholam, is the opposite direction: it leads and draws us upward to G-d. Hence the verse of the jubilee year, “It shall be a jubilee (yovel) for you”: this power that leads us upward is to become ours.

ושבתם איש לאחוזתו וגו׳ להתכלל למהוי אחד באחד[86] נשיקין כפולים.[87] [עמי״ש בפ׳ בראשית ע״פ ושם אחיו יובל[88] כו׳.

“and you shall return, each man to his holding,” etc.: to be included, to become one with One, “doubled kisses.” [See what is written in Parshas Bereishis on the verse “And his brother’s name was Yuval,” etc.

> In the jubilee each man returns to his ancestral holding; here this means the soul returns to its root, to be included in G-d and become “one with One,” and the “doubled kisses” are a union that goes both ways, from above to below and from below to above. The bracket that opens here, which runs to the end of the maamar, refers to Torah Ohr, Bereishis, where Yuval, “the father of all who play the harp,” is read the same way: yuval is conveying, leading upward through song.

9 והנה יובל הוא שנת החמשים דהיינו שער החמשים מנש״ב [מני׳ שערי בינה][89] וזהו ענין שפי׳ יובל שהוא מנהיג וממשיך אותנו למעלה

Now, the yovel is the fiftieth year, that is, the fiftieth gate of the fifty gates of Binah (understanding). And this is why yovel was explained as that which leads and draws us upward.

> The jubilee is the fiftieth year, matching the fiftieth of the fifty gates of Binah, the highest gate. That is why yovel is the power that leads us upward.

וכמי״ש במי״א ע״פ וספרתם לכם[90] כו׳ תספרו חמשים יום[91] ששער החמשים הוא המחבר המאציל א״ס ב״ה לנאצלים כו׳

And as is explained elsewhere on the verse “And you shall count for yourselves,” etc., “you shall count fifty days”: that the fiftieth gate is what joins the Emanator, the Infinite One (Ein Sof), blessed be He, to the emanated, etc.

> The Alter Rebbe refers to his explanation of the counting of the Omer, “you shall count fifty days”: the fiftieth gate is what joins the Emanator, the Infinite One, with the emanated levels.

וז״ש [וזהו שכתוב] והיה כעץ כו׳ ועל יובל ישלח שרשיו[92, 93, 94, 95, 96, 97] שבחי׳ יובל הוא למעלה גם מבחי׳ עץ החיים (כמ״ש בזהר פ׳ אחרי דנ״ח ע״א[98] ובפ׳ אמור דצ״ז ע״א ועיין באדר״ז [באדרא זוטא] דר״צ סע״ב [סוף עמוד ב] ובזח״ב [ובזהר חלק ב׳] יתרו דף פ״ג [דף פ״ג] סע״א [סוף עמוד א] משפטים דצ״ח ע״ב.[99]

And this is what is written, "And he shall be like a tree," etc., "and by a stream (yuval) it sends forth its roots": for the level of yovel is higher even than the level of the Tree of Life (as is written in the Zohar, Parshas Acharei, page 58a, and Parshas Emor, page 97a; and see the Idra Zuta, page 290b, at the end; and the Zohar, Part II, Yisro, page 83a, at the end; Mishpatim, page 98b.

> This is the meaning of the verse about the tree: the tree is the Tree of Life, and it sends forth its roots "by a stream (yuval)" because its root lies in yovel, which is higher than the Tree of Life. In the Zohar places listed in the parenthesis, the river that goes out from Eden to water the garden is named Yuval, and the tree rooted by it is the Tree of Life.

ועיין בפ׳ חיי שרה דקל״א ע״א ובגמרא פ״ט דבכורות דנ״ה ע״ב יובל שמו וברבות פ׳ אחרי ס״פ כ״ב. ובפ׳ פנחס קרוב לס״פ דרפ״ב א׳. רות רבה ס״פ ויאמר הבי המטפחת דמ״ח ע״ד).

And see Parshas Chayei Sarah, page 131a; and the Gemara, chapter 9 of Bechoros, page 55b, "Yuval is its name"; and Midrash Rabbah, Parshas Acharei, end of section 22; and Parshas Pinchas, near the end of the parsha, page 282a; Ruth Rabbah, end of [the section on] "And he said, 'Bring the shawl,'" page 48, column d).

> The list continues with the Zohar on Chayei Sarah (131a), which speaks of the Tree of Life and of the river whose springs will no longer stop in the time to come; the Gemara in Bechoros, where Rabbi Meir says the river Euphrates is named Yuval; and passages in the Midrash Rabbah and Ruth Rabbah.

וגם יובן זה עוד ממ״ש בזח״ג [בזהר חלק ג] פ׳ שלח קנ״ח ב׳[100] בפי׳ היש בה עץ אם אין[101, 102] שבחי׳ אין הוא למעלה מעלה גם מבחי׳ עץ החיים כו׳

And this will also be understood further from what is written in the Zohar, Part III, Parshas Shelach, page 158b, on the explanation of "Is there a tree in it or not (ayin)?": that the level of Ayin is far, far above even the level of the Tree of Life, etc.

> A further proof comes from the Zohar on the spies' question, "Is there a tree in it or not (ayin)?": Rabbi Shimon reads it as asking whether the land's fruit came from the Tree of Life alone or from the higher level of Atika Kadisha, Ayin. Ayin, "nothing," is the hidden level beyond all grasp, higher even than the Tree of Life.

ושער החמשים שהוא בחי׳ יובל הוא הממוצע בין אין ליש כמ״ש במ״א.[103] ועמ״ש בפרשה ואתחנן בד״ה וידעת היום[104, 105] בפי׳ ויעקוד אברהם כו׳ ממעל לעצים[106] כו׳.[107]

And the fiftieth gate, which is the level of yovel, is the intermediary between nothing (ayin) and something (yesh), as is explained elsewhere. And see what is written in Parshas Va'eschanan, in the discourse beginning "And you shall know this day," on the explanation of "And Avraham bound," etc., "above the wood," etc.

> The fiftieth gate, yovel, is the intermediary between Ayin, the hidden source, and yesh, revealed existence; in Likkutei Torah, Bamidbar, the Alter Rebbe explains that it stands between Chochmah, called ayin, and Binah, called yesh. The text also refers to its discourse on the binding of Yitzchak, where Avraham placed him "above the wood," that is, above the two trees.

SECTION 7 · ¶10

The sin of the wood-gatherer

10 והנה מזה יובן ענין חטא המקושש עצים ביום השבת,[108] כי הנה שבתא דלילא[109] הוא בחי׳ עליית הבירורים שנתבררו בכל ששת ימי המעשה

Now, from this the matter of the sin of the one who gathered wood on the Shabbos day will be understood. For the Shabbos of the night is the level of the ascent of the refinements (birurim) that were refined in all the six days of work,

> Now the sin of the wood-gatherer can be explained. Friday night, "the Shabbos of the night," is when the refinements (birurim) achieved during the six workdays rise up.

והוא בחינת בירור עה״ד [עץ הדעת] טו״ר [טוב ורע] שנפרד הטוב מהרע ועולה למעלה ומתחבר בעץ החיים ולכן עיקר התגלות בחי׳ אהבה רבה הוא בשבת וכמ״ש במ״א ע״פ ויקהל משה[110] כו׳

and it is the level of the refinement of the Tree of Knowledge of good and evil, in which the good is separated from the evil and rises upward and is joined with the Tree of Life. And therefore the main revelation of the level of great love is on Shabbos, as is explained elsewhere on the verse "And Moshe assembled," etc.

> This is the refining of the Tree of Knowledge: the good is separated from the evil, rises and joins the Tree of Life. That is why the great love is revealed above all on Shabbos.

והנה עץ החיים זהו בחי' שבתא דיומא ועי"ז אח"כ ועל יובל ישלח שרשיו הוא בחי' שבת שבתון שהוא מנחה דשבת עת רצון[111] כו' כמ"ש בזהר ח"ג [חלק ג'] קכ"ט א',

Now, the Tree of Life is the level of the Shabbos of the day; and through this, afterwards, "and by a stream (yuval) it sends forth its roots" is the level of "Shabbos Shabboson," which is the Minchah of Shabbos, "a time of favor," etc., as is written in the Zohar, Part III, page 129a.

> Shabbos day is the level of the Tree of Life itself. After it comes the afternoon of Shabbos, the time of Minchah, which the Zohar (Idra Rabba) calls "a time of favor," when the supernal will is revealed and prayer is accepted; this is "Shabbos Shabboson," the level of yuval, from which the Tree of Life draws its roots.

וחטא המקושש היינו שעוקר דבר מגידולו היינו שמפריד היש להיות נפרד בפ"ע [בפני עצמו] בבחי' דבר נפרד ולא יהיה בטל במקורו המחיה ומהוה אותו כו'

And the sin of the gatherer is that he uproots a thing from where it grows; that is, he separates the yesh (something) to be separate by itself, as a separate thing, and not nullified in its source, which gives it life and brings it into being, etc.

> The gatherer's sin is "uprooting a thing from where it grows," as one teaching in the Gemara (Shabbos 96b) has it: he detached growing things. Inwardly this means separating a created thing (yesh) so that it stands as something separate in its own right, no longer nullified within its source, which gives it life and being.

וביום השבת שאז התחברות עה"ד [עץ הדעת] ועה"ח [ועץ החיים] שהיש בטל כו' עליות העולמות כו'

And on the Shabbos day, when there is the joining of the Tree of Knowledge and the Tree of Life, when the yesh is nullified, etc., the ascents of the worlds, etc.,

> On Shabbos, when the Tree of Knowledge and the Tree of Life are joined, created existence is nullified in its source and the worlds ascend.

לכן העוקר דבר מגידולו[112, 113, 114] שהוא להיות יש בפ"ע [בפני עצמו] הפך הביטול במקורו הוא חייב כו' כי ע"י פוגם בעצים הנ"ל עה"ד [עץ הדעת] ועה"ח [ועץ החיים] כו',

therefore one who uproots a thing from where it grows, which is [to make it] a yesh by itself, the opposite of self-nullification (bittul) within its source, is liable, etc.; for through this he blemishes the trees mentioned above, the Tree of Knowledge and the Tree of Life, etc.

> So one who uproots on Shabbos, making a thing a separate yesh, the opposite of its self-nullification in its source, is liable, because he damages both trees. This ties back to the Zohar with which the maamar began, which describes the gatherer as weighing the two trees against each other.

ועמ״ש מענין עה״ד [עץ הדעת] ועה״ח [ועץ החיים] בפ׳ בראשית ע״פ הן האדם[115, 116] כוי ולעיל בד״ה בשעה שהקדימו[117] ישראל נעשה[118] ובפ׳ בלק בביאור ע״פ מי מנה]:[119, 120]

And see what is written on the subject of the Tree of Knowledge and the Tree of Life in Parshas Bereishis on the verse "Behold, the man," etc.; and above, in the discourse beginning "When Israel put 'we will do' first"; and in Parshas Balak, in the explanation of the verse "Who has counted."]

> The closing references point to other discourses on the Tree of Knowledge and the Tree of Life, and the bracket opened in paragraph 8 closes here.

IN ONE'S AVODAH

Love of G-d is itself a service that needs great toil: a person must contemplate that G-d is his very life until the love is fixed in his heart. He should toil for his livelihood with his hands and outer limbs, not with his heart, and even one who is cool by nature must diminish the pleasures and needs of the body that hinder his service; this separation reveals the great love hidden in him. Then, setting his heart on that love with great longing and occupying himself with the Torah and the mitzvos, above all charity and kindness, he draws G-d's very essence upon himself, knowing that his own part is only "a little," however large it may seem.

QUESTIONS FOR DISCUSSION

1. Why is the second paragraph of Shema, which speaks of serving G-d "with all your heart and with all your soul," still described as a time when Israel "do not do the will of the Omnipresent"?
2. How does the love "with all your soul" differ from the love "with all your might," and why can only the second never be quenched by "many waters"?
3. Why does the name "the Holy One, blessed be He" point to G-d's essence more than "the Compassionate One" or even Havayah, and why is the love that comes from that level called kedushah?
4. What is the orlah that covers the great love, and why must even those who are cool by nature "draw a drop of the blood of the covenant"?
5. How do yuval and yovel describe two directions of the bond made through the Torah and the mitzvos, and how does this explain why uprooting a thing from where it grows on Shabbos blemishes both trees?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שיש שני מיני עצים עץ החיים ועץ הדעת והוא דייק איזה מנהון רב

At the start of Parshas Shelach the Zohar asks what "wood" means in this verse and says the gatherer "was examining these trees, which of them is greater than the other." The Alter Rebbe takes this as the two trees, the Tree of Life and the Tree of Knowledge.

Zohar, Sh'lach 3:8–5:18 ספר הזהר, שלח לך ג׳:ח׳-ה׳:י״ח

2 אדם מקדש עצמו

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

KEHOT'S NOTE

יומא (טל, א). זח״ב (יא, ב). זח״ג (לא, ריש ע״ב) [כ].

3 אדם מקדש את עצמו מעט מלמטה מקדשין אותו הרבה מלמעלה

On "Sanctify yourselves and be holy," the Sages taught that a person who sanctifies himself a little is sanctified a great deal, and one who sanctifies himself below is sanctified from above. The maamar asks what this holiness from above is.

Yoma 39a:4–5 יומא ל״ט א:ד׳-ה׳

תָּנוּ רַבָּנַן: ״וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדוֹשִׁים״, אָדָם מְקַדֵּשׁ עַצְמוֹ מְעַט — מְקַדְּשִׁין אוֹתוֹ הַרְבֵּה, מִלְמַטָּה — מְקַדְּשִׁין אוֹתוֹ מִלְמַעְלָה, בָּעוֹלָם הַזֶּה — מְקַדְּשִׁין אוֹתוֹ לָעוֹלָם הַבָּא. הֲדַרַן עֲלָךְ אָמַר לָהֶם הַמְמוּנֶּה

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4 שכינה שרוי׳

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

KEHOT'S NOTE

אבות ג, ג.

5 שכינה שרויה

Rabbi Chanina ben Teradyon teaches that when two sit together and words of Torah pass between them, "the Shechinah rests among them." The Alter Rebbe uses this to show that when the Sages mean the resting of the Shechinah they say so plainly. (Kehot: Avos 3:3)

Pirkei Avot 3:2 משנה אבות ג׳:ב׳

... רַבִּי חֲנִינָא בֶן תְּרַדְיוֹן אוֹמֵר, שְׁנַיִם שֶׁיּוֹשְׁבִין וְאֵין בֵּינֵיהֶן דִּבְרֵי תוֹרָה, הֲרֵי זֶה מוֹשַׁב לֵצִים, שֶׁנֶּאֱמַר (תהלים א) וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב. אֲבָל שְׁנַיִם שֶׁיּוֹשְׁבִין וְיֵשׁ בֵּינֵיהֶם דִּבְרֵי תוֹרָה, שְׁכִינָה שְׁרוּיָה בֵּינֵיהֶם, שֶׁנֶּאֱמַר (מלאכי ג) אָז נִדְבְּרוּ יִרְאֵי יְיָ אִישׁ אֶל רֵעֵהוּ וַיַּקְשֵׁב יְיָ וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי יְיָ וּלְחֹשְׁבֵי שְׁמוֹ. אֵין לִי אֶלָּא שְׁנַיִם, מִנַּיִן שֶׁאֲפִלּוּ אֶחָד שֶׁיּוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר, שֶׁנֶּאֱמַר (איכה ג) יֵשֵׁב בָּדָד ...

Rabbi Hanina, the vice-high priest said: pray for the welfare of the government, for were it not for the fear it inspires, every man would swallow his neighbor alive. R. Hananiah ben Teradion said: if two sit together and there are no words of Torah [spoken] between them, then this is a session of scorners, as it is said: "nor sat he in the seat of the scornful...[rather, the teaching of the L-rd is his delight]" (Psalms 1:1); but if two sit together and there are words of Torah [spoken] ...

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6 שאפילו אחד שיושב ועוסק בתורה שכינה עמו

The Gemara derives that even one person who sits and studies Torah has the Shechinah with him, from "In every place where I cause My Name to be mentioned, I will come to you and bless you."

Berakhot 6a:13–14 ברכות ו׳ א:י״ג-י״ד

וּמִנַּיִן שֶׁאֲפִילּוּ אֶחָד שֶׁיּוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה שֶׁשְּׁכִינָה עִמּוֹ — שֶׁנֶּאֱמַר: ״בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ״. וְכִי מֵאַחַר דַּאֲפִילּוּ חַד, תְּרֵי מַבָּעְיָא?! תְּרֵי — מִכַּתְבָּן מִלַּיְיהוּ בְּסֵפֶר הַזִּכְרוֹנוֹת, חַד — לָא מִכַּתְבָּן מִלֵּיהּ בְּסֵפֶר הַזִּכְרוֹנוֹת.

And whence is it that even if an individual sits and occupies himself with Torah, the Shekinah is with him ? As it is said, "In every place where I cause My name to be remembered I will come unto thee and will bless thee" (Exod. xx. 24). Since [the Shekinah is] even with one, why mention two ? With two, their words are written in the book of remembrance, but the words of an individual are not so recorded.

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7 שאפילו אחד שיושב ועוסק בתורה שכינה עמו

Rabbi Chalafta ben Dosa teaches that when ten sit and study Torah the Shechinah rests among them, and so down to even one, from "In every place where I cause My Name to be mentioned, I will come to you and bless you."

Pirkei Avot 3:6 משנה אבות ג׳:ו׳

רַבִּי חֲלַפְתָּא בֶן דּוֹסָא אִישׁ כְּפַר חֲנַנְיָה אוֹמֵר, עֲשָׂרָה שֶׁיּוֹשְׁבִין וְעוֹסְקִין בַּתּוֹרָה, שְׁכִינָה שְׁרוּיָה בֵּינֵיהֶם, שֶׁנֶּאֱמַר (תהלים פב) אֱלֹקִים נִצָּב בַּעֲדַת אֵל. וּמִנַּיִן אֲפִלּוּ חֲמִשָּׁה, שֶׁנֶּאֱמַר (עמוס ט) וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ. וּמִנַּיִן אֲפִלּוּ שְׁלֹשָׁה, שֶׁנֶּאֱמַר (תהלים פב) בְּקֶרֶב אֱלֹקִים יִשְׁפֹּט. וּמִנַּיִן אֲפִלּוּ שְׁנַיִם, שֶׁנֶּאֱמַר (מלאכי ג) אָז נִדְבְּרוּ יִרְאֵי ה׳ אִישׁ אֶל רֵעֵהוּ וַיַּקְשֵׁב ה׳ וַיִּשְׁמָע וגו׳. וּמִנַּיִן אֲפִלּוּ אֶחָד, שֶׁנֶּאֱמַר (שמות כ) בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ:

Rabbi Halafta of Kefar Hanania said: when ten sit together and occupy themselves with Torah, the Shechinah abides among them, as it is said: "G-d stands in the congregation of G-d" (Psalm 82:1). How do we know that the same is true even of five? As it is said: "This band of His He has established on earth" (Amos 9:6). How do we know that the same is true even of three? As it is said: "In the midst of the judges He judges" (Psalm 82:1) How do we know ...

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8 **רפ״ו דברכות**

That passage cites the same Gemara and gives a related answer: the paragraph "And it will be, if you listen" is still called "not doing the will of the Omnipresent" because the light drawn down by the mitzvos stays hidden, as an encompassing light.

KEHOT'S NOTE

(לה, ב). [כ]. ראה לעיל פ׳ בשלח ב, ב. אוה״ת ויקרא-ב ע׳ תרנז.

9 **ואספת דגנך**

In the second paragraph of Shema G-d promises rain in its season, "and you shall gather in your grain, your wine and your oil," so Israel do their own harvesting.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים י״א, י״ד.

10 "Strangers shall stand and tend your flocks, and foreigners shall be your plowmen and your vinedressers": in the time this verse foretells, others do Israel's labor for them.

Isaiah 61:5 ישעיהו ס״א:ה׳

וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וּבְנֵי נֵכָר אִכָּרֵיכֶם וְכֹרְמֵיכֶם׃

And strangers shall stand and feed your flocks, And aliens shall be your plowmen and your vinedressers.

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11 The Gemara reconciles the two verses: "you shall gather in your grain" speaks of when Israel do not do the will of the Omnipresent, and Isaiah's verse of when they do. The Alter Rebbe asks how the first can describe those who do not do His will.

Berakhot 35b:7 ברכות ל״ה ב:ז׳

רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: אֶפְשָׁר אָדָם חוֹרֵשׁ בְּשָׁעַת חֲרִישָׁה, וְזוֹרֵעַ בְּשָׁעַת זְרִיעָה, וְקוֹצֵר בְּשָׁעַת קְצִירָה, וְדָשׁ בְּשָׁעַת דִּישָׁה, וְזוֹרֶה בְּשָׁעַת הָרוּחַ, תּוֹרָה מַה תְּהֵא עָלֶיהָ? אֶלָּא בְּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי אֲחֵרִים, שֶׁנֶּאֱמַר: ״וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וְגוֹ׳״, וּבְזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי עַצְמָן, שֶׁנֶּאֱמַר: ״וְאָסַפְתָּ דְגָנֶךָ״. וְלֹא עוֹד אֶלָּא שֶׁמְּלָאכֶת אֲחֵרִים נַעֲשֵׂית עַל יָדָן, שֶׁנֶּאֱמַר: ״וְעָבַדְתָּ אֶת …

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. lxi. 5) ; and at the time when Israel perform not the will of the All-present, …

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12 **ולעבדו בכל לבבכם**

"To love Havayah your G-d and to serve Him with all your heart and with all your soul": the verse just before "you shall gather in your grain," which makes the Gemara's reading puzzling.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים י״א, י״ג.

13 **והוא תמוה . . אך הענין דבפ׳ זו לא נזכר ובכל מאדכם**

The note sends the reader to the Maharsha's commentary on the aggadic passages of the Talmud, on this same Gemara, as a further place for the question raised here and its answer from the missing words "with all your might."

KEHOT'S NOTE

ראה גם חדא״ג מהרש״א לברכות שם. או״ת להה״מ פ׳ עקב ד״ה מפני מה. סה״מ תקס״ג ח״ב ע׳ תרעט. סה״מ תקס״ט ע׳ קלה. אוה״ת עקב ע׳ תפא. ובארוכה לקו״ש ח״ב ע׳ 98 ואילך ובהנסמן שם. וראה ספר הערכים-חב״ד ח״א ע׳ תמב.

14 **ובכל מאודכם**

The first paragraph of Shema says "with all your heart, with all your soul and with all your might." The second paragraph omits the last phrase, and this omission is the key to the answer.

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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15 **ויהיו בני״י במדבר**

"The Children of Israel were in the wilderness, and they found a man gathering wood on the Shabbos day." The Torah tells of a man who broke Shabbos by gathering wood and was brought before Moshe for judgment; the whole maamar sets out to explain the Zohar's reading of this verse.

Numbers 15:32 במדבר ט״ו:ל״ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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KEHOT'S NOTE

במדבר טו, לב.

16 **שאפיי אחד**

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

KEHOT'S NOTE

אבות ג, ו. ברכות (ו, א). [כ].

PARAGRAPH 2

17 **איתא בזהר**

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

KEHOT'S NOTE

בח״ג (רסז, א) ושם איי ״כמו רחימותא״ ושם בח״ב (נה, ב) ג״כ כמ״ש שם. ולי״מ כמ״ש כאן. [כ].

18 **דלית פולחנא כפולחנא דרחימותא**

On "And you shall love Havayah your G-d," the Zohar says that all service a person offers G-d should be with love, "for there is no service like the love of the Holy One, blessed be He." The Alter Rebbe's wording makes love itself the service.

Zohar, Vaetchanan 20:134–21:142-ספר הזהר, ואתחנן כ:קל״ד כ״א:קמ״ב

Since the day that Israel were banished from their land there has been no joy before the Holy One, blessed be He. Therefore because of the love which G-d shows to Israel it is written, "thou shalt love the L-rd thy G-d", which means that man should bind himself to Him with very strong love, and that all service performed by man to G-d should be with love, since there is no service like the love of the Holy One, blessed be He.' R. Abba said: 'These words are the ...

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

19 **דלית פולחנא כפולחנא דרחימותא**

Rabbi Yeisa teaches how much a person should love the Holy One, blessed be He, for there is no service of Him like love, and one who loves Him and serves with love is called His beloved.

Zohar, Beshalach 16:241–17:251-ספר הזהר, בשלח ט״ז:רמ״א י״ז:רנ״א

R. Jose said: 'How great should be man's love for the Holy One! Verily, love is the only true worship, and he who worships G-d in love is called "beloved" by Him.' There is an apparent contradiction in the two verses: "Thine own friend and thy father's friend forsake not", and "Withdraw thy foot from thy friend's house" (Ibid. 25, 17).

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20 **לאהבה את ה״א כי הוא חייך**

Moshe, urging Israel to choose life: "To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." He gives the reason for love within the command itself: G-d is your life.

Deuteronomy 30:20דברים ל׳:כ׳

לְאַהֲבָה אֶת־יְהוָה אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

21 Of Koheles it is said that being wise, "he still taught the people knowledge." The Alter Rebbe borrows the phrase for Moshe teaching the people how to come to love G-d.

Ecclesiastes 12:9קהלת י״ב:ט׳

וְיֹתֵר שֶׁהָיָה קֹהֶלֶת חָכָם עוֹד לִמַּד־דַּעַת אֶת־הָעָם וְאִזֵּן וְחִקֵּר תִּקֵּן מְשָׁלִים הַרְבֵּה׃

And besides that Koheleth was wise, he also taught the people knowledge; yea, he pondered, and sought out, and set in order many proverbs.

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PARAGRAPH 3

22 **וזהו ובכל נפשכם**

The second paragraph of Shema speaks of serving G-d "with all your heart and with all your soul." The Alter Rebbe identifies "with all your soul" with the love that comes from contemplating G-d as one's life.

Deuteronomy 11:13דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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23 **בסש״ב פמ״ד אהבה הכלולה**

Tanya, chapter 44, speaks of one love that includes all the levels of ahavah rabbah and ahavas olam, equal in every Jewish soul: loving G-d as a person loves the life of his own soul.

Tanya, Likkutei Amarim 44:3–4תניא, חלק ראשון; ליקוטי אמרים מ״ד:ג׳-ד׳

אַךְ אַחַת הִיא אַהֲבָה הַכְּלוּלָה מִכָּל בְּחִינוֹת וּמַדְרֵגוֹת ״אַהֲבָה רַבָּה״ וְ״אַהֲבַת עוֹלָם״, וְהִיא שָׁוָה לְכָל נֶפֶשׁ מִיִּשְׂרָאֵל, וִירוּשָּׁה לָנוּ מֵאֲבוֹתֵינוּ. וְהַיְינוּ, מַה שֶּׁכָּתַב הַזֹּהַר עַל פָּסוּק: ״נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה וְגוֹ״ – ״דְּיַרְחִים לְקוּדְשָׁא־בְּרִיךְ־הוּא רְחִימוּתָא דְּנַפְשָׁא וְרוּחָא כְּמָה דְּאִתְדַּבְּקוּ אִילֵּין בְּגוּפָא וְגוּפָא רָחֵים לוֹן וְכוּ״. וְזֶהוּ שֶׁכָּתוּב: ״נַפְשִׁי אִוִּיתִיךָ״, כְּלוֹמַר, מִפְּנֵי שֶׁאַתָּה ה׳ ״נַפְשִׁי״ וְחַיֵּי הָאֲמִתִּים, לְכָךְ – ״אִוִּיתִיךָ״, פֵּירוּשׁ, שֶׁאֲנִי מִתְאַוֶּה וְתָאֵב לְךָ כְּאָדָם הַמִּתְאַוֶּה ...

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24 **ובכל מאדך**

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar ex-

plains "with all your might" as a love without limit.

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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25 **ובכל מאדך היא אהבה בלי גבול**

The note says this teaching, that "with all your might" is a love without limit, is quoted in the Tzemach Tzedek's Or HaTorah on Parshas Tisa.

KEHOT'S NOTE

מובא באוה״ת תשא ע׳ אתתקסג.

26 **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The life of all the worlds is only from His "breath," which is not His essence.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

27 **הודו על ארץ ושמים**

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

KEHOT'S NOTE

שם קמח, י״ג.

28 **הודו על ארץ ושמים**

The psalm calls on heaven, earth and all in them to praise G-d, "for His Name alone is exalted; His splendor is upon earth and heaven." The Alter Rebbe reads the verse as setting earth beside heaven, equal before Him.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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29 **בפ׳ ויחי ע״פ חכלילי**

The discourse on "His eyes are darker than wine" begins on this page.

KEHOT'S NOTE

תו״א מז, א.

30 **חכלילי**

Yaakov's blessing of Yehudah: "His eyes are darker than wine, and his teeth whiter than milk." The text refers to its discourse on this verse in Parshas Vayechi.

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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31 **מים רבים לא יוכלו לכבות**

In the Song the beloved declares that love is as strong as death: "Many waters cannot quench the love, nor can rivers drown it." The love from the encompassing light cannot be put out by other loves, because it is not enclothed in a vessel.

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 for love, He would utterly be contemned.

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KEHOT'S NOTE

שה״ש ח, ז.

32 **וכל חד לפום שיעורא דילי׳**

Tanya, chapter 44, brings the Zohar that G-d is known to each "according to what he measures in his heart," and speaks of one love that includes all the levels of ahavah rabbah and ahavas olam, equal in every Jewish soul and inherited from the forefathers: loving G-d as one loves the life of one's own soul.

Zohar I, 103a זח״א קג, א

KEHOT'S NOTE

זח״א קג, א. ראה תניא פרק מד.

33 **וכל חד לפום שיעורא דיליה**

On "Her husband is known in the gates," the Zohar teaches that the Holy One, blessed be He, is known and cleaved to by each person "according to what he measures in his heart." So too each Jew has this love according to his own measure. (Kehot: Zohar I, 103a)

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט׳:קנ״ג-קס״ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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34 **ועמך כולם צדיקים**

Isaiah's prophecy of the redemption: "And your people are all righteous; they shall inherit the land forever." The Alter Rebbe brings it to show that every Jew has this love.

Isaiah 60:21 ישעיהו ס׳:כ״א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע׳ ס, כא.

35 **ועמך כולם צדיקים**

The Zohar opens Parshas Noach with Rabbi Chiya on "And your people are all righteous": all Israel have a share in the World to Come and are called righteous because they keep the covenant of circumcision. This is why the text cites it beside "the sign of the covenant."

Zohar, Noach 1:1–12 ספר הזהר, נח א׳:א׳-י״ב

THESE ARE THE GENERATIONS OF NOAH. R. Hiya opened with the text: And thy people are all righteous, they will inherit the land for ever; the branch of my planting, the work of my hands wherein I glory (Is. 60, 21). He said: 'Happy are the people of Israel, who occupy themselves with the Torah and are familiar with its paths, through following which they will merit the world to come.

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

36 **ע׳ בזהר ר״פ נח**

The note says the Zohar at the beginning of Parshas Noach, which the text cites for "And your people are all righteous," is explained in the Tzemach Tzedek's Or HaTorah at the beginning of Parshas Noach.

KEHOT'S NOTE

נתבאר באוה״ת פ׳ נח בתחלתו דף נד, א.

37 Of circumcision G-d says, "and it shall be for a sign of a covenant between Me and you." The "sign of the covenant" is read as the encompassing love.

Genesis 17:11 בראשית י״ז:י״א

וּנְמַלְתֶּם אֵת בְּשַׂר עָרְלַתְכֶם וְהָיָה לְאוֹת בְּרִית בֵּינִי וּבֵינֵיכֶם׃

And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt Me and you.

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38 G-d tells Moshe to tell Israel to keep Shabbos even while building the Mishkan, "for it is a sign between Me and you for your generations"; a few verses on, Shabbos is called "an everlasting covenant." The word "sign" again points to the love that stands "between Me and you" as an encompassing level.

Exodus 31:13 שמות ל״א:י״ג

וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ כִּי אוֹת הִוא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי ה׳ מְקַדִּשְׁכֶם׃

'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the L-RD who sanctify you.

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39 **פי׳ אות ברית הוא בחי׳ אהבה**

The note points to two places in the Tzemach Tzedek's Or HaTorah as further discussions of "the sign of the covenant" as this encompassing love.

KEHOT'S NOTE

ראה אוה״ת ואתחנן ע׳ שכד. ופ׳ תשא ע׳ א׳תתקסג.

40 **חז״ל קראו אותו יתׄ בשם הקב״ה**

Kehot's note points to Berakhot 6a for these words.

Berakhot 6a ברכות ו׳ א

KEHOT'S NOTE

ברכות ו, א. ובכ״מ.

41 **רחום**

Among the Thirteen Attributes G-d is called "Compassionate" (rachum). Such names describe Him by His activity, unlike "Holy."

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

42 **דאיהו וגרמוהי חד**

In its introduction the Tikkunei Zohar says of the Sefiros of Atzilus, "He and His vessels are one." The Alter Rebbe applies this to the Infinite One enclothed within Z'eir Anpin.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג׳ ב:ט׳-י׳

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹ חַד בְּהוֹן, מַה דְּלָאו הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלָאו אִינּוּן וְחַיָּיהוֹן חַד, לָאו אִינּוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֹּלָּא הוּא נָהִיר (נ״א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת״ז בהקדמה (ג, ב).

43 **צאינה וראינה**

The Song calls out: "Go forth and see, daughters of Zion, King Shlomo, in the crown with which his mother crowned him on his wedding day." The text refers to its explanation of this verse for more on the name "the Holy One, blessed be He."

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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44 **נקראת קדושה לשון נוקבא שמקבלת מקדוש**

In the Pardes' entry on Kadosh, Kadosh is in Keser, Tiferes and Yesod, and when Kadosh enters Malchus she is

called kedushah. This is the feminine receiving from the masculine that the text describes.

Pardes Rimmonim 23:21–22 פרדס רמונים כ״ג:כ״א-כ״ב

... ולא יצדק כי אם בקליפה. אם לא שנאמר כי מפני שהיא נשפעת משם נקראת על שמה וזה דוחק: שבועה היא במלכות וכן מבואר בר״מ (פנחס רנה). ובמ״א (משפטי קט״ז) פי׳ כי שבועה ביסוד. ובמ״א פירש כי היא בבינה. והענין כי לשון שבועה פירוש מלשון שביעיות והכוונה כי זאת כלולה משבע קנים ולא תקרא שום ספירה שביעית פירוש כלולה משבע אם לא ע״י היסוד כמו שנבאר בערך שביעית. ונמצאנו למדים ששבועה הוא במלכות בעלייתה אל היסוד. וע״כ השבועה חי ה׳ שהוא היסוד הנקרא חי כנודע. והכל ע״י הבינה כי עיקר ...

Pardes Rimonim (Public Domain)

45 **ואל אישך תשוקתך**

G-d tells Chavah, "and your longing shall be for your husband." The feminine kedushah longs for and receives from the masculine Kadosh.

Genesis 3:16 בראשית ג׳:ט״ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

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

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KEHOT'S NOTE

בראשית ג, טז.

46 **ע׳ ברע״מ פ׳ אמור דף צ״ג א׳**

The Raaya Mehemna passage is also brought in a discourse in Parshas Emor.

KEHOT'S NOTE

מובא לעיל בפ׳ אמור לג, ב.

47 **ע״פ ראשי המטות**

This is the discourse the text refers to.

KEHOT'S NOTE

לקמן פ׳ מטות פא, ד.

48 **ראשי המטות**

"And Moshe spoke to the heads of the tribes." The text refers to its discourse on this verse for the meaning of this holiness and how separation leads to it.

Numbers 30:2 במדבר ל׳:ב׳

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳׃

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

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49 **פרישות מביאה לידי קדושה**

Rabbi Pinchas ben Yair's ladder of virtues, as the Mishnah gives it: "separation leads to holiness, and holiness leads to humility." The Alter Rebbe draws on it: the great love called holiness comes only after separation. (Kehot: Avodah Zarah 20b, where the Gemara's version of the ladder has separation lead to purity, and holiness come only after fear of sin)

Mishnah Sotah 9:15 משנה סוטה ט׳:ט״ו

... רַבִּי פִּנְחָס בֶּן יָאִיר אוֹמֵר, זְרִיזוּת מְבִיאָה לִידֵי נְקִיּוּת, וּנְקִיּוּת מְבִיאָה לִידֵי טָהֳרָה, וְטָהֳרָה מְבִיאָה לִידֵי פְּרִישׁוּת, וּפְרִישׁוּת מְבִיאָה לִידֵי קְדֻשָּׁה, וּקְדֻשָּׁה מְבִיאָה לִידֵי עֲנָוָה, וַעֲנָוָה מְבִיאָה לִידֵי יִרְאַת חֵטְא, וְיִרְאַת חֵטְא מְבִיאָה לִידֵי חֲסִידוּת, וַחֲסִידוּת מְבִיאָה לִידֵי רוּחַ הַקֹּדֶשׁ, וְרוּחַ הַקֹּדֶשׁ מְבִיאָה לִידֵי תְּחִיַּת הַמֵּתִים, וּתְחִיַּת הַמֵּתִים בָּא עַל יְדֵי אֵלִיָּהוּ זָכוּר לַטּוֹב, אָמֵן׃

When Rabbi Meir died, the composers of fables ceased. When Ben Azzai died, the diligent students [of Torah] ceased. When Ben Zoma died, the expounders ceased. When Rabbi Joshua died, goodness ceased from the world. When Rabban Shimon ben Gamaliel died, locusts come and troubles multiplied. When Rabbi Elazar ben Azaryah died, the sages ceased to be wealthy. When Rabbi Akiba died, the glory of the Torah ceased. When Rabbi Hanina ben Dosa died, men of wondrous deeds ceased. When Rabbi Yose Katnuta died, the pious men (hasidim) ceased and ...

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50 **ומלתם את ערלת לבבכם**

"Circumcise the foreskin of your heart, and stiffen your neck no more." The orlah of the heart is the covering that hides the love.

Deuteronomy 10:16 דברים י׳:ט״ז

וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד׃

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י׳, טז. ראה להלן פ׳ תבוא מב, א.

51 **ע״פ ראה אנכי**

In the discourse on "See, I set before you," the Alter Rebbe explains that even deep contemplation of G-d's greatness may fail to bring love and awe out openly in the heart, because the heart is clothed in desires and physical matters; of this the verse says "Circumcise the foreskin of your heart." This orlah over the heart is what keeps the love from being revealed.

KEHOT'S NOTE

לקמן פ׳ ראה יח, ג.

52 **ראה אנכי**

"See, I set before you today a blessing and a curse." The text refers to its discourse on this verse for more on removing the orlah.

Deuteronomy 11:26 דברים י״א:כ״ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

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

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53 **וערלה אינו לשון אטום**

The note says that the point that orlah means a covering rather than a blockage is explained at length in the Tzemach Tzedek's Or HaTorah on Vayikra.

KEHOT'S NOTE

נתבאר בארוכה באוה"ת ויקרא-א ע' קמד ואילך.

54 **יגיע כפיך כי תאכל**

A Song of Ascents praising everyone who fears Havayah: "The toil of your hands, when you eat it, you are happy, and it is good for you," that is, living from the honest work of one's own hands. The Alter Rebbe reads "of your hands" closely: the toil for a living belongs to the hands, not to the heart.

Psalms 128:2 תהילים קכ"ח:ב'

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב. נתבאר בארוכה בתו"ח שמות תרכ, א ואילך. ראה לקמן חוקת סו, ג. ד"ה מים רבים — תשל"ח (נדפס בלקו"ש ח"כ ע' 276).

55 **נולד מהול כו' אעפ"כ צריכים להטיף דם ברית**

The Rambam rules that a child born already circumcised must still have a drop of covenantal blood drawn on the eighth day. The Alter Rebbe applies this to people who are cool by nature. (Kehot: Hilchos Milah 7:7)

Mishneh Torah, Circumcision 1:7 משנה תורה, הלכות מילה א:ז'

גר שנכנס לקהל ישראל חייב מילה תחלה ואם מל כשהיה עכו"ם צריך להטיף ממנו דם ברית ביום שנתגייר וכן קטן שנולד כשהוא מהול צריך להטיף ממנו דם ברית ביום השמיני אנדרוגינוס והוא הילוד שיש לו זכרות כזכר ונקבות כנקבה צריך למול אותו בשמיני וכן יוצא דופן ומי שיש לו שתי ערלות מלין את שתיהן בשמיני.

A proselyte must, before he can enter the communion of Israel be circumcised. If, while still a gentile, he had already been circumcised, it is requisite to draw a drop of blood from the membrum, on the day when he is received, as a sign of the covenant. Similarly, if a male infant is born with the prepuce absent, it is requisite to draw a drop of blood from the membrum when the infant is eight days old. An androgyne that has both male and female organs is to be ...

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56 **מיץ חלב יוציא חמאה**

Among Agur's sayings: "The churning of milk brings forth butter, the wringing of the nose brings forth blood, and the forcing of anger brings forth strife," a warning that pressing anger yields only quarrels. The Sages (Berachos 63b) read its first clause as teaching how Torah is acquired.

Proverbs 30:33 משלי ל:ל"ג

כִּי מִיץ חָלָב יוֹצִיא חֶמְאָה וּמִיץ־אַף יוֹצִיא דָם וּמִיץ אַפַּיִם יוֹצִיא רִיב׃

For the churning of milk bringeth forth curd, And the wringing of the nose bringeth forth blood; So the forcing of wrath bringeth forth strife.

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KEHOT'S NOTE

משלי ל, לג.

57 **במי אתה מוצא חמאה של תורה**

The school of Rabbi Yannai expounds the verse: the butter of Torah is found in one who vomits up the milk he suckled from his mother's breasts for its sake. The Alter Rebbe reads it as the separation that leads to the higher love.

Berakhot 63b:17–18 ברכות ס"ג ב:י"ז-י"ח

בְּמִי אַתָּה מוֹצֵא חֶמְאָה שֶׁל תּוֹרָה — בְּמִי שֶׁמֵּקִיא חָלָב שֶׁינָּק מִשְּׁדֵי אִמּוֹ עָלֶיהָ. "וּמִיץ אַף יוֹצִיא דָם" — כָּל תַּלְמִיד שֶׁכּוֹעֵס עָלָיו רַבּוֹ פַּעַם רִאשׁוֹנָה וְשׁוֹתֵק — זוֹכֶה לְהַבְחִין בֵּין דָּם טָמֵא לְדָם טָהוֹר.

With whom dost thou find the cream of Torah? With him who spat out for its sake the milk which he sucked from his mother's breast. "And the wringing of the nose bringeth forth blood" — a disciple with whom his master is the first time angry but he remains silent [under the rebuke] is worthy to distinguish between impure and pure blood.

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KEHOT'S NOTE

ברכות סג, ב.

58 **בפי' ויחי ע"פ ולבן שנים**

On "his teeth whiter than milk," the Alter Rebbe explains that the work of refining one's deeds, words and thoughts comes first; then comes the level of milk: as milk makes a child's limbs grow, the milk of Torah makes one's love and awe grow great.

KEHOT'S NOTE

תו"א מז, ד.

59 **ובפי' וארא ע"פ וארא**

Here joy in serving G-d is likened to milk: a mother nurses her child, and through the milk its limbs grow; the discourse adds that the breasts are in the place of Binah, and it reads Kel Shaddai as shadayim, the breasts whose milk makes the emotive attributes, love and awe, grow.

KEHOT'S NOTE

תו"א נה, סע"ג.

60 **וארא כו' באל שדי**

G-d tells Moshe, "And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shaddai, but by My Name Havayah I was not known to them." The text refers to its discourse on this verse in Parshas Va'eira, which reads Shaddai as shadayim, the breasts that give milk.

Exodus 6:3 שמות ו:ג'

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not

known to them.

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61 **אם הבנים שמחה**

"He settles the barren woman of the house as a joyful mother of children." In Kabbalah "the mother of the children" is Binah, through which the emotive attributes grow.

Psalms 113:9 תהילים קי״ג:ט׳

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

62 **רוחצות בחלב**

"His eyes are like doves by streams of water, bathing in milk." The Zohar reads the milk as the supernal whiteness.

Song of Songs 5:12 שיר השירים ה׳:י״ב

עֵינָיו כְּיוֹנִים עַל־אֲפִיקֵי מָיִם רֹחֲצוֹת בֶּחָלָב יֹשְׁבוֹת עַל־מִלֵּאת׃

His eyes are like doves Beside the water-brooks; Washed with milk, And fitly set.

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63 **רוחצות בחלב בחוורא דלעילא**

The Idra Rabba explains "bathing in milk" as the eyes being washed in the supernal whiteness, the first whiteness of the good eye, when the watchfulness of compassion is found.

Zohar, Idra Rabba 28:199–29:209 ספר הזהר, האדרא רבא כ״ח:קצ״ט-כ״ט:ר״ט

64 **וייקח חמאה וחלב**

Avraham "took butter and milk" and set them before his guests. The Alter Rebbe connects Avraham, the man of love, with butter, the great love above the vessel.

Genesis 18:8 בראשית י״ח:ח׳

וַיִּקַּח חֶמְאָה וְחָלָב וּבֶן־הַבָּקָר אֲשֶׁר עָשָׂה וַיִּתֵּן לִפְנֵיהֶם וְהוּא־עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכֵלוּ׃

And he took curd, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

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KEHOT'S NOTE

בראשית יח, ח.

65 **חמאה ודבש יאכל**

Isaiah's sign to King Achaz: a child, Immanuel, will be born, and "butter and honey shall he eat, when he knows to reject evil and choose good." It is brought as another allusion to butter as the higher love.

Isaiah 7:15 ישעיהו ז׳:ט״ו

חֶמְאָה וּדְבַשׁ יֹאכֵל לְדַעְתּוֹ מָאוֹס בָּרָע וּבָחוֹר בַּטּוֹב׃

Curd and honey shall he eat, when he knoweth to refuse the evil, and choose the good.

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66 **פרישות מביאה לידי קדושה**

The words here quote Avodah Zarah 20b:10; the passage is shown below.

Avodah Zarah 20b:10 עבודה זרה כ׳ ב:י׳

מִכָּאן אָמַר רַבִּי פִּנְחָס בֶּן יָאִיר: תּוֹרָה מְבִיאָה לִידֵי זְהִירוּת, זְהִירוּת מְבִיאָה לִידֵי זְרִיזוּת, זְרִיזוּת מְבִיאָה לִידֵי נְקִיּוּת, נְקִיּוּת מְבִיאָה לִידֵי פְּרִישׁוּת, פְּרִישׁוּת מְבִיאָה לִידֵי טָהֳרָה, טָהֳרָה מְבִיאָה לִידֵי חֲסִידוּת, חֲסִידוּת מְבִיאָה לִידֵי עֲנָוָה, עֲנָוָה מְבִיאָה לִידֵי יִרְאַת חֵטְא, יִרְאַת חֵטְא מְבִיאָה לִידֵי קְדוּשָּׁה, קְדוּשָּׁה מְבִיאָה לִידֵי רוּחַ הַקּוֹדֶשׁ, רוּחַ הַקּוֹדֶשׁ מְבִיאָה לִידֵי תְּחִיַּית הַמֵּתִים, וַחֲסִידוּת גְּדוֹלָה מִכּוּלָּן, שֶׁנֶּאֱמַר: "אָז דִּבַּרְתָּ בֶחָזוֹן לַחֲסִידֶיךָ".

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KEHOT'S NOTE

ע״ז כ, ב.

67 **אעפ״כ צריך להטיף**

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

KEHOT'S NOTE

רמב״ם הל׳ מילה ז, ז.

68 Kehot's note points to Zohar, Noach 1:1 for these words.

Zohar, Noach 1:1 ספר הזהר, נח א׳:א׳

69 Kehot's note points to Zohar, Noach 10:63 for these words.

Zohar, Noach 10:63 ספר הזהר, נח י׳:ס״ג

70 Kehot's note points to Zohar, Noach 1:3 for these words.

Zohar, Noach 1:3 ספר הזהר, נח א׳:ג׳

PARAGRAPH 4

71 **והי׳ כעץ שתול על פלגי מים**

The first psalm says of the man who delights in the Torah of Havayah: "He shall be like a tree planted by streams of water, that yields its fruit in its season." The Alter Rebbe reads the tree as the Tree of Life.

Psalms 1:3 תהילים א׳:ג׳

וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי־מָיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעִתּוֹ וְעָלֵהוּ לֹא־יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ׃

And he shall be like a tree planted by streams of water, that bringeth forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper.

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Jeremiah 17:8 ירמיהו י״ז:ח׳

וְהָיָה כְּעֵץ שָׁתוּל עַל־מַיִם וְעַל־יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי־יָבֹא חֹם וְהָיָה עָלֵהוּ רַעֲנָן וּבְשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי׃

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not be anxious in the year of drought, Neither shall cease from yielding fruit.

ואל אישך תשוקתך 75

> "And your longing shall be for your husband." The longing of the feminine for the masculine is the model for the soul's longing in the great love.

Genesis 3:16 בראשית ג׳:ט״ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

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

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KEHOT'S NOTE

בראשית ג, טז.

PARAGRAPH 6

אדם מקדש את עצמו מעט 76

> "A person sanctifies himself a little; they sanctify him a great deal." The maamar now explains both halves of the saying.

Yoma 39a:4–5 יומא ל״ט א:ד׳-ה׳

תָּנוּ רַבָּנַן: ״וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדוֹשִׁים״, אָדָם מְקַדֵּשׁ עַצְמוֹ מְעַט — מְקַדְּשִׁין אוֹתוֹ הַרְבֵּה, מִלְּמַטָּה — מְקַדְּשִׁין אוֹתוֹ מִלְּמַעְלָה, בָּעוֹלָם הַזֶּה — מְקַדְּשִׁין אוֹתוֹ לָעוֹלָם הַבָּא. חֲדַרַן עָלָךְ אָמַר לָהֶם הַמְמוּנֶּה

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נדמה להם כהר 77

> In the time to come G-d will slay the evil inclination; to the righteous it will seem like a high mountain, and to the wicked like a strand of hair. The Alter Rebbe uses the image of something that seems large but is not.

Sukkah 52a:4 סוכה נ״ב א:ד׳

כְּדָרֵשׁ רַבִּי יְהוּדָה: לָעָתִיד לָבֹא, מְבִיאוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְיֵצֶר הָרָע, וְשׁוֹחֲטוֹ בִּפְנֵי הַצַּדִּיקִים וּבִפְנֵי הָרְשָׁעִים. צַדִּיקִים נִדְמֶה לָהֶם כְּהַר גָּבוֹהַּ, וּרְשָׁעִים נִדְמֶה לָהֶם כְּחוּט הַשַּׂעָרָה. הַלָּלוּ בוֹכִין וְהַלָּלוּ בוֹכִין. צַדִּיקִים בּוֹכִין וְאוֹמְרִים: הֵיאַךְ יָכוֹלְנוּ לְכְבּוֹשׁ הַר גָּבוֹהַּ כָּזֶה! וּרְשָׁעִים בּוֹכִין וְאוֹמְרִים: הֵיאַךְ לֹא יָכוֹלְנוּ לְכְבּוֹשׁ אֶת חוּט הַשַּׂעָרָה הַזֶּה! וְאַף הַקָּדוֹשׁ בָּרוּךְ הוּא תָּמֵהַּ עִמָּהֶם, שֶׁנֶּאֱמַר: "כֹּה אָמַר ה׳ צְבָאוֹת כִּי יִפָּלֵא בְּעֵינֵי שְׁאֵרִית הָעָם הַזֶּה בַּיָּמִים הָהֵם גַּם ...

As R. Judah expounded: In the time to come the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked. To the righteous it will have the appearance of a towering hill, and to the wicked it will have the appearance of a hair thread. Both the former and the latter will weep; the righteous will weep saying, "How were we able to overcome such a towering hill!" The wicked also will weep saying, "How is it that ...

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KEHOT'S NOTE

סוכה נב, א.

שהמצות הם אברים דמלכא 78

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

KEHOT'S NOTE

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KEHOT'S NOTE

תהלים א, ג. [לפי נוסח אחד הכת״י שהוא בלי תיבת פלגי, המ״מ הוא ירמי׳ יז, ח והוא התחלת הפסוק דלקמן].

ולא יראה כי יבא חום 72

> The words here quote Jeremiah 17:8; the passage is shown below.

Jeremiah 17:8 ירמיהו י״ז:ח׳

וְהָיָה כְּעֵץ שָׁתוּל עַל־מַיִם וְעַל־יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי־יָבֹא חֹם וְהָיָה עָלֵהוּ רַעֲנָן וּבְשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי׃

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not be anxious in the year of drought, Neither shall cease from yielding fruit.

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KEHOT'S NOTE

ירמי׳ יז, ח.

ומים רבים לא יוכלו לכבות את האהבה 73

> "Many waters cannot quench the love." It is brought again to show that nothing can put out the love from the encompassing light.

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 for love, He would utterly be contemned.

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PARAGRAPH 5

אם ישים אליו לבו 74

> Elihu, defending G-d's justice to Iyov, says that if G-d were to set His heart upon man and gather back to Himself his spirit and breath, all flesh would perish together. The Alter Rebbe reads it of a person who sets his heart toward G-d: his spirit and soul are gathered to Him, and added holiness is drawn down.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

be anxious in the year of drought, Neither shall cease from yielding fruit.

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84 **לך יובילו מלכים שי**

"Because of Your Temple at Jerusalem, kings shall bring You gifts." The verb yovilu shows that the root of yuval and yovel means conveying.

Psalms 68:30 תהילים ס״ח:ל׳

מֵהֵיכָלְךָ עַל־יְרוּשָׁלִָם לְךָ יוֹבִילוּ מְלָכִים שָׁי׃

Out of Thy temple at Jerusalem, Whither kings shall bring presents unto Thee.

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KEHOT'S NOTE

תהלים סח, ל.

PARAGRAPH 8

85 **יובל היא תהי׳ לכם**

"You shall proclaim liberty throughout the land... it shall be a jubilee for you, and you shall return, each man to his holding." The Alter Rebbe reads yovel as the power that leads us upward.

Leviticus 25:10 ויקרא כ״ה:י׳

וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֶיהָ יוֹבֵל הִוא תִּהְיֶה לָכֶם וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תָּשֻׁבוּ׃

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

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KEHOT'S NOTE

ויקרא כה, י׳.

86 **למהוי אחד באחד**

In the passage on the secret of Shabbos (Kegavna), the Zohar speaks of the Shechinah uniting below in the secret of One, to be one with One. The Alter Rebbe uses the phrase for the soul's inclusion in G-d.

Zohar II, 135a זח״ב קלה, א

KEHOT'S NOTE

זח״ב קלה, א.

87 **נשיקין כפולים**

There the Torah is called the attachment of spirit to spirit, "doubled kisses": one attachment is the arousal from above that awakens the arousal from below, and the other the arousal from below that draws the giver's spirit.

KEHOT'S NOTE

וראה גם לקמן פ׳ חקת סו, ג. ראה ע״ח שער הולדת אוי״א פ״ד. ובמאמרי אדה״א פ׳ חוקת ע׳ א׳תעט מבאר בשם ״הע״ח שכל א׳ כלול מב׳ רוחות דבנשיקין דמשפיע נכלל מרוח המקבל ובנשיקין דמקבל נכלל רוח המשפיע כוי״ ע״ש.

ראה ת״ז ת״ל.

79 **שהמצות הם איברים דמלכא**

Tikkun 30 of the Tikkunei Zohar speaks of the 248 commandments as "the commandment of Havayah in each and every limb of the King." The Alter Rebbe builds on this the image of taking hold of a person by his limb.

Tikkunei Zohar 74a:8 תקוני הזהר ע״ד א:ח׳

וְעוֹד מְצִוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוּוָה מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא״ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצִוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֻּטָּר כָּל רֶחֶם, פְּתִיחוּ דְּרַחֲמֵי, דְּאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דַּאֲבָא

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 7

80 **חסד דרועא ימינא**

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

KEHOT'S NOTE

שם בהקדמה (פתח אלי׳).

81 **חסד דרועא ימינא**

In Patach Eliyahu, Eliyahu describes the Sefiros as the limbs of a body: "Chesed is the right arm, Gevurah the left arm." The mitzvah of charity and kindness is thus like grasping the King's right hand.

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:ט״ז-י״ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע״פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו.

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82 **ועל יובל ישלח שרשיו**

For what follows here, the two readings yuval and yovel, the note points to two places in the Tzemach Tzedek's Or HaTorah, on Bereishis and on the Prophets and Writings.

KEHOT'S NOTE

המשך הפסוק דירמי׳ לעיל. ובהבא להלן — ראה אוה״ת בראשית-ג תקפו, א. אוה״ת נ״ך-א ע׳ תק.

83 **ועל יובל ישלח שרשיו**

"Like a tree planted by water, that sends forth its roots by a stream (yuval)." The Alter Rebbe reads yuval as G-d being conveyed down to us.

Jeremiah 17:8 ירמיהו י״ז:ח׳

וְהָיָה כְּעֵץ שָׁתוּל עַל־מַיִם וְעַל־יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי־יָבֹא חֹם וְהָיָה עָלֵהוּ רַעֲנָן וּבְשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי׃

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not

88 **ושם אחיו יובל**

> "And his brother's name was Yuval; he was the father of all who play the harp and flute." The bracket refers to the discourse on this verse in Parshas Bereishis.

Genesis 4:21 בראשית ד׳:כ״א

וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב׃

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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PARAGRAPH 9

89 **שער החמישים מנש״ב**

> Fifty gates of understanding were created in the world, and all were given to Moshe except one. The fiftieth gate is the one beyond the rest.

Rosh Hashanah 21b:11–12 ראש השנה כ״א ב׳:י״א-י״ב

רַב וּשְׁמוּאֵל. חַד אָמַר: חֲמִשִּׁים שַׁעֲרֵי בִינָה נִבְרְאוּ בָּעוֹלָם, וְכוּלָּן נִיתְּנוּ לְמֹשֶׁה, חָסֵר אֶחָד, שֶׁנֶּאֱמַר: ״וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹקִים״. ״בִּקֵּשׁ קֹהֶלֶת לְמְצוֹא דִּבְרֵי חֵפֶץ״ — בִּקֵּשׁ קֹהֶלֶת לִהְיוֹת כְּמֹשֶׁה, יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: ״וְכָתוּב יוֹשֶׁר דִּבְרֵי אֱמֶת״ — ״וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה״.

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KEHOT'S NOTE

ר״ה כא, ב.

90 **וספרתם לכם**

> "And you shall count for yourselves from the day after the Shabbos… seven complete weeks." The text refers to its discourse on the counting of the Omer.

Leviticus 23:15 ויקרא כ״ג:ט״ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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91 **תספרו חמשים יום**

> "Until the day after the seventh week you shall count fifty days." The fiftieth day corresponds to the fiftieth gate.

Leviticus 23:16 ויקרא כ״ג:ט״ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה׳

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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92 Rabbi Meir says the river Euphrates is called Yuval, citing "like a tree planted by water, that sends forth its roots by a stream (yuval)."

Bekhorot 55b:4 בכורות נ״ה ב׳:ד׳

תַּנְיָא, רַבִּי מֵאִיר אוֹמֵר: ״יוּבַל״ שְׁמוֹ, שֶׁנֶּאֱמַר: ״וְהָיָה כְּעֵץ שָׁתוּל עַל מַיִם וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו״, וְלָמָּה נִקְרָא שְׁמוֹ ״פְּרָת״? שֶׁמֵּימָיו פָּרִים וְרָבִים.

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93 **ועל יובל ישלח שרשיו**

> The tree "sends forth its roots by a stream (yuval)." The root of the Tree of Life is in yovel, which is above it.

Jeremiah 17:8 ירמיהו י״ז:ח׳

וְהָיָה כְּעֵץ שָׁתוּל עַל־מַיִם וְעַל־יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי־יָבֹא חֹם וְהָיָה עָלֵהוּ רַעֲנָן וּבְשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי׃

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not be anxious in the year of drought, Neither shall cease from yielding fruit.

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94 **ועל יובל ישלח שרשיו**

> In Parshas Acharei the Zohar names the river that goes out from Eden: "Yuval is its name, as it is written, 'and by a stream (yuval) it sends forth its roots'"; in the book of Rav Hamnuna Saba its name is "Life," for from there life flows to the world.

Zohar, Achrei Mot 4:30–5:39 ספר הזהר, אחרי מות ד׳:ל׳-ה׳:ל״ט

It is written: "A river went forth from Eden" (Gen. 2, 10). It has been laid down that the name of that river is Jubilee, but in the book of Rab Hamnuna the Elder it is called Life, because life issues thence to the world. We have also laid down that the great and mighty Tree in which is food for all is called the Tree of Life, because its roots are in that Life.

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

95 **ועל יובל ישלח שרשיו**

> Rabbi Elazar says that all the trees below are nourished from this tree, which is rooted by a deep river whose waters never stop; of it is written "like a tree planted by water, and by a stream (yuval) it sends forth its roots," and so the Torah is called "a tree of life."

Zohar, Emor 32:155–34:162 ספר הזהר, אמור ל״ב:קנ״ה-ל״ד:קס״ב

1Only the last 3 lines of the Hebrew text appear in our translation. AND YE SHALL COUNT TO YOU FROM THE MORROW AFTER THE SABBATH. Observe that when Israel were in Egypt they were under an alien domination and they were trammelled with uncleanness like a woman in the days of her uncleanness. When they were circumcised, they entered into the holy portion which is called "covenant", and thereupon the uncleanness left them as the blood of uncleanness leaves a woman. Just as a woman then has to count seven …

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

96 ועל יובל ישלח שרשיו

Rabbi Shimon says that the river that goes out from Eden, from which the four rivers branch, is named Yuval, as it is written "and by a stream (yuval) it sends forth its roots"; that is why the tree "does not cease from yielding fruit."

Zohar, Yitro 20:333–343 ספר הזהר, יתרו כ׳:של״ג-שמ״ג

97 ועל יובל ישלח שרשיו

Reading Psalm 104, the Zohar speaks of the Tree of Life and the river that goes out from Eden, in whose waters its branches are rooted: "this is what is written, 'and by a stream (yuval) it sends forth its roots.'"

Zohar, Mishpatim 3:85–94 ספר הזהר, משפטים ג׳:פ״ה-צ״ד

"The river, the channels thereof shall make glad the city of G-d" (Ps. 46, 8). What are these channels? They are the roots of the willows, which here are called "upper chambers". These and the roots and the channels-all are rooted in those waters of that mysterious river.

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

98 בזהר פ׳ אחרי דנ״ח ע״א

On the Zohar in Parshas Acharei cited here, the Tzemach Tzedek's Or HaTorah on Nach remarks, as the note quotes, that "there it is implied that the planted tree is the Tree of Life."

KEHOT'S NOTE

"ושם משמע עץ שתול הוא עץ החיים" — אוה״ת נ״ך-א ע׳ שמה.

99 ובפ׳ אמור . . משפטים דצ״ח ע״ב

According to the note, all the sources listed in this parenthesis are copied in the Tzemach Tzedek's Or HaTorah on Nach, on the verse from Jeremiah.

KEHOT'S NOTE

כל המ״מ נעתקו באוה״ת נ״ך-א ע׳ שמה.

100 בזח״ג פ׳ שלח קנ״ח ב׳

The note says this Zohar is brought in the same place in Or HaTorah, which refers the reader to a later discourse in Likkutei Torah, Shelach.

KEHOT'S NOTE

מובא באוה״ת נ״ך-א ע׳ שמה ושם מציין לעיין לקמן מז, ג. וראה גם לקמן פ׳ בלק עד, א.

101 היש בה עץ אם אין

Among Moshe's instructions to the spies: see whether the land is fat or lean, "whether there is a tree in it or not (ayin)." In its plain sense it asks whether the land is wooded; the Zohar reads ayin, "not," as the level of Ayin.

Numbers 13:20 במדבר י״ג:כ׳

וּמָה הָאָרֶץ הַשְּׁמֵנָה הִוא אִם־רָזָה הֲיֵשׁ־בָּהּ עֵץ אִם־אַיִן וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יְמֵי בִכּוּרֵי עֲנָבִים׃

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.'—Now the time was the time of the first-ripe grapes.—

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102 היש בה עץ אם אין

Rabbi Shimon explains Moshe's question as a hint: if the land's fruit is like that of other lands, it has the "tree," the Tree of Life and nothing higher; if it is finer than any other, it is drawn from Atika Kadisha, the level of Ayin, as in Israel's earlier question, "Is Havayah among us or not (ayin)?" The Alter Rebbe draws from it that Ayin is far above even the Tree of Life.

Zohar, Sh'lach 6:31–39 ספר הזהר, שלח לך ו׳:ל״א-ל״ט

WHETHER THERE ARE TREES (lit. tree) IN IT OR NOT (ayin). Said R. Hiya: 'Did not Moses know that there were trees in it, seeing that G-d had told him that it was a land flowing with milk and honey?'

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

103 כמ״ש במ״א

In a supplementary explanation of the counting of the Omer, the discourse explains that the fiftieth gate of Binah is the intermediary between Chochmah, called ayin, and Binah, called yesh.

KEHOT'S NOTE

ע״ל במדבר (יב, א). [כ].

104 בד״ה וידעת היום

There the binding of Yitzchak is the inclusion of Yitzchak's attribute, awe, in Avraham's attribute, love.

KEHOT'S NOTE

לקמן פ׳ ואתחנן ח, ב.

105 וידעת היום

"And you shall know this day and take it to your heart that Havayah is G-d." The text refers to its discourse on this verse in Parshas Va'eschanan.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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106 ויעקוד אברהם כו׳ ממעל לעצים

Avraham bound Yitzchak and placed him on the altar "above the wood." In the cited discourse the wood is the two trees, and "above" them is the higher level.

Genesis 22:9 בראשית כ״ב:ט׳

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹקִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים׃

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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107 **בפ׳ בראשית ע״פ ושם אחיו יובל**

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

KEHOT'S NOTE

תו״א ז, ד.

PARAGRAPH 10

108 **המקושש עצים ביום השבת**

The man found gathering wood on the Shabbos day; the maamar now explains his sin.

Numbers 15:32 במדבר ט״ו:ל״ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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109 **שבתא דלילה**

The note says the Mitteler Rebbe explains there that the level of the Tree of Knowledge of good and evil rises on Shabbos night.

KEHOT'S NOTE

נתבאר במאמרי אדה״א במדבר-ג ע׳ א׳רנג דבחי׳ עה״ח טו״ר עולה בליל שבת ע״ש.

110 **ויקהל משה**

"And Moshe assembled the whole congregation of the Children of Israel," before commanding the Shabbos. The text refers to its discourse on this verse.

Exodus 35:1 שמות ל״ה:א׳

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה׳ לַעֲשֹׂת אֹתָם׃

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the L-RD hath commanded, that ye should do them.

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111 **מנחה דשבת עת רצון**

In the Idra Rabba Rabbi Shimon teaches that the "forehead" called ratzon, favor, is revealed at the time of the Minchah prayer of Shabbos; then anger subsides and prayer is accepted, as in "my prayer is to You, Havayah, at a time of favor."

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו׳:כ״ה-ז׳:ל״ז

112 **העוקר דבר מגידולו**

Rav Sheshes rules that one who plucks dodder from the thorn bushes it grows on is liable "for uprooting a thing from where it grows," a form of the labor of reaping. The Alter Rebbe sees in it the inner meaning of the gatherer's sin.

Shabbat 107b:12 שבת ק״ז ב׳:י״ב

אָמַר מָר בַּר הַמְדוּרֵי אָמַר שְׁמוּאֵל: הוֹשִׁיט יָדוֹ לִמְעֵי בָּהֳמָה וְדִלְדֵּל עוֹבָר שֶׁבְּמֵעֶיהָ — חַיָּיב. מַאי טַעְמָא? אָמַר רָבָא: בַּר הַמְדוּרֵי אַסְבְּרַהּ לִי, לָאו אָמַר רַב שֵׁשֶׁת: הַאי מַאן דְּתָלַשׁ כְּשׁוּתָא מֵהֵיזְמֵי וְהֵיגֵי מִיחַיַּיב מִשּׁוּם עוֹקֵר דָּבָר מִגִּידּוּלוֹ. הָכָא נָמֵי, מִיחַיַּיב מִשּׁוּם עוֹקֵר דָּבָר מִגִּידּוּלוֹ. אָמַר אַבָּיֵי: הַאי מַאן דְּתָלַשׁ

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KEHOT'S NOTE

שבת קז, ב. רמב״ם הל׳ שבת ח, ג. טושו״ע סשל״ו. נתבאר במאמרי אדה״א במדבר-ג ע׳ א׳רנג. אוה״ת במדבר כרך-ו ע׳ א׳תתכא.

113 **העוקר דבר מגידולו**

The Rambam rules that one who uproots anything from where it grows on Shabbos is liable for the labor of reaping.

Mishneh Torah, Sabbath 8:3 משנה תורה, הלכות שבת ח׳:ג׳

הַקּוֹצֵר כִּגְרוֹגֶרֶת חַיָּב. וְתוֹלֵשׁ תּוֹלֶדֶת קוֹצֵר הוּא. וְכָל הָעוֹקֵר דָּבָר מִגִּדּוּלוֹ חַיָּב מִשּׁוּם קוֹצֵר. לְפִיכָךְ צְרוֹר שֶׁעָלוּ בּוֹ עֲשָׂבִים וּכְשׁוּת שֶׁעָלָה בַּסְּנָה וַעֲשָׂבִים שֶׁצָּמְחוּ עַל גַּב הֶחָבִית. הַתּוֹלֵשׁ מֵהֶן חַיָּב שֶׁזֶּה הוּא מְקוֹם גִּדּוּלָן. אֲבָל הַתּוֹלֵשׁ מֵעָצִיץ שֶׁאֵינוֹ נָקוּב פָּטוּר מִפְּנֵי שֶׁאֵין זֶה מְקוֹם גִּדּוּלוֹ. וְעָצִיץ נָקוּב בִּכְדֵי שֹׂרֶשׁ קָטָן חֲרִי הוּא כְּאָרֶץ וְהַתּוֹלֵשׁ מִמֶּנּוּ חַיָּב׃

One who reaps [something] the size of a dried fig is liable. And one who severs [a plant] is [doing a] subcategory of reaping. And anyone who uproots something from [the source of] its growth is liable for reaping. Hence one who severs grass from a rock, dodder that grew on a bush or grass that grew on top of a barrel is liable – as this the place of their growth. But one who severs [a plant] from a pot without a hole is exempt, as this is not …

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114 **העוקר דבר מגידולו**

The Shulchan Aruch gives the laws of trees and plants on Shabbos, which rest on the prohibition of detaching anything from where it grows.

Shulchan Arukh, Orach Chayim 336:13 שולחן ערוך, אורח חיים שלי״ו:י״ג

אסור להשתמש בצדדי האילן אבל בצדי צדדין מותר לפיכך אסור לסמוך הסולם לצידי האילן דכי סליק ביה משתמש בצדדין אבל אם יש יתד תקועה בצדי האילן מותר לסמוך סולם עליו דהוי ליה יתד צדדין וסולם צידי צדדין ואם נעץ בו יתד ותולה בו כלכלה היתד נקרא צדדין והכלכלה כצדי צדדין: הגה ומותר ליגע באילן ובלבד שלא ינידנו (ב״י בשם אורחות חיים) בור עמוק אפי׳ מאה אמה מותר לירד ולעלות ומטפס ויורד ומטפס ועולה ולא חיישינן שמא יעקור קרקע בירידתו ועלייתו: (טור):

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

115 **בפ׳ בראשית ע״פ הן האדם**

the passage shares nothing with the note

KEHOT'S NOTE

בתו״א פ׳ בראשית.

116 **הן האדם**

"Behold, the man has become like one of us, knowing good and evil." The text refers to its discourse on this

verse in Parshas Bereishis on the two trees.

Genesis 3:22 בראשית ג׳:כ״ב

וַיֹּאמֶר ה׳ אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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117 **בד""ה בשעה שהקדימו**

That discourse speaks of the great revelation at the giving of the Torah, when their souls flew out at every word and their impurity ceased, and of the Sages' reading "engraved (charus) on the tablets" as "freedom (cheirus)" from the angel of death and from subjugation until the sin of the Golden Calf.

KEHOT'S NOTE

לעיל פ׳ במדבר י״ג, ג.

118 **בשעה שהקדימו ישראל נעשה**

When Israel said "we will do" before "we will hear," a heavenly voice asked who had revealed to them this secret of the ministering angels. The text refers to its discourse on these words.

Shabbat 88a:7–8 שבת פ״ח א:ז׳-ח׳

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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119 **ובפ׳ בלק בביאור ע״פ מי מנה**

the passage shares nothing with the note

KEHOT'S NOTE

להלן סט, ב.

120 **מי מנה**

Bilaam, blessing Israel against his will: "Who has counted the dust of Yaakov?" The text refers to its explanation of this verse in Parshas Balak.

Numbers 23:10 במדבר כ״ג:י׳

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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

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קצת ביאור ע"פ מקושש עצים הנ"ל

A brief explanation of "gathering wood"

"Doing the will of the Omnipresent" is love for the encompassing light, "with all your might," a level above the service of raising sparks through labor. The wood-gatherer's sin, like the golden calf, separated Malchus, the "seven," from the "six" attributes of Z'eir Anpin and so darkened her, though G-d never fully withdraws His watch over Israel.

THE MAAMAR IN BRIEF

This supplement to the maamar on the wood-gatherer defines "doing the will of the Omnipresent." Makom, "Place," is Malchus, the light that fills all worlds, diminished to give life to Beriah, Yetzirah and Asiyah; its will is the Keser of Rachel, which stays "in the heavens" of Z'eir Anpin. From midnight Malchus sings with longing to rise, and David's songs made her a vessel. Love "with all your soul" corresponds to her nine Sefiros; only love "with all your might," for the encompassing light, is the will of the Omnipresent. So the Shema's second paragraph promises "you shall gather in your grain": labor still raises sparks and rectifies Nukva. In the future the nations will do that work while Israel "eat from what is prepared"; for now the law follows Rabbi Yishmael. From Rabbeinu Bachya's reading of mekoshesh as "from the line of six," the Alter Rebbe explains that the calf separated six, Tiferes, from seven, Malchus, by crediting the constellations with power, while Israel, am zu, join zayin to vav through faith in providence. The gatherer likewise cut the Tree of Knowledge from the Tree of Life, darkening Malchus, yet G-d, like a sleeping gazelle, keeps one eye open.

OUTLINE

1 **Heading** ¶1

A brief further explanation of the verse about the man "gathering wood."

2 **The will of the Omnipresent, and the separation of six from seven** ¶2

Makom is Malchus and its will is the Keser of Rachel; love "with all your might" for the encompassing light is the will of the Omnipresent, above labor that rectifies Nukva. Rabbeinu Bachya's mi-kav shesh, the six hours of Moshe's delay and the calf show a separation of Tiferes from Malchus, the opposite of am zu, the joining of zayin to vav through faith in providence; the gatherer did the same, and Malchus became "swarthy."

3 The six lights of the sun ¶3

The Zohar reads sheshezafatni as "six": the sun shines with six lights, and when it withdraws they all withdraw.

4 The gazelle's open eye ¶4

The withdrawal is partial: as a gazelle sleeps with one eye open, G-d looks upon Israel with both eyes when they do His will and with one eye when they do not.

KEY CONCEPTS

Makom (Place) מקום

A name of G-d, "the place of the world." Here it is Malchus, the light that fills all worlds, which was diminished to give life to Beriah, Yetzirah and Asiyah.

The will of the Omnipresent רצונו של מקום

The will above Makom: the Keser, and in particular the Atik, of Nukva. In a person's service it is love "with all your might" for the light that encompasses all worlds.

With all your soul, with all your might בכל נפשך, בכל מאדך

Two levels of love for G-d. The first corresponds to the nine lower Sefiros of Malchus and still works through worldly labor; the second, the heart's desire, is the "canopy" and the encompassing light.

From the line of six מקו שש

Rabbeinu Bachya's reading of mekoshesh: the gatherer left the middle line of the six extremities. The Alter Rebbe reads it as separating Malchus, the seventh, from the six attributes, the Tree of Knowledge from the Tree of Life.

This people (am zu) עם זו

Israel's name read as the joining (im, "with") of zayin, the seventh attribute, Malchus, with vav, the six, Tiferes, the Tree of Life, through faith in individual providence.

Havayah is Elokim הוי' הוא האלקים

The supernal unity of G-d who transcends nature with G-d as hidden within it. Crediting the constellations with power of their own, as at the calf, breaks it; believing that they are only an axe in the hewer's hand joins it.

SECTION 1 · ¶1

Heading

1 קצת ביאור ע"פ מקושש עצים[1] הנ"ל

A brief explanation of [the verse] "gathering wood," mentioned above.

> The heading introduces a short supplement to the preceding maamar, which opened with the verse about the man found "gathering wood" on Shabbos in the wilderness. The notes that follow explain what "doing the will of the Omnipresent (Makom)" means, and why the gatherer's sin is understood as a separation of Malchus from the six attributes above it, which leaves her dark.

SECTION 2 · ¶2

The will of the Omnipresent, and the separation of six from seven

2 הנה פי' עושים רצונו של מקום וכו' כי מקום הוא בחי' ממכ"ע [ממלא כל עלמין][2] הוא מקומו של עולם[3] ואין העולם מקומו

Now, the meaning of "doing the will of the Omnipresent (Makom)," etc.: for Makom (Place) is the level of the light that fills all worlds (memalei kol almin): "He is the place of the world, and the world is not His place."

> The Sages contrast times when Israel "do the will of the Omnipresent" with times when they do not (Berachos 35b), and G-d is called Makom, "Place," because "He is the place of the world" (Bereishis Rabbah 68:9). The Alter Rebbe identifies this Makom with the light that fills all worlds: the Divine power that enters each world and gives it its existence, its "place."

הנה מקום אתי[4] לכי ומעטי א"ע [את עצמו][5] שנעשית ראש לשועלים[6] להחיות בי"ע בחי' מקום ורצונו של מקום שהוא כתר דרחל

"Behold, there is a place with Me": [to it was said,] "Go and diminish yourself," so that it became "a head to foxes," to give life to Beriah, Yetzirah and Asiyah: [this is] the level of Makom. And "the will of the Omnipresent" is the Keser (the Crown) of Rachel,

> "Behold, there is a place with Me" (Exodus 33:21) is read as Malchus, the level that is "with" G-d. Like the moon in the Talmud (Chullin 60b), Malchus was told "Go and diminish yourself," and so, instead of being the last of the higher levels, it became "a head to foxes," the head of the lower worlds of Beriah, Yetzirah and Asiyah, to which it gives life. "The will of the Omnipresent," the will above this Makom, is the Keser, the crown, of Rachel, the configuration of Malchus.

כי לעולם דברך נצב בשמים[7] שכתר דרחל הוא בשמים ז"א בעלה

for "Forever, Your word stands firm in the heavens": the Keser of Rachel is "in the heavens," [which is] Z'eir Anpin (the emotive attributes), her husband;

> "Your word" in "Forever, Your word stands firm in the heavens" (Psalms 119:89) is Malchus, the Divine speech. Its crown, its Keser, stays "in the heavens," in Z'eir Anpin, which is called "heavens" and is Rachel's "husband," her partner.

וט"ס [וט' ספירות] אחרונות דילה הם לבדם שירדו למטה בעולם הבריאה[8] [עמ"ש מזה פ' במדבר ועיין מק"מ [מקדש מלך] בפ' בחקתי דקי"ג ע"ב בשם הרח"ו [הרבי חיים ויטאל] ט' חלקים שבבריאה כו' ע"ש]

while her last nine Sefiros are the only ones that descended below, into the World of Beriah (Creation). [See what is written about this in Parshas Bamidbar; and see the Mikdash Melech on Parshas Bechukosai, folio 113b, in the name of Rabbi Chaim Vital: "the nine parts that are in Beriah," etc. See there.]

> Only the nine lower Sefiros of Malchus descend into the World of Beriah to give it life, while her Keser remains above. In Likkutei Torah, Bamidbar, the Alter Rebbe explains that this happens at night, when Malchus goes down into Beriah, Yetzirah and Asiyah to refine the sparks fallen there, and he weighs there the Kabbalistic sources, among them the Mikdash Melech, a commentary on the Zohar, citing Rabbi Chaim Vital.

והנה מחצות לילה נקודת רחל (עיין מק"מ [מקדש מלך] פ' אמור ד"צ ע"א) תחת המטה (ע' [עיין] ביונת אלם פצ"ג) משבחת ומזמרת

Now, from midnight on, the point of Rachel (see the Mikdash Melech, Parshas Emor, folio 90a), beneath the bed (see Yonas Elem, chapter 93), praises and sings

> From midnight on, Malchus, here called "the point of Rachel," praises and sings. The Alter Rebbe places this point "beneath the bed" and refers for the background to the Mikdash Melech on Parshas Emor and to Yonas Elem, a Kabbalistic work of Rabbi Menachem Azariah of Fano.

בתשוקה נפלאה נר אלקים[9] העולה מאליה[10] בדביקה וחשיקה להתכלל בא' ממדותיו ית' שבבחי' אציי' דאיהו וגרמוהי חד כנ"ל

with wondrous longing, [as] "the lamp of G-d," rising of its own accord, with cleaving and passionate desire, to be included in one of His attributes, blessed be He, that are in the level of Atzilus (Emanation), where "He and His vessels (ihu vegarmohi) are one," as mentioned above.

> She sings with wondrous longing, like "the lamp of G-d" (I Samuel 3:3) and like the Menorah's flame, which the Talmud describes as rising of itself (Shabbos 21a): of her own accord she rises, cleaving and longing to be included in one of G-d's attributes in Atzilus, where the Divine light and its vessels are one.

וכמ"ש למען יזמרך כבוד[11] כוי לעולם אודך שדוד המלך ע"ה [עליו השלום] הי' [היה] מרכבה לבחי' מלכות ואמר שירות ותשבחות תמיד כדי לעשות לה כלי כדי שתהיה מזמרת.

And as it is written, "So that glory may sing praise to You," etc., "forever I will thank You": for King David, peace be upon him, was a chariot for the level of Malchus (sovereignty), and he recited songs and praises constantly, in order to make a vessel for her, so that she would sing.

> "So that glory may sing praise to You … forever I will thank You" (Psalms 30:13) is read as Malchus, called "glory," singing to G-d. King David was "a chariot" for Malchus, wholly given over to it as a chariot is to its rider, and his constant songs and praises made a vessel through which Malchus herself could sing.

וזהו מזמור לדוד כמ"ש בזהר (קדושים פ"ד א') בענין דוד שפירא[12] וכוי וזהו ולא שכיך כוי

And this is [the meaning of] "A psalm of David," as is explained in the Zohar (Kedoshim, 84a) concerning "David, the beautiful," etc.; and this is [the meaning of] "and is not stilled," etc.

> "A psalm of David" is connected with this. The Zohar on Kedoshim that the Alter Rebbe cites speaks of "another David" above, whose beauty shines to all the worlds and to whom G-d looks when He has mercy on the world. The phrase "and is not stilled" matches "and not be silent" in the verse just quoted: the unceasing song of Malchus.

ולכן יתכן שתהא פולחנא דרחימותא בכל נפשך הנ"ל ועדיין אין עושין רצונו של מקום כנ"ל, דהיינו אהבת ה' יתי לבחי' סוכ"ע

Therefore it is possible for there to be "the service of love" of "with all your soul," mentioned above, and still [they are] not doing the will of the Omnipresent, as mentioned above, that is, the love of G-d, blessed be He, for the level of the light that encompasses all worlds (sovev kol almin)

> So a person can serve G-d out of love "with all your soul" and still not be "doing the will of the Omnipresent." That higher service is a love for the light that encompasses all worlds, the Divine light too great to enter them, and it is the "with all your might" that the next lines explain.

(שבפרטות הוא עתיק דנוקבא ר"ל כמש"ל [כמה שכתוב לעיל] שכתר דנוק' [דנוקבא] נק' רצונו של מקום ולמטה זהו בחי' בכל מאדך.[13] וענין בחי' ט"ס [ט' ספירות] דנוק' [דנוקבא] זהו למטה בחי' בכל נפשך כוי,

(which, in particular, is Atik of Nukva (the feminine / Malchus); that is to say, as was explained above, that the Keser of Nukva is called "the will of the Omnipresent," and below, this is the level of "with all your might." And the matter of the level of the nine Sefiros of Nukva: below, this is the level of "with all your soul," etc.

> In detail, the will of the Omnipresent is "Atik of Nukva," the innermost core of Malchus's crown, and in a person's service it corresponds to "with all your might," a love beyond measure. The nine Sefiros of Nukva correspond to "with all your soul," a lower love.

ויובן עוד ענין זה ממ"ש במ"א ע"פ כי על כל כבוד חופה[14] כבוד כלה הוא אהבת בכל נפשך למען יזמרך כבוד כו' ובכל מאדך רעותא דליבא זהו בחי' חופה ומקיף כו' כתר דנוק' [דנוקבא] כו' ובאתעדל"ת [ובאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] ממשיך התגלות סוכ"ע כו' ע"ש.

This matter will be understood further from what is explained elsewhere on [the verse] "For over all the glory [shall be] a canopy": "the glory" of the bride is the love of "with all your soul": "so that glory may sing praise to You," etc.; and "with all your might" is the desire of the heart (re'usa de'liba): this is the level of the "canopy" and of an encompassing [light] (makif), etc., the Keser of Nukva, etc.; and through an arousal from below (isarusa dilesata), an arousal from above (isarusa dileila) draws down the revelation of the light that encompasses all worlds, etc. See there.

> In the discourse on "For over all the glory [shall be] a canopy" (Isaiah 4:5) in Likkutei Torah, Shir HaShirim, the bride's "glory" is the love "with all your soul," Malchus singing to G-d. Above it, "with all your might," the heart's deepest desire, is the "canopy," an encompassing light, the Keser of Nukva; and when this love is roused below, it draws down from above a revelation of the encompassing light.

וזהו עושין רצונו של מקום ע"ד עושי דברו והדר לשמוע[15] כו' כמבואר בד"ה בשעה שהקדימו כו' הנ"ל)

And this is "doing the will of the Omnipresent," in the manner of "those who do His word," and afterwards "to hearken," etc., as is explained in the discourse beginning "At the time when they put ['we will do'] first," etc., mentioned above.)

> "Those who do His word, to hearken to the voice of His word" (Psalms 103:20) puts doing before hearing, as the Talmud notes (Shabbos 88a) in praising Israel for saying "we will do" before "we will hear." So "doing the will of the Omnipresent" is a commitment that comes before and beyond understanding, as the discourse "At the time when they put 'we will do' first" explains.

שהוא ובכל מאדך ולכך נאמר גבי בחי' ובכל נפשכם[16] ואספת דגנך[17] וגו' מחמת שהוא עדיין בזו המדרגה להעלות ניצוצין קדישין המפוזרים בעסק מו"מ [משא ומתן] ובחרישה ובזריעה כו'.

which is "and with all your might." Therefore, regarding the level of "and with all your soul," it is said, "And you shall gather in your grain," etc., because it is still at this rung: to elevate the holy sparks scattered in the work of commerce, and in plowing and in sowing, etc.

> Closing the parenthesis: the will of the Omnipresent is "with all your might." The second paragraph of the Shema speaks only of "all your heart and all your soul" (Deuteronomy 11:13) and then says "And you shall gather in your grain," because at that level a person's task is still to raise the holy sparks hidden in business, plowing and sowing.

וזהו שאמר רשב"י [רבי שמעון בר יוחאי] [18] ע"ה [עליו השלום] אדם חורש בשעת כו' שהוא רק תיקון נוקבא בחי' מקום הנ"ל,

And this is what Rabbi Shimon bar Yochai, peace be upon him, said: "A man plows at the time of [plowing]," etc.: that it is only the rectification of Nukva, the level of Makom mentioned above.

> Rabbi Shimon bar Yochai objected: if a man plows in plowing time and sows in sowing time, what will become of the Torah? (Berachos 35b). The Alter Rebbe explains that such labor only rectifies Nukva, the level of Makom, the Divine life within the world.

אבל לעתיד ועמדו זרים [19] ורעו וגו' שיהיו טפלים לישראל שיקיימו מצות שהאשה חייבת בהן

But in the time to come, "And strangers shall stand and tend," etc.: that they will be subordinate to Israel, that they will fulfill the mitzvos in which a woman is obligated.

> In the time to come, "strangers shall stand and tend your flocks" (Isaiah 61:5): the nations will do the labor, as subordinates of Israel, and the text says they will keep the mitzvos in which a woman is obligated. An interpretive reading, from this discourse's own terms: their work belongs to the rectification of Nukva, the feminine level of Makom.

וכמ"ש כי אז אהפוך אל עמים [20] שפה ברורה כו' ויוכלו לעלות גם הם כו' רק שיהיו טפלים לישראל ע"י חרישה וזריעה.

And as it is written, "For then I will turn to the peoples a pure language," etc., and they too will be able to ascend, etc., only that they will be subordinate to Israel, through plowing and sowing.

> Zephaniah foretells, "For then I will turn to the peoples a pure language" (Zephaniah 3:9), that they may all call on G-d's Name and serve Him together. So they too will be able to rise, through plowing and sowing and as subordinates of Israel.

אבל ישראל עצמן מפני שיהיו בבחינת ובכל מאודכם דהיינו תשוקה ורצון המקום לבחי' סוכ"ע לא יוכלו להשפיל עצמן לתקן בחי' מקום אלא שיאכלו מן המוכן.

But Israel themselves, because they will be at the level of "and with all your might," that is, the longing and will of Makom for the level of the light that encompasses all worlds, will not be able to lower themselves to rectify the level of Makom; rather, they will eat from what is prepared.

> Israel, at the level of "with all your might," the yearning of Makom itself for the encompassing light, will be beyond the task of rectifying Makom through labor. They will "eat from what is prepared," receiving sustenance without toil.

(ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בהר בטעמי[21] מצות כי בימי החול כו' שני מציאות והכנות כו' והנה בשנה הז' כו' ע"ש ועמ"ש ע"פ והיה מדי חדש בענין ר"ח [ראש חודש] שאינו נק' בלש ון הפסוק יום המעשה כו' יעו"ש [ייעויין שם] הטעם).

(And see the Likkutei Torah of the Arizal, Parshas Behar, in Ta'amei HaMitzvos: "for on the weekdays," etc., "two existences and preparations," etc., "and in the seventh year," etc. See there. And see what is written on [the verse] "And it shall be, from one new moon to the next," concerning Rosh Chodesh, that in the language of the verse it is not called "a day of work," etc. See there for the reason.)

> The parenthesis points to the Arizal's Ta'amei HaMitzvos on Parshas Behar, which contrasts the weekdays, with their "preparations," and the seventh year, and to the discourse on "And it shall be, from one new moon to the next" (Isaiah 66:23), which explains why Rosh Chodesh is not called a "day of work." Both are given as parallels to a time when labor gives way to what is already prepared.

משא"כ אכילה הוא ענין אחר שיש בחינה זו גם למעלה אכלו רעים[22] וגם למטה מחזק המוח שממשיך מלמעלה מן הזמן בתוך הזמן בתורה.

Eating, however, is a different matter, for this aspect exists also above, "Eat, friends," and also below: it strengthens the mind, which draws down from what is above time into time, in the Torah.

> Eating differs from plowing and sowing because it has a counterpart above: "Eat, friends" (Song of Songs 5:1). Below, food strengthens the mind, which through the Torah draws what is above time into time; so in the future Israel will still eat, though they will not toil.

ומיהו זהו לעתיד, אבל אנו עכשיו קיי"ל [קיימא לן] כרבי ישמעאל דאמר הנהג בהן מנהג דרך ארץ.

However, this is for the time to come; but we, now, hold as law like Rabbi Yishmael, who said, "Conduct yourself with them in the way of the world (derech eretz)."

> All this is for the future. For now the law follows Rabbi Yishmael, who taught that Torah study is to be combined with "the way of the world," earning a living (Berachos 35b).

וכמ"ש ואספת דגנך כו' באספך מגרנך[23] כו' וארז"ל [ואמרו רבותינו זכרונם לברכה] הרבה עשו כרבי ישמעאל ועלתה בידם.

And as it is written, "And you shall gather in your grain," etc., [and] "when you gather in from your threshing floor," etc. And our Sages, of blessed memory, said, "Many acted as Rabbi Yishmael, and it went well for them."

> "And you shall gather in your grain" (Deuteronomy 11:14) and "when you gather in from your threshing floor" (Deuteronomy 16:13) speak of ordinary labor, and the Talmud reports that many who followed Rabbi Yishmael succeeded.

והבחיי הקשה על לשון מקושש דהוי"ל [דהוה ליה] מלקט[24] ולכן פי' שרומז מקו שש ר"ל [רוצה לומר] שהפריד בענין ששה קצוות העליונים שהם הששה מדות העליונות כו' ע"ש.

And [Rabbeinu] Bachya raised a difficulty about the expression mekoshesh ("gathering"), for it should have said melaket; and therefore he explained that it alludes to mi-kav shesh ("from the line of six"), meaning that he made a separation in the matter of the six supernal extremities, which are the six supernal attributes, etc. See there.

> Turning back to the wood-gatherer, the Alter Rebbe cites Rabbeinu Bachya's question: why does the Torah say mekoshesh, a word used for gathering straw, rather than melaket, the word used for gathering wood? Bachya answers that mekoshesh hints at mi-kav shesh, "from the line of six": the world stands on six extremities, and the gatherer, by desecrating Shabbos, left the middle line of the six and denied the seventh; the Alter Rebbe reads this as a separation within the six supernal attributes.

ויש לבאר דבריו ע"פ מ"ש רז"ל [רבותינו זכרונם לברכה] (פ"ט דשבת דפ"ט ע"א) ע"פ כי בושש משה[25, 26, 27] באו שש[28] שעות[29] ולא בא כו'. וברבות כי תשא פמ"א [פרק מ"א / פרשה מ"א] קנ"ו ב'.

His words can be explained according to what our Sages, of blessed memory, said (chapter 9 of Shabbos, folio 89a) on [the verse] "For Moshe delayed (boshesh)": "Six (shesh) hours came (ba'u), and he had not come," etc. And in the Rabbah on Ki Sisa, section 41, [folio] 156b.

> The Talmud (Shabbos 89a) reads "For Moshe delayed (boshesh)" (Exodus 32:1) as "six (shesh) hours came (ba'u)": Moshe had said he would return at the start of the sixth hour, and when it came and he had not, the people turned to the golden calf. The Midrash on Ki Sisa says the same (Shemos Rabbah 41:7).

ובפ' בהעלותך קרוב לס"פ (דף רס"ה ג') והרי ששה שעות ויותר ולא ירד[30] כו' וע' מזה בזח"ב [בזהר חלק ב'] כי תשא (דקצ"א ע"ב) פקודי (דרל"ו ב').

And on Parshas Beha'alos'cha, close to the end of the section (folio 265c): "And here, six hours and more, and he had not come down," etc. And see about this in the Zohar, Part II, Ki Sisa (folio 191b) [and] Pekudei (folio 236b).

> In the Midrash on Beha'alos'cha the people tell the elders, "Here, six hours and more, and he has not come down" (Bamidbar Rabbah 15:21). The Zohar on Ki Sisa says that the mixed multitude saw "six" in Moshe's delay in every way, in the first six hours of the day and in the six supernal levels to which he was bound; on Pekudei it asks why the sin took the form of a calf.

וברע"מ [וברעיא מהימנא] סי"פ שופטים (ער"ה סע"א [סוף עמוד א]) ובת"ז [ובתיקוני זהר] תקון י"ג (דף כ"ד ע"ב) שהפרישו בין שש דאיהו עמודא דאמצעיתא[31,32] בחי' תפארת הכולל ששה קצוות ובין שבע שהיא בחינת מלכותו יתי' שע"ז נאמר שבע ביום הללתיך[33] כו'.

And in the Raaya Mehemna at the end of Parshas Shoftim (folio 275, end of side a), and in the Tikkunei Zohar, Tikkun 13 (folio 24b): that they separated between "six" (shesh), which is the middle pillar (amuda de'emtza'isa), the level of Tiferes (beauty), which includes the six extremities, and "seven" (sheva), which is the level of His Malchus, blessed be He, of which it is said, "Seven [times] a day I praise You," etc.

> The Tikkunei Zohar explains that at the giving of the Torah the mixed multitude separated "six" (shesh), Tiferes, the middle pillar that includes the six emotive attributes, from "seven," Malchus, G-d's kingship: in those six hours of "Moshe delayed" they made the calf. The Raaya Mehemna speaks of the accusation that Israel "erred between vav and zayin," six and seven, and "Seven [times] a day I praise You" (Psalms 119:164) links the number seven with Malchus.

והכוונה בזה ע"ד האומרים עזב הוי' את הארץ ונתן הממשלה ביד המזלות והכוכבים ששרשם מד' מחנות שכינה פני אריה פני שור כו'

The intent of this is along the lines of those who say, "Havayah has forsaken the land," and has given dominion into the hands of the constellations and the stars, whose root is from the four camps of the Shechinah (Divine Presence): "the face of a lion," "the face of an ox," etc.

> The meaning of that separation is the error of those who say that G-d has forsaken the land and handed rule to the stars and constellations. These powers are rooted in the four camps of the Shechinah, the four faces of the Chariot in Ezekiel's vision: lion, ox, eagle and man (Ezekiel 1:10).

וע"כ עשו תבנית שור[34] כו' ואמרו כי מצרים שנאבדו כי עבדו למזל טלה אבל מזל שור חזק ממזל טלה לפי ששרשו מפני שור מהשמאל[35]

Therefore they made "the likeness of an ox," etc. And they said that the Egyptians perished because they worshiped the constellation of the Lamb, but the constellation of the Ox is stronger than the constellation of the Lamb, since its root is from "the face of an ox on the left."

> Hence they made "the likeness of an ox" (Psalms 106:20), the golden calf. They reasoned that Egypt fell because it worshiped the constellation of the Lamb, while the Ox, rooted in "the face of an ox on the left" of the Chariot, is stronger.

וכמ"ש ברבות כי תשא פמ"ב ושומטין אחד מהן ומכעיסין אותו בו[36] שנאמר ופני שור מהשמאל והפרידו היחוד עליון דהוי' הוא האלקים.

And as is said in the Rabbah on Ki Sisa, section 42: "And they pull out one of them and provoke Him with it, as it is said, 'and the face of an ox on the left.'" And they separated the supernal unity of "Havayah is Elokim."

> The Midrash (Shemos Rabbah 42:5) says G-d foresaw that Israel would "pull out" the ox from among the four faces of His Chariot and provoke Him with it. Treating one power as independent severs the supernal unity of "Havayah is Elokim": the oneness of G-d who transcends nature (Havayah) with G-d as He is hidden within nature (Elokim).

וכ"ז [וכל זה] עשו הערב רב אבל בישראל נאמר עם זו[37] יצרתי לי[38] (בישעיה סי' מ"ג כ"א)

All this the mixed multitude (erev rav) did; but of Israel it is said, "This people (am zu) I formed for Myself" (in Isaiah, chapter 43, [verse] 21).

> The Midrash says this was done by the converts who came up with Israel from Egypt (Vayikra Rabbah 27:8), the mixed multitude (erev rav), not by Israel. Of Israel Isaiah says, "This people (am zu) I formed for Myself" (Isaiah 43:21), a phrase the Alter Rebbe decodes below.

וכמ"ש ברבות פ' אמור פכ"ז ע"פ שור או כשב א"ר [אמר רבי] לוי משל למטרונא שיצא עליה שם רע[39] עם אחד מגדולי שרים ובדק המלך בדברים ולא מצא בהם ממש כו' לפיכך נעשה שור ראש לכל הקרבנות עכ"ל [עד כאן לשונו] יעו"ש [יעויין שם]

And as is said in the Rabbah on Parshas Emor, section 27, on [the verse] "An ox or a sheep": "Rabbi Levi said: [It is] like a noblewoman about whom an evil report went out with one of the greatest of the ministers; the king investigated the matter and found nothing of substance in it," etc.; "therefore the ox was made the head of all the offerings." End of quote; see there.

> The Midrash on "An ox or a sheep" (Leviticus 22:27) asks why the ox heads the list of offerings. Rabbi Levi compares Israel to a noblewoman rumored to have sinned with a great minister: the king investigated, found nothing in the charge, and seated the man at the head of his banquet to show it; so the nations accuse Israel of making the calf, and the ox was made first among the offerings to show that G-d found nothing in the charge.

וע' במנחות (דנ"ג ע"ב) גבי יבא זה ויקבל זאת מזה לעם[40] זו.

And see in Menachos (folio 53b) concerning "Let this one come and receive this from this One, for this people."

> The Talmud (Menachos 53b) reads "Let this one come and receive this from this One, for this people" as Moshe receiving the Torah from G-d for Israel, who are "this people," am zu.

ופי' שנקרא עם זו ע"ש [על שם] שמחברים היחוד עליון דהוי' הוא האלקים ע"י שמאמינים בהשגחה פרטיות

The meaning is that they are called "this people (am zu)" on account of their joining the supernal unity of "Havayah is Elokim," through believing in individual providence.

> Israel are called "this people" because they join the supernal unity of "Havayah is Elokim" by believing that G-d's providence reaches every detail.

וכמ"ש מי כהי' אלקינו המגביהי לשבת[41] המשפילי לראות בשמים ובארץ[42] והמזלות וכל צבא השמים אין להם שום ממשלה בעצמן שהם רק שלוחי ההשפעה כגרזן ביד החוצב בו וכמ"ש מזה בד"ה שובה ישראל

And as it is written, "Who is like Havayah our G-d, who is enthroned on high, who lowers [Himself] to look upon the heavens and the earth." And the constellations and all the host of the heavens have no dominion of their own at all, for they are only the messengers of the flow [of influence], like an axe in the hand of the one who hews with it; and as is explained about this in the discourse beginning "Return, O Israel."

> "Who is like Havayah our G-d, who is enthroned on high, who lowers [Himself] to look upon the heavens and the earth" (Psalms 113:5-6) says this: the One exalted beyond all attends to everything below. The stars and constellations have no power of their own; they are only channels for the Divine flow, like an axe that does nothing without the hand that swings it (an image from Isaiah 10:15), as the discourse "Return, O Israel" explains.

וזהו פי' עם זו התחברות המדה השביעית הנק' זי"ן ונקרא ארץ עם הוא"ו שהוא עץ החיים

And this is the meaning of "am zu": the joining of the seventh attribute, which is called zayin and is called "earth," with (im) the vav, which is the Tree of Life

> The word zu (זו) is spelled zayin, whose value is seven, and vav, whose value is six. The zayin is the seventh attribute, Malchus, called "earth"; the vav is Tiferes with the six attributes, the Tree of Life, called "heavens"; so am zu, read as "with (im) zu," is the joining of the zayin to the vav, Malchus to Z'eir Anpin.

ונקרא ג"כ שמים שהוא ענין ההמשכה מאור א"ס ב"ה ע"י עמודא דאמצעיתא כו' כמאמר יחיד חי העולמים מלך.

and is also called "heavens," which is the drawing down from the Infinite Light (Or Ein Sof), blessed be He, through the middle pillar, etc., as in the saying, "Unique One, Life of the worlds, King."

> This joining is the drawing down of the Infinite Light through the middle pillar into Malchus. The phrase from the prayers, "Unique One, Life of the worlds, King," traces the same descent: from the Unique One, through the life of the worlds, to the King.

וכמ"ש ברע"מ [ברעיא מהימנא] שם וזה ענין עם זו קנית. (ועיין ברבות ס"פ במדבר דף ר"כ ע"ד זח"ב [זהר חלק ב'] תשא קפ"ח א').

And as is written in the Raaya Mehemna there. And this is the meaning of "this people (am zu) whom You acquired." (And see the Rabbah at the end of Parshas Bamidbar, folio 220d; Zohar, Part II, Tisa, folio 188a.)

> The Raaya Mehemna at the end of Shoftim speaks of vav and zayin, the letters of zu, and of the false witnesses who accuse Israel of having erred between them; "this people (am zu) whom You acquired" in the Song at the Sea (Exodus 15:16) carries the same meaning. The parenthesis adds the Midrash at the end of Parshas Bamidbar and the Zohar on Ki Sisa, where Israel, "the lip of truth," are called am zu.

ועד"ז יובן ענין חטא המקושש שהפריד עץ הדעת מבחינת עץ החיים וזהו ענין מקו שש. כעין ענין הנ"ל. ועיין במק"מ [במקדש מלך] פ' שלח דקנ"ז ע"א והיינו שהפריד בין ו"ה דשם.

In the same way, the matter of the sin of the wood-gatherer will be understood: that he separated the Tree of Knowledge from the level of the Tree of Life, and this is the meaning of mi-kav shesh, similar to the matter mentioned above. And see the Mikdash Melech, Parshas Shelach, folio 157a. That is, he separated between the vav and the hei of the Name.

> The gatherer's sin is understood the same way: he separated the Tree of Knowledge, Malchus, from the Tree of Life, the six attributes, and so mi-kav shesh means he cut himself off "from the line of six." In the letters of the Name Havayah, he separated the vav (Z'eir Anpin) from the final hei (Malchus); the Mikdash Melech on the Zohar's Shelach discusses this.

וזהו ענין שאני שחרחרת ששזפתני השמש[43] ופי' בזח"ג [בזהר חלק ג] פ' אחרי דנ"ט ע"ב דלא אסתכל בי שמשא לאנהרא לי[44] כי שמש היינו שמש[45] הוי'.[46, 47, 48, 49, 50, 51]

And this is the meaning of "that I am swarthy, for the sun has gazed upon me"; and it is explained in the Zohar, Part III, Parshas Acharei, folio 59b: "that the sun did not look at me to shine upon me," for "the sun" is the "sun" of Havayah.

> "Do not look at me that I am swarthy, for the sun has gazed upon me" (Song of Songs 1:6) is read in the Zohar on Acharei as "the sun did not look at me to shine upon me." The sun is Havayah, as in "For a sun and a shield is Havayah Elokim" (Psalms 84:12); cut off from the six, Malchus is dark because the light of Havayah does not shine on her.

SECTION 3 · ¶3

The six lights of the sun

3 ובפ' תזריע דמ"ה ע"ב ששזפתני שזפתני מיבעי ליה[52] אלא רמז הוא דקא רמיז בשש. דכד נהרא שמשא בשש נהורין נהיר. וכד אסתלק כל אינון שית נהורין אסתלקו

And in Parshas Tazria, folio 45b: "Sheshezafatni ('for [the sun] has gazed upon me'): it should have said shezafatni; rather, it is a hint, for it hints at 'six' (shesh). For when the sun shines, it shines with six lights, and when it withdraws, all those six lights withdraw."

> The Zohar on Tazria notes that the verse says sheshezafatni where shezafatni would have been enough, and reads the extra letters as shesh, "six." The sun, which the previous paragraph identified with Havayah, shines with six lights, the six attributes of Z'eir Anpin; when it withdraws, all six withdraw with it, and Malchus, cut off from the six, is left "swarthy."

ועמ"ש לעיל ע"פ נשא את ראש בני גרשון[53] בענין ססגונא ששש בגוונין הרבה[54] כו' ע"ש.

And see what is written above on [the verse] "Lift up the head of the sons of Gershon," concerning the sasgona, which "rejoices (sas) in many colors," etc. See there.

> The Alter Rebbe refers to his discourse on "Lift up the head of the sons of Gershon" (Numbers 4:22), which discusses the sasgona, the Talmud's name for the tachash, which "rejoices (sas) in many colors" (Shabbos 28a), another word built on the letters of shesh. In Likkutei Torah, Nasso, he reads those many colors as the six supernal attributes.

SECTION 4 · ¶4

The gazelle's open eye

4 ועמ"ש מענין ששזפתני השמש[55] בד"ה שחורה אני ונאוה.[56]

And see what is written on the matter of "for the sun has gazed upon me" in the discourse beginning "I am black but comely."

> The Alter Rebbe refers to his discourse "I am black but comely" (Song of Songs 1:5) for more on "the sun has gazed upon me." In Likkutei Torah, Shir HaShirim, he reads the sun there as the "white fire" at the root of the soul's love, too bright for the worlds to receive, so that the love is kept hidden.

אך הסתלקות זו אינו אלא ע"ד הנזכר ברבות סוף שה"ש [שיר השירים] ע"פ ברח דודי ודמה לך לצבי[57] מה צבי זה בשעה שהוא ישן עינו אחת פתוחה ועינו אחת קמוצה[58]

But this withdrawal is only along the lines of what is mentioned in the Rabbah at the end of Song of Songs, on [the verse] "Flee, my beloved, and be like a gazelle": "Just as this gazelle, at the time when it sleeps, has one eye open and one eye closed,

> He then limits the "withdrawal" of the six lights: it is like the gazelle in the Midrash on "Flee, my beloved, and be like a gazelle" (Song of Songs 8:14), the last verse of the Song. A gazelle sleeps with one eye open and one closed.

כך בשעה שישראל עושים רצונו של הקב"ה מביט עליהם בשתי עיניו ההי"ד [הדא הוא דכתיב] עיני ה' אל צדיקים[59] ובשעה שאין עושין רצון הקב"ה הוא מביט להם בעינו אחת שנאמר הנה עין[60] ה' אל יראיו.

so, when Israel do the will of the Holy One, blessed be He, He looks upon them with both His eyes, as it is written, 'The eyes of Havayah are toward the righteous'; and when they do not do the will of the Holy One, blessed be He, He looks at them with one eye, as it is said, 'Behold, the eye of Havayah is toward those who fear Him.'"

> The Midrash applies this to the way G-d watches over Israel: when Israel do His will He watches them with both eyes, "The eyes of Havayah are toward the righteous" (Psalms 34:16); when they do not, He still watches with one eye, "Behold, the eye of Havayah is toward those who fear Him" (Psalms 33:18). So the withdrawal of the six lights is never complete: one "eye" stays open.

ועי"ש בפי' זרע אברהם בשם ר"ש [רבי שמעון] אלקבי"ץ. ועמי"ש סדי"ה כי תשמע בקול גבי לעשות הישר בעיני[61] ה':

And see there in the commentary Zera Avraham, in the name of Rabbi Shlomo Alkabetz. And see what is written at the end of the discourse beginning "When you hearken to the voice," concerning "to do what is right in the eyes of Havayah."

> The Zera Avraham, a commentary on this Midrash, explains it in the name of Rabbi Shlomo Alkabetz. The Alter Rebbe also refers to the end of his discourse "When you hearken to the voice" (Deuteronomy 13:19), on "doing what is right in the eyes of Havayah."

IN ONE'S AVODAH

The maamar distinguishes love "with all your soul," which still serves G-d through worldly labor and the raising of sparks, from love "with all your might," a yearning for the light beyond the worlds that alone is "doing the will of the Omnipresent." It also asks for faith in individual providence: the stars and constellations, and every intermediary, are only an axe in the hand of the One who hews with it.

QUESTIONS FOR DISCUSSION

1. Why is love "with all your soul" not yet "doing the will of the Omnipresent," and what does love "with all your might" add?
2. Why does the paragraph of the Shema that lacks "with all your might" promise "you shall gather in your grain," and why will Israel in the future "eat from what is prepared" but not plow and sow?
3. How does Rabbeinu Bachya's reading of mekoshesh as "from the line of six" connect the gatherer's sin with the golden calf?
4. What makes faith in individual providence the joining of zayin and vav, the unity of "Havayah is Elokim"?
5. If the six lights withdraw from Malchus, what does the gazelle that sleeps with one eye open teach about G-d's watch over Israel?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מקושש עצים**

"And the children of Israel were in the wilderness, and they found a man gathering wood on the Shabbos day." The preceding maamar opens with this verse, and this short explanation returns to its theme.

Numbers 15:32 במדבר ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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

PARAGRAPH 2

2 **מקום הוא בחי' ממכ"ע**

The note sends the reader to Sefer HaChakirah for the idea that the Name Makom refers to the light that fills all worlds.

KEHOT'S NOTE

ראה ספר החקירה עו, א.

3 **הוא מקומו של עולם**

The Midrash asks why G-d is called Makom and answers, "He is the place of the world, and His world is not His place," citing "Behold, there is a place with Me." Here Makom is identified with the light that fills all worlds.

Bereshit Rabbah 68:9 בראשית רבה ס"ח:ט'

... שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על הסוס וכליו משופעים אילך ואילך, הסוס טפילה לרוכב ואין הרוכב טפילה לסוס, שנאמר (חבקוק ג): כי תרכב ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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KEHOT'S NOTE

ב"ר פס"ח, ט.

4 **הנה מקום אתי**

When Moshe asks to see G-d's glory, G-d tells him, "Behold, there is a place with Me, and you shall stand upon the rock." The Alter Rebbe reads "a place with Me" as Malchus, the Makom that is with G-d.

Exodus 33:21 שמות ל"ג:כ"א

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

5 **לכי ומעטי א"ע**

The moon complained that two kings cannot share one crown, and G-d told her, "Go and diminish yourself." The moon stands for Malchus, which was diminished to give life to the lower worlds.

Chullin 60b:2–3 חולין ס' ב:ב'-ג'

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתיב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

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KEHOT'S NOTE

חולין ס, ב.

6 **ראש לשועלים**

"Be a tail to lions and not a head to foxes." Malchus, diminished, becomes "a head to foxes": no longer the last of the levels of Atzilus but the head of the lower worlds, Beriah, Yetzirah and Asiyah, to which she gives life.

Pirkei Avot 4:15 משנה אבות ד':ט"ו

רַבִּי יַנַּאי אוֹמֵר, אֵין בְּיָדֵינוּ לֹא מִשַּׁלְוַת הָרְשָׁעִים וְאַף לֹא מִיסּוּרֵי הַצַּדִּיקִים. רַבִּי מַתְיָא בֶן חָרָשׁ אוֹמֵר, הֱוֵי מַקְדִּים בִּשְׁלוֹם כָּל אָדָם. וֱהֱוֵי זָנָב לָאֲרָיוֹת, וְאַל תְּהִי רֹאשׁ לַשּׁוּעָלִים׃

Rabbi Yannai said: it is not in our hands [to explain the reason] either of the security of the wicked, or even of the afflictions of the righteous. Rabbi Mathia ben Harash said: Upon meeting people, be the first to extend greetings; And be a tail unto lions, and not a head unto foxes.

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wishes to have mercy on the world He looks at this David. The text cites it for "David the beautiful."

Zohar, Kedoshim 10:71–12:78 ספר הזהר, קדושים י:ע"א-י"ב:ע"ח

13 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your might" is the love for the encompassing light, the will of the Omnipresent.

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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14 **ממ"ש במ"א ע"פ כי על כל כבוד חופה**

That discourse explains that "over all the glory" implies two kinds of glory: "the whole earth is full of His glory" is the lower glory, Malchus, the light that fills all worlds and gives life to Beriah, Yetzirah and Asiyah, while above it is the canopy, an encompassing light.

KEHOT'S NOTE

לקו"ת שה"ש מז, ב.

15 **והדר לשמוע**

When Israel put "we will do" before "we will hear," a heavenly voice asked who had revealed to them the secret the angels use, as it is written "who do His word, to hearken": first doing, then hearing.

Shabbat 88a:8 שבת פ"ח א:ח

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבְנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בָּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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16 **ובכל נפשכם**

"To love Havayah your G-d and to serve Him with all your heart and with all your soul." This second paragraph of the Shema leaves out "with all your might," and it is followed by "And you shall gather in your grain."

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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17 **ואספת דגנך**

"And you shall gather in your grain, your wine and your oil," in the paragraph that speaks only of "all your heart

7 **לעולם דברך נצב בשמים**

"Forever, Havayah, Your word stands firm in the heavens." Here "Your word," Malchus, has its crown standing in "the heavens," Z'eir Anpin.

Psalms 119:89 תהילים קי"ט:פ"ט

לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמָיִם׃

LAMED. For ever, O L-RD, Thy word standeth fast in heaven.

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KEHOT'S NOTE

תהלים קיט, פט.

8 **ורצונו של מקום . . בעולם הבריאה**

The note says that this passage, from "and the will of the Omnipresent" to "into the World of Beriah," is copied in Yahel Or, so the same words appear there.

KEHOT'S NOTE

נעתק ביהל אור ע' תסט. עמ"ש מזה פ' במדבר:|לעיל פ' במדבר ג, ב.

9 **נר אלקים**

"And the lamp of G-d had not yet gone out," in the Sanctuary at Shiloh. The phrase describes Malchus rising toward Atzilus like a flame.

I Samuel 3:3 שמואל א ג:ג

וְנֵר אֱלֹקִים טֶרֶם יִכְבֶּה וּשְׁמוּאֵל שֹׁכֵב בְּהֵיכַל ה' אֲשֶׁר־שָׁם אֲרוֹן אֱלֹקִים׃

and the lamp of G-d was not yet gone out, and Samuel was laid down to sleep in the temple of the L-RD, where the ark of G-d was,

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10 **העולה מאליה**

The Talmud says the Menorah's wicks and oil must be such that the flame rises of itself. The Alter Rebbe describes Malchus's ascent at midnight in the same words.

Shabbat 21a שבת כ"א א

11 **למען יזמרך כבוד**

David ends his psalm of thanksgiving with a vow that praise will never fall silent: "So that glory may sing praise to You and not be silent; Havayah my G-d, forever I will thank You." "Glory" is read here as Malchus, whose song David's praises make possible.

Psalms 30:13 תהילים ל:י"ג

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם ה' אֱלֹקַי לְעוֹלָם אוֹדֶךָּ׃

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT'S NOTE

תהלים ל, יג.

12 **דוד שפירא**

Rabbi Abba teaches that the Holy One, blessed be He, has "another David" above, appointed over the supernal hosts, whose beauty shines to all the worlds; when G-d

and all your soul." The Alter Rebbe explains why that level still involves labor.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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18 **שאמר רשב"י אדם חורש**

The Talmud contrasts times when Israel do the will of the Omnipresent with times they do not, and Rabbi Shimon bar Yochai asks, "Shall a man plow in plowing time… what will become of the Torah?" The Alter Rebbe says such labor rectifies only Nukva.

Berakhot 35b:7–8 ברכות ל"ה ב:ז'-ח'

רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: אֶפְשָׁר אָדָם חוֹרֵשׁ בְּשָׁעַת חֲרִישָׁה, וְזוֹרֵעַ בְּשָׁעַת זְרִיעָה, וְקוֹצֵר בְּשָׁעַת קְצִירָה, וְדָשׁ בְּשָׁעַת דִּישָׁה, וְזוֹרֶה בְּשָׁעַת הָרוּחַ, תּוֹרָה מַה תְּהֵא עָלֶיהָ? אֶלָּא בְּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי אֲחֵרִים, שֶׁנֶּאֱמַר: "וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וּגוֹ'", וּבְזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי עַצְמָן, שֶׁנֶּאֱמַר: "וְאָסַפְתָּ דְגָנֶךָ". וְלֹא עוֹד אֶלָּא שֶׁמְּלָאכֶת אֲחֵרִים נַעֲשֵׂית עַל יָדָן, שֶׁנֶּאֱמַר: "וְעָבַדְתָּ אֶת …

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. lxi. 5) ; and at the time when Israel perform not the will of the All-present, …

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KEHOT'S NOTE

ברכות לה, ב.

19 **ועמדו זרים**

Isaiah's prophecy of the redemption: "And strangers shall stand and tend your flocks, and foreigners shall be your plowmen and vinedressers." In the time to come the nations will do the labor.

Isaiah 61:5 ישעיהו ס"א:ה'

וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וּבְנֵי נֵכָר אִכָּרֵיכֶם וְכֹרְמֵיכֶם׃

And strangers shall stand and feed your flocks, And aliens shall be your plowmen and your vinedressers.

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KEHOT'S NOTE

ישע' סא, ה.

20 **כי אז אהפוך אל עמים**

"For then I will turn to the peoples a pure language, that they may all call upon the Name of Havayah, to serve Him with one accord." The nations too will be able to rise.

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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KEHOT'S NOTE

צפנ' ג, ט.

21 **בלק"ת פ' בהר בטעמי המצות**

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

KEHOT'S NOTE

קרוב לסופו.

22 **אכלו רעים**

"Eat, friends; drink and be drunk, beloved ones." It shows that eating has a counterpart above.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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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23 **באספך מגרנך**

Sukkos is kept "when you gather in from your threshing floor and from your winepress." It is cited alongside "And you shall gather in your grain" for the present-day way of labor.

Deuteronomy 16:13 דברים ט"ז:י"ג

חַג הַסֻּכֹּת תַּעֲשֶׂה לְךָ שִׁבְעַת יָמִים בְּאָסְפְּךָ מִגָּרְנְךָ וּמִיִּקְבֶךָ׃

Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress.

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24 **לשון מקושש דהוי"ל מלקט**

Rabbeinu Bachya asks why the Torah says mekoshesh rather than melaket, and answers that it means mi-kav shishah, "from the line of six": the gatherer left the middle line of the six extremities and denied the seventh, Shabbos. The Alter Rebbe builds on this answer.

Rabbeinu Bahya, Bamidbar 15:33 רבנו בחיי, במדבר ט"ו:ל"ג

… ויש להתעורר במה שהזכיר בפרשה זו כמה פעמים אותו, ויקריבו אותו המוצאים אותו ויניחו אותו, ולא אמר ויניחוהו כמו שאמר במקלל, והנה הם בכלל הפרישה, ועוד למה נקרא בלשון מקושש היה לומר מלקט עצים בשבת, כי לשון קשישה אינו נופל כי אם על תבן וקש שנאמר (שמות ה':ז') הם ילכו וקששו להם תבן, וכן (שם) לקושש קש לתבן, ולשון לקיטה נופל על עצים שנאמר (ירמיהו ז':י"ח) האבות

מבערים את האש והבנים מלקטים עצים. יש בזה ענין, ידוע כי העולם ששה קצוות, ונבראו בכח השם הנעלם בששה חותמות, כל קצה …

ויקריבו אותו, "they brought him (to Moses)." As soon as the Sabbath had ended. המוצאים אותו, "the people who had found him (collecting the kindling)." By rights the Torah should have written: אשר מצאו אותו, the ones who had found him (past tense) seeing that they did not find him now. The Torah chose the present tense to inform us that this man had continued to collect the kindling in spite of having been warned of the impending penalty if he would not stop (compare Sifri 113). It is worth …

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

25 **כי בושש משה**

"And the people saw that Moshe delayed to come down from the mountain," and they gathered around Aharon to make the calf.

Exodus 32:1 שמות ל"ב:א'

וַיַּרְא הָעָם כִּי־בֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקָּהֵל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מֶה־הָיָה לוֹ׃

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him: 'Up, make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.'

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26 **כי בושש משה**

The Zohar on Ki Sisa says that the mixed multitude, wise in sorcery, saw that "Moshe delayed (boshesh)" in every sense of six: in the first six hours of the day, over which they had no power, and in the six supernal levels to which he was bound; at once "the people gathered against Aharon."

Zohar, Ki Tisa 11:62–70 ספר הזהר, כי תשא י"א:ס"ב-ע'

Their wisdom was great. They studied the hours of the day and their significance, and they studied the grade of Moses and perceived that he was in all quarters in the number six (be-shesh)1Same letters as boshesh- delayed., namely in the first six hours of the day, over which they had no power and could exercise no control, and also in the six supernal grades to which Moses was attached; and they realized that he was to come down from the Mount in the crowns of these six grades; but …

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

27 **כי בושש משה**

The Zohar on Pekudei asks why the sin took the form of a calf: the people asked only "make us a god," and Aharon meant to hold them back, but from gold, when it is refined, comes dross, and from it the forces of the left spread out.

Zohar, Pekudei 35:306–36:315 ספר הזהר, פקודי ל"ה:ש"ו-ל"ו:שט"ו

28 Rabbi Yehoshua ben Levi reads boshesh as ba'u shesh, "six came": Moshe had promised to return at the start of the sixth hour, and when it came without him, the Satan confused the people.

Shabbat 89a:6 שבת פ"ט א:ו'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב: "וַיַּרְא הָעָם כִּי בֹשֵׁשׁ מֹשֶׁה" — אַל תִּקְרֵי "בּוֹשֵׁשׁ", אֶלָּא "בָּאוּ שֵׁשׁ". בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמַר לָהֶן לְיִשְׂרָאֵל: לְסוֹף אַרְבָּעִים יוֹם בְּתְחִלַּת שֵׁשׁ אֲנִי בָּא. לְסוֹף אַרְבָּעִים יוֹם בָּא שָׂטָן וְעִירְבֵּב אֶת הָעוֹלָם. אָמַר לָהֶן: מֹשֶׁה רַבְּכֶם הֵיכָן הוּא? אָמְרוּ לוֹ: עָלָה לַמָּרוֹם. אָמַר לָהֶן: בָּאוּ שֵׁשׁ, וְלֹא הִשְׁגִּיחוּ עָלָיו. מֵת, וְלֹא הִשְׁגִּיחוּ עָלָיו. הֶרְאָה לָהֶן דְּמוּת מִטָּתוֹ, וְהַיְינוּ דְּקָאָמְרִי לֵקֹהּ לְאַהֲרֹן: "כִּי זֶה מֹשֶׁה הָאִישׁ וְגוֹ'".

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

29 **באו שש שעות**

The Midrash explains "Moshe delayed" the same way: six hours came and he had not come down, and at once the people gathered against Aharon.

Shemot Rabbah 41:7 שמות רבה מ"א:ז'

… על כל אומה שבעולם השלטתי אותך, חוץ מאומה זו, שנתתי לה חירות. הוי, חרות על הלוחות. וירא העם כי בושש משה מהו כי בושש? באו שש שעות ולא ירד. למה? שהתנה עמהם למי יום אני מביא לכם את התורה, וכיון שבאו שש שעות ולא ירד משה, מיד ויקהל העם על אהרן. רבנן אמרי: השטן מצא את ידיו. אותה שעה, שהיה משה נראה תלוי בין השמים והארץ, והיו מראין אותו באצבע, ואומר: כי זה משה האיש. אותה שעה עמד עליהם חור, ואמר להם: קציעי צואריא, אין אתם נזכרים מה נסים …

"The tablets were the work of G-d and the writing was the writing of G-d, engraved on the tablets" (Exodus 32:16). "The tablets were the work of G-d." Rabbi Yehoshua ben Levi said: Each and every day, a Divine Voice emerges from Mount Ḥorev and proclaims: 'Woe unto the creations for the affront to the Torah, as anyone who does not regularly engage in the Torah is ostracized from before the Holy One blessed be He,' as it is stated: "The tablets were the work of G-d."; see Tanḥuma, Ki …

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30 **והרי ששה שעות ויותר ולא ירד**

The people told the elders that Moshe had promised to come down after forty days, "and here, six hours and more, and he has not come down."

Bamidbar Rabbah 15:21 במדבר רבה ט"ו:כ"א

31 **שש דאיהו עמודא דאמצעיתא**

In the Raaya Mehemna on the law of witnesses, Samael and the serpent are the false witnesses who would testify against Israel that they "erred between vav and zayin," the

letters of zu in "This people (am zu) I formed for Myself." The text cites it for the separation of "six" from "seven."

Zohar, Shoftim 3:11–4:20ספר הזהר, שופטים ג:יא-ד:כ

32 **שש דאיהו עמודא דאמצעיתא**

The text cites Tikkun 13, folio 24b; on Sefaria the passage is on 28b: the mixed multitude separated "six," the middle pillar, from "seven," His consort, when they made the calf in the six hours of "Moshe delayed (boshesh)," and of the seventh it is said, "Seven [times] a day I praise You."

Tikkunei Zohar 28b:10–11תקוני הזהר כ"ח ב:י-יא

ובגין דלא יפרישו בין שש דאיהו עמודא דאמצעיתא ובין שבע דאיהי בת זוגיה. צריך לבערא שאור וחמץ דאינון ערב רב. דלא יתחזיין בין שש דאיהו ו' ובין שבע דאתמ' בה שבע ביום הללתיך. בגין דערב רב אפרישו בין שש לשבע במתן תורה כד"א וירא העם כי בשש משה. ואוקמוהו בשש באלין שית שעתין עבדו ית עגלא ואפרישו בין ו"ק. דאינון שש לשבע. הכי יפריש לון קב"ה בין שש לשבע

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33 "Seven [times] a day I praise You for Your righteous judgments." Seven is linked with Malchus, G-d's kingship.

Psalms 119:164תהילים קי"ט:קס"ד

שֶׁבַע בַּיּוֹם הִלַּלְתִּיךָ עַל מִשְׁפְּטֵי צִדְקֶךָ׃

Seven times a day do I praise Thee, because of Thy righteous ordinances.

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34 **תבנית שור**

"They exchanged their glory for the likeness of an ox that eats grass," of the golden calf.

Psalms 106:20תהילים ק"ו:כ

וַיָּמִירוּ אֶת־כְּבוֹדָם תַּבְנִית שׁוֹר אֹכֵל עֵשֶׂב׃

Thus they exchanged their glory For the likeness of an ox that eateth grass.

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35 **ופני שור מהשמאל**

In Ezekiel's vision of the Chariot each creature has the face of a man, a lion on the right, an ox on the left and an eagle. These are the four camps of the Shechinah in which the constellations are rooted.

Ezekiel 1:10יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

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

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36 **ושומטין אחד מהן ומכעיסין אותו בו**

G-d tells Moshe He foresees that after the giving of the Torah Israel will gaze at His Chariot, pull out one of its faces and provoke Him with it, as it is said, "and the face of an ox on the left," and "they exchanged their glory for the likeness of an ox."

Shemot Rabbah 42:5שמות רבה מ"ב:ה

... רואה אתה אותם באים לסיני ומקבלים תורתי, ואני רואה אותם, שאחר שאבא לסיני ליתן להם את התורה, ואני חוזר בטטראמילין שלי שהן מתבוננין בו, ושומטים אחד מהן ומכעיסים אותי בו, שנאמר (יחזקאל א): ופני שור מהשמאל לארבעתן, והם מכעיסים אותי בו, שנאמר (תהלים קו): וימירו את כבודם בתבנית שור. דבר אחר: ראה ראיתי וגו' מהו? עני עמי, זה קהל העגל. ראה ראיתי, היא הראיה שלהלן, היא הראיה שכאן:

Another matter: "Go descend [red]" – Rabbi Meir says: They require discipline [mardut]. From where is it derived that this is what He said to him? You know it from what the Holy One blessed be He said to him, as it is stated: "The L-rd said to Moses: I have seen this people and behold, it is a stiff-necked people" (Exodus 32:9). A person does not say that so-and-so is stiff-necked unless he requires discipline. The Rabbis say: What is "go descend"? They require discipline. This supports Rabbi Meir. ...

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37 **עם זו**

The Zohar on Ki Sisa reads "The lip of truth shall be established forever": the false tongue of those who call a god what is not G-d will pass away, while of Israel, the lip of truth, it is written, "This people (am zu) I formed for Myself; they shall tell My praise."

Zohar, Ki Tisa 3:7–4:14ספר הזהר, כי תשא ג:ז-ד:יד

38 "This people I formed for Myself; they shall tell My praise." The Alter Rebbe reads am zu as the joining of zayin and vav.

Isaiah 43:21ישעיהו מ"ג:כא

עַם־זוּ יָצַרְתִּי לִי תְּהִלָּתִי יְסַפֵּרוּ׃

The people which I formed for Myself, That they might tell of My praise.

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39 **משל למטרונא שיצא עליה שם רע**

Rabbi Levi's parable: the king investigated the rumor against the noblewoman, found nothing, and seated the man at the head of his banquet; so the ox heads the offerings to show that G-d found nothing in the charge of the calf, which the Midrash goes on to attribute to the converts who left Egypt with Israel.

Vayikra Rabbah 27:8ויקרא רבה כ"ז:ח

40 "Let this one," Moshe, "come and receive this," the Torah, "from this One," the Holy One, blessed be He, "for this people," Israel, each word drawn from a verse. It shows Israel called am zu.

Menachot 53b:4מנחות נ"ג ב:ד

יבא זה ויקבל זאת מזה לעם זו יבא זה זה משה דכתיב (שמות לב, א) כי זה משה האיש ויקבל זאת זו התורה דכתיב (דברים ד, מד) וזאת התורה

אשר שם משה מזה זה הקב"ה דכתיב (שמות טו, ב) זה אלי ואנוהו לעם זו אלו ישראל שנאמר (שמות טו, טז) עם זו קנית

Wikisource Talmud Bavli (CC-BY-SA)

41 "Who is like Havayah our G-d, who is enthroned on high." The One exalted above all is also the One who sees below.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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42 **לראות בשמים ובארץ**

"Who lowers [Himself] to look upon the heavens and the earth": G-d's providence reaches everything, so the constellations have no power of their own.

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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43 In the Song the maiden asks not to be looked down on: "Do not look at me that I am swarthy, for the sun has gazed upon me," for she was set to keep the vineyards in the sun. Here Malchus speaks of her darkness when she is separated from the sun of Havayah.

Song of Songs 1:6 שיר השירים א':ו'

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשָּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי:

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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44 **דלא אסתכל בי שמשא לאנהרא לי**

The Zohar on Acharei reads "the sun has gazed upon me" as "the sun did not look at me to shine upon me," the darkness of Malchus when the light above does not reach her.

Zohar, Achrei Mot 9:58–67 ספר הזהר, אחרי מות ט':נ"ח-ס"ז

"Look not upon me because I am swarthy." Why am I swarthy? Because the sun hath gazed hard on me, but not looked upon me to illumine me as he should have done. "My mother's sons were angry with me." These words are said by Israel, and refer to the Chieftains appointed over the other nations.

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

45 **שמש היינו שמש הוי'**

"For a sun and a shield is Havayah Elokim." Havayah is the "sun" whose light does not shine on Malchus when she is cut off.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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46 **דהע"ה הי' מרכבה לבחי' מלי'**

The note adds that the idea that King David was a chariot for Malchus is found also in Me'orei Or, a Kabbalistic lexicon arranged by letter, under the letter dalet.

KEHOT'S NOTE

ראה ג"כ מא"א אות ד', ס"ט.

47 "Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word." Doing comes before hearing.

Psalms 103:20 תהילים ק"ג:כ'

בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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48 Isaiah foretells that G-d will create over Mount Zion a cloud by day and a flaming fire by night, "for over all the glory [shall be] a canopy." The discourse on this verse reads the bride's glory as love "with all your soul" and the canopy as the encompassing level, "with all your might."

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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49 "Until this people whom You acquired pass over," in the Song at the Sea. Am zu again names Israel as the joining of zayin and vav.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמּוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ:

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

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50 "And it shall be, from one new moon to the next, and from one Shabbos to the next, all flesh shall come to bow down before Me." The text refers to its discourse on this verse, on why Rosh Chodesh is not called a "day of work."

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to

worship before Me, Saith the L-RD.

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51 **שור או כשב**

"An ox or a sheep or a goat, when it is born…": the verse on which the Midrash asks why the ox comes first among the offerings.

Leviticus 22:27 ויקרא כ"ב:כ"ז

שׁוֹר אוֹ־כֶשֶׂב אוֹ־עֵז כִּי יִוָּלֵד וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה לְקָרְבַּן אִשֶּׁה לַה׳

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; but from the eighth day and thenceforth it may be accepted for an offering made by fire unto the L-RD.

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PARAGRAPH 3

52 **ששזפתני שזפתני מיבעי ליה**

The Zohar on Tazria asks why the verse says sheshezafatni rather than shezafatni and answers that it hints at six: the sun shines with six lights, and when it withdraws they all withdraw.

Zohar, Tazria 14:60–17:70 ספר הזהר, תזריע י"ד:ס-י"ז:ע'

Observe this. When the Holy One, blessed be He, is in the company of the Community of Israel, if she first makes approaches to him and draws him towards her in the strength of her love and desire, then she is replenished from the side of the right and multitudes from the side of the right are found in all worlds. But if the Holy One, blessed be He, is the first to make advances and she only rouses herself afterwards, then all is on the side of the female …

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

53 **נשא את ראש בני גרשון**

"Lift up the head of the sons of Gershon, they too," the census of the Levite family of Gershon. The Alter Rebbe's discourse on this verse discusses the sasgona.

Numbers 4:22 במדבר ד':כ"ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

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

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54 **ססגונא ששש בגוונין הרבה**

Rav Yosef explains why the tachash is translated sasgona: it "rejoices (sas) in many colors."

Shabbat 28a:4 שבת כ"ח א:ד'

מַתִּיב רַבִּי אַבָּא, רַבִּי יְהוּדָה אוֹמֵר: שְׁנֵי מִכְסָאוֹת הָיוּ, אֶחָד שֶׁל עוֹרוֹת אֵילִים מְאָדָּמִים וְאֶחָד שֶׁל עוֹרוֹת תְּחָשִׁים. רַבִּי נְחֶמְיָה אוֹמֵר: מִכְסֶה אֶחָד הָיָה, וְדוֹמֶה כְּמִין תְּלָא אִילָן. וְהָא תְּלָא אִילָן טָמֵא הוּא! הָכִי קָאָמַר: כְּמִין תְּלָא אִילָן הוּא, שֶׁיֵּשׁ בּוֹ גְּוונִין הַרְבֵּה, וְלֹא תְּלָא אִילָן. דְּאִילּוּ הָתָם טָמֵא, וְהָכָא טָהוֹר. אָמַר רַב יוֹסֵף: אִי הָכִי הֵיינוּ דְּמִתַּרְגְּמִינַן "סָסְגּוֹנָא", שֶׁשָּׂשׂ בְּגְוונִין הַרְבֵּה.

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

PARAGRAPH 4

55 **ששזפתני השמש**

In the Song the maiden asks not to be looked down on: "Do not look at me that I am swarthy, for the sun has gazed upon me," for she was set to keep the vineyards in the sun. Here it is the darkness of Malchus when the light of the sun withdraws.

Song of Songs 1:6 שיר השירים א':ו'

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי׃

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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

56 **שחורה אני ונאוה**

"I am black but comely, O daughters of Jerusalem." The Alter Rebbe's discourse on this verse also explains "the sun has gazed upon me."

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם 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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57 **ברח דודי ודמה לך לצבי**

"Flee, my beloved, and be like a gazelle or a young hart upon the mountains of spices," the closing verse of the Song, which the Midrash expounds.

Song of Songs 8:14 שיר השירים ח':י"ד

בְּרַח דּוֹדִי וּדְמֵה־לְךָ לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים עַל הָרֵי בְשָׂמִים׃

Make haste, my beloved, And be thou like to a gazelle or to a young hart Upon the mountains of spices.

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58 **עינו אחת פתוחה ועינו אחת קמוצה**

The Midrash: as a gazelle sleeps with one eye open and one closed, so G-d looks upon Israel with both eyes when they do His will and with one eye when they do not.

Shir HaShirim Rabbah 8:13 שיר השירים רבה ח':י"ג

… צוֹוַחַת בְּרַח דּוֹדִי, בְּרַח מֵאֻמּוֹת הָעוֹלָם וְהִדָּבֵק בָּהֶם בְּיִשְׂרָאֵל. וּדְמֵה לְךָ לִצְבִי, מַה צְּבִי זֶה בְּשָׁעָה שֶׁהוּא יָשֵׁן עֵינוֹ אַחַת פְּתוּחָה וְעֵינוֹ אַחַת קְמוּצָה, כָּךְ בְּשָׁעָה שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, מַבִּיט אֲלֵיהֶם בִּשְׁתֵּי עֵינָיו, הֲדָא הוּא דִכְתִיב (תהלים לד, טז): עֵינֵי ה' אֶל צַדִּיקִים, וּבְשָׁעָה שֶׁאֵין עוֹשִׂים רְצוֹן הַקָּדוֹשׁ בָּרוּךְ הוּא, הוּא מַבִּיט לָהֶם בְּעֵינוֹ אַחַת, שֶׁנֶּאֱמַר (תהלים לג, יח): הִנֵּה עֵין ה' אֶל יְרֵאָיו. עַל הָרֵי בְשָׂמִים, אָמַר רַבִּי סִימוֹן אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא, הַמְתִּינוּ לִי …

"Flee, my beloved, and be like a gazelle or a young deer on the mountains of spices" (Song of Songs 8:14). "Flee, my beloved, and be like a gazelle [tzevi]" – [flee] to the hosts [tzava] On High, who praise Your glory with one voice, in

one melody; "on the mountains of spices" – in the upper heavens of heavens. Another matter: "Flee, my beloved" – from the Diaspora, in which we are located and are sullied with iniquities. "And be like a gazelle" – render us pure like a ...

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

59 **עיני ה' אל צדיקים**

> "The eyes of Havayah are toward the righteous, and His ears toward their cry": both eyes, when Israel do His will.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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60 **הנה עין ה' אל יראיו**

> "Behold, the eye of Havayah is toward those who fear Him, toward those who hope for His kindness": one eye, when they do not.

Psalms 33:18 תהילים ל"ג:י"ח

הִנֵּה עֵין ה' אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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61 **לעשות הישר בעיני ה'**

> "When you hearken to the voice of Havayah your G-d, to keep all His commandments... to do what is right in the eyes of Havayah your G-d." The end of the Alter Rebbe's discourse on this verse deals with "what is right in the eyes of Havayah."

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

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

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והיה לכם לציצית וראיתם אותו וזכרתם וגו׳ למען תזכרו וגו׳

"And it shall be to you as tzitzis, and you shall see it and remember" (Numbers 15:39)

Tzitzis are only threads drawn from a garment: the love and awe of the heart, the white and the techeles, issue from the encompassing garment made of the mitzvos of action, which is rooted in G-d's own supernal garment. Seeing the threads should remind a person how great the whole garment of the mitzvos is.

THE MAAMAR IN BRIEF

The maamar asks why the tzitzis passage speaks of remembering twice, and how one mitzvah recalls all the mitzvos. Tzitzis means gazing and radiance: the revelation of G-dliness must descend from the mind, which like water is cold and heavy, to the point of the heart, whose fire alone transforms a person, as love (the white) or fear (the techeles). The bride's reply in Song of Songs 5:3 names two preparations for G-d's call "Open to me": "soiling the feet," a humbling reckoning of one's sins, and "putting on the robe," the garments of the mitzvos. Moshe longed for the mitzvos of action because all mitzvos are tzedakah, a garment whose countless threads, the details of the law, add up to a "great sum" that reaches the level of sovev; in G-d's works the lowest is rooted highest. Love and awe cannot exist without this garment, as tzitzis need a garment. The Torah taught before birth is forgotten to leave room for free choice, yet its impression gives the soul the strength to choose good. The two rememberings correspond to the techeles, the prohibitions, and the white, the positive mitzvos.

OUTLINE

1 **Two questions, and tzitzis as radiance** ¶1

Why does the tzitzis passage speak of two rememberings, and how does tzitzis recall all the mitzvos? Tzitzis comes from "peering through the lattices," a radiance: the shining of the G-dliness that fills and encompasses all worlds, before which all is as nothing.

2 **From the mind to the heart: the white and the techeles** ¶2–6

Awareness of G-d must reach the point of the heart: the brain, rooted in cold, heavy water, cannot change the vital soul, and only the heart's fire refines it. That fire is love, the white of the tzitzis, drawn from Binah, and fear, the techeles, drawn from Abba; fear only "before the eyes" is not yet fear of G-d. Tzitzis is feminine and metzitz masculine, because G-d bestows the light and Israel receives it through the "lattices" of a broken heart.

3 **"I have washed my feet; how shall I soil them?"** ¶7

The bride's reply to "Open to me" names two preparations for G-d's light in the heart. The first, "soiling the feet," is to be one of the "masters of the reckoning," keeping one's past sins always before one's eyes even after teshuvah.

4 **"How shall I put it on?": the garment of the mitzvos** ¶8–10

Moshe prayed 515 times to enter the Land for the sake of the mitzvos of action. All the mitzvos are tzedakah, and tzedakah is a garment: as threads join into a garment, the details of the law join into a "great sum," an encompassing light that the Arizal places in Arich Anpin, the level of sovev.

5 **The lowest is rooted highest** ¶11–13

In creation man, the highest, is sustained by the mineral, the lowest, for "last in deed, first in thought"; since G-d is without end, His works have no fixed beginning or end. So the physical mitzvos, summed up in tzedakah, are garments of "glory" that envelop a person on every side.

6 **Love and awe hang from the garment** ¶14–15

The mitzvos and the laws are makifim, while love and awe are "the Torah of man," revealed within. Just as tzitzis cannot exist without a garment, love and awe cannot exist without first doing all the mitzvos and gathering one's study of Mishnah and Talmud into the soul.

7 **The Torah taught before birth** ¶16–18

The unborn child is taught the whole Torah, a makif that gives it the light of love and awe, and then made to forget, so that its service will be by free choice. The impression that remains is why it can say "draw me," having already been "brought into his chambers"; and the forgetting is why it is hard to put on the garments of Torah and mitzvos again.

8 **The two rememberings** ¶19

Seeing the tzitzis, love and awe, recalls the garment of the mitzvos of action, "the mitzvos of Havayah," which are G-d's own. The techeles recalls the prohibitions and a constant humility, never "I have already washed my feet"; the white recalls the positive mitzvos, through which love and awe rise into the encompassing light.

9 **Summary: the garment and its threads** ¶20–23

The mitzvos make an encompassing garment for the soul, rooted in G-d's white tallis. If four strands carry the love and awe of all Israel, the whole garment is holier beyond measure; Torah study and the laws belong to it too. The tallis is holier than its tzitzis, but its holiness is too great to rest in the physical cloth, so in law only kosher tzitzis are holy.

Tzitzis ציצית

From "peering through the lattices": a radiance of G-dliness received by Israel. Its threads stand for the love and awe of the heart, which issue from the garment of the mitzvos as strands from a cloth.

Techeles and white תכלת ולבן

The two colors of the tzitzis: the white is love, fiery and rising, drawn from Binah; the techeles is fear, the blue light that clings to the wick, drawn from Abba. They also correspond to the two rememberings: the white to the positive mitzvos, the techeles to the prohibitions.

Encompassing garment (makif) לבוש מקיף

The mitzvos of action and the details of the law, physical deeds that surround the soul rather than entering it. Rooted in G-d's own supernal garment, they are higher than the love and awe that issue from them.

"The Torah of man" תורת האדם

Love and awe, which are revealed within a person and become part of his self, unlike the mitzvos, which remain "the mitzvos of Havayah," G-d's own.

The great sum חשבון גדול

As coins add up to a great sum of charity, the countless details of the law join into one garment whose total reaches the level of sovev, which the Arizal places in Arich Anpin.

Masters of the reckoning מארי דחושבנא

Those who take account of all their failings. For the Alter Rebbe this is "soiling the feet": keeping one's sins before one's eyes even after teshuvah, as a preparation for G-d's light.

Impression (reshimu) רשימו

What remains of the Torah taught before birth after it is forgotten. It gives the soul in the body the strength to choose good and to be drawn after G-d.

SECTION 1 · ¶1

Two questions, and tzitzis as radiance

1 והיה לכם לציצית[1] וראיתם אותו וזכרתם וגו' למען תזכרו[2,3] וגו'. להבין ענין ב' זכירות הללו למה.

"And it shall be to you as tzitzis, and you shall see it and remember," etc.; "so that you remember," etc. To understand the matter of these two rememberings: why [both]?

The maamar opens with the passage of tzitzis (Numbers 15:39–40), which speaks of remembering twice: "you shall see it and remember all the mitzvos of Havayah," and then "so that you remember and do all My mitzvos." The first question is why the Torah needs two separate rememberings. Likkutei Torah prints an explanation (Biur) of this discourse right after it, which opens from the Sages' words "the heart sees."

גם להבין איך יהיה מצות ציצית מורה על זכירת כל המצות. הנה ציצית מלשון הסתכלות כמו מציץ מן החרכים[4] שהוא ענין זיו והארה

Also to understand how the mitzvah of tzitzis can point to the remembering of all the mitzvos. Now, ציצית (tzitzis) comes from the language of gazing, as in "peering through the lattices," which denotes radiance and illumination;

The second question is how one mitzvah, tzitzis, can bring all the mitzvos to mind. The answer begins with the word itself: ציצית is related to מציץ, "peering" (Song of Songs 2:9), and the root also means shining forth, so tzitzis speaks of a radiance or illumination.

דהיינו שיאיר ויתגלה בחינת גילוי אלהותו יתי' שממלא כל עלמין וסובב כל עלמין וכולא קמיה כלא[5] חשיב בשמים ממעל ועל הארץ[6] מתחת אין עוד

that is, that there shine and be revealed the level of the revelation of His G-dliness, may He be blessed, who fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), before whom all is accounted as nothing, "in the heavens above and on the earth below; there is none else,"

What shines is the revelation of G-dliness, which both fills each world from within (memalei) and transcends all worlds (sovev), and before which everything is accounted as nothing, in the Zohar's words (Zohar 1:11b). The verse "in the heavens above and on the earth below; there is none else" (Deuteronomy 4:39) says that nothing exists apart from Him.

כי נשגב שמו לבדו הודו על ארץ ושמים[7] וגו'. הודו הוא זיו והארה ממנו כו' כמ"ש במ"א.

"for His Name alone is exalted; His splendor is over earth and heaven," etc. "His splendor" is a radiance and illumination from Him, etc., as is explained elsewhere.

Psalms 148:13 says that His Name alone is exalted, while only "His splendor" (hodo) reaches earth and heaven. The Alter Rebbe reads "splendor" as a radiance that issues from Him rather than His essence; this is the kind of illumination that tzitzis signifies.

SECTION 2 · ¶2–6

From the mind to the heart: the white and the techeles

2 והנה ענין בחינת גילוי זה פי׳ גילוי מציאותו ולא מהותו ח״ו [חס ושלום] צריך שיתגלה בלב האדם דוקא כמאמר רז״ל [רבותינו זכרונם לברכה] הלב רואה[8] כו׳

Now, this level of revelation, meaning the revelation of His existence and not of His essence, G-d forbid, must be revealed specifically in a person's heart, as our Sages, of blessed memory, said: "The heart sees," etc.,

> The revelation meant here is of G-d's existence, the awareness that He is, not a grasp of His essence, which no creature can attain. Such awareness must reach the heart, and the Sages' saying "the heart sees" shows that the heart, too, has a kind of sight.

בקהלת רבה דפ״ז ע״א[9] ר״פ דברתי אני[10] עם לבי, ולא די לו בהסתכלות העינים שהם חב״ד [חכמה בינה ודעת] שלו בלבד שלכן נקראים חכמים עיני העדה[11] אלא שצריך שתתפשט

in Koheles Rabbah, page 87a, at the beginning of the passage "I spoke with my heart." And it is not enough for him to have only the gazing of the eyes, which are his Chochmah, Binah and Daas, which is why the wise are called "the eyes of the congregation"; rather, it must spread

> The source is the Midrash on Ecclesiastes 1:16, "I spoke with my heart," which lists the heart's faculties: it sees, hears, speaks and more. The eyes stand for the intellect, Chochmah, Binah and Daas, as the wise are called "the eyes of the congregation"; but the intellect's seeing alone is not enough.

עד כי להיות נגעה עד בחי׳ נקודת לבו ממש שיהיה בבחי׳ הלב רואה ומרגיש ומתפעל בהרגשתו דהיינו התפעלות הפחד בלבו או התפעלות כרשפי אש מיסוד האש שבלבו

until it reaches the level of the very point of his heart, so that he is at the level of "the heart sees," and feels, and is stirred by what it feels: that is, a stirring of fear in his heart, or a stirring like "flashes of fire" from the element of fire in his heart.

> The awareness must travel down to the innermost point of the heart, so that the heart itself sees, feels and is moved. That movement takes one of two forms: a stirring of fear, or a fiery love, "flashes of fire," coming from the heart's element of fire.

כי להיות המוח עיקרו מיסוד המים והלחות[12] שהוא קר בטבע ואינו פועל בנפשו שום השתנות ויש בו כבידות כידוע שהמים יורדים[13] ממקום גבוה למקום נמוך,

For since the brain is fundamentally of the element of water and moisture, which is cold by nature, it effects no change in his soul, and there is heaviness in it, as it is known that water descends from a high place to a low place.

> Here begins the reason the intellect alone cannot change a person: the brain is rooted in the element of water, which is cold and heavy. As Tanya, chapter 3, says, citing Etz Chaim, the source of water and moisture is the brain, while the element of fire is in the heart; and water by nature flows down from high to low.

כך ראיית עיני השכל שבנפשו האלהית אינו פועל בנפשו החיונית שום התפעלות שיתפעל להשתנות טבעו ומהותו באשר הוא שם ולשנות את טעמו אל ההיפך לגמרי

So too the seeing of the eyes of the intellect in his G-dly soul does not bring about in his vital soul any stirring, such that it would be stirred to change its nature and essence where it stands and to change its taste to the complete opposite;

> In the same way, understanding G-dliness with the G-dly soul's "eyes of the intellect" does not by itself transform the vital soul, the soul that animates the body. It does not make that soul change its nature or reverse its "taste," its inclinations and preferences, to the opposite.

רק הוא כדקאי קאי בבחי' כבדות ועצלות במקום נמוך שהיה בו כ"א ע"י שיתלהב ויתלהט בנפשו

rather, it stays as it stood, in a state of heaviness and sluggishness, in the low place where it was; except through his being kindled and set ablaze in his soul

> Left to the intellect, the vital soul stays where it was, heavy and sluggish in its low place. The only exception is when the person becomes kindled and ablaze in his soul.

עד כי נגע עד נקודת לבו ששם הוא יסוד האש העולה למעלה כרשפי אש ושלהבת[14] י"ה כשלהבת העולה מאליה ליפרד מן הפתילה בלי השקט ומנוחה, וכל השתנות הוא ע"י האש דוקא

until it reaches the point of his heart, where the element of fire is, which rises upward like "flashes of fire, a flame of Yah," like a flame that rises of itself to part from the wick, without quiet or rest. And all change comes specifically through fire,

> The point of the heart is the seat of the element of fire, and fire rises upward of its own accord, like the "flame of Yah" of Song of Songs 8:6 and like a flame that leaps up as if to leave its wick. Therefore real change in a person's nature comes only through fire.

כמו מצרף לכסף וכור לזהב[15] עד כי הגו סיגים מכסף[16,17] כו' [ועמ"ש מענין זה בד"ה ונקדשתי בתוך[18] בנ"י [בני ישראל].[19]

as in "a crucible for silver and a furnace for gold," until "the dross has been removed from the silver," etc. [And see what is written on this subject in the discourse beginning "And I shall be sanctified among the children of Israel,"

> Proverbs compares G-d's testing of hearts to the crucible and the furnace, and speaks of removing dross from silver: fire separates the impurity from the metal. The bracket that opens here begins a series of references to other discourses on this theme, starting with the one on "And I shall be sanctified among the children of Israel."

3 ובד"ה במדבר סיני באהל מועד[20] כי תבאו אל הארץ גבי ונפש כי תקרב[21] ובד"ה ויושט המלך לאסתר[22] את שרביט הזהב].[23]

and in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting"; "When you come into the land," concerning "And when a soul offers"; and in the discourse beginning "And the king extended to Esther the golden scepter."]

> The bracket closes with further references: the discourse on "In the wilderness of Sinai, in the Tent of Meeting" (Numbers 1:1); the discourse "When you come into the land" (Likkutei Torah, Behar), where the meal offering a soul brings, "baked in an oven," is read as the soul drawing near to G-d by kindling "flashes of fire" of love in the heart; and the Torah Ohr discourse on "And the king extended to Esther the golden scepter" (Esther 8:4). That Torah Ohr discourse speaks of the love hidden in the inner point of every Jew's heart, which not everyone brings out into the open.

והארה זו שמתלהט ומתלהב בלב האדם הוא ענין בחי' תכלת ולבן שבציצית כי בחינת לבן מורה על האהבה כרשפי אש[24] כשלהבת מתלהב בלב האדם.

And this illumination, which blazes and flames in a person's heart, is the matter of the techeles (blue) and the white in the tzitzis. For the white indicates the love like "flashes of fire," like a flame blazing in a person's heart.

> The illumination that ignites the heart is what the two colors of the tzitzis stand for. The white represents love, the heart's fiery love described as "flashes of fire."

4 והתכלת מורה על הפחד שבלבו [והיינו כמ"ש בפע"ח [בפרי עץ חיים] שער הציצית פ"ד דלבן נמשך ממוח בינה ותכלת מאבא,[25] ונודע דבינה היא מקור האהבה כרשפי אש

And the techeles indicates the fear in his heart. [This is as is written in Pri Etz Chaim, Sha'ar HaTzitzis, chapter 4, that the white is drawn from the mind of Binah and the techeles from Abba. And it is known that Binah is the source of the love like "flashes of fire,"

> The techeles, the sky-blue thread, stands for the fear in the heart. The bracket gives the Arizal's source: in Pri Etz Chaim the white is drawn from Binah and the techeles from Abba, the configuration of Chochmah, and Binah is known as the source of the fiery love.

וחכמה הוא בחי' יראה עילאה ואבא יסד ברתא[26,27] היא בחינת יראה תתאה וכמ"ש במ"א ע"פ בחכמה יסד ארץ כונן שמים בתבונה[28] ועמ"ש מזה בביאור ע"פ שימני כחותם].[29]

and Chochmah is the level of the higher awe; and "Abba founded the daughter," who is the level of the lower awe; as is explained elsewhere on the verse "With wisdom He founded the earth; He established the heavens with understanding." And see what is written on this in the explanation on the verse "Set me as a seal."]

> Chochmah corresponds to the higher awe (yirah ila'ah), and "the daughter," Malchus, whom Abba founded, corresponds to the lower awe (yirah tata'ah). This is how the Tikkunei Zohar reads Proverbs 3:19, "With wisdom He founded the earth": wisdom, Abba, founded the "earth," the daughter; so the techeles, drawn from Abba, carries the quality of awe.

5 וזהו שכתוב אין פחד אלקים לנגד עיניו[30] כי כל זמן שהוא עדיין בחי' לנגד עיניו שהוא בחי' ראיית השכל בלבד אין לו פחד אלהים

And this is what is written: "There is no fear of G-d before his eyes." For as long as it is still at the level of "before his eyes," which is the level of the intellect's seeing alone, he has no fear of G-d.

> Psalms 36:2 says of the wicked, "There is no fear of G-d before his eyes." The Alter Rebbe reads it inwardly: as long as fear stays "before his eyes," in the intellect's seeing alone, it is not yet true fear of G-d.

כי פחד הוא בלב דוקא שתפול עליו אימה ופחד בהתגלות הלב כ י הפחד מושרש ג"כ ביסוד האש שבלב כמו גוון התכלת שבאש ואור הנר התחתון שבפתילה ממש כנודע.

For fear is specifically in the heart, that terror and fear fall upon him in the revelation of the heart. For fear, too, is rooted in the element of fire in the heart, like the blue hue in a fire and the lower light of a candle, right on the wick, as is known.

> Real fear lives in the heart, where dread actually falls upon a person and is felt. Fear, too, is rooted in the heart's fire, like the bluish light at the bottom of a candle flame that clings to the wick, which is why it is represented by the blue techeles.

6 והנה ציצית לשון נקבה[31] כי כנסת ישראל מקבלת הארה זו מלמעלה מבחי' סובב כל עלמין כמ"ש מציץ מן החרכים[32] מציץ לשון מפעיל ולשון זכר המשפיע

Now, ציצית (tzitzis) is a feminine form, because the Congregation of Israel (Knesses Yisrael) receives this illumination from above, from the level of the light that encompasses all worlds (sovev kol almin), as it is written, "peering through the lattices": מציץ (peering) is a causative form and a masculine form, that of the one who bestows;

> The word ציצית has a feminine form, because it names the illumination as it is received: the Congregation of Israel (Knesses Yisrael), the whole community of Jewish souls, receives this light from above, from the transcendent level of sovev. By contrast, מציץ in "peering through the lattices" is a masculine, causative form, describing the one who gives the light.

שהקב"ה מפעיל ומשפיע הארה זו בכנס"י [בכנסת ישראל] להיות להם בחינת הארה זו בהתגלות הלב בחי' הלב רואה ומרגיש ומתפעל בתגבורת יסוד האש אלהי שבנפש האלקית

for the Holy One, blessed be He, brings about and bestows this illumination upon the Congregation of Israel, so that they have this illumination in the revelation of the heart, the level of "the heart sees," and feels and is stirred, through the strengthening of the G-dly element of fire in the G-dly soul.

> The giver is the Holy One, blessed be He, who brings this illumination about and bestows it on Israel, so that it becomes revealed in their hearts. The result is that the heart "sees," feels and is moved, as the G-dly fire within the G-dly soul grows strong.

והיינו ע"י חרכים וחלונות שהוא ענין לב נשבר רוח נשברה[33] וכמאמר פתחי לי[34] וגו' וכמ"ש במ"א

And this is through "lattices" and windows, which is the matter of a broken heart and a broken spirit, and as in the saying "Open to me," etc., and as is explained elsewhere.

> The light enters through "lattices" and windows, narrow openings, which the Alter Rebbe identifies with a broken heart and a broken spirit (Psalms 51:19), as in G-d's plea "Open to me" (Song of Songs 5:2).

[ועמ"ש בד"ה ועשית ציץ[35] זהב טהור[36] כו' מלשון מציץ מן החרכים והוא אור האהבה רבה הבאה מלמעלה שהיא בחי' אהרן זקן אהרן[37] כו' ע"ש,

[And see what is written in the discourse beginning "And you shall make a plate (tzitz) of pure gold," etc., [tzitz being] from the language of "peering through the lattices"; and it is the light of the great love (ahavah rabbah) that comes from above, which is the level of Aharon, "the beard of Aharon," etc.; see there.

A bracket of references opens with the Torah Ohr discourse on the tzitz, the High Priest's golden headplate (Torah Ohr, Tetzaveh). That discourse derives tzitz, like tzitzis, from "peering through the lattices," a radiance of light, and identifies it with the great love (ahavah rabbah) that comes from above, the level of Aharon, pictured as "the beard of Aharon" on which the anointing oil runs down (Psalms 133:2).

ועמ"ש בביאור ע"פ ויקח קרח[38,39] בענין זקן אהרן שהוא ענין א' עם חוטי הציצית, ועיין בפע"ח [בפרי עץ חיים] שער הציצית פ"ג [פרק ג'], ועמ"ש מענין אה"ר [אהבה רבה] דאהרן ע"פ בהעלותך את הנרות[40,41] וע"פ ועשית בגדי קדש[42] לאהרן[43] כו' ע"ש.

And see what is written in the explanation on the verse "And Korach took," concerning "the beard of Aharon," that it is one matter with the threads of the tzitzis. And see Pri Etz Chaim, Sha'ar HaTzitzis, chapter 3. And see what is written on the great love of Aharon on the verse "When you raise up the lamps," and on the verse "And you shall make holy garments for Aharon," etc. See there.

More references follow: the explanation on "And Korach took" (Likkutei Torah, Korach), which shows that Aharon's beard, through which the great love is drawn down, is one matter with the threads of the tzitzis, both being "hairs"; the Arizal on tzitzis in Pri Etz Chaim; and discourses on Aharon's lighting of the lamps and on his holy garments. What they share is Aharon as the channel of the great love from above.

ולפמש"כ [ולפי מה שכתוב] דבחי' אה"ר [אהבה רבה] דאהרן זהו ענין חוטי הציצית א"כ יובן דבחינת בגדי קדש דאהרן שהם הלבושים הנעשים ממעשה המצות כמש"ש [כמה שכתוב שם] זהו עצמו ענין הרמוז בהטלית וכדלקמן]:[44]

And according to what is written, that the great love of Aharon is the matter of the threads of the tzitzis, it will then be understood that the holy garments of Aharon, which are the garments made from the performance of the mitzvos, as is written there, are themselves what is alluded to in the tallis, as [will be explained] below.]

If Aharon's great love corresponds to the threads of the tzitzis, then Aharon's holy garments, which the Torah Ohr discourse explains as garments made from the mitzvos a person performs, correspond to the tallis itself. This anticipates the maamar's central point, developed below: the garment of the mitzvos is the source from which the threads of love and awe issue.

SECTION 3 · ¶7

"I have washed my feet; how shall I soil them?"

7 ב וזהו פשטתי את כתנתי[45] איככה אלבשנה רחצתי את רגלי איככה אטנפם. שהוא מענה כללות ישראל על מאמר פתחי לי[46] שאמר הקב"ה

2. And this is [the meaning of] "I have taken off my robe; how shall I put it on? I have washed my feet; how shall I soil them?" This is the answer of Israel as a whole to the call "Open to me" that the Holy One, blessed be He, said.

> Section 2 turns to the bride's reply in Song of Songs 5:3. When the beloved knocks and says "Open to me" (5:2), she answers that she has already taken off her robe and washed her feet; the Alter Rebbe reads this as the reply of Israel as a whole to G-d's call.

כי להיות אור ה' מאיר ומתגלה בגילוי הלב של אדם להיות כמאמר פתחי לי, צריך להקדים לזה ב' בחינות אלו בחי' אלבשנה ובחינת אטנפם,

For in order that the light of G-d shine and be revealed in the revelation of a person's heart, as in the saying "Open to me," these two levels must come before it: the level of "shall I put it on" and the level of "shall I soil them."

> For G-d's light to be revealed in a person's heart, as "Open to me" asks, two preparations are needed, hinted at in the bride's two words: "shall I put it on" and "shall I soil them."

ופי' וענין בחי' אטנפם הוא להיות ממארי דחושבנא[47] לחשוב כל מחשבה דיבור ומעשה אשר לא טובים מיום היותו ואפי' [ואפילו] חטאת נעורים כי לא די במה שכבר התחרט על עונותיו

And the explanation and meaning of the level of "shall I soil them" is to be one of the "masters of the reckoning," to reckon every thought, word and deed that were not good since the day he came to be, even the sins of youth. For it is not enough that he has already regretted his sins.

> The second, "shall I soil them," is explained first: it means being one of the "masters of the reckoning," the Zohar's term for those who take stock of the day's deeds each night before sleep, and reviewing every thought, word and deed of one's life that was not good, even the sins of youth. Regret already felt in the past is not sufficient.

לכן כתיב רחצתי את רגלי פי' שכבר עשיתי תשובה איככה אטנפם איככה אוכל לבזות את עצמי ולטנפם

That is why it is written, "I have washed my feet," meaning, I have already done teshuvah (return); "how shall I soil them?": how can I disgrace myself and soil them,

> "I have washed my feet" stands for teshuvah already done, and "how shall I soil them?" for the reluctance to reopen past sins and so demean oneself. This is the natural objection of someone who has already repented.

דהיינו להזכירם עוד עלי לפי שקשה עלי הדבר, ורגלי הוא ענין קיום והעמדה של נפש האלהית רק צריך שיהיה תמיד לנגד עיניו[48] כל הימים ויהיה נבזה בעיניו נמאס.[49]

that is, recall them against myself again, because the thing is hard for me. And "my feet" is the matter of the standing and upholding of the G-dly soul. But it must always be before his eyes, all the days, and he must be "despised in his own eyes, loathsome."

Recalling one's sins again is painful, and the "feet" stand for what keeps the G-dly soul standing firm, which such memories seem to threaten. Yet a person must keep them always before his eyes and be lowly in his own eyes, "despised… loathsome" (Psalms 15:4).

SECTION 4 · ¶8–10

"How shall I put it on?": the garment of the mitzvos

8 ובחינת אלבשנה יובן בהקדים מאמר רז"ל [רבותינו זכרונם לברכה] תקט"ו תפלות כמנין ואתחנן[50,51] התחנן משה שיכנס לארץ[52] מפני הרבה מצות מעשיות שנצטוו ישראל ואי אפשר לקיימן כי"א בארץ ישראל,

And the level of "shall I put it on" will be understood by first introducing the saying of our Sages, of blessed memory, that with five hundred and fifteen prayers, the numerical value of ואתחנן ("And I entreated"), Moshe entreated to enter the land, because of the many mitzvos of action that Israel were commanded which can be fulfilled only in the Land of Israel.

The second preparation, "shall I put it on," concerns the garments of the mitzvos, and it is introduced with a Midrash: Moshe offered 515 prayers to enter the Land, the numerical value of ואתחנן (6+1+400+8+50+50). The reason for his longing, that many mitzvos can be kept only in the Land, is Rabbi Simlai's in the Talmud (Sotah 14a).

כי המצות מעשיות שנוהגין בחוץ לארץ אינם אלא בערך חלק חמישית מרמ"ח מצות וארבע הידות אינו נוהג כי"א בארץ ישראל דוקא ורובן בזמן שבהמ"ק [שבית המקדש] קיים כמו קרבנות ודומיהן.

For the mitzvos of action that apply outside the Land are only about one fifth of the 248 mitzvos, and four parts do not apply except in the Land of Israel specifically, and most of them [only] when the Holy Temple stands, such as the offerings and the like.

Outside the Land only about a fifth of the 248 positive mitzvos apply in practice; the other four fifths depend on the Land of Israel, and most of those on the Holy Temple, such as the offerings. Moshe's longing was thus for the full range of mitzvos in deed.

9 ולהבין למה רצה משה רבינו ע"ה [עליו השלום] לקיים מצות מעשיות דוקא.

And to understand why Moshe Rabbeinu, peace be upon him, wanted specifically to fulfill mitzvos of action.

> The question now is why Moshe wanted specifically the mitzvos of action, the deeds done with physical things, so much that he prayed 515 times to be able to do them.

אך הנה כתיב[53] וצדקה תהיה לנו כי נשמור לעשות את כל המצוה וגו' כי כל המצות נקראים בשם צדקה כי כמו שצדקה היא בחי' לבוש כמאמר לבושו צדקה.[54]

But, behold, it is written, "And it shall be righteousness (tzedakah) for us if we take care to do the whole commandment," etc. For all the mitzvos are called by the name tzedakah. For just as tzedakah is the level of a garment, as in the saying "His garment is tzedakah,"

> The answer begins with Deuteronomy 6:25, which calls the keeping of the mitzvos tzedakah, a word meaning both righteousness and charity; so all the mitzvos are called tzedakah, as the Alter Rebbe also shows from this verse in Likkutei Torah, Emor. And tzedakah is a garment, as the liturgy of the Days of Awe says of G-d, "His garment is tzedakah."

וכמאמר רז"ל [רבותינו זכרונם לברכה] (פ"ק [פרק קמא] דב"ב [דבבא בתרא])[55] על פסוק[56] וכבגד עדים כל צדקותינו[57] מה בגד זה כל נימא ונימא מצטרפת לבגד גדול אף צדקה כל פרוטה ופרוטה[58] מצטרפת לחשבון גדול.

and as our Sages, of blessed memory, said (in the first chapter of Bava Basra) on the verse "And all our righteous deeds are like a soiled garment": just as with this garment, each and every thread joins into a large garment, so too with tzedakah, each and every coin joins into a great sum;

> The Talmud (Bava Basra 9b) learns from Isaiah 64:5, which compares our righteous deeds to a garment, that just as single threads join to form a whole garment, single coins of charity add up to a great sum (cheshbon gadol). Small acts accumulate into something vast.

כך כל המצות הם בחינות[59] לבושין וכל נימא ונימא הם פרטי הלכות כהררים התלוין בשערה[60,61] מצטרפין לחשבון גדול שהוא בחינת מקיף וסובב כל עלמין [ועמ"ש מענין חשבון גדול בביאור ע"פ וספרתם לכם.[62,63]

so too all the mitzvos are garments, and each and every thread is the details of the laws, which are "like mountains suspended by a hair," joining into a great sum, which is the level of the encompassing (makif) and the light that encompasses all worlds (sovev kol almin). [And see what is written on the matter of the "great sum" in the explanation on the verse "And you shall count for yourselves,"

> So too every mitzvah is a garment woven of countless threads, the fine details of the law, which the Mishnah calls "mountains suspended by a hair" because many laws hang on few verses (the word נימא means both a thread and a hair). Together they form a "great sum" that is an encompassing light (makif), reaching up to sovev kol almin, the light that transcends all worlds. The bracket sends the reader to the explanation on "And you shall count for yourselves" (Likkutei Torah, Bamidbar), which places the "great sum" in Arich Anpin, where the fifty gates of Binah are included in their source.

10 וע' בע"ח [בעץ חיים] שער א"א ספ"ה דחשבון גדול היינו למעלה באי"א[64] בחינת סוכ"ע ולגדולתו אין חקר[65] כו'

and see Etz Chaim, Sha'ar Arich Anpin, end of chapter 5, that the "great sum" is above, in Arich Anpin, the level of the light that encompasses all worlds (sovev kol almin), and "His greatness is unfathomable," etc.;

> The bracket continues with the Arizal: in Etz Chaim (the gate of Arich Anpin, end of chapter 5) the "great sum" belongs above, to Arich Anpin, the configuration of Keser, the level of sovev. The verse "His greatness is unfathomable" (Psalms 145:3) suits a sum too great to be grasped.

ועמ"ש במ"א ע"פ ואתה מרבבות קדש[66] וע"פ הזהר פ' חיי שרה דקכ"ג א' גבי מאה שנה כו' עד ברזא דמאה ברכאן דכל יומא].[67]

and see what is written elsewhere on the verse "And He came from the myriads of holiness," and on the Zohar, Parshas Chayei Sarah, page 123a, concerning "a hundred years," etc., up to "in the mystery of the hundred blessings of every day."]

> Two more references follow: a discourse on "And He came from the myriads of holiness" (Deuteronomy 33:2), and a passage of the Zohar on Chayei Sarah. There the Zohar reads Sarah's "hundred years" as all-inclusive, "in the mystery of the hundred blessings of every day."

SECTION 5 · ¶11–13

The lowest is rooted highest

11 והנה כתיב מבלי אשר לא ימצא[68] האדם את המעשה אשר עשה האלהים מראש ועד סוף פי' שכך היתה כוונת הבריאה שלא ידע האדם ענין המעשה שבעולם מהו בחינת ראש ומהו בחינת סוף.

Now, it is written, "without man being able to find out the work that G-d has made from beginning to end." That is: such was the intent of creation, that man should not know, of the work that is in the world, what is the level of beginning and what is the level of end.

> Ecclesiastes 3:11 says that man cannot find out G-d's work "from beginning to end." The Alter Rebbe reads this as the design of creation: in the world one cannot tell which is the "beginning," the higher, and which the "end," the lower.

כמ"ש מזה ע"פ והיה מספר בני ישראל[69, 70] שהרי במדרגת ומעלת הבריאה שהיא דומם צומח חי מדבר הרי האדם שהוא המדבר הוא במעלה ומדרגה גבוה ועולה על כולנה.

As is explained about this on the verse "And the number of the children of Israel shall be": for in the rank and gradation of creation, which is mineral, vegetable, animal and speaking [being], man, who is the speaking [being], is of a high rank and level, surpassing them all.

> The point is explained in the discourse on "And the number of the children of Israel shall be" (Hosea 2:1), which reads the same verse of Ecclesiastes to teach that man is a small world on which the whole world depends. Creation has four ranks, mineral, vegetable, animal and speaking, and man, the speaking being, stands above them all.

12 והרי אנו רואים בחוש שהאדם צריך להחיות את גופו ממיני מאכל הבעל חי ואפי' [ואפילו] מבחי' צומח ודומם כמו מלח

Yet we see plainly that man needs to sustain his body with kinds of food from the animal, and even from the level of the vegetable and the mineral, such as salt.

> Yet experience shows a reverse dependence: man must sustain his body with animal food, and even with plants and minerals, such as salt.

כי המאכל אין צריך להאדם והאדם צריך לו

For the food does not need the man; the man needs it.

> The food does not need man, but man needs the food: the lower sustains the higher.

וגם אד רבה שהדומם שהוא עפר הנה ארץ ממנה יצא לחם[71] וכל מיני צמחים להחיות את האדם כי סוף מעשה במחשבה תחלה.[72]

And moreover, on the contrary, the mineral, which is earth, behold: "the earth, out of it comes bread," and all kinds of plants, to sustain man; for "last in deed, first in thought."

> More than that, the mineral, earth itself, is what sustains him: "the earth, out of it comes bread" (Job 28:5), and all the plants. This shows the principle "last in deed, first in thought," from the hymn Lecha Dodi: what comes last and lowest in execution was first and highest in the Creator's intent.

13 וזהו נעוץ תחלתן בסופן[73] וסופן בתחלתן[74] מפני שכשם שהוא יתי' א"ס כך לפעולותיו אין להם בחי' סוף

And this is [the meaning of] "their beginning is wedged in their end and their end in their beginning": because just as He, may He be blessed, is the Infinite One (Ein Sof), so His actions have no level of an end.

> This explains the Sefer Yetzirah's saying that the Sefiros' "beginning is wedged in their end and their end in their beginning." G-d is Ein Sof, literally "without end," and His works likewise have no true end, so no level is simply the last.

כי בכל בחינה ובחינה שיתכן לומר בחי' סוף יתכן לומר ג"כ בחי' ראש

For at every single level at which one could speak of an end, one could also speak of a beginning,

> Whatever can be called an "end" from one point of view can also be called a "beginning."

לפי שבאמת אין להם בחינת ראש ולא בחינת סוף ויש להם כל בחי' ראש ובחינת סוף. (ועמ"ש מזה בד"ה אתם נצבים).[75]

because in truth they have no level of a beginning and no level of an end, and they have every level of beginning and of end. (And see what is written on this in the discourse beginning "You are standing.")

> For in truth G-d's works have neither a fixed beginning nor a fixed end, and so every level is both a beginning and an end. The text refers to the discourse on "You are standing" (Deuteronomy 29:9) for more.

וכך הוא הענין בבחינת לבושין שהם מצות מעשיות הנ"ל וכללותן הוא מעשה הצדקה לפי שהוא נותן מיגיעו ועמלו אשר עמל בכל כחות גופו שלכן נק' מצוה סתם וכמ"ש במ"א.

And so it is with the garments, which are the mitzvos of action mentioned above; and their general and collective expression (klalus) is the deed of tzedakah, because he gives from his effort and his toil, with which he toiled with all the powers of his body. That is why it is called simply "the mitzvah," as is explained elsewhere.

> The same holds for the garments, the mitzvos of action: though lowest, they are bound to the highest. Their general and collective expression is tzedakah, charity, because a person gives what he earned with the toil of his whole body; this is why, as Tanya, chapter 37, explains, the Jerusalem Talmud calls charity simply "the mitzvah."

הנה כתיב והלך לפניך צדקך כבוד[76] ה' יאספך כבוד הוא בחינת לבוש כמאמר רבי יוחנן קרא למאני מכבדותא[77] [ועמ"ש סד"ה זאת חנוכת המזבח[78] מענין כבוד שהוא בחי' מקיף כו' ע"ש].

Now, it is written, "Your tzedakah shall go before you; the glory of Havayah shall gather you in." "Glory" (kavod) is the level of a garment, as in the saying, "Rabbi Yochanan called his clothes 'my honorers.'" [And see what is written at the end of the discourse beginning "This is the dedication of the altar," on kavod being the level of the encompassing (makif), etc. See there.]

> Isaiah 58:8 links tzedakah with G-d's "glory" (kavod), which "gathers" a person in, and kavod means a garment, as Rabbi Yochanan called his clothes "my honorers." In Likkutei Torah, Nasso, at the end of the discourse on the dedication of the altar, the Alter Rebbe explains kavod as an added light that surrounds, an encompassing light (makif).

יאספך הוא ענין אסיפה וכניסה לתוכו להקיפו מכל צדדיו ולהיות לו למחסה ולמסתור כבגד ששומרו מן הצינה וכדכתיב ה' שומרך ה' צלך שהמצות מעשיות להיותם בחי' דומם בחי' עשיה גשמיות.[79,80]

"Shall gather you in" means gathering in and bringing within, to surround him on all sides and to be for him a shelter and a covert, like a garment that guards him from the cold, and as it is written, "Havayah is your guardian, Havayah is your shade." For the mitzvos of action, since they are at the level of the mineral, the level of physical action,

> "Shall gather you in" means enveloping a person on every side and sheltering him, as a garment shelters from the cold, as in "Havayah is your shade" (Psalms 121:5). The reason, completed in the next paragraph, is that the mitzvos of action are physical deeds at the level of the "mineral."

SECTION 6 · ¶14–15

Love and awe hang from the garment

14 וכן כל פרטי הלכות שבש"ס [שבששה סדרים] להיותם גשמיים בערך יראת ה' ואהבתו לזאת הם בחי' מקיפין ואהבה ויראה הם בחינת תורת האדם דהיינו שהם מורים ומתגלים בפנימיותו ומהותו כמ"ש וזאת תורת האדם כו'.[81]

and likewise all the details of the laws in the Shas (the Talmud), since they are physical in relation to the awe of G-d and the love of Him, are therefore the level of encompassing lights (makifim). And love and awe are the level of "the Torah of man," meaning that they teach and are revealed in his inner dimension (pnimiyus) and essence, as it is written, "And this is the Torah of man," etc.

> The details of the law in the Talmud are likewise physical compared with the love and awe of G-d, and so they too are encompassing lights (makifim), which surround a person rather than entering him. Love and awe, by contrast, are "the Torah of man" (II Samuel 7:19): they teach (morim, from the same root as Torah, "teaching") and are felt within a person's inner being.

15 ואין זאת אלא יראה[82] כנודע [מענין בזאת יבא אהרן אל הקדש[83] עיין בזהר ר"פ אחרי דף נ"ז ע"ב ועיין בזהר פ' בא דל"ז ע"ב ור"פ חקת]

And "this" (zos) is nothing but awe, as is known [from the matter of "With this shall Aharon come into the Sanctuary"; see the Zohar at the beginning of Parshas Acharei, page 57b, and see the Zohar, Parshas Bo, page 37b, and the beginning of Parshas Chukas],

> The "this" (zos) in "With this shall Aharon come into the Sanctuary" (Leviticus 16:3) is understood as awe, so awe is that with which one enters holiness. The text refers to passages of the Zohar on Acharei, Bo and Chukas for this.

שהיא בחינת התכלת שבציצית להיות פחד ה' נקבע בלב האדם וכשם שאי אפשר להיות ציצית בלי בגד כך אי אפשר להיות אהבה ויראה בלי הקדמת עשיית כל המצות שהם בחי' מקיפין ולבושין כנ"ל.

which is the level of the techeles (blue) in the tzitzis: that the fear of G-d be fixed in a person's heart. And just as there cannot be tzitzis without a garment, so there cannot be love and awe without first doing all the mitzvos, which are the level of encompassing lights (makifim) and garments, as mentioned above.

> This awe is the techeles of the tzitzis, the fear of G-d fixed in the heart. Just as tzitzis must hang from a garment, love and awe cannot exist without first doing all the mitzvos, the encompassing garments.

כמ"ש שש שנים תזרע שדך[84] שהם שתא סדרי משנה[85] ושש שנים תזמור כרמך שהם ששה סדרים תלמוד ואספת את תבואתה

As it is written, "Six years you shall sow your field": these are the six orders of the Mishnah; "and six years you shall prune your vineyard": these are the six orders of Talmud; "and you shall gather in its produce,"

> Leviticus 25:3 is read as the order of Torah study: the six years of sowing are the six orders of the Mishnah, and the six years of pruning the vineyard are the six orders of the Talmud, as Likkutei Torah, Behar, also reads the verse. "And you shall gather in its produce" comes after both.

דהיינו שתאסוף ותלקוט אותם בנפשך כמארז"ל [כמאמר רבותינו זכרונם לברכה] ותלמודו בידו[86] ואז ע"י תוכל ג"כ שתהיה כבוד ה' יאספך וגו' [ועמ"ש מענין זה בפ' בהר ע"פ כי תבאו אל הארץ[87] כו']:

that is, that you gather and collect them into your soul, as our Sages, of blessed memory, said, "and his learning in his hand." And then, through this, you will also be able [to bring about] "the glory of Havayah shall gather you in," etc. [And see what is written on this in Parshas Behar, on the verse "When you come into the land," etc.]

> Gathering the produce means collecting one's learning into one's soul, as the Sages speak of one who arrives in the World to Come "with his learning in his hand" (Pesachim 50a). Then he merits "the glory of Havayah shall gather you in": the same word that describes his gathering of the Torah describes G-d's glory gathering him in.

SECTION 7 · ¶16–18

The Torah taught before birth

16 ג ובזה יובן מאמר רז"ל [רבותינו זכרונם לברכה] שהתינוק בבטן אמו מלמדין אותו[88] כל התורה כולה ואח"כ משכחין ממנו[89] כיון שהגיע זמנו להולד בא מלאך וסטרו על פיו [ועמ"ש ג"כ מזה בד"ה שחורה אני ונאוה].[90, 91]

3. And with this will be understood the saying of our Sages, of blessed memory, that the infant in his mother's womb is taught the entire Torah, and afterwards he is made to forget it: once his time to be born arrives, an angel comes and strikes him on his mouth. [And see also what is written on this in the discourse beginning "I am black and comely."]

> Section 3 takes up the Talmud's teaching (Niddah 30b) that the unborn child is taught the whole Torah, and that when it is about to be born an angel strikes it on the mouth and it forgets everything. In Likkutei Torah, Shir HaShirim, the explanation of "I am black and comely" adds that the souls are taught the whole Torah before their descent and then struck by the angel, so that through their own toil they return to their learning as it is below.

17 ולהבין למה מלמדין אותו ואח"כ משכחין ממנו אלא לפי שצריך להאיר בו אור ה'

And to understand why he is taught and afterwards made to forget: it is because the light of G-d must shine in him,

> Why teach the unborn child only to make him forget? Because the light of G-d must shine into the soul.

כדי שיהיה יראתו על פניו ואהבת ה' ופחדו בלבו לפיכך מלמדין אותו כל התורה כולה שהיא בחי' המקיפים וממנו יאיר לו אור ה' וכח אהבה ויראה.

so that "His awe be upon his face," and the love of G-d and the fear of Him in his heart. Therefore he is taught the entire Torah, which is the level of the encompassing lights (makifim), and from it the light of G-d and the power of love and awe will shine for him.

> Its purpose is that awe of Him be "upon his face," in the words Moshe spoke to the people at Sinai (Exodus 20:17), and that the love and fear of G-d be in his heart. So the child is taught the entire Torah, which is an encompassing light (makif), and from it come to him the light of G-d and the power to love and to fear Him.

18 ואח"כ משכחין ממנו בכדי שתהיה זאת עבודת האדם לבחור בטוב. וכמאמר פתחי לי[92] וגו'.

And afterwards he is made to forget, so that this be the service of man: to choose the good. And as in the saying "Open to me," etc.

> The forgetting is deliberate: it makes a person's service a matter of free choice, choosing good through his own effort. This is the sense of G-d's call "Open to me": the opening must come from the person.

אך הארת התורה שהאירה הארה גדולה ועצומה בנשמתו בטרם שנתלבשה לגמרי בגוף החומר היא הנותנת כח ועוז שמאיר בה אור התורה אחר שנתלבשה בגוף החומרי שתוכל להפכו מחשוכא לנהורא כו'

But the illumination of the Torah, which shone a great and mighty illumination in his soul before it was entirely enclothed in the material body, is what gives the strength and might for the light of the Torah to shine in it [the soul] after it has been enclothed in the material body, so that it can turn it [the body] from darkness to light, etc.,

> Yet the great light of the Torah that shone in the soul before it fully entered the body is what gives it strength later. Because of it, the light of the Torah can shine in the soul even within the material body, so that the soul can turn the body from darkness to light.

ע"י הארת אור האהבה ויראה המאירים מהתורה כי הרשימו נשאר מהארה הנ"ל שיאיר לו אור האהוי"ר [האהבה ויראה] מתוך הרשימו שנשאר אחר השכחה.

through the illumination of the light of love and awe that shine from the Torah. For the impression (reshimu) remains from the illumination mentioned above, so that the light of love and awe will shine for him from within the impression that remains after the forgetting.

> This happens through the love and awe that shine from the Torah. Although the learning was forgotten, an impression (reshimu) of that earlier illumination remains, and from it the light of love and awe shines again.

(וזהו משכני אחריך נרוצה[93] הביאני המלך חדריו דמשכני לשון להבא והביאני לשון עבר והל"ל [והוה ליה למימר] תביאני.

(And this is [the meaning of] "Draw me, we will run after you; the king has brought me into his chambers": for "draw me" is a term for the future, and "has brought me" is a term for the past, and it should have said "will bring me."

> A parenthesis interprets Song of Songs 1:4. "Draw me, we will run after you" looks to the future, while "the king has brought me into his chambers" speaks of the past, though one would expect "will bring me."

אלא הפי' כי חדר ר"ת [ראשי תיבות][94] חסד דין רחמים וזהו ובדעת חדרים ימלאו[95] כי הדעת הוא המחבר וממשיך התפשטות המוחין בהמדות. והדעת והמדות האלו מהם נמשך הלכות התורה כשר ופסול כו' כמ"ש בסש"ב [בספר של בינונים] בהקדמה.

But the explanation is that חדר (chamber) is the initials of Chesed, Din, Rachamim (kindness, judgment, compassion). And this is "And with Daas (knowledge) the chambers are filled," for Daas is what connects and draws the extension of the intellect (mochin) into the emotive attributes (middos). And from this Daas and these middos are drawn the laws of the Torah, fit and unfit, etc., as is written in Sefer Shel Beinonim (Tanya), in the introduction.

> A first explanation: the "chambers" are the emotive attributes, since חדר (cheder, chamber) is an acronym of Chesed, Din, Rachamim, and Daas fills them (Proverbs 24:4) by joining the intellect to the emotions. From Daas and the emotive attributes come the Torah's laws of fit and unfit, as the text says the introduction to the Tanya explains. In Likkutei Torah, Balak, the Alter Rebbe reads the same verse: the chambers are vessels, filled with light through Daas, which is prayer.

וגם כי התורה היא מפתחות הפנימיות[96,97] וזהו ענין חדריו היינו בתי גואי וזהו הביאני לשון עבר דהיינו כשהנשמה היתה למעלה טרם ירידתה בגוף שמלמדין אותה כל התורה כולה והן הן חדריו

And also, the Torah is "the inner keys," and this is the meaning of "his chambers," namely "the inner rooms." And this is why "has brought me" is a term for the past: that is, when the soul was above, before its descent into the body, when they teach it the entire Torah; and these are indeed "his chambers."

A second explanation: the Torah is "the inner keys," as the Talmud says of one who has Torah without the fear of Heaven, a treasurer handed the inner keys but not the outer ones; so "his chambers" are the inner rooms. The past tense "has brought me" refers to the time before birth, when the soul was above and was taught the entire Torah: those are the chambers into which it was brought.

ולכן ע"י"ז גם אח"כ כשנתלבשה בגוף החומרי. עכ"ז משכני ע"י שכבר הביאני כו' ונשאר רשימו כו' ועמ"ש עוד מענין אחריך נרוצה בד"ה אדם כי יקריב מכם).[98] [עם כל זה]

And therefore, through this, also afterwards, when it has been enclothed in the material body, even so "draw me," because "he has already brought me," etc., and an impression remains, etc. And see what is written further on "we will run after you" in the discourse beginning "When a man of you brings an offering.")

Therefore, even after the soul is in the body, it can say "draw me," because "he has already brought me": the impression of that learning remains and draws it after G-d. The parenthesis refers to the discourse on "When a man of you brings an offering" (Likkutei Torah, Vayikra), which reads "we will run" in the plural: when G-d draws a person from above, his G-dly soul and his animal soul run after Him together, if he works at once to refine the animal soul.

וזהו פשטתי את כתנתי איככה אלבשנה פי' מאחר שנשכח ממני התורה ע"י המלאך שסטרו על פיו א"כ קשה עלי הדבר להלביש עלי עוד בחינת התורה והמצות שהם בחינת לבושין כנ"ל.

And this is [the meaning of] "I have taken off my robe; how shall I put it on?": meaning, since the Torah was made forgotten from me by the angel who "struck him on his mouth," it is then hard for me to clothe myself again in the Torah and the mitzvos, which are garments, as mentioned above.

This also explains the bride's first objection, "I have taken off my robe; how shall I put it on?" Since the angel made the soul forget the Torah, it finds it hard to put on again the garments of Torah and mitzvos.

SECTION 8 • ¶19

The two rememberings

19 וזהו וראיתם אותו וזכרתם את כל מצות הוי' פי' מה שתראו בחינת ציצית שהוא בחינת הארת אהבה ויראה שהם בחי' תכלת ולבן שבציצית והן הם תורת האדם היוצאין בנימין ושערות מבחי' מקיף ולבוש

And this is [the meaning of] "And you shall see it and remember all the mitzvos of Havayah": that is, what you will see, the level of tzitzis, which is the level of the illumination of love and awe, which are the techeles (blue) and the white in the tzitzis, and they are "the Torah of man," which issue as strands and hairs from the level of the encompassing (makif) and the garment,

> Now the verse "and you shall see it and remember all the mitzvos of Havayah" is explained. What one sees, the tzitzis, is the illumination of love and awe, the techeles and the white, which are "the Torah of man"; they issue like strands and hairs from the garment, the encompassing light.

שהוא בחינת מצות מעשיות שהם הנקראים מצות ה' לפי שאין נעשין עצמיות האדם כמו אהבה ויראה וגם הם מצות ה' ממש שהקב"ה מניח תפילין ומצלי.[99,100]

which is the level of the mitzvos of action. These are the ones called "the mitzvos of Havayah," because they do not become the person's own essence as love and awe do; and they are also literally the mitzvos of Havayah, for the Holy One, blessed be He, puts on tefillin and prays.

> That garment is the mitzvos of action, which the verse calls "the mitzvos of Havayah" because, unlike love and awe, they do not become part of a person's own self. They are also G-d's own mitzvos in the literal sense, for the Talmud says that the Holy One, blessed be He, puts on tefillin and prays.

וזהו ענין אשר קדשנו במצותיו כי הם מצות שלו ממש. משא"כ יראה לא שייך גבי הקב"ה לכך כתיב וזאת תורת האדם[101] וגו'

And this is the meaning of "who has sanctified us with His mitzvos": for they are literally His own mitzvos. Whereas awe does not apply to the Holy One, blessed be He; that is why it is written, "And this is the Torah of man," etc.

> Hence the blessing "who has sanctified us with His mitzvos": they are His own mitzvos. Awe, however, cannot apply to G-d, and so love and awe are called "the Torah of man."

(עמ"ש סד"ה צאינה וראינה[103, 102] בפי' וממדבר מתנה[104] בחינת מדבר הוא כמ"ש ולא ישב אדם שם[105] שהוא למעלה מבחינת אדם משם שרש התורה ומשם נמשכה ונתלבשה בבחינת אדם.

(See what is written at the end of the discourse beginning "Go forth and see," on the explanation of "And from the wilderness, Mattanah (a gift)": the level of the wilderness is, as it is written, "where no man dwelt," which is above the level of man; from there is the root of the Torah, and from there it was drawn down and enclothed in the level of man.

> A parenthesis cites the end of the discourse on "Go forth and see" (Song of Songs 3:11), on "And from the wilderness, Mattanah" (Numbers 21:18). The wilderness, "where no man dwelt" (Jeremiah 2:6), stands for a level above "man"; there is the root of the Torah, from which it was drawn down and clothed in the level of "man."

וזהו ענין וזאת תורת האדם כו', ולפמש"כ [ולפי מה שכתוב] משמע דפי' וזאת תורת האדם היינו מה שנמשך ונתלבש בחב"ד [בחכמה בינה ודעת] דמל' דאצילות כו' ועיין בזח"א [בזהר חלק א] עמוד קכ"ו[106] מענין וזאת תורת האדם).

And this is the meaning of "And this is the Torah of man," etc. And according to what is written [there], it implies that the meaning of "And this is the Torah of man" is what is drawn down and enclothed in the Chochmah, Binah and Daas of the Malchus of Atzilus, etc. And see the Zohar, Part I, column 126, on "And this is the Torah of man.")

> This is why it is called "the Torah of man": the Torah as it is drawn down and clothed in the Chochmah, Binah and Daas of Malchus of Atzilus. Kehot notes that the Zohar "column 126" cited here probably refers to the large-format Cremona edition.

וענין הזכירות הם ב' בחינות כנגד תכלת וכנגד לבן

And the matter of the rememberings: they are two levels, corresponding to the techeles and corresponding to the white.

> Now the two rememberings of the opening question are explained: they correspond to the two colors of the tzitzis, the techeles and the white.

כנגד תכלת יזכור על מצות לא תעשה (שהיראה היא מקור לשמירת מל"ת [מצות לא תעשה] כו' ועמ"ש מזה ע"פ שימני כחותם)[107] ולא תתורו אחרי לבבכם[108] ואחרי עיניכם אשר אתם זונים פי' תמיד תהיו אתם אצליכם בבחינת זונים

Corresponding to the techeles, he is to remember the prohibitive commandments (for awe is the source of keeping the prohibitive commandments, etc.; and see what is written on this on the verse "Set me as a seal"): "And you shall not wander after your heart and after your eyes, you who go astray": meaning, you should always be, in your own estimation, in the state of "going astray,"

> The techeles, awe, corresponds to the prohibitive commandments, because awe is what makes a person guard against transgression; so the verse goes on, "do not wander after your heart and after your eyes." Its words אשר אתם זונים, plainly "after which you go astray," are read here of you yourselves: always regard yourself as one who goes astray.

ולא תאמרו רחצתי את רגלי[109] כבר כו' וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ואפילו כל העולם כולו[110] אומרים לך צדיק אתה היה בעיניך כרשע כו'

and do not say, "I have already washed my feet," etc., and as our Sages, of blessed memory, said, "Even if the whole world tells you, 'You are righteous,' be in your own eyes like a wicked person," etc.

> This is the opposite of the bride's "I have already washed my feet," the complacency of one who considers himself clean. As the oath the Talmud says a soul is made to swear before birth puts it: even if the whole world tells you that you are righteous, be in your own eyes like a wicked person.

וכנגד לבן יזכור על מצות עשה ועשיתם את כל מצותי והייתם קדושים[111] פי' שגם בחי' האהבה והיראה שבכם יתעלו בעילוי עד שתהיינה ג"כ נכללות באור המקיף בחינת קדש העליון:

And corresponding to the white, he is to remember the positive commandments: "and you shall do all My mitzvos, and be holy": meaning, that also the love and the awe within you will be raised ever higher, until they too are included in the encompassing light (or makif), the level of the supernal holiness.

> The white, love, corresponds to the positive commandments, the second remembering: "and you shall do all My mitzvos, and be holy." Through doing them, even one's love and awe are raised until they too are included in the encompassing light, the supernal holiness.

SECTION 9 · ¶20–23

Summary: the garment and its threads

20 קיצור הענין[112] כי כוונת הכתוב להזהיר את האדם ולהיות לזכרון תמיד לעיניו גודל מעלת קדושת מצות מעשיות שמהם נעשה לבוש מקיף לנשמתו ושרשו ומקורו מאור מקיף ולבוש עליון שעליו נאמר עוטה אור כשלמה[114, 113] ולבושיה כתלג חיור.[115]

A summary of the matter: the intent of the verse is to caution a person, and to be a constant reminder before his eyes, of the great loftiness of the holiness of the mitzvos of action, from which an encompassing garment is made for his soul, whose root and source is from the encompassing light and the supernal garment of which it is said, "He wraps Himself in light as with a garment," and "His garment is white as snow."

> A summary: the verse aims to keep before a person's eyes how holy the mitzvos of action are, for they make an encompassing garment for his soul. That garment is rooted in G-d's own supernal garment, of which it says "He wraps Himself in light as with a garment" (Psalms 104:2) and "His garment is white as snow" (Daniel 7:9).

כמאמר רז"ל [רבותינו זכרונם לברכה] שהקב"ה מתעטף בטלית לבנה[117, 116] כו' שהוא מקור ושרש כל המצות שמהם נעשה לבוש לנשמת אדם הנקרא חלוקא דרבנן.[118]

As our Sages, of blessed memory, said, that the Holy One, blessed be He, wraps Himself in a white tallis, etc., which is the source and root of all the mitzvos, from which a garment is made for a person's soul, called "the robe of the Sages" (chaluka d'rabbanan).

> The Sages describe the Holy One, blessed be He, as wrapping Himself in a white tallis; Kehot traces the image to the Talmud (Rosh Hashanah 17b) and the Midrash, and the Arizal brings it for the tallis. This supernal garment is the source of all the mitzvos, and from the mitzvos a garment is made for a person's soul, called chaluka d'rabbanan, "the robe of the Sages."

21 והנה גדולת ומעלת לבוש זה וקדושתו יזכור האדם בראיית הציצית שהם רק ד' נימין נמשכין מהארת לבוש זה

Now, the greatness and loftiness of this garment, and its holiness, a person will remember by seeing the tzitzis, which are only four strands drawn from the illumination of this garment.

> A person recalls the greatness of that garment by looking at the tzitzis, which are only four strands drawn from it.

ומן ד' נימין אלו שהם ב' חוטי תכלת[119] וב' חוטי לבן נמשכה הארת דחילו ורחימו לחב"ד [לחכמה בינה ודעת] של כנסת ישראל שהם כל הנשמות שבישראל והוא נקרא תורת האדם וגו'.

And from these four strands, which are two threads of techeles and two threads of white, there is drawn the illumination of awe and love (dechilu urechimu) into the Chochmah, Binah and Daas of the Congregation of Israel, which is all the souls in Israel; and this is called "the Torah of man," etc.

> From these four strands, two of techeles and two of white, flows the illumination of awe and love into the intellect of the Congregation of Israel, all the souls of Israel, and this is "the Torah of man." Kehot points to the beginning of the laws of tzitzis in the Tur and Shulchan Aruch (Orach Chaim 11) for these strands.

22 וא"כ אם מהארת ד' נימין לבד נמשכה הארה גדולה כזו דחילו ורחימו של כל נשמות ישראל שמעולם.

And if so, if from the illumination of four strands alone there is drawn so great an illumination, the awe and love of all the souls of Israel that ever were,

> The argument moves from small to great. Four strands alone carry so great an illumination: the awe and love of every Jewish soul that has ever lived.

א"כ מה עצמה וגדלה מאד מאד מעלת קדושת הלבוש כולה בכבודה ובעצמה הנעשה מקיום המצות מעשיות.

then how exceedingly mighty and great is the loftiness of the holiness of the whole garment, in its glory and its very self, which is made from fulfilling the mitzvos of action!

> Then the holiness of the whole garment, made from fulfilling the mitzvos of action, must be immeasurably greater. This answers the maamar's questions: it is why Moshe longed for the mitzvos of action, and why the tzitzis remind a person of all the mitzvos.

23 וכן תלמוד תורה בפיו דעקימת שפתים הוה מעשה.[120, 121] וגם הענין בהלכות כולם הן בדברים גשמיים שלכן הן הם גופי תורה[122] גופי דייקא.

And so too the study of Torah with one's mouth, for "moving the lips is an act." And also, the matter of the laws is that they are all about physical things; that is why they are "the bodies of the Torah," "bodies" precisely.

> Torah study spoken aloud also counts as a deed, since the Talmud rules that moving the lips is an act. And all the laws concern physical things, which is why they are called "the bodies of the Torah": plainly the phrase means "the essentials of the Torah," but the Alter Rebbe stresses the word "bodies."

כמ"ש האריז"ל [האר"י זכרונו לברכה] שקדושת הטלית[124, 123] גדלה מעלתה במאד מאד על קדושת הציצית שהם רק נימין הנמשכין מהטלית רק שמפני גודל מעלת קדושתה אינה יכולה להתלבש בטלית הגשמי ממש כמו בציצית

As the Arizal, of blessed memory, wrote, that the holiness of the tallis is exceedingly greater in its loftiness than the holiness of the tzitzis, which are only strands drawn from the tallis; only, because of the great loftiness of its holiness, it cannot be enclothed in the actual physical tallis as [it is] in the tzitzis.

> The Arizal (Pri Etz Chaim, Sha'ar HaTzitzis, chapter 3) teaches that the tallis is far holier than its tzitzis, which are only strands drawn from it. But its holiness is so great that it cannot clothe itself in the physical tallis as it does in the tzitzis.

ולכן אין בטלית הגשמי שום קדושה כלל ומותר להשתמש בה[125] דברי חול משא"כ בציצית כשרים.[126]

And therefore the physical tallis has no holiness at all, and it is permitted to use it for mundane things, which is not so with kosher tzitzis.

> That is why the physical tallis has no holiness in law and may be used for mundane purposes, while kosher tzitzis may not. The greater light remains hidden and encompassing, while the lesser one is revealed.

IN ONE'S AVODAH

Two things are asked of a person. First, not to rest content with understanding G-d with the mind, but to let that awareness reach the point of the heart and kindle love and fear; as a preparation, he keeps a humbling reckoning of his failings even after teshuvah, regarding himself always as one who strays rather than one whose feet are already washed. Second, to cherish every mitzvah of action and every detail of the law, and to study Mishnah and Talmud and gather them into his soul, because these physical deeds weave the garment from which all his love and awe are drawn. Each time he sees the tzitzis, he should remember how great that whole garment is.

QUESTIONS FOR DISCUSSION

1. Why, according to the maamar, can understanding G-d with the mind not change a person's nature by itself, and what do the images of water and fire add?
2. How does the maamar explain the two rememberings of the tzitzis passage, and how does each relate to the techeles and the white?
3. In what sense are the mitzvos of action higher than love and awe, if love and awe are inward and the mitzvos are only a garment?
4. What purpose does the Torah taught before birth serve if it is forgotten, and how does the maamar read "Draw me, we will run after you; the king has brought me into his chambers"?
5. Why does the physical tallis have no holiness in law while kosher tzitzis do, and what does this teach about a holiness too great to be revealed?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והי' לכם לציצית

Kehot notes a further explanation (biur) of this maamar printed in Maamarei Admur HaZaken — Parshiyos, p. 643, in addition to the explanation that follows it in Likkutei Torah (44b).

KEHOT'S NOTE

ראה ביאור על מאמר זה (נוסף להביאור דלהלן מד, ב) בסי' מאמרי אדה"ז-פרשיות ע' תרמג. ראה להלן ברשימת הכתבי-יד שמאמר זה הוא מתקופת ליאזנ'.

2 והי' לכם לציצית . . למען תזכרו

G-d tells Moshe to command Israel to make tzitzis: "And it shall be to you as tzitzis, and you shall see it and remember all the mitzvos of Havayah and do them." The maamar's opening verse, whose first remembering it will connect with the techeles.

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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KEHOT'S NOTE

במדבר טו, לט-מ.

3 למען תזכרו

"So that you remember and do all My mitzvos, and be holy to your G-d." The second remembering, which the maamar will connect with the white threads.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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4 מציץ מן החרכים

The maiden tells of her beloved standing behind the wall, "looking in through the windows, peering through the lattices," now hidden, now seen. The Alter Rebbe derives tzitzis from מציץ, gazing and shining forth.

Song of Songs 2:9 שיר השירים ב':ט'

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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KEHOT'S NOTE

שה"ש ב, ט.

5 וכולא קמי' כלא

The Zohar teaches that the essential fear of Heaven is to fear G-d because He is great and rules over all worlds, and "all before Him is accounted as nothing." Here it describes the G-dliness that tzitzis reveals.

Zohar I, 11b זח"א יא,

KEHOT'S NOTE

זח"א יא, ב.

6 בשמים ממעל ועל הארץ

Moshe tells Israel: "Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is none else." It expresses that nothing exists apart from G-d.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

7 כי נשגב שמו לבדו הודו על ארץ ושמים

The psalmist calls on all creation to praise: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is over earth and heaven." The Alter Rebbe reads "His splendor" as a radiance from Him, not His essence.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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PARAGRAPH 2

8 הלב רואה

On "I spoke with my heart" the Midrash lists what the heart does: it sees ("and my heart has seen much"), hears, speaks, walks and more. The Alter Rebbe takes "the heart sees" as the heart's own perception of G-dliness.

Kohelet Rabbah 1:16 קוהלת רבה א':ט"ז

דִּבַּרְתִּי אֲנִי עִם לִבִּי, הַלֵּב רוֹאֶה, שֶׁנֶּאֱמַר: וְלִבִּי רָאָה הַרְבֵּה. הַלֵּב שׁוֹמֵעַ, שֶׁנֶּאֱמַר (מלכים א ג, ט): וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ. הַלֵּב מְדַבֵּר, שֶׁנֶּאֱמַר: דִּבַּרְתִּי אֲנִי עִם לִבִּי. הַלֵּב הוֹלֵךְ, שֶׁנֶּאֱמַר (מלכים ב ה, כו): לֹא לִבִּי הָלַךְ. הַלֵּב נוֹפֵל, שֶׁנֶּאֱמַר (שמואל א יז, לב): אַל יִפֹּל לֵב אָדָם עָלָיו. הַלֵּב

עוֹמֵד, שֶׁנֶּאֱמַר (יחזקאל כב, יד): הֲיַעֲמֹד לִבֵּךְ. הַלֵּב שָׂמֵחַ, שֶׁנֶּאֱמַר (תהלים טז, ט): לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי. הַלֵּב צוֹעֵק, שֶׁנֶּאֱמַר (איכה ב, יח): צָעַק לִבָּם אֶל ה'. הַלֵּב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" – the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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9 **בקהלת רבה דפ"ז ע"א**

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

KEHOT'S NOTE

והוא פ"א סי' ל"ח [א, טז]. [כ].

10 Koheles, King Shlomo, says: "I spoke with my heart, saying: I have gained more wisdom than all who were before me, and my heart has seen much wisdom and knowledge." The verse on which the Midrash bases its list of the heart's faculties.

Ecclesiastes 1:16 קהלת א:טז-יז

דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חָכְמָה עַל כָּל־אֲשֶׁר־הָיָה לְפָנַי עַל־יְרוּשָׁלִָם וְלִבִּי רָאָה הַרְבֵּה חָכְמָה וָדָעַת:

I spoke with my own heart, saying: 'Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem'; yea, my heart hath had great experience of wisdom and knowledge.

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11 **נק' חכמים עיני העדה**

The Gemara applies "if it was done in error by the eyes of the congregation" (Numbers 15:24) to the leaders of the people, likening them to a bride whose eyes, if they are beautiful, show that the whole body needs no examination. The Alter Rebbe uses the title to show that the intellect is a person's "eyes."

Taanit 24a תענית כ"ד א

Bava Batra 4a:3 בבא בתרא ד' א:ג

אֲמַר לֵיהּ: אֲנָא הוּא, אִי חֲוֵאי יָדַעְנָא דִּזְהִירֵי רַבָּנַן כּוּלֵּי הַאי, לָא הֲוָה קָטַיְילָנָא לְהוּ; הַשְׁתָּא מַאי תַּקָּנְתֵּיהּ דְּהָהוּא גַּבְרָא? אֲמַר לֵיהּ: הוּא כְּבָה אוֹרוֹ שֶׁל עוֹלָם, דִּכְתִיב: "כִּי נֵר מִצְוָה וְתוֹרָה אוֹר", יֵלֵךְ וְיַעֲסוֹק בְּאוֹרוֹ שֶׁל עוֹלָם, דִּכְתִיב: "וְנֶהֱרוּ אֵלָיו כָּל הַגּוֹיִם". אִיכָּא דְּאָמְרִי, הָכִי אֲמַר לֵיהּ: הוּא סִימָא עֵינוֹ שֶׁל עוֹלָם, דִּכְתִיב: "וְהָיָה אִם מֵעֵינֵי הָעֵדָה", יֵלֵךְ וְיִתְעַסֵּק בְּעֵינוֹ שֶׁל עוֹלָם, דִּכְתִיב: "הִנְנִי מְחַלֵּל אֶת מִקְדָּשִׁי, גְּאוֹן עֻזְּכֶם מַחְמַד עֵינֵיכֶם".

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Horayot 5b הוריות ה'

KEHOT'S NOTE

ראה תענית כד, א. ב"ב ד, א. הוריות ה, ב. הנסמן במאמרי אדה"ז-פרשיות לע' רסד.

12 **המוח עיקרו מיסוד המים והלחות**

Tanya, chapter 3, explains that the soul's intellect, Chochmah, Binah and Daas, is the "father and mother" that give birth to the love and fear of G-d, and adds, citing Etz Chaim, Sha'ar 50, that the element of fire is in the heart while the source of water and moisture is the brain.

Tanya, Likkutei Amarim 3:11 תניא, חלק ראשון; ליקוטי אמרים ג':י"א

וְהַצְּמָאוֹן, הוּא מִיסוֹד הָאֵשׁ שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית, וּכְמוֹ שֶׁכָּתְבוּ הַטְּבָעִיִּים, וְכֵן הוּא בְּעֵץ חַיִּים, שֶׁיְּסוֹד הָאֵשׁ הוּא בַּלֵּב, וּמְקוֹר הַמַּיִם וְהַלֵּיחוֹת מֵהַמּוֹחַ, וּכְמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים שַׁעַר נ', שֶׁהִיא בְּחִינַת חָכְמָה שֶׁנִּקְרָא מַיִם שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית.

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KEHOT'S NOTE

תניא פ"ג בשם ע"ח ש"נ.

13 **שהמים יורדים**

Just as water leaves a high place and flows to a low place, so the words of Torah endure only in one who is humble. The Alter Rebbe uses the image of water's descent for the heaviness of the intellect.

Taanit 7a תענית ז' א

KEHOT'S NOTE

ראה תענית ז, א.

14 **כרשפי אש שלהבת י-ה**

The bride asks her beloved to set her as a seal upon his heart, for "love is strong as death... its flashes are flashes of fire, a flame of Yah." The Alter Rebbe uses it for the heart's fiery love, which rises upward.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי 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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KEHOT'S NOTE

שה"ש ח, ו.

15 **מצרף לכסף וכור לזהב**

Shlomo's proverb: "A crucible for silver and a furnace for gold, and Havayah tests hearts": as fire shows how pure a metal is, only G-d tests the heart. Here it shows that change comes through fire.

Proverbs 17:3 משלי י"ז:ג'

מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וּבֹחֵן לִבּוֹת ה'

The refining pot is for silver, and the furnace for gold; But the L-RD trieth the hearts. .

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KEHOT'S NOTE

משלי יז, ג.

16 **הגו סיגים מכסף**

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

KEHOT'S NOTE

שם כה, ד.

17 **הגו סיגים מכסף**

"Remove the dross from the silver, and a vessel comes forth for the smith": once fire has separated the impurity, the pure metal can be shaped.

Proverbs 25:4 משלי כ"ה:ד'

הָגוֹ סִיגִים מִכָּסֶף וְיֵצֵא לַצֹּרֵף כֶּלִי:

Take away the dross from the silver, and there cometh forth a vessel for the refiner;

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18 **ונקדשתי בתוך**

G-d tells Moshe: "You shall not profane My holy Name, and I shall be sanctified among the children of Israel." The text refers to the discourse that opens with this verse for more on this subject.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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19 **כי נשגב שמו לבדו**

The words here quote Psalms 148:13; the passage is shown below.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

PARAGRAPH 3

20 "And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting," in the second year after the Exodus: the opening of the book of Bamidbar and of a discourse to which the text refers.

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

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

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21 **ונפש כי תקרב**

The law of the meal offering: "And when a soul offers a meal offering to Havayah, his offering shall be of fine flour." The text refers to the discussion of the meal offering in the discourse "When you come into the land."

Leviticus 2:1 ויקרא ב':א'

וְנֶפֶשׁ כִּי־תַקְרִיב קָרְבַּן מִנְחָה לַה' סֹלֶת יִהְיֶה קָרְבָּנוֹ וְיָצַק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבֹנָה:

And when any one bringeth a meal-offering unto the L-RD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

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22 **ובד"ה ויושט המלך לאסתר**

This Torah Ohr discourse calls the love hidden in every Jew "Esther," from hester, concealment: it lies in the inner point of the heart, present in everyone, though not everyone brings it from concealment into revelation, and in the days of Mashiach it will be revealed even to the mind and the senses.

KEHOT'S NOTE

תו"א צד, א.

23 **ויושט המלך לאסתר את שרביט הזהב**

After Esther pleads for her people, "the king extended to Esther the golden scepter, and Esther rose and stood before the king." The Torah Ohr discourse to which the text refers opens with this verse and contrasts it with the earlier scepter of 5:2.

Esther 8:4 אסתר ח':ד'

וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת שַׁרְבִט הַזָּהָב וַתָּקָם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ:

Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

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24 **האהבה כרשפי אש**

"For love is strong as death… its flashes are flashes of fire." The white of the tzitzis stands for this fiery 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 רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ:

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 4

25 **דלבן נמשך ממוח בינה ותכלת מאבא**

The Arizal explains that there are tzitzis of techeles, from the Chochmah of Imma, which is the Binah of Abba, and

והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען תזכרו וגו'

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 5

30 אין פחד אלקים לנגד עיניו

David describes the wicked man: "Transgression speaks to the wicked within my heart: there is no fear of G-d before his eyes." He may know of G-d, yet he does not fear Him. The Alter Rebbe reads it as fear that stays only "before the eyes," in the intellect, and has not reached the heart. (context: Steinsaltz Tanakh)

Psalms 36:2 תהילים ל"ו:ב'

נְאֻם־פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי אֵין־פַּחַד אֱלֹקִים לְנֶגֶד עֵינָיו׃

Transgression speaketh to the wicked, methinks— There is no fear of G-d before his eyes.

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KEHOT'S NOTE

תהלים לו, ב.

PARAGRAPH 6

31 ציצית לשון נקבה

The Arizal derives tzitzis from gazing, "peering through the lattices," and from hair, and explains that ציץ is a masculine term and ציצית a feminine one, according to where each light extends. The text refers the reader to this chapter.

Pri Etz Chaim, Gate of Fringes 3:5–6 פרי עץ חיים, שער הציצית ג':ה'-ו'

... ועד"ז יש חד קוצא דשערי, דתלי"א מרישא דז"א עד רישא דנוקבא במצח שלה ממש, כמ"ש בע"ה בענין תפילין ש"י, וזהו דז"א הם שערות שחורות, כנזכר באדרא והנה אותו קוצי דשערי דרישא דא"א, נקרא ציץ לשון זכר, לפי שהוא מתפשט ונתלה עד רישא דז"א שהוא זכר. אבל קוצי דשערי דרישא דעצמו דז"א, נקרא ציצית לשון נקבה, לפי שהוא מתפשט ונתלה עד רישא דנוקבא והם בחי' הציצית הג"ל, כי הטלית עצמו הנה בחי' אחרת כמ"ש: (ד) מכאן, שתפלה ש"י אינה כ"כ חמורה כתפלה ש"י. מפני שתפלה ש"י, הוא מאיר אל ראש ...

Pri Etz Chaim (Public Domain)

32 מציץ מן החרכים

The beloved is "peering through the lattices." The Alter Rebbe reads מציץ as a causative, masculine form: the Giver who makes the light shine through narrow openings.

Song of Songs 2:9 שיר השירים ב':ט'

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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tzitzis of white, from the Binah of Imma. The text cites it to root the white in Binah and the techeles in Abba.

Pri Etz Chaim, Gate of Fringes 4:7 פרי עץ חיים, שער הציצית ד':ז'

ונחזור לענין, כי יש ד' ציצית, מן מוח חכמה דאמא, שהוא בינה דאבא כנ"ל, והם הנקרא ציצית דתכלת. ויש ד' ציצית ממוח בינה דאמא, והם נקראים ציצית דלבן. ונבאר עתה, ענין ד' הציצית דתכלת. והענין, כי הנה נת"ל, שהם יוצאין ממוח חכמה דאמא, שאינו אלא בינה דאבא כנ"ל, והיא כלולה מד' מוחין, שהם ד' שמות יה"ו, מלואים בדרך ע"ב ס"ג מ"ה בי"ן. ואם תמנה מספר אותיותיהן, הם ל"א אותיות בלבד. כי כל א' מהם, יש בו ח' אותיות, כנגד ח' חוטים, שיש בכל ציצית מהן. אך הד' שהוא יה"ו דב"ן, ...

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26 ואבא יסד ברתא

Kehot's note points to Zohar III, 248a for these words.

Zohar III, 248a זח"ג רמח, א

KEHOT'S NOTE

ראה זח"ג רמח, א. רנו, ב. רנח, א. ת"ז תכ"א (סא, ב). תס"ט (קה, ב).

27 ואבא יסד ברתא

"'Havayah with wisdom founded the earth': with wisdom, which is Abba, He founded the daughter, who is the earth." Kehot lists this among several places in the Zohar and Tikkunim for the saying.

Tikkunei Zohar 61b:4–5 תקוני הזהר ס"א ב:ד'-ה'

וכד אית בישראל משכילים בחכמה דאיהי י' מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. ההי"ד יי' בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטרי על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

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28

Shlomo, praising wisdom: "Havayah founded the earth with wisdom; He established the heavens with understanding." Plainly, G-d made the world with wisdom; the Zohar reads it as Chochmah (Abba) founding the "earth," Malchus, the daughter.

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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29 שימני כחותם

"Set me as a seal upon your heart." The opening words of an explanation to which the text refers for more on this subject.

Song of Songs 8:6 שיר השירים ח':ו'

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

והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען תזכרו וגו'

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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38 **בביאור ע"פ ויקח קרח**

The discourse on "And Korach took," which begins at 52a, treats Korach's challenge over a tallis made wholly of techeles and his jealousy of Aharon's beard as one matter: the beard of the High Priest draws down the great love (ahavah rabbah) from above, as the threads of the tzitzis, which are "hairs," do.

KEHOT'S NOTE

ראה לקמן נב, א.

39 **ויקח קרח**

"And Korach took." The opening words of the explanation in which Aharon's beard is treated as one matter with the threads of the tzitzis.

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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40 **ע"פ בהעלותך את הנרות**

This passage of the discourse on "When you raise up the lamps" contrasts Avraham's love, ahavas olam, which rises from below, with Aharon's, which comes "from above to below": his whole desire is that G-dliness be revealed below as it is above.

KEHOT'S NOTE

ראה לעיל ל, א ואילך.

41 **בהעלותך את הנרות**

"When you raise up the lamps." Aharon's lighting of the menorah, discussed in the discourse to which the text refers for Aharon's great love.

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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42 **וע"פ ועשית בגדי קדש**

This discourse explains that Aharon, one of the seven shepherds, draws the great love (ahavah rabbah) down to the souls of Israel, and that his garments are garments for this love; every soul has garments of Torah and mitzvos, made from the deeds a person does and the intent of his heart.

KEHOT'S NOTE

33 **לב נשבר רוח נשברה**

In his psalm of repentance David says that the offerings G-d desires are "a broken spirit; a broken and crushed heart, O G-d, You will not despise." The broken heart is the "lattice" through which the light from above enters.

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

ראה תהלים נא, יט.

34 **פתחי לי**

The bride tells how, as she slept, her beloved knocked and called, "Open to me, my sister, my beloved." G-d's call to Israel to make an opening for His light.

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.'

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KEHOT'S NOTE

שה"ש ה, ב.

35 **בד"ה ועשית ציץ**

The discourse on "And you shall make a tzitz of pure gold" derives tzitz from "his crown shall shine," "peering through the lattices" and the sunrise (netz): a shining of light and radiance.

KEHOT'S NOTE

ראה תו"א פג, א.

36 **ועשית ציץ זהב טהור**

G-d commands Moshe: "And you shall make a plate (tzitz) of pure gold and engrave on it, 'Holy to Havayah,'" the High Priest's headplate. The opening words of the Torah Ohr discourse to which the text refers.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חוֹתָם קֹדֶשׁ לַיהוה

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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37 **זקן אהרן**

The psalm "How good and how pleasant is the dwelling of brothers together" compares that unity to "the good oil on the head, running down upon the beard, the beard of Aharon." The beard of Aharon is identified with the great love that comes from above.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

תו"א פב, א.

43 **ועשית בגדי קדש לאהרן**

"And you shall make holy garments for Aharon your brother, for glory and for splendor." The Torah Ohr discourse on this verse explains these garments as garments made from the mitzvos.

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

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

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44 Kehot's note points to Numbers 16:1–18:32 for these words.

Numbers 16:1–18:32 במדבר ט"ז:א'-י"ח:ל"ב

PARAGRAPH 7

45 **פשטתי את כתנתי**

The bride, already in bed, answers her beloved's knock: she has taken off her robe and washed her feet, and is slow to rise and open. The Alter Rebbe reads her two objections as the two preparations for G-d's light, the garments of the mitzvos and the reckoning of one's sins.

Song of Songs 5:3 שיר השירים ה':ג'

פָּשַׁטְתִּי אֶת־כֻּתָּנְתִּי אֵיכָכָה אֶלְבָּשֶׁנָּה רָחַצְתִּי אֶת־רַגְלַי אֵיכָכָה אֲטַנְּפֵם׃

I have put off my coat; How shall I put it on? I have washed my feet; How shall I defile them?

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KEHOT'S NOTE

שה"ש ה, ג.

46 **פתחי לי**

"I am asleep, but my heart is awake; the voice of my beloved knocks: Open to me." G-d's call, to which the next verse is the bride's reply.

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.'

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47 **להיות ממארי דחושבנא**

The Zohar calls "masters of the reckoning" those who each night before sleep take account of the deeds of that day, repent of them and pray for mercy. The Alter Rebbe uses the term for reckoning all one's failings.

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

ראה זח"ג קעח, א.

48 **תמיד לנגד עיניו**

In his psalm of repentance after his sin with Bas Sheva, David says, "For I know my transgressions, and my sin is always before me." Kehot points to it for keeping one's sins constantly in view.

Psalms 51:5 תהילים נ"א:ה'

כִּי־פִשָׁעַי אֲנִי אֵדָע וְחַטָּאתִי נֶגְדִּי תָמִיד׃

For I know my transgressions; And my sin is ever before me.

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KEHOT'S NOTE

ראה תהלים נא, ה.

49 **נבזה בעיניו נמאס**

In the psalm "Who may dwell in Your tent?" David describes such a man: "despised in his eyes, loathsome; and he honors those who fear Havayah." It can be read of a vile person, loathsome in his eyes, or of the righteous man himself, lowly in his own eyes; the maamar takes it the second way. (context: Steinsaltz Tanakh)

Psalms 15:4 תהילים ט"ו:ד'

נִבְזֶה בְּעֵינָיו נִמְאָס וְאֶת־יִרְאֵי ה' יְכַבֵּד נִשְׁבַּע לְהָרַע וְלֹא יָמֵר׃

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;

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KEHOT'S NOTE

תהלים טו, ד.

PARAGRAPH 8

50 **תקט"ו תפלות כמנין ואתחנן**

Kehot refers to a lengthy discussion of this verse and Midrash in the Tzemach Tzedek's Or HaTorah on Parshas Va'eschanan.

Devarim Rabbah 11:6 דברים רבה י"א:ו'

KEHOT'S NOTE

דב"ר יא, ו. ועל"ק במסעי (צד, ד). ושי"נ. [כ]. ראה בארוכה באוה"ת פ' ואתחנן ע"פ ואתחנן. ובספר הליקוטים ממאמרי הצ"צ ערך משה ע' א'תרפ ואילך.

51 **ואתחנן**

Moshe tells the people how he pleaded to be allowed to cross the Jordan: "And I entreated Havayah at that time, saying." Its first word, ואתחנן, has the numerical value 515.

Deuteronomy 3:23 דברים ג':כ"ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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52 **ואתחנן התחנן משה שיכנס לארץ**

The Midrash says that Moshe prayed five hundred and fifteen times at that time, learning it from "And I entreated (Va'eschanan) Havayah," whose numerical value is 515.

והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען תזכרו וגו'

The Alter Rebbe asks why Moshe wanted so much to fulfill mitzvos of action. (Kehot: Devarim Rabbah 11:6)

Devarim Rabbah 11:10 דברים רבה י״א:י׳

PARAGRAPH 9

53 **אך הנה כתיב**

In Likkutei Torah, Emor (34b), the third level of holiness descends to the level of Tzaddik, Yesod, through the fulfillment of the mitzvos of action, because tzedakah revives the spirit of the lowly and "all the mitzvos are called tzedakah," as it says "And it shall be tzedakah for us." In the same way above, the light is drawn to Yesod and from there into Malchus, the source of the lower worlds.

KEHOT'S NOTE

ראה לעיל אמור לד, ב ובמ״מ לשם.

54 **לבושו צדקה**

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

KEHOT'S NOTE

פיוט דימים נוראים.

55 **וכמארז״ל (פ״ק דב״ב)**

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

KEHOT'S NOTE

ט, ב.

56 **על פסוק**

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

KEHOT'S NOTE

ישע' (סד, ה). [כ].

57 **וכבגד עדים כל צדקותינו**

In a prayer of confession for the people, the prophet says, "We have all become like one unclean, and all our righteous deeds are like a soiled garment." The Talmud draws only on the image of the garment, which is made of many threads, and turns it to the praise of charity.

Isaiah 64:5 ישעיהו ס״ד:ה׳

וַנְּהִי כֻּלָּנוּ כְּטָמֵא וְכִבֶגֶד עֲדִים כָּל־צִדְקֹתֵינוּ וַנִּבֹל כֶּעָלֶה כֻּלָּנוּ וַעֲוֹנֵנוּ כָּרוּחַ יִשָּׂאֻנוּ׃

And we are all become as one that is unclean, and all our righteousnesses are as a polluted garment; and we all do fade as a leaf, and our iniquities, like the wind, take us away.

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58 Rabbi Chanina learns from "and all our righteous deeds are like a garment" that just as each thread joins into a large garment, each coin given to charity joins into a great sum. The Alter Rebbe applies the image to all the mitzvos.

Bava Batra 9b:1 בבא בתרא ט׳ ב:א׳

"מְשַׁגֵּשׁ אֹרְחָתַיהּ דְּאִימַּיהּ", מַשְׁמִיעַ דְּרַבִּי אֶלְעָזָר - מַאי דִּכְתִיב: "וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן"? לוֹמַר לָךְ: מָה שִּׁרְיוֹן זֶה - כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבֶגֶד עֲדִים כָּל צִדְקֹתֵינוּ"; מָה בֶּגֶד זֶה - כָּל נִימָא וְנִימָא מִצְטָרֶפֶת לְבֶגֶד גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל.

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

59 **כך כל המצות הם בחינות לבושים**

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

KEHOT'S NOTE

ראה ג״כ ע״ח שד״מ, פי״ג.

60 **פרטי הלכות כהררים התלוין בשערה**

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

KEHOT'S NOTE

חגיגה פ״א (י, א).

61 **כהררים התלוין בשערה**

The Mishnah says that the laws of Shabbos, festival offerings and misuse of sacred property are "like mountains suspended by a hair," little Scripture and many laws. The Alter Rebbe uses it for the countless details of the law.

Chagigah 10a:5 חגיגה י׳ א:ה׳

הִלְכוֹת שַׁבָּת, חֲגִיגוֹת וְהַמְּעִילוֹת — הֲרֵי הֵם כַּהֲרָרִים הַתְּלוּיִן בִּשְׂעָרָה, שֶׁהֵן מִקְרָא מוּעָט וַהֲלָכוֹת מְרוּבּוֹת. הַדִּינִין וְהָעֲבוֹדוֹת הַטְּהָרוֹת וְהַטְּמָאוֹת וַעֲרָיוֹת — יֵשׁ לָהֶן עַל מָה שֶׁיִּסָּמְכוּ, וְהֵן הֵן גּוּפֵי תּוֹרָה.

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

62 **וצדקה תהי׳ לנו**

Moshe tells Israel what to answer a child who asks the meaning of the mitzvos: "And it shall be righteousness (tzedakah) for us if we take care to do this whole commandment before Havayah our G-d." From it the Alter Rebbe learns that all the mitzvos are called tzedakah.

Deuteronomy 6:25 דברים ו׳:כ״ה׳

וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה' אֱלֹקֵינוּ כַּאֲשֶׁר צִוָּנוּ׃

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה.

63 **בביאור ע״פ וספרתם לכם**

In this explanation of "And you shall count for yourselves" (11d), the fifty gates of Binah, scattered branches below, are one in their source in Arich Anpin, whose 370 lights are a "great sum"; it cites Iggeres HaKodesh on "each coin joins into a great sum" and Etz Chaim (end of chapter 5 of Sha'ar Arich Anpin) on the great sum above.

KEHOT'S NOTE

לעיל פ׳ במדבר יא, ד.

the mystery of the hundred blessings of every day." The text cites it for the all-inclusive "great sum."

Zohar, Chayei Sara 5:23–6:28 ספר הזהר, חיי שרה ה':כ"ג-ו':כ"ח

The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each day. Similarly the number twenty symbolises the unity of the Thought with the Jubilee. Hence the singular shanah (year). Whereas the seven years correspond to the seven lower realms that issue separately from the mysterious supernal essence, and which, though they also form, in a sense, a unity, diverge in respect of the categories of justice and mercy into diverse sides and paths. This ...

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

PARAGRAPH 10

64 **דחשבון גדול היינו למעלה באי"א**

The Arizal explains that in Arich Anpin the numbers amount to a "great sum," in thousands, while lower they become a small sum, in hundreds and less. The text cites it to place the "great sum" in Arich Anpin.

Sefer Etz Chaim 13:5 עץ חיים י"ג:ה'

... ובאדרא קכ"ח אז מנהירו [דהאי חיוורתא] דילהון ירתין צדיקייא ת' עלמין כנז' שם ומנהירו דהאי חיוורא ירתי צדיקייא ת' עלמין דכסופין הה"ד ארבע מאות שקל כסף עובר לסוחר כי אע"פ שבהיותם למעלה באי"א הם בחשבון גדול של ד' מאות אלף הנה ברדתן למטה הם אז בחשבון מועט ואינן רק ד' מאות לבד ומהם נהרין צדיקייא בעלמא דאתי וז"ס ארבע מאות שקל כסף כי הנה הוי"ה זאת הוא במילוי יודין שהם גי' ע"ב וגי' חסד שהוא כסף כנודע ולכן הם בחי' שקל כסף. ועוד כי הנה כסף הוא לבן והוא ...

Sefer Etz Chaim (Public Domain)

65 **ולגדולתו אין חקר**

David's psalm of praise: "Great is Havayah and highly praised, and His greatness is unfathomable." It describes a greatness beyond grasp, as the "great sum" of Arich Anpin.

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

66 **ואתה מרבבות קדש**

Before blessing the tribes, Moshe describes the Giving of the Torah: Havayah came from Sinai "and came from the myriads of holiness," the holy angels. The opening words of a discourse to which the text refers for more on this subject.

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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67 **גבי מאה שנה כו' עד ברזא דמאה ברכאן דכל יומא**

On "a hundred years and twenty years and seven years," the Zohar says that the hundred includes everything, "in

PARAGRAPH 11

68 **מבלי אשר לא ימצא**

Koheles says that G-d has made everything beautiful in its time and set the world in people's hearts, "without man being able to find out the work that G-d has made from beginning to end": man cannot grasp it whole. The Alter Rebbe reads "from beginning to end" as what man cannot find out: which is the beginning and which the end.

Ecclesiastes 3:11 קהלת ג':י"א

אֶת־הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף׃

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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KEHOT'S NOTE

קהלת ג, יא.

69 **ע"פ והי' מספר בני ישראל**

The discourse on "And the number of the children of Israel shall be" teaches that man is a small world: as the world has four elements, fire, air, water and earth, so does the human soul.

KEHOT'S NOTE

לעיל פ' במדבר ה, א ואילך.

70 **והיה מספר בני ישראל**

Hosea's prophecy of consolation: "And the number of the children of Israel shall be like the sand of the sea, which cannot be measured or counted." The opening words of the discourse to which the text refers.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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PARAGRAPH 12

71 **ארץ ממנה יצא לחם**

In Job's discourse on where wisdom is found, he describes the earth: "The earth, out of it comes bread, and beneath it is turned up as by fire." Here the lowest rank, earth, produces what sustains man.

Job 28:5 איוב כ"ח:ה'

אֶרֶץ מִמֶּנָּה יֵצֵא־לֶחֶם וְתַחְתֶּיהָ נֶהְפַּךְ כְּמוֹ־אֵשׁ׃

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

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KEHOT'S NOTE

איוב כח, ה.

72 **סוף מעשה במחשבה תחלה**

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

KEHOT'S NOTE

פיוט לכה דודי.

PARAGRAPH 13

73 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

74 **נעוץ תחלתן בסופן וסופן בתחלתן**

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe applies it to all of G-d's works, which have no fixed beginning or end.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

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

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

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

75 **אתם נצבים**

Moshe's words to all Israel, gathered to enter the covenant: "You are standing this day, all of you, before Havayah your G-d." The opening words of a discourse to which the text refers for more on this subject.

Deuteronomy 29:9 דברים כ"ט:ט'

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

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

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76 **והלך לפניך צדקך כבוד ה' יאספך**

The prophet promises those who fast truly, sharing their bread with the hungry: "your righteousness (tzedakah) shall go before you; the glory of Havayah shall gather you in," that is, follow and guard you from behind. The Alter Rebbe reads "gather you in" as the garment of "glory" that envelops a person on every side. (context: Steinsaltz Tanakh)

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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KEHOT'S NOTE

ישע' נח, ח.

77 **ר"י קרא למאני מכבדותא**

The Gemara relates that Rabbi Yochanan called his clothes "my honorers," and so took care not to ruin them. It shows that kavod, honor, is the quality of a garment.

Bava Kamma 91b:11 בבא קמא צ"א ב:י"א

וְדִלְמָא בְּגָדִים שָׁאנֵי, דִּפְסִידָא דְּלָא הָדַר הוּא! כִּי הָא דְּרַבִּי יוֹחָנָן קָרֵי [לְהוּ] לְמָאנֵי[ה] "מְכַבְּדוֹתַי", וְרַב חִסְדָּא כַּד הֲוָה מְסַגֵּי בֵּינֵי הֵיזְמֵי (וְהִגָּא) [וְהִגֵּי] – מְדַלֵּי לְהוּ לְמָאנֵיהּ, אָמַר: זֶה מַעֲלֶה אֲרוּכָה, וְזֶה אֵינוֹ מַעֲלֶה אֲרוּכָה.

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KEHOT'S NOTE

ב"ק צא, ב. וש"נ.

78 **סד"ה זאת חנוכת המזבח**

Here kavod is explained as an added illumination in the manner of a makif, which must first be drawn down for a new union to take place; the princes' gifts at the dedication of the altar were given "for honor and for glory," and the incense too drew down makifim.

KEHOT'S NOTE

לעיל פ' נשא כט, ב.

79 **נק' בשם מצוה סתם**

Tanya, chapter 37, explains that the perfection of the days of Mashiach depends on our deeds now, since a mitzvah draws the Infinite Light into permitted physical things, such as the parchment of tefillin or charity money that was not stolen.

Tanya, Likkutei Amarim 37:19 תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"ט

וּבָזֶה יוּבַן מַה שֶּׁהִפְלִיגוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה בִּמְאֹד מְאֹד בְּמַעֲלַת הַצְּדָקָה, וְאָמְרוּ שֶׁיִּשְׁקוּלָה כְּנֶגֶד כָּל הַמִּצְוֹת", וּבְכָל תַּלְמוּד יְרוּשַׁלְמִי הִיא נִקְרֵאת בְּשֵׁם "מִצְוָה" סְתָם, כִּי כָּךְ הָיָה הֶרְגֵּל הַלָּשׁוֹן לִקְרוֹא צְדָקָה בְּשֵׁם

84 **שש שנים תזרע שדך**

At Sinai G-d gives the law of the Sabbatical year: "Six years you shall sow your field, and six years you shall prune your vineyard, and you shall gather in its produce," and in the seventh the land rests. Read here as the study of the Mishnah and the Talmud, gathered into the soul.

Leviticus 25:3 ויקרא כ"ה:ג'

שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךָ וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ׃

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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KEHOT'S NOTE

ויקרא כה, ג.

85 **שש . . משנה**

Likkutei Torah, Behar (40d), reads "Six years you shall sow your field" as the six orders of the Mishnah and "six years you shall prune your vineyard" as the Talmud, the reasons and arguments of the Mishnah.

KEHOT'S NOTE

כנ"ל בהר (מ, ד). [כ].

86 **ותלמודו בידו**

In the World to Come they say, "Fortunate is he who comes here with his learning in his hand." The Alter Rebbe uses it for learning gathered and kept in the soul.

Pesachim 50a:7–8 פסחים נ' א:ז'-ח'

וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: אַשְׁרֵי מִי שֶׁבָּא לְכָאן וְתַלְמוּדוֹ בְּיָדוֹ. וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: הֲרוּגֵי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוֹד בְּמְחִיצָתָן. (וּמַאן) נִינְהוּ? אִילֵימָא רַבִּי עֲקִיבָא וַחֲבֵירָיו — מִשּׁוּם הֲרוּגֵי מַלְכוּת וְתוּ לָא?! אֶלָּא: הֲרוּגֵי לוֹד.

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KEHOT'S NOTE

פסחים נ, א. ושי"נ.

87 **בפ' בהר ע"פ כי תבואו אל הארץ**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל מ, ב ואילך.

PARAGRAPH 16

88 **שהתינוק בבטן אמו מלמדין אותו**

The Gemara says that the child in the womb is taught the entire Torah, and once it emerges into the air of the world an angel comes, strikes it on the mouth and makes it forget the entire Torah. The Alter Rebbe explains the purpose of this teaching and forgetting.

Niddah 30b:21–22 נדה ל' ב:כ"א-כ"ב

וּמְלַמְּדִין אוֹתוֹ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: "וַיּוֹרֵנִי וַיֹּאמֶר לִי יִתְמָךְ דְּבָרַי לִבֶּךָ שְׁמוֹר מִצְוֹתַי וְחְיֵה", וְאוֹמֵר: "בְּסוֹד אֱלוֹהַּ עֲלֵי אָהֳלִי". מַאי "וְאוֹמֵר"? וְכִי תֵּימָא נָבִיא הוּא דְּקָאָמַר, תָּא שְׁמַע "בְּסוֹד אֱלוֹהַּ עֲלֵי אָהֳלִי".

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PARAGRAPH 14

81 **וזאת תורת האדם**

After Nasan's prophecy that his dynasty will endure, David wonders before G-d at a promise beyond the way of mortals: "and this is the Torah (the manner) of man." The Alter Rebbe reads "the Torah of man" as the love and awe that teach and are revealed within a person. (context: Steinsaltz Tanakh)

II Samuel 7:19 שמואל ב ז':י"ט

KEHOT'S NOTE

שמואל-ב ז, יט.

PARAGRAPH 15

82 **ואין זאת אלא יראה**

The Zohar speaks of "the crown that is called zos," through which judgment is executed, as in "With this you shall know that I am Havayah." The text cites it for zos as awe.

Zohar, Bo 5:111–120 ספר הזהר, בא ה':קי"א-קכ"

83 **בזאת יבא אהרן אל הקדש**

G-d tells Moshe the one way Aharon may enter the Holy of Holies, on Yom Kippur: "With this shall Aharon come into the Sanctuary: with a young bull for a sin offering." The Alter Rebbe identifies "this" (zos) with awe.

Leviticus 16:3 ויקרא ט"ז:ג'

בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה׃

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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"מִצְוָה" סְתָם, מִפְּנֵי שֶׁהִיא עִיקַּר הַמַּצְוֹת מַעֲשִׂיּוֹת, וְעוֹלָה עַל כּוּלָּנָה, שֶׁכּוּלָּן הֵן רַק לְהַעֲלוֹת נֶפֶשׁ הַחִיּוּנִית לַה', שֶׁהִיא הִיא הַמְקַיֶּימֶת אוֹתָן, וּמִתְלַבֶּשֶׁת בָּהֶן לְיַכְלֵל בְּאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַמְלוּבָּשׁ בָּהֶן, וְאֵין לְךָ מִצְוָה שֶׁנֶּפֶשׁ הַחִיּוּנִית מִתְלַבֶּשֶׁת ...

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KEHOT'S NOTE

בכל תלמוד ירושלמי (תניא פל"ז).

80 **ה' שומרך ה' צלך**

In the psalm "I lift my eyes to the mountains," the psalmist is assured, "Havayah is your guardian; Havayah is your shade at your right hand," as close as one's own shadow. G-d's protection pictured as a shelter that surrounds a person, as a garment does.

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT'S NOTE

תהלים קכא, ה.

KEHOT'S NOTE

נדה ל, ב.

89 **ואח"כ משכחין ממנו**

the passage shares nothing with the note

KEHOT'S NOTE

וע' לעיל סו"פ מצורע [כה, ב] ברישא ליגרס אינש. [כ]. ראה אוה"ת שה"ש עב. ועוד. ובארוכה בלקו"ש ח"ה ע' 13 ואילך.

90 **בד"ה שחורה אני ונאוה**

The discourse on "I am black and comely" calls the souls that have not yet descended into a body and an animal soul "the daughters of Jerusalem": before their descent they stand in self-nullification and are wholly included in the Infinite Light, as Eliyahu said, "before whom I stood." It describes the soul's state before birth, when, as this maamar says, it is taught the whole Torah.

Song of Songs 6:3 שיר השירים ו:ג

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים׃

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

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KEHOT'S NOTE

לקמן שה"ש ו, ג. ח, ד.

91 **שחורה אני ונאוה**

The maiden says to the daughters of Jerusalem, "I am black and comely, … like the tents of Kedar, like the curtains of Shlomo." The opening words of a discourse to which the text refers for more on this subject.

Song of Songs 1:5 שיר השירים א:ה

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם 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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PARAGRAPH 18

92 **פתחי לי**

"Open to me, my sister, my beloved." The opening must come from below, by the person's own choice.

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.'

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KEHOT'S NOTE

שה"ש ה, ב.

93 **משכני אחריך נרוצה**

The maiden asks her beloved, "Draw me, we will run after you," and tells, "the king has brought me into his chambers." The text reads the past tense as the soul's learning before birth, which draws it toward G-d afterwards.

Song of Songs 1:4 שיר השירים א:ד

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מֵיַּיִן 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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KEHOT'S NOTE

שה"ש א, ד.

94 **חדר ר"ת**

Kehot points to the Kabbalistic work Me'orei Or, arranged by letter, under ches, for the reading of חדר as the initials of Chesed, Din, Rachamim.

KEHOT'S NOTE

ראה מא"א אות ח, ס"ז ביאיר נתיב. ראה גם לקמן פ' בלק עא, ב.

95 **ובדעת חדרים ימלאו**

Shlomo's proverb on what builds a house: with wisdom it is built, with understanding it is established, "and with knowledge the chambers are filled with all precious and pleasant wealth." Daas fills the "chambers," the emotive attributes, with the intellect's light.

Proverbs 24:4 משלי כ"ד:ד

וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יָקָר וְנָעִים׃

And by knowledge are the chambers filled With all precious and pleasant riches.

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KEHOT'S NOTE

משלי כד, ד.

96 **התורה היא מפתחות הפנימיות**

The words here quote Shabbat 31a:6; the passage is shown below.

Shabbat 31a:6 שבת ל"א א:ו

שׁוּב מַעֲשֶׂה בְּגוֹי אֶחָד שֶׁבָּא לִפְנֵי שַׁמַּאי. אָמַר לוֹ: גַּיְּירֵנִי עַל מְנָת שֶׁתְּלַמְּדֵנִי כָּל הַתּוֹרָה כּוּלָּהּ כְּשֶׁאֲנִי עוֹמֵד עַל רֶגֶל אַחַת! דְּחָפוֹ בְּאַמַּת הַבִּנְיָן שֶׁבְּיָדוֹ. בָּא לִפְנֵי הִלֵּל, גַּיְּירֵיהּ. אָמַר לוֹ: דַּעֲלָךְ סְנֵי לְחַבְרָךְ לָא תַּעֲבֵיד — זוֹ הִיא כָּל הַתּוֹרָה כּוּלָּהּ, וְאִידַךְ פֵּירוּשָׁהּ הוּא, זִיל גְּמוֹר.

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KEHOT'S NOTE

שבת לא, א.

97 **התורה היא מפתחות הפנימיות**

One who has Torah but no fear of Heaven is like a treasurer who was given the inner keys but not the outer keys. The text calls the Torah "the inner keys" that open G-d's inner chambers. (Kehot: Shabbat 31a)

Shabbat 31b:1 שבת ל"א ב:א

יִרְאַת שָׁמַיִם, דּוֹמֶה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עֲיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלֵית לֵקֶה

דְּרְתָא וְתַרְעָא לְדָרְתָא עָבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּירְאוּ מִלְּפָנָיו".

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98 בד"ה אדם כי יקריב מכם

This discourse reads "Draw me, we will run after you": when G-d draws a person with an arousal from above, "we will run," in the plural, his G-dly soul and his animal soul together; but if he does not work at once to refine the animal soul, the arousal does not last.

KEHOT'S NOTE

לעיל פ' ויקרא ב, ד.

PARAGRAPH 19

99 הקב"ה מניח תפלין ומצלי

Rabbi Yitzchak learns from "Havayah has sworn by His right hand and by the arm of His strength" that the Holy One, blessed be He, puts on tefillin. The text concludes that the mitzvos are literally His.

Berakhot 6a:17–18 ברכות ו' א:י"ז-י"ח

אָמַר רַבִּי אַבִּין בַּר רַב אַדָּא, אָמַר רַבִּי יִצְחָק: מִנַּיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מַנִּיחַ תְּפִילִּין שֶׁנֶּאֱמַר: "נִשְׁבַּע ה' בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ". "בִּימִינוֹ" — זוֹ תּוֹרָה, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ", "וּבִזְרוֹעַ עֻזּוֹ" — אֵלּוּ תְּפִילִּין, שֶׁנֶּאֱמַר: "ה' עֹז לְעַמּוֹ יִתֵּן".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. Ixii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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KEHOT'S NOTE

ברכות ו, א. ז, א.

100 ומצלי

The Gemara learns from "My house of prayer" that the Holy One, blessed be He, prays, and asks what His prayer is. The text cites it with the tefillin to show that the mitzvos are G-d's own.

Berakhot 7a ברכות ז' א

101 וזאת תורת האדם

David's words before G-d, "and this is the Torah of man." Here, the Torah as it is drawn down and clothed in the level of "man."

II Samuel 7:19 שמואל ב ז':י"ט

וַתִּקְטַן עוֹד זֹאת בְּעֵינֶיךָ אֲדֹנָי ה' וַתְּדַבֵּר גַּם אֶל־בֵּית־עַבְדְּךָ לְמֵרָחוֹק וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי ה'

And this was yet a small thing in Thine eyes, O L-rd GOD; but Thou hast spoken also of Thy servant's house for a great while to come; and this too after the manner of great men, O L-rd GOD.

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102 סד"ה צאינה וראינה

In the discourse "Go forth and see" (22a) the Alter Rebbe explains that the Torah as it emerges into revelation is "man," as in "and this is the Torah of man," but its root is the "wilderness," "where no man dwelt," far above the level of man, from which it is drawn down as a crown above the head.

KEHOT'S NOTE

לקמן שה"ש כב, א.

103 צאינה וראינה

The call "Go forth and see, O daughters of Zion, King Shlomo, in the crown with which his mother crowned him on his wedding day." The opening words of the discourse to which the text refers.

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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104 וממדבר מתנה

In the list of Israel's journeys, "and from the wilderness, to Mattanah," Mattanah is a place; the Sages read it as mattanah, "a gift," the Torah given as a gift. Read here as the Torah given from the "wilderness," a level above man.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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105 ולא ישב אדם שם

G-d, through Jeremiah, reproaches Israel for not asking, "Where is Havayah, who led us through the wilderness, ... a land that no one passed through and where no man dwelt?" The wilderness, where no man lives, stands for a level above the level of "man."

Jeremiah 2:6 ירמיהו ב':ו

וְלֹא אָמְרוּ אַיֵּה ה' הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בָּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם:

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

והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען תזכרו וגו'

יוֹדֵעַ שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא טָהוֹר, וּמְשָׁרְתָיו טְהוֹרִים, וּנְשָׁמָה שֶׁנָּתַן בְּךָ טְהוֹרָה הִיא. אִם אַתָּה מְשַׁמְּרָהּ בְּטָהֳרָה — מוּטָב, וְאִם לָאו — חֲרִינִי נוֹטְלָהּ מִמְּךָ.

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KEHOT'S NOTE

נדה ל, ב.

111 **ועשיתם את כל מצותי והייתם קדושים**

"So that you remember and do all My mitzvos, and be holy to your G-d." The second remembering, the positive mitzvos, through which love and awe are raised into holiness.

Numbers 15:40 במדבר ט"ו:מ

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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PARAGRAPH 20

112 **קיצור הענין**

Kehot notes that this summary also appears in manuscript volume 1064, a collection of the Alter Rebbe's maamarim.

KEHOT'S NOTE

קיצור זה נמצא גם בבוך 1064, שהוא מאמרי אדה"ז, בכל הכת"י אין הגהות מהצ"צ, וכן נראה מהסגנון שזה הוא מכ"ק אדה"ז ולא מכ"ק הצ"צ.

113 **עוטה אור כשלמה**

In the psalm of creation the psalmist praises G-d: "He wraps Himself in light as with a garment; He stretches out the heavens like a curtain." The supernal garment that is the root of the mitzvos.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

114 **עוטה אור כשלמה**

The Midrash explains that the light of creation came forth when the Holy One, blessed be He, wrapped Himself in it like a garment, citing "He wraps Himself in light as with a garment." Kehot notes that the version of this Midrash in the Anaf Yosef reads "a white tallis."

Bereshit Rabbah 3:4 בראשית רבה ג':ד'

... העולם ועד סופו אמרה ליה בלחישה מקרא מלא הוא (תהלים קד, ב): "עֹטֶה אוֹר כַּשַּׂלְמָה" ואת אמרת לי בלחישה אתמהא א"ל כשם ששמעתיה בלחישה כך אמרתיה לך בלחישה. א"ר ברכיה אלולי שדרשה רבי יצחק איפשר ממרינה, מקומיכן מה הוון אמרין, רבי ברכיה בשם ר' יצחק ממקום בית המקדש נבראת האורה ה"ד (יחזקאל מג, ב): "וְהִנֵּה כְּבוֹד אֱלֹקֵי יִשְׂרָאֵל בָּא מִדֶּרֶךְ הַקָּדִים וקולו כקול מים

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KEHOT'S NOTE

ירמי' ב, ו.

106 **בזח"א עמוד קכ"ו**

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

KEHOT'S NOTE

כנראה הכוונה לזוהר גדול דפוס קרימונא.

107 **שימני כחותם**

"Set me as a seal upon your heart." The opening words of an explanation to which the text refers on awe as the source of keeping the prohibitions.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ:

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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108 **ולא תתורו אחרי לבבכם**

"And you shall see it and remember all the mitzvos of Havayah and do them." Seeing the tzitzis, the threads of love and awe, brings to mind the garment of the mitzvos from which they issue.

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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KEHOT'S NOTE

במדבר טו, לט.

109 **רחצתי את רגלי**

"I have washed my feet; how shall I soil them?" The complacency of one who considers his teshuvah finished.

Song of Songs 5:3 שיר השירים ה':ג'

פָּשַׁטְתִּי אֶת־כֻּתָּנְתִּי אֵיכָכָה אֶלְבָּשֶׁנָּה רָחַצְתִּי אֶת־רַגְלַי אֵיכָכָה אֲטַנְּפֵם:

I have put off my coat; How shall I put it on? I have washed my feet; How shall I defile them?

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110 **ואפי' כל העולם כולו**

The oath administered to the soul before birth: "Be righteous and do not be wicked; and even if the whole world tells you, 'You are righteous,' be in your own eyes like a wicked person."

Niddah 30b:25 נדה ל' ב':כ"ה

וּמָה הִיא הַשְׁבוּעָה שֶׁמַּשְׁבִּיעִין אוֹתוֹ? תְּהִי צַדִּיק וְאַל תְּהִי רָשָׁע, וַאֲפִילּוּ כָּל הָעוֹלָם כּוּלּוֹ אוֹמְרִים לְךָ "צַדִּיק אַתָּה" — הֱוֵי בְּעֵינֶיךָ כָּרָשָׁע. וֶהֱוֵי

the term chaluka d'rabbanan, "the robe of the Sages."

Bava Batra 57b:9 בבא בתרא נ"ז ב:ט'

בָּעָא מִינֵּיהּ רַבִּי יוֹחָנָן מֵרַבִּי בְּנָאָה: חָלוּק שֶׁל תַּלְמִיד חָכָם – כֵּיצַד? כֹּל שֶׁאֵין בְּשָׂרוֹ נִרְאֶה מִתַּחְתָּיו. טַלִּית שֶׁל תַּלְמִיד חָכָם – כֵּיצַד? כֹּל שֶׁאֵין חֲלוּקוֹ נִרְאֶה מִתַּחְתָּיו טָפַח. שְׂלָחָן שֶׁל תַּלְמִיד חָכָם – כֵּיצַד? שְׁנֵי שְׁלִישֵׁי גְּדִיל, וּשְׁלִישׁ גְּלַאי – וְעָלָיו קְעָרוֹת וְיָרָק. וְטַבַּעְתּוֹ מִבַּחוּץ.

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KEHOT'S NOTE

ראה ב"ב נז, ב.

PARAGRAPH 21

119 די נימין . . ב' חוטי תכלת

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

KEHOT'S NOTE

טושו"ע או"ח ריש סי"א.

PARAGRAPH 23

120 דעקימת שפתים הוה מעשה

Concerning the blasphemer, the Gemara says that "moving his lips is an act." The text applies it to Torah study spoken aloud, which is thus a mitzvah of action.

Sanhedrin 65a:10–12 סנהדרין ס"ה א:י'-י"ב

מְגַדֵּף, מַאי מַעֲשֶׂה אִיכָּא? עָקִימַת שְׂפָתָיו הָוֵי מַעֲשֶׂה. בַּעַל אוֹב, מַאי מַעֲשֶׂה אִיכָּא? הַקָּשַׁת זְרוֹעוֹתָיו הָוֵי מַעֲשֶׂה. וַאֲפִילּוּ לְרַבָּנָן? וְהָתַנְיָא: אֵינוֹ חַיָּיב אֶלָּא עַל דָּבָר שֶׁיֵּשׁ בּוֹ מַעֲשֶׂה, כְּגוֹן זִיבּוּחַ, קִיטּוּר, וְנִיסּוּךְ, וְהִשְׁתַּחֲוָאָה.

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KEHOT'S NOTE

סנהדרין סה, א. ב"מ צ. ב. אוה"ת נח ע' 1232.

121 דעקימת שפתים הוה מעשה

Rabbi Yochanan holds that one who drives a muzzled animal by voice is liable, because "moving his mouth is an act." Kehot cites it with Sanhedrin for this rule.

Bava Metzia 90b:13–14 בבא מציעא צ' ב:י"ג-י"ד

אִיתְמַר: חָסָמָהּ בְּקוֹל וְהִנְהִיגָהּ בְּקוֹל? רַבִּי יוֹחָנָן אָמַר: חַיָּיב, רֵישׁ לָקִישׁ אָמַר: פָּטוּר. רַבִּי יוֹחָנָן אָמַר: חַיָּיב, עֲקִימַת פִּיו הָוְיָא מַעֲשֶׂה. רֵישׁ לָקִישׁ אָמַר: פָּטוּר, קָלָא לָא הָוֵי מַעֲשֶׂה. אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ:

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122 הן הם גופי תורה

Rabban Shimon ben Gamliel says that the laws of consecrated property, terumos and tithes "are the bodies of the Torah." The text stresses "bodies": the laws concern physical things.

Shabbat 32a:9–10 שבת ל"ב א:ט'-י'

תַּנְיָא, רַבִּי יִשְׁמָעֵאל בֶּן אֶלְעָזָר אוֹמֵר: בַּעֲוֹן שְׁנֵי דְּבָרִים עַמֵּי הָאָרֲצוֹת מֵתִים — עַל שֶׁקּוֹרִין לַאֲרוֹן הַקּוֹדֶשׁ "אֲרָנָא", וְעַל שֶׁקּוֹרִין לְבֵית הַכְּנֶסֶת "בֵּית עָם". תַּנְיָא רַבִּי יוֹסֵי אוֹמֵר: שְׁלֹשָׁה בְּדָקֵי מִיתָה נִבְרְאוּ בָּאָשָׁה, וְאָמְרִי לַהּ: שְׁלֹשָׁה דִּבְקֵי מִיתָה: נִדָּה וְחַלָּה וְהַדְלָקַת הַנֵּר. חֲדָא כְּרַבִּי

רבים והארץ האירה מכבודו" ואין כבודו אלא בהמ"ק הי"ך דאת אמר (ירמיה יז, יב): "כִּסֵּא כָבוֹד מָרוֹם מֵרִאשׁוֹן מְקוֹם מִקְדָּשֵׁנוּ וְגוֹ'":

Rabbi Shimon ben Yehotzadak asked Rabbi Shmuel bar Naḥman, saying to him: 'Since I have about you that you are a master of aggada, [I ask you:] from what was the light created?' He said to him: 'It [the verse] teaches that the Holy One blessed be He wrapped himself in it like a garment, and the aura of its radiance shone from the end of the world to its end.' He said it to him in a whisper. He said to him: 'It is an explicit verse: "Wrapped in …

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115 ולבושי' כתלג חיור

Daniel's vision of the Ancient of Days: "His garment was white as snow, and the hair of His head like pure wool." Another image of the supernal white garment.

Daniel 7:9 דניאל ז:ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

KEHOT'S NOTE

דניאל ז, ט.

116 שהקב"ה מתעטף בטלית לבנה

Kehot's note points to Rosh Hashanah 17b for these words.

Rosh Hashanah 17b ראש השנה י"ז

KEHOT'S NOTE

ראה ר"ה יז, ב וחי' אגדות מהרש"א שם. וכ"ה הגירסא בענף [עץ יוסף] בב"ר [פ"ג, ד] והן בויק"ר פל"א [ו] שוחט"ט (קד, [א]) כלה"ט. ובפע"ח ש' הציצית רפ"ג בי' מדרש. ועל"ק (מז, סע"ב) מביא החדא"ג של מהרש"א הובא זה הלשון מס' ישן מחכמת המקובלים והמקור משוחט"ט הנ"ל. ועל"ק כאן (מז, סע"ב). [כ].

117 שהקב"ה מתעטף בטלית לבנה

The Arizal explains the tallis as the encompassing light of Z'eir Anpin, "as the Midrash says, that the Holy One wrapped Himself in a white tallis," a light too great for us to grasp. The text draws on this Midrash for the root of the mitzvos.

Pri Etz Chaim, Gate of Fringes 3:3 פרי עץ חיים, שער הציצית ג':ג'

והנה יש מקיף א' שהוא מקיף אל כל הז"א, וז"ס הטלית שאמרו עליו במדרש שנתעטף הקב"ה בטלית לבנה, כשאמר ויעבור. והנה אין בנו כח להשיג קדושת אור גדול של המקיף הזה, ולכן נקרא תשמיש מתשמישי קדושה ואינו נזרק. אבל הציצית יש בהן קצת השגה, ולכן נקרא תשמיש מצוה כנודע:

Pri Etz Chaim (Public Domain)

118 חלוקא דרבנן

The Gemara describes the robe (chaluk) of a Torah scholar, which must cover his body entirely. Kehot cites it for

אֶלְעָזָר וַחֲדָא כְּרַבָּנַן. תַּנְיָא רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הִלְכוֹת הֶקְדֵּשׁ, תְּרוּמוֹת וּמַעֲשְׂרוֹת — הֵן הֵן גּוּפֵי תּוֹרָה,

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

KEHOT'S NOTE

שבת לב, א. ועוד.

123 כמ"ש האריז"ל שקדושת הטלית

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

KEHOT'S NOTE

ראה פע"ח שער הציצית פי"ג.

124 שקדושת הטלית

The Arizal explains the tallis as the great encompassing light, the white tallis in which the Holy One wrapped Himself, whose holiness we have no power to grasp, while the tzitzis allow some grasp. The text cites it for the tallis's greater holiness.

Pri Etz Chaim, Gate of Fringes 3:3 פרי עץ חיים, שער הציצית ג:ג

והנה יש מקיף א' שהוא מקיף אל כל הז"א, וז"ס הטלית שאמרו עליו במדרש שנתעטף הקב"ה בטלית לבנה, כשאמר ויעבור. והנה אין בנו כח להשיג קדושת אור גדול של המקיף הזה, ולכן נקרא תשמיש מתשמישי קדושה ואינו נזרק. אבל הציצית יש בהן קצת השגה, ולכן נקרא תשמיש מצוה כנודע:

Pri Etz Chaim (Public Domain)

125 אין בטלית הגשמי שום קדושה כלל ומותר להשתמש בה

Tzitzis threads that have come off may be discarded, since this mitzvah has no holiness in its substance, but as long as they are attached to the tallis one may not use them for anything, out of respect for the mitzvah. The text explains the law through the tallis's hidden holiness.

Shulchan Arukh, Orach Chayim 21:1 שולחן ערוך, אורח חיים כ"א:א'

כדת מה לעשות בציציות שנפסקו ובטליתות ישנים. ובו ד סעיפים: חוטי ציציות שנפסקו יכול לזורקן לאשפה מפני שהוא מצוה שאין בגופה קדושה אבל כל זמן שהם קבועים בטלית אסור להשתמש בהם כגון לקשור בהם שום דבר וכיוצא בזה משום ביזוי מצוה [וי"א דאף לאחר שנפסקו אין לנהוג בהם מנהג בזיון לזורקן במקום מגונה אלא שאינן צריכין גניזה [כל בו הלכות שבת] ויש מדקדקין לגונזן והמחמיר ומדקדק במצות תע"ב [מהרי"ל הלכות ציצית] [וע"ל סי' תרס"ד סעיף ח' ט']:

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

126 אין בטלית הגשמי שום קדושה . . משא"כ בציצית כשרים

Kehot points to a lengthy discussion in the Rebbe's Likkutei Sichos, vol. 33, p. 96, note 17, of this distinction between the tallis, which has no holiness, and kosher tzitzis.

KEHOT'S NOTE

טושו"ע או"ח רסכ"א. ראה בארוכה בלקו"ש-לג ע' 96 הערה 17.

ביאור ע"פ והיה לכם לציצית כו' הלב רואה כו'

An explanation of the verse "And it shall be to you as tzitzis": "The heart sees"

The heart is where the light of the intellect comes to rest and endure: the Yesods of Chochmah and Binah reach it, so that it too sees, hears and understands, and a person's work is to bring what the mind knows into the heart until the heart itself desires G-d.

THE MAAMAR IN BRIEF

This short explanation, on the verse of tzitzis and the saying "the heart sees," is about the heart. Following the Arizal, it teaches that the Yesod of Abba (Chochmah) and the Yesod of Imma (Binah) reach down to the chest, and their lights gather in the heart, whose number, thirty-two, spells lev. Yesod is the lowest point of a higher level, through which it gives life to a lower one; so we address G-d as Baruch, at the Yesod of Abba, the only level at which we can take hold of Him. An analogy from the mind shows why the heart matters: an idea held only in the mind can be lost at once, but what is fixed in the heart endures. One who must keep subduing his heart is a tzaddik in Sha'arei Kedushah's terms (a beinoni in Tanya's); one whose heart is won over entirely is a chassid, like King David. Rachel and Leah are thought and speech, the hidden and revealed worlds, the "back" of the intellect. The heart, receiving from Chochmah and Binah, sees, hears and understands, and a person must always be diligent to conquer his inclination.

OUTLINE

1 **The heading** ¶1

The verse of tzitzis and the saying "the heart sees" set the theme: the heart.

2 **Yesod and the heart** ¶2–3

Yesod is the lowest point of a higher level, through which it gives life below; the Yesods of Abba and Imma reach the chest and their lights gather in the heart. An analogy begins: a new idea is hidden while still in the mind.

3 **Mind and heart: tzaddik and chassid** ¶4–6

What is only in the mind can be lost, while what is fixed in the heart lasts; one who must keep conquering his heart is a tzaddik, one whose heart is won over is a chassid, like King David, whose love of G-d nullified every natural attraction.

4 **Baruch: where we take hold of G-d** ¶7–8

We address G-d as Baruch, the Yesod of Abba, the level through which He gives us life; from the two Yesods the intellect of Z'eir Anpin is formed, and at the chest Rachel and Leah.

5 **Rachel and Leah: thought and speech** ¶9–10

Granting that Rachel and Leah draw from above, the maamar identifies them with thought and speech, the hidden and the revealed worlds, which hold the same letters.

6 **The heart sees, hears and understands** ¶11

Emotion comes from contemplation and thought and speech from emotion; a matter fixed in the heart nullifies opposing emotion, as with Yaakov; the heart has sight, hearing and understanding, and one must always strive to conquer the inclination.

KEY CONCEPTS

Yesod יסוד

The lowest point of a higher level, through which it binds itself to a lower one and gives it life; the higher level as it is would be too great for the lower to grasp or bear.

The Yesod of Abba יסוד אבא

The lowest point of Chochmah, enclothed within the Yesod of Imma; it reaches the chest, and the word Baruch in our blessings addresses G-d at this level.

The heart הלב

Where the lights of the two Yesods gather; what is fixed in it endures, and it too sees, hears and understands.

Tzaddik and chassid צדיק וחסיד

In Sha'arei Kedushah, one who must keep conquering his heart with his mind, and one whose heart has been won over entirely; Tanya calls them the beinoni and the tzaddik.

Rachel and Leah רחל ולאה

Two feminine configurations formed from the lights at the chest of Z'eir Anpin; the maamar identifies them with thought and speech.

The hidden world and the revealed world עלמא דאתכסיא ועלמא דאתגליא

Thought and speech, which hold the same letters, covered in thought and revealed in speech.

The back (achorayim) אחוריים

The outer extension of a level rather than the level itself; thought and speech are the back of the intellect.

SECTION 1 · ¶1

The heading

1 ביאור ע"פ והיה לכם[1] לציצית כו' הלב רואה[2] כו'

An explanation of the verse "And it shall be to you as tzitzis," etc.: "The heart sees," etc.

> This short piece is an explanation (Biur) of the discourse before it, "And it shall be to you as tzitzis" (Sh'lach 9), which taught that awareness of G-d must reach the heart, as the Sages say, "The heart sees." Its subject is the heart: how the light of the intellect reaches the heart, and why what is fixed there lasts.

SECTION 2 · ¶2–3

Yesod and the heart

2 להבין ענין הלב.[3] הנה איתא הלב מבין הלב שומע.[4] ואיתא בכתבי האריז"ל [האר"י זכרונו לברכה] שיסוד אבא[5] הוא בחזה [ועמ"ש בד"ה עיני כל[6,7] בשם המגיד איש האלקי נ"ע [נשמתו עדן]].

To understand the matter of the heart. Now, it is stated: "The heart understands; the heart hears." And it is stated in the writings of the Arizal, of blessed memory, that the Yesod (foundation) of Abba is in the chest [and see what is written in the discourse beginning "The eyes of all," in the name of the Maggid, the G-dly man, whose soul is in Eden].

> The maamar names its subject, the heart, and brings two teachings. The Sages say the heart understands and hears; and the Arizal teaches that the Yesod of Abba, the lowest point of Chochmah, reaches the chest of Z'eir Anpin, the place of the heart. The bracket sends the reader to the discourse "The eyes of all" in Parshas Matos, which brings a teaching of the Maggid of Mezritch, the Alter Rebbe's teacher, about the chest.

ולהבין מהו יסוד הנה כל דבר המשפיע ומחיה למה שלמטה ממנו אינו מחיה רק במדרגה התחתונה שלו מאחר שהוא גדול מאד מהעלול ולא יכול העלול להשיג עילתו ולא יכול לסובלו.

And to understand what Yesod is: everything that bestows upon and gives life to what is below it gives life only through its lowest level, since it is very much greater than the effect, and the effect cannot grasp its cause and cannot bear it.

> To explain what Yesod is, the maamar gives a general rule: whatever gives life to a lower thing does so only through its own lowest level. The cause is so far above its effect that the effect could neither grasp it nor bear it as it is.

ע"כ מוכרח לצמצם עצמו ולקשר א"ע [את עצמו] בבחי' תחתונה שלו למה שלמטה ממנו כדי להחיות אותו וזו הבחי' שבה משפיע נק' יסוד אבא בתוך יסוד אמא ונעשה מהם מוחין לז"א.

Therefore it must contract itself and bind itself, by its lowest level, to what is below it, in order to give it life. And this level, through which it bestows, is called the Yesod of Abba within the Yesod of Imma; and from them the intellect (mochin) of Z'eir Anpin (the emotive attributes) is formed.

So the higher level must contract itself and connect to the lower one through its lowest point, and that point of contact is called Yesod, "foundation." Among the Sefiros, the Yesod of Abba (Chochmah) is enclothed within the Yesod of Imma (Binah), and from the two of them the intellect of Z'eir Anpin, the configuration of the emotive attributes, is formed.

3 והנה נראה מה שמבואר שם שמשתוין עד החזה ומתקבצין כל האורות בלב שהם ד' שמות מב' יסודות הנ"ל עולין לחשבון ל"ב [וע' בפי' הרמ"ז [הרב משה זכות] בזהר פ' אמור דצ"ג ע"ב].

Now, let us see what is explained there: that they are equal down to the chest, and all the lights gather in the heart; these are four Names from the two Yesods mentioned above, which add up to the number thirty-two (ל"ב, the letters of lev, "heart") [and see the commentary of the Ramaz on the Zohar, Parshas Emor, page 93b].

The Arizal's writings explain that the two Yesods, of Abba and of Imma, extend equally down to the chest, and there all their lights gather in the heart. These lights are four divine Names, and their sum is thirty-two, written ל"ב, the letters of lev, "heart." The text refers to the commentary on the Zohar (Emor 93b) of the Ramaz, Rabbi Moshe Zacuto, a seventeenth-century Kabbalist, which the discourse "The eyes of all" also cites on the subject of the heart.

ולהבין הענין ד"מ [דרך משל] הוא מכיון שיצא שכל מהמוח פתאום וכשהיה במוח הוא סתום מאד ואינו בהתגלות עד שאפילו הוא עצמו אינו משיגו.

To understand the matter, by way of analogy: it is when an idea comes forth from the mind suddenly. While it was in the mind it was very hidden and not revealed, to the point that even he himself did not grasp it.

The maamar now gives an analogy from a person's mind. A new idea that comes to him suddenly is, while still in the mind, so hidden and undeveloped that even he does not yet grasp it.

SECTION 3 · ¶4–6

Mind and heart: tzaddik and chassid

4 ואחר כך כשמתחיל להתפשט מהמוח ולחוץ תיכף ומיד כשבא להתגלות מתלהב מאד ויכול לפעול בהתגלותו איזה דבר והלב הוא קיומו של הדבר שכיון שמתחזק איזה דבר בלב בחיזוק גדול לא יזוז ממנו לעולם.

And afterwards, when it begins to spread out from the mind and outward, at once, as soon as it comes to be revealed, he is filled with great fervor and can accomplish something through its revelation. And the heart is what makes the matter endure: once something takes hold in the heart with great firmness, he will never budge from it.

> When the idea begins to move out of the mind and is revealed, it fills the person with fervor and can move him to act. But what makes it last is the heart: once a matter is firmly established in the heart, he will never move from it.

מה שאין כן כשעדיין אינו אצלו רק בשכל יכול לזוז ממנו תיכף מאחר שהלב עדיין מושרשת בתאוות גופניות

Whereas while it is still with him only in the intellect, he can budge from it at once, since the heart is still rooted in bodily desires,

> As long as the matter is only in his intellect, he can abandon it at once, because his heart is still rooted in bodily desires.

מחמת שהיא קרובה יותר אל הגוף, ואע"פ [ואף על פי] שמשיג בשכל שצריך לדבק א"ע [את עצמו] בו ית' בכל נפשו וזהו תכלית הכל אעפ"כ [אף על פי כן] יכול הלב להמשיך אותו אחר תאות גופניות.

because it is closer to the body. And although he grasps with his intellect that he must cleave to Him, may He be blessed, with all his soul, and that this is the ultimate purpose of everything, nevertheless the heart can draw him after bodily desires.

> The heart is closer to the body than the mind is. So even when a person understands clearly that he must cleave to G-d with all his soul, and that this is the purpose of everything, his heart can still pull him after physical desires.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] הלב חומד[8,9] כו' ועל כן צריך האדם להיות תמיד זריז ללחום מלחמת השכל עם הלב להטות אותה גם כן בכל כח התבוננותו בגדולתו יתּ' עד שתחפץ גם היא לדבק בו יתּ'.

As our Sages, of blessed memory, said: "The heart covets," etc. Therefore a person must always be diligent to wage the war of the intellect against the heart, to incline it too, with all the power of his contemplation of His greatness, may He be blessed, until it too desires to cleave to Him, may He be blessed.

> The Sages describe the heart as the organ that covets, and Rashi on this very verse of tzitzis says, "the eye sees, the heart covets, and the body commits the sin." Therefore a person must always be diligent in the war of the intellect against the heart, using all the power of his contemplation of G-d's greatness to bend the heart too, until it also desires to cleave to Him.

5 וזהו ענין ב' בחי' צדיק וחסיד. צדיק נקרא דהנה אמרו איזהו גבור הכובש[10] את יצרו[11]

And this is the matter of the two levels, tzaddik and chassid. [One is] called a tzaddik because, as they said, "Who is mighty? He who conquers his inclination":

> The maamar applies this to two kinds of service, that of the tzaddik and that of the chassid. The Mishnah (Avos 4:1) defines the mighty man as "he who conquers his inclination," and here that is the tzaddik.

שצריך תמיד לכבוש את הלב בשכלו מאחר שהלב מושרש מאד בעניני עוה"ז אלא שהשכל נוטה לדבקה בו יתּ' וע"כ צריך תמיד ללחום מלחמתו ונקּ' צדיק.

that is, he must always conquer the heart with his intellect, since the heart is deeply rooted in the matters of this world, but the intellect inclines to cleave to Him, may He be blessed; therefore he must always wage its battle, and he is called a tzaddik.

> He has to subdue his heart with his intellect constantly, because his heart is still deeply rooted in this world's concerns while only his intellect inclines to cleave to G-d. Since his life is a continual battle, he is called a tzaddik.

משא"כ כשמרגיל א"ע [את עצמו] בהתבוננות כ"כ [כל כך] עד שתשרש הדבר בלב ג"כ וממילא הוא בטל מכל וכל

Whereas when he accustoms himself to contemplation so much that the matter becomes rooted in the heart too, then of itself he is utterly nullified

> The higher level belongs to one who trains himself in contemplation until the matter takes root in his heart as well. Then, of itself, he is utterly nullified, with nothing left in him that resists.

ולא יזוז ממנה בשום אופן זהו נקי חסיד[12] [כן כתב בשע"ק [בשערי קדושה] להרח"ו [להרבי חיים ויטאל] ח"א [חלק א'] ש"ג. אכן בסש"ב [בספר של בינונים] פי'[13] דזהו נקי צדיק ובחי' האי נקי בינוני[14] ע"ש].

and will not budge from it in any way: this is called a chassid [so wrote Rabbi Chaim Vital in Sha'arei Kedushah, Part I, Gate 3. However, in Sefer Shel Beinonim (Tanya) it is explained that this is called a tzaddik, and the first level is called a beinoni; see there].

> Such a person will never move from it, and he is called a chassid; the bracket names Rabbi Chaim Vital's Sha'arei Kedushah as the source of these terms. It adds that Tanya (Sefer Shel Beinonim) uses other terms: the one who has reached this level is called a tzaddik, and the one who must keep fighting is called a beinoni, an "intermediate" person.

6 וזה שאמר דהע"ה [דוד המלך עליו השלום] תכלית שנאה שנאתים[15] כו' כשראה שונאי ה' נעשה להם שונא גמור, ואף שהיה להם כמה מעלות גופניות שהיה ראוי לאהוב אותם מטבע הגוף

And this is what King David, peace be upon him, said: "I hate them with utmost hatred," etc. When he saw those who hate G-d, he became their complete enemy. And although they had several bodily virtues for which it would have been fitting to love them, by the nature of the body,

> King David illustrates the higher level. When he saw those who hate G-d he became their complete enemy, although they had bodily qualities that would ordinarily draw love.

דהיינו מצד יפים וחכמתם שדרך הגוף לאהוב דברים כאלו, אעפ"כ [אף על פי כן] מפני שמושרשת אצלו כ"כ [כל כך] אהבתו ית' בלב גם כן הוא בטל מכל מדותיו נגדו והיה להם שונא גמור והוא ע"ד מה שכתוב ולבי חלל בקרבי.[16]

namely, on account of their beauty and their wisdom, for it is the way of the body to love such things, nevertheless, because the love of Him, may He be blessed, was so rooted in him, in the heart too, he was nullified before Him with respect to all his emotive attributes (middos), and he was their complete enemy. And this is along the lines of what is written: "And my heart is void within me."

> Beauty and wisdom are the kind of things the body naturally loves. But David's love of G-d was rooted in his heart as well as his mind, so all his natural feelings were nullified before G-d and the attraction had no hold on him; this is what he meant by "my heart is void within me."

SECTION 4 • ¶7–8

Baruch: where we take hold of G-d

7 וזהו מחמת שמתפשט מהמוח לחוץ ששם הוא סתום ביותר כנ"ל. נחזור לענינינו שכל המשפיע למטה נקרא אותה בחי' יסוד

And this is because it spreads out from the mind outward, for there it is most hidden, as mentioned above. Let us return to our subject: that in everything that bestows below, that level is called Yesod.

> The heart's strength comes from the idea's having come out of the mind, where it was most hidden. The maamar now returns to Yesod: in anything that bestows downward, the level through which it bestows is called Yesod.

ולכן כשאנו קוראים להוי' ב"ה אנו קוראים אותו באותה בחי' דהיינו במלת ברוך שהוא יסוד אבא כנודע[17]

Therefore, when we call upon Havayah, blessed be He, we call Him by that level, namely with the word "Baruch" ("Blessed"), which is the Yesod of Abba, as is known;

> That is why, when we address G-d (Havayah) in a blessing, we use the word Baruch, "Blessed," which, as is known, corresponds to the Yesod of Abba; the Kehot note cites the Kabbalistic lexicon Me'orei Or for this.

דהיינו באותה בחי' שהוא מקושר אתנו להחיות אותנו באותה בחי' עצמה אנו יכולים לאחוז בו ולא יותר

that is, by the level at which He is bound to us to give us life: by that very level we are able to take hold of Him, and no more,

> We address Him at the level through which He is bound to us to give us life, and that is the very level at which we are able to take hold of Him, and no higher.

מאחר שלאותה בחי' הוא מצמצם א"ע [את עצמו] להשפיע למטה כנ"ל ע"כ באותה הבחי' יש לנו אחיזה כמו שכתוב כולם בחכמה עשית.[18]

since it is to that level that He contracts Himself to bestow below, as mentioned above. Therefore at that level we have a hold, as it is written: "You have made them all with wisdom."

> That is because it is the level to which He contracts Himself in order to bestow below. So the verse says "You have made them all with wisdom": all creation is joined to Him through Chochmah, and there we have our hold.

8 והנה אותן ב' היסודות מהם נעשים מוחין לז"א דהנה ז"א נקרא מלשון זעיר שהשכל הוא קטן יותר ממה שלמעלה

Now, from these two Yesods the intellect (mochin) of Z'eir Anpin (the emotive attributes) is formed. For Z'eir Anpin is so called from the word ze'eir, "small," because the intellect is smaller than what is above,

> From the two Yesods, of Abba and of Imma, comes the intellect of Z'eir Anpin. Its name, from ze'eir, "small," reflects that its intellect is smaller than the levels above it.

והוא חיות המתפשט לחיות העולמות [ועמ"ש בד"ה באתי לגני[19] ובד"ה צאינה וראינה[20,21] גבי שאו ידיכם קדש[22] כו'] ואחר כך כשמתפשט עד החזה נעשה שם אורות הרבה ומשם נעשה בחי' רחל ולאה.

and it is the life-force that spreads out to give life to the worlds [and see what is written in the discourse beginning "I have come into My garden," and in the discourse beginning "Go forth and see," concerning "Lift up your hands in holiness," etc.]. And afterwards, when it spreads down to the chest, many lights are formed there, and from there the levels of Rachel and Leah are formed.

> Z'eir Anpin is the life-force that spreads out to give life to the worlds; the bracket points to the discourses "I have come into My garden" and "Go forth and see," on "Lift up your hands in holiness," which explain how that life is drawn down. When the light spreads down to the chest, many lights arise there, and from there the levels of Rachel and Leah, two feminine configurations that receive from Z'eir Anpin, are formed.

SECTION 5 • ¶9–10

Rachel and Leah: thought and speech

9 ואע"פ [ואף על פי] שלכאורה מובא בכתבי האריז"ל [האר"י זכרונו לברכה] שבחי' לאה יונקת ממה שלמעלה דהיינו מבינה ותבונה

And although, at first glance, it is brought in the writings of the Arizal that the level of Leah draws nourishment from what is above, namely from Binah (understanding) and Tevunah,

> The maamar raises a point from the Arizal's writings, which seem to say that Leah draws her nourishment from the levels above her, from Binah and Tevunah (the lower part of Binah).

וגם בחי' רחל יונקת משם שעל זה נאמר בחכמה יסד ארץ[23] היינו בחי' רחל הנ"ל אבא יסד ברתא[24, 25, 26, 27] שהכל מחכמה נפקא זהו גם כן אמת.

and the level of Rachel too draws nourishment from there, for of this it is said, "With wisdom He founded the earth," that is, the level of Rachel mentioned above: "Abba founded the daughter," for everything issues from Chochmah (wisdom); this too is true.

> Rachel too draws from there: for her the Arizal brings "With wisdom He founded the earth," which the Zohar reads as "Abba founded the daughter": Chochmah, called Abba, founded Malchus, the "daughter" and the "earth," for everything issues from Chochmah. The maamar grants that this is true.

אבל נראה דהנה בי' בחי' רחל ולאה הנ"ל הם נקראי' [נקראים] מחשבה ודבור [וכמ"ש בפ' שלח ע"פ טובה הארץ מאד מאד[28] ובפ' ויצא ע"פ וללבן שתי בנות[29] ובפ' תזריע בד"ה קא מפלגי במתיב תא דרקיעא כו' ע"ש]

But it appears that the two levels of Rachel and Leah mentioned above are called thought and speech [as is explained in Parshas Shelach on the verse "The land is very, very good," and in Parshas Vayeitzei on the verse "And Lavan had two daughters," and in Parshas Tazria in the discourse beginning "They were disputing in the Heavenly Academy," etc.; see there]:

> Yet it proposes another way to see them: Rachel and Leah are called thought and speech. The bracket refers to three discourses where this is explained: in Parshas Shelach on "The land is very, very good," in Parshas Vayeitzei on "And Lavan had two daughters," Leah and Rachel, and in Parshas Tazria.

עלמא דאתכסיא ועלמא דאתגליא והם נקי' בחי' אחוריים של השכל שאינו השכל בעצמו כשבא להתפשטות מחשבה ודבור.

[they are] the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya). And they are called the level of the back (achorayim) of the intellect, which is not the intellect itself, when it comes to spread out into thought and speech.

> Thought and speech are "the hidden world" and "the revealed world." They are called the "back" (achorayim) of the intellect: not the intellect itself, but its outer extension as it spreads into thought and speech.

10 וזהו שהם מאחוריים יסוד או"א [אבא ואימא]. ולהבין מהו אתכסיא ואתגליא דהנה במחשבה יש גם כן אותן האותיות עצמן

And this is [the meaning of] their being from the back of the Yesod of Abba and Imma. And to understand what "hidden" and "revealed" mean: in thought, too, there are the very same letters

> This is why Rachel and Leah are said to come from the "back" of the Yesod of Abba and Imma. To explain "hidden" and "revealed," the maamar notes that thought already holds the very letters a person will later speak.

מה שהוא מדבר שהנה מה שמחשב זהו מדבר אלא ששם הם מכוסים ואינו יודע רק הוא בעצמו ואח"כ יכול להבין אפי' [אפילו] אחר.

as what he speaks; for what he thinks is what he speaks, except that there they are covered, and no one knows [them] but he himself; and afterwards even another can understand.

> What a person thinks is what he speaks; the difference is that in thought the letters are covered and known to him alone, while once they are spoken even someone else can understand them.

SECTION 6 · ¶11

The heart sees, hears and understands

11 והנה מחשבה ודבור יוצאים מהמדות כי מה שאוהב זהו מחשב ומדבר

Now, thought and speech issue from the emotive attributes (middos), for what he loves is what he thinks and speaks about.

> Thought and speech come from the emotive attributes: a person thinks and speaks about what he loves.

והמדות נמשכים מהתבוננות השכל שמתחלה נופל לו בשכלו איזה דבר ואחר כך בהתבוננותו באותו דבר מתפשטים ללב ומשם נמשכים המדות לרצות הדבר או שלא לרצות

And the emotive attributes are drawn from the contemplation of the intellect: first some matter occurs to him in his intellect, and afterwards, as he contemplates that matter, [these] spread to the heart, and from there the emotive attributes are drawn, to want the thing or not to want it.

> The emotions in turn come from the intellect's contemplation: first an idea occurs to him, then he dwells on it, and as he does, the matter spreads into the heart, where the emotions arise that make him want it or not want it.

והלב היא קיומה של דבר שלפעמים השכל מחייב לאהוב איזה דבר וטבע הגוף אינו מניחו אבל כשמדבק שכלו כ"כ [כל כך] עד שגם בלבו נקבע הדבר לעשותו ממילא הוא בטל מכל המדות

And the heart is what makes a matter endure; for sometimes the intellect requires one to love something, and the nature of the body does not let him. But when he binds his intellect so strongly that the matter becomes fixed in his heart too, to do it, then of itself he is nullified with respect to all the emotive attributes.

> The heart is what gives a matter permanence: sometimes the intellect says that one should love something, and the body's nature does not let him. But when he binds his intellect so strongly that the resolve to act is fixed in his heart too, he becomes nullified as a matter of course, and his natural emotions no longer stand in the way.

ועל כן נאמר ביעקב וישק יעקב לרחל[30] שהיה מותר לו בודאי מאחר שהיה בטל מכל תאוות גופניות מחמת התדבקותו בו יתי ואחר כך כשמתפשטים אותיות המחשבה לאותיות הדבור שם הוא יותר התגלות

Therefore it is said of Yaakov, "And Yaakov kissed Rachel," which was certainly permitted to him, since he was void of all bodily desires because of his cleaving to Him, may He be blessed. And afterwards, when the letters of thought spread into the letters of speech, there it is more revealed.

> That is why Yaakov could kiss Rachel: it was surely permitted to him, because his cleaving to G-d left him void of every bodily desire. The maamar then returns to thought and speech: when the letters of thought spread into the letters of speech, they become more revealed.

ולכן מאחר שהשכל יוצא מהמוח ללב שהכל מחכמה נפקא ע"כ יש בלב כל הבחי' דהיינו ראיה [וכמ"ש ולבי ראה הרבה חכמה[31] כו'] שמיעה והבנה,

And so, since the intellect goes out from the mind to the heart, for everything issues from Chochmah (wisdom), therefore the heart has all the levels, namely: seeing [as it is written, "And my heart has seen much wisdom," etc.], hearing and understanding,

> Since the intellect goes out from the mind into the heart, and everything comes from Chochmah, the heart has all the intellect's levels: sight, as Koheles says, "my heart has seen much wisdom," and hearing and understanding.

וכמ"ש ברבות בקהלת ע"פ דברתי אני עם לבי[32, 33] והיינו שיש בלב גם כן בחינת בינה כנ"ל שהם יסודות משתווין שם שבהם מתקשרים לחיות כל העולמות

as is written in [Midrash] Rabbah on Koheles, on the verse "I spoke with my heart." That is, the heart also has the level of Binah (understanding), as mentioned above, for they are the Yesods that are equal there, through which they bind themselves to give life to all the worlds.

> The Midrash on Koheles lists these powers of the heart on the verse "I spoke with my heart." This means the heart has the level of Binah too, because the Yesods of Abba and Imma end there equally, and through them the light connects to give life to all the worlds.

אך אדם צ"ל תמיד זריז ונלבב לכבוש את יצרו ולעקור אותו ממחדו"מ [ממחשבה דבור ומעשה] לדבקה בו יתי כנ"ל:

But a person must always be diligent and wholehearted, to conquer his inclination and uproot it from thought, speech and action, in order to cleave to Him, may He be blessed, as mentioned above.

> The maamar closes with what it asks of a person: he must always be diligent and wholehearted, conquering his inclination and uprooting it from his thought, speech and action, so that he may cleave to G-d.

IN ONE'S AVODAH

Understanding in the mind that one must cleave to G-d is not enough, for the heart is close to the body and can pull a person after bodily desires. One must wage the intellect's war with the heart, contemplating G-d's greatness with all one's strength until the heart itself desires to cleave to Him, and must always be diligent and wholehearted to conquer the inclination and uproot it from thought, speech and action.

QUESTIONS FOR DISCUSSION

1. Why can an idea held only in the mind be abandoned at once, while one fixed in the heart lasts?
2. How do Sha'arei Kedushah and Tanya differ in what they call a tzaddik, and what does each usage stress?
3. Why does calling G-d Baruch mean addressing Him at the level through which He gives us life, and why can we grasp no more than that?
4. In what sense are thought and speech the hidden and the revealed worlds, and the "back" of the intellect?
5. What does it mean that the heart, too, sees, hears and understands?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

G-d commands tzitzis: "And it shall be to you as tzitzis, and you shall see it and remember all the mitzvos of Havayah and do them, and you shall not stray after your heart and after your eyes." The verse names the heart and the eyes, the subject of this explanation.

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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2 **הלב רואה**

On "I spoke with my heart" (Ecclesiastes 1:16) the Midrash lists the heart's powers, beginning "The heart sees, as it says, 'And my heart has seen much.'" The maamar itself names this Midrash in paragraph 11.

Kohelet Rabbah 1:16 קוהלת רבה א:ט"ז

דִּבַּרְתִּי אֲנִי עִם לִבִּי, הַלֵּב רוֹאֶה, שֶׁנֶּאֱמַר: וְלִבִּי רָאָה הַרְבֵּה. הַלֵּב שׁוֹמֵעַ, שֶׁנֶּאֱמַר (מלכים א ג, ט): וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ. הַלֵּב מְדַבֵּר, שֶׁנֶּאֱמַר: דִּבַּרְתִּי אֲנִי עִם לִבִּי. הַלֵּב הוֹלֵךְ, שֶׁנֶּאֱמַר (מלכים ב ה, כו): לֹא לִבִּי הָלָךְ. הַלֵּב נוֹפֵל, שֶׁנֶּאֱמַר (שמואל א יז, לב): אַל יִפֹּל לֵב אָדָם עָלָיו. הַלֵּב עוֹמֵד, שֶׁנֶּאֱמַר (יחזקאל כב, יד): הֲיַעֲמֹד לִבֵּךְ. הַלֵּב שָׂמֵחַ, שֶׁנֶּאֱמַר (תהלים טז, ט): לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי. הַלֵּב צוֹעֵק, שֶׁנֶּאֱמַר (איכה ב, יח): צְעַק לִבָּם אֶל ה'. הַלֵּב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" – the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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PARAGRAPH 2

3 **להבין ענין הלב**

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

KEHOT'S NOTE

ראה לעיל יט, ב בהערות וציונים מכ"ק אדמו"ר. ולהלן ברשימת הכתב-יד.

4 **הלב שומע**

The same Midrash on "I spoke with my heart" continues: "The heart hears, as it says, 'Give Your servant a hearing heart' (I Kings 3:9)." The maamar brings it as one of the heart's intellectual powers.

Kohelet Rabbah 1:16 קוהלת רבה א:ט"ז

דִּבַּרְתִּי אֲנִי עִם לִבִּי, הַלֵּב רוֹאֶה, שֶׁנֶּאֱמַר: וְלִבִּי רָאָה הַרְבֵּה. הַלֵּב שׁוֹמֵעַ, שֶׁנֶּאֱמַר (מלכים א ג, ט): וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ. הַלֵּב מְדַבֵּר, שֶׁנֶּאֱמַר: דִּבַּרְתִּי אֲנִי עִם לִבִּי. הַלֵּב הוֹלֵךְ, שֶׁנֶּאֱמַר (מלכים ב ה, כו): לֹא לִבִּי הָלָךְ. הַלֵּב נוֹפֵל, שֶׁנֶּאֱמַר (שמואל א יז, לב): אַל יִפֹּל לֵב אָדָם עָלָיו. הַלֵּב עוֹמֵד, שֶׁנֶּאֱמַר (יחזקאל כב, יד): הֲיַעֲמֹד לִבֵּךְ. הַלֵּב שָׂמֵחַ, שֶׁנֶּאֱמַר (תהלים טז, ט): לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי. הַלֵּב צוֹעֵק, שֶׁנֶּאֱמַר (איכה ב, יח): צְעַק לִבָּם אֶל ה'. הַלֵּב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" – the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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5 **ואי' בכתבי האריז"ל שיסוד אבא**

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

KEHOT'S NOTE

ראה פע"ח שם ואילך.

6 **בד"ה עיני כל**

The discourse "The eyes of all look to You" explains the "gates of Binah" as the light of contemplation going out from the mind into the heart, so that the heart too grasps and understands; it gathers the sayings "the heart sees ... the heart hears" from the Midrash on Koheles, and brings in the Maggid's name that the chest is called chazeh, "seeing," because Chochmah, the level of sight, extends down to it.

KEHOT'S NOTE

לקמן פ' מטות פה, ב.

7 **עיני כל**

In David's psalm of praise (Ashrei): "The eyes of all look to You with hope, and You give them their food in its time." The opening words of the discourse in Likkutei Torah, Matos, to which the bracket refers.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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PARAGRAPH 4

8 **כמארז"ל הלב חומד**

Among the heart's acts the Midrash on "I spoke with my heart" lists "The heart covets, as it says, 'Do not covet her beauty in your heart' (Proverbs 6:25)." The Alter Rebbe cites it for the heart's pull toward bodily desire.

Kohelet Rabbah 1:16 קוהלת רבה א:טי"ז

... הַלֵּב נָמֵס, שֶׁנֶּאֱמַר (יהושע ז, ה): וַיִּמַּס לְבַב הָעָם. הַלֵּב מְקַבֵּל דְּבָרִים, שֶׁנֶּאֱמַר (דברים ו, ו): וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ. הַלֵּב מְקַבֵּל יְרֵאָה, שֶׁנֶּאֱמַר (ירמיה לב, מ): וְאֶת יִרְאָתִי אֶתֵּן בְּלִבָּם. הַלֵּב מוֹדֶה, שֶׁנֶּאֱמַר (תהלים קיא, א): אוֹדֶה ה' בְּכָל לֵבָב. הַלֵּב חוֹמֵד, שֶׁנֶּאֱמַר (משלי ו, כה): אַל תַּחְמֹד יָפְיָהּ בִּלְבָבֶךָ. הַלֵּב מִתְקַשֶּׁה, שֶׁנֶּאֱמַר (משלי כח, יד): וּמַקְשֶׁה לִבּוֹ. הַלֵּב מֵטִיב, שֶׁנֶּאֱמַר (שופטים טז, כה): וַיְהִי כְּטוֹב לִבָּם, הַלֵּב עוֹשֶׂה מִרְמָה, שֶׁנֶּאֱמַר (משלי יב, כ): מִרְמָה ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" - the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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KEHOT'S NOTE

קה"ר פ"א, טז, א. רש"י עה"ת ס"פ שלח ד"ה [ולא תתורו] אחרי לבבכם . . העין רואה והלב חומד. וע' במדב"ר (פי"ז, ס"ו) ובילקוט שם ר' תש"נ — ירושל' פ"א ד"ט דברכות [ה"ה] . . ציין במדב"ר פ"י ס"ז ולי' רש"י לי"מ. [כ].

9 **הלב חומד**

On "and you shall not stray after your heart and after your eyes," Rashi writes that the heart and eyes are the body's spies, its agents for sin: "the eye sees, the heart covets, and the body commits the sin." The Kehot note cites it beside the Midrash.

Rashi on Numbers 15:39 רש"י על במדבר ט"ו:ל"ט

וזכרתם את כל מצות ה'. שֶׁמִּנְיַן גִּימַטְרִיָּא שֶׁל צִיצִית שֵׁשׁ מֵאוֹת, וּשְׁמוֹנָה חוּטִין וַחֲמִשָּׁה קְשָׁרִים הֲרֵי תרי"ג (תנחומא): ולא תתורו אחרי לבבכם. כְּמוֹ "מְתוּר הָאָרֶץ" (במדבר י"ג); הַלֵּב וְהָעֵינַיִם הֵם מְרַגְּלִים לַגּוּף, מְסַרְסְרִים לוֹ אֶת הָעֲבֵרוֹת, הָעַיִן רוֹאָה וְהַלֵּב חוֹמֵד וְהַגּוּף עוֹשֶׂה אֶת הָעֲבֵרָה (תנחומא):

AND YE SHALL REMEMBER ALL THE COMMANDMENTS OF THE L-RD — The ציצית will remind one of all the commandments because the numerical value of the letters of the word ציצית is six hundred, and there are eight threads and five knots in the fringes, so that you have six hundred and thirteen, which is also the number of the commandments of the Torah. ולא תתורו אחרי לבבכם — The verb has the same meaning as in (Numbers 13:25), "and they returned from searching (מתור) ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

PARAGRAPH 5

10 **איזהו גבור הכובש**

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

KEHOT'S NOTE

אבות ד, א.

11 **איזהו גבור הכובש את יצרו**

Ben Zoma: "Who is mighty? He who conquers his inclination." The Alter Rebbe takes it as the definition of the one who is still fighting, the tzaddik of Sha'arei Kedushah.

Pirkei Avot 4:1 משנה אבות ד:א'

בֶּן זוֹמָא אוֹמֵר, אֵיזֶהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם, שֶׁנֶּאֱמַר (תהלים קיט) מִכָּל מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי. אֵיזֶהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ, שֶׁנֶּאֱמַר (משלי טז) טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר. אֵיזֶהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֶלְקוֹ, שֶׁנֶּאֱמַר (תהלים קכח) יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ, בָּעוֹלָם הַזֶּה. וְטוֹב לָךְ, לָעוֹלָם הַבָּא. אֵיזֶהוּ מְכֻבָּד, הַמְכַבֵּד אֶת הַבְּרִיּוֹת, שֶׁנֶּאֱמַר (שמואל א ב) כִּי מְכַבְּדַי אֲכַבֵּד וּבֹזַי יֵקָלּוּ:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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12 **זהו נק' חסיד**

This gate explains the names tzaddik and chassid: keeping the mitzvos while the evil inclination is present and he overcomes it is called tzaddik; keeping them because the evil inclination is nullified, the good traits having become his nature, is called a complete chassid. The text cites it for these terms.

Sha'arei Kedusha, Part 1 3:3 שערי קדושה, חלק א ג:ג'

הנה האיש אשר נדבה רוחו אותו להיותו בא לטהר ולהתקדש לקבל עליו עול מלכות שמים על אמתתה, יכין עצמו בכל כחו ויזדרז לקיים כל תרי"ג מצות, כי בקיומם יושלמו תרי"ג איברים וגידים של נפשו השכלית כנזכר (בשער ראשון) כי אם תחסר ממנו מצוה אחת מן רמ"ח מצות עשה עדיין הוא חסר אבר אחד מנפשו ועליו נאמר (קהלת א' ט"ו) וחסרון לא יוכל להמנות, וזה יותר חמור מכלל כל איש אשר בו מום לא יקרב. אך מי שקיימם ועבר על מצוה אחת .משס"ה מצות לא תעשה נקרא בעל מום ממש, כי ...

If a Jew wishes to purify and sanctify himself and truly accept the yoke of the Heavenly kingdom upon himself, let him prepare himself with all his might to perform all 613 mitzvot with alacrity. Through their fulfillment the 613 or-

gans and veins of his soul will become perfected, as mentioned above. This is because if he lacks even one of the 248 positive mitzvot, he still lacks an organ of his soul. About such a person scripture states, "A lacking which is incalculable," which is worse than the matter …

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13 **אכן בסש"ב פי'**

the passage shares nothing with the note

KEHOT'S NOTE

פ"י ופי"ב.

14 **ובחי' האי' נק' בינוני**

Tanya ch. 12 describes the beinoni: he never sins, but the evil in his heart, subdued during prayer, reawakens afterward and desires this world, and only his mind, which rules the heart by nature, keeps it from deed, speech and thought. The text cites Tanya for its different use of the names.

Tanya, Likkutei Amarim 12 תניא, חלק ראשון; ליקוטי אמרים י"ב

PARAGRAPH 6

15 **תכלית שנאה שנאתים**

David says to G-d, "Do I not hate those who hate You, Havayah?… I hate them with utmost hatred; they have become enemies to me," not for any wrong they did him but because they stand against G-d. The Alter Rebbe reads it as the response of a heart wholly given over to the love of G-d. (context: Steinsaltz Tanakh)

Psalms 139:22 תהילים קל"ט:כ"ב

תַּכְלִית שִׂנְאָה שְׂנֵאתִים לְאוֹיְבִים הָיוּ לִי׃

I hate them with utmost hatred; I count them mine enemies.

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KEHOT'S NOTE

תהלים קלט, כב.

16 **ולבי חלל בקרבי**

In a psalm of distress David says, "For I am poor and needy, and my heart is void within me": plainly, his heart is emptied of strength. Sha'arei Kedushah and the Alter Rebbe read it as a heart void of any natural desire that could stand against the love of G-d. (context: Steinsaltz Tanakh)

Psalms 109:22 תהילים ק"ט:כ"ב

כִּי־עָנִי וְאֶבְיוֹן אָנֹכִי וְלִבִּי חָלַל בְּקִרְבִּי׃

For I am poor and needy, And my heart is wounded within me.

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KEHOT'S NOTE

תהלים קט, כב.

PARAGRAPH 7

17 **ברוך שהוא יסוד אבא**

A Kabbalistic lexicon of terms arranged by letter; the note cites its entry under beis for the identification of "Baruch" with the Yesod of Abba, which the text calls "known."

KEHOT'S NOTE

ראה מא"א אות ב, סל"ט.

18 **כלם בחכמה עשית**

In the psalm of creation the psalmist exclaims, "How many are Your works, Havayah! You have made them all with wisdom." The Alter Rebbe reads it as saying that G-d's link to all creation, and so our hold on Him, is at Chochmah.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 8

19 **באתי לגני**

The beloved tells of his joy in his bride: "I have come into my garden, my sister, my bride." The opening words of a discourse to which the bracket refers.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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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20 **ובד"ה צאינה וראינה**

There the Alter Rebbe explains "Lift up your hands in holiness (kodesh) and bless Havayah": the holiness that is drawn down to bring creatures into being and give them life (kadosh, written with a vav) must be "blessed," drawn down anew in every generation from the supernal kodesh that is beyond the worlds altogether, and Israel bring this about; this is the meaning of "the Holy One, blessed be He." It fills in what the text means by the life-force that spreads out to give life to the worlds.

KEHOT'S NOTE

לקו"ת שה"ש כא, ג.

21 **צאינה וראינה**

The call "Go forth and see, O daughters of Zion, King Shlomo, in the crown with which his mother crowned him

on his wedding day." The opening words of the discourse to which the bracket refers.

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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22 **שאו ידיכם קדש**

The psalmist calls on the servants of G-d who stand in His house at night: "Lift up your hands in holiness and bless Havayah." The discourses the text refers to explain this verse as the drawing down of blessing, the life-force of the worlds.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְהוָה׃

Lift up your hands to the sanctuary, And bless ye the L-RD.

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PARAGRAPH 9

23 **בחכמה יסד ארץ**

Shlomo, praising wisdom: "Havayah founded the earth with wisdom; He established the heavens with understanding." Plainly, G-d made the world with wisdom; the Arizal and the Zohar read "the earth" as Malchus, Rachel, founded through Chochmah.

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.

24 **אבא יסד ברתא**

In the Ra'aya Mehemna on Pinchas: "The secret of the matter is 'With wisdom He founded the earth': Chochmah is Abba; the earth is the daughter."

Zohar III, 248a זח"ג רמח, א

Tikkunei Zohar, Tikkun 21 · 61b:4–5 תקו"ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי י' מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. הה"ד יי' בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטר' על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

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KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. תי"ז תי' כא (סא, ב). תי' סט (קה, ב).

25 **אבא יסד ברתא**

Again in the Ra'aya Mehemna on Pinchas, on the first of the Ten Commandments: from the side of Chochmah, "'With wisdom He founded the earth': through Abba He founded the daughter."

Zohar, Pinchas 121:822–831 ספר הזהר, פנחס קכ"א:תתכ"ב-תתל"א

26 **אבא יסד ברתא**

Tikkun 21: "the daughter was made through the Father," as it says, "With wisdom, which is Abba, He founded the daughter, which is the earth."

Tikkunei Zohar 61b:4–5 תקוני הזהר ס"א ב:ד'-ה'

וכד אית בישראל משכילים בחכמה דאיהי י' מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. הה"ד יי' בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטר' על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

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27 **אבא יסד ברתא**

Tikkun 69: "through Abba, who is the yud, He founded the daughter, who is the small hei; through Imma, the upper hei, He established the heavens, which is the vav."

Tikkunei Zohar 105b:2–3 תקוני הזהר ק"ה ב:ב'-ג'

וְרָזָא דְמִלָּה (משלי ג יט) יהו"ה בְּחָכְמָה יָסַד אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה, בְּאַבָּא דְאִיהוּ י' יָסַד בְּרָתָא דְאִיהִי ה' זְעִירָא, דַּעֲלָהּ אִתְּמַר (בראשית לז יא) וְאָבִיו שָׁמַר אֶת הַדָּבָר, בְּאִימָּא דְאִיהִי ה' עִלָּאָה כּוֹנֵן שָׁמַיִם דְּאִיהוּ ו', וְאִיהוּ בָּן י"ה, וְכַד יְהוֹן מִתְקָרְבִין אַתְוָון אָב עִם אֵם בֵּן עִם בַּת כָּל חַד בְּבַת זוּגֵיהּ, ה' עִלָּאָה (סליק) לְגַבֵּי י', ה' (תתאה) נָחִית לְגַבֵּי ו', הַאי אִיהוּ קָרְבָּן עוֹלָה וְיוֹרֵד, בְּהַהוּא זִמְנָא (יחזקאל לז ז) וַתִּקְרְבוּ עֲצָמוֹת עֶצֶם אֶל עַצְמוֹ, וְרָזָא דְמִלָּה (בראשית ב כג) עֶצֶם מֵעֲצָמַי וּבָשָׂר ...

Tikkunei Zohar - Vocalized (Public Domain)

28 **טובה הארץ מאד מאד**

Against the spies' report, Yehoshua and Kalev tell the people, "The land that we passed through to scout it is a very, very good land." The opening words of a discourse in Parshas Shelach to which the text refers.

Numbers 14:7 במדבר י"ד:ז'

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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29 **וללבן שתי בנות**

"And Lavan had two daughters; the name of the elder was Leah, and the name of the younger Rachel." The opening words of a discourse in Parshas Vayeitzei on Leah and Rachel, to which the text refers.

Genesis 29:16 בראשית כ"ט:ט"ז

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל׃

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

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PARAGRAPH 11

30 **וישק יעקב לרחל**

At their first meeting by the well, "Yaakov kissed Rachel, and he raised his voice and wept," a kiss of greeting to his kinswoman. The Alter Rebbe explains why it was permitted to him: he was free of all bodily desire. (context: Steinsaltz Tanakh)

Genesis 29:11 בראשית כ"ט:י"א

וַיִּשַּׁק יַעֲקֹב לְרָחֵל וַיִּשָּׂא אֶת־קֹלוֹ וַיֵּבְךְּ׃

And Jacob kissed Rachel, and lifted up his voice, and wept.

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KEHOT'S NOTE

בראשית כט, יא.

31 **ולבי ראה הרבה חכמה**

Koheles, King Shlomo, says: "I spoke with my heart, saying … and my heart has seen much wisdom and knowledge." The verse ascribes sight to the heart, and the maamar quotes both of its phrases here.

Ecclesiastes 1:16 קהלת א':ט"ז

דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חָכְמָה עַל כָּל־אֲשֶׁר־הָיָה לְפָנַי עַל־יְרוּשָׁלִָם וְלִבִּי רָאָה הַרְבֵּה חָכְמָה וָדָעַת׃

I spoke with my own heart, saying: 'Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem'; yea, my heart hath had great experience of wisdom and knowledge.

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32 **וכמ"ש ברבות בקהלת ע"פ דברתי אני עם לבי**

The note sends the reader to Or HaTorah on Bereishis for this Midrash on "I spoke with my heart"; it does not say what is written there.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך-ו דף תתרצב, א.

33 **דברתי אני עם לבי**

On this verse the Midrash lists the heart's powers: "The heart sees … the heart hears … the heart speaks," and many more. The maamar cites it for the heart's seeing, hearing and understanding.

Kohelet Rabbah 1:16 קוהלת רבה א':ט"ז

דִּבַּרְתִּי אֲנִי עִם לִבִּי, הַלֵּב רוֹאֶה, שֶׁנֶּאֱמַר: וְלִבִּי רָאָה הַרְבֵּה. הַלֵּב שׁוֹמֵעַ, שֶׁנֶּאֱמַר (מלכים א ג, ט): וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ. הַלֵּב מְדַבֵּר, שֶׁנֶּאֱמַר: דִּבַּרְתִּי אֲנִי עִם לִבִּי. הַלֵּב הוֹלֵךְ, שֶׁנֶּאֱמַר (מלכים ב ה, כו): לֹא לִבִּי הָלַךְ. הַלֵּב נוֹפֵל, שֶׁנֶּאֱמַר (שמואל א יז, לב): אַל יִפֹּל לֵב אָדָם עָלָיו. הַלֵּב עוֹמֵד, שֶׁנֶּאֱמַר (יחזקאל כב, יד): הֲיַעֲמֹד לִבֵּךְ. הַלֵּב שָׂמֵחַ, שֶׁנֶּאֱמַר (תהלים טז, ט): לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי. הַלֵּב צוֹעֵק, שֶׁנֶּאֱמַר (איכה ב, יח): צָעַק לִבָּם אֶל ה'. הַלֵּב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): …

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" – the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my …

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והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען...

"And it shall be to you as tzitzis, and you shall see it and remember..."

The soul is Ishah, esh hei: a fire of yearning kindled by the outer glimmer of G-d's Malchus. It receives from Ish, esh yud, the self-nullification of supernal Chochmah, which comes from the "hairs" of the light above Chochmah and is drawn down through the mitzvos; by doing them and keeping the heart free of the "strange fire" of worldly passion, Israel become givers who draw holiness into the world.

THE MAAMAR IN BRIEF

Reading the tzitzis verses, the Alter Rebbe pictures the Congregation of Israel as G-d's bride. Ishah (woman) is esh hei, fire and hei: the hei is G-d's creative speech, an outer glimmer of His Malchus, which kindles in the souls a fiery yearning to dissolve into the Infinite Light. Ish (man) is esh yud: the yud is supernal Chochmah, a point of pure self-nullification, "from ayin." This bittul reaches the souls through the 248 mitzvos, the "limbs of the King," within the bounds of tzimtzum, so that a separate being itself becomes nullified. Its source is the Infinite Light above Chochmah, which passes through narrow "hairs" and so divides into countless distinct worlds; these hairs are the wool of the tzitzis, dyed techeles, the color of a flame gripping a wick, like the Throne of Glory and Malchus. All this depends on Israel's service: doing the mitzvos makes them zecharim, givers, provided they do not stray after the heart's strange fire but take worldly pleasure coolly. Then they draw holiness into Malchus, the G-dliness within them: the lower unity, a bittul in which one still exists, which the maamar contrasts with the higher unity of Chochmah, in which one is nothing at all.

OUTLINE

1 **The bride and the name Ishah** ¶1–3

The Congregation of Israel is the bride. Ishah is esh hei: the hei is G-d's creative speech, an outer glimmer of Malchus, which kindles in the souls a fire of yearning, "the lamp of Havayah."

2 **Ish: the yud of Chochmah and the mitzvos** ¶4–5

Ish is esh yud, supernal Chochmah, the point of bittul from ayin. It reaches the souls through the 248 mitzvos, the limbs of the King, within tzimtzum; an aside shows the yud entering the dalet to make a hei, and the two fires of "Sustain me with ashishos."

3 **The hairs above Chochmah** ¶6

Chochmah's bittul comes from the Infinite Light above it through contracted "hairs," which divide the flow into countless worlds and separate intellects, each nullified by its own grasp.

4 **Techeles** ¶7–8

The tzitzis thread is wool, the hairs, dyed techeles, the color of a flame gripping a wick; like the Throne of Glory it signifies Malchus, from which the worlds receive life only through bittul.

5 **Remember, and do not stray** ¶9–11

Israel's mitzvos draw this light and become zecharim, givers. This requires not straying after the heart's strange fire: worldly pleasure is to be taken coolly, work kept occasional, so that deeds shine with the Infinite Light.

6 **Doing and holiness** ¶12–13

Through "and you shall make them," Israel become givers, rooted first in thought; "you shall be holy" draws the holiness of the hairs into Malchus, the lower unity, which is contrasted with the higher unity of Chochmah.

KEY CONCEPTS

Ishah: esh hei אשה — אש ה׳

The soul's fire of yearning to be absorbed into G-d, kindled by the hei, the outer glimmer of G-d's Malchus and creative speech.

Ish: esh yud איש — אש י״ד

Supernal Chochmah, the small point of the yud: complete self-nullification, from which the soul's power of bittul comes.

Hairs שערות

The contracted channel by which the Infinite Light above Chochmah is revealed in it, like hair that draws only the overflow of the brain; it divides the flow into countless worlds.

Techeles תכלת

The sky-blue of the tzitzis thread: the light of the hairs as it comes down and grips the worlds, like a flame on a wick; it resembles the Throne of Glory, Malchus.

Zecharim (givers) זכרים

Read into "and you shall remember": through the mitzvos Israel become givers who draw Chochmah and bittul down into the world.

The lower and higher unity יחודא תתאה ויחודא עילאה

The lower unity is the bittul of a being who still exists and bows; the higher unity is the bittul of Chochmah, in which one is nothing at all.

SECTION 1 · ¶1–3

The bride and the name Ishah

1 והיה לכם[1] לציצית[2] וראיתם אותו וזכרתם וגו' למען תזכרו ועשיתם[3] וגו'. הנה כנסת ישראל נק' כלה והקב"ה נקרא בשם חתן, כמ"ש ביום חתונתו[4] זה[5] מתן תורה וכתיב ביום ההוא תקראי אישי[6] וגו'.

"And it shall be to you as tzitzis, and you shall see it and remember, etc. ... So that you remember and do, etc." Now, the Congregation of Israel (Knesses Yisrael) is called a bride, and the Holy One, blessed be He, is called by the name groom, as it is said, "'On the day of his wedding': this is the Giving of the Torah," and it is written, "On that day you will call [Me] Ishi (my Husband), etc."

> The maamar opens with the verses of tzitzis (Numbers 15:39–40), the fringes on a four-cornered garment, whose words "see," "remember" and "do" it will explain one by one. It starts from the image of a marriage: the Congregation of Israel (Knesses Yisrael), the collective source of the Jewish souls, is the bride and the Holy One, blessed be He, is the groom, as the Sages read "the day of his wedding" as the Giving of the Torah, and as Hosea foretells that Israel will call G-d Ishi, "my Husband."

2 והענין כי הנה כתיב לזאת יקרא אשה[7] כי מאיש לוקחה זאת שכנסת ישראל נק' בשם אשה ע"ש [על שם] אש ה'

And the explanation is: it is written, "This shall be called Ishah (woman), for from Ish (man) this was taken." For the Congregation of Israel is called by the name Ishah on account of esh hei (fire [and the letter] hei);

> The verse in Genesis says that woman (ishah) was so named because she was taken from man (ish). The Alter Rebbe reads ishah as two parts, esh (fire) and the letter hei, and applies the name to the Congregation of Israel, the bride of the opening paragraph.

כי בה' בראם[8] ה' מוצאות הפה[9] וברוח פיו כל צבאם[10] שהוא מקור ומוצא הע"מ [העשרה מאמרות][11] שנברא בהם העולם[12,13] דהיינו המאמר א' שיכול להבראות[14] כו'.

for "with hei He created them": the five articulations of the mouth, and "by the breath of His mouth all their host," which is the source and origin of the Ten Utterances with which the world was created, that is, the one utterance [with which] it could have been created, etc.

> The hei is tied to creation: the Sages read "when they were created" (behibar'am) as "with hei He created them," and hei, whose value is five, stands for the five places in the mouth where speech is formed, as Sefer Yetzirah (the ancient Book of Formation, 2:3) teaches. This "breath of His mouth" is the source from which the Ten Utterances of creation issue, and the text identifies it with the "one utterance" with which, the Mishnah says, the world could have been created.

3 וענין הה' הוא לפי שהוא אתא קלילא דלית ביה מששא שהוא הארה בעלמא היוצאת מהבל הלב לפה להיות מקור הדבור

And the meaning of the hei is this: it is "a light letter that has no substance" (asa kalila delis bei mamasha), for it is a mere glimmer that goes out from the breath of the heart to the mouth, to be the source of speech.

> The letter hei is called in Aramaic "a light letter that has no substance," since it is pronounced with breath alone. So too the breath that rises from the heart to the mouth and becomes speech is a mere glimmer of the soul.

שההארה ההיא אינה נוגעת לעצמיות ומהות הנפש רק כח ההתפשטות ממנה שנמשך מבחי' חיצוניות בלבד שאין זו המשכת פנימי' [פנימיות / פנימית] הנפש,

For that glimmer does not touch the essence and being of the soul, but is only the power of extension from it, which is drawn from the level of the outer dimension (chitzoniyus) alone, for this is not a drawing-forth of the inner dimension (pnimiyus) of the soul.

> That glimmer does not touch the soul's essence: speech is only the soul's power of reaching outward, drawn from its outer dimension and not from its inner core.

וכך עד"מ החיות הנמשך להיות בריאות והתהוות העולמות מאין ליש ולהיות ממכ"ע [ממלא כל עלמין] וסובב כל עלמין אינו אלא זיו והארה מבחי' חיצוניות

And so, by way of analogy, the life-force (chayus) that is drawn forth for the creation and coming into being of the worlds from nothing to something, and to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), is nothing but a radiance and glimmer from the level of the outer dimension;

> By analogy, the divine life-force that brings the worlds into being, and both fills and encompasses them, is likewise only an outer radiance of G-dliness, as speech is of the soul.

דהיינו מבחי' מלכותו ית' שאינה אלא התפשטות לזולתו כו' שאין מלך בלא עם[15, 16] כו' כמ"ש במ"א,

that is, from the level of His Malchus (sovereignty), may He be blessed, which is only an extension to what is other than Himself, etc., for there is no king without a people, etc., as is explained elsewhere.

> That outer radiance is G-d's Malchus (sovereignty), which by nature reaches out to what is other than Him, since a king needs a people to rule ("there is no king without a people," as Rabbeinu Bachya writes). Creating the worlds uses only this outer dimension of G-dliness.

והארה והמשכה זו בכנס"י [בכנסת ישראל] מקור נשמות להיות להם אש והתלהבות להתלהב ולהתלהט ברשפי אש ותשוקה ליבטל וליכלל באור א"ס ב"ה נקרא אשה אש ה' וכמ"ש ואל אישך תשוקתך[17]

And this glimmer and drawing-forth in the Congregation of Israel, the source of souls, so that they have fire and fervor, to be kindled and set ablaze with flashes of fire and a yearning to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, is called Ishah: esh hei. And as it is written, "And your yearning shall be to your Ish (husband)."

> When this same glimmer of Malchus shines into the Congregation of Israel, the source of the souls, it kindles in them a fiery yearning to be nullified and absorbed into the Infinite Light. Because of this fire (esh) drawn from the hei, the Congregation of Israel is called Ishah, and of the woman it is said, "your yearning shall be to your Ish": words spoken to Chavah after the sin, read here as the soul's yearning toward what is above it.

וכתיב נר הוי' נשמת אדם[18] שהנשמה קרויה נר כנר הדולק ממטה למעלה בטבע תולדתה וכשלהבת העולה מאליה קודם בואה לעוה"ז להתלבש בגוף הגשמי וגם אח"כ כל הבא למלא את ידו ולבו להי' הרי בכח נפשו לעורר את האהבה כו' כמ"ש בסש"ב [בספר של בינונים]:

And it is written, "The lamp of Havayah is the soul of man": for the soul is called a lamp, by its inborn nature like a lamp that burns from below upward and like a flame that rises of itself, before its coming into this world to be enclothed in the physical body; and afterwards too, whoever comes to fill his hand and his heart for G-d, it is within the power of his soul to arouse the love, etc., as is explained in Sefer Shel Beinonim (the Tanya).

> The soul is "the lamp of Havayah": like a flame that strains upward, it rises toward its source by its very nature, before it ever enters a body. Even within the body, whoever "fills his hand," the Torah's idiom for dedicating oneself to G-d's service, can awaken this love by the power of his soul, as the Alter Rebbe explains in his Tanya (Sefer Shel Beinonim).

SECTION 2 • ¶4–5

Ish: the yud of Chochmah and the mitzvos

4 אך להבין מאחר שהחיות נמשך להיות נבראים מאין ליש שהם בחי' עם עוממות נפרדים מאין יהי' [יהיה] להם הכח להיות להם בחי' ביטול והתכללות בבחי' א"ס כו',

But [we need] to understand: since the life-force is drawn forth so that there be created beings, from nothing to something, which are the level of am (a people), [as in] omemos (dimmed), separate [beings], from where will they have the power to have the level of self-nullification (bittul) and inclusion in the Infinite One (Ein Sof), etc.?

> The question: the life-force that creates beings from nothing makes them separate and distant, an am (people), a word the Alter Rebbe links to omemos, "dimmed" embers. From where, then, could such separate beings get the power to nullify themselves and be absorbed into the Infinite One?

הנה ע"ז אמר הכתוב כי מאיש[19] לוקחה זאת איש אש יו"ד כי יו"ד הוא בחי' חכמה עילאה שהיו"ד היא נקודה קטנה,

Now, about this the verse said, "For from Ish this was taken": Ish is esh yud (fire [and the letter] yud). For the yud is the level of supernal Chochmah (wisdom), since the yud is a small point.

> The answer is in the same verse: woman was taken "from Ish," and ish is esh (fire) with the letter yud. The yud, the smallest letter, a mere point, stands for supernal Chochmah, which is a point before it expands.

וכך החכמה היא רק בחי' ברק המבריק[20] במוח קודם שבאה לידי בינה והשגה בהתגלות המוח שהבינה הוא הרחבת הדעת והתרחבות המוח בדרך ארוכה ורחבה,

And so too, Chochmah is only the level of a lightning flash that flashes in the mind before it comes to Binah (understanding) and comprehension, in the revelation of the mind; for Binah is the broadening of daas (knowledge) and the expansion of the mind, in length and breadth.

> Chochmah is the first flash of insight, like lightning in the mind, before Binah (understanding) grasps and develops it; Binah is the broadening of the mind that works the flash out at length and breadth. In Likkutei Torah, Chukas (62c), the same image describes an encompassing light that flashes in the mind "like lightning" without being absorbed into comprehension.

וכך עד"מ בינה עלאה הוא עולם התענוג לנשמות שמתענגין ונהנין בהשכלתם והשגתם באור א"ס ב"ה והשגה זו נקרא בשם יש כמ"ש להנחיל אוהבי יש[21] ונק' ג"ע [גן עדן],

And so, by way of analogy, supernal Binah is the world of delight for the souls, who take delight and pleasure in their intellection and comprehension of the Infinite Light (Or Ein Sof), blessed be He; and this comprehension is called by the name yesh (something), as it is written, "To cause those who love Me to inherit yesh," and it is called Gan Eden.

> Above, supernal Binah is "the world of delight" for the souls, who enjoy grasping the Infinite Light. This grasped comprehension is called yesh, "something," after the verse "to cause those who love Me to inherit yesh," and it is Gan Eden.

אבל החכמה מאין[22] כו' הוא בחי' עדן מקור התענוג כמו שאין תענוג נגלה בחכמה כשעדיין מבריק במוח קודם שמתגלה בבינה והשגה שאז מתגלה התענוג משא"כ בחכמה עדיין התענוג הוא במקורו בהעלם כי החכמה מאין כו' הוא בחי' ביטול ממש באור א"ס ב"ה,

But "Chochmah from ayin (nothing), etc." is the level of Eden, the source of the delight; just as no delight is revealed in Chochmah while it is still flashing in the mind, before it is revealed in Binah and comprehension, for then the delight is revealed, whereas in Chochmah the delight is still in its source, hidden. For "Chochmah from ayin, etc." is the level of actual self-nullification in the Infinite Light, blessed be He.

> In Job the words are a question, "And wisdom, from where (me'ayin) shall it be found?"; Chassidus reads me'ayin as "from nothing," and so Chochmah is Eden, the hidden source of delight, while Binah is the garden where it is enjoyed. Just as an insight still flashing in the mind holds its pleasure hidden until it is understood, so in Chochmah the delight is still concealed in its source. Chochmah is "from ayin" because it is complete self-nullification (bittul) before the Infinite Light.

ובחכמה יסד ארץ[23] להיות נמשך בחי' ביטול במקור ושרש נש"י [נשמות ישראל] ומשם יפרד ומתחלק לס"ר נש"י [נשמות ישראל] שהם שרשי הנשמות ובהם ענפים כו' להמשיך בהם ג"כ בחי' ביטול ולהיות להם ביטול היש בבחי' אשה ונר,

And "with Chochmah He founded the earth": so that the level of self-nullification is drawn into the source and root of the souls of Israel, and from there it separates and divides into the six hundred thousand souls of Israel, which are the roots of the souls, and in them are branches, etc., to draw into them, too, the level of self-nullification, so that they have the nullification of the yesh, in the level of Ishah and lamp (ner).

> Through "with Chochmah He founded the earth," this bittul is drawn into the root of the souls of Israel, and from there it divides into the six hundred thousand root-souls and their branches. So it reaches every soul, enabling it to set aside its yesh, its sense of being something, and to be Ishah and a lamp.

וזהו נר[24] הוי' פי' שנמשך מבחי' הוי' להיות הנשמה בבחי' נר.[25]

And this is [the meaning of] "the lamp of Havayah": that is, it is drawn from the level of Havayah that the soul be in the level of a lamp.

> This is "the lamp of Havayah": the soul's lamp-like yearning is drawn from the level of Havayah. The Tzemach Tzedek, citing this passage in Or HaTorah, explains that the soul is called a lamp because Malchus, the Congregation of Israel, is called ner.

אך כיצד[26] תהיה המשכת חכמה עילאה בבחי' גילוי למטה הנה הוא עד"מ כמו טפה ממוח הזכר שמוכרחת להתפשט תחלה בכל האברים כו',

But how will the drawing-down of supernal Chochmah be in a revealed manner below? It is, by way of analogy, like the drop from the brain of the male, which must first spread through all the limbs, etc.;

> The next question is how supernal Chochmah comes to be revealed below. The analogy is the drop of seed, described as coming from the brain of the male, which must first spread through all the limbs.

כך צ"ל התפשטות והמשכת החכמה ע"י רמ"ח אברין דמלכא שהם רמ"ח מצות[27,28] שהמצות הם כלים לאור א"ס ב"ה המלובש בהם. כמו האברים שהם כלים לנשמה ורוח החיים המתפשט בהם

so there must be an extension and drawing-down of Chochmah through the 248 limbs of the King (ramach evarin deMalka), which are the 248 mitzvos; for the mitzvos are vessels for the Infinite Light, blessed be He, that is enclothed in them, like the limbs, which are vessels for the soul and the spirit of life that spreads through them.

> In the same way Chochmah must spread through "the 248 limbs of the King," the name that the Tikkunei Zohar (a companion work to the Zohar) gives the 248 positive mitzvos. The mitzvos are the vessels in which the Infinite Light is clothed, as the limbs of the body are vessels for the soul's life.

והמצות הן הן שממשיכות בחי' חכמה עילאה בחי' ביטול לכללות נש"י [נשמות ישראל] שתהיינה בבחי' אשה ונר בגימ' [בגימטריא] ר"ן [רבינו נסים][29]

And it is the mitzvos themselves that draw the level of supernal Chochmah, the level of self-nullification, to the souls of Israel as a whole, so that they be in the level of Ishah and ner, [ner] being numerically 250 (resh-nun).

> The mitzvos carry supernal Chochmah, the power of bittul, to the souls of Israel as a whole, making them Ishah and ner (lamp). Ner, spelled nun (50) and resh (200), has the numerical value 250, two more than the 248 mitzvos, as the next part explains.

והיינו כמ"ש בזהר פ' תרומה דקס"ו ע"ב כי בחי' רמ"ח מצות הנמשכות למטה הן נמשכות ע"י ב' בחי' ימין ושמאל שמאלו תחת לראשי[30] וימינו תחבקני

And this is as is written in the Zohar, Parshas Terumah, page 166b: that the 248 mitzvos that are drawn down below are drawn through two levels, right and left: "His left hand is under my head, and his right hand embraces me."

> The Zohar explains that the lamp (ner) is formed when the 248 limbs receive from between two arms, right and left, so that 248 and 2 make 250. The verse "His left hand is under my head, and his right hand embraces me" describes these two arms.

כי ההשפעה והמשכת אור א"ס ב"ה שנמשך למטה הוא בחי' חסד ומים שיורדים ממקום גבוה כו'.

For the flow and drawing-down of the Infinite Light, blessed be He, that is drawn down below is the level of Chesed (kindness), and water, which descends from a high place, etc.

> The text identifies the downward flow of the Infinite Light with Chesed (kindness). Like water, kindness naturally descends from a high place to a low one.

אך אם היתה ההמשכה נמשכת להיות למטה כמו שהיא למעלה לא היו העולמות בבחי' יש ודבר נפרד כלל

But if the drawing-down were drawn down to be below as it is above, the worlds would not be in the level of yesh and a separate thing at all.

> Yet if the light came down below exactly as it is above, the worlds could not exist as yesh, an independent "something," a separate thing, at all.

וצ"ל בחי' צמצום שיהיה בבחי' יש ואעפ"כ יהיה נמשך להם ביטול דהיינו שהביטול יהיה [ואף על פי כן] מן היש ודבר נפרד דייקא כו' וכמ"ש במ"א.

So there must be the level of tzimtzum (contraction), so that [they] be in the level of yesh, and nevertheless self-nullification be drawn to them; that is, that the self-nullification come specifically from what is yesh and a separate thing, etc., as is explained elsewhere.

> So there must be tzimtzum, a contraction that allows separate existence, and still bittul must reach that existence. The aim is precisely a self-nullification that comes from a "something," a separate being that sets itself aside.

[ועיין מ"ש בפ' מקץ סד"ה המגביהי לשבת[31,32] פי' המגביה י' הוא יו"ד שבה"א [שבאות ה"א] שהדל"ת הוא בחי' דלית ליה מגרמיה כלום נעשה ה' ע"י היו"ד שבתוכה

[And see what is written in Parshas Miketz, at the end of the discourse beginning "HaMagbihi lashaves" ("Who is enthroned on high"): the meaning is "hamagbiha yud" (He who raises the yud), which is the yud that is in the hei; for the dalet is the level of "delis lei migarmei klum" ("it has nothing at all of its own"), [and] **it becomes a hei through the yud within it;**

A bracketed aside refers to the discourse "HaMagbihi lashaves" (Psalms 113:5) in Torah Ohr, Miketz, which reads hamagbihi as hamagbiha yud, "raising the yud." The letter hei is a dalet with a small yud inside it, and the dalet, whose name echoes the Aramaic delis ("has not"), stands for that which has nothing of its own.

והיינו בחי' המצוה שמצדק נעשה צדקה כו' ע"ש. נמצא ע"י המצוה נמשך היו"ד בתוך הדל"ת להיות נעשה ה'.

and this is the level of the mitzvah, by which from tzedek (righteousness) is made tzedakah (charity), etc.; see there. It follows that through the mitzvah the yud is drawn into the dalet, so that it becomes a hei.

That yud is what the mitzvah adds, as tzedek (righteousness) becomes tzedakah (charity) by gaining a hei. So through the mitzvah the yud of Chochmah enters the empty dalet, and it becomes a hei.

5 וזהו ממש כענין המבואר כאן שהמצות הן הן שממשיכות בחי' חכמה עילאה בחי' אש יו"ד לכנ"י [לכנסת ישראל] שתהיינה בבחי' אש ה' כו',

And this is exactly like the matter explained here: that it is the mitzvos themselves that draw the level of supernal Chochmah, the level of esh yud, to the Congregation of Israel, so that they be in the level of esh hei, etc.

The Torah Ohr passage says exactly what is explained here: the mitzvos draw supernal Chochmah, esh yud, into the Congregation of Israel, making them esh hei. The yud entering the dalet to form a hei is the same process seen in the shapes of the letters.

וז"ש [וזהו שכתוב] במדרש שיר השירים ע"פ סמכוני באשישות[33] בשתי אשות[34] ובת"ז [ובתיקוני זהר] פי' תרין אשין[35] אשא חיוורא ואשא סומקא ובתיקון ס"ד[36] פי' באשישות איש ואשה[37,38] והכוונה הכל א' דהיינו בחי' אש יו"ד ואש ה' הנ"ל]:[39]

And this is [the meaning of] what is said in the Midrash on Song of Songs on the verse "Sustain me with ashishos (raisin cakes)": "with two fires (ishos)"; and in the Tikkunei Zohar it explains: "two fires, a white fire and a red fire"; and in Tikkun 64 it explains "with ashishos": "ish and ishah." And the intent is all one, namely the level of esh yud and esh hei mentioned above.]

> Three sources read "Sustain me with ashishos" (Song of Songs 2:5), plainly a plea for raisin cakes, as fires (ishos): the Midrash, "with two fires"; the Tikkunei Zohar, "a white fire and a red fire"; and Tikkun 64, "ish and ishah." The aside concludes that all three mean the same pair, esh yud and esh hei, and here the long bracketed aside closes.

SECTION 3 • ¶6

The hairs above Chochmah

6 ב אך הנה הארה והמשכה זו[40] אשר בבחי' חכמה עילאה להמשיך בבחי' ביטול למטה בעולמות הנבראים הוא מאיר ונמשך מלמעלה מאור א"ס ב"ה שלמעלה מעלה מן החכמה

2. But this glimmer and drawing-forth that is in the level of supernal Chochmah, to draw down in the manner of self-nullification (bittul) below, into the created worlds, shines and is drawn from above, from the Infinite Light (Or Ein Sof), blessed be He, which is far, far above Chochmah.

> Section 2 begins. The power of bittul that reaches the created worlds through supernal Chochmah does not start in Chochmah; it shines from the Infinite Light, which is far above Chochmah. The Tzemach Tzedek, explaining this passage in Or HaTorah, refers to Likkutei Torah, Shir HaShirim 33a, which, the Kehot note says, compares such a drawing-forth from above Chochmah to a teacher who must first go deeper himself to explain something to a student.

כי הנה להיות גילוי אור א"ס ב"ה בחכמה, הגם דאיהו חכים ולא בחכמה[41] ידיעא[42] כו' מ"מ להיות גילוי אפי' [אפילו] בבחי' זו שיהא שייך לקרוא בשם חכים כלל

For in order that there be a revelation of the Infinite Light, blessed be He, in Chochmah — even though "He is wise, but not with a known wisdom, etc.," nevertheless, for there to be a revelation even in this manner, such that it be at all fitting to call [Him] by the name "wise" —

> The Tikkunei Zohar (in Eliyahu's prayer, Pasach Eliyahu) says of G-d that He is "wise, but not with a known wisdom," for His wisdom is unlike any wisdom we know. Even so, for Him to be called "wise" at all, the Infinite Light must be revealed in Chochmah, and this is a descent for it.

הרי א"ס ב"ה כשמו כן הוא אין לו סוף ואין לו כו' והוא רם ונשא כו' אלא המשכה זו להיות גילוי זה הוא נקרא עד"מ בשם שערות

after all, the Infinite One (Ein Sof), blessed be He, is as His Name: He has no end and has no, etc., and He is high and exalted, etc. Rather, this drawing-forth, for this revelation to be, is called, by way of analogy, by the name "hairs."

> That revelation cannot come from the Infinite One directly, for He is as His Name: without end or limit, high and exalted beyond every attribute. It comes instead through a drawing-forth called "hairs."

שכמו למשל שערות הראש שהן ממותרי מוחין שיניקתם ואחיזתן במוחין שבראש ואעפ"כ [ואף על פי כן] אין עיקר החיות שבמוחין נמשך בהן שהרי אם חותכין אותן לא יכאב כלל אלא המשכה זו ממותרי המוחין שאינו נוגע לעצמיות ומהות החיות

For, as an illustration, the hairs of the head are from the surplus of the brain; their nourishment and their hold are in the brain that is in the head, and nevertheless the main life-force that is in the brain is not drawn into them, for if one cuts them there is no pain at all; rather, this is a drawing-forth from the surplus of the brain, which does not touch the essence and being of the life-force.

> Hair grows from the surplus of the brain and draws on it, yet the brain's essential life does not flow into it: cutting hair causes no pain, for it receives only an overflow, never the essence. In the next discourse (Likkutei Torah, Sh'lach 46a), this analogy of the hair is given in the name of the Maggid of Mezritch.

ואף גם זאת אינה אלא הארה מועטת ומצומצמת דרך חלל השערה כו',

And even this is nothing but a small and contracted glimmer through the hollow of the hair, etc.

> Even what reaches the hair is only a small, contracted glimmer passing through its narrow hollow.

כך הארה והמשכה זו להיות גילוי אור א"ס ב"ה בחכמה הוא בבחי' שערות שאין לה ערך ויחוס לעצמיות ומהות אור א"ס ב"ה

So too, this glimmer and drawing-forth, for the Infinite Light, blessed be He, to be revealed in Chochmah, is in the level of hairs, which has no comparison or relation to the essence and being of the Infinite Light, blessed be He.

> So too, the light by which the Infinite is revealed in Chochmah is like hair, with no comparison or relation to the essence of the Infinite Light.

וזו היא הסיבה הגורמת להתחלקות ההשפעה וההמשכה בריבוי התחלקות לעולמות אין מספר[43, 44, 45] וכולם אין דומין זה לזה שכל אחד ואחד מובדל מחבירו

And this is the cause that brings about the division of the flow and the drawing-forth into many divisions, into worlds without number, none of which are like one another, for each and every one is distinct from its fellow.

> This narrowing, like light passing through separate hairs, is what divides the divine flow into countless worlds, each different from the others. The Kehot notes connect "worlds without number" to the Zohar's reading of alamos (maidens) as olamos (worlds).

והיינו מפני הבדל השגתם באור א"ס ב"ה הנמשך להם שאין השגת א' דומה לחבירו

And this is because of the difference in their comprehension of the Infinite Light, blessed be He, that is drawn to them, for the comprehension of one is not like that of its fellow.

> The worlds differ by the difference in how each grasps the Infinite Light that reaches it.

ולכן נק' שכליים נבדלים[46] שאין הבדלם והתחלקותם אלא בבחי' שכלם והשגתם [דבלא"ה דבלאו הכי] לא שייך בהם פירוד שאינו אלא בגשמיות שתופס מקום] שאין א' דומה לחבירו וכן בכל העולמות מעולם ועד עולם כו'

Therefore they are called "separate intellects," for their separateness and division is only in their intellect and comprehension [for otherwise separation does not apply to them, since it exists only in physicality, which occupies space], **in that one is not like its fellow; and so it is in all the worlds, from world to world, etc.**

> That is why spiritual beings are called "separate intellects," a philosophers' term that the next discourse cites from the Rambam: having no bodies that occupy space, they are set apart only by what they understand. The same holds for all the worlds; the phrase me'olam ve'ad olam, which usually means "forever," is read here literally, "from world to world."

ומשם נמשך בחי' ביטול שהוא המשכת השגת אור א"ס ב"ה גם בעולמות הנבראים לכל חד וחד לפום שיעורא דיליה:[47]

And from there the level of self-nullification is drawn, which is the drawing-forth of the comprehension of the Infinite Light, blessed be He, into the created worlds as well, to each and every one according to its own measure.

> From that light above Chochmah comes the bittul that is drawn even into the created worlds, as each comprehends the Infinite Light according to its own capacity. The Aramaic phrase recalls the Zohar's teaching that G-d is known to each one according to what he can grasp in his heart.

SECTION 4 · ¶7–8

Techeles

7 וזהו והיה לכם לציצית וראיתם אותו[48] דקאי על פתיל תכלת[49] דלעיל מיניה בפסוק הקודם ותכלת עמרא הוא[50] בחי' ושער רישיה כעמר נקא[51] שהם בחי' שערות הנ"ל

And this is [the meaning of] "And it shall be to you as tzitzis, and you shall see it": which refers to the "thread of techeles (sky-blue)" mentioned just before it, in the preceding verse. And "techeles is wool (amra)," which is the level of "and the hair of His head like pure wool," which is the level of the hairs mentioned above;

> The maamar takes the "it" (oso) of "and you shall see it" to mean the "thread of techeles" named in the verse before; the Gemara (Menachos 43b) also reads oso as "Him," teaching that whoever is zealous in this mitzvah receives the face of the Shechinah. Techeles is wool (amra), as the Gemara says, and wool recalls Daniel's vision of the Ancient of Days, "the hair of His head like pure wool": the "hairs" just described.

אלא שנצבע בגוון תכלת שכאשר נמשך למטה נעשה בחי' תכלת שהגוון ההוא הוא מנהורא תתאה הנאחזת בפתילה שכאשר מכלה איזה דבר גשמי הנאחז בו כמו פתילה או עצים משתנה הגוון לתכלת.

except that it is dyed with the color of techeles: for when it is drawn down below it becomes the level of techeles. For that color is from the lower light (nehora tata'ah) that grips the wick: when it consumes some physical thing that it holds onto, such as a wick or wood, the color changes to techeles.

> But the tzitzis thread is dyed sky-blue, because when the light of the hairs descends it takes on the color of techeles. This is the color of the lower part of a flame, which clings to the wick and turns blue as it consumes the wick or wood it holds.

8 וכך עד"מ אמרו תכלת דומה לים[52] וים לרקיע ורקיע דומה לכסא הכבוד בחי' מלכותו ית' שנק' ארץ אוכלת יושביה[53] שמה שהעולמות מקבלים חיותם ממנה הוא ע"י ביטול והתכללות שמקבלים עליהם עול מלכות שמים ליבטל וליכלל במקורם.

And so, by way of analogy, [the Sages] said, "Techeles resembles the sea, and the sea [resembles] the sky, and the sky resembles the Throne of Glory," the level of His Malchus, may He be blessed, which is called "a land that consumes its inhabitants": for the way the worlds receive their life-force from it is through self-nullification (bittul) and inclusion, in that they take upon themselves the yoke of the Kingship of Heaven, to be nullified and included in their source.

> The Sages say techeles resembles the sea, the sea the sky, and the sky the Throne of Glory, which here stands for G-d's Malchus. Malchus is called "a land that consumes its inhabitants," the spies' phrase, because the worlds receive their life from it only by bittul, taking on the yoke of Heaven's Kingship and being absorbed into their source.

משא"כ בחי' נפרד וסט"א [וסטרא אחרא] אין נמשך לו חיות משם[54] (ועיין ברבות נשא פי"ד [פרק י"ד / פרשה י"ד].[55] בנשיא השביעי דרנ"ז ע"ב. וחלק ליראיו תכלת שהוא מעין כבודו[56] כו' ע"ש).

Whereas to the level of what is separate, and to the sitra achra (the other side), no life-force is drawn from there. (And see [Midrash] Rabbah on Nasso, section 14, at the seventh prince, page 257b: "And He gave a portion of techeles to those who fear Him, for it is like His glory, etc." See there.)

> What remains separate, the sitra achra, receives no life from that source. In parentheses the Alter Rebbe cites the Midrash on the seventh prince's offering: G-d "gave a portion of techeles to those who fear Him, for it is like His glory."

ומאחר שהעולמות הן נבראים בבחי' יש ה"ז [הרי זה] כמשל האור שנאחז בדבר גשמי וע"כ נקרא המשכה זו של התפשטות החיות מבחי' מלכותו ית' להחיות העולמות הנבראים מאין ליש בשם תכלת

And since the worlds are created in the level of yesh (something), this is like the analogy of the light that grips a physical thing. Therefore this drawing-forth of the extension of the life-force from the level of His Malchus, may He be blessed, to give life to the worlds created from nothing to something, is called by the name techeles,

> Because the worlds are created as yesh, a "something," the life-force of Malchus acts on them like a flame gripping a physical wick. That is why this drawing-forth of life into the worlds created from nothing is called techeles.

שהוא המשכת הביטול להיות היש בטל (וזהו דומה לכסא הכבוד כי כסא בחי' ביטול כמו שהכסא בטל לגבי היושב עליה).[57]

which is the drawing-forth of self-nullification, so that the yesh be nullified. (And this is [why] it resembles the Throne of Glory: for a throne is the level of self-nullification, just as the throne is nullified relative to the one who sits on it.)

> Techeles is the drawing-forth of bittul, so that the yesh is nullified even as it exists. The parentheses add why techeles resembles the Throne: a throne is nullified before the one seated on it.

וכ"ז [וכל זה] נמשך מבחי' שערות בחי' עמרא ושער רישיה כעמר נקא[58] שהוא המשכת אור א"ס ב"ה שלמעלה מעלה מהחכמה כו' כנ"ל:

And all this is drawn from the level of the hairs, the level of wool (amra), "and the hair of His head like pure wool," which is the drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, that is far, far above Chochmah, etc., as mentioned above.

> All this comes from the "hairs," the wool of "the hair of His head like pure wool," which is the drawing-forth of the Infinite Light from far above Chochmah, as explained in section 2.

SECTION 5 · ¶9–11

Remember, and do not stray

9 ג אך המשכה זו היא תלויה בעבודת ישראל למטה שהם הם הממשיכים באתערותא דלתתא ע"י מעשה המצות שעושין למטה מחמת שצווי המלך הוא, כך ע"ז מעוררים אתערותא דלעילא

3. But this drawing-forth depends on the service of Israel below: it is they who draw it down, by an arousal from below (isarusa dilesata), through the deed of the mitzvos that they do below because it is the command of the King. So through this they arouse an arousal from above (isarusa dileila),

> Section 3: this whole drawing-forth depends on Israel's service below. By doing the mitzvos because they are the King's command, they make an arousal from below, which calls forth an arousal from above.

שתהיה המשכת אור א"ס ב"ה בבחי' שערות נמשך בבחי' חכמה לרמ"ח אברין דמלכא הן המצות שתהיינה כלים ואברים להתפשט ולהתלבש בהן בחי' חכמה עילאה כדי שבהן וע"י יומשך הגילוי למטה ותהיינה המצות משפיעות בחי' גילוי החכמה,

so that there be a drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, in the level of hairs, drawn in the level of Chochmah to the 248 limbs of the King, which are the mitzvos, that they be vessels and limbs for the level of supernal Chochmah to spread and be enclothed in them, so that in them and through them the revelation be drawn down below, and the mitzvos be bestowers of the revelation of Chochmah.

> The arousal from above brings the light of the "hairs" into Chochmah and into the 248 "limbs of the King," the mitzvos, which become its vessels. Then the mitzvos become givers of revealed Chochmah below.

וזהו וזכרתם את כל מצות[59] ה' ועשיתם אותם כלומר שתעשו את המצות להיותן בבחי' זכרים[60] המשפיעים גילוי החכמה ובחי' הביטול להיות למטה ביטול היש כנ"ל.

And this is [the meaning of] "And you shall remember (u'zechartem) all the commandments of Havayah and do them": that is to say, that you make the mitzvos to be in the level of males (zecharim), who bestow the revelation of Chochmah and the level of self-nullification (bittul), so that there be below the nullification of the yesh, as mentioned above.

> This is how the maamar reads "and you shall remember" (u'zechartem): make the mitzvos zecharim, males, who give. They bestow Chochmah and bittul, so that below there is the nullification of the yesh.

אך ולא תתורו אחרי לבבכם[61] אשר אתם זונים כו' זנות נק' בחי' התלהבות ורשפי אש זרה

But "and you shall not stray after your heart ... after which you are unfaithful (zonim), etc.": harlotry (zenus) is the name for the level of fervor and flashes of a strange fire,

> But this requires the warning "do not stray after your heart," where the verse's word for straying, zonim, is the language of harlotry (zenus). Harlotry here is the fervor and flames of a "strange fire," passion for what is not G-d.

כמו זונה הלהוטה אחרי זרים וסרה מאחרי בעלה שכל הנאות הצריכות לאדם ליהנות מעוה"ז תהיינה בקרירות וכאלו כפאו[62] כו'.[63]

like a harlot who is ardent after strangers and turns away from her husband. [The meaning is] that all the pleasures of this world that a person needs to enjoy should be with coolness, and as though he were compelled, etc.

> Like an unfaithful wife who is ardent for strangers and turns from her husband, such a person burns for worldly pleasure. Instead, the pleasures a person needs from this world should be taken coolly, as though he were compelled, the Talmud's phrase (Nedarim 20b) for one who acts "as though a demon compelled him."

10 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] תורתן קבע ומלאכתן[64] עראי פי' עראי דרך עראי בעלמא בלי התלהטות והתלהבות וחמימות הלב כלל שלא לעשותו עיקר כו',

And as our Sages, of blessed memory, said, "Their Torah fixed and their work occasional." The meaning of "occasional" is: merely in a passing way, without any ardor or fervor or warmth of the heart at all, so as not to make it the main thing, etc.

> The Sages praised earlier generations who made "their Torah fixed and their work occasional." The Alter Rebbe reads "occasional" as without any warmth or passion of the heart, never making worldly work the main thing.

וכשם שהזונה אסורה לבעלה כמ"ש איש כי תשטה כו' והיא נטמאה[65, 66] כו', כך מי שנמשך אחרי אש זרה אשר לא לה' בהבלי העולם ותענוגות בני אדם לא יכול להיות בחי' אשה אש ה' לקבל מאיש א"ש [אתי שפיר] יו"ד.

And just as the harlot is forbidden to her husband, as it is written, "A man, if [his wife] goes astray, etc.," "and she was defiled, etc.," so one who is drawn after a strange fire that is not for G-d, in the vanities of the world and the pleasures of men, cannot be the level of Ishah, esh hei, to receive from Ish, esh yud.

> Just as an unfaithful wife, the sotah of the Torah's passage, is forbidden to her husband, one drawn after a "strange fire" of worldly vanities and pleasures cannot be Ishah, esh hei, and cannot receive from Ish, esh yud, the Chochmah and bittul that come from above. The Tzemach Tzedek, copying this passage in Or HaTorah, adds that it is somewhat difficult to call one who is drawn after permitted pleasure a zonah.

וכמ"ש ברבות בקהלת (דפ"ז ע"א) ע"פ דברתי אני עם לבי[67] הלב סוטה שנאמר אל ישט אל דרכיה לבך[68, 69] (במשלי סי' ז' כ"ה) הלב זונה שנאמר ולא תתורו אחרי לבבכם[70] כו' אשר אתם זונים אחריהם.

And as is written in [Midrash] Rabbah on Koheles (page 87a), on the verse "I spoke with my heart": "The heart goes astray (sotah), as it is said, 'Let your heart not go astray to her ways' (in Proverbs, chapter 7, [verse] 25); the heart is unfaithful (zonah), as it is said, 'And you shall not stray after your heart, etc., after which you are unfaithful.'"

> The Midrash on Koheles lists the heart's traits, among them that the heart "goes astray" like a sotah (from Proverbs 7:25, on the strange woman) and is "unfaithful" like a zonah (from our verse, "do not stray after your heart"). Straying after the heart is thus called by the name of harlotry.

וע"ז נאמר סור מרע ועשה טוב[71] טוב זה האור, כלומר שכדי שיהיו מעשיו מאירים מאור א"ס ב"ה צ"ל תחלה סור מרע ולא תתורו אחרי לבבכם, לבבכם דייקא שהלב הוא מיסוד האש וע"י למען תזכרו[72] שנהיה אנחנו בחי' זכרים המשפיעים

And about this it is said, "Turn away from evil and do good": "good" is the light. That is to say, in order that one's deeds shine with the Infinite Light (Or Ein Sof), blessed be He, there must first be "turn away from evil," "and you shall not stray after your heart": "your heart" specifically, for the heart is of the element of fire. And through this, "so that you remember (tizkeru)": that we ourselves become the level of males (zecharim), who bestow.

> Psalms says "Turn away from evil and do good," and "good" is identified with light: for one's deeds to shine with the Infinite Light, one must first turn from evil by not straying after the heart, and the verse says "your heart" specifically because the heart is of the element of fire, where a strange fire can burn. Through this, "so that you remember" (tizkeru) is fulfilled: we become zecharim, givers.

[ובבחי' זו אמרו א"ת מורשה[73] אל תקרי אלא מאורסה[74] שהתורה היא בחי' כלה ומאורסה לנשי"י לנשמות ישראל שהם בחי' דכר ומשפיע.

[And in this sense [the Sages] said, "Do not read morashah (inheritance), but me'orasah (betrothed)": for the Torah is the level of a bride, betrothed to the souls of Israel, who are the level of the male (dechar) and the bestower.

> In a bracketed aside, the Sages read morashah, "inheritance" (Deuteronomy 33:4), as me'orasah, "betrothed": the Torah is a bride betrothed to Israel, who are the male and the giver. The opening called Israel the bride; a passage in Likkutei Torah, V'Zos HaBerachah (94a), answers that relative to the Holy One Israel is called a bride, and relative to the Torah a groom, and reads our verse in this light: by not straying, Israel are not, G-d forbid, a zonah, but "your yearning shall be to your Ish."

11 וכן נאמר קדש ישראל להי[75] ראשית תבואתה שישראל הוא ראשית ומקור התורה וכמ"ש ע"פ יונתי כו'].

And so it is said, "Israel is holy to Havayah, the first of His harvest": for Israel is the first and the source of the Torah, as is explained on the verse "My dove, etc."]

> The aside goes on: Jeremiah calls Israel "holy to Havayah, the first of His harvest," and the aside reads "first" as the source of the Torah. It refers to the explanation elsewhere on a verse beginning "My dove," and the bracket closes here.

דהיינו שבכם ועל ידכם תהיינה המצות נקראים בשם כלים ואברים דמלכא להיות נמשך בהם אור א"ס ב"ה כי באתעדל"ת [באתערותא דלתתא] תליא אתערותא דלעילא.

That is: in you and through you the mitzvos will be called by the name "vessels" and "limbs of the King," so that the Infinite Light (Or Ein Sof), blessed be He, be drawn into them; for on the arousal from below depends the arousal from above.

> Returning to "so that you remember": through Israel the mitzvos become "vessels" and "limbs of the King" in which the Infinite Light is drawn down. The Aramaic principle gives the reason: the arousal from above depends on the arousal from below.

SECTION 6 · ¶12–13

Doing and holiness

12 וזהו ועשיתם אתם[76, 77] מעלה אני עליכם[78] כאלו עשאוני והיינו ע"י ולא תתורו כי בעולמות הנפרדים מי שחושק לדבר א' ומתאוה אליו נעשה בחי' נוק' [נוקבא] שהוא מקבל לפי שהוא מקבל תענוג מאותו דבר שחושק,

And this is [the meaning of] "and you shall make them (atem)": "I account it to you as though you had made Me." And this is through "and you shall not stray." For in the separate worlds, one who desires something and craves it becomes the level of Nukva (the feminine), a receiver, because he receives delight from that thing which he desires.

> The verse's va'asisem osam plainly means "and you shall do them," the mitzvos; but asah also means "make," and the Zohar (3:113a) says of one who does the mitzvos that G-d regards it "as though he made Me," noting that osam is written without a vav and can be read atem, "you." This depends on "do not stray": in the separate worlds, whoever desires something becomes Nukva, a receiver, since he receives pleasure from it.

משא"כ בעולם היחוד ע"י שהוא בחי' אשה אש ה' נעשה בחי' דכר כי נעוץ סופן בתחלתן[79] וסוף מעשה במחשבה תחלה.[80,81]

Whereas in the world of unity, through being the level of Ishah, esh hei, he becomes the level of the male (dechar); for "their end is wedged in their beginning," and "last in deed, first in thought."

> But in the world of unity, the one who is Ishah, esh hei, yearning for G-d, becomes the male (dechar), the giver. The reason is that "their end is wedged in their beginning" and "last in deed, first in thought": what comes last is rooted highest.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ אחור וקדם צרתני[82] אחור למעשה בראשית[83]

And as our Sages, of blessed memory, said on the verse "Behind and before You formed me": "behind": [last] in the work of creation.

> The Sages read "Behind and before You formed me" (Psalms 139:5) as speaking of the first man: he is "behind," the last of the works of creation.

שבמע"ב [שבמעשה בראשית] הנה אדה"ר [אדם הראשון] (שהיה כלול מכל הנשמות) נברא במאמר אחרון מכל הנבראים שהוא מאמר נעשה אדם[84] ואעפ"כ [ואף על פי כן] הוא בחי' קדם כי נש"י [נשמות ישראל] עלו[85] במחשבה וכמ"ש בראשית בשביל ישראל[86] שנק' ראשית.[87,88]

For in the work of creation, Adam, the first man (who was comprised of all the souls), was created with the last utterance of all the created beings, which is the utterance "Let us make man," and nevertheless he is the level of "before," for the souls of Israel arose in thought; and as it is said, "Bereishis (in the beginning): for the sake of Israel, who are called reishis (first)."

> Adam, who included all the souls, came with the final utterance, "Let us make man," yet he is "before," because the souls of Israel arose first in G-d's thought. So the Sages read "Bereishis": the world was made for Israel, who are called reishis, "first."

והייתם קדושים לאלקיכם.[89] הנה קדוש בוי"ו היינו המשכת קדש העליון וג"פ [וגי' פעמים] קדוש עד שהוי' צבאות.[90,91,92,93]

"And you shall be holy to your G-d (Elokeichem)." Now, kadosh with a vav is the drawing-down of the supernal Kodesh (holiness); and "kadosh" [is said] three times, until "Havayah Tzevaos."

> The maamar now turns to "and you shall be holy to your G-d (Elokeichem)." The word kadosh, written with a vav, signifies a drawing-down of the supernal Kodesh (holiness), and the seraphim's threefold "kadosh" in Isaiah's vision draws it down, level by level, until "Havayah Tzevaos."

13 והמשכת קדושה זו היא בחי' שערות כנ"ל שזהו ענין קדושה כמ"ש גבי נזיר קדוש יהיה גדל פרע[94] שער ראשו והמשכת בחי' שערות הנ"ל הוא ע"י אתעדל"ת [אתערותא דלתתא] כנ"ל.

And the drawing-down of this holiness is the level of hairs, as mentioned above; for this is the concept of holiness, as it is written concerning the nazirite, "He shall be holy; he shall let the locks of the hair of his head grow." And the drawing-forth of the level of hairs mentioned above comes through the arousal from below (isarusa dilesata), as mentioned above.

> Drawing down holiness is the level of "hairs": the Torah calls the nazirite "holy" for letting his hair grow. And the drawing-down of the "hairs" comes through the arousal from below.

וזהו והייתם קדושים[95] שאתם תהיו ממשיכים קדושה זו לאלקיכם פי' לבחי' אלקות השורה בכם שהוא בחי' מלכותו ית', וכמ"ש שום תשים עליך מלך[96] כו'

And this is [the meaning of] "And you shall be holy": that you will draw this holiness "to your G-d (Elokeichem)," meaning, to the level of G-dliness that rests in you, which is the level of His Malchus, may He be blessed; and as it is written, "You shall surely set a king over you, etc.,"

> So "you shall be holy to your G-d" means: you will draw this holiness to Elokeichem, the G-dliness that rests within you, which is G-d's Malchus. That is the kingship meant by "You shall surely set a king over you."

שהוא בחי' יחודא תתאה בחי' ביטול היש כמו ואנחנו כורעים ומשתחוים[97] ומודים[98] וכמו וצבא השמים[99] לך משתחוים, שאפילו בחי' ביטול שלהם נק' יש מי שבטל כו'.

which is the level of the lower unity (yichuda tata'ah), the level of the nullification of the yesh, like "And we bow and prostrate ourselves and give thanks," and like "And the host of heaven bow to You"; for even their level of self-nullification is called yesh: there is (yesh) someone who is nullified, etc.

> Accepting the King is the "lower unity" (yichuda tata'ah), the nullification of the yesh, as in Aleinu, the prayer that closes each service, "we bow and prostrate ourselves and give thanks," and "the host of heaven bow to You." Yet even this bittul is a yesh, a "something": there is (yesh) someone who bows.

משא"כ יחודא עילאה בחי' ביטול חכמה עילאה והחכמה מאין[100] כו' ביטול ממש באור א"ס ב"ה שאינו תופס מקום כלל באמת לאמיתו וכענין ונחנו מה[101, 102] כו':

Whereas the higher unity (yichuda ila'ah) is the level of the self-nullification of supernal Chochmah, and "Chochmah from ayin, etc.": actual self-nullification in the Infinite Light (Or Ein Sof), blessed be He, so that it does not occupy any place at all, in absolute truth; as in the matter of "And what are we, etc."

> The "higher unity" (yichuda ila'ah) is the bittul of supernal Chochmah, "from ayin," where one is truly nothing and occupies no place at all before the Infinite Light. Moshe and Aharon expressed it in "and what are we?", and with this the maamar ends.

IN ONE'S AVODAH

Do the mitzvos because they are the King's command, for through them the light above is drawn down. Take the pleasures this world requires coolly, as though compelled, keeping Torah fixed and work occasional, and turn the heart away from the "strange fire" of worldly passion; then one's deeds shine with the Infinite Light and one becomes a giver who draws holiness into the world.

QUESTIONS FOR DISCUSSION

1. Why does the maamar read ishah as esh hei and ish as esh yud, and what does each fire represent?
2. How can the mitzvos, done in a world of tzimtzum, bring a self-nullification that comes from a separate "something"?
3. Why is the light above Chochmah compared to hair, and how does this explain the variety of worlds and intellects?
4. What makes worldly passion a "strange fire" that prevents a person from being Ishah, and how does the maamar say pleasure should be taken?
5. How do the lower unity and the higher unity differ, and where does each come from?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

G-d gives Israel the mitzvah of tzitzis through Moshe: "It shall be to you as tzitzis, and you shall see it and remember all the commandments of Havayah and do them, and you shall not stray after your heart and after your eyes." The whole maamar explains this verse.

Numbers 15:39 במדבר ט״ו:ל״ט

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

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

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2 **והי׳ לכם לציצית**

The note dates this maamar to the year 5565 and sends the reader to the Alter Rebbe's Sefer HaMaamarim of that year, page 1117.

KEHOT'S NOTE

משנת תקס״ה. ראה סה״מ תקס״ה ע׳ א׳קיז. ראה ברשימת המאמרים בסה״מ תקס״ו הערה 40. הנחת כ״ק אדמה״א באוה״ת שלח ע׳ תרט. מאמרי אדה״א במדבר-ג ע׳ א׳רס מיוסד על מאמר זה. לכללות דרושי ציצית שבלקו״ת — ראה ד״ה זה וביאורו בסידור שער הק״ש, שער הציצית . אמרי בינה שער הציצית. סהמ״צ להצ״צ מצות ציצית.

3 **למען תזכרו ועשיתם**

"So that you remember and do all My commandments, and be holy to your G-d." The maamar will read "remember" (tizkeru) as becoming zecharim, givers, and then explain "be holy."

Numbers 15:40 במדבר ט״ו:מ׳

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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4 **ביום חתונתו**

"Go out and see, daughters of Zion, King Shlomo, in the crown with which his mother crowned him on the day of his wedding." In its plain sense the daughters of Zion are called to see the king crowned on his wedding day; the Mishnah reads that day as the Giving of the Torah, where the groom is the Holy One.

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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5 **ביום חתונתו זה מ״ת**

The Mishnah ends tractate Taanis by reading "on the day of his wedding" as the Giving of the Torah and "on the day of the joy of his heart" as the building of the Holy Temple. The Alter Rebbe uses it to show that at Sinai the Holy One is the groom.

Taanit 26b:6–7 תענית כ״ו ב׳:ו׳-ז׳

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמָ׳ בִּשְׁלשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ׳. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוֹסָף? חֲסוֹרֵי מִיחַסְּרָא, וְהָכִי קָתָנֵי: בִּשְׁלשָׁה 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. ראה לקמן פ׳ ברכה צד, א. וראה באוה״ת שלח ע׳ תרי שמציין לכמה מקומות.

6 **ביום ההוא תקראי אישי**

G-d, through the prophet Hosea, speaks to Israel as to an estranged wife: "And it shall be on that day, says Havayah, that you will call [Me] Ishi (my Husband), and you will no longer call Me Baali." Both words mean "my husband," but ba'al was also the name of the idol Baal; the prophet's Ishi, "my man," leads to the maamar's play on ish and ishah, and the Kehot note remarks that the verse has "says Havayah" before "you will call." (context: Steinsaltz Tanakh)

Hosea 2:18 הושע ב׳:י״ח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה' תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי:

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

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KEHOT'S NOTE

הושע ב, יח ושם כתי׳ "נאם ה׳" תקראי [כ].

PARAGRAPH 2

7 **לזאת יקרא אשה**

Adam, seeing the woman formed from his side, says: "This shall be called Ishah, for from Ish this was taken." The plain sense ties the two names by their sound; the Alter Rebbe reads both names by their letters.

Genesis 2:23 בראשית ב׳:כ״ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת:

בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

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

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

14 **המאמר א' שיכול להבראות**

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

KEHOT'S NOTE

אבות רפ"ה.

PARAGRAPH 3

15 **שאין מלך בלא עם**

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

KEHOT'S NOTE

בחיי וישב לח, ל.

16 **שאין מלך בלא עם**

Explaining by way of Kabbalah the kingship of the house of David, Rabbeinu Bachya writes that on Rosh HaShanah, the day the world was created, we call G-d "the holy King," for that day began His works, "for there is no king without a people."

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

17 **ואל אישך תשוקתך**

G-d's words to Chavah after the sin: "And your yearning shall be to your Ish (husband)." In its plain sense this is part of what befalls her after the sin; the Alter Rebbe reads it as the yearning of ishah, the Congregation of Israel, toward ish, the level above it.

Genesis 3:16 בראשית ג':ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ:

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

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KEHOT'S NOTE

בראשית ג, טז.

18 **נר הוי' נשמת אדם**

"The lamp of Havayah is the soul of man, searching all the chambers of the innermost parts." In its plain sense G-d searches a person's hidden depths by the light of his own soul; here the soul is a lamp whose flame strains upward. (context: Steinsaltz Tanakh)

Proverbs 20:27 משלי כ':כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן:

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

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KEHOT'S NOTE

בראשית ב, כג.

8 **בה' בראם**

Reading "these are the generations of heaven and earth when they were created (behibar'am)" as "with hei He created them," the Gemara teaches that this world was created with the letter hei and the World to Come with yud.

Menachot 29b מנחות כ"ט ב

KEHOT'S NOTE

מנחות כט, ב.

9 **ה' מוצאות הפה**

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

KEHOT'S NOTE

ס"י פ"ב, מ"ג.

10 **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Creation is described as divine speech and breath.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

11 **שהוא מקור ומוצא הע"מ**

According to the note, Or HaTorah here refers to Likkutei Torah, Nasso, explaining "from the source of life, from the breath of His mouth, may He be blessed; and the Ten Utterances are letters that have already gone out from the breath of His mouth."

KEHOT'S NOTE

באוה"ת כאן ע' תרי מציין למ"ש לעיל פ' נשא כו, ב דשם "פי' ממקור החיות מרוח פיו ית' והע"מ הוא אותיות שכבר יצאו מרוח פיו" ע' באוה"ת.

12 **הע"מ שנברא בהם העולם**

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

KEHOT'S NOTE

ראה אבות רפ"ה.

13 **הע"מ שנברא בהם העולם**

"With ten utterances the world was created ... but could it not have been created with one utterance?" The Alter Rebbe identifies the source of the ten with this one utterance.

Pirkei Avot 5:1 משנה אבות ה':א'

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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PARAGRAPH 4

19 "This shall be called Ishah, for from Ish this was taken." The second half of the verse answers the question: the power of ishah comes from ish.

Genesis 2:23 בראשית ב׳:כ״ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

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

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20 **החכמה . . ברק המבריק**

Early in that discourse the Alter Rebbe describes an encompassing light that is present only "like lightning flashing in his mind and comprehension," without being grasped and absorbed into the comprehension itself.

KEHOT'S NOTE

ועל״ק רד״ה אז ישיר ישראל (סב, ג). ושי״נ. [כ]. בארוכה באוה״ת כאן ע' תריב ואילך.

21 **להנחיל אוהבי יש**

Wisdom speaks: "To cause those who love Me to inherit yesh (substance), and I will fill their treasuries." Yesh is lasting substance, what truly exists; the Alter Rebbe reads it as the grasped delight of Gan Eden. (context: Steinsaltz Tanakh)

Proverbs 8:21 משלי ח׳:כ״א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

22 **החכמה מאין**

Job asks: "And wisdom, from where (me'ayin) shall it be found, and where is the place of understanding?" Treasures hidden in the earth can be dug out, but wisdom cannot be found that way; Chassidus reads me'ayin as "from nothing": Chochmah comes from ayin, the level of bittul. (context: Steinsaltz Tanakh)

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

23 **בחכמה יסד ארץ**

"Havayah founded the earth with wisdom; He established the heavens with understanding." Here "earth" is the root of the souls of Israel, into which Chochmah's bittul is drawn.

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.

24 **וזהו נר הוי'**

"The lamp of Havayah is the soul of man." The soul's being a lamp is drawn from the level of Havayah.

Proverbs 20:27 משלי כ׳:כ״ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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25 **להיות הנשמה בבחי' נר**

The Tzemach Tzedek cites this passage there: the soul is called a lamp because Malchus, which is the Congregation of Israel and Nukva, is called ner; she is called Ishah after esh hei and "your yearning shall be to your Ish," a lamp burning upward by its nature, a flame rising of itself.

KEHOT'S NOTE

באוה״ת נ״ך-א ע' תקעו מציין לכאן "פי' כי ענין נר ה' נשמת אדם שהנשמה קרוי' נר, כי המ' שהיא כנס״י ונוק' נקראת נר, והיינו שהיא נק' אשה ע״ש אש ה' ואל אישך תשוקתך, וזהו בחי' נר כנר הדולק מלמטה למעלה בטבע תולדותה ושלהבת העולה מאלי״ ע״ש.

26 **אך כיצד תהי' המשכת ח״ע**

The note lists places in the Tzemach Tzedek's Or HaTorah bearing on how supernal Chochmah is drawn down to be revealed below, among them a discourse on the verse "For your Maker is your husband"; the Zohar passage cited here (Terumah 166b) is copied in Or HaTorah on Nach.

KEHOT'S NOTE

ראה אוה״ת ויקרא-ד ע' איקסא. נ״ך כרך-ב ד״ה כי בועליך סעי' ה'. בזהר פ' תרומה דקס״ו ע״ב נעתק באוה״ת נ״ך-א ע' תקפא.

27 **רמ״ח אברין דמלכא שהם רמ״ח מצות**

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

KEHOT'S NOTE

ראה ת״ז ת״ל.

28 **רמ״ח אברין דמלכא שהם רמ״ח מצות**

Tikkun 30 speaks of the 248 commandments as "the commandment of Havayah in each and every limb of the

King." The mitzvos are the King's limbs, the vessels of His light.

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח'

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשָׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מְתַרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֻּטָּר כָּל רֶחֶם, פְּתִיחוּ דְּרַחֲמִין, דְּאִיהוּ רְמַ"ח פְּקוּדִין, אִיהִי מְצָוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

29 בבחי' אשה ונר בגימ' ר"ץ

Explaining "For a mitzvah is a lamp (ner) and the Torah is light," the Zohar says the lamp is so called when it receives from between two arms, the 248 upper limbs, and opens its own two arms to them, so that the two are included in them.

Zohar, Terumah 74:734–76:742 ספר הזהר, תרומה ע"ד:תשל"ד-ע"ו:תשמ"ב

And why is the Mishnah called a "lamp"? Because when she receives the two hundred and forty-eight organs from the Two Arms, she opens her two arms in order to gather them into her embrace, and so her two arms encompass them and the whole is called "lamp". "The Torah is a light" which kindles that lamp from the side of primordial light, which is of the Right Hand, because the Torah was given from the Right Hand (Deut. 33, 2), although the Left was included in it to attain ...

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

30 שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." The beloved pictures her beloved's embrace; the maamar reads the two arms, left and right, as the two levels through which the 248 mitzvos are drawn down.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ב, ו.

31 סד"ה המגביהי לשבת

There hamagbihi lashaves is read as raising the yud within the hei: through the mitzvah tzedek becomes tzedakah, raising that yud far above, into the Infinite Light itself, and lashaves is the Infinite Light coming to dwell below.

KEHOT'S NOTE

תו"א לח, ד.

32 המגביהי לשבת

"Who is like Havayah our G-d, Who is enthroned on high (hamagbihi lashaves)." The psalmist praises G-d, who sits on high yet looks down low; the Torah Ohr discourse hears in hamagbihi, which ends in a yud, the words hamagbiha yud, "raising the yud."

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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PARAGRAPH 5

33 סמכוני באשישות

The beloved, faint with love, asks: "Sustain me with ashishos, comfort me with apples, for I am sick with love." Plainly ashishos are cakes of pressed raisins (Rashi: of grapes or fine flour), named perhaps for the strength they give; the Midrash reads the word as ishos, fires. (context: Steinsaltz Tanakh)

Song of Songs 2:5 שיר השירים ב':ה'

סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי׃

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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34 סמכוני באשישות בשתי אשות

The Midrash reads "Sustain me with ashishos" as "with two fires, the fire above and the fire below," and also as the Written Torah and the Oral Torah.

Shir HaShirim Rabbah 2:5 שיר השירים רבה ב':ה'

סַמְּכוּנִי בָּאֲשִׁישׁוֹת, בִּשְׁתֵּי אִשּׁוֹת, בְּאֵשׁ שֶׁל מַעְלָה וּבְאֵשׁ שֶׁל מַטָּה. דָּבָר אַחֵר, סַמְּכוּנִי בָּאֲשִׁישׁוֹת, בִּשְׁתֵּי אִשּׁוֹת, תּוֹרָה בִּכְתָב וְתוֹרָה בְּפֶה. דָּבָר אַחֵר, סַמְּכוּנִי בָּאֲשִׁישׁוֹת, בְּאִשּׁוֹת הַרְבֵּה, בְּאִשּׁוֹ שֶׁל אַבְרָהָם, וְשֶׁל מוֹרִיָּה, וְשֶׁל סְנֶה, וּבְאִשּׁוֹ שֶׁל אֵלְיָהוּ, וְשֶׁל חֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה. דָּבָר אַחֵר, סַמְּכוּנִי בָּאֲשִׁישׁוֹת, אֵלּוּ הַהֲלָכוֹת הַמְאוּשָּׁשׁוֹת. רַפְּדוּנִי בַּתַּפּוּחִים, אֵלּוּ הַהַגָּדוֹת שֶׁרֵיחָן וְטַעֲמָן כַּתַּפּוּחִים. כִּי חוֹלַת אַהֲבָה אָנִי, אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ ...

"Support me with raisin cakes, cushion me with apples, for I am lovesick" (Song of Songs 2:5). "Support me with raisin cakes [ba'ashishot]," with two fires [ishot], a heavenly fire and an earthly fire. Alternatively, "support me with raisin cakes [ba'ashishot]," with two fires [ishot], the written Torah and the oral Torah. Alternatively, "support me with raisin cakes [ba'ashishot]," with many fires [ishot]; with the fire of Abraham, 38:13. of Moriah, of the bush, of Elijah, and of Ḥanaya Mishael and Azarya. Another matter, "support me with raisin cakes [ba'ashishot]," ...

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35 ובת"ז פי' תרין אשין

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

KEHOT'S NOTE

תי"ט (לט, ב).

לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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36 **ובתיקון ס"ד**

The wording of Tikkun 64 cited here is copied in the Tzemach Tzedek's Or HaTorah on Song of Songs, page 211.

KEHOT'S NOTE

הלשון נעתק באוה"ת שה"ש ע' ריא.

37 The Tikkunei Zohar explains ashishos as "two fires, which are ish and ishah, a white fire and a red fire," the two colors of the rose, mercy and judgment.

Tikkunei Zohar 39b:8 תקוני הזהר ל"ט ב:ח'

ומאי ניהו אלין אשישות. אינון תרי אשות דאינון איש ואשה אשא חוורא ואשא סומקא דתמן אב ואם. דאינון י"ק. ואינון אנפי דינא ואנפוי דרחמי.

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38 **באשישות איש ואשה**

Tikkun 64 says that in "Bereishis bara Elokim" there is ish and there is ishah, and of them it is said "Sustain me with ashishos": with ish and ishah.

Tikkunei Zohar 95a:4 תקוני הזהר צ"ה א:ד'

בְּרֵאשִׁית בָּרָא אלקי"ם, תַּמָּן אִישׁ תַּמָּן אִשָּׁה עִם ה' דֵּאלהי"ם, וַעֲלַיְיהוּ אִתְּמַר (שיר ב ה) סַמְּכוּנִי בָּאֲשִׁישׁוֹת, בְּאִישׁ וְאִשָּׁה, וּמָאן גָּרִים דָּא, בְּגִין דְּאִתְפַּשְָׁטוּ מִכָּתְנוֹת אוֹר אָדָם וְחַוָּה, וּבְגִין דָּא סַמְּכוּנִי בָּאֲשִׁישׁוֹת, בְּכָתְנוֹת עוֹר דְּאִינּוּן לָקֳבֵל וְעוֹרוֹת אֵילִים מְאָדָּמִים וכו' (שמות כה ה).

Tikkunei Zohar - Vocalized (Public Domain)

39 Kehot's note points to Tikkunei Zohar 64 for these words.

Tikkunei Zohar 64 תקוני הזהר ס"ד

PARAGRAPH 6

40 **ב) אך הנה הארה והמשכה זו**

According to the note, the Tzemach Tzedek explains this passage in Or HaTorah on Sh'lach and refers there to Likkutei Torah, Song of Songs 33a, on the drawing-forth from above Chochmah.

KEHOT'S NOTE

ראה ביאור באוה"ת שלח ע' תריז ושם מציין ללקו"ת שה"ש לג, א בענין המשכה מלמעלה מהחכמה עדי"מ הרב שצריך להסביר לתלמיד שצריך להעמיק יותר תחלה ע"ש.

41 **איהו חכים ולא בחכמה**

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

KEHOT'S NOTE

שם בהקדמה (פתח אלי').

42 **דאיהו חכים ולא בחכמה ידיעא**

In the prayer of Eliyahu (Pasach Eliyahu) at the start of the Tikkunei Zohar: "You are wise, but not with a known wisdom; You understand, but not with a known understanding."

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה

43 **לעולמות אין מספר**

The Zohar says the righteous man after his passing is found in three worlds, as it is written "therefore the alamos love You": "do not read alamos but olamos (worlds)."

Zohar III, 71b זח"ג עא, ב

Zohar III, 58b זח"ג נח, ב

KEHOT'S NOTE

ראה זח"ג עא, ב. הקדמת ת"ז קרוב לסופה. וראה ג"כ זח"ג נח, ב.

44 **לעולמות אין מספר**

"There are sixty queens and eighty concubines, and maidens (alamos) without number." In its plain sense the verse describes King Shlomo's household; the Tikkunei Zohar reads alamos here as olamos, "worlds without number."

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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45 **לעולמות אין מספר**

Near the end of its introduction the Tikkunei Zohar says that each star is called a world of its own, "and this is 'and alamos without number': do not read alamos but olamos (worlds)."

Tikkunei Zohar 14b:1–2 תקוני הזהר י"ד ב:א'-ב'

מִשְׁנָה לַמֶּלֶךְ, וּבֵיהּ יְזֵהִירוּ מָארֵי מַתְנִיתִין, כְּזֹהַר הָרָקִיעַ דָּא הֲלָכָה, דְּאִיהִי קַבָּלָה לְמֹשֶׁה מִסִּינַי, וְכַמָּה עוֹלַיְמָאן אִית לָהּ דְּאִינּוּן הֲלָכוֹת פְּסוּקוֹת, דְּאִתְמַר בְּהוֹן (שיר ו ח) וַעֲלָמוֹת אֵין מִסְפָּר, וְאִיהִי סָלְקָא עַל כֻּלְּהוּ, הֲדָא הוּא דִכְתִיב (משלי לא כט) וְאַתְּ עָלִית עַל כֻּלָּנָה, וְאִיהִי עִם כֻּלְּהוּ, כְּמָה דְאוּקְמוּהוּ הֲלָכָה כְּרַבִּים. וּמַצְדִּיקֵי הָרַבִּים כָּהּ יְהוֹן כַּכּוֹכָבִים לְעוֹלָם וָעֶד, כַּכּוֹכָבִים וַדַּאי דְּלֵית לוֹן חוּשְׁבָּנָא, דְּכָל כּוֹכָבָא וְכוֹכָבָא אִתְקְרֵי עָלְמָא יְחִידָאָה, וְדָא הוּא וַעֲלָמוֹת אֵין מִסְפָּר, ...

Tikkunei Zohar - Vocalized (Public Domain)

46 **שכליים נבדלים**

In the next discourse the Alter Rebbe cites the Rambam that among separate intellects one angel differs from another only by its comprehension, since it has no body or physical place; and he says the hairs are what divide the flow into these different comprehensions of the Infinite.

KEHOT'S NOTE

על"ק (מו, א) בי' הרמב"ם. [כ]. וראה במ"מ לשם.

47 **לכל חד וחד לפום שיעורא דילי'**

In the passage on "Her husband is known in the gates," which opens on 103a, the Zohar teaches that the Holy One is known and cleaved to by each one according to what he

measures in his heart, as much as he can attach himself through the spirit of wisdom.

Zohar I, 103a זח"א קג, א

KEHOT'S NOTE

ראה זח"א קג, א.

PARAGRAPH 7

48 והיה לכם לציצית וראיתם אותו

G-d tells Moshe to command the children of Israel: "It shall be to you as tzitzis, and you shall see it and remember all the commandments of Havayah." In its plain sense "it" is the fringe; the maamar takes it as the techeles thread of the verse before, and the Gemara (Menachos 43b) reads it as "Him." (context: Steinsaltz Tanakh)

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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49 פתיל תכלת

"And they shall put on the tzitzis of each corner a thread of techeles (sky-blue)." This is the verse just before.

Numbers 15:38 במדבר ט"ו:ל"ח

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת:

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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50 ותכלת עמרא הוא

The Gemara proves that the Torah's "garments" are wool and linen, and that "techeles is wool," since linen is called shesh.

Yevamot 4b:10–11 יבמות ד' ב:י'-י"א

וְתַנָּא דְּבֵי רַבִּי יִשְׁמָעֵאל: כָּל בְּגָדִים צֶמֶר וּפִשְׁתִּים הֵם, וְאָמַר רַחֲמָנָא עֲבֵיד לֵיקּהּ תְּכֵלֶת, וּתְכֵלֶת עַמְרָא הוּא. וּמַאי דְּתֵכֶלֶת עַמְרָא הוּא? מִדְּשֵׁשׁ — כֵּיתָנָא, תְּכֵלֶת — עַמְרָא הוּא. אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא כְּדַרְבָא, דְּרָבָא רָמֵי: כְּתִיב "הַכָּנָף" — מִין כָּנָף, וּכְתִיב "צֶמֶר וּפִשְׁתִּים"!

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

KEHOT'S NOTE

יבמות ד, ב.

51 ושער ריישי' כעמר נקא

Daniel tells of his night vision: "I watched until thrones were set, and the Ancient of Days sat; His garment was white as snow, and the hair of His head like pure wool." The Ancient of Days is G-d seated in judgment.

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

PARAGRAPH 8

52 תכלת דומה לים

Rabbi Meir: "Why is techeles different from all colors? Because techeles resembles the sea, the sea resembles the sky, and the sky the Throne of Glory."

Menachot 43b:13–14 מנחות מ"ג ב:י"ג-י"ד

תניא היה ר' מאיר אומר מה נשתנה תכלת מכל מיני צבעונין מפני שהתכלת דומה לים וים דומה לרקיע ורקיע לכסא הכבוד שנאמר (שמות כד, י) ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר וכתיב (יחזקאל א, כו) כמראה אבן ספיר דמות כסא תניא היה רבי מאיר אומר גדול עונשו של לבן יותר מעונשו של תכלת משל למה הדבר דומה למלך בשר ודם שאמר לשני עבדיו לאחד אמר הבא לי חותם של טיט ולאחד אמר הבא לי חותם של זהב ופשעו שניהם ולא הביאו איזה מהן עונשו מרובה הוי אומר זה ...

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KEHOT'S NOTE

מנחות מג, ב.

53 ארץ אוכלת יושביי

The spies' evil report: "The land through which we passed to scout it is a land that consumes its inhabitants." They meant that the land kills those who live in it; the Alter Rebbe reads the phrase of Malchus, which "consumes" the worlds it gives life to by nullifying them in itself, as a flame consumes the wick. (context: Steinsaltz Tanakh)

Numbers 13:32 במדבר י"ג:ל"ב

וַיֹּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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KEHOT'S NOTE

במדבר יג, לב.

...והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען

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

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60 **שתעשו את המצות להיותן בבחי' זכרים . . נקראים בשם כלים ואיברים דמלכא**

This passage, from "that you make the mitzvos to be in the level of males" to "called vessels and limbs of the King," is cited in the Tzemach Tzedek's Or HaTorah on Shemos, according to the note.

KEHOT'S NOTE

מובא באוה"ת שמות כרך-ח ע' ב'תתקצד.

61 **ולא תתורו אחרי לבבכם**

The Tzemach Tzedek copies this passage, from here to "to receive from Ish, esh yud," and adds: "But it is somewhat difficult to say of one who is drawn after permitted pleasure that he would be called a zonah."

KEHOT'S NOTE

שם טו, לט. מכאן עד דף מה, ב שו"ה לא יכול — לקבל מאיש א"ש יו"ד נעתק באוה"ת בראשית כרך-ד דף תשכג, א ומוסיף אח"כ "אך קצת צ"ע לומר על מי שנמשך אחר תענוג היתר יהי' נק' זונה" ע"ש.

62 **וכאילו כפאו**

Kehot's note points to Nedarim 20b:7-8 for these words.

Nedarim 20b:7–8 נדרים כ' ב:ז'-ח'

"וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם", מַכָּאן אָמַר רַבִּי: אַל יִשְׁתֶּה אָדָם בְּכוֹס זֶה וְיִתֵּן עֵינָיו בְּכוֹס אַחֵר. אָמַר רָבִינָא: לֹא נִצְרְכָא, אֶלָּא דַּאֲפִילּוּ שְׁתֵּי נָשָׁיו. "וּבָרוֹתִי מִכֶּם הַמֹּרְדִים וְהַפּוֹשְׁעִים בִּי", אָמַר רַבִּי לֵוִי: אֵלּוּ בְּנֵי תִּשְׁעָה מִדּוֹת, בְּנֵי אָסְנַ"ת משגע"ח.

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KEHOT'S NOTE

ראה נדרים כ, ב.

63 **ג — אך המשכה**

A manuscript variant: manuscript 633 reads "But the matter of the drawing-forth" instead of "But this drawing-forth."

KEHOT'S NOTE

בכוך 633: אך ענין המשכה.

PARAGRAPH 10

64 **תורתן קבע ומלאכתן ארעי**

"The earlier generations made their Torah fixed and their work occasional, and both endured in their hands." The Alter Rebbe reads "occasional" as without passion.

Berakhot 35b:10 ברכות ל"ה ב:י'

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יְהוּדָה בְּרַבִּי אִלְעַאי: בֹּא וּרְאֵה שֶׁלֹּא כְּדוֹרוֹת הָרִאשׁוֹנִים דּוֹרוֹת הָאַחֲרוֹנִים. דּוֹרוֹת הָרִאשׁוֹנִים עָשׂוּ תּוֹרָתָן קֶבַע וּמְלַאכְתָּן עֲרַאי, זוֹ וָזוֹ נִתְקַיְּימָה בְּיָדָן. דּוֹרוֹת הָאַחֲרוֹנִים שֶׁעָשׂוּ מְלַאכְתָּן קֶבַע וְתוֹרָתָן עֲרַאי, זוֹ וָזוֹ לֹא נִתְקַיְּימָה בְּיָדָן.

54 **עול מלכות — משא"כ בחי' נפרד . . חיות משם**

A manuscript note: in manuscripts 408 and 633, which have the maamar without the glosses, all of this passage, from "the yoke of the Kingship" to "no life-force is drawn from there," is in parentheses.

KEHOT'S NOTE

בכוך 408, 633 (המאמר בלי הגהות) כל זה בסוגריים.

55 **ועיין ברבות נשא פי"ד**

According to the note, this passage is copied in the Tzemach Tzedek's Or HaTorah on Sh'lach, page 559, with a gloss.

KEHOT'S NOTE

נעתק באוה"ת שלח ע' תקנט עם הגי"ה.

56 **וחלק ליראיו תכלת שהוא מעין כבודו**

On the seventh day's prince, the Midrash explains "the King of glory" as the King who shares His glory with those who fear Him: techeles resembles the grasses, the grasses the sea, and so on through the sky, the rainbow and the cloud to the Throne and the Glory, and He gave a portion of techeles to those who fear Him, "for it is like His glory."

Bamidbar Rabbah 14:3 במדבר רבה י"ד:ג'

57 **מאין ליש — (וזהו . . לגבי היושב עליה)**

A manuscript note: the parentheses about the Throne, from "and this is [why] it resembles" to "the one who sits on it," are found in the manuscripts of the Alter Rebbe's maamarim as well.

KEHOT'S NOTE

הסוגריים נמצא גם במאמרי אדה"ז בכוך 408, 633.

58 **ושער רישיה כעמר נקא**

"The hair of His head like pure wool." The wool of the techeles comes from this level of hairs.

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעַמַּר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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PARAGRAPH 9

59 **וזכרתם את כל מצות ה' ועשיתם אותם**

"And you shall see it and remember all the commandments of Havayah and do them." The Alter Rebbe hears in u'zechartem ("remember") the word zecharim, males who give.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

Rabbah b. Bar Hannah stated that R. Johanan said in the name of R. Judah b. R. El'ai : Come and see that the later generations are not like the former generations. The former generations made their Torah their principal concern and their work only occasional, and both flourished in their hand ; whereas the later generations made their work their principal concern and their Torah only occasional and neither flourished in their hand.

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KEHOT'S NOTE

ברכות לה, ב.

65 **איש כי תשטה . . והיא נטמאה**

"Any man whose wife goes astray and commits a trespass against him." The opening of the sotah passage.

Numbers 5:12 במדבר ה:יב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי־תִשְׂטֶה אִשְׁתּוֹ וּמָעֲלָה בּוֹ מָעַל:

Speak unto the children of Israel, and say unto them: If any man's wife go aside, and act unfaithfully against him,

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KEHOT'S NOTE

במדבר ה, יב-יד.

66 **והיא נטמאה**

"... and she was hidden, and she was defiled." The wife who has strayed is forbidden to her husband.

Numbers 5:13 במדבר ה:יג

וְשָׁכַב אִישׁ אֹתָהּ שִׁכְבַת־זֶרַע וְנֶעְלַם מֵעֵינֵי אִישָׁהּ וְנִסְתָּרָה וְהִיא נִטְמָאָה וְעֵד אֵין בָּהּ וְהִוא לֹא נִתְפָּשָׂה:

and a man lie with her carnally, and it be hid from the eyes of her husband, she being defiled secretly, and there be no witness against her, neither she be taken in the act;

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67 **דברתי אני עם לבי**

King Shlomo (Koheles) says: "I spoke with my heart, saying: Behold, I have acquired great wisdom." The verse on which the Midrash lists the heart's traits.

Ecclesiastes 1:16 קהלת א:טז

דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חָכְמָה עַל כָּל־אֲשֶׁר־הָיָה לְפָנַי עַל־יְרוּשָׁלָם וְלִבִּי רָאָה הַרְבֵּה חָכְמָה וָדָעַת:

I spoke with my own heart, saying: 'Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem'; yea, my heart hath had great experience of wisdom and knowledge.

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68 **ע"פ דברתי אני עם לבי הלב סוטה שנאמר אל ישט אל דרכיה לבך**

On "I spoke with my heart" the Midrash lists what the heart does: it sees, hears, speaks, desires, and also "the heart goes astray (sotah)," from "let your heart not go astray to her ways," and "the heart is unfaithful (zonah)," from "do not stray after your heart."

Kohelet Rabbah 1:16 קוהלת רבה א:טז"ז

דִּבַּרְתִּי אֲנִי עִם לִבִּי, הַלֵּב רוֹאֶה, שֶׁנֶּאֱמַר: וְלִבִּי רָאָה הַרְבֵּה. הַלֵּב שׁוֹמֵעַ, שֶׁנֶּאֱמַר (מלכים א ג, ט): וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ. הַלֵּב מְדַבֵּר, שֶׁנֶּאֱמַר: דִּבַּרְתִּי אֲנִי עִם לִבִּי. הַלֵּב הוֹלֵךְ, שֶׁנֶּאֱמַר (מלכים ב ה, כו): לֹא לִבִּי הָלַךְ. הַלֵּב נוֹפֵל, שֶׁנֶּאֱמַר (שמואל א יז, לב): אַל יִפֹּל לֵב אָדָם עָלָיו. הַלֵּב עוֹמֵד, שֶׁנֶּאֱמַר (יחזקאל כב, יד): הֲיַעֲמֹד לִבֵּךְ. הַלֵּב שָׂמֵחַ, שֶׁנֶּאֱמַר (תהלים טז, ט): לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי. הַלֵּב צוֹעֵק, שֶׁנֶּאֱמַר (איכה ב, יח): צָעַק לִבָּם אֶל ה'. הַלֵּב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" - the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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69 **אל ישט אל דרכיה לבך**

King Shlomo warns his son against the adulterous woman: "Let your heart not go astray to her ways; do not wander into her paths."

Proverbs 7:25 משלי ז:כ"ה

אַל־יֵשֵׂט אֶל־דְּרָכֶיהָ לִבֶּךָ אַל־תֵּתַע בִּנְתִיבוֹתֶיהָ:

Let not thy heart decline to her ways, Go not astray in her paths.

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70 **ולא תתורו אחרי לבבכם**

"And you shall not stray after your heart and after your eyes, after which you are unfaithful."

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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71 **סור מרע ועשה טוב**

David: "Turn away from evil and do good; seek peace and pursue it." Turning from evil must come first, so that the good deeds shine.

Psalms 34:15 תהילים ל"ד:ט"ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ:

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

(reishis) as Israel, for whose sake the world was created. (context: Steinsaltz Tanakh)

Jeremiah 2:3 ירמיהו ב׳:ג׳

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה':

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמי' ב, ג.

PARAGRAPH 12

76 ועשיתם אתם

"And remember all the commandments of Havayah and do them (va'asisem osam)." Here too osam is written without a vav, as in the verse in Bechukosai on which the Zohar notes that it can be read atem, "you."

Numbers 15:39 במדבר ט״ו:ל״ט

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

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

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77 ועשיתם אתם

G-d promises: "If you walk in My statutes and keep My commandments and do them (osam)." The Zohar's teaching "as though he made Me" is said on this verse.

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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78 ועשיתם אתם מעלה אני עליכם

On "and you shall do them," the Zohar says that whoever does the commandments of the Torah and walks in its ways is as though he made Him above: "The Holy One said, as though he made Me"; and "atem (you) is written."

Zohar III, 113a זח״ג קיג, א

KEHOT'S NOTE

ילקוט ראובני ר״פ בחקותי. זח״ג קיג, א.

79 נעוץ סופן בתחלתן

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal."

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

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

72 למען תזכרו

"So that you remember (tizkeru) and do all My commandments." Read as becoming zecharim, givers.

Numbers 15:40 במדבר ט״ו:מ׳

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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73 מורשה

In Moshe's blessing: "Moshe commanded us the Torah, an inheritance (morashah) of the congregation of Yaakov."

Deuteronomy 33:4 דברים ל״ג:ד׳

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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74 א"ת מורשה אלא מאורסה

Interpreting dreams, the Gemara reads "The Torah that Moshe commanded us is a morashah" as "do not read morashah but me'orasah, betrothed."

Berakhot 57a:4 ברכות נ״ז א:ד׳

הַבָּא עַל אִמּוֹ בַּחֲלוֹם — יְצִפָּה לִבְינָה, שֶׁנֶּאֱמַר: "כִּי אִם לַבִּינָה תִקְרָא". הַבָּא עַל נַעֲרָה מְאוֹרָסָה — יְצַפֶּה לְתוֹרָה, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב", אַל תִּקְרֵי "מוֹרָשָׁה" אֶלָּא "מְאוֹרָשָׂה". הַבָּא עַל אֲחוֹתוֹ בַּחֲלוֹם — יְצַפֶּה לְחָכְמָה, שֶׁנֶּאֱמַר: "אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ". הַבָּא עַל אֵשֶׁת אִישׁ בַּחֲלוֹם — מוּבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא. וְהָנֵי מִילֵּי דְּלָא יָדַע לַהּ וְלָא הַרְהַר בַּהּ מֵאוֹרְתָא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having intercourse with a betrothed maiden may hope for Torah, as it is said, "Moses commanded us a law [Torah], an inheritance of the congregation of Jacob" (Deut. xxxiii. 4) — read not morashah "an inheritance" but me'orasah "betrothed maiden." Who dreams of having had intercourse with his sister may hope for wisdom ; as it is said, "Say unto wisdom, thou ...

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KEHOT'S NOTE

ברכות נז, א.

PARAGRAPH 11

75 קדש ישראל לה'

Through Jeremiah G-d recalls Israel's devotion in the wilderness: "Israel is holy to Havayah, the first of His harvest"; like first fruits, Israel is consecrated to Him, and whoever devours it is guilty. The Sages read "first"

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

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

80 **סוף מעשה במחשבה תחלה**

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

KEHOT'S NOTE

פיוט לכה דודי.

81 **סוף מעשה במחשבה תחלה**

In Lecha Dodi Shabbos is "the source of blessing ... last in deed, first in thought." What is made last was intended first.

Siddur Ashkenaz, Shabbat, Kabbalat Shabbat, Lekha Dodi 4–6 סידור אשכנז, שבת, קבלת שבת, לכה דודי ד'-ו'

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֹאשׁ מִקֶּדֶם נְסוּכָה. סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה: לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה: מְקֻדֶּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה. רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא. וְהוּא יַחְמוֹל עָלַיִךְ חֶמְלָה:

To greet the Sabbath, come let us go for it is the source of blessing; from the very beginning, of old, it was appointed; last in creation, first in [G-d's] thought. Come my Beloved Friend to greet the bride, let us welcome the Sabbath. Sanctuary of the King, royal city, arise, come forth from the upheaval; too long have you dwelt in the valley of weeping; He will show you abundant pity.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

82 **אחור וקדם צרתני**

David to G-d, who knows him wholly: "Behind and before You formed me, and You laid Your hand upon me."

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

83 **אחור למעשה בראשית**

On "Let us make man," the Midrash opens with "Behind and before You formed me": Rabbi Elazar says man is "behind" the work of the first day and "before" that of the last; Resh Lakish, "behind" the work of the last day and "before" that of the first; and Rav Nachman, "behind" all the works. (Kehot: Bereshit Rabbah 8:2)

Bereshit Rabbah 8:1 בראשית רבה ח':א'

... ותשת עלי כפכה, כמה דאת אמר (איוב יג): כפך מעלי הרחק. אמר רבי אלעזר: אחור למעשה יום הראשון וקדם למעשה יום האחרון. הוא דעתיה דרבי אלעזר דאמר רבי אלעזר תוצא הארץ נפש חיה למינה, זה

רוחו של אדם הראשון. אמר רבי שמעון בן לקיש: אחור למעשה יום האחרון וקדם למעשה יום הראשון. הוא דעתיה דרבי שמעון בן לקיש דאמר ריש לקיש: ורוח אלקים מרחפת על פני המים, זו רוחו של מלך המשיח. היך מה דאת אמר (ישעיה יא): ונחה עליו רוח ה'. אם זכה אדם, אומרים לו: אתה קדמת ...

"And G-d said: Let us make Man in our image, in our likeness, and let them dominate over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every crawling creature that crawls upon the earth" (Genesis 1:26). "And G-d said: Let us make Man in our image, in our likeness." Rabbi Yoḥanan began: "Back and front [aḥor vakedem], You shaped me..." (Psalms 139:5) - Rabbi Yoḥanan said: If a person merits, he partakes of two worlds, ...

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84 **נעשה אדם**

"And G-d said: Let us make man in Our image, after Our likeness." The last utterance of creation.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

85 **נש"י עלו במח'**

Kehot's note points to Bereshit Rabbah 1:5 for these words.

Bereshit Rabbah 1:5 בראשית רבה א':ה'

KEHOT'S NOTE

ב"ר א, ה.

86 **בראשית בשביל ישראל**

Six things preceded creation; among them Israel "arose in thought" to be created, and the thought of Israel preceded everything. (Kehot: Bereshit Rabbah 1:5)

Bereshit Rabbah 1:4 בראשית רבה א':ד'

"בְּרֵאשִׁית בָּרָא אֱלֹקִים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): ...

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

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Vayikra Rabbah 36:4 ויקרא רבה ל"ו:ד'

KEHOT'S NOTE

ראה ב"ר א, ד. ובילקוט שם. ויק"ר לו, ד. רש"י ורמב"ן עה"פ.

87 **בראשית בשביל ישראל שנק' ראשית**

Rashi: the verse says "expound me," as the Sages expounded it: for the sake of the Torah, which is called reishis, and for the sake of Israel, who are called reishis.

Rashi on Genesis 1:2 רש"י על בראשית א:ב'

תהו ובהו. תֹּהוּ לְשׁוֹן תֵּמַהּ וְשָׁמָמוֹן, שֶׁאָדָם תּוֹהֶא וּמִשְׁתּוֹמֵם עַל בֹּהוּ שֶׁבָּהּ: תהו. אשטורדי"שון בְּלַעַ"ז: בהו. לְשׁוֹן רֵקוּת וְצָדוּ: על פני תהום. עַל פְּנֵי הַמַּיִם שֶׁעַל הָאָרֶץ: ורוח אלקים מרחפת. כְּסֵא הַכָּבוֹד עוֹמֵד בָּאֲוִיר וּמְרַחֵף עַל פְּנֵי הַמַּיִם בְּרוּחַ פִּיו שֶׁל הַקָּבָ"ה וּבְמַאֲמָרוֹ, כְּיוֹנָה הַמְרַחֶפֶת עַל הַקֵּן, אקוב"טיר בְּלַעַ"ז:

תהו ובהו DESOLATE AND VOID — The word תהו signifies astonishment and amazement, for a person would have been astonished and amazed at its emptiness. תהו is estordison in old French. בהו VOID — The word signifies emptiness and empty space. על פני תהום ON THE FACE OF THE DEEP — i. e. the waters which were upon the earth. ורוח אלהים מרחפת AND THE SPIRIT OF GOD WAS HOVERING — The throne of Divine Glory was standing in space, hovering over the face of the waters by the breath ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

88 **בראשית בשביל ישראל שנק' ראשית**

The Ramban quotes Rashi's reading, for the sake of the Torah and of Israel, both called reishis, and discusses it.

Ramban on Genesis 1:2-3 רמב"ן על בראשית א:ב'-ג'

... (שמואל א כ ד), מָה תִּרְצֶה וְתַחְפֹּץ, וְכֵן "וּתְהִי אִשָּׁה לְבֶן אֲדֹנֶיךָ כַּאֲשֶׁר דִּבֶּר ה'" (בראשית כ"ד:נ"א), כַּאֲשֶׁר רָצָה; כִּי כֵן הוּא הָרָצוֹן לְפָנָיו. אוֹ הוּא כְּגוֹן מַחְשָׁבָה, כְּמוֹ "הָאֹמְרָה בִּלְבָבָהּ" (ישעיהו מז ח); "וְאָמְרוּ אַלְפֵי יְהוּדָה בְּלִבָּם" (זכריה יב ה). וְהָעִנְיָן, לוֹמַר שֶׁלֹּא הָיָה בְּעָמָל. וְכָךְ קָרְאוּ רַבּוֹתֵינוּ לָזֶה "מַחְשָׁבָה"; אָמְרוּ: מַחְשָׁבָה - בַּיּוֹם; הַמַּעֲשֶׂה - עִם דְּמְדּוּמֵי חַמָּה. וְהוּא לְהוֹרוֹת עַל דָּבָר מְחֻשָּׁב שֶׁיֵּשׁ בּוֹ טַעַם, לֹא חֵפֶץ פָּשׁוּט בִּלְבַד. וּמִילַת הֲוָיָה - מוֹרֶה עַל מַעֲשֶׂה הַזְּמַן הָעוֹמֵד, כְּמוֹ ...

AND G-D SAID, 'LET THERE BE LIGHT.' The word "saying" here indicates Will, as in the verse, What dost thy soul say, that I should do it for thee? which means, "What do you want and desire?" Similarly, And let her be thy master's son's wife, as the Eternal hath spoken means, "...as He hath willed, for such is the Will before Him." Or, it may be [that the word "saying" here means] "thinking," as in the verses, Thou sayest in thy heart; And the chiefs of Judah shall say ...

Vocalized Edition (CC-BY) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

89 **והייתם קדושים לאלקיכם**

"So that you remember and do all My commandments, and be holy to your G-d."

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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90 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

91 **אחור למע"ב**

Kehot's note points to Bereshit Rabbah 8:2 for these words.

Bereshit Rabbah 8:2 בראשית רבה ח:ב'

רבי חמא בר חנינא פתח: (איוב כ) הזאת ידעת מני וגו'. אמר רבי חמא בר חנינא: משל למדינה שהיתה מסתפקת מן החמרין, והיו שואלין אלו לאלו: מה שברון נעשה במדינה היום? של ששי היו שואלין של חמישי, ושל חמישי של רביעי, ושל רביעי של שלישי, ושל שלישי של שני, ושל שני של ראשון, ושל ראשון למי היה לו לשאול? לא לבני המדינה, שהיו עסוקין בדימוסה של מדינה, אף כאן כל מעשה של כל יום ויום היו שואלין אלו לאלו: מה בריות ברא הקב"ה בכם? היום של ששי שואל של חמישי ...

Rav Ḥama bar Ḥanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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KEHOT'S NOTE

ראה ב"ר ח, ב.

92 **כקדם — (שהיה כלול מכל הנשמות)**

A manuscript note: the parentheses "(who was comprised of all the souls)" are found in these manuscripts of the Alter Rebbe's maamarim as well.

KEHOT'S NOTE

הסוגריים נמצא גם במאמרי אדה"ז בבוך 408, 633.

וג"פ קדוש עד שהוי' צבאות 93

In Isaiah's vision the seraphim call to one another: "Holy, holy, holy is Havayah Tzevaos; the whole earth is full of His glory." The maamar reads the threefold kadosh as drawing the supernal holiness down.

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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PARAGRAPH 13

קדוש יהי' גדל פרע 94

The law of the nazirite: "All the days of his vow of nazirism no razor shall pass over his head ... he shall be holy; he shall let the locks of the hair of his head grow."

Numbers 6:5 במדבר ו:ה

כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַה' קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ׃

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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KEHOT'S NOTE

במדבר ו, ה.

והייתם קדושים 95

"And you shall be holy to your G-d." The maamar reads it as drawing holiness down to the G-dliness within.

Numbers 15:40 במדבר ט"ו:מ

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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שום תשים עליך מלך 96

Moshe commands Israel about a king: "You shall surely set a king over you, whom Havayah your G-d shall choose." Accepting a king is the model of accepting G-d's Malchus.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

ואנחנו כורעים ומשתחוים 97

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

KEHOT'S NOTE

תפלת עלנו.

ואנחנו כורעים ומשתחוים ומודים 98

In Aleinu: "And we bow and prostrate ourselves and give thanks before the King of the kings of kings, the Holy One, blessed be He."

Siddur Ashkenaz, Weekday, Shacharit, Concluding Prayers, Alenu 1 סידור אשכנז, ימי חול, תפילת שחרית, סיום תפילה, עלינו א

... וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם: שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וָרִיק וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ, וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים, הוּא אֱלֹקֵינוּ אֵין עוֹד, אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד׃

It is our obligation to praise the Master of all, to ascribe greatness to the Creator of the [world in the] beginning: that He has not made us like the nations of the lands, and has not positioned us like the families of the earth; that He has not assigned our portion like theirs, nor our lot like that of all their multitudes. For they prostrate themselves to vanity and nothingness, and pray to a god that cannot deliver. But we bow, prostrate ourselves, and offer thanks before the Supreme ...

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וצבא השמים 99

The Levites praise G-d in the days of Ezra and Nechemiah: "You alone are Havayah ... You give life to them all, and the host of heaven bow to You."

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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KEHOT'S NOTE

נחמי' ט, ו.

והחכמה מאין 100

"And wisdom, from where (me'ayin) shall it be found?" Read as Chochmah coming from ayin, nothing.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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...והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען

ונחנו מה 101

When the people complained of hunger in the wilderness, Moshe and Aharon said: "And what are we, that you complain against us?"

Exodus 16:7 שמות ט"ז:ז'

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז-ח.

ונחנו מה 102

Moshe repeats: "And what are we? Your complaints are not against us but against Havayah."

Exodus 16:8 שמות ט"ז:ח'

וַיֹּאמֶר מֹשֶׁה בְּתֵת ה' לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֹּקֶר לִשְׂבַּע בִּשְׁמֹעַ ה' אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־אַתֶּם מַלִּינִם עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ תְּלֻנֹּתֵיכֶם כִּי עַל־ה'

And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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ביאר ע"פ והיה לכם לציצית

An explanation of the verse "And it shall be for you as tzitzis"

◇

The blue thread of tzitzis is the "blue light" of the flame, Malchus, which consumes the wick: it absorbs whatever comes near it, yet for those who cleave to it in holiness this bittul is not annihilation but the very source of life. Its root is in Chochmah and in the "hairs" of Arich Anpin, which Israel draw down through the mitzvos into Malchus and the lower worlds.

THE MAAMAR IN BRIEF

The maamar opens with the Zohar's image of a flame: a white light above and a blue light below that consumes the wick. The blue light, techeles, is Malchus of Atzilus, in which the separate worlds are absorbed. The spies called the land one "that consumes its inhabitants," fearing that such bittul would erase them; in truth it is praise, for "you who cleave to Havayah are alive." The fire consumes only the coarse yesh of kelipah, as the burning bush showed: it burned and was not consumed. The power to bring bittul into a separate existence comes from Abba, Chochmah, through its Gevuros; techeles is the mochin of Abba, too lofty to descend in exile. The root of Chochmah lies in the "hairs" of Arich Anpin, an overflow that does not touch the Essence yet draws from it; they reach Malchus as the techeles of tzitzis. "Remember" means making the mitzvos "males," givers; "do" means making them vessels for the Infinite Light; and "holy to your G-d" means drawing the hairs into Malchus, so that bittul reaches even Beriah, Yetzirah and Asiyah.

OUTLINE

1 **The blue light that consumes the wick** ¶1–3

Techeles is the Zohar's blue light, Malchus of Atzilus, which absorbs the separate worlds; Atzilus itself is like the white light, essential bittul of Chochmah.

2 **"A land that consumes its inhabitants"** ¶4–6

The spies feared annihilation in bittul; the Zohar and the burning bush show that the fire consumes only kelipah, while for Israel bittul is life.

3 **Techeles from the Gevuros of Abba** ¶7–8

Bittul is brought into yesh by the Gevuros of Abba, and techeles, from Abba, is too lofty to descend in exile; Chochmah is bittul, Malchus is ishah drawn through the 248 mitzvos, and the root of Chochmah is the hairs of Arich Anpin.

4 **The hairs and the tzitzis** ¶9–10

The Maggid's analogy of the hairs; the lock of hair descends through Z'eir Anpin to Nukva and becomes techeles: "it shall be for you as tzitzis, and you shall see it."

5 **"Remember": making the mitzvos givers** ¶11–12

The King's command below is rooted in the King's limbs above, and a mitzvah draws the hairs into them; in nogah the flow can be diverted to evil, as with the sotah's waters.

6 **Esh hei, and making the mitzvos** ¶13–14

Uprooting strange fire and raising the Gevuros from below makes Israel "males," and so they make the mitzvos vessels for the Infinite Light itself.

7 **"Holy to your G-d"** ¶15–17

Holiness is the level of the hairs, as with the nazirite and the threefold "holy"; Israel draw it into Malchus, Elokim, so that bittul reaches Beriah, Yetzirah and Asiyah.

KEY CONCEPTS

The blue light נהורא תכלא

The lower part of the flame, attached to the wick, which consumes whatever it holds; in the maamar it is Malchus of Atzilus, in which the lower worlds are absorbed, and the source of the techeles.

Nullification of the yesh ביטול היש

The bittul of a being that exists as a separate "something" and yet sets its selfhood aside before G-d; for holy beings it is the perfection of their existence, not its end.

Kelipas nogah קליפת נוגה

The husk in which good and evil are mixed; its coarse yesh can enter holiness only by being consumed, and through it the flow of holiness can be diverted to evil.

The hairs of Arich Anpin שערות דא"א

An overflow of the divine "brain" that does not touch the Essence yet draws from it; it is the root of Chochmah and divides the light into many levels, and it reaches Malchus as the techeles.

Ishah: esh hei אשה אש ה'

Malchus as fire and longing to rise from below upward, drawn from ish, esh yud, Chochmah in Z'eir Anpin; the soul as "the lamp of Havayah."

The 248 limbs of the King רמ"ח אברים דמלכא

The 248 mitzvos as the very limbs of Z'eir Anpin; below, a mitzvah is the King's command, but its root is His limbs, and doing it touches the Infinite Light.

SECTION 1 · ¶1–3

The blue light that consumes the wick

1 ביאר ע"פ והיה לכם לציצית[1]

An explanation of the verse "And it shall be for you as tzitzis."

> The heading names the verse this maamar explains, from the passage of tzitzis at the end of Parshas Shelach: "And it shall be for you as tzitzis, and you shall see it and remember all the mitzvos of Havayah and do them." The maamar goes through the passage phrase by phrase: the blue thread (techeles), "you shall see it," "you shall remember," "you shall do" and "you shall be holy."

2 ענין התכלת.[2,3] הנה ד' גוונין שבנר הנזכר בפע"ח [בפרי עץ חיים] שער השבת ספ"ד [סוף פרק ד'][4] בשם הזהר בראשית נהורא חיוורא כו' ונהורא תכלא[5] כו' הוא התחתון הנאחז בפתילה

The matter of the blue (techeles). Now, of the four colors in the lamp mentioned in Pri Etz Chaim, Sha'ar HaShabbos, at the end of chapter 4, in the name of the Zohar on Bereishis, "the white light," etc., and "the blue light," etc., [the blue light] is the lower one, which is attached to the wick.

> Techeles is the sky-blue dye of the thread the Torah commands to be put on the tzitzis. Pri Etz Chaim, which records the Arizal's teachings, speaks of four colors in the flame of a lamp, following the Zohar's description of a white light above and a blue light below; the blue light is the lower part, the one attached to the wick.

ולפי שמכליון הפתילה הוא דבר שאינו מינו כלה ונבער בו נשתנה האור לגוון תכלת וכך מל' דאצילות נק' נהורא תכלא שנעשית כליון לבי"ע שבטלים אליה ונכללים בה.

And because it is from the consumption of the wick, [where] something that is not of its own kind is consumed and burned up in it, the light changes to the color blue. And so, too, the Malchus (sovereignty) of the World of Atzilus (Emanation) is called "the blue light," for it becomes a consumption (kilayon) for [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), which are nullified to it and included in it.

> The blue light has its color because it is busy consuming the wick, something foreign to the flame. In the same way Malchus of Atzilus, the last level of the world of divine oneness, is called "the blue light": the lower worlds of Beriah, Yetzirah and Asiyah are "consumed" in it, in that they set aside their separate existence and are absorbed into it. The text plays on the sound of techeles (blue) and kilayon (consumption).

3 והנה עד מל' דאצילות הוא השתלשלות הע"ס [העשר ספירות] מעילה לעילה בבחי' אחדות

Now, up to the Malchus of Atzilus there is the chain of descent (hishtalshelus) of the Ten Sefiros from cause to cause, at the level of oneness;

> Within Atzilus, down to its last level, Malchus, the Ten Sefiros unfold one from another, each the cause of the next. The whole chain of descent (hishtalshelus) there stays within a single oneness with G-d.

משא"כ בי"ע הם בחי' אחרת ודבר נפרד מלאכים ונשמות ביטול היש

whereas Beriah, Yetzirah and Asiyah are another level and a separate thing: angels and souls, [at the level of] the nullification of the yesh (something).

> Beriah, Yetzirah and Asiyah are a different order: their angels and souls experience themselves as separate beings, a yesh (a "something"). Their bittul is therefore "the nullification of the yesh": a being that exists sets its separateness aside.

ולהיות כן הנה בבחי' האצילות הוא כמשל אשא חיוורא הנ"ל שהוא מראה האש בעצם שלא בא מדבר שאינו מינו ממש ודבר זר כמו כליון הפתילה אלא שהוא ביטול בעצם דבחי' ח"ע [חכמה עילאה] המתפשט בדרך השתלשלות בכל האצי'

And since this is so, at the level of Atzilus it is like the analogy of the white fire mentioned above, which is the appearance of the fire in its essence, which does not come from something truly not of its kind and a foreign thing, like the consumption of the wick; rather, it is an essential self-nullification (bittul), of the level of the higher Chochmah (Chochmah Ila'ah), which spreads by way of a chain of descent through all of Atzilus.

> Because of this difference, Atzilus is compared to the white light of the flame mentioned above, whose color is the fire's own appearance, since nothing foreign is being burned to produce it. The bittul of Atzilus is essential: it is the self-effacement of the higher Chochmah (Chochmah Ila'ah), which spreads down through all of Atzilus.

משא"כ בחי' המל' שנכללים בה עולמות הנפרדים שהוא דבר שאינו מינו ממש בחי' יש ודבר נפרד וכשאעפ"כ [וכשאף על פי כן] נכלל בבחי' ביטול היש זהו ענין נהורא תכלא שבא מכליון הפתילה כו'.

Whereas the level of Malchus, in which the separate worlds are included, [that] which is truly something not of its kind, the level of yesh and a separate thing: when it is nevertheless included at the level of the nullification of the yesh, this is the matter of "the blue light," which comes from the consumption of the wick, etc.

> Malchus is different, because the separate worlds are included in it, and they are truly foreign to G-dliness, a yesh with an existence of its own. When such a being is nevertheless absorbed by nullifying its self, that is the blue light, which is formed by consuming the wick.

[ועמ"ש מזה בביאור ע"פ כי אתה נרי[6,7] בסוף הדבור שנהורא תכלא נמשך מכליון הפתילה כנ"ל ונהורא חיוורא נמשך מהשמן שממנו נמשך אור צח כו'

[And see what is written on this in the explanation of the verse "For You are my lamp," at the end of the discourse: that the blue light is drawn from the consumption of the wick, as mentioned above, and the white light is drawn from the oil, from which a pure light is drawn, etc.;

The bracketed gloss refers to the Biur (explanation) on "For You are my lamp" in Torah Ohr, Mikeitz. Near its end the Alter Rebbe explains there that the oil and the wick make the two colors of the flame: the blue light comes from the wick, which only lets the light take hold, while the oil gives the pure, bright white light.

והיינו כי השמן לא נק' דבר שאינו מינו כי שמן הוא בחי' חכמה[8] עילאה שהוא בחי' התורה כו' ע"ש].

that is, the oil is not called something not of its kind, for oil is the level of the higher Chochmah, which is the level of the Torah, etc. See there.]

Oil does not count as something foreign to the flame, because oil stands for Chochmah Ila'ah, which is the Torah; so the white light that comes from it is a light of essential bittul, not of consumption. For oil as Chochmah, Kehot points to Me'orei Or, a lexicon of Kabbalistic terms.

SECTION 2 · ¶4–6

"A land that consumes its inhabitants"

4 וזהו ענין ארץ אוכלת יושביה[9] רק שהמרגלים אמרו זה ללה"ר [ללשון הרע] כי המרגלים שקרנים[10] היו. אבל באמת זה הוא לשבח כי ואתם הדבקים בה'[11] כו' כמ"ש בזוה"ק [בזוהר הקדוש] פ' בראשית דנ"א ע"א.

And this is the matter of "a land that consumes its inhabitants"; only, the spies said it as evil speech (lashon hara), for the spies were liars. But in truth this is praise, for "And you who cleave to Havayah," etc., as is written in the holy Zohar, Parshas Bereishis, folio 51a.

The spies reported that the Land of Israel is "a land that consumes its inhabitants." The maamar reads this as a true description of the blue light, Malchus, which absorbs whatever comes close to it; the spies turned it into slander, and the Talmud calls them liars. In truth the same fact is praise, as the Zohar on Bereishis shows from the verse "And you who cleave to Havayah your G-d are alive."

[ותי"ח [ותא חזי] אע"ג [אף על גב] דאורחיה דהאי נהורא תכלא אוכמא לשיצאה כל מה דאתדבק ביה תחותוי,[12] ישראל מתדבקן ביה תחותוי וקיימן בקיומא ההי"ד [הדא הוא דכתיב] ואתם הדבקים בה' אלקיכם חיים כולכם,

["And come and see: even though the way of this blue-black light is to destroy all that cleaves to it beneath it, Israel cleave to it beneath it and endure in [their] existence, as it is written, 'And you who cleave to Havayah your G-d are alive, all of you.'"

> The Zohar says it is the nature of the blue-black light to destroy whatever clings to it from below, as a flame consumes its wick. Yet Israel cleave to it from below and endure, as the verse says: "you who cleave... are alive, all of you."

ופי' כי ענין דאורחיה לשיצאה זהו ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] הושיט הקב"ה אצבעו הקטנה[13] ביניהם ושרפם.[14]

And the explanation: the matter of "its way is to destroy" is along the lines of what our Sages, of blessed memory, said: "The Holy One, blessed be He, stretched out His little finger among them and burned them."

> The maamar explains the consuming nature of this light by what the Sages tell of the angels who objected to the creation of man: G-d stretched out His little finger among them and burned them.

5 וזה היה הלה"ר [הלשון הרע] של המרגלים שהיא ארץ אוכלת יושביה[15] לומר שעי"ז הביטול יתבטלו ממציאותם לגמרי כענין הושיט כו' ושרפם הנ"ל.

And this was the evil speech of the spies, that it is "a land that consumes its inhabitants": to say that through this self-nullification (bittul) they would be nullified out of their existence entirely, like the matter of "He stretched out," etc., "and burned them," mentioned above.

> The spies' slander was the claim that drawing close to G-d in the land would bring a bittul so complete that they would cease to exist. They pictured it like the angels burned by G-d's little finger.

אבל באמת אינו כן כי אדרבה עיקר החיות הוא הביטול ואינו ביטול ממציאותם לגמרי ח"ו [חס ושלום]

But in truth it is not so, for on the contrary, the essence of life-force (chayus) is the self-nullification, and it is not a nullification out of their existence entirely, G-d forbid.

> The maamar answers that the opposite is true: bittul is the very core of life, not the end of existence.

ושם שאני שהיה לעונש כו' ע"כ נתבטלו ממציאותם לגמרי. משא"כ בביטול דנש"י [דנשמות ישראל] כו' אדרבה ע"י ואתם הדבקים כו' חיים כולכם.[16]

And there it is different, for it was as a punishment, etc.; therefore they were nullified out of their existence entirely. Whereas with the self-nullification of the souls of Israel, etc., on the contrary, through "And you who cleave," etc., "[you are] alive, all of you."

> The angels' case was different: their burning was a punishment, and so they were wiped out entirely. The bittul of the souls of Israel is the reverse: by cleaving to G-d they become "alive, all of you."

6 והטעם כמ"ש בזהר שם ת"ח [תא חזי] כל אינון דלעילא בההוא נהורא תכלא אתכללן אבל תתאי לאו הכי דאינון מלה גסה[17] כו' ובגין כך אכיל ושצי לון,

And the reason is as is written in the Zohar there: "Come and see: all those that are above are included in that blue light, but the lower ones are not so, for they are a coarse thing," etc., "and therefore it consumes and destroys them."

> The maamar now brings the Zohar's reason why the blue light consumes some things and not others: the beings above are included in the blue light, while those below are "a coarse thing," and therefore it consumes and destroys them.

הרי מבואר דנהורא תכלא לא אכיל ושצי רק מלה גסה דהיינו היש דק"נ [דקליפת נוגה] שהוא דבר זר לגמרי,

Thus it is explained that the blue light consumes and destroys only a coarse thing, that is, the yesh (something) of kelipas nogah, which is a thing entirely foreign,

> The maamar concludes that the blue light consumes only what is coarse, and names the "coarse thing": the yesh of kelipas nogah. Kelipas nogah ("the bright husk") is the husk in which good and evil are mixed, and its sense of separate being is wholly foreign to holiness.

ולא יוכל ליכלל בבחי' מלכות כ"א ע"י ביטול מהותו שכלה והולך לו הקליפה

and it cannot be included in the level of Malchus (sovereignty) except through the nullification of its essence, so that the kelipah (husk) is consumed and goes away.

> Such a thing can enter Malchus only if its very being is nullified, so that the husk is burned away and disappears.

משא"כ אינון דלעילא שהם בביטול דסט' [דסטרא] דקדושה אע"פ [אף על פי] שמתכללים בבחי' מל' בביטול עכ"ז [עם כל זה] אינה מכלה אותן ח"ו [חס ושלום] כ"א זהו תכלית שלימות מציאותם.

Whereas "those that are above," which are in the self-nullification (bittul) of the side of holiness: even though they are included in the level of Malchus in self-nullification, nevertheless it does not consume them, G-d forbid; rather, this is the ultimate perfection of their existence.

> Holy beings, "those that are above," live in the bittul of holiness. They too are absorbed into Malchus, but this does not destroy them; for them it is the fullest perfection of their existence.

ואפשר שזהו ענין מראה הסנה[18] שהראה הקב"ה למשה דכתיב והסנה בוער באש[19] והסנה איננו אוכל.[20] וכמ"ש במדרש רבה שמות (פ' ב') מכאן אמרו האש שלמעלה שורפת ואינה אוכלת.

And perhaps this is the matter of the vision of the thornbush that the Holy One, blessed be He, showed Moshe, as it is written, "and the thornbush was burning with fire, and the thornbush was not consumed." And as is written in the Midrash Rabbah on Shemos (section 2): "From here they said: the fire above burns but does not consume."

> Moshe's vision of the burning thornbush shows the same truth: the bush burned and was not consumed. The Midrash learns from it that the fire above burns but does not consume.

והיינו כדפי' שם דסנה היינו ישראל וכ"מ [וכן משמע] בגמרא ספ"ו דשבת (דס"ז ע"א) הסנה הסנה כו' משום דמייכת מכל אילני[21] כו'

That is, as it explains there, that the thornbush is Israel. And so it is implied in the Gemara at the end of chapter 6 of Shabbos (folio 67a): "Thornbush, thornbush," etc., "because you are lower than all the trees," etc.

> The Midrash there implies that the bush stands for Israel, whom the Egyptians could not destroy. In a formula the Talmud records as a remedy for fever, the bush is told that G-d rested His Presence on it not because it is the tallest of trees but because it is the lowliest.

והיינו ע"ד כי אתם המעט[22] מכל העמים כו' שמשפילים א"ע [את עצמו][23] ע"ד ואנכי עפר ואפר[24] כו' וע' בת"ז [בתיקוני זהר] תחלת תקון י"ט[25] (דל"ז ע"א)

And this is along the lines of "for you are the least of all the peoples," etc.: that they make themselves lowly, along the lines of "and I am dust and ashes," etc. And see the Tikkunei Zohar, the beginning of Tikkun 19 (folio 37a).

> Israel's lowliness is the meaning of "you are the least of all the peoples": plainly the verse means the fewest in number, but the Talmud reads it as Israel making themselves small before G-d, as Avraham said, "I am dust and ashes." The text also points to the opening of Tikkun 19 in the Tikkunei Zohar, which speaks of the "flame of fire from within the bush."

וז"ש [וזהו שכתוב] ורצון שוכני סנה[26] ועיין פ' בת' דזבחים (קי"ח ב')[27] ועמ"ש לעיל בד"ה במדבר סיני באהל מועד[28]

And this is [the meaning of] what is written, "and the favor of Him who dwelt in the thornbush." And see the last chapter of Zevachim (118b). And see what is written above in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting."

> Moshe's blessing of Yosef speaks of G-d as "Him who dwelt in the thornbush," the Presence resting on what is lowly. The text refers to the last chapter of Zevachim, where this phrase is expounded, and to an earlier discourse in this book, "In the wilderness of Sinai, in the Tent of Meeting."

וע"כ אע"פ [אף על פי] שהאש שורפת את הסנה היינו שיומשך רשפי אש[29] האהבה בנש"י [בנשמות ישראל] ולהיות ביטול היש עכ"ז [עם כל זה] אינה אוכלת ומכלה אותם ממציאותם ח"ו [חס ושלום] כ"א אדרבה שזה הביטול הוא עיקר החיות כו'.

And therefore, even though the fire burns the thornbush, that is, that the flashes of the fire of love be drawn into the souls of Israel, and that there be the nullification of the yesh, nevertheless it does not consume them and destroy them out of their existence, G-d forbid; rather, on the contrary, this self-nullification is the essence of life-force (chayus), etc.

> So although the fire burns the bush, it does not consume it. The fire is the flaming love for G-d that is drawn into the souls of Israel and brings them to nullify their sense of self, and this bittul is their very life, not their end.

וע' מזה ברע"מ [ברעיא מהימנא] פ' שופטים דף רע"ד ע"ב ובפי' הרמ"ז [הרב משה זכות] שם שהאש מכלה הקליפה ואינו מכלה הקדושה כו' ע"ש.

And see on this in the Raaya Mehemna, Parshas Shoftim, folio 274b, and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there: that the fire consumes the kelipah and does not consume the holiness, etc. See there.

> The Raaya Mehemna ("the Faithful Shepherd," a part of the Zohar) on Shoftim, with the commentary of the Ramaz (Rabbi Moshe Zacuto), explains the burning bush the same way. The fire consumes the kelipah, the thorns, but not the holiness.

ועי' עוד מזה בזהר ח"ב [חלק ב'] דס"ט ע"ב.[30] ח"ג [חלק ג'] דר"פ ע"ב וברבות בשיר השירים ר"פ סמכוני באשישות[31] כוי ובאשו של סנה.[32]

And see further on this in the Zohar, Part II, folio 69b; Part III, folio 280b; and in the Midrash Rabbah on Shir HaShirim, at the beginning of [the passage] "Sustain me with ashishos (raisin cakes)," etc., "and with the fire (esh) of the thornbush."

> The text lists further places on the burning bush: two passages of the Zohar and the Midrash on Song of Songs. The Midrash hears esh, "fire," in ashishos (plainly "raisin cakes") and reads the verse as "Sustain me with many fires," among them the fire of the bush.

עוי"ל [עוד יש לומר] בפי' ואתם הדבקים כוי חיים[33] ע"פ מ"ש בזהר פ' ויגש (דר"ז ע"ב) בגין דאצטרך לשבחא חי לחי[34] כוי עד חיים כולכם.

One may further say, in explaining "And you who cleave," etc., "are alive," according to what is written in the Zohar, Parshas Vayigash (folio 207b): "because the living must praise the Living," etc., until "alive, all of you."

> A further reading of "you who cleave… are alive": the Zohar on Vayigash teaches that only the living can praise the Living One, and whoever draws near to Him is alive. Those who cleave to G-d, the source of life, are themselves alive.

ועי' בזהר פ' בהר דק"י ע"ב[35] ע"פ ועשה טוב שכן ארץ[36, 37] כוי ע"ש ובזהר פ' ויחי (דרל"ז ע"א) ע"פ ואתם הדבקים[38] ודרמ"ה ודו"ק [ודוק]].

And see the Zohar, Parshas Behar, folio 110b, on the verse "And do good, dwell in the land," etc.; see there. And [see] the Zohar, Parshas Vayechi (folio 237a), on the verse "And you who cleave," and folio 245; and consider this carefully.]

> The gloss closes with more Zohar references: on Behar, on "do good, dwell in the land," where action below arouses action above, and on Vayechi, on "you who cleave." It asks the reader to study them closely.

וכמ"ש יראת ה' לחיים יראת ה' תוסיף ימים[39,40] כו' מלכותך מלכות כל עולמים[41] שזהו חיותם וקיומם מאוא"ס [מאור אין סוף] ב"ה הנמשך בהם משא"כ דבר נפרד אין לו חיות ועיקר החיות הוא הביטול כנ"ל:[42,43,44]

And as it is written, "The fear of Havayah [leads] to life," "The fear of Havayah adds days," etc. "Your kingship is a kingship of all worlds": for this is their life-force and their existence, from the Infinite Light (Or Ein Sof), blessed be He, which is drawn into them; whereas a separate thing has no life-force, and the essence of life-force is the self-nullification, as mentioned above.

> Malchus is also called fear, and the verses say that the fear of G-d brings life and adds days. "Your kingship is a kingship of all worlds" means that G-d's Malchus is the life and existence of every world, through the Infinite Light drawn into it; a separate thing, cut off from that light, has no life, and so bittul is the essence of life.

SECTION 3 • ¶7–8

Techeles from the Gevuros of Abba

7 ב אך המשכה זו להיות ביטול זה נמשך בבחי' יש שיהי' [שיהיה] יש ובטל הוא מבחי' אבא

2. But this drawing-down, that this self-nullification (bittul) be drawn into the level of yesh (something), so that there be [something that is] yesh and [yet] nullified, is from the level of Abba (Chochmah),

> Section 2 asks where the power comes from that brings bittul down into a yesh, so that a being exists as a "something" and is yet nullified. The answer: from Abba, the configuration of Chochmah.

כי אבא יסד ברתא[45] [וזהו אם אין חכמה אין יראה[46,47] כי מל' נק' יראה תתאה ושרשה מח"ע [מחכמה עילאה]][48]

for "Abba founded the daughter" [and this is "If there is no wisdom, there is no fear," for Malchus (sovereignty) is called "the lower fear," and its root is from the higher Chochmah (Chochmah Ila'ah)].

> "Abba founded the daughter" means that Chochmah (Abba) is the foundation of Malchus (the daughter). The bracket adds that this is why "if there is no wisdom there is no fear": Malchus is called "the lower fear," and its root is the higher Chochmah.

ותכלת הוא גבורות דאבא כי זה הוא בחי' גבורה וצמצום להיות המשכה זו בבחי' יש להיות שם נמשך ג"כ בחי' ביטול כו'

And the blue (techeles) is the Gevuros of Abba, for this is the level of Gevurah (restraint) and contraction (tzimtzum): that this drawing-down be into the level of yesh, so that there, too, the level of self-nullification be drawn, etc.

> Techeles, the blue thread, is the Gevuros, the restraining powers, of Abba. Gevurah is the power of contraction and limitation, and bringing bittul down into a limited yesh requires exactly this power, so that bittul can be present even there.

[ר"ל [רוצה לומר] שכדי להוריד ולהמשיך הביטול גם למטה במקום נמוך דהיינו בבחי' יש זהו ע"י גבורה[49] וכמ"ש בסידור בד"ה אדני שפתי תפתח[50]

[That is to say: in order to bring down and draw the self-nullification also below, into a low place, that is, into the level of yesh, this is through Gevurah; and as is written in the Siddur, in the discourse beginning "Ado-nai, open my lips";

> The gloss restates the point: to lower bittul into a low place, the yesh, takes Gevurah. It refers to the discourse in the Siddur on "Ado-nai, open my lips."

וזהו ע"ד שנתבאר בביאור ע"פ קול דודי[51,52] שלהיות נמשך ההמשכה בפנימית בהכלי זהו בחי' גבורה ולא בחי' דין ח"ו [חס ושלום] אלא אדרבה כו' ע"ש

and this is along the lines of what was explained in the explanation of the verse "The voice of my beloved": that for the drawing-down to be drawn inwardly into the vessel is the level of Gevurah, and not the level of judgment (din), G-d forbid; rather, on the contrary, etc. See there.

> It compares the explanation of "The voice of my beloved," where drawing light inward into a vessel is shown to be an act of Gevurah, not of harsh judgment. On the contrary, the restraint is what allows the light to enter the vessel inwardly.

ועמ"ש בד"ה הוי' יחתו מריביו[53] בפי' וענין ויתן עוז למלכו[54] ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פ' וירא[55] ע"פ כי אש יצאה מחשבון[56] וכמ"ש מזה בביאור ע"פ על כן יאמרו המושלים[57] בואו חשבון].[58, 59]

And see what is written in the discourse beginning "Havayah, His adversaries shall be shattered," in the explanation of the matter of "and He will give strength to His king." And see the Likkutei Torah of the Arizal, Parshas Vayeira, on the verse "For a fire went out from Cheshbon," and as is written on this in the explanation of the verse "Therefore the rulers say: Come to Cheshbon."]

> Further references follow. In Likkutei Torah, Nasso, "and He will give strength to His king" is read as Gevurah, the left line that arouses love; and in Likkutei Torah, Chukas, "For a fire went out from Cheshbon" is read with the Arizal's Likkutei Torah: the flashes of fiery love in Israel come from "the flame of Yah" above. Cheshbon, the city, also means "a reckoning," and the Talmud reads "Come to Cheshbon" as "come, let us reckon the account of the world."

8 ולפי שתכלת מוחין דאבא ולבן מוחין דאימא לכן בזה הזמן אין תכלת[60, 61] לפי שלגודל מעלתו שהוא מבחי' אבא א"א לירד בזמן הגלות

And because the blue (techeles) is the intellect (mochin) of Abba (Chochmah) and the white is the mochin of Imma (Binah), therefore at this time there is no techeles; for because of its great loftiness, being from the level of Abba, it cannot descend in the time of exile.

> The white threads of the tzitzis are drawn from the mochin (intellect) of Imma, Binah, and the techeles from the mochin of Abba, Chochmah. Because techeles comes from so lofty a level, it cannot come down during the exile, and so today we have no techeles; Pri Etz Chaim (Sha'ar HaTzitzis, chapter 5) says the same, that today we reach only the mochin of Binah.

וזהו חכמה בראש חכמה בסוף[62, 63] כי א"ס אינו שורה אלא בבחי' חכמה להיותו בחי' ביטול ולכך אור א"ס מתלבש בחכמה דא"ק [דאדם קדמון] וא"ק [ואדם קדמון] מתלבש בחכמה דאצילות כו'

And this is [the meaning of] "Chochmah at the beginning, Chochmah at the end": for the Infinite One (Ein Sof) does not rest except in the level of Chochmah (wisdom), since it is the level of self-nullification (bittul). And therefore the Infinite Light (Or Ein Sof) is enclothed in the Chochmah of Adam Kadmon, and Adam Kadmon is enclothed in the Chochmah of the World of Atzilus (Emanation), etc.

> Chochmah stands at both ends of the order, "at the beginning and at the end," because the Infinite rests only where there is bittul, and Chochmah is bittul. So the Infinite Light is enclothed first in the Chochmah of Adam Kadmon, the primordial level above all the worlds, and Adam Kadmon in the Chochmah of Atzilus; in Likkutei Torah, Eikev, the Alter Rebbe explains the same phrase and calls Malchus "the lower Chochmah," the source of the bittul of the lower worlds.

וחכמה עילאה היא בחי' ביטול ממש ונחנו מ"ה [מה][64] כי החכמה מאין תמצא[65] ובינה יש רחובות הנהר[66] התרחבות הדעת וההשגה משא"כ חכמה עומק המושג בחי' העלם ישת חשך סתרו[67] בחי' עדן מקור התענוג

And the higher Chochmah (Chochmah Ila'ah) is the level of actual self-nullification, "and what (mah) are we," for "Chochmah is found from ayin (nothing)," while Binah (understanding) is yesh (something), "the broad places of the river (Rechovos HaNahar)," the broadening of the mind and of comprehension. Whereas Chochmah is the depth of what is grasped, the level of concealment, "He made darkness His hiding place," the level of Eden, the source of delight (taanug).

> Chochmah Ila'ah is true self-effacement, like the words of Moshe and Aharon, "and what (mah) are we"; the word is written here like the Name Mah, and Chochmah is read as koach mah, "the power of mah." Chochmah "is found from ayin": plainly Iyov asks where (me'ayin) wisdom can be found, but the maamar reads me'ayin as "from nothing," while Binah is yesh, the broad expanse of understanding, "the broad places of the river." Chochmah is the depth of an idea before it is grasped, concealed like "He made darkness His hiding place," and it is "Eden," the source of delight.

כי בבחי' חכמה עצמה לא ניכר שום תענוג רק בגילוי החכמה בהשגה בינה להנחיל אוהבי יש[68] נק' ג"ע [גן עדן] העליון

For in the level of Chochmah itself no delight at all is discernible, only in the revelation of Chochmah in comprehension: Binah, "to bequeath yesh (substance) to those who love Me," is called the higher Gan Eden.

> Delight is not felt in Chochmah itself, only when Chochmah is revealed in comprehension, in Binah, which is the higher Gan Eden, "to bequeath yesh to those who love Me." In that verse yesh plainly means substance, wealth; here it is the "something" of grasped understanding.

ומלכות הוא חכמה תתאה להיות ביטול היש ואנחנו כורעים ומשתחוים וצבא השמים לך משתחוים[69] שיש מי שמבטל א"ע [את עצמו] ומשתחוה כו' (ועמ"ש בד"ה כי אברהם לא ידענו[70,71] וח"ע [וחכמה עילאה] דאצילות היא בחינה ממוצעת כו' ע"ש).

And Malchus (sovereignty) is the lower Chochmah, so that there be the nullification of the yesh: "And we bow and prostrate ourselves," "and the host of heaven bow to You": that there is one who nullifies himself and prostrates himself, etc. (And see what is written in the discourse beginning "For Avraham did not know us," and [that] the higher Chochmah of Atzilus is an intermediate level, etc. See there.)

> Malchus is "the lower Chochmah," the level at which the yesh is nullified, and its bittul is the bittul of bowing: "we bow and prostrate ourselves," as in the Aleinu prayer, and "the host of heaven bow to You"; bowing needs someone who exists and sets himself aside. The Torah Ohr discourse "For Avraham did not know us" explains that Chochmah Ila'ah of Atzilus is an intermediate level: it holds something of the Infinite, as a vessel for its light, and something of the created worlds, the lower Chochmah that gives them life.

ונקראת אשה ה' מוצאות הפה התחלקות הדבור בעשרה מאמרות להיות כמה מיני צמצומים והתחלקות העולמות כמ"ש באדרא

And [Malchus] is called ishah (woman), [whose] hei [is] the five articulations of the mouth, the division of speech into Ten Utterances, so that there be many kinds of contractions (tzimtzumim) and the division of the worlds, as is written in the Idra.

> Malchus is called ishah, woman, a word made of esh (fire) and the letter hei. The hei, whose value is five, stands for the five articulations of the mouth; speech, the world of Malchus, divides into the Ten Utterances of creation, with many contractions and many distinct worlds, as the Idra, a section of the Zohar, describes.

ולכן נק' עולם הדבור בשם אשה כי מאיש לוקחה זאת[72]

And therefore the World of Speech is called by the name ishah (woman), for "this one was taken from ish (man)."

> The World of Speech is called ishah because "this one was taken from ish (man)." Plainly these are Adam's words about Chavah, formed from his side; the maamar reads them as Malchus drawing its power from Z'eir Anpin.

שכדי להיות בחי' אשה ממטה למעלה ואל אישך תשוקתך[73] נמשך מבחי' איש אש יו"ד פי' יוד הוא חכמה ונמשך בבחינת איש הוא ז"א שהוא בחינת מדות שהדבור מקבל מהמדות

[That is,] in order for there to be the level of ishah, from below upward, "and your desire shall be to your husband (ishech)," [this] is drawn from the level of ish (man): esh (fire) [and] yud. That is, yud is Chochmah, and it is drawn into the level of ish, which is Z'eir Anpin, which is the level of the emotive attributes (middos), for speech receives from the emotive attributes.

> Malchus's power to rise from below upward, the longing of "your desire shall be to your husband," comes from ish. Ish is esh (fire) with a yud, and yud stands for Chochmah; Chochmah flows into ish, Z'eir Anpin, the configuration of the emotive attributes, and speech receives from the emotions.

כי הגם דאבא יסד ברתא.[74] מ"מ הרי השכל משפיע במדות תחלה כי הרי אנו רואי' [רואים] בחוש שלפי התגברות המדות ככה יהיה לו כח הדבור שמן המדות עולה למחשבה ולדבור כמ"ש בסש"ב [בספר של בינונים]

For although "Abba founded the daughter," nevertheless the intellect flows into the emotive attributes first. For we see from experience that according to the intensity of the emotive attributes, so will one have the power of speech, for from the emotive attributes it rises to thought and to speech, as is written in Sefer Shel Beinonim (the Tanya).

> This holds even though "Abba founded the daughter," that is, even though Malchus is rooted directly in Chochmah: intellect first shapes the emotions, and only through them reaches speech. Experience shows that the stronger a person's feelings, the stronger his power of speech, since emotion rises into thought and speech, as the Tanya explains.

ודרך כלל הם רמ"ח מצות רמ"ח אברים דמלכא כי רמ"ח מצות הם ט"ס [ט' ספירות] דז"א[75] שכ"א [שכל אחד / שכל אחת] כלול מט' ט' פעמים ט' הם פ"א וכל בחי' יש לה ג' בחי' רת"ס [ראש תוך סוף] א"כ ג"פ [ג' פעמים] פ"א הם רמ"ג והי"ח [והי' חסדים] המגדילים הרי רמ"ח

And in general, they are the 248 mitzvos, "the 248 limbs of the King," for the 248 mitzvos are the nine Sefiros of Z'eir Anpin, each of which is composed of nine; nine times nine is 81. And each level has three aspects, head, middle and end (rosh, toch, sof); if so, three times 81 is 243, and [with] the five Chasadim that bring growth, that makes 248.

> In general terms, the attributes of Z'eir Anpin are the 248 positive mitzvos, which are called "the 248 limbs of the King." The count is built from the structure of Z'eir Anpin: its nine Sefiros each contain nine, which gives 81; each of these has a head, a middle and an end (rosh, toch, sof), so three times 81 is 243; and the five Chasadim, the kindnesses that bring Z'eir Anpin to its full growth, make 248. Torah Ohr, Yisro, counts the 248 limbs of Z'eir Anpin the same way.

שמרמ"ח מצות נמשך מלמעלה שיהא אשה אש ה'

So from the 248 mitzvos there is drawn from above that there be ishah, esh hei (fire of hei),

> Through the 248 mitzvos, ishah, "the fire of hei," is drawn from above.

דהיינו שיהא ביטול היש ויהא כח להעלות ממטה למעלה ולהיות נר הוי' נ שמת אדם.

that is, that there be the nullification of the yesh, and that there be the power to raise up from below upward, and to be "the lamp of Havayah is the soul of man."

> Ishah means the bittul of the yesh together with the power to rise from below upward. This is the soul as "the lamp of Havayah," a flame that strains upward.

(ועמ"ש מזה בפ' מקץ בד"ה רני ושמחי בת[76] איך שע"י המצוה נמשך הכח להיות נר הוי' נשמת אדם[77] עד וזהו תתן אמת ליעקב.[78]

(And see what is written on this in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]": how through the mitzvah the power is drawn to be "the lamp of Havayah is the soul of man," up to "And this is 'You will give truth to Yaakov.'"

> The gloss refers to the Torah Ohr discourse in Parshas Mikeitz, "Sing and rejoice, O daughter of Zion," which explains how a mitzvah draws down the power for the soul to be "the lamp of Havayah," up to its words on "You will give truth to Yaakov."

וכן בד"ה המגביהי לשבת[79] גבי ענין נר של המצוה כו' ובד"ה כי אתה נרי)[80] ובחינת נר נעשה כשנמשך הרמ"ח למטה בנוק' [בנוקבא] כי נתוסף תרין דרועין דיליה כו'.

And so, too, in the discourse beginning "Who is enthroned on high," regarding the matter of the lamp of the mitzvah, etc.; and in the discourse beginning "For You are my lamp.") And the level of ner (lamp) comes about when the 248 is drawn down below into Nukva (the feminine), for His two arms are added, etc.

> It also cites the discourses "Who is enthroned on high," on the lamp of the mitzvah, and "For You are my lamp." The level of ner (lamp), whose letters add up to 250, comes about when the 248 is drawn down into Nukva, Malchus, with His two arms added: 248 and two make 250.

(בזהר הרקיע ס"פ תרומה בדף קס"ו הקשה דא"כ אין כאן רמ"ח אברים כי הרי באדם הרמ"ח אברים הם עם ידיו כו' והאריך שם לבאר זה אבל חסר תשלום הענין.

(In Zohar HaRakia, at the end of Parshas Terumah, on folio 166, he raised the difficulty that, if so, there are not 248 limbs here, for in a person the 248 limbs are [counted] with his hands, etc.; and he expounded at length there to explain this, but the completion of the matter is missing.

> The gloss notes a difficulty raised in Zohar HaRakia, a commentary on the Zohar from the Arizal's teachings: a person's 248 limbs already include his arms, so if the two arms are counted separately, what remains is not really 248 limbs. It says the discussion there is left incomplete.

אמנם בפע"ח [בפרי עץ חיים] שער השבת ספ"ד [סוף פרק ד'] הנ"ל פי' כי נר הם רמ"ח אברי המל' עם תרין דרועין דיליה[81] וכמש"כ [וכמה שכתוב]).

However, in Pri Etz Chaim, Sha'ar HaShabbos, at the end of chapter 4, mentioned above, he explained that ner is the 248 limbs of Malchus with His two arms, and as written [above].)

> Pri Etz Chaim resolves it: ner is the 248 limbs of Malchus together with the two arms of the King, Z'eir Anpin, in which Malchus is included.

וביאור הדבר כי להיות נמשך אור א"ס למטה מטה היה הכל בטל באור א"ס ולא היה התהוות היש כלל ע"כ הוכרח להיות הסתלקות וצמצום אחרי התפשטות והם בחינת תרין דרועין דילי' [דיליה] שמאלו תחת לראשי וימינו תחבקני[82]

And the explanation of the matter: were the Infinite Light to be drawn down to the very lowest, everything would be nullified in the Infinite Light, and there would be no coming into being of yesh at all. Therefore there had to be withdrawal and contraction after expansion; and these are the level of His two arms, "His left hand is under my head, and His right hand embraces me."

> Why are the arms needed? If the Infinite Light came down without restraint, everything would dissolve in it and no yesh could come into being; so expansion must be followed by withdrawal and contraction. These two movements are the two arms, the left that holds back and the right that embraces: "His left hand is under my head, and His right hand embraces me."

(ועמ"ש ר"פ לך לך בד"ה הנה אברהם בפי' ויהי ערב ויהי בקר יום אחד)[83] וע"כ יש בישראל ג' בחינות כהנים לוים וישראלים.

(And see what is written at the beginning of Parshas Lech Lecha, in the discourse beginning "Behold, Avraham," in the explanation of "And there was evening and there was morning, one day.") And therefore there are in Israel three levels: Kohanim, Levi'im and Yisraelim.

> The text refers to the Torah Ohr discourse at the beginning of Lech Lecha, on "there was evening and there was morning, one day." Corresponding to the two arms and their meeting, Israel has three groups: Kohanim, associated with the right, Levi'im with the left, and Yisraelim between them.

והנה שרש התהוות ההמשכה להיות אור א"ס בחכמה הגם דחכים ולא בחכמה ידיעא[84,85] אך להיות גילוי בחינת חכים כו' הוא למעלה מהחכמה ונקרא א"א מבחינת שערות.

Now, the root of the coming into being of the drawing-down, that the Infinite Light be in Chochmah, although "[He is] wise, but not with a known wisdom," yet for there to be the revelation of the level of "wise," etc., is above Chochmah, and is called Arich Anpin, from the level of the hairs (se'aros).

> The root of the Infinite Light's being in Chochmah lies above Chochmah. G-d is "wise, but not with a known wisdom"; that He should reveal Himself as "wise" at all comes from Arich Anpin, the configuration of Keser, and specifically from its "hairs."

SECTION 4 · ¶9–10

The hairs and the tzitzis

9 ומשל שערות בשם המגיד נ"ע [נשמתו עדן] כמו שערות הראש שהן מותרי מוחין שאין נוגעין כלל אל עצמותו

And the analogy of the hairs, in the name of the Maggid, whose soul is in Eden: like the hairs of the head, which are the surplus of the brain, which do not touch his essence at all;

> The Maggid of Mezritch, the Alter Rebbe's teacher, explained the Kabbalistic "hairs" by an analogy. The hairs of the head are an overflow of the brain's vitality and do not touch the person's essential self.

והראיה שאם חותכין אותן אין לו כאב כלל ומ"מ הם יונקים מן המוח בעודן על הראש ע"י אד שעולה מן המוח כו'.

and the proof is that if one cuts them he has no pain at all. And nevertheless they draw nourishment from the brain while they are on the head, through a vapor that rises from the brain, etc.

> The proof that hair is not part of the self is that cutting it causes no pain. Yet while it grows on the head it draws life from the brain, through a vapor that rises from it.

כך הנה המשכת אור א"ס ב"ה להיות חכים כו' הוא מה שאינו נוגע אל עצמות כלל שאין לו ערך ויחוס כו'

So, too, the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, to be "wise," etc., is something that does not touch the Essence at all, for He has no comparison or relation [to it], etc.;

> In the same way, G-d's showing Himself as "wise," the drawing of the Infinite Light into Chochmah, does not touch His essence at all. His essence bears no comparison or relation to such a revelation.

כי הוא לבדו קודם שנברא העולם ואחר שנברא העולם ואין תופס מקום לפניו כלל ביטול המלאכים והנשמות שאם יהיו בטלים ונכללים באור א"ס ב"ה אינו נוגע אליו ית' כלל

for He is alone, before the world was created and after the world was created, and the self-nullification (bittul) of the angels and the souls takes up no place before Him at all: for if they are nullified and included in the Infinite Light, blessed be He, it does not touch Him, may He be blessed, at all.

> G-d is alone before creation and after it, as the prayer says, and the bittul of angels and souls takes up no room before Him: whether or not they are absorbed into the Infinite Light makes no difference to Him.

רק המשכה זו היא עד"מ כמו בחי' שערות שהם ממותרי מוחין ומ"מ הם יונקים מעצמותו כו' (ועמ"ש בפ' תצוה ע"פ ועשית בגדי קדש)[86]

Only, this drawing-down is, by way of analogy, like the level of the hairs, which are from the surplus of the brain, and nevertheless draw nourishment from his essence, etc. (And see what is written in Parshas Tetzaveh on the verse "And you shall make holy garments.")

> So the flow that makes their bittul possible is only like hair: a mere overflow, and yet it is nourished from the essence itself. The text refers to the Torah Ohr discourse in Parshas Tetzaveh on "And you shall make holy garments."

והמשכה זו היא מגלגלתא למעלה מבחי' מוח שעי"ז הוא התהוות גילוי אור א"ס להיות בחינת חכמה כו'

And this drawing-down is from the Gulgalta (the skull), above the level of the brain, through which there comes about the revelation of the Infinite Light, to be the level of Chochmah (wisdom), etc.

> This flow comes from the Gulgalta, the "skull" of Arich Anpin, above the level of the brain. Through it the Infinite Light is revealed as Chochmah.

והשערות הם המחלקין ההשפעה וההמשכה להיות השגות שונות באי"ס כמה בחינות רבבות מדרגות שהוא כמ"ש הרמב"ם [הרבי משה בן מימון] שכליים נבדלים[87,88] דבמה יבדל המלאך א' מחבירו אם לא בהשגתו מאחר שאין לו גוף ואין לו מקום גשמי.[89]

And the hairs are what divide the flow and the drawing-down, so that there be different comprehensions of the Infinite One (Ein Sof), many levels, myriads of degrees. This is as the Rambam wrote of separate intelligences: for by what is one angel distinguished from another, if not by his comprehension, since he has no body and no physical place?

> Hairs are many and separate, so they divide the flow into countless different ways of grasping G-d, myriads of levels. The Rambam explains that separate intelligences, angels without bodies or physical place, can differ from one another only in the degree of their understanding.

10 ועד"ז כל ההבדל שמעולם ועד עולם בכמה עולמות לאין קץ הוא ע"פ ההשגה כל חד וחד כו'

And in the same way, the whole difference from world to world, in many worlds without end, is according to the comprehension, each and every one, etc.

> Just as angels differ only by comprehension, so do whole worlds: the endless worlds differ from one another only in how much each grasps of G-dliness.

וכמ"ש בע"ח [בעץ חיים][90] דקוצי דשערי מכה ברישא דז"א מאחוריו[91] להיות התחלקות הדעת כי ג' מוחין חב"ד [חכמה בינה ודעת] והדעת נחלק לחו"ג [לחסד וגבורה] אהוי"ר [אהבה ויראה] כו'

And as is written in Etz Chaim, that the lock of hair (kotzei de-sa'arei) strikes the head of Z'eir Anpin from behind, so that there be the division of Daas (knowledge): for the three mochin are Chochmah, Binah and Daas, and Daas divides into Chesed and Gevurah, love and awe, etc.

> Etz Chaim describes a "lock of hair" that strikes the head of Z'eir Anpin from behind. This divides Z'eir Anpin's Daas into Chesed and Gevurah, the roots of love and awe.

וקוצי דשערי זה נמשך ונסתיים בנוק' [בנוקבא][92] כמ"ש בכוונת הציצית.[93] עיין בפע"ח [בפרי עץ חיים] שער הציצית רפ"ג [ריש פרק ג'] וע"ש ג"כ בפ"ה דהיינו להיות נמשך מזה תכל ת.

And this lock of hair is drawn and ends in Nukva (the feminine), as is written in the intention of the tzitzis. See Pri Etz Chaim, Sha'ar HaTzitzis, beginning of chapter 3, and see there also in chapter 5: that is, that the techeles be drawn from this.

> The lock continues down and ends in Nukva, Malchus, as the Arizal's intentions for tzitzis, recorded in Pri Etz Chaim, explain. From this lock the techeles is drawn.

וזהו והיה לכם לציצית[94] ועי' ברבות בא פט"ו [פרק ט"ו / פרשה ט"ו] (דקל"א ע"ג [עמוד ג'ן]) הציצית נתתי לכם שנאמר והיה לכם לציצית[95] היינו כנ"ל בענין ואתם הדבקים כו'.

And this is "And it shall be for you as tzitzis." And see the Midrash Rabbah, Parshas Bo, section 15 (folio 131c): "The tzitzis I gave to you, as it is said, 'And it shall be for you as tzitzis'": that is, as mentioned above regarding "And you who cleave," etc.

> This is the meaning of "it shall be for you as tzitzis": tzitzis also means a lock of hair, as Pri Etz Chaim notes from "He took me by a lock (tzitzis) of my head." The Midrash lists tzitzis among the gifts G-d gave "to you," which the maamar connects to "you who cleave… are alive."

וראיתם אותו דהיינו שבחי' שערות שער רישיה כעמר נקא[96] יהיה נמשך למטה בתכלת מלי דאצילות:

"And you shall see it": that is, that the level of the hairs, "the hair of His head like clean wool," will be drawn down below into the techeles of the Malchus (sovereignty) of Atzilus.

> "And you shall see it" means that the hairs of Arich Anpin, described as white "like clean wool," are drawn down and become visible below in the techeles, Malchus of Atzilus. The word oso can mean "it" or "Him": Rabbi Shimon bar Yochai (Menachos 43b) reads it as "Him," that one who keeps this mitzvah receives the Divine Presence, and here what is seen in the techeles is the hair of the Ancient One Himself.

SECTION 5 • ¶11–12

"Remember": making the mitzvos givers

11 ג ולהבין ענין וזכרתם את כל מצות[97] ה' וזכרתם כלומר לעשות אותם זכרים משפיעים

3. And to understand the matter of "and you shall remember all the mitzvos of Havayah": "and you shall remember (u'zechartem)" means to make them males (zecharim), bestowers of influence.

> Section 3 turns to the next words, "and you shall remember (u'zechartem) all the mitzvos." The maamar reads zechartem as zecharim, "males": to make the mitzvos givers of influence, as the male gives.

כי הנה מבואר בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בראשית[98] בטעמי מצות כי ב' אותיות מ"צ ממצוה הם בא"ת ב"ש י"ה.

For it is explained in the Likkutei Torah of the Arizal, Parshas Bereishis, on the reasons of the mitzvos, that the two letters mem-tzadi of mitzvah are, in the Atbash [substitution], yud-hei.

> The Arizal's Likkutei Torah notes that the first two letters of mitzvah, mem and tzadi, become yud and hei in the Atbash cipher. Atbash pairs the first letter of the alphabet with the last, the second with the second-to-last, and so on.

ועם ב' אותיות וי"ה דמצוה הרי הוא שם הוי' ונק' רמ"ח אברין דמלכא ומלכא הוא ז"א.

And with the two letters vav-hei of mitzvah, it is the Name Havayah; and [the mitzvos] are called "the 248 limbs of the King," and "the King" is Z'eir Anpin.

> Together with its last two letters, vav and hei, mitzvah thus spells the Name Havayah. That is why the mitzvos are called "the 248 limbs of the King," and the King is Z'eir Anpin.

ולפעמים נקראו מצות המלך כי מצות המלך היא[99] עיין בזהר ס"פ שלח דקע"ה ע"ב מצוה במל'[100] ותורה בז"א

And sometimes they are called "the command of the king," [as in] "for it was the king's command"; see the Zohar at the end of Parshas Shelach, folio 175b: the mitzvah is in Malchus (sovereignty), and the Torah in Z'eir Anpin.

> Yet mitzvah also means "command," as in "it was the king's command." In that sense, the Zohar at the end of Shelach places the mitzvah in Malchus and the Torah in Z'eir Anpin.

(ור"ל [ורוצה לומר] דא"כ הם במל' ולא בז"א ועוד כי רמ"ח אברים היינו עצמיות ז"א ממש משא"כ פי' ציווי המלך הם פקודתו לבד ולא עצמותו ואיבריו ממש, ועמ"ש מענין זה ג"כ בביאור ע"פ וידבר אלקים[101, 102] דעשרת הדברות ושם נת' [נתבאר] בע"א [באופן אחר] קצת).

(That is to say: if so, they are in Malchus and not in Z'eir Anpin. And moreover, "248 limbs" means the very essence of Z'eir Anpin itself, whereas the meaning of "the command of the king" is his order alone, and not his essence and his actual limbs. And see what is written on this subject also in the explanation of the verse "And G-d spoke," of the Ten Commandments; and there it was explained somewhat differently.)

> The gloss sharpens the difficulty: if the mitzvos are in Malchus, they are not in Z'eir Anpin; and "limbs" means the King's very self, whereas a "command" is only his order. It refers to the explanation of the Ten Commandments, "And G-d spoke," where the matter is explained somewhat differently.

אך הענין כי באמת למטה הוא מצות המלך אך שרשה למעלה היא בבחי' אברים דמלכא

But the matter is that in truth, below it is "the command of the king," but its root above is in the level of "limbs of the King,"

> The answer: below, in the world of action, a mitzvah is the King's command; but its root above is in the King's limbs themselves.

כי מאיש לוקחה זאת[103] והיינו ע"י אתעדל"ת [אתערותא דלתתא] של האדם ממשיך להיות המצוה אברין דמלכא

for "this one was taken from ish (man)." That is, through the arousal from below (isarusa dilesata) of the person, he draws [it down] so that the mitzvah is "limbs of the King."

> As "this one was taken from ish (man)" teaches, what is below comes from what is above, and a person's arousal from below makes the mitzvah reach up to be the King's limbs.

כמשל מי שנוגע בצפרני רגליו של אדם מרגיש במוח כו' כך ע"י מצוה גשמיות שעושה למטה בשביל שכך מצות המלך סתם נוגע באור א"ס ב"ה השורה ומלובש בה

As in the analogy of one who touches the toenails of a person: [the person] feels it in the brain, etc.; so, through a physical mitzvah that one does below simply because such is the King's command, he touches the Infinite Light (Or Ein Sof), blessed be He, that rests and is enclothed in it;

> When someone touches a person's toenail, the person feels it in his brain; so a physical mitzvah, done simply because it is the King's command, touches the Infinite Light enclothed in it.

ולהמשיך בחי' שערות דא"א ברמ"ח מצות רמ"ח אברים דז"א שיהיו הם המשפיעים בחינת המשכת חכמה עילאה ששרשו נמשך משערות דא"א והיינו שיומשך מזה הביטול למטה כו' כנ"ל דהיינו להיות אש ה' כו'.

and [so] to draw the level of the hairs of Arich Anpin into the 248 mitzvos, the 248 limbs of Z'eir Anpin, so that they be the bestowers of the level of the drawing-down of the higher Chochmah (Chochmah Ila'ah), whose root is drawn from the hairs of Arich Anpin; that is, that from this the self-nullification (bittul) be drawn below, etc., as mentioned above; that is, to be esh hei (fire of hei), etc.

> Through it the hairs of Arich Anpin are drawn into the 248 mitzvos, the 248 limbs of Z'eir Anpin, and these limbs become givers, passing on the flow of Chochmah Ila'ah, whose root is in the hairs of Arich Anpin. This brings bittul down below and makes the "fire of hei," ishah, described above.

אך ולא תתורו אחרי לבבכם כו' כי באמת באצילות לא יגורך רע[104] וכמ"ש מזה בביאור ע"פ במדבר סיני באהל מועד[105] אבל בנוגה המשכת טו"ר [טוב ורע]

But [as for] "and you shall not stray after your heart," etc.: for in truth, in the World of Atzilus (Emanation) "evil does not dwell with You," and as is written on this in the explanation of the verse "In the wilderness of Sinai, in the Tent of Meeting"; but in nogah [there is] a drawing-down of good and evil.

> The verse goes on: "and you shall not stray after your heart." In Atzilus no evil can dwell, but nogah, the realm where good and evil are mixed, receives a flow of both good and evil.

הגם שיש שם ג"כ ע"ס [עשר ספירות] אך שהם מעורבים טו"ר [טוב ורע] כידוע ויכולה ההשפעה להחליף כו'

Although there are also Ten Sefiros there, only they are mixed, good and evil, as is known, and the flow can switch over, etc.

> Nogah too has Ten Sefiros, but good and evil are mixed in them, so the flow can switch sides.

[ע"ד מ"ש בלקוטי הש"ס [הששה סדרים] להאריז"ל [להאר"י זכרונו לברכה][106] גבי פי ירדן[107] שנוטל מזה ונותן לזה[108] דהיינו קליפת נוגה אשר לפעמים היא קדושה ולפעמים היא קליפה נוטלין מזה ונותנין לזה בסוד הגניבה והעשיקה הנזכר בסבא דמשפטים עכ"ל [עד כאן לשונו].

[Along the lines of what is written in Likkutei HaShas of the Arizal, of blessed memory, regarding the explanation of "Yarden" (the Jordan), that it takes from this one and gives to that one, that is, kelipas nogah, which is at times holiness and at times kelipah (husk); they take from this one and give to that one, in the mystery of the theft and the oppression mentioned in the Saba of Mishpatim. End of quote.

> The gloss cites the Arizal's Likkutei HaShas, his notes on the Talmud, on the Jordan (Yarden), which "takes from this one and gives to that one": it is kelipas nogah, which sometimes belongs to holiness and sometimes to kelipah, so that what is taken from one side is given to the other. He connects this to the "theft" and "oppression" of souls described in the Saba of Mishpatim, the discourse of the old man in the Zohar on Mishpatim.

12 ור"ל [ורוצה לומר] שע"י הנוגה נמשך היניקה מהקדושה גם להרע וכמ"ש מזה ע"פ ויקחו אליך פרה,[109] ומ"ש בשם הסבא דמשפטים הוא בדף צ"ה ע"ב].

That is to say, through nogah nourishment is drawn from holiness also to the evil, as is written on this on the verse "And they shall take to you a heifer." And what is cited in the name of the Saba of Mishpatim is on folio 95b.]

> The gloss explains the danger: through nogah, nourishment from holiness can reach evil as well. It refers to the explanation of "And they shall take to you a heifer," and gives the place of the Saba of Mishpatim, folio 95b.

וזהו ענין השקאת הסוטה מים המאררים[110,111] לבדוק כו' ונקתה ונזרעה[112] כו' [עיין ברע"מ [ברעיא מהימנא] פ' אמור דצ"ז[113] א' ובזוהר נשא דקכ"ד א' ב' ובפי' ויחי דרמ"א ב'].

And this is the matter of giving the suspected wife (sotah) the waters that bring the curse to drink, to test, etc.; "and she shall be cleared and shall conceive," etc. [See the Raaya Mehemna, Parshas Emor, folio 97a; and the Zohar, Nasso, folio 124a–b; and in [Parshas] Vayechi, folio 241b.]

> This is the meaning of the suspected wife (sotah) drinking the waters that bring the curse: the same waters test her, and if she is innocent, "she shall be cleared and shall conceive." The Zohar on Nasso, to which the gloss points together with the Raaya Mehemna on Emor and a passage in Vayechi, says these waters are bitter when the serpent casts in its impurity, but in an innocent woman they turn sweet and remain until she conceives.

SECTION 6 · ¶13–14

Esh hei, and making the mitzvos

13 וכן בכל אדם שהוא מורכב מטו"ר [מטוב ורע] וצריך לעקור התשוקה וההתלהבות של אש זרה כו' ועי"ז אש ה' פי' אש של ה'.

And so, too, in every person, who is composed of good and evil and needs to uproot the desire and the fervor of a strange fire, etc.; and through this [there is] esh hei, meaning a fire of G-d.

> Every person is a mixture of good and evil and must uproot the passion of "strange fire," desire for what is not holy. When he does, his fire becomes esh hei, read plainly as "a fire of G-d," since ה' stands for the Name.

וע"ד האמת אש ה' הה' עצמה היא בחי' אש והם ה"ג [חמש גבורות] של הנוק' [הנוקבא] העולים למעלה ומתמתקים בהמשכת אש יו"ד הם החסדים והם ה"ג [חמש גבורות] עליונים שהם חסדים[114] שמלמעלה למטה

And according to the way of truth [the Kabbalah]: esh hei, the hei itself is the level of fire, and these are the five Gevuros of Nukva (the feminine), which rise upward and are sweetened through the drawing-down of esh yud (fire of yud), which are the Chasadim; and these are the higher five Gevuros, which are Chasadim [flowing] from above downward.

> In the Kabbalah ("the way of truth"), the hei of esh hei is the letter itself, whose value is five, and it is fire: the five Gevuros of Nukva, which rise upward and are sweetened by esh yud, the Chasadim that come from above. These Chasadim are also called the higher five Gevuros, but they flow from above downward.

וזהו למען תזכרו[115] שתהיו אתם הזכרים[116] כי בהעלותך את הנרות[117, 118] ה"ג [חמש גבורות] של הנוק' [הנוקבא] אשה מזרעת תחלה[119] יולדת זכר

And this is [the meaning of] "so that you shall remember (tizkeru)": that you yourselves be the males (zecharim). For "when you raise up the lamps," the five Gevuros of Nukva: "a woman who emits seed first gives birth to a male."

> This is "so that you shall remember (tizkeru)": that you become zecharim, males, givers. Raising the five Gevuros of Nukva is like "when you raise up the lamps," and the Talmud's teaching that "a woman who emits seed first gives birth to a male" is read as a principle: when the arousal comes first from the receiver below, the result is "male," a power that gives. In Likkutei Torah, Tazria, the Alter Rebbe explains that the woman, who is Gevurah, then gives from the Chesed within her, and so bears a male.

[ועיין בזהר פרשה תזריע[120] (דמ"ב ע"ב) א"ר [אמר רבי] יוסי כו' ל ת לה בפומא אלא ילידו דילה אי להוי דכר ובפי' הרמ"ז [הרב משה זכות] שם ואז עוזר את החסדים כו' ע"ש]

[And see the Zohar, Parshas Tazria (folio 42b): "Rabbi Yosei said," etc., "she has nothing in her mouth but her offspring, that it be a male"; and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there: "and then it helps the Chasadim," etc. See there.]

> The Zohar on Tazria adds that from conception to birth a woman's only concern is that her child be male, and the Ramaz explains that she thereby helps the Chasadim. In Likkutei Torah, Matos, the Alter Rebbe explains this with the Ramaz: though Nukva is Gevurah, her Gevuros are sweetened through the Chasadim until her whole desire is a male child, Chasadim.

וכמשל הנר של מטה שמדליק הנר של מעלה בעלות הלהב ממטה למעלה וכן נר מנר עד רום המעלות

And as in the analogy of the lower lamp that kindles the upper lamp, as the flame rises from below upward; and so lamp from lamp, up to the highest heights

> Another image: a lower lamp kindles an upper one as its flame rises, and so on, lamp from lamp, up to the highest heights. An ascent from below sets off further ascents above it.

(וכמו שנזכר בשבת עליות העולמות[121] שמתקרב עולם לעולם ועולם לעולם עד רום המעלות כי כשעולה העליון הנה התחתון ג"כ עולה אחריו כו')

(and as is mentioned regarding Shabbos, the ascents of the worlds: that world draws near to world and world to world, up to the highest heights; for when the higher one ascends, the lower one also ascends after it, etc.).

> So too on Shabbos, as the Arizal's teachings describe, the worlds ascend: each world draws near the one above it, for when the higher rises, the lower rises after it.

ועי"ז ועשיתם את כל מצותי שהם הם העושים את המצוה להיות המשכת אור א"ס ב"ה במצוה ולהיות המצוה כלי לאור א"ס

And through this, "and you shall do (va'asisem) all My mitzvos": that it is they who make (ha'osim) the mitzvah, so that there be a drawing-down of the Infinite Light (Or Ein Sof), blessed be He, into the mitzvah, and that the mitzvah be a vessel for the Infinite Light.

> Through this, "and you shall do all My mitzvos" is read as "you shall make them": Israel make the mitzvah into something that holds the Infinite Light, a vessel for it. The Zohar on Behar, cited in paragraph 6, reads "and you shall do them" the same way: "as it were, you make them."

כי מצד שא"ס ב"ה כשמו כן הוא אין לו סוף כו' הרי הוא רם ונשגב כו' אלא שנש"י [שנשמות ישראל] הם הם הממשיכים כו'

For inasmuch as the Infinite One (Ein Sof), blessed be He, is as His Name, having no end, etc., He is exalted and lofty, etc.; only, the souls of Israel are the very ones who draw [it] down, etc.

> The Infinite One, as His Name says, has no end, and so in Himself He is exalted beyond any vessel; only the souls of Israel can draw Him down into the mitzvos.

[וע' מ"ש מזה בפ' בחקתי בד"ה הנה מבואר בע"ח [בעץ חיים].[122]

[And see what is written on this in Parshas Bechukosai, in the discourse beginning "It is explained in Etz Chaim."

> The gloss refers to the discourse in Parshas Bechukosai, "It is explained in Etz Chaim."

14 ואפשר כי זהו עוד בחינה עליונה יותר מבחי' וזכרתם שנאמר תחלה לעשות אותם זכרים דהיינו מה שמעוררים ע"י המצוה גילוי והמשכת רמ"ח אברין דמלכא ז"א דאצילות שהוא הנקרא זכר חסדו[123]

And perhaps this is a still higher level than the level of "and you shall remember," which is said first, to make them males: that is, what one arouses through the mitzvah, the revelation and drawing-down of the 248 limbs of the King, Z'eir Anpin of the World of Atzilus (Emanation), which is called "He remembered (zachar) His kindness."

> The gloss suggests that "and you shall do" is a higher level than "and you shall remember." "Remember," making the mitzvos male, means arousing through the mitzvah the revelation of the 248 limbs of the King, Z'eir Anpin of Atzilus, which is called zachar, as in "He remembered (zachar) His kindness": the same letters mean "remembered" and "male."

אכן בחינת ועשיתם את כל מצותי[124] היינו המשכת אור א"ס ממש ברמ"ח איברים דז"א

But the level of "and you shall do all My mitzvos" is the drawing-down of the very Infinite Light (Or Ein Sof) into the 248 limbs of Z'eir Anpin.

> "And you shall do" goes further: it draws the very Infinite Light into those 248 limbs.

וכמ"ש באגה"ק [באגרת הקודש] קרוב לסופו ד"ה להבין מ"ש בפע"ח [בפרי עץ חיים] שכל המצות לתקן רמ"ח איברי ז"א ע"י המשכת אור א"ס בהן במוחין[125] כו' ומקור המוחין הוא לבנונית כו' הוא עונג וחפץ עליון כו' ע"ש.

And as is written in Iggeres HaKodesh, near its end, [in] the passage beginning "To understand what is written in Pri Etz Chaim, that all the mitzvos are to rectify the 248 limbs of Z'eir Anpin through drawing the Infinite Light into them, into the mochin," etc., "and the source of the mochin is the whiteness (lavnunis)," etc., "which is the supernal delight and desire," etc. See there.

> Iggeres HaKodesh, near its end, explains the Arizal's teaching that all the mitzvos rectify the 248 limbs of Z'eir Anpin by drawing the Infinite Light into them, into their mochin. The source of the mochin is the "whiteness" (lavnunis), the supernal delight and will.

SECTION 7 • ¶15–17

"Holy to your G-d"

15 וע' מ"ש בביאור ע"פ וארשתיך לי].[126, 127] ועתה יובן ענין והייתם קדושים לאלקיכם.[128]

And see what is written in the explanation of the verse "And I will betroth you to Me."] And now the matter of "and you shall be holy to your G-d" will be understood.

> The bracket that opened in the previous paragraphs closes with a reference to the explanation of "And I will betroth you to Me," where the Alter Rebbe builds on this point: the mitzvos below are the King's command, their root is His limbs, and "My mitzvos" draw the Infinite Light itself. The maamar now explains the verse's last words, "and you shall be holy to your G-d."

קדוש בחי' שערות כמ"ש בנזיר קדוש יהיה גדל פרע שער ראשו[129, 130] שהנזיר ממשיך בחי' שערות כמ"ש מזה בפ' אמור בד"ה ונקדשתי בתוך בנ"י [בני ישראל][131] דהיינו שממשיך מבחי' שערות דא"א.

"Holy" is the level of the hairs, as is written of the nazirite, "Holy he shall be; he shall let the locks of the hair of his head grow": for the nazirite draws down the level of the hairs, as is written on this in Parshas Emor, in the discourse beginning "And I shall be sanctified among the children of Israel"; that is, that he draws down from the level of the hairs of Arich Anpin.

> "Holy" is the level of the hairs: the Torah calls the nazirite "holy" because he lets his hair grow, and so he draws down the level of the hairs. The discourse on "And I shall be sanctified" in Parshas Emor explains that he draws from the hairs of Arich Anpin.

16 ועד"ז הוא ענין קדוש דקדושה וג"פ [וג' פעמים] קדוש[132] כנגד ג' קוצי דשערי [נראה דצ"ל הפי' כנגד ג' שמות הוי' שבמוחין עליונים דא"א שמהם נמשך הי"ג קוצין

And in the same way is the matter of "holy" in the Kedushah, and the three times "holy," corresponding to three locks of hair [it seems that the explanation must be: corresponding to the three Names Havayah in the higher mochin of Arich Anpin, from which the thirteen locks are drawn;

> In the same way, "holy" in the Kedushah, the prayer in the repetition of the Amidah in which the angels' "Holy, holy, holy" is said, corresponds to three locks of hair. The bracketed gloss refines this: the three "holy"s correspond to three Names Havayah in the higher mochin of Arich Anpin, from which the thirteen locks of hair come.

ואלו נמשכין ומאירין בז"א ע"י קוצי דשערי דא"א היורד מאחורי ז"א[133] כמ"ש כ"ז [כל זה] בפע"ח [בפרי עץ חיים] שער חזרת העמידה ספ"ג [סוף פרק ג'] שהם כנגד ג' בחי' בי"ע שבאצילות והן חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד]

and these are drawn and shine into Z'eir Anpin through the lock of hair of Arich Anpin that descends behind Z'eir Anpin, as all this is written in Pri Etz Chaim, Sha'ar Chazaras HaAmidah, at the end of chapter 3], which correspond to the three levels of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) within Atzilus (Emanation), and these are Chochmah-Binah-Daas, Chesed-Gevurah-Tiferes, [and] Netzach-Hod-Yesod.

> These lights shine into Z'eir Anpin through the lock of Arich Anpin that hangs down behind it, as Pri Etz Chaim explains. The three "holy"s correspond to the three levels within Atzilus that parallel Beriah, Yetzirah and Asiyah: Chochmah-Binah-Daas, Chesed-Gevurah-Tiferes, and Netzach-Hod-Yesod.

וזהו ג"כ ענין ג' קוצין שיש בצורת אות יוד קוץ העליון והיוד עצמו וקוץ התחתון[134] כו' [ועיין בפרדס שער י"א פ"ז [פרק ז']] ועי"ז נמשך להיות הוי' צבאות להיות המשכות החיות בעולמות.

And this is also the matter of the three tips (kotzin) in the form of the letter yud: the upper tip, the yud itself, and the lower tip, etc. [And see Pardes, Sha'ar 11, chapter 7.] And through this it is drawn to be "Havayah of Hosts (Tzevaos)," so that there be the drawings-down of life-force (chayus) into the worlds.

> The letter yud has the same three parts: a tip above, the body of the yud, and a tip below (see Pardes Rimonim, Rabbi Moshe Cordovero's classic of Kabbalah). Through this holiness comes "Havayah of Hosts," the drawing of life-force into all the worlds.

17 וזהו והייתם קדושים לאלקיכם[135] ולא כתיב להוי' אלא היינו לבחי' מלכות שהוא בחי' יחודא תתאה כורעים ומשתחוים ביטול היש ופי' שישראל הם הממשיכים בחי' שערות לבחי' מל' להיות ביטול כנ"ל

And this is "and you shall be holy to your G-d (Elokeichem)"; and it is not written "to Havayah," but rather this is to the level of Malchus (sovereignty), which is the level of the lower unity (yichuda tata'ah), "bowing and prostrating," the nullification of the yesh (something). And the meaning is that Israel are the ones who draw the level of the hairs into the level of Malchus, so that there be self-nullification (bittul), as mentioned above;

> The verse says "holy to your Elokim," not "to Havayah," because Elokim here means Malchus, the level of the lower unity (yichuda tata'ah), where creatures exist and bow, nullifying their yesh. Israel are the ones who draw the hairs down into Malchus so that there be bittul there.

דהיינו שעי"ז יומשך הביטול גם בבי"ע להיות ביטול היש וזהו אל תקרי בניך אלא בוניך[136] כו':

that is, that through this the self-nullification be drawn also into Beriah, Yetzirah and Asiyah, so that there be the nullification of the yesh. And this is [the meaning of] "Do not read 'your children' (banayich), but 'your builders' (bonayich)," etc.

> Through Israel this bittul reaches even Beriah, Yetzirah and Asiyah. This is the Sages' reading "do not read banayich, 'your children,' but bonayich, 'your builders'": Israel are the builders who draw bittul into the lower worlds.

IN ONE'S AVODAH

Bittul is not a loss of self but the source of life: one who cleaves to G-d is "alive," and only the coarse yesh of kelipah is burned away. So a person should uproot the passion of "strange fire" and turn his fervor into a fire for G-d, and should do each physical mitzvah simply because it is the King's command, for in this way he touches the Infinite Light and makes the mitzvah its vessel; and he should guard against "straying after the heart," where the flow of holiness can be diverted to evil.

QUESTIONS FOR DISCUSSION

1. Why does the blue light consume the wick but not the holy beings "above"? What, according to the maamar, makes the difference?
2. What exactly was the spies' mistake about "a land that consumes its inhabitants," and how does the burning bush answer it?
3. Why is techeles linked to the Gevuros of Abba, and why, coming from Abba, is it absent in the time of exile?
4. How does the Maggid's analogy of the hairs explain a divine flow that does not touch the Essence yet draws from it?
5. What is the difference between "remember" (making the mitzvos "males") and "do" (making them vessels for the Infinite Light)?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והיה לכם לציצית**

G-d tells Moshe to say to the children of Israel, of the fringes on their garments: "And it shall be for you as tzitzis, and you shall see it and remember all the mitzvos of Havayah and do them, and you shall not stray after your heart and after your eyes." Plainly, seeing the fringe reminds one of the mitzvos; the maamar explains this verse and the next one phrase by phrase.

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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

PARAGRAPH 2

2 **ענין התכלת**

Kehot notes that an earlier version (mahadura kamma) of this discourse is printed in Or HaTorah on Shelach, with glosses different from those printed here.

KEHOT'S NOTE

מהדו"ק מהנדפס כאן עם הגהות אחרות באוה"ת שלח כרך ה' ע' א'תריא. [בהוצאת תשנ"ז כרך ב בהוספות ע' 108].

3 **ענין התכלת**

"Speak to the children of Israel and tell them to make tzitzis on the corners of their garments throughout their generations, and to put on the tzitzis of each corner a thread of techeles." This is the techeles the maamar explains.

Numbers 15:38 במדבר ט"ו:ל"ח

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת:

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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

4 **די גוונין שבנר הנזכר בפע"ח שער השבת ספ"ד**

Near the end of this chapter, Pri Etz Chaim says that the lamp has four kinds of flame corresponding to the four letters of Havayah, as the Zohar on Bereishis mentions, and that the two lower ones, near the wick, are perceptible to us. The same chapter says that ner (lamp, 250) is the 248 limbs of Malchus included in the King's two arms, a point the maamar takes up in paragraph 8.

Pri Etz Chaim, Gate of the Sabbath 4 פרי עץ חיים, שער השבת ד'

5 **נהורא חיוורא כו' ונהורא תכלא**

The Zohar describes a rising flame: a white light above that never changes, and below it a blue or black light, attached to the wick, which consumes whatever it is attached to beneath it. The maamar applies the blue light to Malchus of Atzilus.

Zohar, Bereshit 86:248–263 ספר הזהר, בראשית פ"ו:רמ"ח-רס"ג

Further, in the flame itself there are two lights: one white and luminous, and the other black, or blue. The white light is the higher of the two and rises steadily. The black or blue light is underneath the other, which rests on it as on a pedestal.

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

PARAGRAPH 3

6 **בביאור ע"פ כי אתה נרי**

Near the end of the Biur (explanation) on "For You are my lamp," the Alter Rebbe explains that the oil and the wick make the two colors of light: the blue light comes through the wick, which only lets the light take hold but gives little light, and the white light, "pure and bright," comes through the oil.

KEHOT'S NOTE

תו"א מא, ג.

7 **כי אתה נרי**

"For You are my lamp, Havayah; and Havayah lights up my darkness." The Torah Ohr discourse on this verse is the one the gloss cites.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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8 **שמן הוא בחי' חכמה**

Kehot refers to this lexicon of Kabbalistic terms for the association of oil (shemen) with Chochmah.

KEHOT'S NOTE

ראה מא"א אות ש, סמ"ח.

PARAGRAPH 4

9 **ארץ אוכלת יושביה**

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

KEHOT'S NOTE

שלח יג, לב.

10 **המרגלים שקרנים היו**

Rav Mesharshya says, "The spies were liars." The same page brings Rava's teaching that G-d intended "a land that consumes its inhabitants" for good, and the spies took it for bad.

Sotah 35a:7 סוטה ל"ה א:ז'

"וְהָאֲנָשִׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ לֹא נוּכַל וְגוֹ'". אָמַר רַבִּי חֲנִינָא בַּר פָּפָּא: דָּבָר גָּדוֹל דִּבְּרוּ מְרַגְּלִים בְּאוֹתָהּ שָׁעָה. "כִּי חָזָק הוּא מִמֶּנּוּ", אַל תִּקְרֵי "מִמֶּנּוּ", אֶלָּא "מִמֵּנּוּ" — כְּבָיְכוֹל אֲפִילּוּ בַּעַל הַבַּיִת אֵינוֹ יָכוֹל לְהוֹצִיא כֵּלָיו מִשָּׁם.

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KEHOT'S NOTE

סוטה לה, א.

11 **ואתם הדבקים בה'**

Moshe reminds the people that everyone who followed Baal Peor was destroyed, "but you who cleave to Havayah your G-d are alive, all of you, today": plainly, those who held fast to G-d survived. The Zohar reads it as Israel cleaving to the consuming light and living. (context: Steinsaltz Tanakh)

Deuteronomy 4:4 דברים ד':ד'

וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם:

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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KEHOT'S NOTE

דברים ד, ד.

12 **אע"ג דאורחיה דהאי נהורא תכלא אוכמא לשיצאה כל מה דאתדבק ביה תחותוי**

The Zohar: although the way of this blue-black light is to destroy all that cleaves to it from beneath, Israel cleave to it from beneath and endure, as it says, "And you who cleave to Havayah your G-d are alive."

Zohar, Bereshit 86:248–263 ספר הזהר, בראשית פ"ו:רמ"ח-רס"ג

Further, although it is the nature of this blue or black light to consume everything that is in contact with it beneath, yet Israel are able to cleave to it from below and still exist; so it is written, "and ye that cleave to the L-rd your G-d are all of you alive this day". Your G-d and not our G-d: to wit, that blue or black flame which consumes and destroys all that cleaves to it from below; yet you cleave and are still alive.

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

13 **הושיט הקב"ה אצבעו הקטנה**

When G-d wished to create man, a group of ministering angels objected; He stretched out His little finger among them and burned them. The maamar uses this as the example of being consumed out of existence.

Sanhedrin 38b:5 סנהדרין ל"ח ב:ה'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בֵּינֵיהֶן וּשְׂרָפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, רְאשׁוֹנִים שֶׁאָמְרוּ לְפָנֶיךָ מָה הוֹעִילוּ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלְּךָ הוּא. כָּל מָה שֶׁאַתָּה רוֹצֶה לַעֲשׂוֹת בָּעוֹלָמְךָ - עֲשֵׂה.

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KEHOT'S NOTE

סנהדרין לח, ב.

14 The spies, back from scouting Canaan, spread an evil report among the children of Israel: "The land through which we passed to scout it is a land that consumes its inhabitants," a land where people die before their time. The maamar reads the phrase as a true description of the consuming blue light, which the spies turned into slander. (context: Steinsaltz Tanakh)

Numbers 13:32 במדבר י"ג:ל"ב

וַיֹּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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PARAGRAPH 5

15 **ארץ אוכלת יושביה**

The spies' words, "a land that consumes its inhabitants," which the maamar calls their evil speech.

Numbers 13:32 במדבר י"ג:ל"ב

וַיֹּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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16 **ואתם הדבקים כו' חיים כולכם**

"And you who cleave to Havayah your G-d are alive, all of you, today." For the souls of Israel, cleaving to G-d brings life, not annihilation.

Deuteronomy 4:4 דברים ד':ד'

וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם:

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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PARAGRAPH 6

17 **כל אינון דלעילא בההוא נהורא תכלא אתכללן אבל תתאי לאו הכי דאינון מלה גסה**

> "Come and see: all those above are included in that blue light, but those below are not, for they are a coarse thing… and therefore it consumes and destroys them." The maamar reads "coarse thing" as the yesh of kelipas nogah.

Zohar, Bereshit 86:263–87:276-ספר הזהר, בראשית פ"ו:רס"ג פ"ז:ער"ו

It is true that it also pervades the heaven, and there are many objects there which are imperishable. These, however, are constituted of this blue light, whereas the lower ones are of coarser material, and constitute a lower world on which the upper one rests. Hence the blue light consumes and destroys them.'1From this point to 52a ad fin. is a Cabbalistic interpolation on the origin of the Serpent.2Our translation of the Hebrew text resumes with the fifth line from the bottom of page 52a.

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

18 **מראה הסנה**

> The Raaya Mehemna on Ki Seitzei speaks of the vision Moshe saw in the thornbush, "this great sight," and connects it to the 248 commandments.

Zohar, Ki Teitzei 18:88–20:98ספר הזהר, כי תצא י"ח:פ"ח-כ':צ"ח

19 **והסנה בוער באש**

> Moshe, tending his father-in-law's flock, sees an angel in a flame of fire within a thornbush: "and the thornbush was burning with fire, and the thornbush was not consumed." The maamar sees in it a fire that burns without destroying.

Exodus 3:2שמות ג':ב'

וַיֵּרָא מַלְאַךְ ה' אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסְּנֶה וַיַּרְא וְהִנֵּה הַסְּנֶה בֹּעֵר בָּאֵשׁ וְהַסְּנֶה אֵינֶנּוּ אֻכָּל׃

And the angel of the L-RD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

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KEHOT'S NOTE

שמות ג, ב.

20 **והסנה בוער באש והסנה איננו אוכל**

> The Raaya Mehemna on Shoftim reads "the thornbush was burning with fire, and the thornbush was not consumed": the thorns, the forces of evil, were burned, while the branches, fruit and leaves of the bush were not.

Zohar, Shoftim 1:1–2:10ספר הזהר, שופטים א':א'-ב':י'

21 In a remedy for fever that Rabbi Yochanan gives, the bush is addressed: "Thornbush, thornbush, not because you are taller than all the trees did the Holy One, blessed be He, rest His Presence upon you, but because you are lower than all the trees."

Shabbat 67a:5שבת ס"ז א:ה'

וְכִי פָּסַק לֵיקָה, לִיתַּתֵּיהּ וְלִיפְסְקֵיהּ וְלֵימָא הָכִי: "הַסְּנֶה הַסְּנֶה! לָאו מִשּׁוּם דִּגְבֵיהַּ מִכָּל אִילָנֵי אַשְׁרֵי קוּדְשָׁא בְּרִיךְ הוּא שְׁכִינְתֵּיהּ עָלָךְ, אֶלָּא מִשּׁוּם דְּמָיְיכַתְּ מִכָּל אִילָנֵי אַשְׁרֵי קוּדְשָׁא בְּרִיךְ הוּא שְׁכִינְתֵּיהּ עָלָךְ. וְכִי הֵיכִי דַּחֲמִיתֵיהּ אִשָּׁתָא לְחַנַּנְיָה מִישָׁאֵל וַעֲזַרְיָה וַעֲרַקַת מִן קֳדָמוֹהִי, כֵּן תְּחַמֵּינֵיהּ אִשָּׁתָא לְפָלוֹנִי בַּר פְּלוֹנִית וְתֵיעֲרוֹק מִן קֳדָמוֹהִי".

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22 **כי אתם המעט**

> Moshe tells Israel: "Not because you are more numerous than all the peoples did Havayah desire you and choose you, for you are the least of all the peoples." Plainly "the least" means the fewest in number; the Talmud (Chullin 89a) reads it as Israel making themselves small before G-d, and the maamar follows that reading.

Deuteronomy 7:7דברים ז':ז'

לֹא מֵרֻבְּכֶם מִכָּל־הָעַמִּים חָשַׁק ה' בָּכֶם וַיִּבְחַר בָּכֶם כִּי־אַתֶּם הַמְעַט מִכָּל־הָעַמִּים׃

The L-RD did not set His love upon you, nor choose you, because ye were more in number than any people—for ye were the fewest of all peoples—

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KEHOT'S NOTE

דברים ז, ז.

23 **שמשפילים א"ע**

> The Talmud expounds the verse: G-d says to Israel, "I desire you, for even when I bestow greatness on you, you make yourselves small (mema'atin) before Me," hearing "the least" (ham'at) in that sense; to Avraham He gave greatness, and he said, "I am dust and ashes."

Chullin 89a:6–7חולין פ"ט א:ו'-ז'

נתתי גדולה לאברהם אמר לפני (בראשית יח, כז) ואנכי עפר ואפר למשה ואהרן אמר (שמות טז, ז) ונחנו מה לדוד אמר (תהלים כב, ז) ואנכי תולעת ולא איש אבל עובדי כוכבים אינן כן נתתי גדולה לנמרוד אמר (בראשית יא, ד) הבה נבנה לנו עיר לפרעה אמר (שמות ה, ב) מי ה' לסנחריב אמר (מלכים ב יח, לה) מי בכל אלקי הארצות וגו' לנבוכדנצר אמר (ישעיהו יד, יד) אעלה על במתי עב לחירם מלך צור אמר (יחזקאל כח, ב) מושב אלקים ישבתי בלב ימים

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KEHOT'S NOTE

ראה חולין פט, א.

24 **ואנכי עפר ואפר**

> Avraham, pleading with G-d for Sedom: "Behold, I have undertaken to speak to my L-rd, and I am dust and ashes."

Genesis 18:27בראשית י"ח:כ"ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כז.

25 **ת"ז תחלת תקון יט**

At the end of that column, the earlier discourse in this parsha (on "And it shall be for you as tzitzis") cites this Tikkun: the Tikkunei Zohar explains ashishos as two fires, a white fire and a red fire, as the Midrash on Song of Songs reads it as "two fires," and Tikkun 64 as ish and ishah.

KEHOT'S NOTE

ראה לעיל מד, סע"ד.

26 **ורצון שוכני סנה**

In Moshe's blessing of Yosef: "...and the favor of Him who dwelt in the thornbush," naming G-d by His first revelation to Moshe, in the bush. The maamar links G-d's dwelling in the lowly bush to Israel's lowliness. (context: Steinsaltz Tanakh)

Deuteronomy 33:16 דברים ל"ג:ט"ז

וּמִמֶּגֶד אֶרֶץ וּמְלֹאָהּ וּרְצוֹן שֹׁכְנִי סְנֶה תָּבוֹאתָה לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר אֶחָיו׃

And for the precious things of the earth and the fulness thereof, And the good will of Him that dwelt in the bush; Let the blessing come upon the head of Joseph, And upon the crown of the head of him that is prince among his brethren.

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KEHOT'S NOTE

דברים לג, טז.

27 **ורצון שוכני סנה ועיין פ' בת' דזבחים (קי"ח ב')**

Rabbi Yosei son of Rabbi Chanina expounds Yosef's blessing, "the favor of Him who dwelt in the thornbush (sneh)": the eye that did not wish to enjoy what was not its own merited to eat "among the hated ones (senu'in)," playing on the word sneh.

Zevachim 118b:3–4 זבחים קי"ח ב:ג'-ד'

רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: ״וּרְצוֹן שֹׁכְנִי סְנֶה״ – עַיִן שֶׁלֹּא רָצְתָה לֵיהָנוֹת מִדָּבָר שֶׁאֵינוֹ שֶׁלּוֹ, תִּזְכֶּה וְתֹאכַל בֵּין הַשְּׁנוּאִין. תָּנָא: רוֹאֶה שֶׁאָמְרוּ – רוֹאֶה כּוּלּוֹ, וְלֹא הַמַּפְסִיק בֵּינוֹ לְבֵינוֹ. אָמַר לֵיהּ רַבִּי שִׁמְעוֹן בֶּן אֶלְיָקִים לְרַבִּי אֶלְעָזָר, אַסְבְּרָא לָךְ: כְּגוֹן בֵּי כְנִישְׁתָּא דְּמָעוֹן. אָמַר רַב פָּפָּא: רוֹאֶה שֶׁאָמְרוּ – לֹא רוֹאֶה כּוּלּוֹ, אֶלָּא רוֹאֶה מְקָצָתוֹ.

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28 **במדבר סיני באהל מועד**

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting." An earlier discourse in this book opens with these words.

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

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

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29 **רשפי אש**

The beloved asks to be set as a seal on her lover's heart, "for love is strong as death... its flashes are flashes of fire, a flame of G-d." The maamar's "flashes of the fire of love" echo this verse.

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 שַׁלְהֶבֶתְיָהּ׃

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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30 **בזח"ב דס"ט ע"ב**

Kehot notes that this Zohar passage is quoted in Or HaTorah on Shemos.

KEHOT'S NOTE

נעתק באוה"ת שמות ע' סז. וראה יהל אור ע' לא.

31 **סמכוני באשישות**

The beloved, faint with love, says: "Sustain me with ashishos (raisin cakes), refresh me with apples, for I am faint with love." The Midrash hears in ashishos the word esh, fire, and reads it as "with fires"; that Midrash is cited for the fire of the bush. (context: Steinsaltz Tanakh)

Song of Songs 2:5 שיר השירים ב':ה'

סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי׃

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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32 **סמכוני באשישות כו' ובאשו של סנה**

The Midrash reads "Sustain me with ashishos" as "with many fires": the fire of Avraham, of Moriah, of the thornbush, of Eliyahu, and of Chananiah, Mishael and Azariah.

Shir HaShirim Rabbah 2:5 שיר השירים רבה ב':ה'

סַמְּכוּנִי בָּאֲשִׁישׁוֹת, בְּשָׁתֵּי אִשּׁוֹת, בְּאֵשׁ שֶׁל מַעְלָה וּבְאֵשׁ שֶׁל מַטָּה. דָּבָר אַחֵר, סַמְּכוּנִי בָּאֲשִׁישׁוֹת, בְּשָׁתֵּי אִשּׁוֹת, תּוֹרָה בִּכְתָב וְתוֹרָה בְּפֶה. דָּבָר אַחֵר, סַמְּכוּנִי בָּאֲשִׁישׁוֹת, בְּאִשּׁוֹת הָרַבֵּה, בְּאִשּׁוֹ שֶׁל אַבְרָהָם, וְשֶׁל מוֹרִיָּה, וְשֶׁל סְנֶה, וּבְאִשּׁוֹ שֶׁל אֵלִיָּהוּ, וְשֶׁל חֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה. דָּבָר אַחֵר, סַמְּכוּנִי בָּאֲשִׁישׁוֹת, אֵלּוּ הֲהֶלְכוֹת הַמְּאוּשָּׁשׁוֹת. רַפְּדוּנִי בַּתַּפּוּחִים, אֵלּוּ הַהַגָּדוֹת שֶׁרֵיחָן וְטַעֲמָן כַּתַּפּוּחִים. כִּי חוֹלַת אַהֲבָה אָנִי, אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ ...

"Support me with raisin cakes, cushion me with apples, for I am lovesick" (Song of Songs 2:5). "Support me with raisin cakes [ba'ashishot]," with two fires [ishot], a heavenly fire and an earthly fire. Alternatively, "support me with raisin cakes [ba'ashishot]," with two fires [ishot], the written Torah and the oral Torah. Alternatively, "support me with raisin cakes [ba'ashishot]," with many fires [ishot]; with the fire of Abraham, 38:13. of Moriah, of the bush, of Elijah, and of Ḥanaya Mishael and Azarya. Another matter, "support me with raisin cakes [ba'ashishot]," ...

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33 **ואתם הדבקים כו' חיים**

"And you who cleave to Havayah your G-d are alive, all of you, today," the verse that the Zohar passages cited here expound.

Deuteronomy 4:4 דברים ד':ד

וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם:

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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34 **בגין דאצטרך לשבחא חי לחי**

The Zohar on Vayigash: the dead cannot praise G-d, because the living must praise the Living; whoever draws near to Him is alive, as it says, "And you who cleave… are alive, all of you."

Zohar, Vayigash 5:46–6:57 ספר הזהר, ויגש ה':מ"ו-ו':נ"ז

Hence again David said: "The dead praise not the L-rd" (Ibid. 115, 17), inasmuch as it is the due of the living to praise the Living One, but not of the dead. Hence "The dead praise not the L-rd…. But we will bless the L-rd" (Ibid. 17), we who are alive and have no lot or part in the side of death. Hezekiah also said: "The living, the living, he shall praise thee, as I do this day" (Is. 38, 19), as the living has kinship with the living; King …

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

35 **בזהר פי' בהר דקי"י ע"ב**

Kehot refers to Yahel Or for the Zohar on Behar cited here.

KEHOT'S NOTE

ראה יהל אור ע' שלא.

36 **ועשה טוב שכן ארץ**

The Zohar on Behar expounds "Trust in Havayah and do good, dwell in the land": action below arouses action above, and by doing "good" one comes to "dwell in the land," the higher land.

Zohar, Behar 8:52–9:59 ספר הזהר, בהר ח':נ"ב-ט':נ"ט

AND IF YE SAY, WHAT SHALL WE EAT, ETC. R. Judah cited here the verse: "Trust in the L-rd and do good, dwell in the land and follow after faithfulness" (Ps. 37, 3).

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

37 **ועשה טוב שכן ארץ**

David's psalm: "Trust in Havayah and do good; dwell in the land and cherish faithfulness." The Zohar cited here reads "do good" as action below that arouses action above.

Psalms 37:3 תהילים ל"ז:ג

בְּטַח בַּה' וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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38 **(דרל"י ע"א) ע"פ ואתם הדבקים**

The Zohar on Vayechi says that Israel are bound to the moon, joined to the place that shines from the higher sun, and cleave to it, as it says, "And you who cleave to Havayah your G-d are alive."

Zohar, Vayechi 58:566–59:575 ספר הזהר, ויחי ני"ח:תקס"ו-ני"ט:תקע"ה

This accords with R. Eleazar's exposition of the verse: "Thou hast multiplied the nation, thou hast increased its joy" (Is. 9, 2), where he refers "nation" to Israel and "it" to the moon, which gained accession of light for the sake of Israel. Which are superior, Israel or the Gentiles? Assuredly, the moon is highest, and the sun of the Gentiles is under this moon, and this sun derives light from this moon. See, then, the difference between Israel and the nations. Israel cling to the moon and are linked …

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

39 **יראת ה' תוסיף ימים**

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

KEHOT'S NOTE

שם י', כז.

40 **יראת ה' תוסיף ימים**

Shlomo's proverb: "The fear of Havayah adds days, but the years of the wicked will be shortened."

Proverbs 10:27 משלי י':כ"ז

יִרְאַת ה' תּוֹסִיף יָמִים וּשְׁנוֹת רְשָׁעִים תִּקְצֹרְנָה:

The fear of the L-RD prolongeth days; But the years of the wicked shall be shortened.

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41 **מלכותך מלכות כל עולמים**

David's psalm of praise: "Your kingship is a kingship of all worlds (kol olamim), and Your dominion is in every generation." Plainly olamim means eternity, "an everlasting kingship"; the maamar reads it as "worlds": G-d's Malchus is the life and existence of every world. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

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

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42 **יראת ה' לחיים**

Shlomo's proverb: "The fear of Havayah [leads] to life; one rests satisfied, untouched by evil." Since Malchus is called "the lower fear" (as the maamar says in the next paragraph), it reads the verse as Malchus giving life.

Proverbs 19:23 משלי י"ט:כ"ג

יִרְאַת ה' לְחַיִּים וְשָׂבֵעַ יָלִין בַּל־יִפָּקֵד רָע:

The fear of the L-RD tendeth to life; And he that hath it shall abide satisfied, He shall not be visited with evil.

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KEHOT'S NOTE

משלי יט, כג.

43 The Zohar on Yitro, on the fire in the thornbush: the bush was within that holiness and clung to it, "for there is no pure except from within the impure."

Zohar, Yitro 1:50–3:59 ספר הזהר, יתרו א:נ-ג:נ"ט

44 "From here they said: the fire above burns but does not consume." The Midrash adds that the vision showed Moshe that just as the bush burned and was not consumed, so the Egyptians could not destroy Israel.

Shemot Rabbah 2:5 שמות רבה ב:ה'

וירא מלאך ה' אליו - הדא הוא דכתיב (שיר ה, ב): אני ישנה ולבי ער. אני ישינה, מן המצות. ולבי ער, לעשותן. (שם שם, שם): תמתי, בסיני, שנתממו עמי בסיני ואמרו: (שמות כד, ז): כל אשר דבר ה' נעשה ונשמע. אמר רבי ינאי: מה התאומים הללו, אם חשש אחד בראשו, חבירו מרגיש כן. אמר הקדוש ברוך הוא: כביכול (תהלים צא, טו), עמו אנכי בצרה. דבר אחר: מהו עמו אנכי בצרה? כשיש להם צרה אינם קוראים אלא להקדוש ברוך הוא. במצרים, (שמות ב, כג): ותעל שועתם אל האלקים. בים, (שם יד, ...

"An angel of the L-rd appeared to him in a flame of fire from the midst of the bush. He looked, and behold, the bush burned with fire, but the bush was not consumed" (Exodus 3:2). "An angel of the L-rd appeared to him" - that is what is written: "I am asleep, but my heart is awake" (Song of Songs 5:2). I am asleep from the mitzvot, but my heart is awake to perform them. "My perfect one [tamati]" (Song of Songs 5:2) at Sinai, as they had perfect ...

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PARAGRAPH 7

45 **אבא יסד ברתא**

The Raaya Mehemna on Pinchas expounds "With Chochmah He founded the earth": Chochmah is Abba, and "earth" is the daughter, Malchus. This is the source of the phrase "Abba founded the daughter."

Zohar III, 248a זח"ג רמח, א

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב.

46 **אם אין חכמה אין יראה**

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

KEHOT'S NOTE

אבות ג, יז.

47 **אם אין חכמה אין יראה**

Rabbi Elazar ben Azariah: "If there is no wisdom, there is no fear; if there is no fear, there is no wisdom." The bracket reads it as Malchus, the lower fear, being rooted in Chochmah.

Pirkei Avot 3:17 משנה אבות ג:י"ז

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 דוֹמֶה, 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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48 **מל' נק' יראה תתאה ושרשה מח"ע**

Kehot refers to this lexicon of Kabbalistic terms for Malchus being called "the lower fear," rooted in Chochmah Ila'ah.

KEHOT'S NOTE

ראה ג"כ מא"א אות י"ד, סכ"ו.

49 **ר"ל . . זהו ע"י גבורה**

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת במדבר-ה ע' א'תריא מביא ראי' מלקו"ת תזריע ע"פ ואשה כי תזריע ע"ש.

50 **אדני שפתי תפתח**

From David's psalm of repentance: "Ado-nai, open my lips, and my mouth will declare Your praise," said before the Amidah. The Siddur's discourse on these words is cited for how Gevurah draws bittul down.

Psalms 51:17 תהילים נ"א:י"ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

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

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51 **בביאור ע"פ קול דודי**

There it explains that through the mitzvah the Infinite Light is drawn down to be enclothed in a vessel, and that this drawing-down is essentially Gevurah, not judgment, G-d forbid; on the contrary, it is the main spreading of life-force, rooted in the five Gevuros of Atik.

KEHOT'S NOTE

לקו"ת שה"ש טז, ב.

52 **קול דודי**

The beloved hears her lover coming: "The voice of my beloved! Here he comes, leaping over the mountains." The explanation of this verse is in Likkutei Torah on Shir HaShirim.

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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53 **בד"ה הוי' יחתו מריביו**

There "strength" (oz) in "and He will give strength to His king" is the Gevuros, the left line, drawn only to "His king," Malchus of Atzilus, to arouse love, as in "His left hand is under my head": a Gevurah that stirs the souls of Israel to flashes of fiery love, unlike the left that "pushes away," from which the external forces draw.

KEHOT'S NOTE

לעיל פ' נשא כה, ד.

54 **הוי' יחתו מריביו בפי' ועניין ויתן עוז למלכו**

Chanah's song: "Havayah, His adversaries shall be shattered... and He will give strength to His king." The discourse on this verse is in Likkutei Torah, Nasso.

I Samuel 2:10 שמואל א ב':י'

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֵּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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55 **בלקו"ת פ' וירא**

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

KEHOT'S NOTE

להאריז"ל.

56 **כי אש יצאה מחשבון**

From the ancient poets' song of Sichon's conquest of Moav: "For a fire went out from Cheshbon, a flame from the city of Sichon." Likkutei Torah, Chukas, reads the fire as the flashes of fiery love in Israel, drawn from above. (context: Steinsaltz Tanakh)

Numbers 21:28 במדבר כ"א:כ"ח

כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָמוֹת אַרְנֹן׃

For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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57 **ע"פ על כן יאמרו המושלים**

The explanation of "Therefore the rulers say" reads "For a fire went out from Cheshbon" with the Arizal: the flashes of fire, the love of the community of Israel, come from "the flame of Yah" above.

KEHOT'S NOTE

לקמן פ' חקת סו, ב.

58 **מלכותך מכ"ע**

The words here quote Psalms 145:13; the passage is shown below.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

59 **על כן יאמרו המושלים בואו חשבון**

The poets (moshlim) who sang of Sichon's wars said: "Therefore the rulers say: Come to Cheshbon, let it be built and established." The Talmud reads moshlim as "those who rule over their inclination" and Cheshbon as "the reckoning of the world"; the explanation of this verse is in Likkutei Torah, Chukas. (context: Steinsaltz Tanakh)

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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PARAGRAPH 8

60 **בזה הזמן אין תכלת**

Kehot points to the Rebbe Rashab's long letter to the Rebbe of Radzin on the absence of techeles in our time.

KEHOT'S NOTE

ראה טושו"ע או"ח רס"א, בב"י ובב"ח שם. ראה ג"כ פע"ח ש' הציצית פ"ה. ראה אגרות-קודש לכ"ק אדמו"ר מוהרש"ב כרך-א סי' קנח [ע' שנא] מכתב ארוך להאדמו"ר מראדזין.

61 **בזה הזמן אין תכלת**

Pri Etz Chaim says that in our time, after the destruction of the Temple, we have no power to put on techeles, because we reach only to the mochin of Binah of Imma; the light of Chochmah still comes out, enclothed in the tzitzis of Binah.

Pri Etz Chaim, Gate of Fringes 5:1 פרי עץ חיים, שער הציצית ה':א'

ונחזור לבאר מה שכתבתי לעיל, כי האמת הוא, שבזמן הזה אחר החורבן, אין בנו כח להטיל תכלת, כי אין אנו משיגין רק עד מוח בינה דאמא. אמנם ודאי הוא, שאין אור עליון ההוא דמוח חכמה נמנע מלצאת, רק שאינו יוצא ע"י מעשינו, אבל ודאי הוא שהוא יוצא,

בהתלבשות תוך ציצית מוח בינה, וא"כ מוכרח הוא שיהיו רומזים ציצית חכמה דאימא, בציצית בינה דאמא:

Pri Etz Chaim (Public Domain)

62 **חכמה בראש . . בסוף**

The passage explains "Chochmah at the beginning and Chochmah at the end": Chochmah is bittul, so the Infinite Light rests in Chochmah; Chochmah Ila'ah is the true bittul through which the Infinite Light is drawn into Atzilus, and the lower Chochmah, Malchus, is the nullification of the yesh, the source of the bittul of Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ת"ז (תמ"א [ת"מ פ, ב] ובזוח"א (כו, ב) [עקב טו, ב. ושי"נ]. [כ].

63 **חכמה בראש חכמה בסוף**

The Zohar on Bereishis speaks of two yuds hinted in the word vayitzer ("and He formed"), the formation of the higher beings and of the lower: "and they are Chochmah at the beginning and Chochmah at the end."

Zohar, Bereshit 21:248-22:255 ספר הזהר, בראשית כ"א:רמ"ח-כ"ב:רנ"ה

In reference to that time it is said of Moses and Israel, "Then thou shalt delight in the L-rd", and the words shall be fulfilled, "then Moses shall sing" (Ex. 15, 1).1The Hebrew text of this page does not correspond entirely to the English translation. Further, the river "shall part from thence and become four heads" (Gen. 2, 10). The first of these is Hesed (Kindness), which is the right arm. From this shall drink the camp of Michael, and with it the tribe of Judah and his two accompanying ...

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

64 **ונחנו מ"ה**

Moshe and Aharon to the people, who complained of hunger in the wilderness: "And what (mah) are we, that you complain against us?" The maamar reads mah as the bittul of Chochmah.

Exodus 16:7 שמות ט"ז:ז

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ׃

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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65 **החכמה מאין תמצא**

Iyov, speaking of wisdom hidden from man, asks: "And wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from ayin, nothingness": Chochmah comes from nothing. (context: Steinsaltz Tanakh)

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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66 **רחובות הנהר**

In the list of the kings of Edom: "And Shaul of Rechovos HaNahar reigned in his place"; plainly Rechovos is a town by the river, the Euphrates. In Kabbalah "the broad places of the river" are Binah, the broadening of understanding. (context: Steinsaltz Tanakh)

Genesis 36:37 בראשית ל"ו:ל"ז

וַיָּמָת שַׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׁאוּל מֵרְחֹבוֹת הַנָּהָר׃

And Samlah died, and Shaul of Rehoboth by the River reigned in his stead.

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67 **ישת חושך סתרו**

David's song of deliverance: "He made darkness His hiding place, His canopy around Him." The maamar applies it to the concealment of Chochmah.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

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

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KEHOT'S NOTE

תהלים יח, יב.

68 **להנחיל אוהבי יש**

Wisdom speaks: "to bequeath yesh to those who love me, and I will fill their treasuries"; plainly yesh is substance, wealth. Here yesh is the "something" of Binah, the higher Gan Eden. (context: Steinsaltz Tanakh)

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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69 **וצבא השמים לך משתחוים**

The Levites' prayer: "You give life to them all, and the host of heaven bow to You." Bowing is the bittul of Malchus.

Nehemiah 9:6 נחמיה ט':ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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70 **בד"ה כי אברהם לא ידענו**

The discourse explains that between the Emanator, the Infinite One, and the created worlds there must be an intermediary, the Ten Sefiros of Atzilus.

KEHOT'S NOTE

תו"א צג, א.

71 **כי אברהם לא ידענו**

The prophet pleads in Israel's name: "For You are our Father, for Avraham did not know us and Israel does not recognize us." The Torah Ohr discourse on these words is cited.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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72 **כי מאיש לוקחה זאת**

Adam says of Chavah, formed from his side: "She shall be called ishah (woman), for this one was taken from ish (man)." The maamar reads it as Malchus drawing its power from Z'eir Anpin.

Genesis 2:23 בראשית ב':כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

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

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73 **ואל אישך תשוקתך**

G-d's words to Chavah after the sin: "and your desire shall be to your husband." The maamar reads it as the longing of Malchus to rise from below upward.

Genesis 3:16 בראשית ג':ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

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

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74 **כי הגם דאבא יסד ברתא**

The Raaya Mehemna on Pinchas: Chochmah is Abba and "earth" is the daughter, as in "With Chochmah He founded the earth."

Zohar, Pinchas 100:676–102:682 ספר הזהר, פנחס ק':תער"ו-ק"ב:תרפ"ב

75 **כי רמ"ח מצות הם ט"ס דז"א**

There the Alter Rebbe counts the 248 limbs of Z'eir Anpin the same way: its nine Sefiros, each of nine, make 81; each has three vessels, inner, middle and outer (end, middle, head), so three times 81 is 243, and the five Chasadim that bring growth make 248, the root of the 248 positive mitzvos.

KEHOT'S NOTE

ראה תו"א סח, ג.

76 **רני ושמחי בת**

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The Torah Ohr discourse on this verse is cited.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׃

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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77 **נר הוי' נשמת אדם**

"The lamp of Havayah is the soul of man, searching all the chambers of the belly." The soul, like a flame, rises upward.

Proverbs 20:27 משלי כ':כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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78 **תתן אמת ליעקב**

"You will give truth to Yaakov, kindness to Avraham." The point in the Torah Ohr discourse up to which the gloss refers the reader.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

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

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79 **המגביהי לשבת**

"Who is like Havayah our G-d, who is enthroned on high." The discourse on this verse is cited for the lamp of the mitzvah.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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80 **ובד"ה כי אתה נרי**

"For You are my lamp, Havayah." The Torah Ohr discourse on this verse is cited again for the lamp.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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81 **נר הם רמ"ח אברי המל' עם תרין דרועין דיליה**

At the end of this chapter Pri Etz Chaim says that the mystery of ner is the 248 limbs of Malchus, for she is included

in the two arms of the King, and then she is called ner.

Pri Etz Chaim, Gate of the Sabbath 4:10 פרי עץ חיים, שער השבת ד':י'

הדלקת הנר - ארז"ל, הדלקת נר בשבת חובה, הסוד הוא, כי ב' נרות הם, בינה ומלכות, ותכוין לכבות ב' הנרות של הסט"א. (ועיין בשבחים) והנה נר שבת הוא בבינה, שהוא אהי"ה, ג' חובה, לכן הוא חוב"ה ולא רשות. ועיין מ"ש בפסוק כי נר מצוה ותורה אור. וכבר ידעת, כי הם סוד ג' יחודים עליונים - הוי"ה אהי"ה, הוי"ה אלקי"ם, הוי"ה אד"ני, וכולם ג' י"ר. גם דע, כי סוד נ"ר, הם רמ"ח איברי המלכות, כי היא נכללת בב' דרועין דמלכא, אז נקראת נ"ר כנודע:

Pri Etz Chaim (Public Domain)

82 **שמאלו תחת לראשי וימינו תחבקני**

The beloved: "His left hand is under my head, and His right hand embraces me." The maamar reads it as the two arms, withdrawal and expansion.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

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

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83 **ויהי ערב ויהי בקר יום אחד**

"And there was evening and there was morning, one day." The Torah Ohr discourse at the beginning of Lech Lecha explains these words.

Genesis 1:5 בראשית א':ה'

וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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84 **חכים ולא בחכמה ידיעא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

85 **חכים ולא בחכמה ידיעא**

In Eliyahu's prayer at the opening of the Tikkunei Zohar, Pasach Eliyahu: "You are wise, but not with a known wisdom; You understand, but not with a known understanding."

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

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. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 9

86 **ועשית בגדי קדש**

G-d tells Moshe: "And you shall make holy garments for Aharon your brother, for glory and for beauty." The Torah Ohr discourse on this verse is cited for the analogy of the hairs.

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת:

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

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87 **כמ"ש הרמב"ם שכליים נבדלים**

Kehot notes that Or HaTorah there gives the Rambam's source as the Guide for the Perplexed, Part II, chapter 2.

KEHOT'S NOTE

באוה"ת מסעי ע' א'שצח מציין למו"נ ח"ב פ"ב. ובשם פלוספים מובא בסידור רלו, ג. מאמרי אדהאמ"צ במדבר-ב ע' תתס.

88 **שכליים נבדלים**

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

KEHOT'S NOTE

וע' בע"ח ש' קיצור אבי"ע פי"ז. [כ].

89 **אתה הוא עד שלא נבה"ע**

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

KEHOT'S NOTE

נוסח התפלה.

PARAGRAPH 10

90 **וכמ"ש בע"ח**

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

KEHOT'S NOTE

ש' הארת המוחין פי"א (צה, ב). [כ].

91 **דקוצי דשערי מכה ברישא דז"א מאחוריו**

Etz Chaim, Sha'ar Hearas HaMochin, chapter 1: behind the head of Z'eir Anpin a lock of hair hangs down and strikes from behind, and its light breaks through to the front.

Sefer Etz Chaim 32:4 עץ חיים ל"ב:ד'

ונבאר ענין המרגלים מה היתה כונתן לכנוס לא"י אחר שאינם מבחי' זו כנ"ל וגם משה ע"ה מה עלה בדעתו וגם למה הש"י לא נתרצה בשליחות ההוא וכמארז"ל שלח לך לדעתך אני איני מצוה לך וגם לידע מה הם בחי' מרגלים בעצמם והשליחות והפעולה בעצמה מה ענייניה ומי הם יהושע וכלב שהיו בכלל המרגלים ויצאו אח"כ מכללם. אבל הענין הוא כי הנה נתבאר שמשה הוא בחי' יסוד אבא שבתוך ז"א מהחזה ולמטה ואע"פ שהארותיו הם בי' מטות ודור המדבר כנ"ל עכ"ז היתה כוונתו לתקן גם את רחל אע"פ שהיא מהארת אמא ...

Sefer Etz Chaim (Public Domain)

92 **וקוצי דשערי זה נמשך ונסתיים בנוק'**

Chapter 5 adds that the locks of Arich Anpin descend to the head of Z'eir Anpin and those of Z'eir Anpin to the head of Nukva, to give her light, and discusses the techeles that we cannot put on in our time.

Pri Etz Chaim, Gate of Fringes 5:10 פרי עץ חיים, שער הציצית ה:י

ודע, כי קוצי דשערי דא"א, יורדין עד רישא דז"א. וקוצי דשערי דז"א, יורדין עד רישא דנוקבא להאיר לה. ושערי הם בראש נגד המוח, והם מבפנים, ומכים שם במוחין דיליה, ששם מוחין דאו"א, ומן היוצא ממוחין דאבא, נעשה בו ציץ, וזהו ציץ דכורא, ציצית נוקבא. רמז למ"ש דשערי א"א יורדין לראש ז"א. פי' - ציץ מה שיבא מצלם אבא, וציצית מה שיבא מצלם אמא. פי' - מיסודות של שניהם ששניהם תוך ז"א. ומה שלקח בעצמו ציץ, ומה שיקח לנוקבא ציצית. א"כ נמצא, כי ציץ וציצית מן צ' דצלם שבז"א, צלם אבא ...

Pri Etz Chaim (Public Domain)

93 **וקוצי דשערי זה נמשך ונסתיים בנוק' כמ"ש בכוונת הציצית**

Pri Etz Chaim explains that a lock of hair hangs from the head of Arich Anpin to the head of Z'eir Anpin, and another from Z'eir Anpin to the head of Nukva, and that the tzitzis are these locks.

Pri Etz Chaim, Gate of Fringes 3:5 פרי עץ חיים, שער הציצית ג:ה

והענין כנודע כמ"ש, כי יש ברישא דא"א, חד קוצא דשערי דתליא עד רישא דז"א במקום העורף, מכנגד המצח שלו, והוא מאיר במוחין דז"א, ומוציא הארתן לחוץ. ועד"ז יש חד קוצא דשערי, דתלייא מרישא דז"א עד רישא דנוקבא במצח שלה ממש, כמ"ש בע"ה בענין תפילין ש"י, וזהו דז"א הם שערות שחורות, כנזכר באדרא והנה אותו קוצי דשערי דרישא דא"א, נקרא ציץ לשון זכר, לפי שהוא מתפשט ונתלה עד רישא דז"א שהוא זכר. אבל קוצי דשערי דרישא דעצמו דז"א, נקרא ציצית לשון נקבה, לפי שהוא מתפשט ונתלה עד רישא דנוקבא והם בחי' ...

Pri Etz Chaim (Public Domain)

94 **והיה לכם לציצית**

G-d tells Moshe to say to Israel: "And it shall be for you as tzitzis, and you shall see it (oso) and remember all the mitzvos of Havayah." The maamar reads tzitzis, which also means a lock of hair, as the hairs drawn down into the techeles, and "you shall see it" as seeing them there; the Talmud also reads oso as "Him."

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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95 **הציצית נתתי לכם שנאמר והיה לכם לציצית**

Among the things G-d says He gave "to you," the Midrash lists: "The tzitzis I gave to you, as it is said, 'And it shall be for you as tzitzis.'"

Shemot Rabbah 15:23 שמות רבה ט"ו:כ"ג

... כל מקום אשר תדרוך כף רגליכם בו. וגו'. לא נתתי התורה אלא לכם, שנאמר (משלי ד, ב): כי לקח טוב נתתי לכם תורתי וגו'. הציצית נתתי לכם, שנאמר (במדבר טו, לט): והיה לכם לציצית. ימים טובים נתתי לכם, שנאמר (ויקרא כג, ז): מקרא קודש יהיה לכם. יום הכפורים נתתי לכם, שנאמר (שם שם, כח): כי יום כפורים הוא. לולב לכם, שנאמר (שם שם, מ): ולקחתם לכם ביום הראשון. סוכה לכם, שנאמר (שם שם, מב): כל האזרח בישראל וגו'. לא נתתי אורה אלא לכם, שנאמר (ישעיה ס, א): קומי ...

Another interpretation: "This month shall be for you" (Exodus 12:2) – that is what is written: "They will be for you alone, and there is nothing for strangers with you" (Proverbs 5:17). The Holy One blessed be He said to them: 'I do not caution idolaters against idol worship, but only you, as it is stated: "You shall not make idols for yourself" (Leviticus 26:1). I gave justice only to you, as it is stated: "Hear this, priests, and hearken, house of Israel, and listen, house of the king, as ...

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96 **כעמר נקא**

In Daniel's night vision thrones are set and the Ancient of Days takes His seat: "His garment was white as snow, and the hair of His head like clean wool." The maamar applies the white hair to the hairs of Arich Anpin.

Daniel 7:9 דניאל ז':ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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PARAGRAPH 11

97 **וזכרתם את כל מצות ה'**

"...and you shall see it and remember all the mitzvos of Havayah and do them, and you shall not stray after your heart and after your eyes." The maamar now explains "remember" and "you shall not stray."

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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98 **בלק"ת פ' בראשית**

The passage cites the same teaching, that mem-tzadi of mitzvah are yud-hei in Atbash, and explains that because the letters are substituted, the union of Abba and Imma that a mitzvah brings is not a complete revelation; the essential union of yud-hei comes through the self-sacrifice of the Shema.

KEHOT'S NOTE

בד"ה סוד מציאות המצות. ראה לעיל פ' אמור לג, ג.

99 **כי מצות המלך היא**

When the envoy of the king of Assyria taunted Jerusalem, "the people were silent and did not answer him a word, for it was the king's command, saying: Do not answer him." Here mitzvah means a command.

II Kings 18:36 מלכים ב יח:לו

וְהֶחֱרִישׁוּ הָעָם וְלֹא־עָנוּ אֹתוֹ דָּבָר כִּי־מִצְוַת הַמֶּלֶךְ הָיא לֵאמֹר לֹא תַעֲנֻהוּ׃

But the people held their peace, and answered him not a word; for the king's commandment was, saying: 'Answer him not.'

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KEHOT'S NOTE

מלכים ב יח, לו. [כ].

100 **מצות המלך היא עיין בזהר ס"פ שלח דקע"ה ע"ב מצוה במל'**

The Zohar at the end of Shelach says that "mitzvah" is used as in "it was the king's command," that foundation and root are crowned together in the King, and on this it reads "and you shall see it and remember all the mitzvos of Havayah."

Zohar, Sh'lach 46:336–346 ספר הזהר, שלח לך מ"ו:שלי"ו-שמ"ו

101 **בביאור ע"פ וידבר אלקים**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פ' במדבר.

102 **וידבר אלקים**

"And G-d spoke all these words, saying," the opening of the Ten Commandments. The explanation of this verse is cited.

Exodus 20:1 שמות כ:א

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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103 **כי מאיש לוקחה זאת**

Adam's words about Chavah: "for this one was taken from ish (man)." The maamar applies it to the mitzvah below, which has its root in the King above.

Genesis 2:23 בראשית ב:כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

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

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104 **לא יגורך רע**

David's psalm: "For You are not a G-d who desires wickedness; evil shall not dwell with You." The maamar applies it to Atzilus.

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.

105 **במדבר סיני באהל מועד**

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting." The explanation of this verse, earlier in this book, is cited.

Numbers 1:1 במדבר א:א

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

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

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106 **בליקוטי הש"ס להאריז"ל**

Kehot locates the Arizal's explanation of the Jordan in his Likkutei HaShas on Tractate Chagigah.

KEHOT'S NOTE

במס' חגיגה.

107 **ירדן . . דהיינו ק"נ**

Kehot refers to Or HaTorah on Va'eschanan for this explanation of the Jordan as kelipas nogah.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' קיז.

108 **ירדן — לזה**

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

KEHOT'S NOTE

על"ק (צד, א). ושי"נ. [כ].

PARAGRAPH 12

109 **ויקחו אליך פרה**

G-d tells Moshe and Aharon: "This is the statute of the Torah… speak to the children of Israel, and they shall take to you a red heifer." The explanation of this verse, cited

here, discusses how evil draws nourishment from holiness.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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110 **השקאת הסוטה מים המאררים**

In the law of the woman suspected of adultery (sotah): "And if the woman was not defiled but is pure, she shall be cleared and shall conceive seed." The waters that test her bring blessing to the innocent. (context: Steinsaltz Tanakh)

Numbers 5:28 במדבר ה':כ"ח

KEHOT'S NOTE

במדבר ה, כח.

111 **מים המאררים**

The Zohar on Nasso reads "the bitter waters that bring the curse" as the Holy Name at the time it is found in judgment.

Zohar, Nasso 5:60–63 ספר הזהר, נשא ה':ס'-ס"ג

IF ANY MAN'S WIFE (lit. man, man, if his wife) GO ASIDE, AND COMMIT A TRESPASS (lit. trespass a trespass) AGAINST HIM, ETC. R. Eleazar said: 'Why twice ' man, man"? It speaks of a man who has behaved as a man should, following the admonition: "Drink waters out of thy own cistern", etc. (Prov. 5, 15). Why, again, the double expression "trespass a trespass"? It points, on the one hand, to the Community of Israel, and, on the other, to her Spouse. We thus read further: THEN SHALL THE ...

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

112 **ונקתה ונזרעה**

The Raaya Mehemna on Emor: the faithful wife comes close to the high priest to be tested; being pure, "she shall be cleared and shall conceive seed," and gains strength and love with her husband.

Zohar, Emor 32:155–34:162 ספר הזהר, אמור ל"ב:קנ"ה-ל"ד:קס"ב

113 **ברע"מ פ' אמור דצ"ו א'**

Kehot refers to the Tzemach Tzedek's explanations of the Zohar for this passage of the Raaya Mehemna on Emor.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-ב ע' תתקלז ואילך.

PARAGRAPH 13

114 **והם ה"ג עליונים שהם חסדים**

Or HaTorah's version adds here: "(that is, the Gevuros of Abba are the Chasadim of Imma; see what is written on the Zohar at the beginning of Vayeitzei, on 'Arise,' etc.)."

KEHOT'S NOTE

באוה"ת פ' שלח כרך-ה ע' א'תריג נוסף: "(ר"ל גבורות דאבא הם חסדים דאימא, עמ"ש על הזהר ר"פ ויצא ע"פ קומה כו')".

115 **למען תזכרו**

The end of the tzitzis passage, G-d's words to Israel: "So that you shall remember and do all My mitzvos, and be holy to your G-d." The maamar reads "remember" as becoming zecharim (males) and "do" as making the mitzvos.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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116 **וזהו למען תזכרו שתהיו אתם הזכרים**

Or HaTorah's version adds: "(that is, through the sweetening of the five Gevuros of Nukva, of esh hei, in the higher five Gevuros of Abba, esh yud, they themselves become males, as explained shortly below)."

KEHOT'S NOTE

באוה"ת שם נוסף: "(ר"ל ע"י מיתוק ה"ג דנוק' דאש ה' בה"ג העליונים דאבא אש יו"ד נעשה הם עצמן בבחי' זכרים, כדלקמן בסמוך)".

117 **בהעלותך את הנרות**

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

KEHOT'S NOTE

שם ח, ב.

118 **בהעלותך את הנרות**

G-d tells Moshe to say to Aharon: "When you raise up the lamps, the seven lamps shall give light toward the face of the menorah." Plainly it means "when you kindle the lamps," worded as raising them because the flame rises; the maamar applies "raising the lamps" to the rising Gevuros.

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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119 **אשה מזרעת תחלה**

Rav Yitzchak son of Rav Ami: "If the man emits seed first, she bears a female; if the woman emits seed first, she bears a male," as it says, "When a woman conceives and bears a male."

Berakhot 60a:14 ברכות ס' א':י"ד

וּמִי מַהֲנֵי רַחֲמֵי? וְהָאָמַר רַב יִצְחָק בְּרֵיהּ דְּרַב אַמֵּי: אִישׁ מַזְרִיעַ תְּחִלָּה — יוֹלֶדֶת נְקֵבָה, אִשָּׁה מַזְרַעַת תְּחִלָּה — יוֹלֶדֶת זָכָר. שָׁנֵאָמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר"! הָכָא בְּמַאי עָסְקִינַן — כְּגוֹן שֶׁהִזְרִיעוּ שְׁנֵיהֶם בְּבַת אַחַת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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

KEHOT'S NOTE

ברכות ס, א. וש"נ.

120 **ועיין בזהר פרשה תזריע**

Kehot notes that Or HaTorah discusses this Zohar on Tazria at length.

KEHOT'S NOTE

בארוכה באוה"ת שם. ראה גם לקמן פי מטות פד, ג.

121 **שנז' בשבת עליות העולמות**

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

KEHOT'S NOTE

ראה פע"ח ש' השבת.

122 On "When a woman conceives and bears a male," Rabbi Yosei says that from the day she conceives until the day she gives birth a woman speaks only of her child, that it be male.

Zohar, Tazria 1:2–3:11 ספר הזהר, תזריע א:ב'-ג':י"א

R. Aha also asked why the word "conceive-seed" is used instead of merely "conceive". R. Jose answered: 'A woman from the time she becomes pregnant till she is delivered can talk of nothing but the child she is to bear, whether it is to be a boy or a girl.'

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

PARAGRAPH 14

123 **זכר חסדו**

The psalmist sings of G-d's salvation: "He remembered His kindness and His faithfulness to the house of Israel." Z'eir Anpin is called zachar, "male," and the maamar hears the same word in zachar chasdo, "He remembered His kindness."

Psalms 98:3 תהילים צ"ח:ג'

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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124 **ועשיתם את כל מצותי**

"So that you shall remember and do all My mitzvos." The gloss sees in "do" a higher level than "remember."

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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125 **המשכת אור א"ס בהן במוחין**

The passage quotes the same words of Iggeres HaKodesh, reading "the Infinite Light, blessed be He." It explains that the mitzvos, called the 248 limbs of the King, are lights drawn into vessels, which need guarding, since a flaw in a vessel lets nourishment be drawn even from the light enclothed in it.

KEHOT'S NOTE

וכ"ה לקמן פי' ראה כא, ד אבל שם "אוא"ס ב"ה" וכ"ה בדרך מצותיך כא, ב. אוה"ת יתרו ע' תקמא וע' אי"טו.

PARAGRAPH 15

126 **בביאור ע"פ וארשתיך לי**

The Biur on "And I will betroth you to Me" builds on this discourse: below, the mitzvos are "the King's command," in Malchus of Atzilus, but their root is in Z'eir Anpin, and through a person's arousal from below the mitzvah becomes the King's limbs and draws even from Arich Anpin.

Numbers 17:3 במדבר י"ז:ג'

אֶת מַחְתּוֹת הַחַטָּאִים הָאֵלֶּה בְּנַפְשֹׁתָם וְעָשׂוּ אֹתָם רִקְעֵי פַחִים צִפּוּי לַמִּזְבֵּחַ כִּי־הִקְרִיבָם לִפְנֵי־ה' וַיִּקְדָּשׁוּ וְיִהְיוּ לְאוֹת לִבְנֵי יִשְׂרָאֵל׃

even the fire-pans of these men who have sinned at the cost of their lives, and let them be made beaten plates for a covering of the altar—for they are become holy, because they were offered before the L-RD—that they may be a sign unto the children of Israel.'

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KEHOT'S NOTE

לעיל במדבר יז, ג.

127 **וארשתיך לי**

G-d's promise to Israel through the prophet: "And I will betroth you to Me forever; I will betroth you to Me with righteousness and justice, with kindness and compassion."

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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128 **והייתם קדושים לאלקיכם**

"...and you shall be holy to your G-d," the last clause of the tzitzis passage that the maamar explains.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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129 Kehot's note points to Nazir 39b:5 for these words.

Nazir 39b:5 נזיר ל"ט ב:ה'

נָזִיר שֶׁגִּילַּח בֵּין בְּתַעַר בֵּין בְּזוּג, אוֹ שֶׁסִּיפְּסֵף כָּל שֶׁהוּא — חַיָּיב. תָּנוּ רַבָּנַן: "תַּעַר", אֵין לִי אֶלָּא תַּעַר. תָּלַשׁ, מֵירַט, סִיפְּסֵף כָּל שֶׁהוּא, מִנַּיִן — תַּלְמוּד לוֹמַר: "קָדוֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ", דִּבְרֵי רַבִּי יִאשַׁיָּה.

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

130 קדוש יהיה גדל פרע שער ראשו

Of the nazirite: "All the days of his vow of nazirus no razor shall pass over his head… he shall be holy; he shall let the locks of the hair of his head grow." The maamar ties the nazirite's holiness to his hair.

Numbers 6:5 במדבר ו':ה'

כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַה' קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ:

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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131 ונקדשתי בתוך בני"י

"And you shall not profane My holy Name, and I shall be sanctified among the children of Israel." The discourse on these words is in Likkutei Torah, Emor.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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PARAGRAPH 16

132 קדוש דקדושה וג"פ קדוש

In Isaiah's vision the seraphim call to one another: "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." This is the threefold "holy" of the Kedushah, which ends with "Havayah of Hosts."

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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133 קוצי דשערי דא"א היורד מאחורי ז"א

At the end of this chapter on the Kedushah, Pri Etz Chaim says that its light is drawn from the lock of hair of Arich Anpin that descends behind Z'eir Anpin, and that we say "holy" three times corresponding to three Names Havayah.

Pri Etz Chaim, Gate of the Repetition of the Silent Prayer 3:13 פרי עץ חיים, שער חזרת העמידה ג':י"ג

… וכל הויה מהם במילוי יודין, הוא קדוש. אמנם הארת אלו של הקדושה, הם נמשכין מקוצי דשערי דא"א, היורד מאחורי ז"א כנודע, והוא מאיר לו שפע ממוחין עליונים דא"א, הנקרא קדוש. לכן אומרים ג"פ קק"ק, נגד הויות ההם, שכל אחד ג' קודש, ואלו נמשכין כנ"ל, ומאירין במוחין דז"א. ובזה תבין, כי איך כל קדוש הוא במוחין עלאין, כי ג' קדוש אלו, נמשכין ממוחין עלאין דא"א, דרך קוצי דשערי להאיר בז"א, וכבר בארנו יותר סוד הקדושה במ"א כנ"ל:

Pri Etz Chaim (Public Domain)

134 ג' קוצין שיש בצורת אות יוד קוץ העליון והיוד עצמו וקוץ התחתון

Pardes Rimonim, discussing the hidden lights in Keser, describes the first yud of the Name as itself three: "a tip above, a tip below and a body in the middle."

Pardes Rimmonim 11:7 פרדס רמונים י"א:ז'

PARAGRAPH 17

135 והייתם קדושים לאלקיכם

"…and you shall be holy to your G-d (Elokeichem)." The maamar notes that the verse uses the Name Elokim, not Havayah.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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136 אל תקרי בניך אלא בוניך

Torah scholars increase peace in the world, as it says, "And all your children shall be taught of Havayah, and great shall be the peace of your children": do not read "your children" (banayich) but "your builders" (bonayich).

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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[נמשך לדרוש דלעיל]

Continuing the Discourse Above

G-d's arousal from above comes in two kinds: one that answers man's service, and a higher one that precedes it and makes it possible. Self-nullification must reach a person inwardly, and it does so only through narrow channels rooted in the Gevuros of Abba: the techeles thread of tzitzis, the salt mixed into the "wheat" of Torah, and Aharon's priesthood.

THE MAAMAR IN BRIEF

Continuing the preceding discourse on tzitzis, the Alter Rebbe explains the closing verse of the tzitzis passage. The Midrash's "My holiness is above your holiness" points to two kinds of arousal from above: one drawn down by Israel's own service, and a higher one that precedes it, like the thoughts of teshuvah that, as the Baal Shem Tov taught, come from the heavenly voice. The Exodus came from the higher, preceding kind; Torah and the mitzvos, which unite the Holy One, blessed be He, and His Shechinah, call forth the kind that answers service, and in the separate worlds that union takes the form of the nullification of the yesh. Korach asked why a tallis entirely of techeles needs tzitzis, since the garment is the encompassing light itself. The answer is that self-nullification must reach a person inwardly, and only the thread, rooted in the Gevuros of Abba, carries the light within. The Talmud's parable of wheat stored without chomtin makes the same point about Torah without awe: salt, also from the Gevuros of Abba, refines and preserves. Aharon's "covenant of salt" and his beard likewise draw self-nullification to the souls of Israel.

OUTLINE

1 **Heading** ¶1

A continuation of the preceding discourse on tzitzis.

2 **Two arousals from above** ¶2–4

"My holiness is above your holiness": an arousal from above that answers man's service, and a higher one that precedes it, as in the Baal Shem Tov's teaching on thoughts of teshuvah. The two halves of "I am Havayah your G-d" are these two, and in the separate worlds the union of the Holy One, blessed be He, and His Shechinah is the nullification of the yesh.

3 **Korach's question** ¶5–6

A tallis entirely of techeles: is the garment, the encompassing light itself, not greater than a few threads? In truth the essence of the mitzvah is the thread, which brings inner light, love and awe.

4 **Why the thread: the Gevuros of Abba** ¶7–10

Techeles comes from the Gevuros of Abba, rooted in the hidden Chochmah in which the Gevurah of Atik is enclothed. Gevurah carries self-nullification inward, as blood carries life into a limb, and a thread draws the light inward, while the garment only encompasses.

5 **Torah without awe: the wheat and the chomtin** ¶11–14

Love and awe are "the Torah of man." In the Talmud's parable, wheat without a kav of chomtin is worthless: wheat is the Torah, and salt, rooted in the Gevuros of Abba, refines. The extra "for me" shows that Torah with awe becomes G-d's own.

6 **Many levels in one Sefirah; the covenant of salt** ¶15–16

The tallis needs its threads as the wheat needs salt. Techeles and salt share a root because every Sefirah has many levels, and Aharon's "covenant of salt" and beard draw self-nullification to Israel and raise the soul, "the lamp of Havayah."

KEY CONCEPTS

Arousal from above and from below אתערותא דלעילא / אתערותא דלתתא

Divine initiative and human initiative. Here the arousal from above is of two kinds: one that responds to man's service, and a higher one that precedes all service.

Nullification of the yesh ביטול היש

A creature's sense of independent existence set aside before G-d while the creature remains in existence. It is the form the divine union takes in the separate worlds.

Encompassing and inner light אור מקיף / אור פנימי

Light too great to be absorbed, which surrounds and acts from beyond, and light received within the recipient's measure. The tallis is the first; the thread brings the second.

Techeles תכלת

The blue thread of tzitzis. It comes from the Gevuros of Abba, and as a thread it draws self-nullification inward.

The Gevuros of Abba גבורות דאבא

The powers of restraint within Chochmah, rooted in the hidden Chochmah in which the Gevurah of Atik is enclothed. They carry self-nullification inward and give the power to refine; techeles and salt both come from them.

In Chochmah they are refined בחכמה אתבררו

The principle that Chochmah sifts good from waste. Salt, which draws the blood out of meat, expresses it.

SECTION 1 · ¶1

Heading

1 [נמשך לדרוש דלעיל][1]

[Continuing the discourse above.]

> These bracketed words tell the reader that what follows is not a new discourse but the continuation of the one before it in Likkutei Torah, Shelach, the explanation of the tzitzis passage that begins "And it shall be for you as tzitzis."

SECTION 2 · ¶2–4

Two arousals from above

2 אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים[2]. [3] פי' דהנה ארז"ל [אמרו רבותינו זכרונם לברכה] בענין קדושים תהיו[4] יכול כמוני[5] ת"ל [תלמוד לומר] כוי קדושתי למעלה מקדושתכם.

"I am Havayah your G-d, who brought you out of the land of Egypt." The explanation: our Sages, of blessed memory, said concerning "You shall be holy": "Might [this mean] like Me? The verse teaches, etc.: 'My holiness is above your holiness.'"

> The discourse takes up the verse that closes the passage of tzitzis, "I am Havayah your G-d, who brought you out of the land of Egypt." To explain it, the Alter Rebbe cites the Midrash on "You shall be holy": one might think Israel can be holy as G-d is holy, so the verse adds that His holiness is above theirs.

והפי' בזה הוא כי הנה יש אתערותא דלעילא שע"י אתעדל"ת [אתערותא דלתתא] אתערותא דלעילא וזהו ענין והייתם קדושים לאלקיכם וכנ"ל שישראל ע"י אתעדל"ת [אתערותא דלתתא] ממשיכים אתעדל"ע [אתערותא דלעילא] בחי' ג"פ [ג' פעמים] קדוש[6] כוי.

The explanation of this is that there is [one kind of] arousal from above: through an arousal from below, an arousal from above [is drawn]. This is the meaning of "and you shall be holy to your G-d," as mentioned above: that Israel, through the arousal from below, draw down the arousal from above, the level of the threefold "holy," etc.

> The Midrash speaks of two kinds of divine response. The first is called forth by human effort: when Israel sanctify themselves, as in "you shall be holy to your G-d," they draw down from above the holiness that the angels proclaim three times, "Holy, holy, holy," as the preceding discourse explained.

אכן יש אתערותא דלעילא קודם אתערותא דלתתא להעלות ממטה למעלי [למעלה / למעלת] ואתערותא דלעילא זו גדלה מעלתה מאד מאותה שע"י אתעדל"ת [אתערותא דלתתא] שאין אתעדל"ת [אתערותא דלתתא] יכולה להגיע אליה.[7]

However, there is [also] an arousal from above that comes before the arousal from below, to raise up from below to above. This arousal from above is far greater in stature than the one that comes through the arousal from below, for the arousal from below cannot reach it.

> The second arousal from above comes first, before any human effort, and it is what enables a person to rise upward at all. It stands far higher than the response that man's service evokes, which can never reach it.

3 וכמאמר הבעש"ט [הבעל שם טוב][8] ז"ל [זכרונו לברכה / זכרונם לברכה] על הבת קול שמכרזת[9] שהם הרהורי תשובה והם באים מלמעלה שאין אדם עושה מאומה מצד עצמו

As in the saying of the Baal Shem Tov, of blessed memory, about the heavenly voice (bas kol) that proclaims: that these are thoughts of teshuvah (return), and they come from above, for a person does nothing of his own accord.

> The Mishnah says that a heavenly voice (bas kol) goes out every day and proclaims; the Baal Shem Tov taught that it reaches people as sudden thoughts of teshuvah. Such thoughts come from above and not from a person's own effort; Likkutei Torah, Shir HaShirim, repeats this teaching almost word for word.

והיינו כמו תחלת הבריאה כי חפץ חסד הוא[10] ועל המשכה זו ארז"ל [אמרו רבותינו זכרונם לברכה] קדושתי למעלה מקדושתכם. דאם כפשוטו אינו מובן כלל מה צריך לומר שקדושתו יתי למעלה כו'.

This is like the beginning of creation, "for He desires kindness." It is about this drawing-down that our Sages, of blessed memory, said, "My holiness is above your holiness." For if [it were meant] in its plain sense, it is not understood at all: why would one need to say that His holiness, may He be blessed, is above, etc.?

> This is like the beginning of creation, when the world was made without any prior merit on the part of creatures: Micah's words "for He desires kindness" describe giving that nothing has earned. The Alter Rebbe identifies this unprompted flow with "My holiness is above your holiness"; read literally, the Midrash would be stating the obvious, that G-d's holiness is above man's.

4 ועל המשכה זו נאמר אני ה' כו' אשר הוצאתי אתכם מארץ מצרים[11] שאני הוצאתי להיות אתערותא דלתתא.

And about this drawing-down it is said, "I am Havayah, etc., who brought you out of the land of Egypt": that it was I who brought [you] out, so that there would be an arousal from below.

> The first half of the verse, "I am Havayah… who brought you out of the land of Egypt," speaks of this preceding arousal from above. The Exodus came from G-d alone, before Israel had done anything, and its purpose was to make an arousal from below possible.

ואח"כ אני הוי' אלהיכם אתעדל"ע [אתערותא דלעילא] ע"י אתעדל"ת [אתערותא דלתתא] קורא בתורה שממשיך גילוי א"ס בהתורה ודרך כלל כל המצות הם הם לשם יחוד קוב"ה [קודשא בריך הוא] ושכינתיה קוב"ה [קודשא בריך הוא] ז"א מעולמות א"ס ושכינתיה מלכות המקננת בבי"ע שרש ומקור נש"י [נשמות ישראל].

And afterward, "I am Havayah your G-d": an arousal from above through an arousal from below, [as with] one who reads the Torah, drawing down a revelation of the Infinite One (Ein Sof) into the Torah. And in general, all the mitzvos are, in themselves, "for the sake of the union of the Holy One, blessed be He, and His Shechinah": the Holy One, blessed be He, is Z'eir Anpin (the emotive attributes), from the worlds of Ein Sof, and His Shechinah (Divine Presence) is Malchus (sovereignty), which nests within Beriah, Yetzirah and Asiyah, the root and source of the souls of Israel.

> The verse's closing words, "I am Havayah your G-d," speak of the arousal from above that answers man's service: studying Torah draws a revelation of the Infinite One into it, and every mitzvah serves the union of "the Holy One, blessed be He" (Z'eir Anpin, the divine emotive attributes) with "His Shechinah" (Malchus). The text speaks of Z'eir Anpin as "from the worlds of Ein Sof," in contrast to the "separate worlds" of the next part: it belongs to the realm still united with the Infinite, while Malchus dwells within the lower worlds and is the source of Jewish souls.

והנה בי"ע הם עולמות הנפרדים ואינו מגיע שם היחוד עליון רק היחוד הוא בבחינת מל' דהיינו בבחי' ביטול שיהא בטול היש כו':

Now, Beriah, Yetzirah and Asiyah are the separate worlds, and the higher union does not reach there; rather, the union is in the level of Malchus, that is, in the level of self-nullification (bittul): that there be the nullification of the yesh, etc.

> Beriah, Yetzirah and Asiyah are "separate worlds," whose creatures sense themselves as existing in their own right, so the higher union cannot be revealed there. What reaches them is the union at the level of Malchus: self-nullification, in which the yesh, a creature's sense of being something of its own, sets itself aside before G-d.

SECTION 3 • ¶5–6

Korach's question

5 ד והנה מזה יובן גם כן ענין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ ויקח קרח[12] טלית שכולה תכלת[13] חייבת בציצית[14, 15] או פטורה[16] כו'.

4. Now, from this we can also understand the saying of our Sages, of blessed memory, on the verse "Korach took": "A tallis that is entirely techeles: is it obligated in tzitzis, or exempt?" etc.

> Section 4 of the discourse begins. The Sages relate that Korach asked Moshe whether a tallis made entirely of techeles, the blue-dyed wool required in the tzitzis, still needs tzitzis or is exempt; Moshe answered that it needs them.

והענין מבואר לקמן בביאור על פי' ויקח קרח דטענת קרח היה דהרי הטלית הוא הא"מ [האור מקיף] עצמו וחוטי הציצית הם רק המשכה מצומצמת בבחינת שערות שאינו ערוך לגבי עצמיות המקיף.

The matter is explained below, in the explanation on the passage "Korach took": Korach's argument was that the tallis is the encompassing light (or makif) itself, while the threads of the tzitzis are only a contracted drawing-down, in the manner of hairs, which bears no comparison to the essence of the encompassing [light].

> Korach's reasoning, explained in the later discourse on "Korach took," was that the garment stands for the encompassing light itself. The threads are only a narrow, contracted extension of it, like hairs growing from the head, and bear no comparison to the essence of what encompasses.

6 ואם כן איך יתכן שהטלית דתכלת והא"מ [והאור מקיף] עצמו לא יהיה בו המצוה כלל רק ע"י החוטין כו' וכוונתו היה שבזה יחלוק ג"כ על כהונת אהרן כו'.

If so, how could it be that the tallis of techeles, the encompassing light itself, should have no mitzvah in it at all, but only through the threads, etc.? His intention was that by this he would also contest the priesthood of Aharon, etc.

> Korach's argument: if the tallis of techeles is itself the encompassing light, how can the mitzvah rest not in it but in a few threads? His real aim was to turn the same reasoning against Aharon's priesthood, which, as the end of the discourse explains, serves like the threads as a channel to Israel.

ובאמת עיקר המצוה הוא על ידי חוט דתכלת דוקא לפי שעל ידי זה דייקא נמשך בהאדם בחינת א"פ [אור פנימי] שיהיה לו אהוי"ר [אהבה ויראה] כו' ע"ש.

But in truth, the essence of the mitzvah is specifically through the thread of techeles, because precisely through it the level of inner light (or pnimi) is drawn into the person, so that he will have love and awe, etc. See there.

> In truth, the essence of the mitzvah lies in the thread of techeles, because it brings the light inward into the person as inner light (or pnimi), so that he comes to love and fear G-d. The garment alone remains an encompassing light that does not reach him inwardly.

SECTION 4 • ¶7–10

Why the thread: the Gevuros of Abba

7 וע"פ מה שכתוב כאן בענין חוט דתכלת יובן זה בתוספת ביאור

In light of what is written here about the thread of techeles, this will be understood with further explanation.

> What has just been said about the thread of techeles sheds further light on the preceding discourse.

והוא כי הנה מבואר למעלה שהתכלת הוא מבחי' מוחין דאבא. שהוא להמשיך בחי' הביטול למטה במל' כדי להיות ביטול היש נהורא תכלא.

It is this: it was explained above that the techeles is from the level of the intellect (mochin) of Abba (Chochmah), whose [purpose] is to draw the level of self-nullification (bittul) down below, into Malchus (sovereignty), so that there be the nullification of the yesh (something), the "blue light" (nehora techela).

> That discourse explained that techeles comes from the intellect (mochin) of Abba, the Kabbalistic configuration (partzuf) of Chochmah, the first flash of divine wisdom. Abba's role is to bring self-nullification down into Malchus, so that created being, the yesh, becomes nullified before G-d; this is the "blue light," the image the preceding discourse drew from the blue part of a flame that clings to the wick and consumes it.

אך שהתכלת הוא מבחי' גבורות דאבא. שמהם דוקא נמשך כח והמשכה זו להיות ביטול היש וכמו שכתוב ג"כ בשם הלק"ת [הלקוטי תורה (להאריז"ל)] בענין בואו חשבון[17] והטעם כי כדי להוריד ולהמשיך להגיע הביטול גם במקום היש זהו על ידי בחי' הגבורה.

However, the techeles is from the level of the Gevuros (restraints) of Abba, from which specifically come the power and this drawing-down for there to be the nullification of the yesh, as is also written in the name of the Likkutei Torah of the Arizal on the subject of "Come to Cheshbon." The reason is that in order to bring down and draw down, so that the self-nullification reaches even the place of the yesh, this is through the level of Gevurah.

> More precisely, techeles comes from the Gevuros of Abba, its powers of restraint, for only from them comes the power to produce the nullification of the yesh, as was also cited from the Arizal's Likkutei Torah on "Come to Cheshbon." Gevurah, the power to contract and limit, is what can carry self-nullification down into the very place of the yesh, where things feel themselves to exist.

8 והוא כמבואר לעיל בביאור ע"פ קול דודי[18] בשה"ש [בשיר השירים] שמהשפעת הגבורות נמשך בבחינת א"פ [אור פנימי] גם כן כמו המשכת החיות בהאבר וכמו כי הדם הוא הנפש[19]

This is as explained above, in the explanation on "The voice of my beloved" in Shir HaShirim: that from the flow of the Gevuros, [light] is drawn in the manner of inner light as well, like the flow of life-force (chayus) into the limb, and as [in the verse] "for the blood is the soul."

> The discourse on "The voice of my beloved" in Likkutei Torah, Shir HaShirim explains this: the flow that comes from the Gevuros enters inwardly, as inner light, the way life-force enters a limb and animates it from within. So the verse says "for the blood is the soul": life reaches each limb through the blood.

מה שאין כן מבחינת חסדים נעשה בחי' מקיף לבד כמו שכתוב וימינו תחבקני[20] כו' ע"ש.

From the level of the Chasadim (kindnesses), by contrast, there comes about only the level of an encompassing [light], as it is written, "and His right hand embraces me," etc. See there.

> The Chasadim, by contrast, produce only an encompassing light, as in "His right hand embraces me": an embrace surrounds a person from outside.

9 ולכן כדי להגיע הביטול במקום היש שהוא המשכה בבחינת פנימי' [פנימיות / פנימית] גם כן שיגע הביטול בתוכו ממש מקרב איש ולב עמוק[21] זהו על ידי בחינת גבורות דאבא דייקא.

Therefore, for the self-nullification to reach the place of the yesh, which is a drawing-down in an inner manner as well, so that the self-nullification touches its very inside, from "the inward part of man and the deep heart," this is precisely through the level of the Gevuros of Abba.

> For self-nullification to reach the yesh fully, it must enter not only from outside but inwardly, touching its very core, what the verse calls "the inward part of man and the deep heart." This, again, comes specifically from the Gevuros of Abba.

ששרשו מח"ס [מחכמה סתימאה] שבו מלובש גבורה דעתיק כמ"ש הרמ"ז [הרב משה זכות] ר"פ פנחס[22] ע"פ שמע בני מוסר אביך.[23]

Its root is from the hidden Chochmah (Chochmah Stima'ah), in which the Gevurah of Atik is enclothed, as the Ramaz (Rabbi Moshe Zacuto) writes at the beginning of Parshas Pinchas, on the verse "Hear, my son, the discipline of your father."

> The Gevuros of Abba have their root in the hidden Chochmah (Chochmah Stima'ah), the concealed wisdom of Arich Anpin, also called the hidden brain (Mocha Stima'ah), in which the Gevurah of Atik is enclothed; Atik (Atik Yomin) is the inner dimension of Keser. The Ramaz (Rabbi Moshe Zacuto), a Kabbalist and commentator on the Zohar, writes this at the beginning of Parshas Pinchas on "Hear, my son, the discipline of your father," a verse that speaks of discipline, a form of restraint, coming from a father.

10 ומשם מקור כח הבירורים שהוא ביטול היש. וכיון שכן שעיקר כוונה זו להגיע הביטול בבחינת פנימי' [פנימיות / פנימית] ממש לכך צ"ל ע"י חוט דתכלת.

From there is the source of the power of the birurim (refinements), which is the nullification of the yesh. Since this is so, that the main intent of this is for the self-nullification to reach in a truly inner manner, it must therefore be through a thread of techeles.

> From the Gevurah of Atik, enclothed in the hidden Chochmah, comes the power of birurim, the refining that sifts good from evil, and this refining is itself the nullification of the yesh. Since the goal is for self-nullification to reach truly within, the mitzvah must be done through a thread of techeles.

שעל ידי שהוא בבחי' חוט נמשך בבחי' א"פ [אור פנימי] ממש ועל דרך זה הוא ענין הקוצי דשערי הנמשכים מא"א [מאריך אנפין] כו'.

For by being in the form of a thread, it is drawn in the manner of truly inner light. Along these lines is the matter of the "locks of hair" drawn from Arich Anpin, etc.

> A thread is narrow and drawn out, so it carries the light inward as truly inner light. The same holds in Kabbalah for the "locks of hair" drawn from Arich Anpin, the narrow channels through which that lofty level reaches the levels below it.

מה שאין כן הטלית עצמו עם היותו כולו תכלת מכל מקום הוא עדיין רק בבחינת מקיף ולא נגע הביטול עדיין בפנימיותו כ"א על ידי החוטין כו'.

The tallis itself, by contrast, even though it is entirely techeles, is nevertheless still only in the manner of an encompassing [light], and the self-nullification has not yet touched its inner dimension (pnimiyus) except through the threads, etc.

> The tallis itself, though entirely techeles, remains an encompassing light. From it alone self-nullification does not penetrate the inner being; it does so only through the threads.

SECTION 5 · ¶11–14

Torah without awe: the wheat and the chomtin

11 ועיין מ"ש בד"ה והיה לכם לציצית.[24] דהארת אהבה ויראה שהם בחי' תכלת ולבן שבציצית הן הנקרא תורת האדם.[25] והטלית שהוא הלבוש והמקיף עצמו דתורה ומצות מעשיות הן הנקרא מצות ה'.

And see what is written in the discourse beginning "And it shall be for you as tzitzis": that the illumination of love and awe, which are the level of the techeles and the white in the tzitzis, is what is called "the Torah of man." And the tallis, which is the garment and the encompassing [light] itself, of the Torah and the practical mitzvos: these are what is called "the mitzvos of Havayah."

> The discourse "And it shall be for you as tzitzis," earlier in Likkutei Torah, Shelach, explains that love and awe, represented by the techeles and white threads, are called "the Torah of man" because they become part of the person himself. The tallis, the encompassing garment, stands for Torah study and the practical mitzvos, called "the mitzvos of Havayah": they remain G-d's commands above the person rather than becoming his inner self.

ולפי שכל האומר אין לי אלא[26] תורה אפילו תורה אין לו ע"כ צ"ל חוטין דייקא שהן המשכת אהוי"ר [אהבה ויראה] כו',

And since "whoever says, 'I have nothing but Torah,' does not have even Torah," therefore there must specifically be threads, which are the drawing-down of love and awe, etc.,

> The Sages say that one who claims to have "nothing but Torah" does not have even Torah. Study alone is not enough; there must be "threads," the love and awe that draw the Torah inward into the person.

ועי״י זה יזכור גדולת ומעלת הלבוש עצמו. ועיין מה שכתוב בד״ה קדש ישראל[27] בפי׳ ואנכי תרגלתי לאפרים קחם על זרועותיו[28] וגו׳.

and through this one will remember the greatness and eminence of the garment itself. And see what is written in the discourse beginning "Israel is holy," in the explanation of "And I taught Ephraim to walk, taking them upon His arms," etc.

> Through the threads a person also remembers the greatness of the garment itself, the encompassing light of the Torah and the mitzvos. A related discussion appears in the discourse "Israel is holy" in Likkutei Torah, Pinchas, on the verse "And I taught Ephraim to walk, taking them upon His arms."

וזהו גם כן ענין מארז״ל [מאמר רבותינו זכרונם לברכה] (פ״ב [פרק ב׳] דשבת דל״א סע״א [סוף עמוד א]) קבעת עתים לתורה כו׳ פלפלת בחכמה כו׳ ואפילו הכי[29] אי יראת ה׳ היא אוצרו[30] אין אי לא לא.

This is also the meaning of the saying of our Sages, of blessed memory (chapter 2 of Shabbos, folio 31, end of side a): "Did you set fixed times for Torah? etc. Did you engage in keen analysis of wisdom? etc. And even so, if 'the fear of Havayah is his treasure,' yes; if not, no."

> The Talmud says that when a person comes to judgment he is asked whether he set fixed times for Torah, studied with keen analysis and the like; yet all of it counts only if "the fear of Havayah is his treasure." The phrase comes from Isaiah.

משל לאדם שאמר לשלוחו העלה לי כור חטין לעליה הלך והעלה לו אמר ליה עירבת לי בהן קב חומטין אמר ליה לאו. אמר לו מוטב שלא העליתה.

A parable: a man said to his agent, "Bring up for me a kor of wheat to the loft." He went and brought it up for him. He said to him, "Did you mix into it for me a kav of chomtin?" He said to him, "No." He said to him, "It would have been better had you not brought it up."

> In the Talmud's parable, an agent carried a kor, a large measure, of wheat up to his master's loft without mixing in a kav, a small measure, of chomtin, and the master said it would have been better not to bring it up at all. Rashi explains that chomtin protects stored produce from worms, so without it the wheat would spoil.

והענין כי חטה הוא כ"ב אתוון[31] דאורייתא.[32] ולכן מתן תורה בשבועות בכורי קציר חטים[33] וכמו שכתוב במ"א באריכות בד"ה וספרתם לכם[34] כו' ע"ש. וקב חומטין פרש"י [פירש רש"י / פירוש רש"י] ארץ מלחה.[35, 36]

The explanation: wheat (chitah) is the twenty-two letters of the Torah. That is why the giving of the Torah is on Shavuos, "the first fruits of the wheat harvest," as is written elsewhere at length, in the discourse beginning "You shall count for yourselves," etc.; see there. And "a kav of chomtin," Rashi explains, is salty earth.

> The Alter Rebbe explains the parable: wheat stands for the Torah, for the Zohar calls chitah (wheat) the inclusion of the twenty-two letters, and the numerical value of חטה is indeed twenty-two. That is why the Torah was given on Shavuos, the festival of "the first fruits of the wheat harvest"; Rashi's definition of chomtin as salty earth leads into the discussion of salt that follows.

12 והנה כתיב ולא תשבית מלח[37] ברית אלקיך מעל מנחתך כו' ומבואר בכהאריז"ל [בכתבי האריז"ל][38] שהמלח הוא ג' גבורות ממותקות ומלח אותיות לחם וגימ' [וגימטריא] מזלא והיינו ששרשו מגבורות דאבא

Now, it is written, "You shall not omit the salt of the covenant of your G-d from your meal-offering," etc. It is explained in the writings of the Arizal that salt is three sweetened Gevuros, that [the word] melach (salt) has the letters of lechem (bread), and that its numerical value is that of mazla; that is, its root is from the Gevuros of Abba.

> The Torah requires salt on every offering: "You shall not omit the salt of the covenant of your G-d from your meal-offering." The writings of the Arizal (the Kehot note points to his Likkutei Torah on Parshas Vayikra) explain that salt is three sweetened Gevuros, that melach (salt) has the same letters as lechem (bread), and that its numerical value, 78, equals that of mazla (from the word for "flowing"), the flow from Arich Anpin from which Abba draws; that is, salt has its root in the Gevuros of Abba, the same source as techeles.

וכנזכר מזה בקצרה בביאור על פי' וידבר משה אל ראשי המטות ע"ש.[39]

And this is mentioned briefly in the explanation on the passage "And Moshe spoke to the heads of the tribes." See there.

> The Alter Rebbe touched on this briefly in the explanation on "And Moshe spoke to the heads of the tribes" in Likkutei Torah, Matos.

13 ולכן הוא מפליט הדם[40] והפסולת מהבשר כי בחכמה אתבררו.[41] ולכן צריך לערבו בחטים שהוא התורה ע"ד הנ"ל שלהיות ביטול היש נמשך מגבורות דאבא כו'

That is why it [salt] draws the blood and the waste out of the meat, for "in Chochmah (wisdom) they are refined." And that is why it must be mixed into the wheat, which is the Torah, along the lines mentioned above: that [the power] for there to be the nullification of the yesh is drawn from the Gevuros of Abba, etc.,

> Salting meat, as halachah requires, draws out its blood and impurities; the Alter Rebbe connects this to salt's root in Chochmah, which, in the Kabbalistic phrase, "refines": it sifts the good from the waste. That is why the Torah, the "wheat," must be mixed with salt: the power for the nullification of the yesh comes from the Gevuros of Abba, as explained above.

שע"י זה דייקא נמשך הכח להגיע הביטול גם בבחינת היש וגם משם נמשך בחינת יראה כנ"ל.

for precisely through this the power is drawn for the self-nullification to reach even the level of the yesh, and from there, too, the level of awe is drawn, as mentioned above.

> Precisely through the Gevuros of Abba comes the power for self-nullification to reach even the yesh, and from there, too, comes awe. So the salt mixed into the wheat stands for the fear of G-d joined to Torah study.

14 וזהו שנזכר עירבת לי בהן קב חומטין דתיבת לי מיותר.

This is [the meaning of] what is mentioned, "Did you mix into it for me a kav of chomtin": for the word "for me" (li) is superfluous.

> The master's words "Did you mix into it for me" contain an extra word, "for me" (li), since the wheat was obviously his. The Alter Rebbe reads it as a hint about what the fear of G-d does to a person's Torah, as the next part explains.

אלא דרצה לומר שעל ידי שיראת ה' אוצרו אזי התורה והחטים הם לי ונקרא תורת ה' וכמו שכתוב והייתם לי[42] כו' כי לי בני[43] ישראל כו' מה שאין כן תורה בלא יראה כו'.[44]

Rather, it means to say that by virtue of "the fear of Havayah [being] his treasure," the Torah and the wheat are then "Mine" (li), and it is called "the Torah of Havayah," as it is written, "You shall be Mine," etc.; "For unto Me the children of Israel," etc. This is not so with Torah without awe, etc.

> When the fear of G-d is present, the Torah and the "wheat" become "Mine," G-d's own, and the Torah is called "the Torah of Havayah," just as Israel are called His in "You shall be Mine" and "For unto Me the children of Israel." Torah studied without awe does not reach this.

SECTION 6 · ¶15–16

Many levels in one Sefirah; the covenant of salt

15 וכמו שכור חטים עם היותו יקר הערך אינו כלום בלא קב חומטין ומוטב שלא העליתה כך עד"ז טלית שכולה תכלת בלא חוטי הציצית כו'.

Just as a kor of wheat, precious as it is, is nothing without a kav of chomtin, and "it would have been better had you not brought it up," so, in the same way, [is] a tallis that is entirely techeles without the threads of tzitzis, etc.

> The parable is now applied: a large measure of wheat, however precious, is worthless without the small measure of salty earth that preserves it, and so a tallis entirely of techeles is lacking without the tzitzis threads. Korach's question is answered: the garment needs its threads.

ואין לתמוה שהתכלת הוא מגבורות דאבא ושכמ"כ [ושכמו כן] המלח שרשו משם כי כמה בחינות ומדרגות יש בגבורות דאבא

There is no need to wonder that the techeles is from the Gevuros of Abba and that the salt likewise has its root there, for there are many levels and gradations in the Gevuros of Abba.

> One might wonder how techeles and salt, two different things, can both come from the Gevuros of Abba. The answer is that the Gevuros of Abba contain many levels and gradations.

וכה"ג [וכהאי גוונא] תש"י [תפילין של יד] הוא במל' וכן מזבח החיצון[45,46] כו' והרי המזבח אינו עתה ומצות הנחת תש"י [תפילין של יד] קיימת. א"ו [אלא ודאי] כי כמה בחי' ומדרגות יש בכל ספירה כו'.

In the same way, the tefillin of the hand are in Malchus (sovereignty), and so too the outer altar, etc.; yet the altar does not exist now, while the mitzvah of putting on the tefillin of the hand endures. Rather, it must be that there are many levels and gradations in every Sefirah, etc.

> Similarly, both the tefillin of the hand and the outer altar are associated with Malchus, yet they are plainly not one level, since the altar is not in use today while the mitzvah of tefillin remains in force. So each Sefirah must contain many levels and gradations.

16 ומ"מ יש להם קצת שייכות זל"ז [זה לזה] ולכן נאמר בכהונת אהרן ברית מלח עולם.[47] שכרת עמו הקב"ה הברית על הכהונה במלח.

Nevertheless, they have some connection to each other. That is why it is said concerning the priesthood of Aharon, "an everlasting covenant of salt": the Holy One, blessed be He, made the covenant with him over the priesthood with salt.

> Still, techeles and salt are connected. That is why Aharon's priesthood is called "an everlasting covenant of salt": G-d made His covenant with Aharon over the priesthood by means of salt.

להיות כמו שבחי׳ מלח הוא בחכמה אתברירו וכנ״ל בענין קב חומטין כו׳. כך כהונת אהרן שזקן אהרן[48] הוא המשכת הביטול לנש״י [לנשמות ישראל] וענין א׳ עם חוטי הציצית תכלת ולבן כנ״ל.

For just as the level of salt is "in Chochmah they are refined," as mentioned above concerning the kav of chomtin, etc., so it is with the priesthood of Aharon: the beard of Aharon is the drawing-down of self-nullification to the souls of Israel, and it is one matter with the threads of the tzitzis, techeles and white, as mentioned above.

> Salt is the refining power of Chochmah, as with the kav of chomtin above. In the same way Aharon's priesthood, alluded to in "the beard of Aharon," draws self-nullification down to the souls of Israel, as the techeles and white threads of tzitzis do; the beard, like hair and threads, is a channel drawn from the head.

ועמ״ש ע״פ בהעלותך את הנרות[49] חייך שלך גדול[50] כו׳ והיינו שהוא הממשיך כח ההעלאה להיות נר הוי׳ נשמת אדם[51] כו׳ (וע׳ בזהר ויחי דרמ״א ע״ב[52] מענין מלח ברית אלקיך ובמק״מ [ובמקדש מלך] שם):[53]

And see what is written on the verse "When you raise up the lamps," [concerning] "By your life, yours is greater," etc.: that is, he is the one who draws down the power of elevation, so that "the lamp of Havayah is the soul of man," etc. (And see in the Zohar, Vayechi, folio 241b, on the subject of "the salt of the covenant of your G-d," and in the Mikdash Melech there.)

> The Sages relate that when Aharon was pained at having no share in the princes' dedication offerings, G-d told him, "By your life, yours is greater," for he would kindle the lamps. The discourse on "When you raise up the lamps" explains that Aharon draws down the power of elevation, so that the soul of man, "the lamp of Havayah," rises upward; the Zohar (Vayechi 241b) and its commentary Mikdash Melech discuss "the salt of the covenant of your G-d."

IN ONE'S AVODAH

Torah study and the practical mitzvos are a garment that surrounds a person, but they must also reach him inwardly, through love and awe of G-d; whoever has "nothing but Torah" does not have even Torah. The fear of G-d is the salt mixed into the wheat: without it, the Sages say, it would be better not to have brought the wheat up at all, and with it a person's Torah becomes "the Torah of Havayah," G-d's own.

QUESTIONS FOR DISCUSSION

1. What are the two kinds of arousal from above, and how does the Baal Shem Tov's teaching about thoughts of teshuvah illustrate the higher one?
2. Why does the Alter Rebbe say that the plain meaning of "My holiness is above your holiness" would be pointless?
3. What was Korach's argument about a tallis entirely of techeles, and why does the essence of the mitzvah lie in the thread?
4. Why must self-nullification come through Gevurah rather than Chesed in order to reach the yesh inwardly?
5. How does the parable of the wheat and the kav of chomtin apply to Torah study, and what does the superfluous "for me" teach?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **נמשך לדרוש דלעיל**

According to the Kehot note, in Or HaTorah this text and the preceding one form a single continuous discourse, and the explanation ends with this passage.

KEHOT'S NOTE

באוה"ת שלח כרך-ה ע' איתריג הוא בהמשך אחד ובקטע זה נגמר הביאור, וסעיף ד' ליתא שם.

PARAGRAPH 2

2 Kehot's note points to Leviticus 19:36 for these words.

Leviticus 19:36 ויקרא י"ט:ל"ו

מֹאזְנֵי צֶדֶק אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם:

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the L-RD your G-d, who brought you out of the land of Egypt.

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3 **אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים**

The last verse of the passage of tzitzis, G-d's words to Israel: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." Plainly it grounds the mitzvos in the Exodus; the discourse reads its two halves as two kinds of arousal from above.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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4 **קדושים תהיו**

G-d tells Moshe to say to the whole congregation of Israel: "You shall be holy, for I, Havayah your G-d, am holy." This is the verse on which the Midrash comments.

Leviticus 19:2 ויקרא י"ט:ב'

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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5 **קדושים תהיו יכול כמוני . . קדושתי למע' מקדושתכם**

The Midrash: "You shall be holy" — might it mean like Me? The verse says "for I am holy": My holiness is above your holiness. The Alter Rebbe reads "My holiness" as the arousal from above that precedes man's service.

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

KEHOT'S NOTE

ויק"ר כד, ט.

6 **ג"פ קדוש**

The angels call to one another, "Holy, holy, holy is Havayah of hosts." The preceding discourse linked this threefold holiness to what Israel draw down through their service.

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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7 "So that you remember and do all My mitzvos, and be holy to your G-d." Here it is the holiness Israel draw down through their own service.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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PARAGRAPH 3

8 **וכמאמר הבעש"ט**

That passage gives this teaching almost word for word: an arousal from above that comes through man's arousal, and a higher one that precedes it, illustrated by the Baal Shem Tov's saying on the heavenly voice and by "for He desires kindness." It uses this to show that the root of the light and life of the worlds lies above the arousal that answers man's service, where "above" and "below" do not apply at all.

KEHOT'S NOTE

ראה לקמן שה"ש כד, א.

9 **בת קול שמכרזת**

"Every day a heavenly voice goes out from Mount Chorev and proclaims." The Baal Shem Tov taught that this proclamation reaches people as thoughts of teshuvah that come from above.

Pirkei Avot 6:2 משנה אבות ו':ב'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, בְּכָל יוֹם וָיוֹם בַּת קוֹל יוֹצֵאת מֵהַר חוֹרֵב וּמַכְרֶזֶת וְאוֹמֶרֶת, אוֹי לָהֶם לַבְּרִיּוֹת מֵעֶלְבּוֹנָהּ שֶׁל תּוֹרָה. שֶׁכָּל מִי שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה נִקְרָא נָזוּף, שֶׁנֶּאֱמַר (משלי יא) נֶזֶם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפָה וְסָרַת טָעַם. וְאוֹמֵר (שמות לב) וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב

מִכְּתַב אֱלֹקִים הוּא חָרוּת עַל הַלֻּחֹת, אַל תִּקְרָא חָרוּת אֶלָּא חֵרוּת, שֶׁאֵין לְךָ בֶּן חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה. וְכָל מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה הֲרֵי זֶה מִתְעַלֶּה, שֶׁנֶּאֱמַר (במדבר כא) וּמִמַּתָּנָה נַחֲלִיאֵל ...

Rabbi Joshua ben Levi said: every day a bat kol (a heavenly voice) goes forth from Mount Horeb and makes proclamation and says: "Woe unto humankind for their contempt towards the Torah", for whoever does not occupy himself with the study of Torah is called, nazuf (the rebuked. As it is said, "Like a gold ring in the snout of a pig is a beautiful woman bereft of sense" (Proverbs 11:22). And it says, "And the tablets were the work of G-d, and the writing was the writing of G-d, ...

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10 **כי חפץ חסד הוא**

The prophet Michah praises G-d, who pardons the remnant of His people: "He does not keep His anger forever, for He desires kindness." The Alter Rebbe applies it to kindness that answers nothing, the kindness with which creation began.

Micah 7:18 מיכה ז:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

PARAGRAPH 4

11 **אני ה' כו' אשר הוצאתי אתכם מארץ מצרים**

The verse's first half, "I am Havayah your G-d, who brought you out of the land of Egypt," is read as G-d's own initiative, and its closing "I am Havayah your G-d" as His response to Israel's service.

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 5

12 **ויקח קרח**

"Korach ... took," the opening of the account of Korach's rebellion; the Sages tell the story of the tallis of techeles on this verse.

Numbers 16:1 במדבר ט״ז:א׳

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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KEHOT'S NOTE

במדבר טז, א.

13 **טלית שכולה תכלת**

Kehot's note points to Sanhedrin 10a for these words.

Sanhedrin 10a סנהדרין י׳ א

KEHOT'S NOTE

ירוש' סנהדרין י', א. במ"ר יח, ב.

14 **טלית שכולה תכלת חייבת בציצית או פטורה**

The Jerusalem Talmud tells that Korach made garments entirely of techeles and asked Moshe whether such a tallis requires tzitzis; Moshe said it does. Korach went on to deny that Moshe was a prophet and Aharon the High Priest.

Jerusalem Talmud Sanhedrin 10:1 תלמוד ירושלמי סנהדרין י׳:א׳

15 **טלית שכולה תכלת חייבת בציצית או פטורה**

The Midrash: told that a tallis entirely of techeles is not exempt from tzitzis, Korach argued that if the whole garment does not exempt itself, four threads cannot exempt it. In Sefaria's numbering the tallis passage is 18:3; 18:2 does not contain it. (Kehot: Bamidbar Rabbah 18:2)

Bamidbar Rabbah 18:3 במדבר רבה י״ח:ג׳

16 **או פטורה**

As the Kehot note summarizes it, the Rebbe observes there that Korach asked whether such a tallis would be exempt "from tzitzis," not only from techeles, which implies that he argued it should be wholly exempt from tzitzis.

KEHOT'S NOTE

ראה בלקו״ש ח״ח ע' 102 הערה 5 — מה שאמר קרח שתהא פטורה מן הציצית (ולא רק מתכלת) משמע שקרח טען שתהא פטורה מן הציצית לגמרי. וראה שם ע' 111 הע' 72.

PARAGRAPH 7

17 **בואו חשבון**

The poets (moshlim) who sang of Sichon's conquest said, "Come to Cheshbon"; Cheshbon, the city, also means "a reckoning." The preceding discourse cites the Arizal's Likkutei Torah on these verses ("For a fire went out from Cheshbon") for the role of Gevurah in drawing down self-nullification. (context: Steinsaltz Tanakh)

Numbers 21:27 במדבר כ״א:כ״ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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PARAGRAPH 8

18 **כמבואר לעיל בביאור ע"פ קול דודי**

In the explanation of "leaping over the mountains," which follows the discourse "The voice of my beloved," this passage says that from the Chasadim comes only an encompassing light, as in "and His right hand embraces me," while the flow of the Gevuros is inner, "like the flow of life-force into the limb." It adds that this drawing-down through the mitzvah is Gevurah and not judgment, rooted in the five Gevuros of Atik.

KEHOT'S NOTE

לקמן שה"ש טז, ב.

19 **כי הדם הוא הנפש**

Moshe warns Israel not to eat blood, "for the blood is the soul." Here it illustrates how the flow of the Gevuros enters inwardly, as life enters the limbs through the blood.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

20 The beloved says: "His left hand is under my head, and His right hand embraces me." The right hand, Chesed, embraces from outside: an encompassing light.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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PARAGRAPH 9

21 **מקרב איש ולב עמוק**

David's psalm describes the plots of the wicked, hidden in "the inward part of man and the deep heart." The phrase is borrowed here for the innermost core that self-nullification must reach. (context: Steinsaltz Tanakh)

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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22 **כמ"ש הרמ"ז ר"פ פנחס**

The Kehot note on the Ramaz's comment also sends the reader to this page of the Tzemach Tzedek's Or HaTorah on Vayikra, a further place where the point is discussed.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-א ע' רכז.

23 **שמע בני מוסר אביך**

"Hear, my son, the discipline of your father, and do not forsake the teaching of your mother." The Ramaz's comment on this verse is cited for the root of the Gevuros of Abba.

Proverbs 1:8 משלי א':ח'

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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PARAGRAPH 11

24 **בד"ה והי' לכם לציצית**

On "You shall see it and remember all the mitzvos of Havayah," that passage says that the techeles and white of tzitzis are the illumination of love and awe, "the Torah of man," which issue from the encompassing garment as threads and hairs, while the practical mitzvos are called "the mitzvos of Havayah" because they do not become the person's own essence as love and awe do; they are G-d's own mitzvos.

KEHOT'S NOTE

לעיל מד, ב.

25 **תורת האדם**

In David's prayer after Nasan's prophecy he says, "And this is the Torah of man": plainly, "is this the way of man?", wondering at G-d's kindness to his house. The discourse reads the words as "the Torah of man," the love and awe that become part of the person, in contrast to the mitzvos, which remain "the mitzvos of Havayah." (context: Steinsaltz Tanakh)

II Samuel 7:19 שמואל ב ז':י"ט

וַתְּקַטֵּן עוֹד זֹאת בְּעֵינֶיךָ אֲדֹנָי ה' וַתְּדַבֵּר גַּם אֶל־בֵּית־עַבְדְּךָ לְמֵרָחוֹק וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי ה'׃

And this was yet a small thing in Thine eyes, O L-rd GOD; but Thou hast spoken also of Thy servant's house for a great while to come; and this too after the manner of great men, O L-rd GOD.

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26 **כל האומר אין לי אלא תו'**

The Talmud concludes that one who says he has nothing but Torah does not have even Torah. Here it shows that study must be joined with the "threads" of love and awe.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוֹף דּוֹק. תּוֹקֵעַ עַצְמוֹ לְדָבָר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא:

"וְלַמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֶּשְׁנוֹ בַּעֲשָׂיָה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

27 **בד"ה קדש ישראל**

That passage reads "And I taught Ephraim to walk" from the word for feet (raglayim): G-d's inner will descended to the lowest level, physical matters, in the laws of the Torah.

KEHOT'S NOTE

לקמן פ' פנחס פ, ב.

28 **ואנכי תרגלתי לאפרים קחם על זרועותיו**

G-d recalls how He taught Ephraim to walk and took them upon His arms. The discourse cited on this verse explains how G-d's will descends into the laws of the Torah and lifts Israel up.

Hosea 11:3 הושע י"א:ג'

וְאָנֹכִי תִרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים׃

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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29 **קבעת עתים לתורה כו' פלפלת בחכמה כו' ואפילו הכי אי יראת ה' היא אוצרו אין אי לא לא**

Rava lists the questions a person is asked at his judgment and concludes that they count only if the fear of G-d is his treasure, illustrated by the parable of the wheat and the chomtin. The text gives this source itself, in its parenthesis.

Shabbat 31a:11 שבת ל"א א:י"א

אָמַר רָבָא: בְּשָׁעָה שֶׁמַּכְנִיסִין אָדָם לְדִין, אוֹמְרִים לוֹ: נָשָׂאתָ וְנָתַתָּ בָּאֱמוּנָה? קָבַעְתָּ עִתִּים לַתּוֹרָה? עָסַקְתָּ בִּפְרִיָה וּרְבִיָה? צִפִּיתָ לִישׁוּעָה? פִּלְפַלְתָּ בְּחָכְמָה? הֶבַנְתָּ דָּבָר מִתּוֹךְ דָּבָר? וַאֲפִילּוּ הָכִי, אִי יִרְאַת ה' הִיא אוֹצָרוֹ — אִין, אִי לָא — לָא. מָשָׁל לְאָדָם שֶׁאָמַר לִשְׁלוּחוֹ: הַעֲלֵה לִי כּוֹר חִיטִּין לָעֲלִיָּיה. הָלַךְ וְהֶעֱלָה לוֹ. אָמַר לוֹ: עֵירַבְתָּ לִי בָּהֶן קַב חוֹמְטוֹן? אָמַר לוֹ: לָאו. אָמַר לוֹ: מוּטָב אִם לֹא הֶעֱלֵיתָה.

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30 **יראת ה' היא אוצרו**

The prophet tells Zion: "The fear of Havayah is his treasure," the storehouse that keeps all the rest. The Talmud uses the verse to teach that the fear of G-d gives worth to all of a person's Torah. (context: Steinsaltz Tanakh)

Isaiah 33:6 ישעיהו ל"ג:ו'

וְהָיָה אֱמוּנַת עִתֶּיךָ חֹסֶן יְשׁוּעֹת חָכְמַת וָדָעַת יִרְאַת ה' הִיא אוֹצָרוֹ׃

And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.

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KEHOT'S NOTE

ישע' לג, ו.

31 **חטה הוא כ"ב אתוון**

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

KEHOT'S NOTE

ראה זהר בלק קפח, ב.

32 **חטה הוא כ"ב אתוון דאורייתא**

The Zohar (Balak) calls wheat (chitah) the inclusion of the twenty-two letters. The Alter Rebbe uses it to identify the wheat of the parable with the Torah.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו':ס"ז-ע"ח

33 **בכורי קציר חטים**

G-d tells Moshe: "You shall make the festival of Shavuos, the first fruits of the wheat harvest." Since wheat is the Torah, the Torah was given at the season of the wheat harvest.

Exodus 34:22 שמות ל"ד:כ"ב

וְחַג שָׁבֻעֹת תַּעֲשֶׂה לְךָ בִּכּוּרֵי קְצִיר חִטִּים וְחַג הָאָסִיף תְּקוּפַת הַשָּׁנָה׃

And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the turn of the year.

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34 **בד"ה וספרתם לכם**

In the explanation of the discourse "You shall count for yourselves" for Shavuos, this passage explains that the wheat harvest of Shavuos draws down a revelation of what is hidden above Daas (knowledge), citing the teaching that the Tree of Knowledge was wheat, so that through wheat Daas is revealed.

KEHOT'S NOTE

ראה לעיל פ' במדבר יא, ג. וראה לעיל פ' ויקרא ו, א.

35 Kehot's note points to Shabbat 71b for these words.

Shabbat 71b שבת ע"א ב

36 **וקב חומטין פרש"י ארץ מלחה**

Rashi: chomtin is salty earth that protects the produce from worms. This leads the discourse to the theme of salt.

Rashi on Shabbat 31a:11:5 רש"י על שבת ל"א א:י"א:ה'

קב חומטין - ארץ מלחה ומשמרת את הפירות מהתליע:

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PARAGRAPH 12

37 **ולא תשבית מלח**

G-d's law of the meal-offering: "You shall not omit the salt of the covenant of your G-d from your meal-offering; on all your offerings you shall offer salt." The discourse traces this salt to the Gevuros of Abba.

Leviticus 2:13 ויקרא ב':י"ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח׃

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d

to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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KEHOT'S NOTE

ויקרא ב, יג.

38 **ומבואר בכהאריז"ל**

A lexicon of Kabbalistic terms; the Kehot note gives this entry, together with the Arizal's Likkutei Torah on Parshas Vayikra, as the source for the Arizal's teaching on salt.

Leviticus 4:1 ויקרא ד':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר׃

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

בלקו"ת להאריז"ל פ' ויקרא. מאו"א אות מ' סעיף עא. וראה לעיל ויקרא ד, א. ובאוה"ת ויקרא-א ע' רל.

39 **בביאור ע"פ . . אל ראשי המטות**

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

KEHOT'S NOTE

לקמן פב, ד.

PARAGRAPH 13

40 **ולכן הוא מפליט הדם**

Kehot's note points to Chullin 113a for these words.

Chullin 113a חולין קי"ג א

KEHOT'S NOTE

ראה חולין קיג, א. טושו"ע יו"ד סי' סט בתחלתו. ובכ"מ.

41 **בחכמה אתברירו**

That passage explains "in Chochmah they are refined": as a person sorting food from waste, or the rennet that turns milk into cheese, brings about the separation though its own substance is not found in what is refined, so Chochmah refines the good from the evil.

KEHOT'S NOTE

נסמן לעיל פ' ויקרא ד, א.

PARAGRAPH 14

42 **והייתם לי**

At Sinai G-d says, "You shall be Mine, a treasure among all the peoples." The word li, "Mine," is the same word as the parable's "for me."

Exodus 19:5 שמות י"ט:ה'

וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ׃

Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

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KEHOT'S NOTE

שמות יט, ה.

43 **כי לי בני"י**

"For unto Me the children of Israel are servants." Again li expresses that Israel belong to G-d.

Leviticus 25:55 ויקרא כ"ה:נ"ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה' אֱלֹקֵיכֶם׃

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כה, נה.

44 **שיראת ה' אוצרו**

"The fear of Havayah is his treasure," the verse quoted in the Talmud's teaching, here read as what makes a person's Torah belong to G-d.

Isaiah 33:6 ישעיהו ל"ג:ו'

וְהָיָה אֱמוּנַת עִתֶּיךָ חֹסֶן יְשׁוּעֹת חָכְמַת וָדָעַת יִרְאַת ה' הִיא אוֹצָרוֹ׃

And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.

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PARAGRAPH 15

45 **תש"י הוא במלי וכן מזבח החיצון**

A lexicon of Kabbalistic terms; the Kehot note gives these two entries, under the letters mem and tav, for the association of the outer altar and of the tefillin of the hand with Malchus.

KEHOT'S NOTE

ראה פרדס שכ"ג פי"ג. מאו"א מ, נד. ת, מב. קה"י בערכו.

46 **מזבח החיצון**

The Pardes Rimonim, in its lexicon of Kabbalistic terms, says there are two altars: the inner, golden one is Binah, and the outer, copper one is Malchus.

Pardes Rimmonim 23:13:22 פרדס רמונים כ"ג:י"ג:כ"ב

מזבח שני מזבחות הם פנימי וחיצון. פנימי בי"נה אשר שם הזהב ושם הקטורת כי היא הקושרות כל הספירות ומאחה אותן. וחיצון נחשת היא המלכות. והטעם איתא בזהר פ' תרומה (דף קל"ט) וז"ל בספרא דשלמה ע"ה אית גו האי מזבח הנחשת דקאמרן רזין עילאין דהא מזבח אדמה כתיב מזבח אדמה תעשה לי ודא איהו רזא כדקא יאות. נחשת, כד שלטין טורין אחרנין ואיהי איצטריכא למיזן לון אצטבעא בהאי גוון למיזן לון ואינון אקרון הרי נחשת. ואינון הרי נחשת אתמשך למנייהו רוח חדא מגו האי מזבח. וכד האי מזבח אסתלק בסליקו אחרא ...

Pardes Rimonim (Public Domain)

PARAGRAPH 16

47 **ברית מלח עולם**

G-d grants Aharon and his sons the priestly gifts as "an everlasting covenant of salt before Havayah." The dis-

course sees in this salt the link between the priesthood and the refining power of Chochmah.

Numbers 18:19 במדבר י״ח:י״ט

כֹּל תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַה' נָתַתִּי לְךָ וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתָּךְ לְחָק־עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא לִפְנֵי ה' לְךָ וּלְזַרְעֲךָ אִתָּךְ׃

All the heave-offerings of the holy things, which the children of Israel offer unto the L-RD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the L-RD unto thee and to thy seed with thee.'

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KEHOT'S NOTE

במדבר יח, יט.

48 זקן אהרן

David's song of ascents: "Like the precious oil upon the head, running down upon the beard, the beard of Aharon." The beard is read as the channel that draws self-nullification down to Israel.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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49 בהעלותך את הנרות

G-d tells Moshe to say to Aharon: "When you raise up the lamps"; plainly "when you kindle them," worded as raising because the flame rises. The discourse on this verse explains Aharon's power to raise the soul upward.

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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50 חייך שלך גדול

Rashi: when Aharon saw the princes' dedication offerings and was disheartened at having no part in them, G-d told him, "By your life, yours is greater than theirs," for he kindles and tends the lamps.

Rashi on Numbers 8:2:1 רש"י על במדבר ח׳:ב׳:א׳

בהעלתך. לָמָּה נִסְמְכָה פָּרָשַׁת הַמְּנוֹרָה לְפָרָשַׁת הַנְּשִׂיאִים? לְפִי שֶׁכְּשֶׁרָאָה אַהֲרֹן חֲנֻכַּת הַנְּשִׂיאִים חָלְשָׁה עָז דַּעְתּוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בַּחֲנֻכָּה לֹא הוּא וְלֹא שִׁבְטוֹ, אָמַר לוֹ הַקָּבָ"ה חַייֶיךָ שֶׁלְּךָ גְּדוֹלָה מִשֶּׁלָּהֶם, שֶׁאַתָּה מַדְלִיק וּמֵטִיב אֶת הַנֵּרוֹת (עיי תנחומא):

בהעלתך WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

51 נר ה' נשמת אדם

"The soul of man is the lamp of Havayah." Aharon draws down the power that lets this lamp rise.

Proverbs 20:27 משלי כ׳:כ״ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

52 בזהר ויחי דרמ״א ע״ב

In the discourse "You shall not omit the salt," this passage says that salt gives taste to bread and meat as Chochmah does to all things, and that it is called "the covenant of your G-d" because a covenant is the bond between the Creator and creatures, formed through "in Chochmah they are refined." It refers there to the same Zohar, Vayechi 241b.

KEHOT'S NOTE

ראה לעיל פ' ויקרא ד, א.

53

The Zohar (Vayechi) explains that salt cleanses and sweetens bitterness, without which the world could not endure, and calls it the covenant on which the world stands. The Alter Rebbe gives it as a further source on salt.

Zohar, Vayechi 65:661–66:673 ספר הזהר, ויחי ס״ה:תרס״א-ס״ו:תער״ג

1The first seven lines of the Hebrew text do not appear in our translation. R. Judah said: 'Zebulon and Issachar made an agreement that one should sit and study the Torah while the other went out and made money and supported him. So Zebulon used to traverse the seas with merchandise, and his territory was suitable for this, being on the sea coast. Hence it is written: "Rejoice, Zebulon, in thy going out, and Issachar in thy tents '(Deut. 33, 18).' HE SHALL DWELL AT THE HAVEN OF THE SEAS ...

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

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

"I am Havayah your G-d, who brought you out of the land of Egypt" (Numbers 15:41)

The doubled "I am Havayah your G-d" at the end of the section of tzitzis speaks of two rewards: Gan Eden, the delight of the Torah drawn down through "hairs" and contractions, and the Resurrection, the very essence of the supernal delight, the "garments white as snow," which is drawn down through the practical mitzvos and will therefore be revealed in the body.

THE MAAMAR IN BRIEF

Why does the section of tzitzis say "I am Havayah your G-d" twice, and why is the main reward at the Resurrection, when souls already delighting in Gan Eden return to bodies? The maamar begins with delight. Every physical pleasure is only the refuse of the supernal delight, sifted by angels called "innards" and hidden by this world as a peel hides its fruit; Rabbi Akiva's laughter at Rome shows how great the inner delight must be, and the descent exists so that light may come from darkness and a greater love from the opposite. From the noise of service below two kinds of שער are drawn: the "hair" on the left, the Torah, a contracted flow of delight into Chochmah, which is the delight of Gan Eden; and the "gate" on the right, the mitzvos, the King's "garments," drawn from the essence of delight above wisdom through physical deeds, because the end is wedged in the beginning, as with offerings and charity. Tzitzis holds both, the tallis as garment and the threads as hair, and so "I" is said twice: once for Gan Eden, "to be your G-d (Elokim)," and once for the Resurrection, revealed in the body.

OUTLINE

1 **The questions: the doubled "I am Havayah" and the reward** ¶1–2

"I am Havayah" means "faithful to pay reward," but why is it said twice, and only with tzitzis? The main reward is at the Resurrection, yet why should souls in Gan Eden gain by returning to bodies, and why is the Resurrection equal for all Israel while Gan Eden has many levels?

2 Physical pleasure as the refuse of the supernal delight ¶3–5

Asher in the blessing over the mitzvos means delight, the source of the mitzvos. All physical pleasure is the refuse of that delight, sifted by angels called "innards" and clothed in silver and gold, while its inner part goes to Gan Eden and to the Torah and mitzvos. Rabbi Akiva laughed at Rome's prosperity: if the refuse is so great, how much more the inner delight.

3 Light from darkness, love from the opposite ¶6–7

The descent is for the advantage of light that comes from darkness, as with baalei teshuvah and the king's second delight, in his son's return. The Seraphim, who comprehend, stand silently, while the Ofanim, in worlds of concealment, rise with a great noise, the model for the blessings before the Shema.

4 The hair and the garment: Torah and mitzvos ¶8–9

The noise (ra'ash) of service draws down שער: the gate on the right and the hair on the left. The Torah is the "hair," a contracted outflow of the supernal delight into Chochmah, which is the delight of Gan Eden; the mitzvos are the "garments white as snow," from the essence of delight that is hidden from wisdom, drawn down only through deeds, the 620 pillars of light.

5 Offerings and charity ¶10–11

A physical animal, whose root is above Daas, atones by drawing down the level "before Havayah," the Thirteen Attributes. Charity makes peace between opposites, and many small coins and deeds join into one garment, like snow made of many flakes.

6 Tzitzis: garment and hair ¶12–15

Tzitzis, equal to all the mitzvos, holds both levels: the tallis is the King's garment, and the thirty-two threads are the hairs, the paths of wisdom. "So that you shall remember" makes a Jew a male, a giver, who draws the Infinite Light into the Torah by learning it for its own sake, provided he does not stray after his heart and eyes.

7 The two "I"s: Gan Eden and the Resurrection ¶16–18

Ani ("I") is ayin, the hidden source, which is truly one with Havayah. The first "I am Havayah your G-d," with "to be your G-d (Elokim)," is the reward of Gan Eden through hairs and contractions; the second is the reward of the Resurrection, the essence of delight, the crowns on the heads of the righteous, held now only by faith and revealed in the body because it is drawn down through physical mitzvos.

KEY CONCEPTS

the supernal delight תענוג העליון

G-d's own delight, the source of all delights; the mitzvos are drawn from it, and all lower pleasure comes from it.

the refuse of the delight פסולת התענוג

The leftover of the supernal delight that descends through the heavenly powers into physical pleasures and wealth, even reaching those who transgress His will.

hair and gate שער

The same letters as ra'ash, noise: se'ar, "hair," on the left, the Torah as a contracted outflow of delight into Chochmah; and sha'ar, "gate," on the right, the mitzvos, through which the King Himself is revealed.

His garments white as snow לבושיה כתלג חיור

The mitzvos as garments: like a garment they hide their root, the essence of delight, and like snow they are made of many small deeds joined into one.

the essence of delight עצמיות התענוג

Delight in itself, above contraction and division and above wisdom; it is the reward of the Resurrection, now held only by faith.

their end is wedged in their beginning נעוץ סופן בתחלתן

The lowest level is bound to the highest, so physical deeds, offerings and mitzvos reach the highest source.

noise רעש

The stormy service of those who do not see G-dliness, like the Ofanim and the baal teshuvah's outcry "with greater strength," which draws down from above.

SECTION 1 · ¶1–2

The questions: the doubled "I am Havayah" and the reward

1 אני ה' אלקיכם אשר הוצאתי[1] אתכם מארץ מצרים[2] כו'. אני ה' אלקיכם. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] בכל מקום שנאמר אני ה' פי' אני הוא שנאמן לשלם שכר.

"I am Havayah your G-d, who brought you out of the land of Egypt," etc. "I am Havayah your G-d." Now, our Sages, of blessed memory, said that wherever it says "I am Havayah," the meaning is: "I am He who is faithful to pay reward."

> The maamar opens with the last verse of the section of tzitzis, which ends, after "to be your G-d," by saying "I am Havayah your G-d" a second time. The Sages read the words "I am Havayah" as a promise: G-d is the One who can be trusted to pay the reward for the mitzvos.

ולהבין ענין הכפל שכפל לומר ב' פעמים אני הוי' כו' ועוד מפני מה לא נזכר זה רק בציצית.

And [we need] to understand the matter of the doubling, that it doubles, saying "I am Havayah" twice, etc.; and further, why this is mentioned only regarding tzitzis.

> Two questions are raised. Why does the verse say "I am Havayah" twice, and why is this doubled phrase found only in the section of tzitzis? The Talmud (Menachos 44a) reads the two as "I am He who will exact punishment, and I am He who will pay reward"; the maamar will answer that both speak of reward, in Gan Eden and at the Resurrection.

אך הנה כתיב היום לעשותם[3] היינו היום בעוה"ז ולמחר לקבל שכרם[4] היינו בג"ע [בגן עדן] ותחיית המתים ועיקר קיבול השכר הוא לזמן התחייה.[5,6,7]

However, it is written, "Today, to do them": that is, today, in this world; "and tomorrow, to receive their reward": that is, in Gan Eden and at the Resurrection of the Dead. And the main receiving of the reward is at the time of the Resurrection.

> The Sages read "today, to do them" to mean that this world is the time for doing the mitzvos, while the reward comes "tomorrow," in the World to Come. That "tomorrow" includes both Gan Eden, where the soul is rewarded after death, and the Resurrection of the Dead, and the Alter Rebbe states that the main reward comes at the Resurrection, as the Ramban holds in Sha'ar HaGemul.

2 וצ"ל מהו השכר והגמול שהנשמות היושבים בג"ע [בגן עדן] ומתענגים על ה' כמו נשמות האבות[8] אברהם יצחק ויעקב[9] משה ואהרן וכיוצא בהם במה שיצטרכו להתלבש בגופים ולחיות ע"פ האדמה.

And we must understand: what is the reward and recompense for the souls who sit in Gan Eden and delight in G-d, such as the souls of the Patriarchs Avraham, Yitzchak and Yaakov, of Moshe and Aharon, and those like them, in that they will have to be clothed in bodies and to live upon the face of the earth?

> The first difficulty: the souls of the great tzaddikim, such as the Patriarchs, Moshe and Aharon, already delight in G-dliness in Gan Eden, free of the body. How can it be a reward for them to return into bodies and live on earth at the Resurrection, which seems a step down? Yet in Iggeres HaKodesh 17 (Tanya), cited by Kehot, the Alter Rebbe writes that all the souls of the tzaddikim, the Tannaim and the prophets, now in the upper Gan Eden, will indeed be clothed in their bodies and rise at the Resurrection.

גם מפני מה יש חילוקי מדרגות ג"ע [גן עדן] עליון וג"ע [וגן עדן] תחתון ויש כמה עליות עילוי אחר עילוי ותחיית המתים הוא בשוה לכל ישראל[10]

Also: why are there distinctions of level, the upper Gan Eden and the lower Gan Eden, and several ascents, one elevation after another, while the Resurrection of the Dead is the same for all Israel,

> A second difficulty: Gan Eden has many levels, a lower and an upper Gan Eden and ascent after ascent, each soul according to its rank, yet the Resurrection seems to be the same for all Israel. Kehot points to Torah Ohr, Yisro (73b), where the Alter Rebbe asks the same questions, and notes that although the Resurrection too has distinctions of level, it still differs from Gan Eden in this.

כמאמרם כל ישראל יש להם חלק[11] לעוה"ב [לעולם הבא][12] רק ואלו שאין להם חלק[13] כו' הכופר בתח"ה [בתחיית המתים] מדה כנגד מדה הוא כפר כו'.

as [the Sages] said, "All Israel have a share in the World to Come," except "and these are the ones who have no share," etc., "one who denies the Resurrection of the Dead": measure for measure, "he denied," etc.

> The Mishnah begins, "All Israel have a share in the World to Come," and then lists those who have no share, first one who denies the Resurrection; the Talmud explains that, measure for measure, because he denied it he will have no share in it. Here the Mishnah's "World to Come" is understood as the Resurrection, which all Israel will merit alike, and that seems to make it a lesser reward than Gan Eden with its many levels.

SECTION 2 • ¶3–5

Physical pleasure as the refuse of the supernal delight

3 והנה בברכת המצות תיקנו לומר אשר קדשנו במצותיו כו' פי' אשר הוא לשון תענוג[14] ואושר וכמו באשרי[15, 16] כו'

Now, in the blessing over the mitzvos [the Sages] instituted that we say, "Who (asher) has sanctified us with His commandments," etc. The meaning: asher is a term for delight and happiness (osher), as in "In my happiness (be'oshri)," etc.

> Every blessing over a mitzvah says "who (asher) has sanctified us with His commandments." The Alter Rebbe reads asher as related to osher, happiness and delight, as when Leah named her maid's son Asher and said "be'oshri, in my happiness"; so the blessing points to the delight from which the mitzvos come.

והוא מקור המצות שמשם הם נמשכים [ועמ"ש מזה בד"ה ואהיה אצלו אמון[17]].[18]

And it is the source of the mitzvos, from which they are drawn. [And see what is written about this in the discourse beginning "And I was beside Him as a nursling."]

> This supernal delight is the source of the mitzvos. The bracket points to the discourse "And I was beside Him as a nursling" (Likkutei Torah, Bamidbar), which says that the supernal delight is clothed in each mitzvah as a particular delight; and in Likkutei Torah, Shir HaShirim (34a), asher is again read as be'oshri, the delight of the Infinite Light that is clothed in the Torah and mitzvos.

והענין כי הנה התענוג נמצא בכל גשמיות שבעולם השפל וכמו שאנו רואים שיש בחי' תענוג בכל חושי הנפש ראיה שמיעה ריח דבור וכמה מיני תענוגים יש בראיה מציורים ומראות כו'

The explanation is this: delight is found in all the physicality of the lowly world, as we see that there is the quality of delight in all the senses of the soul: sight, hearing, smell, speech; and how many kinds of delight there are in sight, from pictures and sights, etc.;

> To explain the source of the mitzvos, the Alter Rebbe first looks at delight in our world. Every sense can give pleasure, and the eye alone takes delight in many kinds of images and sights.

וכן בשמיעה מקול ערב כו' וכן חוש הטעם חיך יטעם אוכל[19] כו' מתוק הוא לנפש[20] וכה"ג [וכהאי גוונא] יש בחי' תענוג בכל חומר הגשמי שבעולם והוא בחי' פסולת התענוג העליון

and likewise in hearing, from a pleasant voice, etc.; and likewise the sense of taste: "the palate tastes food," etc., "sweet to the soul." And in this way there is the quality of delight in all the physical matter in the world; and it is the level of the refuse of the supernal delight.

> The ear enjoys a sweet voice and the palate tasty food. Yet all the pleasure in the physical world is only the "refuse" (pesoles), the discarded leftover, of the delight above.

והנה באמת בחינת התענוג הגשמי הוא נמשך מבחי' התענוג הרוחני ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] אין לך עשב מלמטה[21] שאין לו מזל מלמעלה כו'

Now in truth, the level of physical delight is drawn from the level of spiritual delight, in the manner of the saying of our Sages, of blessed memory: "There is no blade of grass below that does not have a constellation (mazal) above," etc.

> Physical pleasure is not a thing of its own: it is drawn down from a spiritual delight. The Midrash teaches that every blade of grass has a mazal, a heavenly force, above it that governs it.

והרי מתיקת העשב נמשך ונולד מן המזל המכהו ומגדלו ובאמת הוא רק פסולת מתענוג אלקות שהנשמות נהנין[22] ומתענגין מזיו השכינה שהוא נפלא כו'

Thus the sweetness of the grass is drawn and born from the constellation that strikes it and makes it grow. And in truth it is only refuse from the delight of G-dliness in which the souls take pleasure and delight from the radiance of the Shechinah (Divine Presence), which is wondrous, etc.

> The mazal "strikes" the grass and makes it grow, so even a plant's sweetness comes from above. Yet all of this is only the leftover of the true delight of G-dliness, which the souls in Gan Eden enjoy as "the radiance of the Shechinah."

כי העוה"ז הוא עולם השפל שהאלקות הוא בהעלם והסתר גדול עד"מ קליפת הפרי שמסתרת לפרי כך העוה"ז ומלואו מסתיר חיות אלקי ונראה הכל ליש ודבר.[23]

For this world is the lowly world, where G-dliness is in great hiddenness and concealment, by way of analogy, like the peel of a fruit, which conceals the fruit. So this world and all that fills it conceal the G-dly life-force, and everything appears to be an existence and a thing [in its own right].

> Physical pleasure seems to stand on its own because this world hides G-dliness, the way a peel hides the fruit inside it. The world and everything in it appear to exist independently, though the life-force within them is G-dly.

4 וע"כ לעתיד לבא כתיב ואת רוח הטומאה אעביר[24] מן הארץ וכתיב ג"כ השמים החדשים[25] והארץ החדשה אשר אני עושה ועל שמים דכעת כתיב כי שמים כעשן נמלחו[26] כו'

Therefore, of the Time to Come it is written, "And I will remove the spirit of impurity from the land"; and it is also written, "the new heavens and the new earth that I make"; and of the heavens of the present it is written, "For the heavens shall vanish like smoke," etc.

> Since the delight of this world is only refuse and is hidden, the prophets describe the Time to Come as a world made new: the spirit of impurity will be removed, and there will be new heavens and a new earth. The present heavens "will vanish like smoke," because the world as it is now cannot hold that revelation.

וכל בחי' התענוג שבו הוא מבחי' פסולת התענוג העליון כנ"ל והוא מה שארז"ל [שאמרו רבותינו זכרונם לברכה] (פ"ק [פרק קמא] דתענית ד"י [די יסודות] ע"א) חי"ל [חוץ לארץ] שותה מתמצית אי"י [ארץ ישראל]

And all the delight in it is from the level of the refuse of the supernal delight, as mentioned above. And this is what our Sages, of blessed memory, said (in the first chapter of Taanis, folio 10a): "[What is] outside the Land drinks from the residue of the Land of Israel."

> All the delight in this world is the refuse of the supernal delight. The Talmud says that the Land of Israel drinks the rain first and the rest of the world drinks from its "residue," and likens this to a cheesemaker who keeps the food and leaves the refuse; so the world receives only the leftover of the delight above.

וזהו מ"ש וכל קרבי את שם קדשו[27] כו' (בתלים סי' ק"ג)

And this is [the meaning of] what is written, "and all my innards [bless] His holy Name," etc. (in Psalms, chapter 103).

> King David calls on "all my innards" to bless G-d's holy Name; the Alter Rebbe reads these "innards" as beings that sift the delight, as the next lines explain.

והיינו שיש מלאכים הנק' קרביים[28] שמבררים השפעת התענוג ועד"מ הקרביים באדם שבהם יתברר המאכל והמובחר שנתברר נעשה ממנו דם בלב ומחיה את הגוף והפסולת נדחה לחוץ

That is, there are angels called "innards," who sift the flow of delight. By way of analogy, the innards in a person, in which the food is sifted: from the choice part that has been sifted out, blood is made in the heart, and it gives life to the body, while the refuse is pushed outside.

> Some angels are called "innards" because they do above what the digestive organs do in the body. The body sorts its food: the best part becomes blood that keeps it alive, and the waste is expelled.

ככה למעלה יש מלאכים המברריי [המבררים] השפעת התענוג הפנימי נמשך בג"ע [בגן עדן] והפסולת נמשך ע"י השתלשלות בהמזלות ומשתלשל למטה להתלבש בענינים גשמיים כסף וזהב כו' וזהו שנאמר יאר ה' פניו אליך כו' היינו מפנימיות תענוג עליון שמאיר בתורה ומצות.[29,30]

So too above, there are angels who sift the flow of delight: the inner [part] is drawn into Gan Eden, and the refuse is drawn, by a chain of descent (hishtalshelus), into the constellations, and descends further below to be clothed in physical things, silver and gold, etc. And this is what is said, "May Havayah make His face shine to you," etc.: that is, from the inner dimension (pnimiyus) of the supernal delight, which shines in Torah and mitzvos.

> These angels sift the flow of delight: its inner part goes to Gan Eden, while the refuse descends step by step through the heavenly powers (the mazalos) until it is clothed in physical things such as silver and gold. The priestly blessing, "May Havayah make His face (panav) shine," asks for the inner part (pnimiyus) of the delight, which shines in the Torah and mitzvos.

5 ועיין מענין וכל קרבי[31] בזח"א [בזהר חלק א] לך לך דפ"ז ע"א ובפרדס ערך קרביים,[32]

And see on the matter of "and all my innards" in the Zohar, Part I, Lech Lecha, folio 87a, and in the Pardes, under the entry "Innards."

> The Zohar on "all my innards" (1:87a) and the Pardes, Rabbi Moshe Cordovero's classic work of Kabbalah, under its entry for the word, discuss the beings called "innards."

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] ברי' [ברבי] עקיבא כשראה כרך גדול[33] של רומי מלא' [מלאה] כל טוב ובשלוה גדולה שחק ואמר אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה[34] כו' כי מזה דוקא יכולים להכיר איך שלגדולתו אין חקר[35] ממש

And this is what our Sages, of blessed memory, said of Rabbi Akiva: when he saw the great city of Rome full of every good thing and in great tranquility, he laughed and said, "If for those who transgress His will it is so, for those who do His will, how much more so!" etc. For from this specifically one can recognize how truly "His greatness is unsearchable":

> The Talmud tells that the Sages wept when they heard the tumult of Rome dwelling in security while the Temple lay in ruins, but Rabbi Akiva laughed: if those who transgress G-d's will have so much, how much more will those who do His will receive. From this contrast one can recognize that G-d's greatness truly has no limit.

כי אם פסולת תענוג עליון שירד ונפל בקליפות הוא גדול כ"כ [כל כך] על אחת כו"כ [כמה וכמה] לעושי רצונו פנימיות תענוג העליון המאיר בתורה ומצות שהוא רב ועצום כו' [ועמ"ש ע"פ וישב יעקב[36] וע"פ ויהי בשלח פרעה].[37]

for if the refuse of the supernal delight, which descended and fell into the kelipos (husks), is so great, how much more so for those who do His will: the inner dimension of the supernal delight, which shines in Torah and mitzvos, which is vast and mighty, etc. [And see what is written on the verse "And Yaakov settled," and on the verse "And it came to pass, when Pharaoh sent out."]

> If the refuse of the supernal delight, fallen into the kelipos, the husks that hide holiness, can produce the wealth and calm of Rome, then the inner delight in Torah and mitzvos, the reward of those who do His will, must be vast beyond measure. The bracket points to Torah Ohr on Vayeshev and on Beshalach; in the Beshalach discourse the Alter Rebbe explains that those who transgress His will draw from a level above the will, where sins do not hold back the flow, by a fall of light from afar, while those who do His will receive through its ordered channel.

אך מה שאפשר להן להגיע יניקה ושפע מתענוג העליון לעוברי רצונו יתי ויהיה איך שיהיה אפילו מפסולת תענוג שבו הוא כמאמר שלמה המלך ע"ה [עליו השלום] שממית בידים תתפש[38,39] והיא בהיכלי מלך.

But that it is possible for nurture and bounty from the supernal delight to reach them, those who transgress His will, may He be blessed, be it however it may, even from the refuse of the delight within it, is as King Shlomo, peace be upon him, said: "The spider grasps with [its] hands, yet it is in the king's palaces."

> How can those who transgress receive anything at all from the supernal delight, even its refuse? King Shlomo's verse answers: the lowly spider takes hold with its hands and so reaches the king's palaces, and the kelipos likewise take hold of something from the King's bounty.

SECTION 3 · ¶6–7

Light from darkness, love from the opposite

6 ועיין ברבות פ' תולדות ס"פ ס"ו.[40] כחשכה כאורה[41] ותכלית ירידה זו הוא כמ"ש כיתרון האור מן החשך[42,43,44] דוקא [ע' [עיין] בזהר ס"פ תצוה דקפ"ז סע"א [סוף עמוד א][45] ובפ' תזריע דמ"ז ע"ב].

And see in the [Midrash] Rabbah, Parshas Toldos, at the end of section 66. "As the darkness, so the light." And the purpose of this descent is as it is written, "as the advantage of light from darkness," specifically. [See in the Zohar, at the end of Parshas Tetzaveh, folio 187, end of side a, and in Parshas Tazria, folio 47b.]

> The opening words point to the Midrash at the end of section 66 of Bereishis Rabbah, which applies the verse of the spider to Eisav. Before G-d "the darkness is as the light," which is how even the kelipos can draw from above (as the Torah Ohr on Beshalach explains), and the purpose of the descent is the advantage of light that comes out of darkness, for, as the Zohar at the end of Tetzaveh says, "if not for the darkness, the deep things would not be revealed."

והיינו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] בכל לבבך בשני יצריך[46,47] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדין[48] כו' כי מן ההיפוך דוקא עד"מ שמתחלה נהנה מתענוגי עוה"ז תהיה אח"כ הצעקה יותר גדולה בחילא יתיר[49]

And this is in the manner of the saying of our Sages, of blessed memory, "'With all your heart': with both your inclinations," and as our Sages, of blessed memory, said, "In the place where baalei teshuvah (those who return) stand," etc. For it is from the opposite specifically: for example, when at first one took pleasure in the delights of this world, afterwards the outcry will be greater, "with greater strength,"

> The Sages read "with all your heart" as "with both your inclinations," the good and the evil, and they taught that where baalei teshuvah stand, even the completely righteous cannot stand. Both show that serving G-d out of the opposite brings greater strength: one who once enjoyed worldly pleasures cries out to G-d afterwards "with greater strength," in the words of the Zohar (1:129b), which says that baalei teshuvah draw near to the King with greater desire of the heart and with great strength.

והוא בחי' מאדך[50] בלי גבול וז"ש [וזהו שכתוב] נפשי אויתיך בלילה[51] בעוה"ז שדומה ללילה[52] בחי' חושך משם יהיה יתרון אור בבחי' אהבה רבה הנ"ל [וגם כמ"ש במ"א שיש שני מיני תענוג לפני המלך. האחד בעשיית המצות.[53]

and it is the level of "[with all] your might" (me'odecha), without limit. And this is [the meaning of] what is written, "With my soul I have desired You in the night": in this world, which is likened to night, the level of darkness; from there will come an advantage of light, in the level of the great love mentioned above. [And also, as is explained elsewhere, that there are two kinds of delight before the King. The first is in the doing of the mitzvos.

> This greater love is "with all your me'od," your "very much," a love without limit. Yeshayahu's words, "With my soul I have desired You in the night," describe it: this world is likened to night, and from its darkness comes the advantage of the light; the bracket that opens here brings a parable of a king's two kinds of delight.

7 והשני כשרואה את בנו בא מרחוק שיש זמן רב אשר לא ראהו וכראות המלך את בנו נתמלא חדוה ותענוג וכך הנמשל בענין התשובה כו' ע"ש

The second is when he sees his son coming from afar, whom he has not seen for a long time; and when the king sees his son, he is filled with joy and delight. And so is the analogue, in the matter of teshuvah (return), etc. See there.

> The parable continues: the king's second delight is in seeing his son come home after a long absence, a joy that fills him completely. So it is with teshuvah: the delight in one who returns from afar is of another kind than the delight in the mitzvos.

ועד"ז הוא ענין ירידת התענוג עליון למטה בשבה"כ [בשבירת הכלים] שמזה יומשך אח"כ בחינת התענוג השני ע"י התשובה כו' וזהו ירידה צורך עליה]

And in the same way is the matter of the descent of the supernal delight below in the shattering of the vessels, so that from this the level of the second delight will afterwards be drawn, through teshuvah, etc. And this is a descent for the sake of an ascent.]

> In the same way, the supernal delight descended below through the shattering of the vessels, the primordial breaking through which sparks of holiness fell into the lower worlds. From that descent, through teshuvah, the second kind of delight will be drawn, and so the fall is "a descent for the sake of an ascent."

ולמעלה ג"כ האופנים ברעש גדול[54] מתנשאים[55] לעומת השרפים הרי סבת הרעש הזה של האופנים הוא דייקא מצד הסתר האלקות

And above as well, "the Ofanim, with a great noise, raise themselves opposite the Seraphim." Thus the cause of this noise of the Ofanim is specifically the concealment of G-dliness.

> The same pattern exists among the angels. The Ofanim rise toward the Seraphim "with a great noise," in the words of the first blessing before the Shema, and their noise comes from the concealment of G-dliness in their world.

משא"כ השרפים דאימא מקננא בכורסייא[56,57] כו' שהוא בחי' גילוי אור א"ס המתגלה להיות מושג בעולם הבריאה ושם מעמד השרפים וע"כ הם עומדים בלי רעש ואומרים קדוש שמשיגים איך שהוא ית' קדוש ומובדל

This is not so with the Seraphim, for "Imma (Binah) nests in the Throne," etc., which is the level of the revelation of the Infinite Light (Or Ein Sof) that is revealed so as to be grasped in the World of Beriah (Creation), and there is the station of the Seraphim. Therefore they stand without noise and say "Holy," for they grasp how He, may He be blessed, is holy and set apart,

> The Seraphim stand in Beriah, the world called the Throne, where Imma, that is Binah, "nests," so the Infinite Light is revealed there to be understood. Because they comprehend, they stand without noise and say "Holy": they grasp that G-d is set apart from everything. The Tanya (ch. 39), cited by Kehot, explains that Beriah is the dwelling of the souls of the tzaddikim and of higher angels whose service is an intellectual love and awe.

כמ"ש אני הוי' לא שניתי[58] שאין שינוי בעצמותו כלל בין קודם בריאת העולם ובין לאחר בריאת העולם

as it is written, "I, Havayah, have not changed": there is no change at all in His essence between before the creation of the world and after the creation of the world.

> "Holy" means set apart: G-d is not changed at all by creating the worlds, as Malachi says, "I, Havayah, have not changed." He is the same before and after creation.

לפי שמקור חיות כל העולמות הוא רק הארה ממנו בלבד ונק' אור א"ס עד"מ אור השמש שאינו פועל שינוי כלל כו'

For the source of the life-force of all the worlds is only a radiance from Him, no more, and it is called the Infinite Light; by way of analogy, the light of the sun, which brings about no change at all, etc.

> The life of all the worlds comes only from a radiance of Him, called the Infinite Light; like the light of the sun, which shines without altering the sun, it brings no change to G-d's essence.

ומ"ש בספרים[59] כח הפועל בנפעל כו' הוא למטה בבחי' עשי' [עשיה] שנק' פעול[60] כידוע

And what is written in the books, "the power of the Maker is in the made," etc., applies below, in the level of Asiyah (Action), which is called "made" (pa'ul), as is known.

> The principle that "the power of the Maker is in the made," found in earlier works, holds only in Asiyah, the lowest world, called pa'ul, "made."

[וכמ"ש במ"ח ובסידור האריז"ל [האר"י זכרונו לברכה][61] בפי' וידע כל פעול כי אתה פעלתו בתפלת ר"ה [ראש השנה] ועמ"ש בפ' יתרו בד"ה בחדש השלישי[62] בפי' על כל שבח מעשה ידיך].

[And as is written in Mishnas Chassidim and in the Siddur of the Arizal, in the explanation of "And let everything that has been made know that You made it," in the Rosh HaShanah prayer; and see what is written in Parshas Yisro, in the discourse beginning "In the third month," in the explanation of "for all the praise of the work of Your hands."]

> The bracket points to the Kabbalistic work Mishnas Chassidim and the Arizal's Siddur on the Rosh HaShanah prayer "let everything that has been made know that You made it"; the other transcript of this maamar (Sefer HaMaamarim 5570) adds that "everything made" is Asiyah, where alone the power of the Maker is clothed in what is made, because its life-force is very contracted. In Torah Ohr, Yisro (67a), the Alter Rebbe explains "all the praise of the work of Your hands" in the same spirit: the life-force in all the worlds is only like the power a craftsman puts into his handiwork, an outer radiance that does not touch the essence at all.

אמנם האופנים וחיות הקדש שהם בעולמות שלמטה מבחי' כורסייא שאין שם גילוי אלקות בהשגה כ"כ [כל כך] הם ברעש גדול

However, the Ofanim and the holy Chayos, which are in the worlds below the level of the Throne, where there is not so much revelation of G-dliness in comprehension, are in great noise.

> The Ofanim and the holy Chayos are angels of the worlds below Beriah, the Throne, where G-dliness is not revealed to comprehension to the same degree. Their service is therefore a "great noise," the stormy longing of those who do not see.

[ועמ"ש מזה בשה"ש [בשיר השירים] בד"ה שחורה אני ונאוה][63] ועד"מ הצעקה בחילא יתיר וזהו שהתקינו שתים לפניה[64, 65] דהיינו קודם ק"ש [קריאת שמע] אחד ואהבת להיות בבחי' רעש כו':

[And see what is written about this in Shir HaShirim, in the discourse beginning "I am black, yet comely."] And by way of analogy, it is the outcry "with greater strength." And this is why [the Sages] instituted "two [blessings] before it," that is, before the Shema, [its] "One" and "And you shall love," so as to be in the level of noise, etc.

The bracket points to the discourse "I am black, yet comely" in Likkutei Torah on Shir HaShirim, where the Ofanim's great noise is their self-nullification on hearing the Seraphim's "Holy," something new and beyond their grasp. This noise is like the outcry "with greater strength" of the baal teshuvah, and that is why the Sages placed two blessings before the Shema, the first of which describes the angels' great noise: so that we come to "One" and "And you shall love" in the level of noise, with a love that rises out of concealment.

SECTION 4 · ¶8–9

The hair and the garment: Torah and mitzvos

8 ב והנה באתערותא דלתתא בחי' רעש נמשך מלמעלה שער ויש שער בשין ימין ויש שער בשמאל שער בימין היינו כמ"ש זה השער לה'.[66]

2. Now, through the arousal from below, the level of noise (ra'ash), there is drawn from above שער: there is שער with a right-hand shin (sha'ar), and there is שער with a left-hand [shin] (se'ar). שער with the right [shin] is as it is written, "This is the gate (sha'ar) of Havayah."

The second chapter begins. The letters of ra'ash, "noise," rearranged spell שער, which read with the dot on the right (shin) is sha'ar, "gate," and with the dot on the left (sin) is se'ar, "hair." When service rises from below with noise, a "gate" on the right and a "hair" on the left are drawn from above; the gate is that of the verse "This is the gate of Havayah."

ובשמאל הוא כמ"ש ושער רישי' [רישיה] כעמר נקא[67] פי' עד"מ השערות שגידול' [שגידולם] הוא מן המוח אבל הוא הארה חיצוניות ממנו עד שבהחתך השערה ממנו אינו מרגיש במוח

And on the left it is as it is written, "And the hair (se'ar) of His head [was] like pure wool." The meaning: by way of analogy, the hairs, whose growth is from the brain, yet they are an external radiance from it, so much so that when a hair is cut from it, it is not felt in the brain.

The "hair" on the left is that of Daniel's vision, "the hair of His head like pure wool." A hair grows from the brain yet carries only an external glimmer of its life, so that cutting it is not felt at all.

וכך למעלה התורה נקראת בשם בחי' שערות כמ"ש קווצותיו תלתלים[68] תילי תילים של הלכות[69] כי אורייתא מחכמה נפקת והמשכה זו מענג העליון מקור כל התענוגים נק' שערה

So too above, the Torah is called by the name of the level of "hairs," as it is written, "His locks are curled (taltalim)": "mounds upon mounds (tilei tilim) of halachos." For "the Torah comes forth from Chochmah (wisdom)," and this drawing-down from the supernal delight, the source of all delights, is called a "hair."

> The Torah is called "hair": the curled locks of the verse are read as heaps upon heaps of halachos. The Torah comes forth from Chochmah, and what it draws from the supernal delight is called a "hair," a real but contracted outflow.

כי מקור התענוג הוא בחי' עצמותו יתי' ואינו עד"מ התענוג שלמטה באדם שמתענג מאיזה דבר שמקבל ממנו התענוג ואפילו תענוג הנשמות בעוה"ב [בעולם הבא] הרי הם נהנין ומקבלים הענג מזיו השכינה[70] כו'

For the source of delight is the level of His essence, may He be blessed. It is not like the delight below in a person, who delights in some thing from which he receives the delight; and even the delight of the souls in the World to Come: they enjoy and receive the delight from the radiance of the Shechinah (Divine Presence), etc.

> The source of delight is G-d's own essence. A person's delight always comes from something outside him, and even the souls in the World to Come receive their delight from something, the radiance of the Shechinah.

משא"כ בו יתי' שאין לך דבר שחוץ ממנו והוא המדע[71] כו' ובחי' התענוג שבו היינו בחי' עצמיות התענוג שהוא עצמו בחי' תענוג וזהו שנק' מקור התענוגים כי הוא מקור לכל בחי' התענוגי' [התענוגים] שלמטה.[72]

This is not so with Him, may He be blessed, for there is nothing outside Him, and "He is the Knowledge," etc. And the delight that is in Him is the level of the very essence of delight, in that He Himself is the level of delight. And this is why He is called the source of delights, for He is the source of all the levels of delight below.

> G-d's delight is not received from anything, for nothing exists outside Him; as the Rambam explains, He is the Knower, the Known and the Knowledge itself, all one. His delight is delight in its very essence, and so He is called the source of delights, from which every lower delight comes.

9 ואמנם גילוי והמשכת התענוג משם הוא ע"י צמצום שמתצמצמ' [שמתצמצמת] התענוג להיו' [להיות] מאיר בחכמת התור' [התורה] וזהו שנקרא בחי' שערות עד"מ בחי' צמצום חיות המוחין בשערה כו'.

However, the revelation and drawing-down of the delight from there is through tzimtzum (contraction): the delight contracts itself so as to shine in the wisdom of the Torah. And this is what is called the level of "hairs," by way of analogy, the level of the contraction of the life-force of the brain in a hair, etc.

> The delight is revealed only through contraction, so that it can shine in the wisdom of the Torah. That is why it is called "hair": just as only a contracted trace of the brain's life passes into a hair, so only a contracted trace of the delight is in the Torah's wisdom.

וזהו ג"כ ענין תענוג הנשמות בג"ע [בגן עדן] שהוא ג"כ מהשגת התורה כו' כנודע שבג"ע [שבגן עדן] התחתון הוא הלימוד פנימית של התורה הנגלית לנו וג"ע [וגן עדן] העליון רזא דרזין כו' וכ"ז [וכל זה] הוא בחי' שער רישי' [רישיה] כו' וכנודע

And this is also the matter of the delight of the souls in Gan Eden, which is also from comprehending the Torah, etc., as is known: in the lower Gan Eden there is the study of the inner [meaning] of the Torah that is revealed to us, and in the upper Gan Eden, "the secret of secrets," etc. And all this is the level of "the hair of His head," etc., as is known.

> The delight of the souls in Gan Eden also comes from the Torah: in the lower Gan Eden they grasp the inner meaning of the Torah they studied, and in the upper Gan Eden its deepest secrets. All of this is still "the hair of His head," delight that has passed through contraction.

אמנם המצות שהם יותר נעלות דהיינו שנמשכים מעצמיות התענוג שלמעלה מגילוי התענוג המתצמצם ע"י שערות ונמשך בחכמה

However, the mitzvos are more exalted: that is, they are drawn from the very essence of delight, which is above the revelation of delight that contracts itself through "hairs" and is drawn into Chochmah (wisdom).

> The mitzvos come from a higher place than the Torah's wisdom: the essence of delight itself, which is above the delight that contracts through the "hairs" into Chochmah.

וכמ"ש מרב כל[73] פי' למעלה מתענוג האלקי שהוא ג"ע [גן עדן] העליון שהוא בחי' צמצום ביו"ד נברא העוה"ב [העולם הבא][74] כו' (ועמ"ש מזה בד"ה מנורת זהב[75] כולה[76] ובד"ה ואתה תצוה[77] את בני ישראל)[78]

And as it is written, "more than the abundance of all": that is, above the G-dly delight, which is the upper Gan Eden, which is the level of tzimtzum: "with the yud the World to Come was created," etc. (And see what is written about this in the discourse beginning "A menorah all of gold," and in the discourse beginning "And you shall command the children of Israel.")

> The Alter Rebbe reads merov kol, in its plain sense "amid the abundance of all," as "more than all": the joy of a mitzvah is above even the G-dly delight of Gan Eden, which is a contraction, for the World to Come was created with the yud, the smallest letter, a single point. In Likkutei Torah, Beha'alotcha (34a), he explains that the joy of a mitzvah itself is above the 310 worlds of Gan Eden, which cannot contain it.

ועליהם הוא שנאמר לבושי [לבושין / לבושים] כתלג חיור[79] וכנודע שהמצות נקראים לבושים פי' עד"מ הלבוש שמעלים ומסתיר את האדם המלובש בו כך שורש המצות הוא מבחי' מקור התענוגים שהוא בבחי' העלם ואינו מתגלה בבחי' חכמה והשגה כו'

And it is of them that it is said, "His garments [were] white as snow," as it is known that the mitzvos are called "garments." The meaning: by way of analogy, a garment, which hides and conceals the person clothed in it; so too the root of the mitzvos is from the level of the source of delights, which is in a state of concealment and is not revealed in the level of Chochmah and comprehension, etc.

> Of the mitzvos it is said "His garments [were] white as snow," for the mitzvos are called garments. A garment hides the one who wears it, and so the root of the mitzvos, the source of delights, stays hidden and is not revealed as wisdom.

אבל הוא נמשך ע"י מצות מעשיות כי תרי"ג מצות דאורייתא עם שבע מצות דרבנן עולה תר"ך והם תר"ך עמודי אור[80, 81] עד"מ העמוד שמחבר כו'

But it is drawn down through the practical mitzvos. For the 613 mitzvos of the Torah, with the seven rabbinic mitzvos, add up to 620, and they are the 620 pillars of light; by way of analogy, a pillar, which connects, etc.

> Yet this hidden source is drawn down precisely through mitzvos done in deed. The 613 Torah mitzvos and the seven rabbinic ones make 620, the "620 pillars of light," which the Pardes places in Keser, whose letters (כתר) add up to 620; and a pillar joins what is above to what is below.

והיינו משום דנעוץ סופן בתחלתן[82,83] ועי"י קיום המעשה יכולים להמשיך ממקור התענוגים שהוא מה שאינו מתגלה בחכמה.

And this is because "their end is wedged in their beginning," and through the fulfillment of the deed one can draw down from the source of delights, which is what is not revealed in Chochmah.

> This works because "their end is wedged in their beginning": the lowest level is bound to the highest. So physical action reaches the source of delights, which no wisdom reveals.

SECTION 5 · ¶10–11

Offerings and charity

10 וזהו ענין הקרבנות שהקרבת בהמה גשמיות מכפר על חטא האדם[84] דכתיב אדם ובהמה תושיע[85] ה' וכתיב והם הביאו את קרבנם[86] לפני ה'.

And this is the matter of the offerings: the offering of a physical animal atones for a person's sin, as it is written, "Man and beast You save, Havayah," and it is written, "and they brought their offering before Havayah."

> The same principle explains the offerings: a physical animal atones for the sin of a person. "Man and beast You save, Havayah" links the person's salvation to the animal, and the offering is brought "before Havayah."

כי חלק[87] ה' עמו וכשפוגם וחוטא הוא פוגם בשם הוי' עצמו כי הוי' היינו שמהוה וע"י החטא הוא ממשיך חיות המהווה למקום שאינו ראוי

For "Havayah's portion is His people"; and when one blemishes and sins, he blemishes the Name Havayah itself. For Havayah means that He brings into being, and through the sin one draws the life-force that brings into being to a place that is not fit.

> Israel are "Havayah's portion," so a sin damages the Name Havayah itself, the Name that means "bringing into being." Sin takes the life-force that brings creation into being and draws it where it does not belong.

והכפרה על זה הוא מבחי' לפני הוי' שהם י"ג מדות הרחמים נושא עון[88] כו' וא"א להמשיך ולעו רר מבחי' זו זולת ע"י הקרבת בהמה גשמיות דוקא משום דנעוץ סופן[89] כו'

And the atonement for this is from the level of "before Havayah," which are the Thirteen Attributes of Mercy, "bearing iniquity," etc. And it is impossible to draw down and arouse from this level except through the offering of a physical animal specifically, because "their end is wedged," etc.,

> Its atonement comes from a level higher than the Name, "before Havayah": the Thirteen Attributes of Mercy that G-d proclaimed to Moshe, which include "bearing iniquity." This level can be aroused only through the offering of a physical animal, because the end is wedged in the beginning.

כידוע הכלל דכל הגבוה יותר בירידתו למטה הוא נשפל יותר

as the rule is known: whatever is higher falls lower in its descent below.

> A known rule: the higher something's origin, the lower it falls when it descends.

וכמו כן הבהמה שהיא למטה נמוכה במדרגה מן האדם שהוא בחי' מדבר הוא הוראה על עוצם רוממות שרשה למעלה רק שנפלה למטה ע"י שבה"כ [שבירת הכלים]

So too the animal, which is below, lower in level than man, who is the level of the speaking being: this indicates the great loftiness of its root above, only that it fell below through the shattering of the vessels.

> The animal shows this. It is lower than man, the "speaking being," the highest of the creations, and its very lowness shows how high its root is; it fell so low through the shattering of the vessels.

והיינו כי הבהמה היא למטה מן הדעת אבל שרשה הוא מלמעלה מן הדעת ועמ"ש מזה ע"פ וידבר משה אל ראשי המטות[90, 91] כו'.

That is, the animal is below Daas (knowledge), but its root is from above Daas. And see what is written about this on the verse "And Moshe spoke to the heads of the tribes," etc.

> The animal is below Daas, the knowing mind, yet its root is above Daas, so offering it on the altar reaches higher than man's own understanding. The text refers to the discourse on "And Moshe spoke to the heads of the tribes" (Likkutei Torah, Matos), where the "heads" who turn the soul's attributes toward the love of G-d are the will of the heart, drawn from the supernal Daas far above the worlds.

11 ואמנם ע"י הקרבתה ע"ג [על גבי] המזבח הוא מעורר וממשיך מבחי' שלפני[92] הוי' כו'.

However, through its being offered upon the altar, one arouses and draws down from the level that is "before Havayah," etc.

> Offering the animal on the altar arouses and draws down the level that is "before Havayah," the source of atonement that is above the Name itself. Kehot likens this to the Name Ban, whose root is in the Name Sag, above the Name Mah, which is "man."

וכמו כן במצות הצדקה כתיב והיה מעשה הצדקה שלום[93] וענין השלום ידוע מענין עושה שלום במרומיו[94] בין שר של מים[95] ובין שר של אש כו'

So too regarding the mitzvah of charity (tzedakah) it is written, "And the work of charity shall be peace." And the matter of peace is known from the matter of "He makes peace in His heights": between the prince of water and the prince of fire, etc.,

> The mitzvah of charity works the same way: Yeshayahu says, "the work of charity shall be peace." Peace is known from "He makes peace in His heights," where the Sages speak of the prince of water and the prince of fire, opposites that dwell together.

דהיינו ע"י גילוי ההארה שלמעלה מההשתלשלות וכמו כן כל משפיע ומקבל הם ב' הפכים וע"י הצדקה עושה שלום וזהו בפמליא של[96] מעלה ובפמליא של מטה כו'

that is, through the revelation of the radiance that is above the chain of descending worlds (hishtalshelus). So too, every giver and receiver are two opposites, and through charity one makes peace. And this is "in the household above and in the household below," etc.

> Such peace comes from a revelation above the chain of worlds, where opposites can be joined. A giver and a receiver are also opposites, and charity unites them; this is the peace "in the household above and in the household below."

והפי' של לבושי' [לבושין / לבושים] כתלג חיור[97] היינו עד"מ השלג שהוא מחלקי' [מחלקים] מקובצי' [מקובצים] ונקפים מעט מעט עד שנעשה רב כו'

And the meaning of "His garments white as snow" is, by way of analogy, snow, which is made of particles gathered together and congealed little by little until it becomes a great [mass], etc.

> Now the "garments white as snow" are explained. Snow is made of tiny particles gathered little by little until they become a great mass.

כך בצדקה כתיב וילבש צדקה[98] כו' כל פרוטה ופרוטה מצטרפת[99] לחשבון גדול[100] וכן הוא בכל המצות מעשיות שמכמה ביחד נעשה לבוש א' והוא עד"מ הלבוש שהוא מכמה חתיכות בגד:

So too regarding charity it is written, "And He put on charity," etc.: "every single perutah (coin) adds up to a great sum." And so it is with all the practical mitzvos: from many together one garment is made; and it is, by way of analogy, like a garment that is made of many pieces of cloth.

> Charity is such a garment: on "He put on charity as a coat of mail," the Talmud says that as every scale of the mail joins into a great coat of mail, so every coin of charity joins into a great sum. So all the practical mitzvos, many separate deeds, make one garment, as a garment is sewn from many pieces of cloth; earlier in this parsha (Likkutei Torah, Sh'lach 43d) the Alter Rebbe adds that the details of the mitzvos join into "a great sum," the light that encompasses all worlds.

SECTION 6 • ¶12–15

Tzitzis: garment and hair

12 ג והנה מצות ציצית[101] היא שקולה כנגד כל המצות וכנודע ג"כ דציצית בגימ' [בגימטריא] תי"ר[102, 103] ועם ח' חוטין וה' קשרים תרי"ג

3. Now, the mitzvah of tzitzis is equal to all the mitzvos; and as is also known, tzitzis has the numerical value of 600, and with the eight threads and five knots, 613.

> The third chapter turns to tzitzis. The Sages say this mitzvah is equal to all the others, and the numbers show it: the word tzitzis has the value 600, and with its eight threads and five knots it makes 613, the number of all the mitzvos.

והענין כי בציצית יש מב' בחי' הנ"ל לבושי' [לבושין / לבושים] ושער רישי' [רישיה] כי הטלית עצמו פריסא דמלכא הוא בחי' לבושיה

The explanation is that in tzitzis there is [something] of both levels mentioned above, "His garments" and "the hair of His head." For the tallis itself, "the King's mantle," is the level of "His garments."

> Tzitzis holds both levels: the "garments," which are the mitzvos, and "the hair of His head," which is the Torah. The tallis itself, called "the King's mantle," is the garment.

ובפ"ק [ובפרק קמא] דר"ה [דראש השנה] (די"ז ע"ב) מלמד שנתעטף[104] הקב"ה כשליח צבור

And in the first chapter of Rosh HaShanah (folio 17b): "This teaches that the Holy One, blessed be He, wrapped Himself like a shliach tzibbur (prayer leader)."

> The Talmud in Rosh HaShanah says that when G-d taught Moshe the Thirteen Attributes of Mercy, the level "before Havayah" of the previous paragraphs, He wrapped Himself like a prayer leader.

כ' [כתב] מהרש"א [מהרש"א] בח"א [בחידושי אגדות][105] וז"ל [וזה לשונו] ובספר ישן מחכמת המקובלים מצאתי וז"ל [וזה לשונו] נתעטף הקב"ה באותי' טלית לבנה שנתעטף בברייתו של עולם שעליו נאמר עוטה אור כשלמה[106] שמבהיק מסוף העולם ועד סופו כו' עכ"ל [עד כאן לשונו] ועמ"ש בת"א [בתורה אור] בביאור ע"פ יביאו לבוש[107] מלכות.[108]

The Maharsha wrote in the Chiddushei Aggados, and these are his words: "And in an old book of the wisdom of the Kabbalists I found, and these are its words: 'The Holy One, blessed be He, wrapped Himself in that white tallis in which He wrapped Himself at the creation of the world, of which it is said, "He wraps Himself in light as in a garment," which shines from one end of the world to the other,' etc." End of his words. And see what is written in Torah Ohr, in the explanation of the verse "Let them bring royal apparel."

> The Maharsha, in his commentary on the Talmud's aggados, quotes an old Kabbalistic book: the tallis in which G-d wrapped Himself was the white garment of creation, the light of which it is said, "He wraps Himself in light as in a garment," shining from one end of the world to the other. Earlier in this parsha (Likkutei Torah, Sh'lach 44b) the Alter Rebbe cites the same saying and calls this white tallis the source and root of all the mitzvos, from which the garment of a person's soul is made.

13 וע"ש מענין לבושיה כתלג בביאור ע"פ כי ביום הזה יכפר[109, 110] והציצית הם בחי' שערות כי ל"ב חוטין הם ל"ב נתיבות החכמה

And see what is written on the matter of "His garments as snow" in the explanation of the verse "For on this day He shall atone." And the tzitzis are the level of "hairs," for the thirty-two threads are the thirty-two paths of Chochmah (wisdom).

> The opening words point to the discourse on "For on this day He shall atone" (Likkutei Torah, Acharei), which explains that the Torah, drawn from Chochmah, is an inner light, while the mitzvos are an encompassing light. The tzitzis threads, which hang down like hair, are the level of "hairs": there are thirty-two of them, eight on each of the four corners, corresponding to the thirty-two paths of wisdom of Sefer Yetzirah.

פי' עד"מ הנתיב שבהם עוברים ממקום למקום כך למעלה יש בחי' נתיבות שבהם נמשכו שפע התענוג בחכמה והוא בחי' שערות עליונות וכנ"ל בענין שער רישי' [רישיה] כו'

The meaning: by way of analogy, a path, on which one passes from place to place; so too above, there are levels of paths, through which the flow of delight is drawn into Chochmah. And this is the level of the supernal "hairs," as mentioned above regarding "the hair of His head," etc.

> A path is the way one travels from place to place. So the thirty-two paths above are the channels through which the flow of delight passes into Chochmah, and they are the supernal "hairs."

וזהו שנאמר בציצית למען תזכרו ועשיתם[111] פי' שתהיו בחי' דכר שהוא בחי' משפיע כי בלא זה הרי כנ"י [כנסת ישראל] בחי' מקבל ואל אישך תשוקתך[112]

And this is what is said regarding tzitzis, "So that you shall remember (tizkeru) and do": that is, that you shall be the level of a male (dechar), which is the level of a giver. For without this, the Community of Israel is the level of a receiver: "and your desire shall be to your husband."

> The verse of tzitzis says "so that you shall remember (tizkeru)," a word related to zachar, "male." The Alter Rebbe reads it: tzitzis make you a "male," a giver, though without them the Community of Israel is a receiver, like the wife in "your desire shall be to your husband."

אבל ע"י תהיו בחינת דכר משפיע דהיינו שימשיכו אור א"ס ב"ה בתורה כמארז"ל [כמאמר רבותינו זכרונם לברכה] על פסוק תורה צוה לנו משה מורשה[113] כו' אל תקרי מורשה אלא מאורסה[114] שהתורה נק' כלה[115, 116, 117] והעוסק בתורה נק' בעל תורה כמאמר הזהר מארי דאורייתא[118, 119]

But through this you shall be the level of a male who gives: that is, that they will draw the Infinite Light (Or Ein Sof), blessed be He, into the Torah, as our Sages, of blessed memory, said on the verse "Moshe commanded us the Torah, an inheritance (morashah)," etc.: "Do not read morashah (inheritance) but me'orasah (betrothed)," for the Torah is called a bride, and one who occupies himself with Torah is called a ba'al (husband, master) of Torah, as the Zohar says, "masters of the Torah" (marei de'oraisa).

> Through tzitzis a Jew becomes a giver: he draws the Infinite Light into the Torah. The Sages read morashah, "inheritance," as me'orasah, "betrothed": the Torah is a bride, and the one who learns it is her husband, a ba'al Torah, as the Zohar calls those who learn Torah "masters of the Torah."

והיינו"ד [והיינו על דרך] מ"ש במעיין החכמה[120] דוד המלך ע"ה [עליו השלום] היה מחבר תורה שלמעלה עם קוב"ה [קודשא בריך הוא][121] שהיה ממשיך השראת אור א"ס בחכמה וזהו פי' עוסק בתורה לשמה[122, 123] לשמה ממש לשם התורה עצמה.

And this is along the lines of what is written in Ma'ayan HaChochmah: King David, peace be upon him, would join the Torah above with the Holy One, blessed be He, for he would draw the indwelling of the Infinite Light into Chochmah. And this is the meaning of "one who occupies himself with Torah for its own sake (lishmah)": lishmah literally, for the sake of the Torah itself.

> King David would join the Torah with the Holy One, blessed be He, drawing the Infinite Light into Chochmah, and this is the meaning of learning Torah lishmah: for the sake of the Torah itself, to unite it with G-d. Kehot notes that further on (Likkutei Torah, Sh'lach 51a) the Alter Rebbe quotes this saying in the name of Sefer HaBahir (another reading: "in Ma'ayan HaChochmah," as here) and explains that the Torah above is also a drawing-forth, but of an entirely different kind.

14 והיינו ע"ד הנ"ל בענין רעש ושער שמבחי' רעש נעשה שער ויש שער בימין זה השער להוי'[124] לכניסה ויציאה שהמלך בעצמו יוצא ומתגלה ושער בשמאל שער רישי' [רישיה] כעמר[125] כו'

And this is along the lines of what was mentioned above regarding ra'ash (noise) and שער: that from the level of ra'ash, שער is made. There is שער on the right, "This is the gate (sha'ar) of Havayah," for entering and going out, that the King Himself goes out and is revealed; and שער on the left, "the hair (se'ar) of His head like wool," etc.

> The two kinds of שער return: from the noise of service below come the gate on the right and the hair on the left. Through the gate, "This is the gate of Havayah," the King Himself goes out and is revealed, while the hair is the contracted flow of "the hair of His head."

והוא מ"ש שמאלו תחת לראשי[126] וימינו תחבקני [ועמ"ש בפ' מקץ גבי ענין מזוזה מימין ונר חנוכה משמאל[127] שמזוזה היא בחי' המצות והיא בימין וזהו כענין שער בימין

And this is what is written, "His left hand is under my head, and His right hand embraces me." [And see what is written in Parshas Mikeitz concerning the matter of "the mezuzah on the right and the Chanukah lamp on the left": that the mezuzah is the level of the mitzvos, and it is on the right, and this is like the matter of שער (sha'ar) on the right;

> The verse "His left hand is under my head, and His right hand embraces me" describes the same two sides. The bracket that opens here recalls Torah Ohr, Mikeitz, on the Sages' rule that the mezuzah is on the right of the doorway and the Chanukah lamp on the left: the mezuzah, which holds "One" and "And you shall love," is an ascent from below like the mitzvos, set on the right as in "His right hand embraces me," and so it is the gate (sha'ar) on the right.

ונר חנוכה היא המשכת התורה והיא משמאל וזהו כענין ושער רישיה שהוא שער בשמאל וע' מ"ש בביאור ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] בשעה שהקדימו ישראל נעשה לנשמע[128] כו'].

and the Chanukah lamp is the drawing-down of the Torah, and it is on the left, and this is like the matter of "and the hair of His head," which is שער (se'ar) on the left. And see what is written in the explanation on the saying of our Sages, of blessed memory, "When Israel put 'we will do' before 'we will hear,'" etc.]

> The Chanukah lamp, which draws down the light of the Torah, is on the left, the hair (se'ar). The bracket closes with a reference to the explanation of the Sages' saying about Israel's putting "we will do" before "we will hear."

15 ובתחלה אמר ולא תתורו כו' אשר אתם זונים[129] כו' כי כל דבר שמשתוקק אליו הוא נק' בחי' נוק' [נוקבא] ומקבל ואז נק' בחי' זונה דהיינו שיחפוץ בתענוגים גשמיים

And at first it says, "And you shall not stray," etc., "after which you go astray (zonim)," etc. For [with] anything that one longs for, one is called the level of Nukva (the feminine) and a receiver; and then one is called the level of a zonah (harlot), that is, that one desires physical pleasures,

> Before "remember," the verse warns: "do not stray after your heart and after your eyes, after which you go astray (zonim)." Whatever a person craves makes him a receiver toward it, Nukva, and when the craving is for physical pleasures he is called a zonah, one who goes astray after them.

ואז לא יוכל לקבל מתענוג העליון ומכ"ש [ומכל שכן] שלא יוכל להיות בחי' דכר [ועמ"ש מזה בד"ה והיה לכם לציצית][130] משא"כ כאשר ולא תתורו וכו' אזי תזכרו ועשיתם[131] כו' וד"ל [ודי למבין].

and then one cannot receive from the supernal delight, and all the more so one cannot be the level of a male. [And see what is written about this in the discourse beginning "And it shall be for you as tzitzis."] This is not so when "you shall not stray," etc.: then "you shall remember and do," etc. And this suffices for one who understands.

> Such a person cannot receive the supernal delight, still less become a giver. But when he does not stray after his heart and eyes, he can "remember and do," becoming a giver who draws the Infinite Light into the Torah, as explained above.

SECTION 7 · ¶16–18

The two "I"s: Gan Eden and the Resurrection

16 ועתה יובן ענין אני הוי' אלקיכם אני אותיות אי"ן והוא ע"ד מ"ש היש בה עץ[132] אם אין [וע' בזהר שלח דקנ"ח ב'[133] ובפי' הרמ"ז [הרב משה זכות] שם] פי' עץ הוא מלשון עצה והוא[134] בבחי' חכמה שנק' עצה ותושיה[135]

Now the matter of "I am Havayah your G-d" will be understood. Ani (אני, "I") has the letters of ayin (אין, "nothing"), and this is along the lines of what is written, "Is there a tree (etz) in it or not (ayin)?" [And see in the Zohar, Sh'lach, folio 158b, and in the commentary of the Ramaz there.] The meaning: etz ("tree") is from the term etzah ("counsel"), and it is in the level of Chochmah (wisdom), which is called "counsel and sound wisdom,"

> Now the opening verse is explained. The word ani, "I," has the same letters as ayin, "nothing," as in Moshe's question to the spies, "Is there a tree (etz) in it or not (ayin)?"; etz is read as etzah, counsel, which is Chochmah, called "counsel and sound wisdom." The Zohar on this verse is cited with the commentary of the Ramaz, Rabbi Moshe Zacuto, which the Alter Rebbe brings earlier in this parsha (Likkutei Torah, Sh'lach 40d): there are two kinds of flow, one drawn directly from the Name Havayah and one through the concealment of the other Names.

כי העצה הוא התחכמות והשגות דבר מה ופי' אם אין היינו בחי' האין שמשם תמצא בחי'[136] החכמה והוא בחי' סתימו דכל סתימין ואינו בגדר תפיסא והשגה

for counsel is wise deliberation and the comprehension of some matter. And the meaning of "or not (im ayin)" is the level of ayin ("nothing"), from which the level of Chochmah is found; and it is the level of "the most hidden of all hidden things," and it is not within the bounds of grasp and comprehension.

> Counsel is applying wisdom to understand something. Ayin, "nothing," is the hidden source from which Chochmah comes, as Iyov asks, "wisdom, from where (me'ayin) shall it be found?"; it is called "the most hidden of all hidden things," beyond any grasp. Earlier in this parsha (Likkutei Torah, Sh'lach 42d–43a) the Alter Rebbe cites this Zohar: the level of ayin is far above even the Tree of Life.

ואמנם הוי' הוא בחי' השתלשלות יו"ד צמצום ה"א התפשטות כו' והיינו ע"י בחינת צמצומים כנודע ואעפ"כ [ואף על פי כן] אמר אני הוי' שבחי' אני הוא ממש בחי' הוי'

However, Havayah is the level of the chain of descending worlds (hishtalshelus): the yud is contraction, the hei is expansion, etc.; that is, through the level of contractions, as is known. Nevertheless it says, "I am Havayah": that the level of Ani is truly the level of Havayah,

> Havayah, by contrast, is the Name of the chain of descent: its yud stands for contraction and its hei for expansion, a process of contractions. Yet the verse says "I (Ani) am Havayah," identifying the hidden ayin with the descending Name.

כי הצמצום וההסתר אינו אלא בערכינו שוכני מטה אבל אצלו יתי כולא חד ממש בלא פרודא

for the contraction and the concealment are only relative to us, who dwell below; but with Him, may He be blessed, all is truly one, without separation.

> The contraction and concealment exist only relative to us below; for G-d all is truly one, without separation.

וזהו אשר הוצאתיך מארץ מצרים כי העוה"ז בכלל נקי מצרים ע"ש [על שם] המצרים וגבולים שהוא מוגבל מן הארץ לרקיע ת"ק שנה

And this is "who brought you out of the land of Egypt," for this world in general is called Mitzrayim (Egypt) on account of the straits (meitzarim) and limits, for it is bounded: from the earth to the firmament is [a journey of] five hundred years.

> That is why the verse adds "who brought you out of the land of Egypt." Mitzrayim, Egypt, is from meitzarim, "straits": this world is bounded, and the Sages measure a five hundred years' journey from the earth to the firmament.

וע"י היציאה ממצרים וגבולין הללו דהיינו כנ"ל בענין הרעש בחילא יתיר כו' נמשך להיות לכם לאלקים[137] אלקים הוא בחי' צמצום והוא המשכת התענוג בג"ע [בגן עדן] בבחי' שערות יושבין ונהנין כו'

And through the going out from these straits and limits, that is, as mentioned above regarding the noise "with greater strength," etc., there is drawn down "to be your G-d (Elokim)." Elokim is the level of tzimtzum (contraction), and it is the drawing-down of delight in Gan Eden in the level of "hairs": "[they] sit and enjoy," etc.

> Going out of these limits is the noise "with greater strength" of service from below, described above, and from it is drawn "to be your G-d (Elokim)." Elokim is the Name of contraction and stands for the delight of Gan Eden that comes through "hairs," where the righteous "sit and enjoy."

וזהו ענין כי אלקים קדושים הוא[138] ובירושלמי רפ"ט דברכות דרכו בקדושה דברו בקדושה כו' היינו המשכות בחי' קדוש ממש רק שנמשך ע"י בחי' שערות וצמצומים

And this is the matter of "For He is a holy G-d (Elokim kedoshim)," and in the Jerusalem Talmud, at the beginning of the ninth chapter of Berachos: "His way is in holiness, His speech is in holiness," etc.: that is, drawings-forth of the level of "holy" itself, only that it is drawn through the level of "hairs" and contractions.

> So Yehoshua calls Him "Elokim kedoshim," holy in the plural, and the Jerusalem Talmud lists the holinesses of His way and His speech: these are drawings-forth of holiness itself, but through hairs and contractions.

כי קדוש בוא"ו זהו בחי' המשכת קדש על שערה בחי' ו' כמו קדוש יהיה גדל פרע[140] שער ראשו משא"כ קדש העליון עצמו זהו למעלה מבחי' שערות והמשכות ולכן נק' בחי' זו להיות לכם לאלקים.

For kadosh ("holy") with a vav is the level of the drawing of kodesh ("holiness") onto a hair, the level of the vav, as in "He shall be holy; he shall let the locks of the hair of his head grow." This is not so with the supernal kodesh itself: it is above the level of "hairs" and drawings-forth. And therefore this level is called "to be your G-d (Elokim)."

> Kadosh, which the maamar writes with a vav, shows this: the vav, a drawn-out line, is like a hair through which holiness (kodesh) flows, and so the nazir, whose hair grows long, is called kadosh. The supernal kodesh itself is above hair and drawing-forth, and the drawn-down level is "to be your G-d (Elokim)."

וזהו ענין אלקים חיים[141] עיין מ"ש בסידור בד"ה אדני שפתי תפתח[142] ועיין במא"א [במאורי אור] אות א' סעיף פ"ג [דף פ"ג].

And this is the matter of "the living G-d (Elokim chayim)": see what is written in the Siddur, in the discourse beginning "Ado-nai, open my lips," and see in Me'orei Or, letter alef, section 83.

> The phrase "the living G-d (Elokim chayim)" belongs to this level. The text refers to the discourse in the Siddur on "Ado-nai, open my lips" and to the Kabbalistic lexicon Me'orei Or.

גם ע"ד מ"ש עין לא ראתה אלקים זולתך[145, 144, 143] יעשה למחכה לו (וע' זח"א [זהר חלק א] ד"ו סע"א [סוף עמוד א][146] וח"ג [וחלק ג'] פנחס דרס"ז ב')[147]

Also along the lines of what is written, "No eye has seen, Elokim, except You, what He will do for one who waits for Him" (and see the Zohar, Part I, folio 6, end of side a, and Part III, Pinchas, folio 267b);

> Yeshayahu's "No eye has seen, Elokim, except You, what He will do for one who waits for Him" also speaks of this level, a reward known to Elokim alone. The Zohar passages cited in the parentheses discuss the verse.

והגם שבגמרא פירשו זה על זמן התחייה מ"מ יש לפרשו ג"כ על ג"ע [גן עדן] עיין בפ' תרומה קמ"ב ב'[148]

and although in the Gemara they explained this as referring to the time of the Resurrection, nevertheless it can also be explained as referring to Gan Eden; see in Parshas Terumah, [folio] 142b.

> The Talmud applies the verse to the World to Come, which the Alter Rebbe takes here as the time of the Resurrection; it can also be read of Gan Eden, and the text refers to Parshas Terumah for this. In Likkutei Torah, Tzav (17b), the Alter Rebbe cites the Sages that "No eye has seen" is said of Eden itself, which now reaches the Garden only through the "river," the letters that conceal it, and will be revealed in the future.

ועמ"ש בד"ה כי כאשר השמים החדשים[149] דלקמן[150] ואח"כ אני הוי' אלקיכם פעם ב' היינו על גודל השכר לזמן התחי' שהוא בחי' גילוי עצמות התענוג שאינו בגדר צמצום והתחלקות[151] בחי' קדש העליון ממש

And see what is written in the discourse beginning "For as the new heavens," below. And afterwards, "I am Havayah your G-d" the second time refers to the greatness of the reward at the time of the Resurrection, which is the level of the revelation of the essence of delight, which is not within the bounds of contraction and division: the level of the supernal kodesh itself.

> That discourse, "For as the new heavens," comes at the end of Likkutei Torah on Shir HaShirim. The second "I am Havayah your G-d" speaks of the great reward of the Resurrection: the essence of delight revealed without contraction or division, the supernal kodesh itself; in Iggeres HaKodesh 17, cited by Kehot, the Alter Rebbe likewise writes that the revelation of Gan Eden comes through great contractions, while that of the Resurrection will be from the light that encompasses all worlds, without measure or limit.

והוא כמ"ש לבושי [לבושין / לבושים] כתלג חיור[152] שהוא בחי' תענוג שלמעלה מהתענוג המתגלה בבחי' פנימי' [פנימיות / פנימית] הנקרא שער רישי' [רישיה] והוא המתגלה לעתיד לבא והוא מתן שכרן של מצות כנ"ל.[153, 154, 155]

And it is as it is written, "His garments white as snow," which is the level of a delight that is above the delight revealed in the level of the inner dimension (pnimiyus), which is called "the hair of His head." And it is this that will be revealed in the Time to Come, and it is the giving of the reward of the mitzvos, as mentioned above.

> This is what "His garments white as snow" means: the delight above the delight of the "hair." It will be revealed in the Time to Come as the reward of the mitzvos, and this answers the opening question about the doubled "I am Havayah."

17 וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] צדיקים יושבין ועטרותיהם בראשיהם ענין העטרה הוא בחי' מקיף שלמעלה מן המוח שבראש ומכש"כ [ומכל שכן] מן השערות ועמ"ש במ"א ע"פ בעטרה שעטרה לו אמו[156]

And this is what our Sages, of blessed memory, said: "The righteous sit with their crowns on their heads." The crown is the level of an encompassing [light] (makif), which is above the brain in the head, and all the more so above the hairs. And see what is written elsewhere on the verse "With the crown with which his mother crowned him."

> The Sages say that "the righteous sit with their crowns on their heads." A crown rests above the head, so it stands for a makif, an encompassing light above the brain and even more above the hairs; Iggeres HaKodesh 17 explains these crowns the same way, as the encompassing light called Keser, from koseres, a crown.

וז"ש [וזהו שכתוב] אני הוי' נאמן לשלם שכר כי תשלום שכר זה שהוא בחי' עצמיות התענוג הוא כעת למעלה מן ההשגה אלא רק בבחי' אמונה

And this is [the meaning of] "I am Havayah, faithful to pay reward," for the payment of this reward, which is the level of the essence of delight, is at present above comprehension, and is only in the level of faith.

> This is the reward of which it is said, "I am Havayah, faithful to pay reward." The word "faithful" (ne'eman) is tied to faith (emunah): this reward, the essence of delight, is now above all comprehension, and can be held at present only by faith.

והנה לכך נאמר ב' פעמים אני שהם כנגד ב' בחי' הנ"ל לבושי' [לבושין / לבושים] ושער רישי' [רישיה] כו' במצות ציצית דייקא כי בציצית יש ב' הבחי' כנ"ל.[157]

Now, this is why "I" is said twice, corresponding to the two levels mentioned above, "His garments" and "the hair of His head," etc., in the mitzvah of tzitzis specifically, for in tzitzis there are both levels, as mentioned above.

> This answers the first question: "I" is said twice for the two levels, the "garments" and "the hair of His head," and it is said in the section of tzitzis because tzitzis contains both.

18 וזהו הטעם שקבלת תענוג זה הוא דוקא ע"י תחיית המתים[158] שהגוף דוקא יקום ויתענג כא' [כאחד] עם הנפש

And this is the reason that receiving this delight is specifically through the Resurrection of the Dead, when the body specifically will rise and delight together with the soul.

> This also explains why this delight comes at the Resurrection, when the body rises and shares the delight with the soul, and not in Gan Eden, where the soul is without a body.

לפי שהתענוג זה שהוא מבחי' עצמיות התענוג שלמעלה מצמצום והתחלקות הוא נמשך ע"י מצות מעשיות משום דנעוץ סופן כו' ע"כ התגלותו לעתיד הוא בגוף דייקא

For this delight, which is from the level of the essence of delight that is above contraction and division, is drawn down through the practical mitzvos, because "their end is wedged," etc.; therefore its revelation in the Time to Come is in the body specifically.

> The essence of delight, above all contraction, is drawn down through physical mitzvos, because the end is wedged in the beginning: the lowest act reaches the highest source. So its revelation in the future must be in the body, which did the mitzvos.

משא"כ תענוג שבג"ע [שבגן עדן] השגת פנימית התענוג הוא הנשמות בלא גופים:

This is not so with the delight in Gan Eden, the comprehension of the inner dimension of the delight: it is [for] the souls without bodies.

> The delight of Gan Eden, by contrast, is a comprehension of the inner delight, and that belongs to souls without bodies. In Iggeres HaKodesh 17 the Alter Rebbe writes that the souls' delight in Gan Eden is the comprehension of the secrets of the Torah, while the Keser, called ayin, will shine in revelation only when the soul is clothed in a pure body after the Resurrection.

IN ONE'S AVODAH

Serve G-d out of the opposite: one who once enjoyed worldly pleasures can turn that very craving into a greater outcry and a love "with greater strength." Do not stray after the heart and the eyes, so as to become a giver who draws the Infinite Light into the Torah by learning it for its own sake. And value the practical mitzvos, done in deed, for through them is drawn the essence of delight, which no comprehension reaches and which will be revealed in the body at the Resurrection.

QUESTIONS FOR DISCUSSION

1. Why is physical pleasure called the "refuse" of the supernal delight, and what does Rabbi Akiva's laughter at Rome teach about the reward of the mitzvos?
2. How do the two readings of שער, "gate" and "hair," correspond to the mitzvos and the Torah, and why is the Torah's delight called a contraction?
3. Why can the essence of delight, which is above wisdom, be drawn down only through physical deeds such as offerings, charity and tzitzis?
4. What does it mean that tzitzis make a Jew a "male," a giver, and how is this connected to learning Torah for its own sake?
5. Why must the reward of the Resurrection be revealed in the body, while the delight of Gan Eden belongs to souls without bodies?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **אני ה' אלקיכם אשר הוצאתי**

G-d's words to Israel through Moshe, closing the section of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." In its plain sense the verse grounds the mitzvos in the Exodus: the One who took Israel out of Egypt to be their G-d is the One who commands them. The maamar asks why its opening words come twice and answers through the two levels in tzitzis. (context: Steinsaltz Tanakh)

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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KEHOT'S NOTE

במדבר טו, מא.

2 Kehot's note points to Leviticus 25:38 for these words.

Leviticus 25:38 ויקרא כ"ה:ל"ח

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לָתֵת לָכֶם אֶת־אֶרֶץ כְּנַעַן לִהְיוֹת לָכֶם לֵאלֹקִים:

I am the L-RD your G-d, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your G-d.

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3 **היום לעשותם**

Moshe tells Israel: "You shall keep the commandment, the statutes and the ordinances which I command you today, to do them." The Sages read "today" as this world, the time for doing, and the reward as coming "tomorrow."

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם:

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

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KEHOT'S NOTE

דברים ז, י"א.

4 **ולמחר לקבל שכרם**

The Talmud reads the verse: "Today, to do them, and tomorrow, to receive their reward." The Alter Rebbe takes "tomorrow" to include both Gan Eden and the Resurrection.

Eruvin 22a:5–6 עירובין כ"ב א:ה'-ו'

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב "אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם", "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא לְמָחָר לְקַבֵּל שְׂכָרָן, "הַיּוֹם לַעֲשׂוֹתָם" — לְמָחָר לְקַבֵּל שְׂכָרָן. אָמַר רַבִּי חַגַּי, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב "אֶרֶךְ אַפַּיִם"? "אֶרֶךְ אַף" מִבְּעֵי לֵיהּ!

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KEHOT'S NOTE

עירובין כב, א. וש"נ.

5 **אני ה' אלקיכם**

The Kehot note says that another transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תק"ע ע' קיח.

6 **בכ"מ שנא' אני ה'**

In the story of a man who was careful in the mitzvah of tzitzis and was saved from sin by them, he tells the woman that "I am Havayah your G-d" is written there twice: "I am He who will exact punishment, and I am He who will pay reward." The Alter Rebbe builds on the Sages' reading of "I am Havayah" as the One faithful to pay reward.

Menachot 44a:14–17 מנחות מ"ד א:י"ד-י"ז

תפלה של יד אינה מעכבת: אמר רב חסדא לא שנו אלא שיש לו אבל אין לו מעכבת אמרו לו אמרת אמר להו לא אלא מאן דלית ליה תרי מצות חד מצוה נמי לא ליעביד ומעיקרא מאי סבר גזירה שמא יפשע אמר רב ששת כל שאינו מניח תפילין עובר בשמונה עשה וכל שאין לו ציצית בבגדו עובר בחמשה עשה

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KEHOT'S NOTE

ראה מנחות מד, א.

7 **ועיקר קיבול השכר הוא לזמן התחי'**

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

KEHOT'S NOTE

רמב"ן שער הגמול.

PARAGRAPH 2

8 **כמו נשמות האבות**

There the Alter Rebbe writes that all the souls of the tzaddikim, the Tannaim and the prophets, now in the upper Gan Eden, will be clothed in their bodies and rise at the Resurrection to enjoy the radiance of the Shechinah, because the revelation of Gan Eden comes through great contractions, while that of the Resurrection is from the light that encompasses all worlds, without limit.

KEHOT'S NOTE

ראה אגהי"ק סי' יז (קכה, ב): "כל נשמות הצדיקים והתנאים והנביאים".

9 Kehot's note points to Exodus 3:16 for these words.

Exodus 3:16 שמות ג':ט"ז

לֵךְ וְאָסַפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם ה' אֱלֹקֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹקֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב לֵאמֹר פָּקֹד פָּקַדְתִּי אֶתְכֶם וְאֶת־הֶעָשׂוּי לָכֶם

בְּמִצְרָיִם׃

Go, and gather the elders of Israel together, and say unto them: The L-RD, the G-d of your fathers, the G-d of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

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10 **בשוה לכל ישראל**

There the Alter Rebbe cites the Ramban that the main reward is at the Resurrection, which is above even the upper Gan Eden, and asks how souls rising in their bodies can reach a delight greater than the soul's in Gan Eden; he reads "All Israel have a share in the World to Come" as their rising at the Resurrection.

KEHOT'S NOTE

ראה תו"א עג, ב ובהמשך תער"ב [—ב ע' א'קיב] דאף שגם בתחה"מ יש חילוקי מדרי' מ"מ יש חילוק בזה בין ג"ע לתחה"מ, ע"ש. — לקו"ש חי"ז ע' 344.

11 **כל ישראל יש להם חלק**

The note refers there for a lengthy discussion of this Mishnah.

KEHOT'S NOTE

סנהדרין ר"פ חלק צ, א. וראה בארוכה תשובות וביאורים לכ"ק אדמו"ר סי' ח (קה"ת ברוקלין תשל"ז). באמרי בינה שער התפילין יט, א [קא, א] "ולכך גזרו אומר דכ"י יש להם חלק לעוה"ב מצד גופי המצות בפ"מ גם בלי כונה כלל".

12 **לעוה"ב**

The note quotes it: "and there are those who are above this level," one who is a ben Olam HaBa, destined for the life of the World to Come.

KEHOT'S NOTE

בלקו"ש-יז ע' 344: "ויש אלה שלמעלה ממדרגה זו — בן עוה"ב מזומן לחיי עוה"ב". ע"ש.

13 **ישראל יש להם חלק לעוה"ב רק ואלו שאין להם חלק**

The Mishnah opens "All Israel have a share in the World to Come" and then lists "these who have no share," first one who says there is no Resurrection of the Dead; the Talmud adds that measure for measure, since he denied it, he will have no share in it.

Sanhedrin 90a:15 סנהדרין צ׳ א:ט״ו

מַתְנִי׳ כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: ״וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר״. וְאֵלּוּ שֶׁאֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא: הָאוֹמֵר אֵין תְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה, וְאֵין תּוֹרָה מִן הַשָּׁמַיִם, וְאֶפִּיקוֹרוֹס.

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PARAGRAPH 3

14 **אשר הוא לשון תענוג**

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

KEHOT'S NOTE

ראה ת"ז ת"ל (עד, ב). תט"ל (עט, א).

15 **באשרי**

Leah, naming her maid Zilpah's son Asher, said: "Be'oshri (In my happiness), for the daughters have called me happy." The word shows that asher means happiness.

Genesis 30:13 בראשית ל׳:י״ג

וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָּנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג. ראה לקמן שהי"ש לד, א.

16 **אשר הוא לשון תענוג ואושר וכמו באשרי**

The Tikkunei Zohar reads asher as from "be'oshri, for the daughters have called me happy," a term of praise. The Alter Rebbe applies the same reading to "asher kideshanu" in the blessing over the mitzvos.

Tikkunei Zohar 74b תקוני הזהר ע״ד ב

17

In Proverbs, Wisdom, which the Sages identify with the Torah, says: "Then I was beside Him as a nursling, and I was His delight day by day." The verse opens the discourse in Likkutei Torah, Bamidbar, to which the text refers. (context: Steinsaltz Tanakh)

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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18 **בד"ה ואהי' אצלו אמון**

In that discourse the Alter Rebbe speaks of a love of delights in G-d, the inner "face" revealed at Sinai, and says that the supernal delight is clothed in each mitzvah as a particular delight; that is why the souls of Israel flew out at every word.

Numbers 18:3 במדבר י״ח:ג׳

וְשָׁמְרוּ מִשְׁמַרְתְּךָ וּמִשְׁמֶרֶת כָּל־הָאֹהֶל אַךְ אֶל־כְּלֵי הַקֹּדֶשׁ וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרָבוּ וְלֹא־יָמֻתוּ גַּם־הֵם גַּם־אַתֶּם׃

And they shall keep thy charge, and the charge of all the Tent; only they shall not come nigh unto the holy furniture and unto the altar, that they die not, neither they, nor ye.

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KEHOT'S NOTE

לעיל במדבר יח, ג.

19 **חיך יטעם אוכל**

Iyov, answering his friends: "Does not the ear test words, as the palate tastes its food?" The maamar borrows only the image of the palate's pleasure in taste; Elihu later says the same in words closer to the maamar's (Job 34:3).

Job 12:11 איוב י״ב:י״א

הֲלֹא־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם־לוֹ׃

Doth not the ear try words, Even as the palate tasteth its food?

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KEHOT'S NOTE

איוב יב, יא.

20 **מתוק הוא לנפש**

King Shlomo's proverb: "Pleasant words are a honeycomb, sweet to the soul and healing to the bones." The phrase describes the delight a person feels in sweetness.

Proverbs 16:24 משלי ט"ז:כ"ד

צוּף־דְּבַשׁ אִמְרֵי־נֹעַם מָתוֹק לַנֶּפֶשׁ וּמַרְפֵּא לָעָצֶם׃

Pleasant words are as a honeycomb, Sweet to the soul, and health to the bones.

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KEHOT'S NOTE

ראה משלי טז, כד.

21 **אין לך עשב מלמטה**

The Midrash teaches that there is no blade of grass that has no mazal in the firmament that strikes it and tells it to grow. The Alter Rebbe uses it to show that even physical sweetness is drawn from a spiritual source above.

Bereshit Rabbah 10:6 בראשית רבה י':ו'

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

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

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Zohar I, 251a זח"א רנא, א

Zohar II, 171b זח"ב קעא, ב

Zohar III, 86a זח"ג פו, א

KEHOT'S NOTE

ראה ב"ר י, ו. זח"א רנא, א. זח"ב קעא, ב. זח"ג פו, א. מו"נ ח"ב פ"י.

22 **שהנשמות נהנין**

In the World to Come "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." This is the true delight of G-dliness, of which physical pleasure is only the leftover.

Berakhot 17a ברכות י"ז א

KEHOT'S NOTE

ראה ברכות יז, א.

23 Kehot's note points to Job 34:3 for these words.

Job 34:3 איוב ל"ד:ג'

כִּי־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ יִטְעַם לֶאֱכֹל׃

For the ear trieth words, As the palate tasteth food.

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PARAGRAPH 4

24 **ואת רוח הטומאה אעביר**

G-d's words through Zechariah about the day of redemption: He will cut off the names of the idols from the land, "and also the prophets and the spirit of impurity I will remove from the land." The maamar cites it for the renewal of the world in the Time to Come, when the refuse that hides G-dliness will be removed. (context: Steinsaltz Tanakh)

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

זכרי' יג, ב.

25 **השמים החדשים**

G-d's promise through Yeshayahu: "For as the new heavens and the new earth that I make shall stand before Me, so shall your seed and your name stand." The Time to Come will be a renewed world.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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KEHOT'S NOTE

ישע' סו, כב.

26 **כי שמים כעשן נמלחו**

Yeshayahu calls on Israel to lift their eyes: "For the heavens shall vanish like smoke, and the earth shall wear out like a garment," but G-d's salvation will be forever. The maamar applies it to the present heavens, whose delight is only refuse. (context: Steinsaltz Tanakh)

Isaiah 51:6 ישעיהו נ"א:ו'

שְׂאוּ לַשָּׁמַיִם עֵינֵיכֶם וְהַבִּיטוּ אֶל־הָאָרֶץ מִתַּחַת כִּי־שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבֶּגֶד תִּבְלֶה וְיֹשְׁבֶיהָ כְּמוֹ־כֵן יְמוּתוּן וִישׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא תֵחָת׃

Lift up your eyes to the heavens, And look upon the earth beneath; For the heavens shall vanish away like smoke, And

the earth shall wax old like a garment, And they that dwell therein shall die in like manner; But My salvation shall be for ever, And My favour shall not be abolished.

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KEHOT'S NOTE

ישעי' נא, ו.

27 **וכל קרבי את שם קדשו**

King David's call: "Bless Havayah, O my soul, and all my innards, His holy Name." In its plain sense "all my innards" is all that is within him; the maamar reads it as the angels called by that name. (context: Steinsaltz Tanakh)

Psalms 103:1 תהילים ק"ג:א'

לְדָוִד בָּרְכִי נַפְשִׁי אֶת־ה' וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ:

[A Psalm] of David. Bless the L-RD, O my soul; And all that is within me, bless His holy name.

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28 **שיש מלאכים הנק' קרביים**

The note sends the reader there for the angels called "innards," and says that Yahel Or refers there to several places in Chassidus on the subject.

KEHOT'S NOTE

ראה יהל אור ע' שפב, ושם מציין לכמה מקומות בדא"ח.

29 **יאר ה' פניו**

From the priestly blessing that the kohanim give Israel: "May Havayah make His face shine to you and be gracious to you," that is, may He show you favor. The Alter Rebbe reads "His face" (panav) as the inner dimension (pnimiyus) of the supernal delight, which shines in the Torah and mitzvos. (context: Steinsaltz Tanakh)

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

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

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KEHOT'S NOTE

במדבר ו, כה.

30 The Talmud teaches that the Land of Israel drinks the rain first and the whole world drinks from its residue, and likens this to a cheesemaker who keeps the food and leaves the refuse. The Alter Rebbe applies it to delight: what is outside receives only what is left over from the delight above.

Taanit 10a:3 תענית י' א:ג'

אֶרֶץ יִשְׂרָאֵל שׁוֹתָה מֵי גְּשָׁמִים, וְכָל הָעוֹלָם כּוּלּוֹ מִתַּמְצִית, שֶׁנֶּאֱמַר: "הַנֹּתֵן מָטָר עַל פְּנֵי אֶרֶץ וְגוֹ'". אֶרֶץ יִשְׂרָאֵל שׁוֹתָה תְּחִילָּה, וְכָל הָעוֹלָם כּוּלּוֹ לְבַסּוֹף, שֶׁנֶּאֱמַר: "הַנֹּתֵן מָטָר עַל פְּנֵי אֶרֶץ וְגוֹ'" — מָשָׁל לְאָדָם שֶׁמְּגַבֵּל אֶת הַגְּבִינָה, נוֹטֵל אֶת הָאוֹכֶל וּמַנִּיחַ אֶת הַפְּסוֹלֶת.

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PARAGRAPH 5

31 **וכל קרבי**

On "Bless Havayah, O my soul, and all my innards," the Zohar asks who "my innards" are and answers that they are other living beings, which are called "innards." The Alter Rebbe sends the reader there for the angels that sift the delight.

Zohar, Lech Lecha 24:237–248 ספר הזהר, לך לך כ"ד:רל"ז-רמ"ח

32 **בזח"א לך לך דפ"ז ע"א ובפרדס ערך קרביים**

The note says that the passages of the Zohar and the Pardes cited here are copied in Yahel Or, together with a gloss.

KEHOT'S NOTE

נעתקו ביהל אור ע' שפב עם הגי"ה.

33 **בר"ע כשראה כרך גדול**

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

KEHOT'S NOTE

סוף מכות.

34 **אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה**

The Sages wept when they heard the tumult of Rome dwelling in security while the Temple lay desolate, but Rabbi Akiva laughed: "If for those who transgress His will it is so, for those who do His will, how much more so." The Alter Rebbe reads this as a measure of the reward of the mitzvos.

Makkot 24b:1–2 מכות כ"ד ב:א'-ב'

בָּאֶשׁ, וְלֹא נִבְכֶּה?! אָמַר לָהֶן: לְכָךְ אֲנִי מְצַחֵק, וּמָה לְעוֹבְרֵי רְצוֹנוֹ כָּךְ, לְעוֹשֵׂי רְצוֹנוֹ עַל אַחַת כַּמָּה וְכַמָּה. שׁוּב פַּעַם אַחַת הָיוּ עוֹלִין לִירוּשָׁלַיִם, כֵּיוָן שֶׁהִגִּיעוּ לְהַר הַצוֹפִים קָרְעוּ בִּגְדֵיהֶם, כֵּיוָן שֶׁהִגִּיעוּ לְהַר הַבַּיִת רָאוּ שׁוּעָל שֶׁיָּצָא מִבֵּית קָדְשֵׁי הַקָּדָשִׁים, הִתְחִילוּ הֵן בּוֹכִין וְרַבִּי עֲקִיבָא מְצַחֵק. אָמְרוּ לוֹ: מִפְּנֵי מָה אַתָּה מְצַחֵק? אָמַר לָהֶם: מִפְּנֵי מָה אַתֶּם בּוֹכִים? אָמְרוּ לוֹ: מָקוֹם שֶׁכָּתוּב בּוֹ "וְהַזָּר הַקָּרֵב יוּמָת", וְעַכְשָׁיו שׁוּעָלִים הִלְכוּ בּוֹ, וְלֹא נִבְכֶּה?!

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35 **לגדולתו אין חקר**

King David's praise: "Great is Havayah and highly praised, and His greatness is unsearchable." The phrase describes the boundlessness that the contrast reveals.

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

ע"פ תהלים קמה, ג.

36 **וישב יעקב**

"And Yaakov settled in the land of his father's sojournings," the opening of Parshas Vayeshev and of the

discourse in Torah Ohr to which the text refers.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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37 **ויהי בשלח פרעה**

"And it came to pass, when Pharaoh sent out the people," the opening of Parshas Beshalach and of the discourse in Torah Ohr to which the text refers.

Exodus 13:17 שמות 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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38 **שממית בידים תתפש**

From the words of Agur, a name the Sages give King Shlomo, among four creatures small yet wise: "The spider grasps with its hands, yet it is in the king's palaces." In its plain sense a tiny creature (the spider, as Rashi explains; others say the gecko) clings to the walls and so is found even in royal palaces. The maamar reads it of the kelipos, which take hold of something from the King's bounty. (context: Steinsaltz Tanakh)

Proverbs 30:28 משלי ל':כ"ח

שְׂמָמִית בְּיָדַיִם תִּתָּפֵשׂ 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.

39 **שממית בידים תתפש**

At the end of section 66, on Eisav's bringing food to his father, the Midrash applies this verse: by what merit does the spider grasp? By the merit of those hands. The text sends the reader here at the start of the next paragraph.

Bereshit Rabbah 66:7 בראשית רבה ס"ו:ז'

ויעש גם הוא מטעמים ויאמר לאביו יקום אבי - ההי"ד (משלי ל): שממית בידים תתפש. אמר רבי חמא בר חנינא: באיזו זכות השממית מתפשת? בזכות אותן הידים. ויעש גם הוא מטעמים וגו' יקום אבי, על ידי שאמר לו: יקום! אני נפרע לו בו בלשון, (תהלים סח): יקום אלקים יפוצו אויביו.

"He, too, prepared delicacies, and brought them to his father, and said to his father: Let my father arise, and eat from his son's game, so that your soul will bless me" (Genesis 27:31). "He, too, prepared delicacies, and brought them to his father, and said to his father: Let my father arise" – that is what is written: "The spider grasps with hands" (Proverbs 30:28). Rabbi Ḥama bar Ḥanina said: By virtue of what merit does the spider grasp? It is due to the merit of those hands – …

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PARAGRAPH 6

40 **ברבות פ' תולדות ס"פ ס"ו**

The note says that this Midrash is quoted there.

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' תרמג.

41 **כחשיכה כאורה**

King David says to G-d that no darkness can hide him from Him: "Even darkness is not dark for You, and night shines like the day; the darkness is as the light." Before G-d darkness and light are alike, and so the darkness of this world can serve His purpose. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

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

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KEHOT'S NOTE

תהלים קלט, יב.

42 **כיתרון האור מן החשך**

Koheles says that wisdom excels folly "as light excels darkness." The Alter Rebbe reads it as the advantage of light that comes out of the darkness itself.

Ecclesiastes 2:13 קהלת ב':י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כְּיִתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

43 **כיתרון האור מן החשך**

At the end of Tetzaveh the Zohar teaches that were it not for darkness, light would not be known, and "if not for the darkness, the deep things would not be revealed."

Zohar, Tetzaveh 16:138–18:145 ספר הזהר, תצוה ט"ז:קל"ח-י"ח:קמ"ה

44 **כיתרון האור מן החשך**

In Tazria the Zohar expounds the verse "there is an advantage to wisdom over folly, as the advantage of light over darkness," the second place the text cites.

Zohar, Tazria 22:96–105 ספר הזהר, תזריע כ"ב:צ"ו-ק"ה

45 **בזהר ס"פ תצוה דקפ"ז סע"א**

The note quotes the Zohar, "for if not for the darkness, the deep things would not be revealed," and says that Or

HaTorah cites it there.

KEHOT'S NOTE

"דאי לאו חשוכא לא יתגליון עמיקין" — מובא באוה"ת בראשית-א דף פג, א.

46 **בכל לבבך בשני יצריך**

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

47 **בכל לבבך בשני יצריך**

"With all your heart: with both your inclinations, the good inclination and the evil inclination." Even the evil inclination is to be turned to the love of G-d.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאוֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, וּבְמָעוֹתָיו, וּבְאָבָק שֶׁעַל רַגְלָיו, וְלֹא יַעֲשֶׂה בָּהֶן קִפְּה וְתַרְמוֹס וְלֹא יָשִׂים אֲגַם שֶׁל מַיִם לִשְׁתּוֹת בָּהֶן בְּהֵמָה, וְלֹא יַעֲבֹר דֶּרֶךְ קִצּוּר, וְלֹא יִרְאֶה עַצְמוֹ כְּאִלּוּ הוּא עוֹשֶׂה צָרְכֵי הַצִּבּוּר אֶלָּא כְּמִי שֶׁהוּא עוֹשֶׂה צָרְכֵי עַצְמוֹ.

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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48 **במקום שבעלי תשובה עומדין**

"In the place where baalei teshuvah stand, even the completely righteous cannot stand." Their love, coming out of the opposite, is greater.

Berakhot 34b:22–23 ברכות ל"ד ב':כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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49 **בחילא יתיר**

The Zohar teaches that baalei teshuvah stand where complete tzaddikim cannot, because they draw themselves near to the King with greater desire of the heart and with great strength.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

50 **מאדך**

Moshe commands Israel in the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me'odecha)." Me'od, "very much," is the love without limit.

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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51 **נפשי אויתיך בלילה**

Yeshayahu, in the song of the future redemption, says to G-d: "With my soul I have desired You in the night; with my spirit within me I seek You at dawn." In its plain sense he longs for G-d even at night; the maamar reads "night" as this world, which is likened to night, and his desire as the love that rises out of its darkness. (context: Steinsaltz Tanakh)

Isaiah 26:9 ישעיהו כ"ו:ט'

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישע' כו, ט.

52 **בעוה"ז שדומה ללילה**

The Talmud speaks of "this world, which is likened to night."

Pesachim 2b פסחים ב' ב

KEHOT'S NOTE

פסחים ב, ב.

53 **במקום שבע"ת עומדין**

The note sends the reader to a note of the Rebbe printed there on the teaching that baalei teshuvah stand where the completely righteous cannot.

KEHOT'S NOTE

שם לד, ב. ראה הערת כ"ק אדמו"ר בספה"מ תש"ט ע' 183. לקו"ש ח"י ד ע' 361.

PARAGRAPH 7

54 **ברעש גדול**

Yechezkel, lifted by the wind, hears behind him "the sound of a great noise: Blessed be the glory of Havayah from His place"; the next verse names the Ofanim. The first blessing before the Shema draws on it: "the Ofanim and the holy Chayos, with a great noise, raise themselves opposite the Seraphim."

Ezekiel 3:12 יחזקאל ג:י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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55 **האופנים ברעש גדול מתנשאים**

The words here quote Ezekiel 1:20; the passage is shown below.

Ezekiel 1:20 יחזקאל א:כ'

עַל אֲשֶׁר יִהְיֶה־שָּׁם הָרוּחַ לָלֶכֶת יֵלֵכוּ שָׁמָּה הָרוּחַ לָלֶכֶת וְהָאוֹפַנִּים יִנָּשְׂאוּ לְעֻמָּתָם כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים׃

Whithersoever the spirit was to go, as the spirit was to go thither, so they went; and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

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KEHOT'S NOTE

ראה יחזקאל א, כ. ג, יב.

56 **אימא מקננא בכורסייא**

The Tanya explains that the dwelling of the souls of the tzaddikim is in the World of Beriah and that of the angels in Yetzirah, where only the emotive attributes of the Infinite One shine; therefore the angels stand constantly in fear and awe, while in Beriah there are higher angels whose service is with awe and love of the intellect.

Tikkunei Zohar, Tikkun 6 · 23a:10–11 תקו"ז תיקון ו

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

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Tanya, Likkutei Amarim 39:4 תניא, חלק ראשון; ליקוטי אמרים ל"ט:ד'

וְלָכֵן, זֹאת הִיא עֲבוֹדַת הַמַּלְאָכִים תָּמִיד, יוֹמָם וָלַיְלָה לֹא יִשְׁקוֹטוּ, לַעֲמוֹד בְּיִרְאָה וָפַחַד וְכוּ', וְהַיְינוּ, כָּל מַחֲנֵה גַבְרִיאֵל שֶׁמַּהַשְׁמַל, וַעֲבוֹדַת מַחֲנֵה מִיכָאֵל הִיא הָאַהֲבָה כוּ'. אֲבָל בְּעוֹלַם הַבְּרִיאָה מְאִירוֹת שָׁם חָכְמָתוֹ וּבִינָתוֹ וְדַעְתּוֹ שֶׁל אֵין־סוֹף בָּרוּךְ־הוּא, שֶׁהֵן מְקוֹר הַמִּדּוֹת וְאֵם וְשֹׁרֶשׁ לָהֶן, וְכִדְאִיתָא בַּתִּיקוּנִים דְּ"אִימָא עִילָּאָה מְקַנְּנָא בִּתְלַת סְפִירָן בְּכָרְסְיָא", שֶׁהוּא עוֹלַם הַבְּרִיאָה.

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KEHOT'S NOTE

ת"ז תי' ו' (כג, א). תל"ח (עט, א). וראה תניא פל"ט.

57 **דאימא מקננא בכורסייא**

The Tikkunei Zohar says that the higher Imma nests in the Throne, in three upper Sefiros, while six Sefiros nest in Metatron and the lower Imma nests in the Ofan.

Tikkunei Zohar 23a:10–11 תקוני הזהר כ"ג א:י'-י"א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

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58 **אני ה' לא שניתי**

G-d's words through Malachi: "For I, Havayah, have not changed, and you, sons of Yaakov, have not come to an end." In its plain sense G-d stays faithful to Israel; the maamar cites it to show that creation brings no change in His essence. (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג:ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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KEHOT'S NOTE

מלאכי ג, ו.

59 **ומ"ש בספרים**

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

KEHOT'S NOTE

ע' ע"ח ש' סדר אבי"ע פ"ב קרוב לסופו — וע' בס' שבר יוסף להג"ר יוסף דילמידיגא (סי' יד). ושם קבלת מהר"י סרוג ברישא. [כ].

60 **בבחי' עשי' שנק' פעול**

The note sends the reader there for Asiyah as the world called "made."

KEHOT'S NOTE

ראה יהל אור ע' מה ואילך. אוה"ת נ"ך ע' תתקא.

61 **במ"ח ובסידור האריז"ל**

The other transcript of this maamar adds there: on "Let everything that has been made know that You made it," which is Asiyah, and "let everything formed understand," which is Yetzirah; therefore "the power of the Maker is clothed in the made" applies only in Asiyah, because the life-force in Asiyah is very contracted.

KEHOT'S NOTE

בסה"מ תק"ע ע' קכ מוסיף "בפי' וידע כל פעול כי אתה פעלתו שהוא עשי' ויבין כל יצור יצירה כו' ע"כ רק בעשי' שייך כח הפועל מתלבש בנפעל כי החיות שבעשי' מצומצם מאד" ע"ש.

62 **בד"ה בחדש השלישי**

There the Alter Rebbe explains "for all the praise of the work of Your hands": all the worlds, heaven and earth, are only "the work of Your hands"; as in a person's handiwork only the power of action, the outer garment of the soul, is clothed, so the life-force clothed in all the worlds is only an outer power and a mere radiance that does not touch the essence at all.

KEHOT'S NOTE

תו"א סז, א.

63 **שחורה אני ונאוה**

The maiden of the Song says: "I am black, yet comely," the opening of a discourse in Likkutei Torah on Shir HaShirim to which the text refers.

Song of Songs 1:5 שיר השירים א:ה

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם 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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64 **שהתקינו שתים לפני'**

The Tanya explains why the Sages instituted the blessings of the Shema, "two before it," and why specifically before it: the essence of the Shema is to fulfill "with all your heart," "with both your inclinations," standing against everything that holds a person back from the love of G-d.

KEHOT'S NOTE

ברכות פ"א, מ"ד. ראה תניא פרק מט ובלי"קוט פירושים שם.

65 **שתים לפניה**

"In the morning one says two blessings before it and one after it." The Alter Rebbe explains why the blessings come before the Shema.

Mishnah Berakhot 1:4 משנה ברכות א:ד

בַּשַּׁחַר מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ, וּבָעֶרֶב שְׁתַּיִם לְפָנֶיהָ וּשְׁתַּיִם לְאַחֲרֶיהָ. אַחַת אֲרֻכָּה וְאַחַת קְצָרָה. מָקוֹם שֶׁאָמְרוּ לְהַאֲרִיךְ, אֵינוֹ רַשַּׁאי לְקַצֵּר. לְקַצֵּר, אֵינוֹ רַשַּׁאי לְהַאֲרִיךְ. לַחְתֹּם, אֵינוֹ רַשַּׁאי שֶׁלֹּא לַחְתֹּם. וְשֶׁלֹּא לַחְתֹּם, אֵינוֹ רַשַּׁאי לַחְתֹּם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

PARAGRAPH 8

66 **זה השער לה'**

The psalmist, coming to give thanks at the Temple gates: "This is the gate of Havayah; the righteous shall enter it."

The maamar reads it as the gate on the right, through which the King goes out and is revealed. (context: Steinsaltz Tanakh)

Psalms 118:20 תהילים קי"ח:כ

זֶה־הַשַּׁעַר לַה' צַדִּיקִים יָבֹאוּ בוֹ:

This is the gate of the L-RD; The righteous shall enter into it.

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KEHOT'S NOTE

תהלים קיח, כ.

67 **ושער רישי' כעמר נקא**

In Daniel's vision of the Ancient of Days: "His garment was white as snow, and the hair of His head like pure wool." The maamar uses both halves of the verse, the "hair" here and the "garment" later.

Daniel 7:9 דניאל ז:ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט. ראה אוה"ת פ' שמות ע' צו. ויקרא-א ע' קעד.

68 **קווצותיו תלתלים**

The maiden of the Song describes her beloved: "His head is the finest gold; his locks are curled (taltalim), black as a raven." The Sages read taltalim as tilei tilim, "heaps upon heaps" of halachos.

Song of Songs 5:11 שיר השירים ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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KEHOT'S NOTE

שה"ש ה, י"א.

69 **תילי תילים של הלכות**

The Talmud tells that Rabbi Akiva was destined to expound "heaps upon heaps of halachos" on every crownlet of the letters of the Torah.

Menachot 29b:6–7 מנחות כ"ט ב:ו-ז

אמר רבא שבעה אותיות צריכות שלשה זיונין ואלו הן שעטנ"ז ג"ץ אמר רב אשי חזינא להו לספרי דווקני דבי רב דחטרי להו לגגיה דחי"ת ותלו ליה לכרעיה דה"י חטרי להו לגגיה דחי"ת כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דה"י כדבעא מיניה רבי יהודה נשיאה מר' אמי מאי דכתיב (ישעיהו כו, ד) בטחו ביי עדי עד כי ביה יי צור עולמים אמר ליה כל התולה בטחונו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא

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KEHOT'S NOTE

מנחות כט, ב. רש"י שה"ש (ה, טז). [כ].

single point, is the level of contraction.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

75 **בד"ה מנורת זהב**

There the summary says that the mitzvos are the supernal will in which the supernal delight is clothed, so they must be done with joy, "from the abundance of all," and that the joy of a mitzvah itself is above the 310 worlds of Gan Eden, which do not contain it.

KEHOT'S NOTE

לעיל פ' בהעלותך לד, א.

76 **מנורת זהב כולה**

In Zechariah's vision an angel shows him "a menorah all of gold"; the verse opens the discourse in Likkutei Torah, Beha'alotcha, to which the text refers.

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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77 **ובד"ה ואתה תצוה**

In that discourse, "And you shall command the children of Israel," the Alter Rebbe explains that through the mitzvos one makes Gan Eden, drawing into it the radiance of the Shechinah for the righteous to delight in, and that the mitzvos must be done with a joy "more than the abundance of all," more than the delights of the World to Come.

KEHOT'S NOTE

תו"א פא, ב.

78 **ואתה תצוה את בני ישראל**

G-d tells Moshe: "And you shall command the children of Israel" to bring pure olive oil for the lamp; the opening of Parshas Tetzaveh and of the discourse in Torah Ohr to which the text refers.

Exodus 27:20 שמות כ"ז:כ'

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

70 **שנהנין מזיו השכינה**

The souls in the World to Come "enjoy the radiance of the Shechinah": even their delight is received from something beyond themselves.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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

KEHOT'S NOTE

ברכות יז, א.

71 **והוא המדע**

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

KEHOT'S NOTE

ראה רמב"ם הל' יסוה"ת ב, י'.

72 **אורייתא מחכ' נפקת**

"The Torah comes forth from Chochmah," from the place called Kodesh, and Chochmah from the place called the Holy of Holies.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א.

PARAGRAPH 9

73 **מרב כל**

In the rebuke, Moshe warns that the curses will come "because you did not serve Havayah your G-d with joy and gladness of heart, from the abundance of all," that is, when you had plenty of everything. The Alter Rebbe reads merov kol as "more than all": a joy greater than every delight, even that of Gan Eden. (context: Steinsaltz Tanakh)

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

74 **ביו"ד נברא העוה"ב**

The Talmud teaches that this world was created with the letter hei and the World to Come with the yud. The yud, a

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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79 **לבושי כתלג חיור**

In Daniel's vision of the Ancient of Days: "His garment was white as snow"; the maamar reads the garments as the mitzvos, the garments of the King.

Daniel 7:9 דניאל ז:ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעַמַּר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דְּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

80 **תר"ך עמודי אור**

There the 620 pillars of light of Keser are the 613 mitzvos of the Torah and the seven rabbinic mitzvos, drawn into the vessels of Z'eir Anpin (the 248 positive mitzvos are the King's 248 limbs) and from there into the lower worlds; without the vessels the light would withdraw.

KEHOT'S NOTE

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

81 **תר"ך עמודי אור**

The Pardes writes that there are 620 pillars of light in the Sefirah of Keser, the number of its name, a tradition first revealed by Rabbi Nechunya ben HaKanah in his prayer.

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

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

Pardes Rimonim (Public Domain)

82 **נעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

83 **דנעוץ סופן בתחלתן**

"Their end is wedged in their beginning, and their beginning in their end." The lowest level, physical action, is bound to the highest source.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

PARAGRAPH 10

84 **שהקרבת בהמה גשמיות מכפר על חטא האדם**

There "of you" in "when a man of you brings an offering" is read as the G-dly soul alone, and "your offering from the animal" as refining the animal soul, subduing and transforming it through contemplating G-d's greatness until a strong love is born even in the animal soul.

KEHOT'S NOTE

ראה לעיל פ' ויקרא ב, ד בענין קרבן.

85 **אדם ובהמה תושיע ה'**

King David: "Your righteousness is like the mighty mountains, Your judgments a great deep; man and beast You save, Havayah." In its plain sense G-d's care reaches all His creatures; the Alter Rebbe reads it as the saving of man through the animal offered on the altar. (context: Steinsaltz Tanakh)

Psalms 36:7 תהילים ל"ו:ז'

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה׃

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

86 **והם הביאו את קרבנם**

From this parsha, on the offering for an unintentional sin of the whole community: the kohen atones for them, "and they brought their offering, a fire-offering to Havayah, and their sin-offering before Havayah." The maamar takes "before Havayah" as the level above the Name, from which atonement comes. (context: Steinsaltz Tanakh)

Numbers 15:25 במדבר ט"ו:כ"ה

וְכִפֶּר הַכֹּהֵן עַל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח לָהֶם כִּי־שְׁגָגָה הִוא וְהֵם הֵבִיאוּ אֶת־קָרְבָּנָם אִשֶּׁה לַה' וְחַטָּאתָם לִפְנֵי ה' עַל־שִׁגְגָתָם׃

And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their offering, an offering made by fire unto the L-RD, and their sin-offering before the L-RD, for their error.

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KEHOT'S NOTE

Parshas Matos and of the discourse in Likkutei Torah to which the text refers.

Numbers 30:2 במדבר ל:ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

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

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PARAGRAPH 11

92 **וממשיך מבחי' שלפני ה'**

The note says that this is like the Name Ban, whose root is in the Name Sag, which is above the Name Mah, "man," and cites this discourse series for it.

KEHOT'S NOTE

וזהו ע"ד ששם ב"ן שרשו מס"ג שלמעלה משי' מ"ה אדם כו' — מים רבים תרל"ו כרך-ב ע' שנו.

93 **והי' מעשה הצדקה שלום**

Yeshayahu foretells a time when justice and righteousness will dwell in the land: "And the work of righteousness (tzedakah) shall be peace, and the effect of righteousness quietness and security forever." In its plain sense tzedakah is righteousness; the Alter Rebbe applies it to the mitzvah of charity, which makes peace between giver and receiver. (context: Steinsaltz Tanakh)

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם׃

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישעי' לב, יז.

94 **עושה שלום במרומיו**

Bildad, answering Iyov, describes G-d's rule: "Dominion and fear are with Him; He makes peace in His heights." The maamar takes it as the known peace between the angelic princes of water and of fire. (context: Steinsaltz Tanakh)

Job 25:2 איוב כ"ה:ב'

הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

95 **בין שר של מים**

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

KEHOT'S NOTE

ראה שהש"ר ג, כ.

במדבר טו, כה.

87 **כי חלק ה' עמו**

From Moshe's song: "For Havayah's portion is His people, Yaakov the lot of His inheritance."

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

88 **נושא עון**

From the Thirteen Attributes of Mercy that G-d proclaimed to Moshe: "bearing iniquity, transgression and sin."

Exodus 34:7 שמות ל"ד:ז'

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ז.

89 **דנעוץ סופן**

"Their end is wedged in their beginning": the lowest, the physical animal, is bound to the highest level.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

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

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

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

90 **ע"פ וידבר משה אל ראשי המטות**

There the "tribes" (matos) are read as turning the attributes of the soul toward kindness and the love of G-d, and the "heads" who turn them as the will of the heart, drawn from the level of Moshe, the supernal Daas and supernal Kodesh far above the worlds.

KEHOT'S NOTE

ראה לקמן פ' מטות פב, א.

91 **וידבר משה אל ראשי המטות**

Moshe speaks to the heads of the tribes about vows: "And Moshe spoke to the heads of the tribes," the opening of

96 **בפמליא של מע' ובפמליא שמ"ט**

The Talmud speaks of one who makes peace "in the household above and in the household below," among the angels and among people in this world.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מֵשִׁים שָׁלוֹם בְּפַמַּלְיָא שֶׁל מַעְלָה וּבְפַמַּלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth…" (Yeshayahu …

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KEHOT'S NOTE

סנהדרין צט, ב.

97 **לבושי' כתלג חיור**

In Daniel's vision of the Ancient of Days: "His garment was white as snow." Snow, made of many small particles, is an image of the many mitzvos that together make one garment.

Daniel 7:9 דניאל ז:ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקָא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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98 **וילבש צדקה**

Yeshayahu describes G-d arming Himself to bring justice: "And He put on righteousness (tzedakah) as a coat of mail, and a helmet of salvation on His head." The Talmud reads tzedakah here as charity, made of many coins as a coat of mail is made of many scales. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

ישע' נט, יז.

99 **כל פרוטה ופרוטה מצטרפת**

In its discussion of measure for measure, the Talmud asks how we know that every single coin joins into a great sum, and learns it from "one by one, to find the reckoning."

Sotah 8b:17–18 סוטה ח' ב:י"ז-י"ח

וּמִנַּיִן שֶׁכָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל — תַּלְמוּד לוֹמַר: "אַחַת לְאַחַת לִמְצֹא חֶשְׁבּוֹן". וְכֵן מָצִינוּ בַּסּוֹטָה, שֶׁמִּדָּה שֶׁמְּדָדָה — בָּהּ מְדָדוּ לָהּ: הִיא עָמְדָה עַל פֶּתַח בֵּיתָהּ לֵירָאוֹת לוֹ — לְפִיכָךְ כֹּהֵן מַעֲמִידָהּ עַל שַׁעַר נָקָנוֹר וּמַרְאֶה קְלוֹנָהּ לַכֹּל. הִיא פָּרְסָה לוֹ סוּדָרִין נָאִין עַל רֹאשָׁהּ — לְפִיכָךְ כֹּהֵן נוֹטֵל כְּפָה מֵעַל רֹאשָׁהּ וּמַנִּיחוֹ תַּחַת רַגְלֶיהָ. הִיא קִשְּׁטָה לוֹ פָּנֶיהָ — לְפִיכָךְ

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KEHOT'S NOTE

סוטה ח, ב. לעיל מג, ד. נסמן בפנים פ"ק דב"ב [ט, ב].

100 **כל פרוטה ופרוטה מצטרפת לחשבון גדול**

Rabbi Elazar expounds "He put on charity as a coat of mail": as every scale of a coat of mail joins into a great coat of mail, so every coin of charity joins into a great sum. Rabbi Chanina learns the same from "all our righteous deeds are like a garment," thread by thread.

Bava Batra 9b:1 בבא בתרא ט' ב:א'

"מְשַׁגֵּשׁ אִרְחָתֵיהּ דְּאִימֵּיהּ", מִשְׁמֵיהּ דְּרַבִּי אֶלְעָזָר - מַאי דִּכְתִיב: "וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן"? לוֹמַר לָךְ: מָה שִׁרְיוֹן זֶה - כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבֶגֶד עֲדִים כָּל צִדְקֹתֵינוּ"; מָה בֶּגֶד זֶה - כָּל נִימָא וְנִימָא מִצְטָרֶפֶת לְבֶגֶד גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל.

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PARAGRAPH 12

101 **מצות ציצית שקולה**

The Talmud teaches that the mitzvah of tzitzis is equal to all the mitzvos.

Menachot 43b:8–9 מנחות מ"ג ב:ח'-ט'

תניא אידך וראיתם אותו וזכרתם את כל מצות ה' שקולה מצוה זו כנגד כל המצות כולן ותניא אידך וראיתם אותו וזכרתם ועשיתם ראיה מביאה לידי זכירה זכירה מביאה לידי עשיה ורשב"י אומר כל הזריז במצוה זו זוכה ומקבל פני שכינה כתיב הכא וראיתם אותו וכתיב התם (דברים ו, יג) את ה' אלקיך תירא ואותו תעבוד

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KEHOT'S NOTE

מנחות מג, ב.

102 **דציצית בגימ' ת"ר**

Kehot's note points to Bamidbar Rabbah 18:17 for these words.

Bamidbar Rabbah 18:17 במדבר רבה י"ח:י"ז

KEHOT'S NOTE

במד"ר יח, יז.

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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PARAGRAPH 13

109 **בביאור ע"פ כי ביום הזה יכפר**

There the Alter Rebbe explains that the Torah comes from Chochmah and is rooted in the hidden brain of Arich Anpin, an inner light, while the mitzvos come from the Gulgalta of Arich Anpin, an encompassing light; and that "His garment white as snow," though said of the Torah, refers to the thirteen tikkunim of the beard, which become garments covering Abba and Imma.

KEHOT'S NOTE

לעיל פ' אחרי כח, ד.

110 **כי ביום הזה יכפר**

Of Yom Kippur: "For on this day He shall atone for you, to purify you," the verse of the discourse in Likkutei Torah, Acharei, to which the text refers.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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111 **למען תזכרו ועשיתם**

G-d's words to Israel through Moshe, in the section of tzitzis: "So that you shall remember and do all My commandments, and be holy to your G-d." The maamar hears in tizkeru, "you shall remember," the word zachar, "male": one who gives.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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112 **ואל אישך תשוקתך**

G-d's words to Chavah after the sin: "And your desire shall be to your husband." The receiver longs for the giver.

Genesis 3:16 בראשית ג':ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

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

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KEHOT'S NOTE

בראשית ג, טז.

113 **תורה צוה לנו משה מורשה**

From Moshe's blessing: "Moshe commanded us the Torah,

103 **דציצית בגימ' ת"ר**

The Midrash teaches that tzitzis, with its eight threads and five knots, comes to 613, the number of the mitzvos. (Kehot: Bamidbar Rabbah 18:17)

Bamidbar Rabbah 18:21 במדבר רבה י"ח:כ"א

104 On "And Havayah passed before him and proclaimed," the Talmud says this teaches that the Holy One, blessed be He, wrapped Himself like a prayer leader and showed Moshe the order of prayer.

Rosh Hashanah 17b:5 ראש השנה י"ז ב:ה'

"וַיַּעֲבֹר ה' עַל פָּנָיו וַיִּקְרָא". אָמַר רַבִּי יוֹחָנָן: אִלְמָלֵא מִקְרָא כָּתוּב, אִי אֶפְשָׁר לְאוֹמְרוֹ. מְלַמֵּד שֶׁנִּתְעַטֵּף הַקָּדוֹשׁ בָּרוּךְ הוּא כְּשְׁלִיחַ צִבּוּר, וְהֶרְאָה לוֹ לְמֹשֶׁה סֵדֶר תְּפִלָּה. אָמַר לוֹ: כָּל זְמַן שֶׁיִּשְׂרָאֵל חוֹטְאִין — יַעֲשׂוּ לְפָנַי כְּסֵדֶר הַזֶּה וַאֲנִי מוֹחֵל לָהֶם.

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105 **כי' מהרש"א בח"א**

There, in the summary of an earlier discourse on tzitzis, the Alter Rebbe cites the same saying, that the Holy One, blessed be He, wraps Himself in a white tallis, with "He wraps Himself in light as in a garment" and "His garment white as snow": this is the source and root of all the mitzvos, from which the garment of a person's soul is made.

KEHOT'S NOTE

וע"ל כאן (מד, רע"ב). [כ].

106 **עוטה אור כשלמה**

The psalmist, praising G-d as Creator: "He wraps Himself in light as in a garment; He stretches out the heavens like a curtain." Here it is the white garment of light in which G-d wrapped Himself at creation. (context: Steinsaltz Tanakh)

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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107 **בביאור ע"פ יביאו לבוש מלי'**

The note locates this explanation of "Let them bring royal apparel" in Torah Ohr, on Megillas Esther.

KEHOT'S NOTE

תו"א מגילת אסתר.

108 **יביאו לבוש מלכות**

Haman's advice to the king for the man the king wishes to honor: "Let them bring royal apparel which the king has worn," the verse explained in Torah Ohr on Megillas Esther, to which the text refers.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

an inheritance of the congregation of Yaakov."

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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114 **א"ת מורשה אלא מאורסה**

The Talmud reads morashah (inheritance) as me'orasah (betrothed): the Torah is betrothed to Israel.

Berakhot 57a:4 ברכות נ"ז א:ד'

הַבָּא עַל אִמּוֹ בְּחֲלוֹם — יְצַפֶּה לְבִינָה, שֶׁנֶּאֱמַר: "כִּי אִם לַבִּינָה תִקְרָא". הַבָּא עַל נַעֲרָה מְאוֹרָסָה — יְצַפֶּה לְתוֹרָה, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב", אַל תִּקְרֵי "מוֹרָשָׁה" אֶלָּא "מְאוֹרָסָה". הַבָּא עַל אֲחוֹתוֹ בַּחֲלוֹם — יְצַפֶּה לְחָכְמָה, שֶׁנֶּאֱמַר: "אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ". הַבָּא עַל אֵשֶׁת אִישׁ בַּחֲלוֹם — מוּבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא. וְהָנֵי מִילֵּי דְּלָא יָדַע לַהּ וְלָא הַרְהַר בַּהּ מֵאוֹרְתָא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having intercourse with a betrothed maiden may hope for Torah, as it is said, "Moses commanded us a law [Torah], an inheritance of the congregation of Jacob" (Deut. xxxiii. 4) — read not morashah "an inheritance" but me'orasah "betrothed maiden." Who dreams of having had intercourse with his sister may hope for wisdom ; as it is said, "Say unto wisdom, thou ...

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Pesachim 49b:10–11 פסחים מ"ט ב:י'-י"א

תָּנָא רַבִּי חִיָּיא: כָּל הָעוֹסֵק בַּתּוֹרָה לִפְנֵי עַם הָאָרֶץ, כְּאִילּוּ בּוֹעֵל אֲרוּסָתוֹ בְּפָנָיו, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה". אַל תִּקְרֵי: "מוֹרָשָׁה", אֶלָּא: מְאוֹרָסָה. גְּדוֹלָה שֶׁשּׁוֹנְאִין עַמֵּי הָאָרֶץ לְתַלְמִיד חָכָם יוֹתֵר מִשֶּׁשּׁוֹנְאִין אוּמּוֹת הָעוֹלָם אֶת יִשְׂרָאֵל, וּנְשׁוֹתֵיהֶן יוֹתֵר מֵהֶן. תָּנָא שָׁנָה וּפִירַשׁ, יוֹתֵר מִכּוּלָּן.

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KEHOT'S NOTE

ברכות נז, א. פסחים מט, ב.

115 **והתורה נקי כלה**

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

KEHOT'S NOTE

ראה שמ"ר מא, ו. רש"י שמות לא, יח.

116 **שהתורה נקי כלה**

The Midrash says that the two tablets correspond, among other pairs, to a groom and a bride.

Shemot Rabbah 41:6 שמות רבה מ"א:ו'

... רבון העולם! יש לי מ' יום ואיני יודע דבר. מה עשה הקב"ה? משהשלים מ' יום, נתן לו הקב"ה את התורה מתנה, שנאמר: ויתן אל משה. וכי כל התורה למד משה?! כתיב בתורה (איוב יא): ארוכה מארץ מדה ורחבה מני ים, ולארבעים יום למדה משה?! אלא כללים למדהו הקב"ה למשה. הוי, ככלותו לדבר אתו. שני לוחות העדות מהו

שני לוחות? כנגד שמים וארץ, כנגד חתן וכלה, כנגד שני שושבינין, כנגד העולם הזה והעוה"ב. שני לוחות העדות אמר רבי חנינא: לחת כתיב, לא זו גדולה מזו. לוחות אבן ולמה של אבן? ...

Another matter, "He gave to Moses," Rabbi Abahu said: All forty days that Moses spent above, he would study Torah and forget. He said to Him: 'Master of the universe, I have forty days and I do not know anything.' What did the Holy One blessed be He do? After he completed forty days, the Holy One blessed be He gave him the Torah as a gift [matana], as it is stated: "He gave [vayiten] to Moses." Did Moses learn the entire Torah? It is written regarding the Torah: "Its ...

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117 **שהתורה נקי כלה**

Rashi explains that kechaloso ("when He finished") is written defectively, like kallah, a bride: the Torah was given to Moshe as a gift, as a bride to a groom.

Rashi on Exodus 31:18 רש"י על שמות ל"א:י"ח

ויתן אל משה וגו'. אֵין מֻקְדָּם וּמְאֻחָר בַּתּוֹרָה - מַעֲשֵׂה הָעֵגֶל קֹדֶם לְצִוּוּי מִלֶּאכֶת הַמִּשְׁכָּן יָמִים רַבִּים הָיָה - שֶׁהֲרֵי בְּי"ז בְּתַמּוּז נִשְׁתַּבְּרוּ הַלּוּחוֹת, וּבְיוֹם הַכִּפּוּרִים נִתְרַצָּה הַקָּבָ"ה לְיִשְׂרָאֵל, וּלְמָחֳרָת הִתְחִילוּ בִּנְדָבַת הַמִּשְׁכָּן וְהוּקַם בְּאֶחָד בְּנִיסָן (תנחומא): כְּכלתו. כִּכְלוֹתוֹ כְּתִיב - חָסֵר - שֶׁנִּמְסְרָה לוֹ תּוֹרָה בְּמַתָּנָה כְּכָלָה לֶחָתָן, שֶׁלֹּא הָיָה יָכוֹל לִלְמֹד כֻּלָּהּ בְּזֶמֶן מָעָט זֶה. דָּבָר אַחֵר, מַה כַּלָּה מִתְקַשֶּׁטֶת בְּכ"ד קִשּׁוּטִין - הֵן הָאֲמוּרִים בְּסֵפֶר יְשַׁעְיָה - אַף תַּלְמִיד חָכָם צָרִיךְ לִהְיוֹת בָּקִי ...

AND HE GAVE UNTO MOSES etc. — There is no "earlier" or "later" (no chronological order) in the events related in the Torah: in fact the incident of the golden calf (related in ch. 32) happened a considerable time before the command regarding the work of the Tabernacle was given (ch. 25 and the following chapters). For on the seventeenth of Tammuz were the Tablets broken (when the people were worshipping the calf) and on the Day of Atonement G-d became reconciled with Israel (after Moses ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

118 **כמא' הזהר מארי דאורייתא**

The Zohar uses the expression "masters of the Torah" (marei de'oraisa).

Zohar III, 216a זח"ג רטז, א

KEHOT'S NOTE

ראה תיקונים בהקדמה (א, ב). זח"ג רטז, א.

119 **מארי דאורייתא**

In the introduction to the Tikkunei Zohar, among the titles of Israel are "masters of Torah."

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

... וּבְגִין דָּא דַּיּוֹ לְעַבְדָּ לְמֶהֱוֵי כְּרַבִּיהּ, וְלֵית לֶחֶם אֶלָּא אוֹרַיְיתָא, הַאי גָּרַם לְמָארֵי תּוֹרָה דְּאָזְלִין מִתְתַּרְכִין. זַכָּאָה אִיהוּ מָארֵי מִתְיִבְתָּא מָארֵי מָדְרָשׁ מָארֵי תּוֹרָה, דְּגַם צִפּוֹר מָצְאָה בַיִת (תהלים פד ד), בַּיִת דְּנִשְׁמָעִין בֵּהּ פִּתְגָמֵי אוֹרַיְיתָא, דְּבַאֲתַר דְּאִית תַּמָּן תּוֹרָה דְּאִיהוּ עַמּוּדָא

right.

Psalms 118:20 תהילים קי"ח:כ'

זֶה־הַשַּׁעַר לַה' צַדִּיקִים יָבֹאוּ בוֹ׃

This is the gate of the L-RD; The righteous shall enter into it.

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

125 שער ריישי כעמר

In Daniel's vision of the Ancient of Days: "and the hair of His head like pure wool."

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

126 שמאלו תחת לראשי

The maiden of the Song, longing for her beloved, imagines him close: "His left hand is under my head, and his right hand embraces me." The maamar reads the left as the hair, the Torah, and the right as the gate, the mitzvos. (context: Steinsaltz Tanakh)

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ב, ו.

127 מזוזה מימין ונר חנוכה משמאל

The Talmud rules that the Chanukah lamp is placed on the left of the doorway, "so that the mezuzah is on the right and the Chanukah lamp on the left."

Shabbat 22a:2–3 שבת כ"ב א:ב'-ג'

... רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפִתְּי אָמַר: מִשְּׂמֹאל. וְהֵילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מְשָׂמֹאל וּמְזוּזָה מִימִין. אָמַר רַב יְהוּדָה אָמַר רַב אַסִּי אָמַר רַב: אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. כִּי אֲמְרִיתַהּ קַמֵּיהּ דִּשְׁמוּאֵל, אָמַר לִי: וְכִי נֵר קְדוּשָּׁה יֵשׁ בָּהּ? מַתְקֵיף לַהּ רַב יוֹסֵף: וְכִי דָּם קְדוּשָּׁה יֵשׁ בּוֹ? דְּתַנְיָא "וְשָׁפַךְ" ... וְכִסָּה" — בַּמֶּה שֶׁשָּׁפַךְ יְכַסֶּה. שֶׁלֹּא יְכַסֶּנּוּ בֶּרֶגֶל, שֶׁלֹּא יְהוּ מִצְוֹת בְּזוּיוֹת עָלָיו. הָכָא נָמֵי, שֶׁלֹּא יְהוּ מִצְוֹת בְּזוּיוֹת עָלָיו.

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128 בשעה שהקדימו ישראל נעשה לנשמע

"When Israel put 'we will do' before 'we will hear,' six hundred thousand ministering angels came and tied two crowns to each one of Israel."

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי

דְּאֶמְצָעִיתָא, גַּם צִפּוֹר מָצְאָה בַיִת תַּמָּן, וּבְגִין דָּא אוּקְמוּהָ רַבָּנָן כָּל בַּיִת שֶׁאֵין נִשְׁמָעִין בּוֹ דִּבְרֵי תוֹרָה לְסוֹף תֶּחֱרַב, וְאִלֵּין דְּנִשְׁמָעִין דִּבְרֵי תוֹרָה בְּהוֹן אִתְקְרִיאוּ בֵּיצִים אֲפְרוֹחִים בָּנִים, בֵּיצִים מָאנֵי ...

Tikkunei Zohar - Vocalized (Public Domain)

120 במעין החכמה

There the Alter Rebbe quotes, in the name of Sefer HaBahir (with the variant "in Ma'ayan Chochmah"), that King David would join the Torah above with the Holy One, blessed be He, and explains that there are two Torahs: the Torah above is also a drawing-forth, but of an entirely different kind, revealed only to the Patriarchs.

KEHOT'S NOTE

ובזח"ג (רכב, ב) ברע"מ. [כ]. ראה לקמן נא א בשם ספר הבהיר (נ"א במעיין החכמה) וראה בהנסמן לשם.

121 דוד המלך ע"ה היה מחבר תורה שלמעלה עם קוב"ה

Kehot cites the Raaya Mehemna here for King David's joining the Torah with the Holy One, blessed be He.

Zohar, Pinchas 30:170–32:178 ספר הזהר, פנחס ל':קע"ע-ל"ב:קע"ח

122 עוסק בתורה לשמה

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

KEHOT'S NOTE

אבות ו, א.

123 עוסק בתורה לשמה

"Whoever occupies himself with Torah for its own sake (lishmah) merits many things." The Alter Rebbe reads lishmah as "for her sake," for the sake of the Torah itself.

Pirkei Avot 6:1 משנה אבות ו':א'

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה, בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לְדָבָרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כֻּלּוֹ כְּדַי הוּא לוֹ. נִקְרָא רֵעַ, אָהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמַלְבַּשְׁתּוֹ עֲנָוָה וְיִרְאָה, וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן, וּמְרַחַקְתּוֹ מִן הַחֵטְא, וּמְקָרַבְתּוֹ לִידֵי זְכוּת, וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בִּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֵצָה וְתוּשִׁיָּה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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PARAGRAPH 14

124 זה השער להוי'

The psalmist at the Temple gates: "This is the gate of Havayah; the righteous shall enter it." The gate on the

כְּתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בַּרְבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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ayin as the nothing from which it comes. (context: Steinsaltz Tanakh)

במדבר י"ג:כ' **Numbers 13:20**

וּמָה הָאָרֶץ הַשְּׁמֵנָה הִוא אִם־רָזָה הֲיֵשׁ־בָּהּ עֵץ אִם־אַיִן וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יְמֵי בִכּוּרֵי עֲנָבִים:

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.'—Now the time was the time of the first-ripe grapes.—

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KEHOT'S NOTE

במדבר יג, כ.

PARAGRAPH 15

129 ולא תתורו כו' אשר אתם זונים

G-d's words to Israel through Moshe, in the section of tzitzis: "And it shall be for you as tzitzis... and you shall not stray after your heart and after your eyes, after which you go astray (zonim)."

במדבר ט"ו:ל"ט **Numbers 15:39**

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

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

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130 בד"ה והי' לכם לציצית

There "And it shall be for you as tzitzis, and you shall see it" is said of the thread of techeiles: its wool is "the hair of His head like pure wool," the hairs, dyed techeiles, which resembles the sea, the sea the sky, and the sky the Throne of Glory, His Malchus; the worlds receive their life from it only through self-nullification and inclusion in their source.

KEHOT'S NOTE

לעיל מד, ד.

131 תזכרו ועשיתם

G-d's words to Israel through Moshe, in the section of tzitzis: "So that you shall remember and do all My commandments."

במדבר ט"ו:מ' **Numbers 15:40**

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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PARAGRAPH 16

132 היש בה עץ

Moshe's instruction to the spies: "Is there a tree in it or not?" In its plain sense he asks whether the land is wooded; the Alter Rebbe reads etz as counsel (Chochmah) and

133 בזהר שלח דקנ"ח ב'

In the first place the Alter Rebbe cites the Ramaz on this Zohar, on "Is there a tree in it or not," that there are two kinds of flow: one drawn directly from the Name Havayah, and one through many concealments in the other Names.

KEHOT'S NOTE

ראה לעיל מ, ג. מב, ד ובכ"מ.

134 פי' עץ הוא מלשון עצה והוא בחי' חכמה

The note says that this explanation, that etz is from etzah, which is Chochmah, is quoted there.

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' שמה.

135 עצה ותושיה

From one who learns Torah for its own sake people enjoy "counsel and sound wisdom," as Wisdom says, "Counsel and sound wisdom are mine."

משנה אבות ו':א' **Pirkei Avot 6:1**

... וּמַלְבֵּשְׁתּוֹ עֲנָוָה וְיִרְאָה, וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן, וּמְרַחַקְתּוֹ מִן הַחֵטְא, וּמְקָרַבְתּוֹ לִידֵי זְכוּת, וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בִּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֵצָה וְתוּשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה. וְנוֹתֶנֶת לוֹ מַלְכוּת וּמֶמְשָׁלָה וְחִקּוּר דִּין, וּמְגַלִּין לוֹ רָזֵי תוֹרָה, וְנַעֲשֶׂה כְּמַעְיָן הַמִּתְגַּבֵּר וּכְנָהָר שֶׁאֵינוֹ פוֹסֵק, וְהֱוֵי צָנוּעַ וְאֶרֶךְ רוּחַ, וּמוֹחֵל עַל עֶלְבּוֹנוֹ, וּמְגַדַּלְתּוֹ וּמְרוֹמַמְתּוֹ עַל כָּל הַמַּעֲשִׂים:

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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

136 האין שמשם תמצא בחי' החכ'

Iyov, in his poem on wisdom, asks: "And wisdom, from where (me'ayin) shall it be found?" The verse is read as

> "wisdom is found from ayin, nothing": Chochmah comes from the hidden ayin. (context: Steinsaltz Tanakh)

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

ראה איוב כח, יב.

137 להיות לכם לאלקים

> The end of the section of tzitzis: "to be your G-d; I am Havayah your G-d." The words between the two "I am Havayah" are read as the reward of Gan Eden.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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138 כי אלקים קדושים הוא

> Yehoshua warns the people gathered at Shechem that serving G-d is demanding: "For He is a holy G-d (Elokim kedoshim)." The maamar reads the plural kedoshim as many holinesses drawn down. (context: Steinsaltz Tanakh)

Joshua 24:19 יהושע כ"ד:י"ט

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם לֹא תוּכְלוּ לַעֲבֹד אֶת־ה' כִּי־אֱלֹקִים קְדֹשִׁים הוּא אֵל־קַנּוֹא הוּא לֹא־יִשָּׂא לְפִשְׁעֲכֶם וּלְחַטֹּאותֵיכֶם׃

And Joshua said unto the people: 'Ye cannot serve the L-RD; for He is a holy G-d; He is a jealous G-d; He will not forgive your transgression nor your sins.

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KEHOT'S NOTE

יהושע כד, יט.

139

> On "Elokim kedoshim" the Jerusalem Talmud says that He is holy in every kind of holiness: His way in holiness, His speech in holiness, His dwelling in holiness.

Jerusalem Talmud Berakhot 9:1:12 תלמוד ירושלמי ברכות ט':א':י"ב

חָזְרוּ וְשָׁאֲלוּ אוֹתוֹ. מַהוּ דִכְתִיב כִּי אֱלֹקִים קְדוֹשִׁים הוּא. אָמַר לָהֶן קְדוֹשִׁים הֵם אֵין כְּתִיב כַּאן אֶלָּא הוּא אֵל קַנָּא הוּא. אָמְרוּ לוֹ תַּלְמִידָיו רִבִּי לְאֵילּוּ דָּחִיתָה בְּקָנֶה וְלָנוּ מַה אַתָּה מֵשִׁיב. אָמַר רִבִּי יִצְחָק קָדוֹשׁ בְּכָל מִינֵי קְדוּשׁוֹת. דְּאָמַר רִבִּי יוֹדָן בְּשֵׁם רִבִּי אָחָא הַקָּדוֹשׁ בָּרוּךְ הוּא דָּרַכּוֹ בְּקְדוּשָׁה. דִּיבּוּרוֹ בְּקְדוּשָׁה. וְיִישּׁוּבוֹ בְּקְדוּשָׁה. חֲשִׁיפַת זְרוֹעוֹ בְּקְדוּשָׁה. אֱלֹקִים נוֹרָא וְאַדִּיר בְּקְדוּשָׁה. דַּרְכּוֹ בְּקְדוּשָׁה. אֱלֹקִים בְּקוֹדֶשׁ דַּרְכֶּךָ. הֵילּוֹכוֹ בְּקְדוּשָׁה. הֲלִיכוֹת אֵלִי מַלְכִּי ...

They came back and asked him: What is that which is written (Jos. 24:19): "For He is a holy G-d." He answered them, it is not written: "they", but "He," "He is a jealous G-d." His students told him: Teacher, these you pushed away with a stick, what can you answer us? Rebbi Isaac said, He is holy in all kinds of holiness, as Rebbi Yudan said in the name of Rebbi Aḥa: The Holy One, praise to Him, is holy in all kinds of holiness. His speech is in ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

140 קדוש יהי' גדל פרע

> Of the nazir, who lets his hair grow for the days of his vow: "He shall be holy (kadosh); he shall let the locks of the hair of his head grow." The maamar links his holiness with his hair. (The Torah writes the word here without a vav; the maamar's point is that the nazir is called kadosh because of his hair.)

Numbers 6:5 במדבר ו':ה'

כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַה' קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ׃

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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KEHOT'S NOTE

במדבר ו, ה.

141 אלקים חיים

> David asks who the Philistine is, "that he should taunt the armies of the living G-d (Elokim chayim)."

I Samuel 17:26 שמואל א י"ז:כ"ו

וַיֹּאמֶר דָּוִד אֶל־הָאֲנָשִׁים הָעֹמְדִים עִמּוֹ לֵאמֹר מַה־יֵּעָשֶׂה לָאִישׁ אֲשֶׁר יַכֶּה אֶת־הַפְּלִשְׁתִּי הַזֶּה וְהֵסִיר חֶרְפָּה מֵעַל יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הֶעָרֵל הַזֶּה כִּי חֵרֵף מַעַרְכוֹת אֱלֹקִים חַיִּים׃

And David spoke to the men that stood by him, saying: 'What shall be done to the man that killeth this Philistine, and taketh away the taunt from Israel? for who is this uncircumcised Philistine, that he should have taunted the armies of the living G-d?'

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KEHOT'S NOTE

ש"א יז, כו.

142 אדני שפתי תפתח

> From David's psalm of repentance, said before the Amidah: "Ado-nai, open my lips, and my mouth shall declare Your praise." The text refers to the Siddur's discourse on it.

Psalms 51:17 תהילים נ"א:י"ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

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

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143 עין לא ראתה אלקים זולתך

> Yeshayahu's prayer: "No eye has seen, Elokim, except You, what He will do for one who waits for Him": what G-d will do is hidden from every eye but His. The maamar ties its

> Name Elokim to the reward drawn down through contraction. (context: Steinsaltz Tanakh)

Isaiah 64:3 ישעיהו ס"ד:ג

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישעי' סד, ג.

144 עין לא ראתה אלקים זולתך

> The introduction to the Zohar speaks of the supernal hidden level of "No eye has seen," the level in which all levels are gathered.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י"ב:צ"ב-ק"ד

145 עין לא ראתה אלקים זולתך

> The Zohar tells of one who saw the honor of those who love their Master in the World to Come, and Rabbi Abba says that the Torah testifies to them: "No eye has seen, Elokim, except You."

Zohar, Vaetchanan 21:142–23:151 ספר הזהר, ואתחנן כ"א:קמ"ב-כ"ג:קנ"א

R. Abba said: 'Happy is thy portion. The Torah testifies of them saying, "Eye hath not seen, O G-d, beside thee what he shall do for him that waiteth for him" (Isa. 64, 4).' R. Judah said to him: 'The Companions have already asked: Why is it written here, "he shall do", and not "thou shalt do"?'

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

146 זח"א ד"ו סע"א

> The note refers there for this passage of the Zohar.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך-א ע' שי.

147 וח"ג פנחס דרס"ז ב'

> There the Alter Rebbe cites the Sages that "No eye has seen" is said of Eden, from which "a river goes out to water the Garden": in Gan Eden the revelation comes only through the letters, the river, which conceal, while in the future Eden itself will be revealed.

KEHOT'S NOTE

ראה לעיל פי' צו יז, ב.

148 שבגמרא פי' זה על זמן התחי'

> The Talmud says that all the prophets prophesied only of the days of Moshiach, but of the World to Come, "No eye has seen, Elokim, except You."

Berakhot 34b:18 ברכות ל"ד ב:י"ח

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמְחַנֵּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — "עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ".

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 and allows him to enjoy his possessions ; but as for the disciples of the wise themselves, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him" (Is. Ixiv. 3).

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

KEHOT'S NOTE

ברכות לד, ב. ראה אוה"ת נ"ך-א ע' דש.

149 כי כאשר השמים החדשים

> G-d's promise through Yeshayahu: "For as the new heavens and the new earth that I make shall stand before Me," the verse that opens the discourse at the end of Likkutei Torah on Shir HaShirim.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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

150 בד"ה כי כאשר השמים החדשים דלקמן

> That discourse, the last in Likkutei Torah on Shir HaShirim, contrasts "the heavens are My throne" with "the new heavens": Gan Eden in itself is the radiance of the Shechinah, which the mitzvos draw down, while the main reward, in the seventh millennium, is the new heavens and new earth that G-d makes Himself, above any arousal from below.

KEHOT'S NOTE

לקו"ת סוף שה"ש.

151 עצמות התענוג שאינו בגדר צמצום והתחלקות

> There the Alter Rebbe explains that the revelation of Gan Eden is the light that fills all worlds, coming through great contractions ("with the yud the World to Come was created"), while the revelation at the Resurrection will be from the light that encompasses all worlds, without contraction, measure or limit.

KEHOT'S NOTE

ראה אגה"ק סי' יז.

152 לבושי' כתלג חיור

> In Daniel's vision of the Ancient of Days: "His garment was white as snow"; here it is the delight above the "hair," revealed at the Resurrection.

Daniel 7:9 דניאל ז':ט

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair

of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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153 **חכ' שנק' תושי'**

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

KEHOT'S NOTE

ראה אבות שם.

154 **מהארץ לרקיע מהלך ת"ק שנה**

"From the earth to the firmament is a journey of five hundred years": this world is bounded, the meaning of Mitzrayim.

Chagigah 13a:3 חגיגה י"ג א:ג

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: "יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה". וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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

KEHOT'S NOTE

חגיגה יג, א.

155 The Zohar in Sh'lach asks why Moshe, who knew that the Land had many kinds of trees, asked "Is there a tree in it or not?" and explains the question in a deeper sense.

Zohar, Sh'lach 6:31–39 ספר הזהר, שלח לך ו:ל"א-ל"ט

WHETHER THERE ARE TREES (lit. tree) IN IT OR NOT (ayin). Said R. Hiya: 'Did not Moses know that there were trees in it, seeing that G-d had told him that it was a land flowing with milk and honey?'

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

PARAGRAPH 17

156 **בעטרה שעטרה לו אמו**

The daughters of Zion are called to see King Shlomo "with the crown with which his mother crowned him" on his wedding day; the text refers to an explanation of this verse elsewhere. (context: Steinsaltz Tanakh)

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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157 **צדיקים יושבים ועטרותיהם**

Rav used to say that in the World to Come there is no eating or drinking, but "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah."

Berakhot 17a:12 ברכות י"ז א:י"ב

מַתְקִיף לַהּ רַב פָּפָּא: הָכִי הָעוֹלָם הַזֶּה דָּמֵי: לֹא כָּעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא

שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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

KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 18

158 **תענוג זה הוא דוקא ע"י תחיית המתים**

There the Alter Rebbe explains the difference between the Resurrection and Gan Eden: the delight of the souls in Gan Eden is the comprehension of the secrets of the Torah, each according to its measure, while the revelation of the Keser, above wisdom, will come only when the soul is clothed in a pure body after the Resurrection.

KEHOT'S NOTE

ראה באגה"ק סי' יז ההפרש בין תחה"מ לגן עדן ובליקוט פי' שם.

מעט ביאור ע"פ אני דפ' ציצית

A brief explanation on "I" in the section of tzitzis (Numbers 15:41)

The doubled "I" of "I am Havayah your G-d" is Ayin and Ani, the two sides of Keser: the first, the hidden "nothing," is the root of Gan Eden, revealed through the Torah, and the second, G-d's own "I," the Malchus of the Infinite One, will be revealed below at the Resurrection through the mitzvos, when what is now Ayin to us is seen as the true "I."

THE MAAMAR IN BRIEF

Why does the section of tzitzis say "I am Havayah your G-d" twice? The Alter Rebbe first places the two "I"s in Malchus of Atzilus, the root of Gan Eden, and in Keser, the Ayin from which wisdom is found. Following the Arizal, he places both in Keser, which is first and last at once: as the root of all that is emanated it is Ayin, and as the Malchus of the Emanator it is Ani, the same letters. The first "I" is the revelation of Gan Eden through the Torah, "the hair of His head"; the second is the revelation of Malchus of the Infinite One at the Resurrection, through the mitzvos, "His garment," which is Arich Anpin clothing Atik Yomin. It will come in two modes, from above and from below, like kadkod, "like this and like this." Now G-d is Ayin to us, hidden; then He will be seen as Ani, as in "See now that I, I am He," and the "I" that fills heaven and earth will shine openly. As Pharaoh's "I" brought Yosef honor, G-d's "I," the kingship that brings all worlds into being, brings far more; the 620 mitzvos draw it down.

OUTLINE

1 **Two readings of the doubled "I"** ¶1–2

The first "I" is Malchus of Atzilus, the root of Gan Eden, and the second is Keser; or both are in Keser, which is Ayin as the root of the emanated and Ani as the Malchus of the Emanator. The first is revealed in Gan Eden through the Torah, "the hair of His head," the second at the Resurrection through the mitzvos, "His garment," and it will come in two modes, as kadkod is "like this and like this."

2 **Torah and mitzvos, reward and punishment** ¶3

The doubled second "I" is the reward of the Resurrection coming from above through the Torah and from below through the mitzvos. The Talmud reads the two "I"s as reward and punishment, Chesed and Gevurah, hinted in the white and blue of tzitzis, and the Midrash learns G-d's "I" from Pharaoh's "I am Pharaoh."

3 Ani and Ayin ¶4–5

Ani is G-d's Being and Essence, and Havayah brings all into being through the tzimtzum of Chochmah. Keser is called Ayin only because it is hidden from us; from below G-d is Ayin and the world yesh, from above the reverse, and in the Time to Come the Ayin will be revealed as Ani.

4 "See now that I, I am He" ¶6–7

Verses and sayings of the Sages show that at the Resurrection G-d's very "I" will be seen below as above, the sun taken out of its sheath. What fills the worlds openly now is only the radiance of His glory, while "I fill the heavens and the earth" is hidden, sovev kol almin, which will then shine as an inner light.

5 Pharaoh's "I" and G-d's kingship ¶8–9

The revelation below will be as above, like "I am the first and I am the last." Pharaoh's "I" is royal loftiness; G-d's "I" is His Malchus, the thought "I will reign" from which all worlds come, so He is the true yesh. The doubled "I," like "exalted, exalted," is sovev kol almin and what is far above it, drawn down by the 620 mitzvos; in the Time to Come G-d Himself, alone, will be revealed.

KEY CONCEPTS

Ani and Ayin אני / אין

"I" and "nothing," written with the same three letters. Ayin is G-d as hidden from us and beyond grasp; Ani is G-d revealed as the true existence. Keser is both: Ayin as the root of all emanated levels, Ani as the Malchus of the Emanator.

Keser (the Crown) כתר

The level above intellect, standing between the Infinite and all the emanated levels; Chochmah comes forth from it. It is called Ayin, "nothing," because it is too hidden to be grasped.

Malchus of the Infinite One מלכות דאין סוף

G-d's own kingship, the thought "I will reign" through which all the worlds come into being. It is called Ani, and it will be revealed at the Resurrection of the Dead.

Arich Anpin and Atik Yomin אריך אנפין / עתיק יומין

The outer and inner levels of Keser. Following the Arizal, Arich Anpin is the "garment" of Atik Yomin, and its hair is "the hair of His head like pure wool."

"His garment" and "the hair of His head" לבושיה / שער רישיה

From Daniel's vision of the Ancient of Days. The mitzvos are His garment, Arich Anpin itself, through which Atik Yomin will be revealed; the Torah is the hair of Arich Anpin's head, the source of the revelation in Gan Eden.

yesh and Ayin יש / אין

"Something" and "nothing." From below, the world seems yesh and G-d Ayin; from above, G-d is the true yesh and the world is as nothing. In the Time to Come the view from above will be revealed below.

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

G-d's very "I," present in all the worlds but hidden, as in "Do I not fill the heavens and the earth?"; not a light that surrounds them in space. In the Time to Come it will shine as an inner light.

the 620 pillars of light תר"ך עמודי אור

The 613 mitzvos of the Torah and the seven of the Rabbis. 620 is twice yesh (310), and through them the doubled "I" is drawn down.

SECTION 1 • ¶1–2

Two readings of the doubled "I"

1 מעט ביאור ע"פ אני דפ' ציצית

A brief explanation on "I" (Ani) in the section of tzitzis

This short piece adds to the maamar before it (Likkutei Torah, Sh'lach 14, on "I am Havayah your G-d"), on the last verse of the section of tzitzis, where the words "I am Havayah your G-d" come twice. It looks at the word "I" (Ani) itself and asks what each of its two appearances means.

2 הנה בענין ב"פ [בי פעמים] אני. עמ"ש בביאור ע"פ ויקרא. וי"ל [ויש לומר] דהראשון במל' דאצילות שנעשית עתיק לבריאה והוא בחי' שרש הג"ע [הגן עדן] העליון וג"ע [וגן עדן] התחתון.

Now, regarding the matter of "I" [being said] twice, see what is written in the explanation on the verse "And He called" (Vayikra). And it may be said that the first is in Malchus (sovereignty) of the World of Atzilus (Emanation), which becomes Atik for [the World of] Beriah (Creation); and it is the level of the root of the upper Gan Eden and the lower Gan Eden.

After pointing to his explanation on "And He called" (in Likkutei Torah, Vayikra, "I am the first" is Ayin, the source of wisdom, and "I am the last" is G-d's Malchus), the Alter Rebbe offers a first answer: the two times "I" are two different levels. The first is Malchus, the last Sefirah of Atzilus, which becomes Atik (literally "the Ancient One"), the innermost and highest level, of the world below it, Beriah. As such it is the root of the upper and lower Gan Eden, where souls receive their reward after death.

והב' בכתר שהוא בחי' אין שממנו תמצא החכמה וגם במל' דאצילות היינו מה שמקבלת מבחינת ונהר יוצא מעדן[1] שהוא חו"ב [חכמה ובינה] כו'

And the second is in Keser (the Crown), which is the level of Ayin (nothingness), from which Chochmah (wisdom) is found; and also in Malchus of Atzilus, that is, what it receives from the level of "And a river goes out of Eden," which is Chochmah and Binah (understanding), etc.

The second "I" is in Keser, the level above intellect, called Ayin (nothingness) because it cannot be grasped; "from which Chochmah is found" echoes Job's "wisdom, from where (me'ayin) shall it be found?", read as "from Ayin." It is also in Malchus of Atzilus, in what Malchus receives from "the river that goes out of Eden": in Kabbalah Eden is Chochmah and the river that flows from it is Binah.

וכמ"ש בביאור ע"פ אז ישיר ישראל[2] כו' עלי באר[3] בענין מעין גנים[4] כו' ע"ש.

And as is written in the explanation on the verse "Then Israel sang," etc., "Spring up, O well," on the matter of "a fountain of gardens," etc.; see there.

The Alter Rebbe refers to his explanation of the Song of the Well in Likkutei Torah, Chukas, where "a fountain of gardens" is Binah of Atzilus, which comes down into the lower worlds by first being clothed in Malchus.

(ועוי"ל [ועוד יש לומר] כי ב"פ [בי פעמים] אני שניהם בכתר אלא שהוא ע"ד מ"ש בע"ח [בעץ חיים] שמ"א ספ"ג [סוף פרק ג'][5] בפי' אני ראשון ואני אחרון[6]

(And one may further say that both times "I" [is said] are in Keser, only that it is along the lines of what is written in Etz Chaim, Sha'ar 41, at the end of chapter 3, on the meaning of "I am the first and I am the last."

> In parentheses comes a second answer: both times "I" are in Keser, as Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings, explains "I am the first and I am the last." The Kehot note says that "Sha'ar 41, end of chapter 3" is the numbering of the Shklov printing of 5560 (1800); in current editions it is Sha'ar 42, end of chapter 1.

וז"ל [וזה לשונו] כי הכתר הוא ראשון והוא אחרון והוא אין והוא אני[7] כי בבחי' מל' של המציל אשר בו הוא אחרון ונק' אני שהוא המל' ובבחי' שרש הנאצלים אשר בו שהוא בחי' כתר הוא הראשון נק' אין אותיות אני עכ"ל [עד כאן לשונו].

These are his words: "For Keser is first and it is last, and it is Ayin (nothing) and it is Ani (I); for in the aspect of the Malchus of the Emanator that is in it, it is last and is called Ani, which is Malchus; and in the aspect of the root of the emanated [beings] that is in it, which is the level of Keser, it is the first, called Ayin, the letters of Ani." End of quote.

> Etz Chaim says that Keser is both first and last, both Ayin and Ani, two Hebrew words written with the same letters (אני, אין). Keser stands between the Emanator, the Infinite One, and everything emanated: its upper side is the last level of the Emanator, His Malchus, and is called Ani, "I"; its lower side is the root and first of all that is emanated, and is called Ayin, "nothing."

ולפ"ז [ולפי זה] י"ל [יש לומר] גם כאן דפי' אני הוי' אלקיכם. דפעם הראשון. היינו בחי' אין דהיינו שרש הנאצלים ומבחינה זו הוא שרש ההתגלות שבג"ע [שבגן עדן] ע"י בחי' ושער רישי' [רישיה] כעמר נקא[8].

Accordingly, it may be said here too that the meaning of "I am Havayah your G-d," the first time, is the level of Ayin, that is, the root of the emanated [beings]; and from this level is the root of the revelation that is in Gan Eden, through the level of "and the hair of His head like pure wool."

> Applying this, the first "I am Havayah your G-d" is Keser as Ayin, the root of the emanated levels. From there comes the revelation of Gan Eden, which passes through "the hair of His head like pure wool" in Daniel's vision, which, as he says below, stands for the Torah.

אמנם מה שכפל עוד פעם ב' אני הוי' אלקיכם זהו התגלות בחי' מל' דא"ס שנק' אני והוא ההתגלות שיהי' [שיהיה] בתחה"מ [בתחיית המתים]

However, what it repeats once more, a second [time], "I am Havayah your G-d": this is the revelation of the level of Malchus of the Infinite One (Ein Sof), which is called Ani; and it is the revelation that will be at the Resurrection of the Dead.

> The second, repeated "I am Havayah your G-d" is the revelation of Malchus of the Infinite One itself, the true Ani, which will be revealed at the Resurrection of the Dead.

וענין שגילוי זה הוא ע"י לבושיה כתלג חיור י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] במבוא שערים ש"ג ח"ב [חלק ב'] פ"ב [פרק ב'] ובלק"ת [ובלקוטי תורה (להאריז"ל)] בהשמטות דדניאל[9] בפי' לבושי [לבושין / לבושים] כתלג פי' האריך הוא לבושיה דעתיק יומין. ושער רישיה של לבושיה הנזכר שהוא א"א הוא כעמר נקא עכ"ל [עד כאן לשונו].

And the matter that this revelation is through "His garment white as snow" may be explained according to what is written in Mevo She'arim, Sha'ar 3, Part 2, chapter 2, and in the Likkutei Torah of the Arizal, in the Hashmatos (omitted passages) on Daniel, on the meaning of "His garment as snow": "The meaning: Arich [Anpin] is the garment of Atik Yomin; and the hair of the head of the garment mentioned, which is Arich Anpin, is like pure wool." End of quote.

> This revelation comes through the other image in Daniel's vision, "His garment white as snow." To explain it the Alter Rebbe quotes the Arizal from Mevo She'arim, Rabbi Chaim Vital's systematic work on the Arizal's Kabbalah, and from the Arizal's comments on Scripture (his Likkutei Torah), in the omitted passages (Hashmatos) on Daniel: the "garment" is Arich Anpin, the outer level of Keser that clothes Atik Yomin, its inner level, and "the hair of His head" is the hair of that garment, the hair of Arich Anpin.

וא"כ לפ"ז [לפי זה] התורה שנק' שער רישיה היינו שער רישיה דא"א. והמצות שנק' לבושיה היינו א"א עצמו שע"י לבוש זה יומשך ויתגלה בחי' ע"י שהוא מל' דא"ס ממש וכנודע דשרש המצות בגלגלתא דא"א כו').

If so, accordingly, the Torah, which is called "the hair of His head," is the hair of the head of Arich Anpin; and the mitzvos, which are called "His garment," are Arich Anpin itself; for through this garment there will be drawn down and revealed the level of Atik Yomin, which is Malchus of the Infinite One itself, as is known that the root of the mitzvos is in the Gulgalta (skull) of Arich Anpin, etc.)

> So the Torah, "the hair of His head," comes from the hair of Arich Anpin, while the mitzvos, "His garment," are Arich Anpin itself, the garment that clothes Atik Yomin. Through this garment Atik Yomin, which is Malchus of the Infinite One, will be drawn down and revealed, which fits the known teaching that the root of the mitzvos is in the Gulgalta, the "skull" of Arich Anpin.

והנה במ"א נתבאר בענין כדכד[10,11] כדין וכדין[12] שלע"ל [שלעתיד לבוא] יהי' [יהיה] ג"כ ב' בחי' אופני הגילוי מלמעלה למטה ומלמטה למעלה.

Now, elsewhere it was explained, on the matter of kadkod, "like this and like this" (kedin ukedin), that in the Time to Come there will also be two levels, [two] modes of revelation: from above to below and from below to above.

> The Talmud (Bava Basra 75a) tells that on Isaiah's "I will make your windows of kadkod," two angels disagreed whether the stone would be shoham or yashpeh, and G-d said, "Let it be like this and like this" (kedin ukedin), a play on kadkod, as if kad-kad, "like this, like this." In Likkutei Torah, Re'eh, the Alter Rebbe explains this as two modes of revelation, one drawn down from above to below and one rising from below to above; here he says the Time to Come will also have both.

וזהו ענין שהם וישפה שהם[13] בחי' יוסף ובנימין ועפ"ז י"ל [יש לומר] דלכך י"א שיחיד המתפלל [ועל פי זה] לעצמו חוזר תיבות אני ה' אלקיכם להשלים מנין רמ"ח תיבות דק"ש [דקריאת שמע]. נמצא כופל אני הב' שני פעמים.[14,15,16]

And this is the matter of shoham and yashpeh, which are the levels of Yosef and Binyamin. And according to this it may be said that this is why some say that an individual who prays by himself repeats the words "I am Havayah your G-d," to complete the count of 248 words of the Shema. It follows that he doubles the second "I," [saying it] two times.

> Shoham and yashpeh are the last two stones of the High Priest's breastplate, which bore the names of Yosef and Binyamin (the Kehot note points to Rashi and the Targumim on Exodus 28). Some hold that one who prays alone repeats "I am Havayah your G-d" to bring the Shema, which has 245 words, to 248; he then says the second "I" twice, a hint that the revelation of the second "I" will itself come in two modes.

SECTION 2 • ¶3

Torah and mitzvos, reward and punishment

3 ומבואר למעלה דבחי' אני הב' זהו ענין נאמן לשלם שכר[17] לע"ל [לעתיד לבוא] בתחה"מ [בתחיית המתים] והכפל היינו שגם לע"ל [לעתיד לבוא] יהיה בגילוי זה ג"כ ב' בחי' כנ"ל מלמעלה למטה ומלמטה למעלה והיינו ג"כ מבחי' התורה ומבחי' המצות.

And it is explained above that the level of the second "I" is the matter of "faithful to pay reward" in the Time to Come, at the Resurrection of the Dead; and the doubling means that in the Time to Come, too, there will be in this revelation also two levels, as mentioned above, from above to below and from below to above; and this is also from the level of the Torah and from the level of the mitzvos.

> In the preceding maamar (Likkutei Torah, Sh'lach 14), the second "I" was explained as "faithful to pay reward," the reward that comes chiefly at the Resurrection. Its doubling now means that this future revelation will itself have two modes, from above to below and from below to above, which come from the Torah and from the mitzvos respectively.

ועיין מ"ש בד"ה המגביהי לשבת[18] שהמצות הן מלמטה למעלה וכמ"ש וצדקה תרומם[19] והתורה היא מלמעלה למטה כו' וכמ"ש ג"כ בד"ה נר חנוכה[20] כו' כדי שתהא מזוזה מימין[21] כו'.

And see what is written in the discourse beginning "Who is enthroned on high," that the mitzvos are from below to above, as it is written, "Charity exalts," and the Torah is from above to below, etc.; as is also written in the discourse beginning "The Chanukah lamp," etc., "so that the mezuzah will be on the right," etc.

> In Torah Ohr, Miketz, in the discourse "Who is enthroned on high," the Alter Rebbe explains that all the mitzvos are called tzedakah, and "tzedakah exalts": they raise up from below to above, while the Torah is drawn down from above to below. His discourse on the Talmud's rule that the Chanukah lamp stands at the left of the doorway, "so that the mezuzah will be on the right," makes the same point: the mezuzah on the right is the ascent of the mitzvos, and the Chanukah lamp the light of the Torah drawn down.

ועיין עוד מענין ב"פ [בי פעמים] אני שנאמר במצות ציצית בגמרא (פ"ד דמנחות דף מ"ד ע"א) דשם פי' א' על שכר ואחד על עונש[22] וכ"ה בזח"ג [בזהר חלק ג] פי' אחרי דע"ח סע"ב [סוף עמוד ב].

And see further on the matter of "I" [said] twice in the mitzvah of tzitzis, in the Gemara (chapter 4 of Menachos, folio 44, side a), where it is explained that one is for reward and one for punishment; and so it is in the Zohar, Part III, Parshas Acharei, folio 78, at the end of side b.

> The Talmud tells of a man saved from sin by his tzitzis, who explained that "I am Havayah your G-d" is written twice: "I am He who will exact punishment, and I am He who will pay reward." The Alter Rebbe adds that the Zohar in Parshas Acharei says the same.

והם ג"כ ב' בחי' חו"ג [חסד וגבורה] ומה שנאמר זה בציצית דוקא היינו לפי שע"ז מרמזים ב' בחי' תכלת ולבן שבציצית עמ"ש מזה בד"ה ויקח קרח.[23]

And these too are two levels, Chesed (kindness) and Gevurah (restraint). And the reason this is said in tzitzis specifically is that the two levels of techeles (blue) and white that are in tzitzis allude to this; see what is written about this in the discourse beginning "And Korach took."

> Reward and punishment correspond to Chesed (kindness) and Gevurah (restraint). The doubled "I" appears in tzitzis in particular because its white threads and its blue (techeles) thread hint at these two attributes; in Kabbalah white is the color of Chesed and blue of Gevurah.

עוד יש להעיר ממ"ש ברבות מקץ [ר"פ צ'] ובפ' קדושים [ס"פ כ"ד] מן אני של בשר ודם אתה למד אני של הקב"ה[24] כו'

One may further note what is said in the Midrash Rabbah, Miketz [at the beginning of section 90], and in Parshas Kedoshim [at the end of section 24]: "From the 'I' of flesh and blood you learn the 'I' of the Holy One, blessed be He," etc.:

> The Midrash, in two places, learns the greatness of G-d's "I" from the "I" of a human king.

ע"י שאמר פרעה ליוסף אני פרעה[25] זכה לכל הכבוד הזה[26] לכשיבוא אני של הקב"ה כו' אני ראשון ואני אחרון[27] עאכו"כ [על אחת כמה וכמה].

"through Pharaoh's saying to Yosef, 'I am Pharaoh,' [Yosef] merited all this honor; when the 'I' of the Holy One, blessed be He, comes," etc., "'I am the first and I am the last,' how much more so."

> Pharaoh's words to Yosef, "I am Pharaoh," brought Yosef great honor; when G-d's "I" comes, the "I" of "I am the first and I am the last," the honor will be greater by far. The Alter Rebbe will read this coming of G-d's "I" as the revelation of the Time to Come.

SECTION 3 • ¶4–5

Ani and Ayin

4 והענין כי פי' אני הוי' היינו שבחי' אני הוא מהותו ועצמותו ית' והוי"ה הוא מה שמהוה ע"י צמצום יו"ד חכמה כו'

The explanation of the matter is this: the meaning of "I am Havayah" is that the level of Ani is His Being and Essence, may He be blessed; and Havayah is that which brings into being (mehaveh) through the tzimtzum (contraction) of the yud, Chochmah, etc.

> Now the Alter Rebbe explains the words "I am Havayah" themselves. Ani, "I," is G-d's own Being and Essence, while Havayah, which shares its root with mehaveh, "brings into being," is the power that creates through the contraction (tzimtzum) of the yud, the first letter of the Name, which is Chochmah. He explains "I am Havayah" the same way in Likkutei Torah, Behar, on "You shall revere My Sanctuary; I am Havayah."

והנה והחכמה מאין תמצא[28] בחי' אין הוא אותיות אני[29] והוא סתימו דכל סתימין כו' כנ"ל ונקרא אצלינו אין לרוב העלמו שאינו בגדר תפיסא והשגה ועיין מ"ש בד"ה שחורה אני[30] ונאוה[31] אש שחורה בפי' ישת חשך סתרו.[32]

Now, "and wisdom is found from Ayin (nothing)": the level of Ayin has the letters of Ani, and it is "the most hidden of all hidden," etc., as mentioned above. And it is called Ayin in relation to us because of the greatness of its concealment, for it is not within the bounds of being grasped and comprehended. And see what is written in the discourse beginning "I am black and comely," [on] "black fire," on the meaning of "He made darkness His hiding place."

> Job's verse is read, "wisdom is found from Ayin": Chochmah comes from Keser, called Ayin, whose letters are those of Ani, "the most hidden of all hidden." It is called "nothing" not because it lacks being, but from our side, because it is too hidden to be grasped. In Likkutei Torah, Shir HaShirim ("I am black and comely"), the Alter Rebbe explains from the Sages' "black fire on white fire" that even Keser is called darkness and "black fire" before the Infinite One, the "white fire," and that this is "He made darkness His hiding place."

5 ומ"ש במ"א בענין כי אל דעות[33] שמלמטה למעלה נקרא למטה היש ולמעלה אין לפי שאינו מושג אבל מלמעלה למטה הוא בהפך שלמעלה היש ולמטה אין משום דכולא קמיה כלא חשיב[34]

And what is written elsewhere on the matter of "For a G-d of knowledges (de'os)" [is] that from below to above, what is below is called yesh (something) and what is above Ayin (nothing), because it is not grasped; but from above to below it is the reverse: above is the yesh and below is Ayin, because "all before Him is accounted as nothing."

> The verse calls G-d "a G-d of knowledges," in the plural, which is read as two ways of knowing. Seen from below, from our side, the created world is yesh, "something" real, and G-d above is Ayin, "nothing," because we cannot grasp Him; seen from above, from G-d's side, it is the reverse: He is the true yesh and the world is as nothing, as the Zohar says, "all before Him is accounted as nothing."

ולע"ל [ולעתיד לבוא] שיהיה גילוי אלקות הנה מבחי' אין והעלם יהיה בחי' אני אשר אני מורה על גילוי

And in the Time to Come, when there will be a revelation of G-dliness, then from the level of Ayin and concealment there will be the level of Ani, for Ani indicates revelation.

> In the Time to Come, when G-dliness is revealed, what is now Ayin and hidden will become Ani, "I": the same letters, now pointing to a presence that is revealed.

והיינו שיהיה גילוי בחי' אני דהיינו מה שלמעלה היש כו' ועמ"ש מזה סד"ה בשעה שהקדימו[35] ישראל נעשה.[36]

That is, there will be a revelation of the level of Ani, namely, that above is the yesh, etc. And see what is written about this at the end of the discourse beginning "When Israel put 'we will do' first."

> That is, the higher view, that G-d alone is truly yesh, will be revealed below as well. In Likkutei Torah, Bamidbar ("When Israel put 'we will do' first"), the Alter Rebbe explains that the purpose of the Torah and the mitzvos is that the view from above be revealed from below too, so that all will see that everything is as nothing before Him.

SECTION 4 · ¶6–7

"See now that I, I am He"

6 וכמ"ש ראו עתה כי אני[37] אני הוא בפי' האזינו. ופי' בזח"ב [בזהר חלק ב'] משפטים ק"ח ב'.[38] עתה ראו מה דלא תוכלו למיחמי מקודם לכן.[39]

And as it is written, "See now that I, I am He," in Parshas Haazinu. And it is explained in the Zohar, Part II, Mishpatim, 108b: "Now see what you were not able to see before this."

> In the Song of Haazinu, which Moshe taught Israel, G-d declares, "See now that I, I am He," with "I" said twice. The Zohar reads "now" as a seeing of what could not be seen before.

ועמ"ש מזה בד"ה במדבר סיני באוהל מועד.[40] וכן מבואר בגמרא (פ"ו דפסחים דס"ח סע"א [סוף עמוד א]) דקאי אלע"ל [על לעתיד לבוא]

And see what is written about this in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting." And so it is explained in the Gemara (chapter 6 of Pesachim, folio 68, at the end of side a), that it refers to the Time to Come,

> In Likkutei Torah, Bamidbar ("In the wilderness of Sinai"), the Alter Rebbe explains that this verse speaks of the Time to Come, when G-d will be seen with the senses, while now the soul only thirsts for that sight. The Talmud in Pesachim also reads the verse as speaking of the Time to Come.

דהיינו בעת תחיית המתים שע"ז נאמר אני אמית ואחיה[41, 42, 43] וכ"ה בסנהדרין (דצ"א ע"ב)

that is, at the time of the Resurrection of the Dead, of which it is said, "I put to death and I bring to life"; and so it is in Sanhedrin (folio 91b).

> The same verse goes on, "I put to death and I bring to life," and the Talmud reads it as a promise of the Resurrection of the Dead: the One who puts to death brings the same person back to life.

וזהו לכשיבוא אני של הקב"ה כי אני הוא אותיות אין דהיינו מה שעכשיו בחי' העלם בתכלית ונקי' מלמטה למעלה בשם אין יומשך לע"ל [לעתיד לבוא] בבחי' גילוי

And this is [the meaning of] "when the 'I' of the Holy One, blessed be He, comes." For Ani has the letters of Ayin; that is, what is now the level of utter concealment, and is called, from below to above, by the name Ayin, will be drawn down in the Time to Come in a manner of revelation,

> This, says the Alter Rebbe, is the Midrash's "when the 'I' of the Holy One, blessed be He, comes." Since Ani and Ayin have the same letters, what is now utterly hidden, and known to us from below only as Ayin, "nothing," will be drawn down in the Time to Come as a revealed "I."

להיות הגילוי למטה ג"כ כמו שהוא למעלה להיות ראו עתה כי אני אני הוא כו'

so that the revelation will be below as well, just as it is above, so that it will be "See now that I, I am He," etc.

> The revelation will then be below as it is above, and that is the meaning of "See now that I, I am He": G-d's very "I" will be seen.

וכמ"ש ואמר ביום ההוא הנה[44] אלקינו זה כו' והוא ע"ד לע"ל [לעתיד לבוא] הקב"ה מוציא חמה מנרתיקה[45, 46, 47] כו' שלא יהיה נרתק והעלם לבחי' שמש[48] הוי'.

And as it is written, "And it shall be said on that day, 'Behold, this is our G-d,'" etc. And this is along the lines of "In the Time to Come the Holy One, blessed be He, will take the sun out of its sheath," etc.: that there will be no sheath and concealment for the level of "the sun, Havayah."

> Isaiah prophesies that on that day Israel will say, "Behold, this is our G-d," pointing, as it were, to what they plainly see. The Talmud's image of G-d taking the sun out of its sheath is read to mean that the "sun," the Name Havayah (as in "Havayah G-d is a sun and a shield"), will shine with no cover hiding it.

גם כמ"ש במ"א בהא דכתיב הלא את השמים ואת הארץ[49] אני מלא. דמשמע אני ממש מהותו ועצמותו ית' וכתיב מלא כל הארץ כבודו.[50]

Also, as is explained elsewhere on what is written, "Do I not fill the heavens and the earth?": that it implies Ani itself, His Being and Essence, may He be blessed; and it is written, "The whole earth is full of His glory."

> Another proof: in Jeremiah G-d says, "Do I not fill the heavens and the earth?", so the "I" that fills them is His very Essence. Yet Isaiah says that what fills the earth is "His glory," and the Alter Rebbe goes on to explain the difference.

7 וכבודו היינו זיו יקריה. והפי' דמה שמלובש בבחי' גילוי בהעולמות הוא רק זיו יקריה. ובחי' אני מלא הוא בבחי' העלם וסוכ"ע דסובב אין פי' מקיף מלמעלה[51] כמ"ש בסש"ב [בספר של בינונים] פמ"ח.

And "His glory" means "the radiance of His glory" (ziv yekarei). The explanation: what is clothed in the worlds in a manner of revelation is only the radiance of His glory; and the level of "I fill" is in a manner of concealment, and [is] the light that encompasses all worlds (sovev kol almin); for "encompasses" does not mean surrounding from above, as is written in Sefer Shel Beinonim (Tanya), chapter 48.

> The "glory" that fills the earth is only ziv yekarei, "the radiance of His glory," the light that is clothed in the worlds and gives them life. "I fill," G-d's Essence, is present too, but hidden: this is sovev kol almin, which, as Tanya explains, does not mean that it surrounds the worlds from above in space, but that it is in them without being revealed.

ולע"ל [ולעתיד לבוא] שיהיה בחינת סוכ"ע מאיר בבחי' גילוי ממש באור פנימי מה שעכשיו אני מלא בבחי' העלם ע"ז אמר לכשיבוא אני של הקב"ה.

And in the Time to Come, when the level of sovev kol almin will shine in a manner of actual revelation, as an inner light, what is now "I fill" in a manner of concealment: of this it says, "When the 'I' of the Holy One, blessed be He, comes."

> In the Time to Come this encompassing light will shine openly, as an inner light within the worlds. That revelation of the "I" that now fills all in hiding is what the Midrash calls the coming of G-d's "I."

SECTION 5 · ¶8–9

Pharaoh's "I" and G-d's kingship

8 ועד"ז נתבאר בת"א [בתורה אור] פ' בראשית בביאור ע"פ כי כאשר השמים החדשים והארץ החדשה אשר אני עושה.[52] אני דייקא עושה היינו המאציל העליון ב"ה שממנו נמשך התגלות נשמות חדשות כו' ע"ש

And along these lines it was explained in Torah Ohr, Parshas Bereishis, in the explanation on the verse "For as the new heavens and the new earth that I make." "I" specifically "make": that is, the Supreme Emanator, blessed be He, from Whom is drawn the revelation of new souls, etc.; see there.

> The Alter Rebbe brings a parallel from Torah Ohr, Bereishis, on Isaiah's "the new heavens and the new earth that I make": it is "I," the Supreme Emanator Himself, who makes them, and from Him new souls will be revealed. There he explains that this renewal comes from above the whole chain of descent, from the Infinite One Himself.

וזהו ענין ב"פ [ב' פעמים] אני ע"ד אני ראשון ואני אחרון[53] היינו שיהיה הגילוי למטה ממש כמו למעלה (כמ"ש בד"ה נאוו לחייך בתורים).[54, 55]

And this is the matter of "I" [said] twice, along the lines of "I am the first and I am the last": that is, that the revelation will be below truly as it is above (as is written in the discourse beginning "Your cheeks are comely with rows").

> The doubled "I," like "I am the first and I am the last," means that the revelation below will be exactly as it is above. In Likkutei Torah, Shir HaShirim, on "Your cheeks are comely with rows," the "rows" are two rows, one from below to above and one from above to below.

ועמ"ש בד"ה ראשי המטות[56] בפי' אני ראשון ואני אחרון וזהו מן אני של בשר ודם אתה למד אני של הקב"ה[57]

And see what is written in the discourse beginning "The heads of the tribes," on the meaning of "I am the first and I am the last." And this is [the meaning of] "From the 'I' of flesh and blood you learn the 'I' of the Holy One, blessed be He."

> In Likkutei Torah, Matos, the Alter Rebbe explains "I am the first" as G-d before the world was created and "I am the last" as G-d after the days of Moshiach, when there will be only He and His Name. Now he explains the Midrash on Pharaoh's "I" and what it teaches about G-d's "I."

כי הנה אני פרעה מורה על רוממות והתנשאות שכל העם שפלים ובטלים לפניו והם עבדים אליו והוא המרומם מהם וזהו ענין אני פרעה בחי' רוממות

For behold, "I am Pharaoh" indicates loftiness and exaltation: that all the people are lowly and nullified before him, and they are servants to him, and he is exalted above them. And this is the matter of "I am Pharaoh": the level of loftiness.

> When Pharaoh said "I am Pharaoh," he declared his supremacy: all his people were lowly and nullified before him, his servants, and he was raised above them. His "I" stands for royal loftiness.

ולכן מזה נמשך אשר ומבלעדיך לא ירים כו'[58] ועיין מזה בבחיי ס"פ בהר

And therefore from this there followed "and without you no man shall lift up," etc. And see about this in [Rabbeinu] Bachya at the end of Parshas Behar.

> From that loftiness came Pharaoh's grant to Yosef, "without you no man shall lift up his hand or his foot." Rabbeinu Bachya ben Asher, the Spanish Torah commentator, at the end of Parshas Behar brings the Midrash Tanchuma: if Pharaoh's "I am Pharaoh" raised Yosef so high, how much more the reward of the mitzvos on which G-d says "I am Havayah."

א"כ מזה אתה למד אני של הקב"ה[59] שהרי במדת מלכותו יתי' העולמות מתהוים ממש. שע"י מחשבת אנא אמלוך מזה לבד העולמות נתהוו.

If so, from this you learn the "I" of the Holy One, blessed be He, for through the attribute of His Malchus (sovereignty), may He be blessed, the worlds actually come into being; for through the thought "I will reign" (ana emloch), from this alone the worlds came into being.

> So from Pharaoh's "I" we learn about G-d's "I," which is His kingship, Malchus: the worlds come into being through it, through the single thought "I will reign" alone. If a human king's "I" is so great, the "I" of G-d, which brings all worlds into being, is far greater.

9 וזהו אני הוי' שבבחי' זו נמשך שרש התהוות כל הנבראים. א"כ עאכ"ו [על אחת כמה וכמה] שלמעלה היש וכולא קמיה כלא ממש חשיבא[60]

And this is "I am Havayah": that from this level is drawn the root of the coming into being of all the created beings. If so, how much more so that above is the yesh, and "all before Him is accounted as truly nothing."

> "I am Havayah" means that from the level of "I," G-d's Malchus, comes the root of all creation. If all creation comes from it, then all the more is He the true yesh, and everything before Him is as truly nothing.

וזהו ענין הלא את השמים ואת הארץ אני מלא.[61] רק שהוא בבחי' העלם ולע"ל [ולעתיד לבוא] שיהיה גילוי בחי' זו זהו לכשיבוא אני של הקב"ה.

And this is the matter of "Do I not fill the heavens and the earth?": only that it is in a manner of concealment. And in the Time to Come, when there will be a revelation of this level, this is "when the 'I' of the Holy One, blessed be He, comes."

> This is "Do I not fill the heavens and the earth?": G-d's "I" fills all, though hidden. Its revelation in the Time to Come is the coming of G-d's "I."

(ועמ"ש בפי' הפסוק אני כברוש רענן[62] בד"ה לבאר ענין יוהכ"פ [יום הכפורים][63] ובד"ה שבת שבתון[64] ובד"ה כי ביום הזה יכפר)[65, 66]

(And see what is written on the meaning of the verse "I am like a fresh cypress" in the discourse beginning "To explain the matter of Yom Kippur," and in the discourse beginning "A Shabbos of complete rest," and in the discourse beginning "For on this day He shall atone.")

> In parentheses the Alter Rebbe points to three discourses that explain Hoshea's "I am like a fresh cypress," another verse in which G-d says "I." There (Likkutei Torah, Yom Kippur and Acharei) the young cypress can be bent down to the ground and, springing back, lifts what was set on it very high: so G-d's "I," His Malchus, comes down into the physical mitzvos and then rises, lifting the one who keeps them even higher than Malchus stood before it came down, to sovev kol almin.

והנה כתיב כי גאה גאה.[67] ב"פ [ב' פעמים] גאה היינו בחי' סוכ"ע ומה שלמעלה מעלה מבחי' סוכ"ע.

Now, it is written, "For He is exalted, exalted" (ga'oh ga'ah). "Exalted" [said] twice is the level of the light that encompasses all worlds (sovev kol almin) and what is far above the level of sovev kol almin.

> The Song at the Sea says ga'oh ga'ah, "exalted, exalted." The two words are two levels: sovev kol almin, which encompasses all worlds, and a level far higher than even that.

וזהו ענין ב"פ [בי פעמים] אני. וכ"ז [וכל זה] נמשך ע"י מעשה המצות שהם תרי"ג מצות דאורייתא וז' דרבנן הם תר"ך עמודי אור שהם ב' פעמים יש כו'.[68] שעי"ז נמשך מבחי' גאה גאה אדון הנפלאות[69] כו'.

And this is the matter of "I" [said] twice. And all this is drawn down through the performance of the mitzvos, which are the 613 mitzvos of the Torah and the seven of the Rabbis: they are the 620 pillars of light, which are two times yesh, etc.; for through this there is drawn down from the level of ga'oh ga'ah, "Master of wonders," etc.

> These two levels are the two times "I," and they are drawn down through doing the mitzvos: 613 from the Torah and seven from the Rabbis make 620, the "620 pillars of light," and 620 is twice yesh, a word whose letters add up to 310. Through them light is drawn from that doubly exalted level, "Master of wonders," words from the Yishtabach blessing of the morning prayers.

עוי"ל [עוד יש לומר] פי' לכשיבוא אני של הקב"ה ע"ד מ"ש ברבות ס"פ בא אבל לע"ל [לעתיד לבוא] אני לבדי[70] כו' ע"ש:

One may further say that the meaning of "when the 'I' of the Holy One, blessed be He, comes" is along the lines of what is said in the Midrash Rabbah at the end of Parshas Bo: "But in the Time to Come, I alone," etc.; see there.

> A further reading of the Midrash: at the end of Parshas Bo the Midrash says that in the past G-d went before Israel with His court, but in the Time to Come He alone will go before them. So the coming of G-d's "I" is the revelation of G-d Himself.

IN ONE'S AVODAH

The maamar ends its explanation with the practical side: all of this, the revelation of the doubled "I" and of what is far above sovev kol almin, is drawn down through the actual performance of the mitzvos, the 613 of the Torah and the seven of the Rabbis, the 620 "pillars of light." The mitzvos are "His garment," and through them G-d's own "I" will be revealed below.

QUESTIONS FOR DISCUSSION

1. Why is Keser called both Ayin and Ani, and how does that explain the two times "I" in the section of tzitzis?
2. Why is the Torah compared to "the hair of His head" and the mitzvos to "His garment," and why does the deeper revelation of the Resurrection come through the garment?
3. From below the world is yesh and G-d is Ayin; from above it is the reverse. What, according to the maamar, will change in the Time to Come?
4. What does Pharaoh's "I am Pharaoh" teach about G-d's "I," and how is it connected to the thought "I will reign"?
5. How do the 620 mitzvos, "two times yesh," draw down the doubled "I" and the doubled "exalted, exalted"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 **ונהר יוצא מעדן**

In the Torah's account of the Garden: "A river goes out of Eden to water the garden." In Kabbalah Eden is Chochmah and the river is Binah; the Alter Rebbe uses the verse for what Malchus of Atzilus receives from them.

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

2 **בביאור ע"פ אז ישיר ישראל**

There the Alter Rebbe explains that "a fountain of gardens" is Binah of Atzilus, also called the primordial sea, which comes down to Beriah, Yetzirah and Asiyah by first being clothed in Malchus.

KEHOT'S NOTE

לקמן פ' חוקת סג, ג.

3 **אז ישיר ישראל כוי עלי באר**

When G-d gave Israel water at the well in the wilderness, "Then Israel sang this song: Spring up, O well." The Alter Rebbe refers to his explanation of this verse in Likkutei Torah, Chukas.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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4 **מעין גנים**

The beloved praises his bride as "a fountain of gardens, a well of living waters." In the explanation the Alter Rebbe points to, the fountain is Binah of Atzilus flowing down into Malchus.

Song of Songs 4:15 שיר השירים ד:ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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5 **בע"ח שמ"א ספ"ג**

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

KEHOT'S NOTE

דפוס שקלאוו תק"ס. לפננו שמ"ב ספ"א. [כ].

6 "Thus says Havayah, King of Israel ... I am the first and I am the last, and besides Me there is no G-d." Etz Chaim reads the two "I"s as the two sides of Keser.

Isaiah 44:6 ישעיהו מ"ד:ו

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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7 **כי הכתר הוא ראשון והוא אחרון והוא אין והוא אני**

The Arizal explains that Keser stands between the Emanator and the emanated: as the Malchus of the Emanator it is last and is called Ani, and as the root of the emanated it is first and is called Ayin, the same letters. Kehot notes that the Alter Rebbe cites the Shklov printing (Sha'ar 41, end of chapter 3), which in current editions is Sha'ar 42, end of chapter 1.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג

... והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי' דאצילות די"ס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכעד"ז ג' בחי' אמא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצוניות לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים ...

Sefer Etz Chaim (Public Domain)

8 In Daniel's night vision thrones are set and the Ancient of Days (Atik Yomin) sits, "His garment white as snow, and the hair of His head like pure wool." Following the Arizal, the Alter Rebbe reads the hair as the Torah and the garment as the mitzvos.

Daniel 7:9 דניאל ז:ט'

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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9 **ובלקו"ת בהשמטות דדניאל**

The note sends the reader there as well ("see also") on the passage from the Arizal's Likkutei Torah on Daniel quoted here.

KEHOT'S NOTE

ראה גם סה"מ תרנ"א ע' פה.

10 **במ"א נתבאר בענין כדכד**

There "I will make your windows (shimshosayich) of kadkod" is read as two kinds of "sun": one drawn from above to below, which shines in the month of Elul, and one from below to above, the ascents of Rosh HaShanah and Yom Kippur.

KEHOT'S NOTE

לקמן פ' ראה כה, ד.

11 **כדכד**

G-d comforts Jerusalem, afflicted and storm-tossed, promising to rebuild her in precious stones: "I will make your windows of kadkod, and your gates of carbuncle stones." Plainly kadkod is a gem; the Talmud hears in it kedin ukedin, "like this and like this," and in Likkutei Torah, Re'eh, the Alter Rebbe also reads shimshosayich, "your windows," as "your suns": two suns, one shining from above and one rising from below. (context: Steinsaltz Tanakh)

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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12 **כדכד כדין וכדין**

On "I will make your windows of kadkod," two angels disagreed whether the stone is shoham or yashpeh, and the Holy One, blessed be He, said, "Let it be like this and like this" (kedin ukedin), a play on kadkod, as if kad-kad. The Alter Rebbe takes this as two modes of revelation in the Time to Come.

Bava Batra 75a:9 בבא בתרא ע"ה א:ט'

"וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ" - אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: פְּלִיגִי תְּרֵי מַלְאֲכֵי בְּרַקִּיעָא - גַּבְרִיאֵל וּמִיכָאֵל; וְאָמְרִי לַהּ תְּרֵי אָמוֹרָאֵי בְּמַעְרָבָא, וּמַאן אינון - יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהַם, וְחַד אָמַר: יָשְׁפֵּה. אָמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֶהֱוֵי כְּדֵין וּכְדֵין.

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13 **שהם וישפה שהם יוסף ובנימין**

G-d's instructions to Moshe for the High Priest's breastplate: "and the fourth row: tarshish, shoham and yashpeh." Each stone bore the name of a tribe, in the order of their birth (Rashi), so shoham was Yosef's and yashpeh Binyamin's; the Kehot note points to Rashi and the Targumim there. (Kehot: Exodus 28:2)

Exodus 28:20 שמות כ"ח:כ'

וְהַטּוּר הָרְבִיעִי תַּרְשִׁישׁ וְשֹׁהַם וְיָשְׁפֵּה מְשֻׁבָּצִים זָהָב יִהְיוּ בְּמִלּוּאֹתָם׃

and the fourth row a beryl, and an onyx, and a jasper; they shall be inclosed in gold in their settings.

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KEHOT'S NOTE

שמות כח, ב. ראה שם ברש"י ובתרגום יונתן וירושׁ'.

14 **כי — והוא אחרון**

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

KEHOT'S NOTE

בע"ח שקלאוו ליתא. [כ].

15 Kehot's note points to Leviticus 19:2 for these words.

Leviticus 19:2 ויקרא י"ט:ב'

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם׃

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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16 **אני הוי' אלקיכם**

G-d's words through Moshe that close the section of tzitzis: "I am Havayah your G-d, who took you out of the land of Egypt to be your G-d: I am Havayah your G-d." Plainly they remind Israel that the G-d who freed them is their G-d; the Alter Rebbe reads the twice-said "I am Havayah your G-d" as two levels of revelation.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 3

17 In the story of the man saved by his tzitzis, he says that "I am Havayah your G-d" is written there twice: "I am He who will exact punishment, and I am He who will pay reward."

Menachot 44a:7 מנחות מ"ד א:ז'

אמר לה העבודה שלא ראיתי אשה יפה כמותך אלא מצוה אחת ציונו ה' אלקינו וציצית שמה וכתיב בה (במדבר טו, מא) אני ה' אלקיכם שתי פעמים אני הוא שעתיד ליפרע ואני הוא שעתיד לשלם שכר עכשיו נדמו עלי כדי עדים

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18 **המגביהי לשבת**

The psalmist praises G-d: "Who is like Havayah our G-d, who is enthroned on high," yet looks down low. Its words open the Torah Ohr discourse the Alter Rebbe refers to (Miketz), where "enthroned on high" is the ascent through the mitzvos and "looks down" the Torah drawn down.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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19 **וצדקה תרומם**

Shlomo's proverb, "Tzedakah exalts a nation": plainly, righteousness raises a people up. The Alter Rebbe reads tzedakah as charity, the name for all the mitzvos, which raise from below to above.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְּרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

20 **בד"ה נר חנוכה**

The discourse that opens with the Talmud's rule, "The Chanukah lamp … on the left, so that the mezuzah will be on the right," explains that the mezuzah on the right is the ascent from below to above, like the mitzvos, while the Chanukah lamp is the light of the Torah drawn down; its explanation (Miketz 15) says, "the mitzvos are from below to above and the Torah from above to below," like one who climbs a ladder while the other comes down until they meet. (Kehot: Torah Ohr 32d)

KEHOT'S NOTE

תו"א לב, ד.

21 **כדי שתהא מזוזה מימין**

The Talmud rules that the Chanukah lamp is placed at the left of the doorway, "so that the Chanukah lamp is on the left and the mezuzah on the right." The Alter Rebbe cites it from his discourse on the Chanukah lamp.

Shabbat 22a:2 שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵקֶה? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מֵימִין רַב שְׁמוּאֵל מִדְּפָתֵי אָמַר: מִשְּׂמאל. וְהִילְכָתָא מִשְּׂמאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מְשָׂמאל וּמְזוּזָה מִימִין.

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22 **א' על שכר ואחד על עונש**

The Alter Rebbe cites the Zohar in Parshas Acharei as saying the same: one "I" is for reward and one for punishment.

Zohar, Achrei Mot 66:388–67:396 ספר הזהר, אחרי מות ס"ו:שפ"ח-ס"ז:שצ"ו

For it has been taught that Bathsheba was destined for David from the Creation, and what kept her from him was his marrying the daughter of King Saul. On that day Uriah obtained her by a special grace, though she was not really his. Afterwards David came and took his own; and it was because David anticipated matters by killing Uriah that G-d was displeased with him, and He punished him that he might be established in the supernal holy kingdom. I AM THE L-RD. R. Jose taught: 'This means, …

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

23 **ויקח קרח**

"And Korach took." Its words open the discourse to which the Alter Rebbe refers for the white and the blue of tzitzis.

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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24 **מן אני של בשר ודם אתה למד אני של הקב"ה**

On "I am Pharaoh": "From the 'I' of flesh and blood you learn the 'I' of the Holy One, blessed be He"; if Pharaoh's "I" brought Yosef such honor, how much more when G-d's "I" comes.

Bereshit Rabbah 90:2 בראשית רבה צ':ב'

… אני פרעה, יכול כמוני?! ת"ל: אני פרעה, גדולתי למעלה מגדולתך. ר' יהושע דסכנין בשם ר' לוי אמר: מן אני של בשר ודם, את למד אני של הקב"ה. מה אני של בשר ודם, על ידי שאמר פרעה הרשע ליוסף: אני פרעה! היה לו כל הכבוד הזה, לכשיבא אני של הקדוש ברוך הוא, (ישעיה מו): אני עשיתי ואני אשא ואני אסבול ואמלט!

"Pharaoh said to Joseph: Since G-d has disclosed all this to you, there is no one as insightful and wise as you" (Genesis 41:39). "You will be in charge of my house, and my entire people will be sustained at your directive; only the throne will I make greater than you" (Genesis 41:40). "Pharaoh said to Joseph…You will be in charge of my house…" – there will be no person who will kiss me other than you.; see there and Maharzu for additional interpretations). "And my entire people will be …

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25 **שאמר פרעה ליוסף אני פרעה**

Pharaoh, appointing Yosef over Egypt, says to him: "I am Pharaoh, and without you no man shall lift up his hand or his foot in all the land of Egypt."

Genesis 41:44 בראשית מ"א:מ"ד

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרָיִם׃

And Pharaoh said unto Joseph: 'I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.'

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26 ע"י שאמר פרעה ליוסף אני פרעה זכה לכל הכבוד הזה

The same teaching at the end of the section on Kedoshim, ending with "I am the first and I am the last … how much more so," as the Alter Rebbe quotes it.

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

27 אני ראשון ואני אחרון

"I am the first and I am the last, and besides Me there is no G-d." The Midrash brings it as the "I" of the Holy One, blessed be He.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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PARAGRAPH 4

28 והחכמה מאין תמצא

In Job's poem on wisdom, men find treasures hidden deep in the earth, "but wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from Ayin": Chochmah comes from Keser, the level called "nothing." (context: Steinsaltz Tanakh)

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

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

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29 אין אותיות אני

On "You shall revere My Sanctuary; I am Havayah," the Alter Rebbe explains there, as here, that Ani has the letters of Ayin, the essence of the Infinite Light that no thought can grasp, and that Havayah is the light drawn down through the tzimtzum of the yud, which is Chochmah.

KEHOT'S NOTE

נסמן לעיל פ' בהר מד, ד.

30 בד"ה שחורה אני

That discourse opens from the Sages' teaching that the Torah was given as black fire on white fire.

Song of Songs 5:1 שיר השירים ה':א'

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

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

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KEHOT'S NOTE

ראה לקמן שה"ש ה, א.

31 שחורה אני ונאוה

The maiden says to the daughters of Jerusalem, "I am black and comely." Its words open the discourse the Alter Rebbe refers to (Likkutei Torah, Shir HaShirim), on the Torah's black fire on white fire.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם 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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32 ישת חשך סתרו

In David's song of deliverance G-d comes down in the storm, and "He made darkness His hiding place," the dark clouds around Him. The Alter Rebbe refers to a discourse that reads this darkness as the concealment of what no thought can grasp.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

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

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PARAGRAPH 5

33 כי אל דעות

Chanah, giving thanks for the birth of Shmuel, warns the arrogant not to speak haughtily, "for Havayah is a G-d of knowledges (de'os)," who knows all. The plural is read here as two ways of knowing, from below and from above. (context: Steinsaltz Tanakh)

I Samuel 2:3 שמואל א ב':ג'

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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34 כולא קמיה כלא חשיב

The Zohar's words "all before Him is accounted as nothing"; Kehot gives this place for the phrase later in the maamar.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

35 **סד"ה בשעה שהקדימו**

There the Alter Rebbe explains that from G-d's side whatever is higher is called yesh, as in "to cause those who love Me to inherit yesh," while from below what is seen is yesh and what is above it Ayin.

KEHOT'S NOTE

לעיל פ' במדבר יג, ב ואילך.

36 **בשעה שהקדימו ישראל נעשה**

"When Israel put 'we will do' before 'we will hear,'" angels tied two crowns on each of them. Its words open the discourse the Alter Rebbe refers to.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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PARAGRAPH 6

37 **ראו עתה כי אני**

In the Song of Haazinu G-d declares: "See now that I, I am He, and there is no god with Me; I put to death and I bring to life." Plainly it speaks of the time of redemption, when all will see that the gods they trusted are nothing; the Alter Rebbe reads the twofold "I" as the revelation of the Time to Come, and "I put to death and I bring to life" as the Resurrection. (context: Steinsaltz Tanakh)

Deuteronomy 32:39 דברים ל"ב:ל"ט

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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KEHOT'S NOTE

דברים לב, לט.

38 **בזח"ב משפטים ק"ח ב'**

In the discourse "In the wilderness of Sinai" the Alter Rebbe gives the same sources (Pesachim 68a, Sanhedrin 91b, the Zohar on Lech Lecha, 87b, and on Mishpatim, 108b), and adds that every soul of Israel draws from the soul of Moshe the power to bind its thought to G-d as firmly as to something seen with physical eyes, though it takes great effort.

KEHOT'S NOTE

ראה לעיל בפ' במדבר ב, ד במ"מ.

39 **עתה ראו מה דלא תוכלו למיחמי מקודם לכן**

The Zohar explains "See now" as "now see what you were not able to see before this," a new seeing of G-d.

Zohar, Mishpatim 3:264–275 ספר הזהר, משפטים ג':רס"ד-ער"ה

It is concerning this time that it is written: "See now that I, even I, am He, and there is no god with me; I kill, and I make alive" (Deut. 32, 39). The double "I, I" indicates the absoluteness of the Divine Presence in the Messianic time, when the "other side" shall be vanquished and be no more seen.

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

40 **בד"ה במדבר סיני באוהל מועד**

That discourse explains that "See now that I, I am He" is said of the Time to Come, when G-d will be seen with actual sight, as "the glory of Havayah shall be revealed, and all flesh shall see," while now, in exile, the soul thirsts to reach that sight; and that even now every soul of Israel draws from Moshe the power to feel G-d's presence as if seeing it, though it takes great effort.

KEHOT'S NOTE

לעיל פ' במדבר ב, ג.

41 **אני אמית ואחיי**

The words here quote Deuteronomy 32:39; the passage is shown below.

Deuteronomy 32:39 דברים ל"ב:ל"ט

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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KEHOT'S NOTE

דברים לב, לט.

42 The same teaching on "I put to death and I bring to life," as a source in the Torah for the Resurrection of the Dead.

Sanhedrin 91b:13 סנהדרין צ"א ב:י"ג

תָּנוּ רַבָּנָן: "אֲנִי אָמִית וַאֲחַיֶּה" – יָכוֹל שֶׁתְּהֵא מִיתָה בְּאֶחָד וְחַיִּים בְּאֶחָד, כְּדֶרֶךְ שֶׁהָעוֹלָם נוֹהֵג? תַּלְמוּד לוֹמַר: "מָחַצְתִּי וַאֲנִי אֶרְפָּא" – מָה מְחִיצָה וּרְפוּאָה בְּאֶחָד, אַף מִיתָה וְחַיִּים בְּאֶחָד. מִיכָּן תְּשׁוּבָה לְאוֹמְרִין אֵין תְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה.

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43 The Talmud reads "I put to death and I bring to life" as death and life in one and the same person, and calls it a reply to those who say the Resurrection of the Dead is not from the Torah.

Pesachim 68a:19 פסחים ס"ח א:י"ט

תָּנוּ רַבָּנָן: "אֲנִי אָמִית וַאֲחַיֶּה" יָכוֹל מִיתָה בְּאֶחָד וְחַיִּים בְּאֶחָד, כְּדֶרֶךְ שֶׁהָעוֹלָם נוֹהֵג, תַּלְמוּד לוֹמַר: "מָחַצְתִּי וַאֲנִי אֶרְפָּא", מָה מַכָּה וּרְפוּאָה בְּאֶחָד, אַף מִיתָה וְחַיִּים בְּאֶחָד. מִכָּאן תְּשׁוּבָה לְאוֹמְרִים אֵין תְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה. דָּבָר אַחֵר: בַּתְּחִלָּה מַה שָּׁאֲנִי מֵמִית אֲנִי מְחַיֶּה, וַהֲדַר מַה שֶּׁמָּחַצְתִּי וַאֲנִי אֶרְפָּא.

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44 **ואמר ביום ההוא הנה**

Isaiah prophesies that on the day of salvation Israel will say: "Behold, this is our G-d; we hoped in Him and He saved us," of the One now revealed to them. The Alter Rebbe brings it for the open revelation of G-dliness in the Time to Come. (context: Steinsaltz Tanakh)

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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KEHOT'S NOTE

ישע' כה, ט.

45 **לע"ל הקב"ה . . מנרתקה**

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

KEHOT'S NOTE

ע"ז ג, סע"ב, ושנ"נ. זח"ג יז, רע"א.

46 **הקב"ה מוציא חמה מנרתיקה**

"In the Time to Come the Holy One, blessed be He, will take the sun out of its sheath": by it the wicked are judged and the righteous healed. The Alter Rebbe takes from it only that the "sun" of Havayah will shine without any covering.

Avodah Zarah 3b:18 עבודה זרה ג' ב:י"ח

וְאִיבָּעֵית אֵימָא לָעוֹלָם הַבָּא — כִּדְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אֵין גֵּיהִנֹּם לֶעָתִיד לָבֹא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, וּמַקְדִּיר, רְשָׁעִים נִידּוֹנִין בָּהּ, וְצַדִּיקִים מִתְרַפְּאִין בָּהּ, רְשָׁעִים נִידּוֹנִין

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47 **הקב"ה מוציא חמה מנרתיקה**

Kehot gives this Zohar passage, with the Talmud, for the sun that is taken out of its sheath in the Time to Come.

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ':ער"ח-מ"א:רפ"ה

48 **שמש הוי'**

"For Havayah G-d is a sun and a shield." The Name Havayah is the "sun" that will be revealed without its sheath.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

ראה תהלים פד, יב.

49 **הלא את השמים ואת הארץ**

G-d, through Jeremiah, rebukes the false prophets: "Can a man hide in secret places and I not see him? … Do I not fill the heavens and the earth?" Plainly nothing is hidden from Him; the Alter Rebbe reads the "I" that fills them as G-d's Essence, now hidden.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ' כג, כד.

50 **מלא כל הארץ כבודו**

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy … the whole earth is full of His glory." Here what fills the earth is His "glory," which the Alter Rebbe explains as only a radiance.

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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KEHOT'S NOTE

ישע' ו, ג.

PARAGRAPH 7

51 **דסובב אין פי' מקיף מלמעלה**

Tanya explains that "encompassing" does not mean surrounding from above in space, but an influence that is hidden: the Infinite Light is within the world, yet it is called "encompassing" because it is not revealed there.

Tanya, Likkutei Amarim 48:5–6 תניא, חלק ראשון; ליקוטי אמרים מ"ח:ה'-ו'

וְאֵין הַפֵּירוּשׁ סוֹבֵב וּמַקִּיף מִלְמַעְלָה בִּבְחִינַת מָקוֹם חַס וְשָׁלוֹם, כִּי לֹא שַׁיָּיךְ כְּלָל בְּחִינַת מָקוֹם בְּרוּחָנִיּוּת. אֶלָּא רוֹצֶה לוֹמַר, סוֹבֵב וּמַקִּיף מִלְמַעְלָה לְעִנְיַן בְּחִינַת גִּילּוּי הַשְׁפָּעָה, כִּי הַהַשְׁפָּעָה שֶׁהוּא בִּבְחִינַת גִּילּוּי בָּעוֹלָמוֹת - נִקְרֵאת בְּשֵׁם "הַלְבָּשָׁה", שֶׁמִּתְלַבֶּשֶׁת בָּעוֹלָמוֹת, כִּי הֵם מַלְבִּישִׁים וּמַשִּׂיגִים הַהַשְׁפָּעָה שֶׁמְּקַבְּלִים, מַה שֶּׁאֵין כֵּן הַהַשְׁפָּעָה שֶׁאֵינָהּ בִּבְחִינַת גִּילּוּי אֶלָּא בָּהֶסְתֵּר וְהֶעְלֵם, וְאֵין הָעוֹלָמוֹת מַשִּׂיגִים אוֹתָהּ - אֵינָהּ נִקְרֵאת "מִתְלַבֶּשֶׁת" אֶלָּא מַקֶּפֶת …

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PARAGRAPH 8

52 **כי כאשר השמים החדשים והארץ החדשה אשר אני עושה**

G-d's promise through Isaiah: "For as the new heavens and the new earth that I make shall stand before Me, says

Havayah, so shall your seed and your name stand." The Alter Rebbe stresses that it is "I" who makes them.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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53 אני ראשון ואני אחרון

"I am the first and I am the last, and besides Me there is no G-d." The doubled "I" means the revelation below will be as above.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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54 בד"ה נאוו לחייך בתורים

There the "rows" (torim) are two rows, one from below to above and one from above to below, which are the two Torahs, the Written Torah and the Oral Torah; this matches the revelation below being as it is above.

KEHOT'S NOTE

לקמן שה"ש יג, ב.

55 נאוו לחייך בתורים

The beloved praises his bride: "Your cheeks are comely with rows (torim) of ornaments, your neck with strings of beads." Its words open the discourse the Alter Rebbe refers to, where the "rows" are two rows, from below to above and from above to below.

Song of Songs 1:10 שיר השירים א':י'

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

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

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56 בד"ה ראשי המטות

There "I am the first and I am the last" is explained: "I am the first" before the world was created, and "I am the last" after the days of Moshiach and the life of the World to Come, when there will be only He and His Name, as before creation; what fills the worlds now is only a radiance of His Malchus, from the thought "I will reign." The note adds that several other places on the verse are cited there.

KEHOT'S NOTE

לקמן פ' מטות פא, א, ושם מציין לכמה מקומות להפסוק.

57 מן אני של בשר ודם אתה למד אני של הקב"ה

"From the 'I' of flesh and blood you learn the 'I' of the Holy One, blessed be He": if Pharaoh's "I am Pharaoh" brought Yosef all this honor, how much more G-d's "I."

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

58 ומבלעדיך לא ירים כו'

"And Pharaoh said to Yosef, I am Pharaoh, and without you no man shall lift up his hand or his foot in all the land of Egypt." Pharaoh's "I" is followed at once by the power he grants Yosef.

Genesis 41:44 בראשית מ"א:מ"ד

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרָיִם׃

And Pharaoh said unto Joseph: 'I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.'

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KEHOT'S NOTE

בראשית מא, מד.

59 מזה אתה למד אני של הקב"ה

On "I am Havayah" at the end of Behar, Rabbeinu Bachya brings the Midrash Tanchuma: when Pharaoh said to Yosef "I am Pharaoh," how greatly he raised him; the Holy One, blessed be He, who says "I am Havayah" on every mitzvah, how much more so, to teach that the reward of the mitzvos has no limit.

Rabbeinu Bahya, Vayikra 26:3 רבנו בחיי, ויקרא כ"ו:ג'

... ובא כפל הלשון שהזכיר שתי פעמים אולת לומר כי העושר לכסילים אולת לנפשם, וכלל הדבר כי הכסילים עשרם יכשילם ויאבדם אבדן הגוף ואבדן נפש, אבל החכמים נזהרים שלא ינזקו בו, אבל הם מתכבדים בו ומקבלים ממנו תועלת הגוף והנפש, לפי שהם יודעים כי העושר וההצלחה בעוה"ז אינן אלא הכנות לצורך הנפש כדי שתלמד החכמה ותקבל המושכלות. ומזה הזכיר עוד (שם טו) אולת שמחה לחסר לב ואיש תבונה יישר לכת, כי השמחה ושפע השלוה הוא אולת לחסר לב, יגיע לו מזה שיעשה אולת, אבל איש תבונה יגיע לו מזה שיתקן ...

עטרת חכמים עשרם אולת כסילים אולת, "The crown of the wise is their riches; the foolishness of fools is folly" (Proverbs 14,10). Solomon informed us here that wealth is an attribute possessed by the wise who benefit by it whereas for the sinners it is an attribute that causes them to stumble. When material wealth is in the hands of the wise person it is a crown and honor for him. The reason is simply that all the time the wise man lacks wealth his wisdom is held in low ...

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

PARAGRAPH 9

60 כולא קמי כלא ממש חשיבא

The Zohar: "all before Him is accounted as nothing." Kehot gives this place for the words.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

atonement; in the discourse that opens with these words (Likkutei Torah, Acharei) the Alter Rebbe reads the unnamed "He shall atone" as G-d Himself, beyond every Name. (context: Steinsaltz Tanakh)

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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67 **כי גאה גאה**

Moshe and Israel sing at the Sea: "I will sing to Havayah, for He is exalted, exalted (ga'oh ga'ah)." Plainly the doubled word says He is highly exalted, having shown His might; the Alter Rebbe reads the two words as two levels, sovev kol almin and what is far above it. (context: Steinsaltz Tanakh)

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

68 **שהם בי' פעמים יש כו'**

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

KEHOT'S NOTE

ע' ע"ח ש' ז"א פ"א. [כ].

69 **אדון הנפלאות**

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

KEHOT'S NOTE

ברכות ישתבח.

70 **אבל לע"ל אני לבדי**

"In the past I and My court went before them … but in the Time to Come, I alone," as it says, "For Havayah will go before you." The coming of G-d's "I" is the revelation of G-d Himself, alone.

Shemot Rabbah 19:6 שמות רבה י"ט:ו'

… לשעבר, אני ובית דיני, הייתי מהלך לפניהם, שנאמר (שם יג, כא): וה' הולך לפניהם יומם, אבל לעתיד לבוא אני לבדי, שנאמר (ישעיה שם, שם): כי הולך לפניכם ה' ומאספכם אלקי ישראל:

"No foreigner shall eat of it" – to fulfill what is stated: "He declares His word to Jacob, His statutes and His ordinances unto Israel" (Psalms 147:19). The Holy One blessed be He said to them that they should not intermingle with another nation, and they should not know its secrets, but rather you shall remain by yourselves. In this world, when Israel partook of the paschal offering, they ate it hastily, as it is stated:

61 **הלא את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah." G-d's "I" fills all, though now in hiding.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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62 **אני כברוש רענן**

G-d answers Efraim, who turns from his idols: "I am like a fresh cypress; from Me your fruit is found." The Yom Kippur discourses the Alter Rebbe lists read this "I" as Malchus, which bends down into the mitzvos and rises again, lifting those who keep them. (context: Steinsaltz Tanakh)

Hosea 14:9 הושע י"ד:ט'

אֶפְרַיִם מַה־לִּי עוֹד לָעֲצַבִּים אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ אֲנִי כִּבְרוֹשׁ רַעֲנָן מִמֶּנִּי פִּרְיְךָ נִמְצָא׃

Ephraim [shall say]: 'What have I to do any more with idols?' As for Me, I respond and look on him; I am like a leafy cypress-tree; From Me is thy fruit found.

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63 **בד"ה לבאר ענין יוהכ"פ**

There "I am like a fresh cypress" is explained: the young cypress, the tallest of trees, can be bent to the ground, and when it springs back it lifts what was set on it very high.

KEHOT'S NOTE

לקמן דרושים ליוהכ"פ סח, ב.

64 **ובד"ה שבת שבתון**

There Ani is G-d's Malchus, which like a fresh cypress comes down and is clothed in the physical mitzvos, then rises to the highest level and lifts the one who keeps the mitzvos even above Malchus as it was before its descent, to the supernal holiness, sovev kol almin.

KEHOT'S NOTE

לקמן דרושים ליוהכ"פ סט, ג.

65 **ובד"ה כי ביום הזה יכפר**

There, on the ways by which G-d's light is drawn down into physical things and human understanding, the Holy One says, as it were, "I am He who is clothed in the deeds of the lower beings, like a fresh cypress," bending His stature so that a person's soul rises from level to level in the Infinite Light, bound up in the bond of life with G-d.

KEHOT'S NOTE

לעיל פ' אחרי כו, ב.

66 **כי ביום הזה יכפר**

The Torah on Yom Kippur: "For on this day he shall atone for you, to purify you; from all your sins before Havayah you shall be purified." Plainly the day and its service bring

"So you shall eat it…[and you shall eat it hastily]" (Exodus 12:11), commemorating: "For …

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אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים...

"I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d" (Numbers 15:41)

Israel are li rosh, a "head" for G-d: by going out of their own "Egypt," nullifying the "something" in the Shema, they make G-d "nod His head" and draw down the supernal will and delight. Yet the purpose of that ascent is the drawing down through Torah and kindness, hidden now, which in the Time to Come will reveal a light so far above Havayah that Havayah itself will seem like Elokim.

THE MAAMAR IN BRIEF

Why does the closing verse of the Shema say "I am Havayah your G-d" twice, why is it in the Shema at all, and what has it to do with tzitzis? The souls of Israel are rooted in G-d's thought, above the speech that created the world, yet they descend into bodies for the sake of a higher ascent. The name Yisrael, li rosh, shows how: Israel arouse the supernal will, the "skull" that hides an infinite wisdom and delight, and when they answer "May His great Name be blessed," G-d "nods His head" and that will is revealed below. This comes through the love of the Shema, in which even the body and the animal soul long to be nullified, a daily Exodus. Such a nullification of the "something" is a novelty, and novelty brings "laughter," delight, above. But rapture is not the goal: as Eliyahu found G-d not in the tumult or the fire but in the still, small voice, the soul must draw the Infinite Light down through Torah and kindness. That light is hidden now and will be revealed at the Resurrection, when even Havayah will seem like Elokim.

OUTLINE

1 **The questions and the soul's root** ¶1–2

Why the doubled "I am Havayah your G-d," why the verse is in the Shema, and how it relates to tzitzis. Israel arose in G-d's thought, above the speech of creation, and descended into bodies for the sake of a higher ascent; the name Yisrael, li rosh, "a head for Me," is the clue.

2 The will as “skull” and “forehead” ¶3–5

In a person, delight and intellect are hidden inside the will as the brain inside the skull. Above, the supernal will covers an infinite wisdom and delight, as in “Be silent; so it arose in thought,” and the revealed will is the “forehead.” When Israel answer “May His great Name be blessed,” G-d “nods His head,” drawing that will down.

3 His great Name ¶6–8

Yehei shmei rabba asks that “His great Name,” above all the Names that give life to the worlds and above even sovev, be revealed in Atzilus and in the separate worlds, so that they are nullified from “something” to “nothing” and G-d’s glory is revealed below as above.

4 The Shema and the daily Exodus ¶9–11

Israel draw this down through the Shema: understanding that all is nothing before G-d, they love Him “with all your might,” until even the animal soul longs to be nullified. This is the Exodus, which must be renewed every day, since the evil inclination of the beinoni returns, and G-d helps one who comes to purify himself.

5 The novelty that brings laughter ¶12

Even tzaddikim must leave their limits. The nullification of the body and the animal soul is a novelty, like a talking bird before a king, and it draws down the supernal delight, “laughter”; the animal carries its rider higher than he could go. This is “you have striven with Elokim,” which makes Yisrael li rosh and shir El.

6 Not in the tumult but in the still, small voice ¶13–14

The aim is not to stay in rapture but to draw the Infinite Light down through Torah, nafshi, “My soul.” Eliyahu saw that G-d is not in the angels’ tumult or the seraphim’s fire but in the still, small voice of the Torah. Now that light is hidden like a secret gift; at the Resurrection it will be revealed in bodies, above even Gan Eden.

7 Havayah like Elokim ¶15–17

In the Time to Come a light above Havayah, His great Name, the upper Havayah, will be revealed, before which Havayah will seem like Elokim; this is the second “I am Havayah your G-d,” and the second naming of Yisrael. Israel draw it down, yet even their Exodus comes through G-d’s help.

8 Three pillars, the Shema and tzitzis ¶18–20

Service is the ascent, and Torah and kindness the drawings-down, each with a higher level to be revealed in the future and a lower vessel now. The first “I am Havayah” is our Torah and Chesed now, the second their future revelation; the verse holds all three pillars, and in tzitzis the threads are Torah and the tallis kindness, while both allude to love and awe.

KEY CONCEPTS

li rosh, “a head for Me” לי ראש

The letters of Yisrael read as “a head for Me”: Israel, as it were, are G-d’s “head,” for they arouse and draw down the supernal will.

The skull and the forehead גלגלתא / מצחא

The supernal will is called the “skull” because it covers the infinite wisdom and delight hidden within it, and the “forehead” because it is the part of the head that is revealed.

His great Name שמו הגדול / שמיה רבא

A revelation above all the Names that give life to the worlds, above even sovev kol almin; it is the upper Havayah, to be revealed in the Time to Come.

The nullification of the "something" ביטול היש

A creation's ceasing to feel itself a separate existence. In a body and an animal soul it is a novelty, and it brings delight, "laughter," above.

Raising mayin nukvin; arousal from below העלאת מ"ן / אתערותא דלתתא

The ascent from below, in the Shema, prayer and the daily Exodus, which calls forth a drawing down from above.

The still, small voice קול דממה דקה

The Torah, the calm drawing down of the Infinite Light, in contrast to the tumult and fire of the angels' ascent, in which G-d's Name does not rest.

Havayah considered like Elokim הוי' כאלקים חשוב

In the Time to Come a light above the Name Havayah will be revealed, before which even Havayah will seem like the concealing Name Elokim.

Two levels of Chesed and of Torah חסד דלגאו / חסד דרועא ימינא

The supernal Chesed and the Torah above, to be revealed in the future, and the Chesed of "the right arm" and the Torah below now, which are their vessels.

SECTION 1 · ¶1–2

The questions and the soul's root

1 אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים[1] להיות לכם לאלקים אני ה' אלקיכם. להבין הכפל למה כתיב ב"פ [בי פעמים] אני הוי' אלקיכם בראש הפסוק ובסופו.

"I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." [We need] to understand the repetition: why is "I am Havayah your G-d" written twice, at the beginning of the verse and at its end?

> The maamar opens with the last verse of the section of tzitzis, which is also the last verse of the Shema. The first question: why does the verse say "I am Havayah your G-d" twice, once at its beginning and again at its end?

וגם מה ענין פסוק זה לק"ש [לקריאת שמע][2] שהרי אמירת פסוק זה הוא משום הזכרת יצ"מ [יציאת מצרים] שמ"ע להזכיר יצ"מ [יציאת מצרים][3] כמ"ש למען תזכור את יום[4] צאתך מארץ מצרים כל ימי חייך והוא מצוה בפ"ע [בפני עצמו],

And also: what does this verse have to do with the Shema? For the saying of this verse is on account of mentioning the Exodus from Egypt, since it is a positive commandment to mention the Exodus from Egypt, as it is written, "So that you remember the day you went out of the land of Egypt all the days of your life"; and that is a mitzvah by itself.

> A second question: why was this verse made part of the Shema? It is said there to mention the Exodus (the Talmud, Berachos 21a, notes that the Exodus is mentioned in the Shema), yet remembering the Exodus "all the days of your life" is a separate mitzvah of its own. In Tanya, chapter 47, the Alter Rebbe explains the daily Exodus as the G-dly soul's going out of the body's prison into the unity of the Infinite Light, above all in the Shema; the maamar will build its own bridge between the two.

ועוד דהל"ל [דהוה ליה למימר] פסוק למען תזכור כו', וגם להבין איזה שייכות יש לפסוק זה לפי' ציצית.

And further, it should have said the verse "So that you remember," etc. And also [we need] to understand what connection this verse has to the section of tzitzis.

> If the only aim were to mention the Exodus, the verse "So that you remember the day you went out of Egypt" would have been the obvious choice, since it speaks of remembering directly. A third question: what does this verse have to do with the mitzvah of tzitzis, whose section it closes?

הנה נודע שנשמות ישראל היו מקודם ששת ימי בראשית שהרי בעשרה מאמרות[5] נברא העולם[6] ובדבר ה' שמים נעשו[7] בחינת דבור ורוח פיו יתי' וישראל עלו במחשבה[8,9]

Now, it is known that the souls of Israel existed before the six days of Creation. For the world was created with ten utterances, and "by the word of Havayah the heavens were made": the level of speech, and "the breath of His mouth," may He be blessed; whereas Israel arose in [the Divine] thought,

> The answer begins with the root of the soul. The world was created through ten divine utterances, which Psalms calls "the word of Havayah" and "the breath of His mouth," the level of divine speech; but the Midrash says that Israel "arose in [G-d's] thought" before the world was made.

שהוא בחי' שלמעלה מבחינת דבור. אלא שירדו למטה בעוה"ז להתלבש בגוף ונפש הבהמית ע"י דבור ומאמר נעשה אדם.[10,11,12]

which is a level above the level of speech. But they descended below, into this world, to be clothed in a body and an animal soul, through the speech and utterance "Let us make man."

> Thought is higher and more inward than speech, so the souls' root is above the source of the worlds. Yet the souls came down into this world, into a body and an animal soul, through the utterance "Let us make man," that is, through the lower level of speech. In Likkutei Torah, Tzav, the Alter Rebbe explains that at their root in that thought the souls are called "brothers and friends" of the Holy One, blessed be He, one with Him as in Atzilus.

2 וירידה זו צורך עלייה היא. וצריך להבין מהו העלייה שתהיה אחר ירידה זו מימי שנותינו בעוה"ז כו'

And this descent is for the sake of an ascent. And we need to understand what the ascent is that will come after this descent of the days of our years in this world, etc.,

> The soul's descent is not an end in itself but the means to a greater ascent. The question is what that ascent can be, after the years the soul spends in this world.

שתתעלה יותר ממה שהיתה כלולה במחשבה עילאה [ועמ"ש מזה ע"פ מי מנה עפר יעקב[13,14] כו'].

such that [the soul] will be raised higher than [it was when] it was included in the supernal Thought. [And see what is written about this on the verse "Who has counted the dust of Yaakov," etc.]

> Before its descent the soul was already included in G-d's own thought, so the ascent that follows the descent must take it higher still. In Likkutei Torah, Balak, on "Who has counted the dust of Yaakov" (Numbers 23:10), the Alter Rebbe asks the same question: before its descent the soul already delighted in the radiance of the Shechinah, so what greater ascent can there be?

הנה כתיב לא יעקב יאמר עוד שמך[15] כי[16] אם ישראל כי שרית עם אלקים כו'

Now, it is written, "Your name shall no longer be called Yaakov, but Yisrael, for you have striven with Elokim," etc.

> Yaakov received the name Yisrael after he wrestled with the angel and prevailed, "for you have striven with Elokim." The maamar will explain this as overcoming the concealment of the Name Elokim, the Name through which the world seems to exist on its own.

וגם הקב"ה אמר לו[17] כן אח"כ במראה הנבואה. וענין ישראל הוא אותיות לי ראש[18] שהם נעשים להקב"ה בחינת ראש כביכול.

And the Holy One, blessed be He, also told him so afterwards, in a prophetic vision. And the meaning of Yisrael is [that it has] the letters li rosh, "a head for Me": for they become, as it were, the level of a head for the Holy One, blessed be He.

> Later G-d Himself confirmed the name in a vision (Genesis 35:10). The letters of ישראל (Yisrael) can be rearranged as לי ראש, li rosh, "a head for Me": the Jewish people become, as it were, a "head" for G-d. For this reading Kehot points to the Arizal's Sha'ar HaPesukim on this verse, and to the Tzemach Tzedek's Derech Mitzvosecha, which brings it in the name of the Zohar.

ולהבין בחי' ראש למעלה לגבי הקב"ה שאין לו דמות הגוף ח"ו [חס ושלום] [ועמ"ש ע"פ צאינה וראינה].[19,20]

And [we need] to understand the level of a "head" above, with regard to the Holy One, blessed be He, who has no bodily form, G-d forbid. [And see what is written on the verse "Go out and see."]

> Since G-d has no body, the maamar must explain what a "head" above can mean. In Likkutei Torah, Shir HaShirim, in the discourse on "Go out and see, O daughters of Zion" (Song of Songs 3:11), the Alter Rebbe explains it: as the head holds the brain and the skull that covers it, so Israel draw down the supernal wisdom through the Torah, clothed in physical matters.

SECTION 2 · ¶3–5

The will as "skull" and "forehead"

3 והנה נודע בספרי התנ"ך [התורה נביאים כתובים] ובספרי הקבלה כי הרצון נק' ראש וגלגלת ומקרא מלא נאמר והיה על מצחו תמיד[21] לרצון, פי' עד"מ מבשרי אחזה[22] שיש באדם בחי' רצון ובחי' תענוג ושכל, והן פנימית הרצון

Now, it is known from the books of Tanach and the books of Kabbalah that the will is called "head" and "skull"; and an explicit verse states, "And it shall be upon his forehead always, for goodwill (ratzon)." The explanation, by way of analogy, [as in] "from my flesh I behold": in a person there is the level of will, and the level of delight and intellect, and these are the inner dimension of the will.

> Scripture and Kabbalah both call the will the "head" or "skull." In the verse about the high priest's golden plate, worn on his forehead "for goodwill (ratzon)," ratzon plainly means favor, that Israel's offerings be accepted; the maamar hears in it "will," so the verse ties the forehead to the will. Following "from my flesh I behold G-d," we learn about the divine from the human soul, where delight and intellect lie deeper than the will.

שהרי הרצון מתעורר מחמת התענוג שלפי שיש לו תענוג מן הדבר ההוא על כן רוצה וחפץ הוא בכך או הרצון נמשך מחמת השכל שהוא ג"כ טעם לרצון שרוצה כן מפני שהשכל מחייב כן.

For the will is aroused by the delight: because he has delight in that thing, therefore he wants and desires it. Or the will is drawn from the intellect, which is also a reason for the will: he wants this because the intellect requires it.

> A person wants something either because it gives him pleasure or because his reason says it is right. Delight and intellect are therefore the inner causes, and the will is their outward expression.

4 והנה הרצון הוא בחינה המתגלה שמשיב לשואלו דבר כך אני רוצה ומצוה לזולתו לעשות רצונו

Now, the will is a level that is revealed: he answers whoever asks him something, "This is what I want," and he commands another to do his will;

> The will shows itself openly: a person can say what he wants and can order others to carry it out.

אבל התענוג או השכל שמהם נמשך הרצון אינם מתגלים אלא כמוסים ונעלמים בתוך הרצון המעלימם ומכסה עליהם ולכן נק' הרצון גלגלתא שהרי זה דומה לעצם הגלגלת החופפת על המוח שבתוכה.

but the delight or the intellect from which the will is drawn are not revealed; rather, they are hidden and concealed within the will, which conceals them and covers over them. Therefore the will is called Gulgalta (the skull), for it resembles the bone of the skull, which covers over the brain inside it.

> The pleasure or reasoning behind the will stays hidden inside it, as the brain is hidden inside the skull. That is why the will is called Gulgalta, "the skull," the bone that covers the brain.

5 וכמ"כ [וכמו כן] הנמשל למעלה דבחי' הרצון נק' גלגלתא דחפיא על מוחא שגילוי הרצון חופה על השכל הנעלם או התענוג של רצון זה

So too in the analogue above: the level of will is called "the skull that covers over the brain," for the revelation of the will covers over the hidden intellect, or the delight, of this will,

> The same holds above. The phrase "the skull that covers over the brain" means that G-d's revealed will covers over the hidden wisdom and delight that underlie it.

שהם לאין קץ ותכלית ממש כנודע מענין וקדושים בכל יום יהללוך סלה שיש עליות[23] אין קץ בהשגות כו'

which are truly without end or limit, as is known from the matter of "and holy ones praise You every day, Selah": that there are endless ascents in comprehension, etc.;

> That hidden wisdom and delight have no end. The Alter Rebbe reads the words of the Amidah, "and holy ones praise You every day, Selah," to mean that the holy ones rise every day to new comprehension, without end.

והם רק הארה בעלמא מבחי' חכמה עילאה וכמו שערה הנמשכת מן המוח וכטפה לגבי הים [אבל ח"ע [חכמה עילאה] הוא בחי' עדן עין לא ראתה[24, 25] כו'

and these are only a mere glimmer from the level of the higher Chochmah (Chochmah Ila'ah), like a hair drawn out from the brain, and like a drop compared to the sea. [But the higher Chochmah is the level of "Eden," "no eye has seen," etc.,

> Yet all those endless ascents are only a faint glimmer of the higher Chochmah, as small as a hair compared with the brain, or a drop compared with the sea. The bracket adds that the higher Chochmah is called "Eden," which the Talmud identifies with "no eye has seen," a place no created eye has seen.

והאי עדן אתמשך מעדן עילאה סתימאה דכל סתימין[26] כמ"ש באדר"ז [באדרא זוטא] (דר"צ ע"א)[27] והוא סתום ונעלם ע"י שבחי' הגלגלתא חפיא על מוחא שהיא בחי' עדן עילאה סתימאה דכל סתימין.

and this Eden is drawn from the supernal Eden, hidden of all hidden, as is written in the Idra Zuta (290a). And it is sealed and hidden because the level of the skull covers over the brain, which is the level of the supernal Eden, hidden of all hidden.

> That Eden is itself drawn from a still higher Eden, "hidden of all hidden," as the Zohar's Idra Zuta says. The higher Chochmah stays sealed because the "skull," the supernal will, covers over the "brain," that hidden supernal Eden.

וזהו כענין שתוק כך עלה במחשבה.[28,29] שבודאי יש טעם לדבר אלא שהטעם ההוא נעלם מאד ולא ניתן להשגה

And this is like the matter of "Be silent; so it arose in [My] thought": for there is certainly a reason for the thing, but that reason is very hidden and is not given to comprehension.

> This explains the Talmud's story in which Moshe was shown Rabbi Akiva's cruel death and asked, "This is Torah and this its reward?", and G-d answered, "Be silent; so it arose in My thought." There is a reason, but it lies in that hidden wisdom, beyond comprehension. In Likkutei Torah, Bechukosai, the Alter Rebbe explains that Moshe's understanding came from the higher Chochmah, while the answer "so it arose in thought" comes from the hidden Chochmah (Chochmah Stima'ah) far above it.

ולכן אמר להם שתוק כו' שא"א להתגלות רק הרצון שהוא בחי' גלגלתא אבל החכמה והטעם היא סתימאה ולא אתפתחא דהיינו שכמוסה בתוך גלגלתא כו'

Therefore He said to them, "Be silent," etc.: for nothing can be revealed but the will, which is the level of the skull; but the Chochmah and the reason are hidden and not opened up, that is, concealed within the skull, etc.

> Only G-d's will can be revealed, as a decree; the wisdom and reason behind it stay "hidden and not opened up," enclosed within the "skull," and so the answer is "Be silent." In the Gemara these words are said to Moshe; in the parallel passage in Likkutei Torah, Vaeschanan, the Alter Rebbe adds that the reason is hidden even from the angels' comprehension, "and therefore He said to them, Be silent."

ועד"ז אפילו ברצון התחתון הנמשך מחכמה דאתפתחא מ"מ הרצון נמשך בגילוי משא"כ החכמה אינה מתגלה אלא בג"ע [בגן עדן] העליון וגם זה רק ע"י צמצומים כנ"ל

And in the same way, even in the lower will, which is drawn from the Chochmah that is opened up, the will nevertheless is drawn forth in revelation, whereas the Chochmah is revealed only in the higher Gan Eden, and even this only through contractions, as mentioned above.

> The same is true at a lower level: the will that comes from the Chochmah that is "opened up," the revealed wisdom, is itself revealed, while the wisdom behind it is revealed only to souls in the higher Gan Eden, and even there only through many contractions.

ולכן נק' הרצון גלגלתא ומצחא] וזהו מ"ש בזהר (ח"ג [חלק ג'] קכ"ט[30] א') כתיב והיה על מצחו תמיד לרצון וגו'

Therefore the will is called Gulgalta and Mitzcha (the skull and the forehead).] And this is what is said in the Zohar (III, 129a): "It is written, 'And it shall be upon his forehead always, for goodwill,' etc.;

> This is why the will is called both "skull" and "forehead," which closes the bracket. The Zohar (III, 129a) reads the verse of the high priest's plate, "upon his forehead always, for goodwill," as speaking of the supernal Forehead.

וההוא מצחא דאקרי רצון הוא גלוייא דכל רישא וגלגלתא,[31] פי' גילוי הרצון נק' מצחא דהיינו כמו המצח שהוא פנוי משערות.

and that forehead which is called 'will' is the revelation of the whole head and skull." That is, the revelation of the will is called Mitzcha (the forehead): like the forehead, which is free of hair.

> The Zohar calls this Forehead, which is "will," the revelation of the whole head and skull. The forehead is the one part of the head that hair does not cover, so it stands for the will that shows itself openly.

[ועמ"ש מענין מצחא בביאור ע"פ צאינה וראינה], וישראל נקי לי ראש שהם הם המעוררים וממשיכים בחי' רצון העליון, כמארז"ל [כמאמר רבותינו זכרונם לברכה] רפ"ק [ריש פרק קמא] דברכות[32] בשעה שישראל נכנסין לבתי כנסיות ולבתי מדרשות ועונין יהא שמו הגדול מבורך הקב"ה מנענע ראשו.[33]

[And see what is written on the matter of the forehead in the explanation on the verse "Go out and see."] And Israel are called li rosh, "a head for Me," for it is they who arouse and draw down the level of the supernal will, as our Sages, of blessed memory, said at the beginning of the first chapter of Berachos: "When Israel enter the synagogues and the houses of study and respond, 'May His great Name be blessed,' the Holy One, blessed be He, nods His head."

> Israel are li rosh, a "head" for G-d, because they arouse and draw down the supernal will. The Talmud says that when Jews answer "May His great Name be blessed" in synagogues and houses of study, G-d "nods His head."

ראשו הוא בחי' רצון העליון [וע' בזהר ח"ג [חלק ג'] דרפ"ח סע"א [סוף עמוד א] וע"ב] והנענוע הוא מלמעלה למטה בחינת המשכה כלומר שממשיך בחי' רצון העליון ב"ה להיות בגילוי למטה.[34, 35]

"His head" is the level of the supernal will [and see the Zohar, III, page 288, end of side a and side b]; and the nodding is from above to below, the level of drawing down; that is to say, [He] draws down the level of the supernal will, blessed be He, to be revealed below.

> G-d's "head" is the supernal will, and nodding is a downward movement, so it means drawing that will down to be revealed below. The bracket sends the reader to the Idra Zuta (Zohar III, 288a-b), which says that of the Holy Ancient One (Atika Kadisha) only the "head" is revealed, while the supernal wisdom, "the hidden brain," is concealed within its skull.

SECTION 3 · ¶6–8

His great Name

6 וזהו ענין יהא שמיה רבא מברך פי' שיומשך מהעלם לגילוי בחי' שמיה רבא שהוא שמו הגדול.[36]

And this is the meaning of "May His great Name be blessed (yehei shmei rabba mevarach)": that is, that the level of shmei rabba, which is His great Name, be drawn forth from concealment into revelation.

> The response of Kaddish, yehei shmei rabba mevarach, is read here as a request that "His great Name" be "blessed" (mevarach) in the sense of drawn down, as one "draws down" (mavrich) a vine shoot into the ground: brought from concealment into revelation. This is the nodding of G-d's head just described; in Likkutei Torah, Re'eh, the Alter Rebbe also reads shmei rabba as "may the Name Y-H become great" and, pointing back to this maamar, says both readings are true.

ופי' וענין שמו הגדול הוא כי יש כמה בחי' שמות שהם בבחי' השתלשלות דהיינו שהם הארות והמשכות אור א"ס להיות ממכ"ע [ממלא כל עלמין]

And the explanation and meaning of His great Name is this: there are several levels of Names that are at the level of the chain of descending worlds (hishtalshelus), that is, they are glimmers and extensions of the Infinite Light (Or Ein Sof) to be the light that fills all worlds (memalei kol almin);

> G-d's "Names" are the ways His light is expressed and revealed. Most of them belong to the chain of descending worlds: they are measured rays of the Infinite Light that enter the worlds and give each world life according to its capacity.

וגם שם הוי' הוא בבחי' ממכ"ע [ממלא כל עלמין] כמארז"ל [כמאמר רבותינו זכרונם לברכה] ביו"ד נברא העוה"ב [העולם הבא][37,38] [וכמו שיתבאר לקמן בפי' והיה הוי' לי לאלקים].

and even the Name Havayah is at the level of memalei kol almin, as our Sages, of blessed memory, said, "With the yud the World to Come was created" [and as will be explained below, on the meaning of "and Havayah will be to me as Elokim"].

> Even the Name Havayah works at this level: the Talmud says that the World to Come was created with its letter yud. The maamar will return to this when it explains Yaakov's words "and Havayah will be to me as Elokim" in section 4.

אבל שמו הגדול הוא מה שלמעלה מעלה מגדר ובחי' השתלשלות ואינו נמשך ומתלבש תוך עלמין כלל.[39]

But His great Name is that which is far, far above the bounds and level of the chain of descending worlds, and it is not drawn forth and enclothed within the worlds at all.

> "His great Name," by contrast, is far above the whole order of descending worlds and never enters or is enclothed in them. This is what Israel ask to be revealed when they answer the Kaddish. In a gloss, the Tzemach Tzedek notes that elsewhere "His great Name" seems to be the Name Havayah itself, and suggests the two agree through the teaching of an upper and a lower Name Havayah, which this maamar brings in section 4.

7 ועם היות שגם הוא בבחי' שם לבד כמו השם שאינו ערוך לגבי עצמיות מ"מ הוא למעלה מהשגת הנבראים וגם למעלה אפי' [אפילו] מבחי' סובב.

And although it, too, is only at the level of a name, like a name, which bears no comparison to [one's] essence, it is nevertheless above the comprehension of created beings, and above even the level of the light that encompasses all worlds (sovev kol almin).

> Even "His great Name" is only a "name": as a person's name lets others call him but does not touch his essence, so this Name is not G-d's essence. Yet it is beyond all created comprehension, and higher even than sovev kol almin, the light that encompasses the worlds without entering them.

וע"ז אנו מבקשים שיהיה שמו הגדול מבורך ונמשך לעלם ולעלמי עלמיא פי' לעלם לשון יחיד היינו בחי' אצילות

And for this we ask: that His great Name be blessed and drawn down "to the world and to the worlds of worlds" (le'alam ule'almei almaya). The meaning: "to the world" is singular, that is, the level of Atzilus,

> The Kaddish asks that His great Name be blessed le'alam ule'almei almaya, usually understood as "for ever and ever." The Alter Rebbe reads the words literally, "to the world and to the worlds of worlds," and takes the singular "world" to be Atzilus, the world of emanation.

כי שם איהו וחיוהי וגרמוהי חד בהון ולעלמי עלמיא לשון רבים היינו בי"ע שהם בבחי' עלמא דפרודא כמ"ש ומשם יפרד[40] כו' שבכולם יהיה המשכת והתגלות אור א"ס ב"ה שמו הגדול בכדי שיהא ביטול היש לאין

for there "He and His life-forces and His vessels are one in them"; and "to the worlds of worlds" is plural, that is, Beriah, Yetzirah and Asiyah, which are at the level of "the world of separation," as it is written, "and from there it was divided," etc.: that in all of them there be the drawing down and revelation of the Infinite Light (Or Ein Sof), blessed be He, His great Name, so that there be the nullification of the "something" into "nothing."

> Atzilus is a single "world" because there G-d, His life-forces and His vessels are entirely one. The plural "worlds of worlds" are Beriah, Yetzirah and Asiyah, the realm of separation, as the Torah says of the river that leaves Eden, "from there it was divided"; the prayer is that His great Name be revealed in all of them, so that their sense of separate existence dissolves into "nothing."

כי מחמת הארת ההוי' שמהוה בהשתלשלות העולמות נתהוה מאין ליש וכל מה שמשתלשל ויורד למטה מטה נעשה בחי' יש ביותר עד שנתהוו עולמות הנפרדים ממש

For because of the radiance of Havayah, which brings into being in the chain of descending worlds (hishtalshelus), [the world] came into being from nothing to something; and whatever descends step by step and goes lower and lower becomes more and more a "something," until the truly separate worlds came into being.

> The worlds feel themselves to be a separate "something" because they are made through the Name Havayah, which brings them into being (mehaveh) stage by stage through the chain of worlds. The further the light descends, the more independent the creations feel, until there are worlds that are truly separate.

אבל בהתגלות אור א"ס שלמעלה מהשתלשלות אזי יהיו העולמות בטלים מיש לאין [ועמ"ש בביאור ע"פ ראיתי והנה מנורת זהב.[41]

But with the revelation of the Infinite Light that is above the chain of descending worlds, the worlds will then be nullified from "something" to "nothing." [And see what is written in the explanation on the verse "I saw, and behold, a menorah all of gold,"

When the Infinite Light that is above the whole chain is revealed, the worlds will lose that sense of independence and be nullified into "nothing." The bracket points to the discourse on Zechariah's vision of a golden menorah for more on this.

8 ובשיר השירים ע"פ ששים המה[42] מלכות[43] בענין מ"ש לע"ל [לעתיד לבוא] ומעין מבית[44] ה' יצא כו'].

and in Shir HaShirim on the verse "There are sixty queens," on the matter of what is written of the Time to Come, "And a spring shall go forth from the House of Havayah," etc.]

The bracket also points to the discourse on "There are sixty queens" in Likkutei Torah on Shir HaShirim, which deals with the prophecy that in the Time to Come "a spring shall go forth from the House of Havayah." There the Alter Rebbe explains that the lower worlds are the realm of separation, "from there it was divided," and that when Israel draw the Infinite Light down below just as it is above, the upper and lower worlds become wholly one.

ולכן כשישראל אומרים אי"ר [אמן יהא שמיה רבא] מברך הקב"ה מנענע בראשו[45] כלומר שממשיך למטה גילוי בחי' ראשו הוא רצון העליון ב"ה שבתוכו מלובש ונעלם ענג העליון וחכמה עילאה כו'

Therefore, when Israel say "Amen, may His great Name be blessed," the Holy One, blessed be He, nods His head; that is to say, He draws down below the revelation of the level of His head, which is the supernal will, blessed be He, within which the supernal delight and the higher Chochmah (Chochmah Ila'ah) are clothed and hidden, etc.,

This is why G-d "nods His head" when Israel answer "Amen, may His great Name be blessed": He draws down the revelation of His "head," the supernal will. Within that will, as explained above, the supernal delight and the higher Chochmah lie hidden.

(ועמ"ש בד"ה ואהיה אצלו אמון[46] בענין ואהיה שעשועים יום יום[47] כו') להיות יורד ונמשך בבחי' גילוי למטה ונגלה כבוד[48] ה' למטה כמו למעלה ממש:

(and see what is written in the discourse beginning "And I was beside Him as a nursling," on the matter of "and I was a delight day by day," etc.) so that it descend and be drawn down in revelation below, and "the glory of Havayah will be revealed" below, truly as above.

> The bracket points to the discourse on "And I was beside Him as a nursling," which speaks of the Torah as G-d's "delight day by day"; there, in Likkutei Torah, Bamidbar, the Alter Rebbe explains that the supernal will is only the outer "back" of the mitzvos, while their inner core is the supernal delight. The aim of the nod is that the supernal will be revealed below, so that, in Yeshayahu's words, "the glory of Havayah will be revealed" here just as above.

SECTION 4 · ¶9–11

The Shema and the daily Exodus

9 ב והגורם להיות הקב"ה מנענע ראשו (הם ישראל לי ראש שהם הם בחי' הראש שלמעלה כביכול). והיינו ע"י כי שרית עם אלקים.[49]

2. And what causes the Holy One, blessed be He, to nod His head (it is Israel, li rosh, "a head for Me," for it is they who are, as it were, the level of the head above). And this comes through "for you have striven with Elokim."

> Section 2 explains what causes G-d to "nod His head": Israel, li rosh, who are, as it were, the "head" above. They do this through "you have striven with Elokim," which the maamar will explain as bringing about the nullification of the "something."

והענין כי המשכה זו הוא ע"י אתעדל"ת [אתערותא דלתתא] והעלאת מ"ן [מיין נוקבין] בק"ש [בקריאת שמע] שמע ישראל[50] שמע לשון הבנה ישראל לי ראש

The explanation is that this drawing down comes through an arousal from below (isarusa dilesata) and the raising of mayin nukvin (feminine waters) in the Shema. "Hear, O Israel": "hear" denotes understanding; "Israel" is li rosh.

> This is an "arousal from below," also called the "raising of mayin nukvin (feminine waters)": an initiative from below that calls forth a flow from above. It happens in the Shema: in "Hear, O Israel," "hear" means understand, and "Israel" is read as li rosh, "a head for Me."

דהיינו מאחר שאתה בבחי' זו שהוא לי ראש. שמע והבן איך שה' אחד. דכולא קמיה כלא חשיב[51] ורק בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שבחינת מלכותו יתי' לבד מחיה כל העולמות שהוא כמשל המלך שאין עצמותו ומהותו מתפשט כלל בכל המדינות רק שמו נקרא עליהם כו'.

That is, since you are at this level, which is li rosh, hear and understand how "Havayah is One": that all before Him is considered as nothing, and [there is] only "Blessed be the Name of the glory of His kingdom forever and ever," for the level of His kingship (Malchus), may He be blessed, alone gives life to all the worlds; as in the analogy of a king, whose essence and being do not spread at all into all the provinces, but only his name is called upon them, etc.

> Because a Jew stands at the level of a "head," the verse calls on him to understand how Havayah is One: everything before Him is as nothing, and the worlds draw their life only from His Malchus, His kingship, the level of "Blessed be the Name of the glory of His kingdom." As a king's essence does not spread into his provinces and only his name is over them, so only G-d's kingship, not His essence, gives life to the worlds.

10 ואי לזאת ואהבת את[52] ה' בכל מאדך בלי שיעור וכמ"ש כלה שארי ולבבי[53]

And therefore: "You shall love Havayah with all your might," without limit, as it is written, "My flesh and my heart pine away."

> From this understanding comes the love of "with all your might," a love without limit. Psalms describes it as "My flesh and my heart pine away (kalah)," which plainly means that body and heart fail; the maamar hears in kalah the soul's expiring in longing, a yearning so strong that the self is consumed.

שארי זה הגוף שנק' שאר בשר ולבבי הוא דם שבלב שהנפש תלויה בו ומשכנו בחלל השמאלי[54] שהוא מלא דם ושם היצה"ר [היצר הרע] וצ"ל בכל לבבך בשני יצריך.[55,56]

"My flesh" (she'eri): this is the body, which is called she'er basar; and "my heart" is the blood in the heart, on which the soul depends, and its dwelling is in the left chamber, which is full of blood, and the evil inclination is there. And there must be "with all your heart (levavcha)": with both your inclinations.

> "My flesh" (she'eri) is the body, called she'er basar, and "my heart" is the blood of the heart, on which life depends; it fills the left chamber, where, as Tanya, chapter 9, explains, the animal soul and the evil inclination dwell. The Sages read "with all your heart (levavcha)," with its doubled letter beis, as "with both your inclinations," the good and the evil.

דהיינו שגם כחות נפש הבהמית מנפש עד בשר[57] יכלו בתשוקה וצמאון ליבטל וליכלל באור א"ס ב"ה מאחר שלבבו יבין אחדות ה' באמת לאמיתו כי אין עוד מלבדו[58] ורק בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] כו'.

That is, even the powers of the animal soul, "from soul to flesh," will pine away in longing and thirst to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, since his heart will understand the oneness of G-d in absolute truth, that "there is nothing else besides Him," and only "Blessed be the Name of the glory of His kingdom forever and ever," etc.

> So even the powers of the animal soul, "from soul to flesh," come to long and thirst to be nullified and included in the Infinite Light. This happens when a person's heart truly grasps that "there is nothing else besides Him," and that only His kingship gives the world life.

11 וזהו ענין יציאת מצרים ולכן שייך הזכרת יצ"מ [יציאת מצרים] למצות ק"ש [קריאת שמע]. ובכל יום צ"ל יצ"מ [יציאת מצרים] כי הגם שהתפלל ואומר אחד ואהבת במס"נ [במסירות נפש] מ"מ אחר התפלה יוכל להתאוות לדברים זרים אשר לא לה' המה

And this is the meaning of the Exodus from Egypt; and therefore the mention of the Exodus from Egypt belongs to the mitzvah of the Shema. And every day there must be an Exodus from Egypt. For although he prayed and said "One" and "You shall love" with self-sacrifice (mesirus nefesh), nevertheless, after the prayer, he may come to desire foreign things that are not for G-d.

> This going out of the self is the inner meaning of the Exodus, so its mention belongs with the Shema. It must happen every day, because even after a prayer said with self-sacrifice a person may again desire things that are not for G-d.

והיינו בחי' בינונים זה וזה שופטן[59] אלא שמ"מ אמרו רק שופטן ולא מושלים ח"ו [חס ושלום][60]

And this is the level of the beinonim (intermediate people): "this one and that one judge him." Yet they said only "judge him," and not "rule [over him]," G-d forbid.

> This is the state of the beinoni, the "intermediate" person, of whom the Talmud says that both inclinations "judge him." But the Sages said "judge," not "rule."

כי אין שליטה להרע ח"ו [חס ושלום] אלא שהוא רק כשופט האומר דעתו ואעפ"כ [ואף על פי כן] אין הלכה כדבריו כי הוא ית' יעמוד לימין אביון להושיעו[61] כו'

For the evil has no dominion, G-d forbid; rather, it is only like a judge who states his opinion, and even so the law does not follow his words; for He, may He be blessed, "stands at the right hand of the needy, to save him," etc.

> For the evil has no real dominion: the evil inclination is like a judge who states his opinion while the law is decided otherwise. In Tanya, chapter 13, the Alter Rebbe explains that the G-dly soul disputes that opinion and the law follows the One who decides, the Holy One, blessed be He, who helps the good, as the verse says, He "stands at the right hand of the needy, to save him."

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אלמלא עוזרו[62,63] כו' והיינו ע"י שמתעורר בק"ש [בקריאת שמע] ותפלה כו' כי הבא לטהר[64] אז מסייעין לו ולכן צ"ל יצ"מ [יציאת מצרים] בכל יום כו'.

And as our Sages, of blessed memory, said, "Were it not that He helps him," etc. And this is through his being aroused in the Shema and in prayer, etc., for "one who comes to purify himself" is then "helped." Therefore there must be an Exodus from Egypt every day, etc.

> The Talmud says that a person could not overcome his inclination if G-d did not help him, and that one who comes to purify himself is helped. That help comes when he arouses himself in the Shema and prayer, which is why there must be a going out of Egypt every day.

SECTION 5 • ¶12

The novelty that brings laughter

12 ויש כמה מדרגות ביצ"מ [ביציאת מצרים] דהיינו שגם בצדיקים יש בחי' יצ"מ [יציאת מצרים] ממיצרים וגבולים המגבילים כו', וזה הוא בחי' העלאת מ"ן [מיין נוקבין] בלשון הקבלה ואתעדלי"ת [ואתערותא דלתתא] בלשון הזהר

And there are several levels in the Exodus from Egypt; that is, even among tzaddikim there is the level of an Exodus from Egypt, from the straits (meitzarim) and boundaries that limit, etc. And this is the level of the raising of mayin nukvin (feminine waters), in the language of the Kabbalah, and an arousal from below (isarusa dilesata), in the language of the Zohar;

> The Exodus is not only for those who struggle with evil: even tzaddikim must go out of their own "straits" (meitzarim, a play on Mitzrayim, Egypt), the limits of the level they have reached. Kabbalah calls this going beyond oneself "raising mayin nukvin," and the Zohar calls it an "arousal from below."

דהיינו שעי"ז דייקא הוא בחי' המשכת רצון וענג העליון וכמ"ש צחוק עשה לי אלקים[65] שבחי' שם אלהים המסתיר להיות בחי' יש מזה נעשה צחוק וגילוי[66] תענוג העליון והיינו כשנעשה ביטול היש.

that is, through this specifically there is the drawing down of the supernal will and delight, as it is written, "Elokim has made laughter for me": from the level of the Name Elokim, which conceals so that there be the level of a "something," from this there comes laughter and the revelation of the supernal delight; and this is when the nullification of the "something" comes about.

> It is precisely this effort from below that draws down the supernal will and delight. Sarah's words at Yitzchak's birth, "Elokim has made laughter for me," teach that from the Name Elokim, which hides G-d so that the world can feel itself a "something," comes laughter, the revelation of G-d's delight, once that "something" is nullified.

וז"ש [וזהו שכתוב] לויתן זה יצרת[67] לשחק בו (כמ"ש ע"פ אלה מסעי[68] וע"פ צו את בנ"י [בני ישראל] כו' את קרבני לחמי[69] כו' ובפ' ויצא ע"פ ושבתי בשלום[70] כו' וסד"ה ואהיה אצלו אמון[71] בפי' ממושבותיכם תביאו לחם תנופה[72] כו')

And this is [the meaning of] what is written, "This Leviathan You formed to play with" (as is explained on the verse "These are the journeys," and on the verse "Command the children of Israel," etc., "My offering, My bread," etc., and in Parshas Vayeitzei on the verse "And I return in peace," etc., and at the end of the discourse beginning "And I was beside Him as a nursling," on the meaning of "From your dwellings you shall bring bread of waving," etc.):

> Psalms says that G-d formed the Leviathan "to play with," to sport and delight in. The Alter Rebbe refers to several of his discourses in which this theme of divine "play" and delight is developed; in Torah Ohr, Vayeitzei, on "And I return in peace," he explains that the very purpose of the worlds' descent is that there be laughter and delight above, which comes through refining and transforming the darkness below.

שהשחוק נמשך מביטול היש לפי שזהו דבר חידוש כי מה שהנשמה קודם התלבשותה בגוף ונפש הבהמית היתה בבחי' ביטול אין זה חידוש כלל כי כל העולמות כולם הם באמת כטפה מים אוקיינוס וכלא חשיבי.

that laughter is drawn from the nullification of the "something," because this is a novelty. For that the soul was in a state of nullification (bittul) before being clothed in the body and the animal soul is no novelty at all, since all the worlds, all of them, are in truth like a drop of the waters of the ocean and are considered as nothing.

> Laughter comes from surprise, from something new and unexpected. Before it entered a body, the soul's nullification before G-d was nothing new, since all the worlds together are like a drop in the ocean before Him.

אבל מה שאח"כ בהתלבשות הנשמה בגוף גם הגוף ונה"ב [ונפש הבהמית] יש להם בחי' כלות הנפש להיות כלה שארי ולבבי[73] להיות גם היש בטל כביטול טפה בים זהו העלאת מ"ן [מיין נוקבין].

But that afterwards, when the soul is clothed in the body, even the body and the animal soul have the level of kelos hanefesh (the soul's expiry in longing), to be "my flesh and my heart pine away," so that even the "something" is nullified like the nullification of a drop in the sea: this is the raising of mayin nukvin.

> What is new is that the body and the animal soul, self-centered by nature, come to long for G-d until "my flesh and my heart pine away," so that even the "something" is nullified like a drop in the sea. This is the "raising of mayin nukvin" from below.

הגם שבאמת מהות הביטול דנה"ב [דנפש הבהמית] והגוף אינו ער וך למהות הביטול שבעולמות עליונים אבל לפי שהוא חידוש

For although in truth the nature of the nullification of the animal soul and the body bears no comparison to the nature of the nullification in the upper worlds, yet because it is a novelty —

> In itself, the nullification of a body and an animal soul is far less than that of the higher worlds. But it is new and unexpected, and that is what gives it its power.

וכמו עד"מ למטה לב מלכים אין חקר[74] וכשרוצים להמשיך לבו להיות פונה לבקשת ההדיוט הוא ע"י שמביאים לפניו דבר חידוש כמו צפור המדברת כו'

as, by way of analogy, below: "the heart of kings is unsearchable," and when one wants to draw his heart to turn to a commoner's request, it is by bringing before him a novelty, like a talking bird, etc.;

> The Alter Rebbe gives an analogy from a human king, whose heart, Proverbs says, "is unsearchable." To win his attention for a commoner's request, one brings him something new and surprising, such as a talking bird.

הגם שבני אדם מדברים בבינה יתירה אלא שזה אינו חידוש אבל זה שהצפור מדברת הוא חידוש וממשיך לב המלך.

although human beings speak with superior understanding, that is no novelty; but that a bird speaks is a novelty, and it draws the king's heart.

> People speak far more wisely than any bird, but that is nothing new. A bird that talks surprises the king and wins his heart.

כך מה שהיש מתבטל הוא דבר חידוש שמבהמה נעשה אדם וכמ"ש אדם ובהמה תושיע[75] ה'

So too, that the "something" is nullified is a novelty: that from an animal a man is made; as it is written, "Man and beast You save, Havayah."

> In the same way, the nullification of the "something," an animal becoming a "man," is a novelty that captures the "heart" above. The verse "Man and beast You save, Havayah" is read as speaking of this change.

(ועי"ז דוקא מעורר למעלה מעלה היינו המשכת רצון ותענוג העליון כנ"ל ועמ"ש מזה ג"כ בפי' וישלח ע"פ ויקח מן הבא בידו מנחה)[76] וכמשל הבהמה שנושאת האדם הרוכב עליה למקום שלא יוכל להגיע שם בעצמו.

(And through this specifically one arouses [what is] far, far above, that is, the drawing down of the supernal will and delight, as mentioned above; and see what is written about this, too, in Parshas Vayishlach on the verse "And he took from what came to his hand a gift.") And it is like the analogy of the animal that carries the man riding on it to a place he could not reach by himself.

> This very novelty arouses the highest levels, drawing down the supernal will and delight, as the Alter Rebbe also explains on the gift Yaakov sent to Eisav. It is like an animal that carries its rider to a place he could not reach on foot: the animal soul, once refined, carries the soul higher than it could go alone.

ולכן החיות פני אריה פני שור[77] כו' נושאות את הכסא וגם דמות כמראה אדם[78] שעל הכסא כו'. וגם זה אמת שמנושאות עם הכסא.

Therefore the chayos, "the face of a lion, the face of an ox," etc., carry the Throne, and also "the likeness as the appearance of a man" that is upon the Throne, etc. And this, too, is true: that they are carried with the Throne.

> So in Yechezkel's vision the chayos, the "living creatures" of the divine chariot, with the faces of a lion and an ox, carry the Throne and even "the likeness as the appearance of a man" upon it: the animal forms bear up the human. Yet it is also true that the chayos themselves are carried along with the Throne.

וזהו לא יעקב יאמר עוד שמך כי"א ישראל[84, 83, 82, 81, 80, 79] כי שרית עם אלקים[85] כו' היינו שלהיות בבחי' ומדרגת ישראל היינו לי ראש כביכול

And this is [the meaning of] "Your name shall no longer be called Yaakov, but Yisrael, for you have striven with Elokim," etc.: that is, to be at the level and rank of Yisrael, that is, li rosh, as it were —

> Now the verse about Yaakov's new name can be understood. Reaching the level of Yisrael, li rosh, a "head" above, comes through what the verse says next.

זה נמשך ע"י כי שרית עם אלקים שהוא להיות ביטול היש שע"ז נמשך גילוי התענוג ורצון עליון שהוא בחי' ראש וכנ"ל בענין הקב"ה מנענע ראשו כו'

this comes through "for you have striven with Elokim," which is to bring about the nullification of the "something," through which there is drawn down the revelation of the delight and the supernal will, which is the level of the "head," as mentioned above on the matter of "the Holy One, blessed be He, nods His head," etc.

> "You have striven with Elokim" means overcoming the concealment of the Name Elokim, that is, nullifying the "something." This draws down the revelation of the supernal delight and will, the "head," which is the nod of G-d's head described above.

(וגם ישראל פי' שיר אל[86, 87] שהוא ג"כ ענין המשכת תענוג העליון ע"ד שנתבאר ע"פ שיר השירים[88] וכ"ז [וכל זה] נמשך ע"י כי שרית עם אלקים.

(And also, Yisrael means shir El, "a song of G-d," which is also the drawing down of the supernal delight, along the lines of what was explained on the verse "The Song of Songs"; and all this is drawn down through "for you have striven with Elokim."

> The letters of Yisrael also spell shir El, "a song of G-d," as the Tikkunei Zohar reads them, and song too is a drawing down of the supernal delight. In Likkutei Torah, Shir HaShirim, on "The Song of Songs," song is explained as the soul's "running and returning," and the melodies above as a drawing down of the light that encompasses all worlds; this as well comes through "you have striven with Elokim."

וזהו ובלילה שירה עמי[89] שירו קרי דהיינו שעשועים של הקב"ה והיינו ובלילה ע"י אתהפכא חשוכא לנהורא כו', ועיין ע"פ לא יעקב יאמר עוד שמך כי"א ישראל ברבות פ' וישלח פע"ח

And this is "and in the night shirah is with me," which is read shiro, "His song," that is, the delights of the Holy One, blessed be He; and this is "in the night": through the transformation of darkness into light, etc. And see on the verse "Your name shall no longer be called Yaakov, but Yisrael," in the Midrash Rabbah, Parshas Vayishlach, chapter 78,

> In the verse "and in the night shirah is with me," the word is written shirah but read shiro, "His song," G-d's own delight. It comes "in the night," by turning darkness into light. The text then begins a list of sources on Yaakov's change of name, starting with the Midrash Rabbah.

ובפ' לך לך פמ"ו ובגמרא ובירושלמי ספ"ק [סוף פרק קמא] דברכות ובזח"א [ובזהר חלק א] בפ' וישלח קע"ג ב' קע"ד א' ובפ' משפטים ק"ה א' ובפ' תזריע מ"ה א' ובפ' פנחס דרמ"ד א' ועיין בהרמ"ז [בהרב משה זכות] ר"פ שמיני בענין ישראל ע"ש):

and in Parshas Lech Lecha, chapter 46; and in the Gemara and in the Jerusalem Talmud, at the end of the first chapter of Berachos; and in the Zohar, Part I, Parshas Vayishlach, 173b and 174a; and in Parshas Mishpatim, 105a; and in Parshas Tazria, 45a; and in Parshas Pinchas, 244a. And see the Ramaz at the beginning of Parshas Shemini on the matter of Yisrael; see there.)

> The list continues with the Midrash on Avraham's change of name, the Babylonian and Jerusalem Talmud at the end of the first chapter of Berachos, several passages of the Zohar, and the Kabbalist Rabbi Moshe Zacuto (the Ramaz) on the name Yisrael.

SECTION 6 · ¶13–14

Not in the tumult but in the still, small voice

13 ג אך אין תכלית הכוונה בביטול זה וכלות הנפש[90,91] זו שישאר כן ממש בבחינה זו ויכלה נפשו מקרב גופו

3. However, the ultimate intent of this nullification and this kelos hanefesh (the soul's expiry in longing) is not that one remain exactly so, at this level, and that one's soul expire from within one's body;

> Section 3 turns to the purpose. The aim of this nullification and yearning is not that the soul stay in that rapture, or that it actually leave the body in its longing for G-d.

דהא כבר היתה כן קודם ירידתה בגוף אלא העיקר הוא שאחר כלות הנפש זו ימשיך מלמעלה למטה להיות גילוי אור א"ס למטה.

for it was already so before its descent into the body. Rather, the main thing is that after this kelos hanefesh one draw down from above to below, so that there be a revelation of the Infinite Light (Or Ein Sof) below.

> Before its descent the soul was already wholly nullified before G-d, so that cannot be why it came down. The main thing is what follows the yearning: drawing G-d's Infinite Light down into the world below.

(וכמ"ש והוא ימשול בך.[92] ועי' בסש"ב [בספר של בינונים] ס"פ חמשים). וז"ש [וזהו שכתוב] והיו הדברים האלה[93] כוי תיכף לובכל מאדך כי ההמשכה הוא ע"י התורה

(As it is written, "and he shall rule over you"; and see Sefer Shel Beinonim, at the end of chapter fifty.) And this is [why] it is written, "And these words shall be," etc., immediately after "and with all your might": for the drawing down is through the Torah.

> The verse "and he shall rule over you" and the end of chapter 50 of Tanya (Sefer Shel Beinonim) are cited in support; there the Alter Rebbe teaches that when the soul's longing reaches the point of expiring, it must remember that "against your will you live," in order to draw G-dly life down through the Torah and make a dwelling for G-d below. In the Shema, "And these words shall be upon your heart" comes right after "with all your might": after the love that goes beyond all limits comes the Torah, through which G-d's light is drawn down.

ולכן נקרא מקרא וקורא בתורה שקורא וממשיך. וכמ"ש מי יעלה בהר ה' כוי אשר לא נשא לשוא נפשו[94] (תלים כ"ד).

And therefore it is called Mikra (Scripture), and one "reads" (korei) in the Torah: for one calls (korei) and draws down. And as it is written, "Who shall ascend the mountain of Havayah," etc., "who has not lifted up his soul (nafsho) in vain" (Psalms 24).

> Scripture is called Mikra, and learning it is "reading" (korei), a word that also means "calling": one who learns Torah calls G-d's light and draws it down. The Alter Rebbe then brings the Psalm "Who shall ascend the mountain of Havayah... who has not lifted up his soul in vain," which plainly praises one who has not set his desire on falsehood.

והקרי נפשי כי כשהוא רק בבחינת נפשו לבד היינו נפש האדם שהיא בבחינת עלייה מלמטה למעלה ע"ד מי יעלה בהר כוי

And the reading (kri) is nafshi, "My soul." For when it is only at the level of "his soul" alone, that is, the soul of the man, which is at the level of ascent from below to above, in the manner of "Who shall ascend the mountain," etc.,

> In that verse the written text has nafsho, "his soul," but the traditional reading is nafshi, "My soul." "His soul" is the human soul climbing from below, as in "Who shall ascend the mountain."

שהוא בחי' התפלה ואינו עוסק בתורה ובמצות אח"כ להמשיך אור א"ס מלמעלה למטה נקרא לשוא

which is the level of prayer, and he does not afterwards engage in Torah and mitzvos to draw down the Infinite Light from above to below, it is called "in vain"

> That upward climb is prayer. If it is not followed by Torah and mitzvos that draw the Infinite Light down, the ascent is called "in vain."

(וכמ"ש במ"א ע"פ הקל קול יעקב)[95] אלא העיקר צ"ל אח"כ בחי' נפשי שהוא המשכת וגילוי אור א"ס למטה

(as is explained elsewhere on the verse "The voice is the voice of Yaakov"). Rather, the main thing is that afterwards there must be the level of nafshi, "My soul," which is the drawing down and revelation of the Infinite Light below.

> The main thing is the level of nafshi, "My soul": G-d's own light drawn down and revealed below. The Alter Rebbe refers to his explanation of "The voice is the voice of Yaakov" for more on this.

(ועיין בזח"ג [בזהר חלק ג] נ"ה ב' מענין נפשי ובמק"מ [ובמקדש מלך] שם ועו"ל [ועוד יש לומר] בפי' נפשי עפמ"ש [על פי מה שכתוב] בלק"ת [בלקוטי תורה (להאריז"ל)] פ' כי תשא בטעמי[96] מצות בענין ונתנו איש כופר נפשו[97] כי א"א נפש כל האצילות והיינו כי נפש פירושו רצון כמו אין נפשי אל העם הזה)[98] (בירמיה בסי' ט"ו)

(And see the Zohar, Part III, 55b, on the matter of nafshi, and the Mikdash Melech there. And one may further explain nafshi according to what is written in the Likkutei Torah of the Arizal, Parshas Ki Sisa, in the reasons for the mitzvos, on the matter of "and each man shall give a ransom for his soul": that Arich Anpin is the nefesh (soul) of all of Atzilus; that is, because nefesh means will, as in "My soul (nafshi) is not toward this people") (in Jeremiah, chapter 15).

> The bracket points to the Zohar and its commentary Mikdash Melech on nafshi, and offers further readings of "My soul." Following the Arizal, Arich Anpin (the "Long Countenance," the level of the divine will) is called the nefesh of all of Atzilus, because nefesh can mean will, as in G-d's words in Jeremiah, "My soul (nafshi) is not toward this people," that is, My will is not with them.

ופרש"י [ופירש רש"י / ופירוש רש"י] נפשי רצוני[99] וכן ת"י [תרגום יונתן] רעוא גם ע"ד משארז"ל [מה שאמרו רבותינו זכרונם לברכה] בשבת ס"פ הבונה דר"ת [דראשי תיבות] אנכי[100] אנא נפשי כתבית יהבית.

And Rashi explains, "My soul: My will," and so too the Targum Yonasan [renders it] ra'ava, "will." Also along the lines of what our Sages, of blessed memory, said in Shabbos, at the end of [the chapter] HaBoneh, that Anochi ("I") is the initials of Ana nafshi kesavis yehavis, "I Myself wrote [and] gave."

> On that verse Rashi explains "My soul" as "My will," and the Targum renders it with the Aramaic word for will. The Talmud also reads Anochi, the first word of the Ten Commandments, as the initials of "I Myself (Ana nafshi) wrote and gave," using nafshi for G-d's own self.

וע' מזה בלק"ת [בלקוטי תורה (להאריז"ל)] מהאריז"ל [מהאר"י זכרונו לברכה] פ' יתרו ע"פ אנכי ובמא"א [ובמאורי אור] אות א' סעיף ק"ג

And see on this in the Likkutei Torah of the Arizal, Parshas Yisro, on the verse "I (Anochi) am," and in Me'orei Or, letter alef, section 103.

> The Alter Rebbe refers to the Arizal's comments on Anochi and to the Kabbalistic lexicon Me'orei Or.

והנה רש"י [רבי שלמה יצחקי] פי' אנא נפשי[101] אני בעצמי ויש לפרש נפשי כתבית יהבית ע"ד מ"ש ברבות ר"פ תרומה בפי ויקחו לי תרומה[102] כביכול לי אתם לוקחים[103]

Now, Rashi explains Ana nafshi as "I Myself"; yet one may explain nafshi kesavis yehavis along the lines of what is said in the Midrash Rabbah at the beginning of Parshas Terumah on the meaning of "And they shall take for Me an offering": "as it were, it is Me that you are taking."

> Rashi explains the Talmud's ana nafshi simply as "I Myself." The Alter Rebbe suggests a deeper sense, nafshi as G-d's will: in the Torah G-d gave His very self, as the Midrash says on "And they shall take for Me an offering": "as it were, it is Me that you are taking."

גם ע"ד מ"ש כי בו שבת וינפש[104, 105, 106] ות"א [ותרגום אונקלוס] ונח[107] וע' בהרמב"ן [בהרבי משה בן נחמן] פ' תשא שם ובזח"ב [ובזהר חלק ב'] ויקהל (דר"ד סע"ב [סוף עמוד ב])

Also along the lines of what is written, "for on it He rested and was refreshed (vayinafash)," and Targum Onkelos [renders it] "and rested" (venach); and see the Ramban on Parshas [Ki] Sisa, there; and the Zohar, Part II, Vayakhel (204, end of side b),

> Another link: the verse of Shabbos says that G-d "rested and was refreshed (vayinafash)," a word from the same root as nefesh, which Onkelos renders "and rested." The phrase joins two verses, "for on it He rested" (Genesis 2:3) and "He rested and was refreshed" (Exodus 31:17), as Kehot notes; the Ramban there and the Zohar in Vayakhel read vayinafash as the added soul of Shabbos.

ובפ' נשא (קכ"ב ב') ועמ"ש בד"ה והיה מספר בנ"י [בני ישראל][108] גבי ונחה עליו רוח[109] ה' ומ"ש במ"א פי' ריח ניחוחי.[110]

and Parshas Nasso (122b); and see what is written in the discourse beginning "And the number of the children of Israel shall be," regarding "And the spirit of Havayah shall rest (venachah) upon him," and what is written elsewhere on the meaning of "My pleasing aroma (rei'ach nichochi)."

> The Zohar in Nasso and the Alter Rebbe's discourses on "the spirit of Havayah shall rest upon him" and on "My pleasing aroma" are cited for the same theme, since venachah ("shall rest") and nichoach ("pleasing") share the root of "rest." All these readings make nafshi the drawing down of G-d's own will and self.

וז"ש [וזהו שכתוב] אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים שהתכלית המכוון של יציאת מצרים ממטה למעלה הוא כדי להיות לכם לאלקים שיומשך גילוי אור א"ס ב"ה למטה

And this is [the meaning of] what is written, "who brought you out of the land of Egypt to be your G-d": that the intended purpose of the Exodus from Egypt, from below to above, is in order "to be your G-d," that the revelation of the Infinite Light, blessed be He, be drawn down below.

> Now the verse itself: "who brought you out of the land of Egypt to be your G-d." The Exodus, the ascent from below, has as its purpose "to be your G-d," the drawing down of the Infinite Light into the world below.

וזהו להיות לכם כו' (וז"ש [וזהו שכתוב] שמות ג' י"ב בהוציאך כו' תעבדון כו' ועמ"ש במ"א ע"פ הסבי עיניך מנגדי[111, 112] כו')

And this is "to be your," etc. (And this is what is written, Exodus 3:12, "When you bring out," etc., "you shall serve," etc.; and see what is written elsewhere on the verse "Turn your eyes away from me," etc.)

> This is also the meaning of G-d's words to Moshe, "When you bring the people out of Egypt, you shall serve G-d on this mountain": the Exodus led to the giving of the Torah. In Likkutei Torah, Shir HaShirim, on "Turn your eyes away from me," the Alter Rebbe explains that the soul's rush toward G-d in prayer must be followed by a "return," drawing G-dliness down through Torah and mitzvos, which is the purpose of creation.

וכן לאליהו הראו זה ג"כ שתכלית המכוון הוא ההמשכה כמ"ש (מלכים א' סי' י"ט) לא ברעש[113] ה' ואחר הרעש אש לא באש[114] ה'

And so too Eliyahu was shown this as well, that the intended purpose is the drawing down, as it is written (I Kings, chapter 19), "Havayah is not in the tumult (ra'ash); and after the tumult, fire; Havayah is not in the fire."

> The prophet Eliyahu at Mount Chorev was shown the same lesson: G-d was not in the tumult or in the fire. In the plain sense of the verse ra'ash is an earthquake; the maamar reads it as the angels' "great tumult," and teaches that the purpose is the drawing down, not the upward rush.

פי' כי הרעש הוא ענין האופנים וחיות שמתנשאים ברעש גדול מחמת השגתם שהוא ית' קדוש ומובדל.

The meaning: the tumult refers to the ofanim and chayos, who rise up with a great tumult because of their comprehension that He, may He be blessed, is holy and set apart.

> The tumult stands for the angels called ofanim and chayos, who, as the prayers say, rise "with a great tumult" in their awe at grasping that G-d is holy and utterly beyond them. Their excitement is an ascent from below.

והוי' צבאות אות הוא בצבא שלו.[115] שמאות אחת בלבד משם הוי' מתהוים וחיים כל צבאי צבאות כמארז"ל [כמאמר רבותינו זכרונם לברכה] ביו"ד נברא העוה"ב [העולם הבא][116] כו'.[117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133]

And "Havayah Tzeva'os" [means] "He is a sign (os) among His host (tzava)": from a single letter of the Name Havayah alone, all the hosts of hosts come into being and live, as our Sages, of blessed memory, said, "With the yud the World to Come was created," etc.

> The Talmud reads "Havayah Tzeva'os" as "He is a sign (os) among His host (tzava)" (our printed Talmud has "He is L-rd among His host"), splitting Tzeva'os into tzava and os. Since os also means "letter," a single letter of the Name is enough to create and sustain all the heavenly hosts, just as the World to Come was created with the yud; the next paragraph draws the conclusion that this is why the angels make their great tumult.

14 ולכן הם מרעישים ברעש גדול ועכ"ז [ועם כל זה] לא ברעש[134] הוי'

Therefore they make a great tumult; and even so, "Havayah is not in the tumult."

> Because a single letter of the Name creates and sustains them, the angels are overwhelmed and make a great tumult. Yet "Havayah is not in the tumult": the revelation of the Name does not come to rest within their excitement.

פי' שאין גילוי הוי' נמשך ומתפשט ומתלבש בבחי' הרעש אלא הרעש הוא להי' ממטה למעלה[135] להיות נכלל ובטל בבחי' הוי' אבל עכ"ז [עם כל זה] אין שם הוי' שורה ומתלבש ברעש.

That is, the revelation of Havayah is not drawn, spread out and enclothed in the level of the tumult; rather, the tumult is for Havayah, from below to above, to be included and nullified in the level of Havayah; but even so, the Name Havayah does not rest and is not enclothed in the tumult.

> The angels' tumult is an upward movement, their longing to be absorbed and nullified in Havayah. But an upward rush, however intense, is not a vessel in which the Name itself comes to dwell.

וכן ואחר הרעש אש[136] הוא בחי' התלהבות והתלהטות של השרפים (ועמ"ש במ"א ע"פ שחורה אני[137, 138] שגם באדם יש ב' בחינות אלו רעש הוא חיצוניות הלב ואש הוא בחינת פנימית)

And likewise, "and after the tumult, fire": this is the level of the fervor and burning of the seraphim (and see what is written elsewhere on the verse "I am black," that in a person, too, there are these two levels: tumult is the outer dimension (chitzoniyus) of the heart, and fire is the level of the inner dimension (pnimiyus));

> The fire after the tumult is the burning fervor of the seraphim, whose name means "burning ones." A person has both as well: the tumult is the heart's outward excitement and the fire its inner burning, as the Alter Rebbe explains on "I am black."

ועכ"ז [ועם כל זה] לא באש הוי' שאין שם הוי' מתגלה ומתלבש בבחי' האש רק שהאש הוא להוי' כנ"ל אלא ע"י ואחרי האש קול דממה דקה[144, 143, 142, 141, 140, 139] תמן קאתי מלכא[145]

and even so, "Havayah is not in the fire": the Name Havayah is not revealed and enclothed in the level of the fire; only, the fire is for Havayah, as above. Rather, through "and after the fire, a still, small voice," "there the King comes,"

> G-d is not in the fire either, for the fire too is only a reaching toward Havayah. He is in the "still, small voice": "there the King comes," in the words of the Tikkunei Zohar, and the Talmud tells how the blind Rav Sheshes knew the king was arriving only when silence fell.

והיינו ע"י התורה שהיא המשכת וגילוי אור א"ס ב"ה מלמעלה למטה כמ"ש ואשים דברי בפיך[146] כוי'

and this is through the Torah, which is the drawing down and revelation of the Infinite Light (Or Ein Sof), blessed be He, from above to below, as it is written, "And I have put My words in your mouth," etc.

> The still, small voice is the Torah, through which the Infinite Light is drawn down from above to below, as G-d says, "And I have put My words in your mouth."

(ונק' קול דממה דקה ע"ד דברי חכמים בנחת נשמעים[147] כמ"ש במ"א על הזהר פי'[148] וירא) (דקי"ב ע"א ע"ש).

(And it is called "a still, small voice" in the manner of "The words of the wise are heard in quietness," as is explained elsewhere on the Zohar, Parshas Vayeira) (112a; see there).

> The Torah is called a "still, small voice" because, as Koheles says, "the words of the wise are heard in quietness": it comes calmly, without excitement. The Alter Rebbe refers to an explanation of a passage of the Zohar on this, which Kehot identifies as the Mitteler Rebbe's Biurei HaZohar.

ומ"מ צ"ל תחלה רעש ואש שאז ע"י ההעלאה שבתחלה נמשך אח"כ אור א"ס בעסק התורה וכמ"ש לעיל שמבחי' הרעש נעשה שער בשי"ן ימין ושער בשמאל שער בחי' שער רישיה כעמר נקא[149] שהן הלכות התורה.

Nevertheless, there must first be tumult and fire, for then, through the ascent that comes first, the Infinite Light is afterwards drawn down in the study of Torah. And as is explained above: from the level of the ra'ash (tumult) there comes about sha'ar ("gate"), with a right shin, and se'ar ("hair"), with a left [shin]. Se'ar on the left is the level of "the hair of His head like clean wool," which are the laws of the Torah;

> Still, the tumult and the fire must come first, since the ascent of prayer prepares the drawing down through Torah. The letters of ra'ash (רעש, tumult) rearranged spell שער, read sha'ar, "gate," when the dot of the ש is on the right (shin), and se'ar, "hair," when it is on the left (sin); the "hair" on the left is the "hair of His head like clean wool" of Daniel's vision, which stands for the laws of the Torah.

ושער בימין זה השער להי'[150] בחינת מצות כו'. ועמ"ש ע"פ כי תשמע בקול[151]

and sha'ar on the right is "This is the gate to Havayah," the level of mitzvos, etc. And see what is written on the verse "When you hearken to the voice."

The "gate" on the right is "the gate to Havayah," which stands for the mitzvos. The Alter Rebbe adds a reference to his discourse on "When you hearken to the voice"; there, in Likkutei Torah, Re'eh, he notes that the verse says "in the voice," meaning its inner dimension, the Infinite Light drawn down so that the soul is nullified.

ועיין בזהר פ' בלק (דקצ"ג ב') מענין קול דממה דקה ובפ' צו (ד"ל ע"ב) והוא בחי' קלא פנימאה הנז' [הנזכר] בזהר ואתחנן (דרס"א ע"א)[152]

And see the Zohar, Parshas Balak (193b), on the matter of "a still, small voice," and in Parshas Tzav (30b). And this is the level of "the inner voice" mentioned in the Zohar, Vaeschanan (261a);

The references continue with the Zohar on Balak and Tzav, which speak of the "still, small voice." The Alter Rebbe identifies it with "the inner voice" of which the Zohar speaks in Vaeschanan, the voice that was not seen at all, from which all the voices of the giving of the Torah came.

ועיין בפי' הרמ"ז [הרב משה זכות] שם גמרא חגיגה (דף ט"ז רע"א) וע' מהרש"א [מהרש"א] שם בח"א [בחידושי אגדות] (פ"ט דברכות נ"ח א').

and see the commentary of the Ramaz there. Gemara, Chagigah (page 16, beginning of side a); and see the Maharsha there, in Chiddushei Aggados (chapter 9 of Berachos, 58a).

Further references: the Ramaz's commentary on that Zohar, and the Talmud's discussion of Eliyahu's vision in Chagigah. The Maharsha, Rabbi Shmuel Eidels, is cited in his Chiddushei Aggados on the passage in Berachos (58a) where "the King comes" in the stillness.

רבות בראשית (פכ"ד) תזריע (ר"פ ט"ו) בקהלת רבה (דף פ"ד א') בפסוק הולך אל דרום[153] זח"ג [זהר חלק ג] פנחס (דרכ"ג סע"ב [סוף עמוד ב] דרכ"ז סע"ב [סוף עמוד ב]).

Midrash Rabbah, Bereishis (chapter 24); Tazria (beginning of chapter 15); in Koheles Rabbah (page 84a), on the verse "It goes toward the south"; the Zohar, Part III, Pinchas (end of 223b; end of 227b).

The list closes with the Midrash Rabbah on Bereishis, Tazria and Koheles, the last on the verse "It goes toward the south," and with the Zohar on Pinchas.

אולם כל ההמשכות הנמשכים הם כעת בבחי' העלם ועיקר הגילוי יהיה לע"ל [לעתיד לבוא] בתחה"מ [בתחיית המתים] כשיתעלו כל נשמות ישראל

However, all the drawings-down that are drawn down are now in a state of concealment, and the main revelation will be in the Time to Come, at the Resurrection of the Dead, when all the souls of Israel will be elevated;

> Now the maamar adds a point about time. All the drawings-down made through Torah and mitzvos are now hidden; they will be fully revealed only in the Time to Come, at the Resurrection, when every Jewish soul will be raised up.

כי לא ידח ממנו נדח[154] כתיב כולך יפה רעיתי[155] ואזי יקויים מ"ש ברכנו אבינו כולנו כאחד[156] כשכולנו כאחד אזי ברכנו כו'.

for "no one banished will be banished from Him"; it is written, "You are all fair, my beloved"; and then will be fulfilled what is said, "Bless us, our Father, all of us as one": when we are all as one, then "bless us," etc.

> No soul will be left out, for "no one banished will be banished from Him," and the Song of Songs says, "You are all fair, my beloved." Then the prayer "Bless us, our Father, all of us as one" will be fulfilled: the blessing comes when all are united.

וכל מעשה המצות ועסק התורה שבעוה"ז הוא להמשיך אור א"ס אלא שכעת אינו מתגלה

And all the doing of the mitzvos and the study of the Torah in this world is to draw down the Infinite Light; only, now it is not revealed.

> Every mitzvah and every moment of Torah study in this world draws down the Infinite Light, but for now that light is not seen.

והוא כמו מתן בסתר,[157] ולע"ל [ולעתיד לבוא] שכר מצוה יתגלה מן המצוה עצמה (ועמ"ש ע"פ הבאים ישרש יעקב).[158, 159]

And it is like "a gift in secret"; and in the Time to Come the reward of a mitzvah will be revealed from the mitzvah itself (and see what is written on the verse "Those who come, Yaakov will take root").

> It is like "a gift in secret," given without the receiver knowing. In the Time to Come the reward of each mitzvah will be revealed from within the mitzvah itself; in Torah Ohr, Shemos, on "Those who come, Yaakov will take root," the Alter Rebbe explains that the soul descends into this world for the sake of the mitzvos, which become its garments.

וזהו זורע צדקות מצמיח ישועות[160] מלשון וישע ה' אל הבל[161] ואל מנחתו שיהיה גילוי אור א"ס למטה בגופות דייקא במדרגה יותר גבוה גם מגי"ע [מגן עדן] העליון

And this is [the meaning of] "He sows righteousness and makes salvations (yeshuos) sprout": [yeshuos] in the sense of "And Havayah turned (vayisha) to Hevel and to his offering": that there will be a revelation of the Infinite Light below, in bodies specifically, at a level higher even than the higher Gan Eden;

> The blessing before the Shema, "He sows righteousness and makes salvations sprout," describes this: the mitzvos sown now will sprout later. The Alter Rebbe reads yeshuos, "salvations," in the sense of vayisha, G-d's "turning" to Hevel's offering: a revelation of the Infinite Light in bodies, higher even than the higher Gan Eden.

שהרי אפילו הצדיקים הגדולים אברהם ומשה שהם ברום המעלות שבגי"ע [שבגן עדן] העליון יתלבשו בגופות ויקומו בתח"ה [בתחיית המתים] וכו',

for even the great tzaddikim, Avraham and Moshe, who are at the highest of heights in the higher Gan Eden, will be clothed in bodies and will rise at the Resurrection of the Dead, etc.;

> This is why even Avraham and Moshe, who stand at the summit of the higher Gan Eden, will return to bodies at the Resurrection: the revelation in a body will surpass even what they have there.

והיינו מפני שבעוה"ז יכול להיות גילוי גדול יותר משום דנעוץ סופן בתחלתן[163, 162] וסוף מעשה[164] עלה במחשבה תחלה. וזהו להיות לכם לאלקים להיות לעתיד:[165]

and this is because in this world there can be a greater revelation, since "their end is wedged in their beginning," and "last in deed, first in thought." And this is "to be your G-d": "to be" in the Time to Come.

> This world can hold a greater revelation because, as Sefer Yetzirah says, "their end is wedged in their beginning," and, in the words of the Lecha Dodi hymn, what comes last in deed was first in G-d's thought. So "to be your G-d" speaks of the future, when this revelation will be complete.

SECTION 7 · ¶15–17

Havayah like Elokim

15 ד אני הוי' אלקיכם. הנה יעקב אמר ושבתי בשלום[166] כוי והיה הוי' לי לאלקים

4. "I am Havayah your G-d." Now, Yaakov said, "And I return in peace," etc., "and Havayah will be to me as Elokim (le'Elokim)."

> Section 4 explains the second "I am Havayah your G-d." In his vow Yaakov said, "and Havayah will be to me as Elokim (le'Elokim)": plainly, "Havayah shall be my G-d," but the maamar reads le'Elokim as "like Elokim."

פי' ששם הוי' מורה על בחינת גילוי האור להוות ולהחיות יהי' [יהיה] גילוי זה נחשב אצלו רק כמו שם אלקים המעלים והמסתיר והיינו ע"י [על ידי] גילוי אור א"ס ב"ה שלמעלה מעלה מבחינת שם הוי' וכמ"ש בפי' ויצא על פסוק זה.

That is, the Name Havayah, which denotes the revelation of the light to bring into being and to give life — this revelation will be considered by him only like the Name Elokim, which hides and conceals; and this is through the revelation of the Infinite Light (Or Ein Sof), blessed be He, which is far, far above the level of the Name Havayah, as is explained in Parshas Vayeitzei on this verse.

> Havayah, the Name that brings into being and gives life, will seem to him like Elokim, the Name that hides and conceals, when compared with a far higher revelation of the Infinite Light, above the Name Havayah itself. The Alter Rebbe explains this in Torah Ohr, Vayeitzei, on this verse.

16 וכך לע"ל [לעתיד לבוא] שהוא יום שכולו ארוך דהיינו שאין בו ראש וסוף כלל מחמת גילוי בחינת א"ס שאין לו תחלה ותכלה

And so it is in the Time to Come, which is "a day that is entirely long," that is, it has no beginning or end at all, because of the revelation of the level of the Infinite One (Ein Sof), which has no beginning and no end.

> The same will be true in the Time to Come, which is called "a day that is entirely long," the Talmud's name for the World to Come: it has no beginning or end, because the Infinite, which has no beginning and no end, will be revealed.

לכן ע"ז נאמר אני הוי' אלקיכם ששם הוי' יהי' [יהיה] נחשב אז כמו בחינת שם אלקים מפני שיתגלה הארה גדולה ועצומה מאור א"ס ב"ה שלמעלה מבחינת שם הוי'

Therefore of this it is said, "I am Havayah your G-d (Elokeichem)": that the Name Havayah will then be considered like the level of the Name Elokim, because a great and immense radiance will be revealed from the Infinite Light (Or Ein Sof), blessed be He, which is above the level of the Name Havayah;

> So the closing "I am Havayah your G-d (Elokeichem)" means that Havayah will then be like Elokim, a concealing Name, compared with the immense light of the Infinite that will be revealed above it.

והיינו התגלות שמו הגדול (ואפי"ל [ואפשר לומר] שזהו מ"ש ב"פ [ב' פעמים] כי אם ישראל[167] יהיה שמך[168] היינו פעם הראשון שנאמר לו ע"י המלאך) (וישלח ל"ב כ"ט) זהו המכוון ענין גילוי שם הוי' שזהו בחי' כי שרית עם אלקים. וזהו הגילוי שהיה בהר סיני,

that is, the revelation of His great Name. (And one can say that this is why it says twice, "but Yisrael shall be your name": the first time, which was said to him by the angel) (Vayishlach 32:29), the intent is the revelation of the Name Havayah, which is the level of "for you have striven with Elokim"; and this is the revelation that took place at Mount Sinai.

> That higher light is "His great Name." The Alter Rebbe suggests that this is why Yaakov was told twice that his name would be Yisrael: the first time, by the angel, meant the revelation of the Name Havayah, won through "you have striven with Elokim"; that is the revelation given at Sinai.

ופעם שני שנאמר לו מהקב"ה בעצמו כי אם ישראל יהיה שמך (שם ל"ה י"ד) זהו המכוון גילוי בחי' גבוה יותר.

And the second time, which was said to him by the Holy One, blessed be He, Himself, "but Yisrael shall be your name" (ibid. 35:10), the intent is the revelation of a higher level.

> The second time, when G-d Himself told Yaakov, "Yisrael shall be your name," pointed to a still higher revelation.

כנודע שיש ב' שמות הוי' ופסיק טעמא בינייהו כו' ושם הוי' דלעילא זהו ענין שמו הגדול יהא שמיה רבא מברך כו'

As is known, there are two Names Havayah, with a pause in the cantillation between them, etc.; and the upper Name Havayah is His great Name, "May His great Name be blessed," etc.;

> There are two Names Havayah, as in the verse of the Thirteen Attributes of Mercy that says "Havayah, Havayah" (Exodus 34:6), with a pause between them: a lower one and an upper one. The upper Havayah is "His great Name," which the Kaddish asks to be revealed.

וזהו הגילוי שיהי' [שיהיה] לע"ל [לעתיד לבוא] בב"א [במהרה בימינו אמן], ועי' במהרמ"א [במהר"ם אלשיך] פ' וישלח שהעיר ג"כ מזה שנאמר לו כן ב"פ [ב' פעמים] וכן בעין יעקב ספ"ק [סוף פרק קמא] דברכות[169] העירו קצת המפרשים[170] מזה ולפמש"כ [ולפי מה שכתוב] א"ש [אתי שפיר].

and this is the revelation that will be in the Time to Come, speedily in our days, amen. And see the Alshich on Parshas Vayishlach, who also remarked on this, that he was told so twice; and likewise in the Ein Yaakov, at the end of the first chapter of Berachos, some of the commentators remarked on this; and according to what we have written, it is well resolved.

> That upper Name is the revelation of the Time to Come. Rabbi Moshe Alshich, and some commentators on the Ein Yaakov (the collection of the Talmud's aggados), asked why the name Yisrael was given twice, and this explanation answers their question.

17 ומ"ש אלקיכם אלקים שלכם כי ישראל הם הממשיכים התגלות העצום ההוא שע"ז שם הוי' כאלקים חשוב וכמ"ש עד יעבור עמך[171] הוי' והיינו ע"י ההעלאה דבחינת יציאת מצרים וההמשכה.

And as for what it says, "your G-d" (Elokeichem): Elokim that is yours; for Israel are the ones who draw down that immense revelation, through which the Name Havayah is considered like Elokim, as it is written, "until Your people pass over Havayah"; and this is through the ascent, the level of the Exodus from Egypt, and the drawing down.

> "Your G-d," Elokeichem, is read as "your Elokim": it is Israel who draw down the immense revelation before which Havayah is like Elokim. The verse "until Your people pass over Havayah" is read to say that Israel bring a revelation beyond the Name Havayah, through their ascent out of Egypt and the drawing down that follows.

ומ"מ כתיב אשר הוצאתי אתכם מארץ מצרים. כי גם כלות הנפש שממטה למעלה שהוא בחי' יציאת מצרים הוא ע"י אשר הוצאתי כו' כי אלמלא עוזרו[172] כו' וכמ"ש כי יעמוד לימין אביון[173] להושיע משופטי נפשו כו' וכנ"ל.

Nevertheless, it is written, "who brought you out of the land of Egypt": for even the kelos hanefesh from below to above, which is the level of the Exodus from Egypt, comes through "who brought out," etc., for "were it not that He helps him," etc., and as it is written, "for He stands at the right hand of the needy, to save him from those who judge his soul," etc., as mentioned above.

> Yet the verse says "who brought you out": even the soul's upward longing, its own Exodus, comes with G-d's help, for without His help a person could not overcome his inclination, and He "stands at the right hand of the needy."

SECTION 8 · ¶18–20

Three pillars, the Shema and tzitzis

18 והנה על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמ"ח [גמילות חסדים].[174] פי' עבודה הוא העלאת מ"ן [מיין נוקבין] שמלמטה למעלה

Now, "on three things the world stands: on the Torah, on the service (avodah), and on acts of kindness (gemilus chassadim)." The meaning: service is the raising of mayin nukvin (feminine waters) from below to above,

> The Mishnah in Avos says that the world stands on three things: Torah, service (avodah) and acts of kindness. "Service" is the raising of mayin nukvin, the offering that rises from below.

דהיינו ביטול היש והוא ענין ק"ש [קריאת שמע] ויצ"מ [ויציאת מצרים] ותפלה כנ"ל ותורה וגמ"ח [וגמילות חסדים] הן ההמשכות מלמעלה למטה שלאחר ההעלאת מ"ן [מיין נוקבין] התורה היא המשכה בבחינת פנימית כמ"ש ותורתך בתוך מעי[175] וגמ"ח [וגמילות חסדים] הוא ההמשכה בחיצוניות כמ"ש בצדקה תכונני[176] כו'.

that is, the nullification of the "something," which is the Shema, the Exodus from Egypt and prayer, as mentioned above. And Torah and acts of kindness are the drawings-down from above to below that come after the raising of mayin nukvin: the Torah is a drawing down in the inner dimension (pnimiyus), as it is written, "and Your Torah is within my innards," and acts of kindness are the drawing down in the outer dimension (chitzoniyus), as it is written, "Through righteousness (tzedakah) you shall be established," etc.

> Service is the nullification of the "something" that takes place in the Shema, the daily Exodus and prayer. Torah and kindness are the two ways in which G-d's light is then drawn down: Torah inwardly, "within my innards," and kindness outwardly, through tzedakah.

אמנם כתיב חסדי ה' כי לא תמנו. חסדי לשון רבים היינו ב' בחי' חסד

However, it is written, "The kindnesses of Havayah, that we are not consumed." "Kindnesses" is plural, that is, two levels of Chesed (kindness).

> The verse "The kindnesses of Havayah," in which the prophet in Lamentations says that only G-d's kindnesses keep Israel from being consumed, uses the plural, pointing to two kinds of Chesed.

וכמ"ש בזח"ג [בזהר חלק ג] (דקל"ג ב')[177] אית חסד ואית חסד,[178] האי הוא הבחי' חסד העליון שיתגלה לע"ל [לעתיד לבוא] וע"ז נאמר וחסדי מאתך לא ימוש[179] ונק' רב חסד.[180]

As is said in the Zohar, Part III (133b): "There is Chesed and there is Chesed." The first is the level of the supernal Chesed, which will be revealed in the Time to Come, and of this it is said, "and My kindness shall not depart from you"; and it is called "abundant in kindness."

> The Zohar says, "There is Chesed and there is Chesed." The first is the supernal Chesed, which will be revealed only in the Time to Come; of it Yeshayahu says, "My kindness shall not depart from you," and it is called "abundant in kindness."

אמנם הרי אי אפשר שיהי' [שיהיה] ההתגלות אור מלמעלה אם לא שיהיה בחינת כלי ומכון לשבתו

But it is impossible for there to be the revelation of light from above unless there is the level of a vessel and "a place for His dwelling,"

> Yet a light from above can be revealed only if there is a vessel to receive it, "a place for His dwelling."

והיינו בחי' חסד הב' דעליה אמרו וכמה גופין תקינת לון[181] כו' חסד דרועא ימינא[182] שהוא בחי' כלי לגילוי אור בחינת ורב חס ד הנ"ל

and this is the level of the second Chesed, of which they said, "And You have fashioned for them several bodies," etc., "Chesed, the right arm," which is the level of a vessel for the revelation of the light of the level of "and abundant in kindness" mentioned above.

> That vessel is the second Chesed, of which the Tikkunei Zohar (in Patach Eliyahu) says that G-d fashioned "bodies" for the Sefiros: "Chesed, the right arm." This defined attribute of Chesed holds the boundless light of "abundant in kindness."

(ועמ"ש בד"ה הוי' יחתו מריביו[183, 184] מענין ב' בחינת חסד כו'[185] ועמ"ש בד"ה והיה מספר בנ"י [בני ישראל][186] בפי' וענין כי גדול יום יזרעאל)[187]

(And see what is written in the discourse beginning "Havayah — those who contend with Him shall be broken," on the matter of the two levels of Chesed, etc.; and see what is written in the discourse beginning "And the number of the children of Israel shall be," on the meaning of "for great is the day of Yizre'el.")

> The Alter Rebbe refers to two discourses in Likkutei Torah where the two levels of Chesed are explained at length. In Likkutei Torah, Nasso, on "Havayah, those who contend with Him," he explains that the lower Chesed, "the kindness of the world," is measured by people's deeds, while the Chesed of Arich Anpin, far above it, sweetens and nullifies all judgments; in Likkutei Torah, Bamidbar, he speaks of concealed and revealed kindnesses at ever higher levels.

וכלי זה למטה זהו ענין גמילות חסדים חסד דרועא ימינא וכל אברי הגוף נמשכין אחר הימין כו',

And this vessel below is acts of kindness: "Chesed, the right arm"; and all the limbs of the body follow the right, etc.

> Below, that vessel is the practice of acts of kindness, Chesed as "the right arm." The text adds that all the limbs of the body follow the right.

וכמ"כ [וכמו כן] יש ב' בחינות תורות היינו מ"ש בתורת הוי' חפצו ובתורתו יהגה פי' תורת ה' היא בחינת תורה שלמעלה חכמה עילאה ותתגלה לעתיד לבוא.[188, 189]

And likewise there are two levels of Torah, that is, what is written, "his desire is in the Torah of Havayah, and in his Torah he meditates." The meaning: "the Torah of Havayah" is the level of the Torah above, the higher Chochmah (Chochmah Ila'ah), and it will be revealed in the Time to Come;

> Torah too has two levels, as the verse "his desire is in the Torah of Havayah, and in his Torah he meditates" implies. "The Torah of Havayah" is the Torah above, the higher Chochmah, which will be revealed only in the Time to Come; in Or HaTorah the Tzemach Tzedek adds that this may be the "new Torah" that, as the Midrash says, "will go forth from Me."

19 וכלי ומכון לשבתה היא בחי' תורה שלמטה חכמה תתאה וע"ז נאמר ובתורתו יהגה. וזהו ענין ב"פ [ב' פעמים] אני הוי' אלקיכם הא' קאי על היום לעשותם[190]

and the vessel and dwelling place for it is the level of the Torah below, the lower Chochmah (Chochmah Tata'ah), and of this it is said, "and in his Torah he meditates." And this is the meaning of "I am Havayah your G-d" twice: the first refers to "today, to do them,"

> The vessel for the Torah above is the Torah below, the lower Chochmah, which a person studies and which is called "his Torah." This explains the double "I am Havayah your G-d": the first refers to "today, to do them," our work in this world.

שהוא בחינת התורה שלמטה וחסד דרועא ימינא שחכמה וחסד זה הוא בחינת כלי לקבל גילוי תורת ה' וחסד דלגאו[191] שיתגלו לע"ל [לעתיד לבוא] בב"א [במהרה בימינו אמן]

which is the level of the Torah below and "Chesed, the right arm": this Chochmah and Chesed are the level of a vessel to receive the revelation of "the Torah of Havayah" and of the inner Chesed, which will be revealed in the Time to Come, speedily in our days, amen;

> That first level is the Torah below and the Chesed of the right arm, our Torah study and kindness now. They are vessels for the higher Torah and the inner Chesed, which will be revealed in the Time to Come.

שהוא ענין אני הוי' אלקיכם הנאמר שנית (וע' באדר"ר [באדרא רבא] דקל"ח ב') ולכן קבעו פסוק זה בק"ש [בקריאת שמע].

and that is the meaning of "I am Havayah your G-d" said the second time (and see the Idra Rabba, 138b). And therefore they set this verse in the Shema.

> The second "I am Havayah your G-d" refers to that future revelation. This is why the Sages placed this verse in the Shema.

כי הנה מבואר למעלה דיצ"מ [דיציאת מצרים] שייך לק"ש [לקריאת שמע] כי יצ"מ [יציאת מצרים] זהו לצאת מהמצרים וגבולים להיות ביטול היש

For it has been explained above that the Exodus from Egypt belongs to the Shema, since the Exodus from Egypt means going out of the straits (meitzarim) and boundaries, to bring about the nullification of the "something,"

> As explained above, the Exodus belongs with the Shema because to leave Egypt (Mitzrayim) is to leave the "straits" (meitzarim) and limits of the self, the nullification of the "something."

וזהו ענין למס"נ [למסירות נפש] באחד שבק"ש [שבקריאת שמע], וגם כי ע"י ביטול היש כי שרית עם אלקים עי"ז נמשך בחי' לי ראש שזהו ענין שמע ישראל[192] כו',

and this is the self-sacrifice (mesirus nefesh) at "One" in the Shema. And also, through the nullification of the "something," "for you have striven with Elokim," through this the level of li rosh is drawn down, which is the meaning of "Hear, O Israel," etc.

> This is the self-sacrifice (mesirus nefesh) at the word "One" in the Shema, an intention that, as Kehot notes, the Arizal's Pri Etz Chaim teaches. It also corresponds to "you have striven with Elokim," through which Israel become li rosh, a "head" above, as in "Hear, O Israel."

והנה זהו בחינת עבודה שהיא בחינת ההעלאת מ"ן [מיין נוקבין] ואח"כ צ"ל תורה וגמ"ח [וגמילות חסדים] שהוא בחי' ההמשכות

Now, this is the level of service, which is the level of the raising of mayin nukvin; and afterwards there must be Torah and acts of kindness, which are the level of the drawings-down.

> All this is "service," the raising of mayin nukvin, which must be followed by Torah and kindness, the drawings-down.

וכל ג' דברים אלו מרומזים בפסוק זה כי אשר הוצאתיך מארץ מצרים זהו ענין ההעלאה וב"פ [וב' פעמים] אני הוי' זהו ענין ההמשכות שע"י תורה וגמ"ח [וגמילות חסדים] כנ"ל וע"כ קבעו פסוק זה דייקא.[193]

And all three of these things are alluded to in this verse: "who brought you out of the land of Egypt" is the ascent, and "I am Havayah" twice is the drawings-down through Torah and acts of kindness, as mentioned above. Therefore they set this verse specifically.

> So all three pillars of the world are alluded to in this one verse: "Who brought you out of the land of Egypt" is the ascent, the "service," and the twofold "I am Havayah" is the drawing down through Torah and kindness. That is why this verse in particular was chosen for the Shema.

20 וזהו ג"כ שייכות פסוק זה לפ' ציצית כי בציצית יש ב' בחי' ל"ב חוטין והטלית המקיף אשר הם כנגד ב' בחינת המשכות שע"י תורה וגמ"ח [וגמילות חסדים]

And this is also the connection of this verse to the section of tzitzis: for in tzitzis there are two aspects, the thirty-two threads and the encompassing tallis, which correspond to the two kinds of drawing down, through Torah and through acts of kindness.

> This also answers the question about tzitzis. The mitzvah has two parts, the thirty-two threads and the tallis that wraps around a person, corresponding to the two drawings-down, through Torah and through kindness.

כי התורה היא ההמשכה בבחינת פנימית וזהו ענין ל"ב חוטין והם ל"ב נתיבות חכמה[194] וגמ"ח [וגמילות חסדים] חסד דרועא ימינא וימינו תחבקני[195] כמו הטלית שהוא לבוש ומקיף כו' וכמ"ש במ"א.

For the Torah is the drawing down in the inner dimension (pnimiyus), and this is the thirty-two threads, which are the thirty-two paths of wisdom; and acts of kindness are "Chesed, the right arm," "and His right hand embraces me," like the tallis, which is a garment and encompasses, etc., as is explained elsewhere.

> Torah is the inner drawing down, the thirty-two threads, matching the "thirty-two paths of wisdom" of Sefer Yetzirah. Kindness is the right arm that embraces, "and His right hand embraces me," like the tallis that surrounds the body as a garment.

ועוד זאת כי הציצית רומזים ג"כ לאהוי"ר [לאהבה ויראה] כמ"ש לעיל בד"ה והיה לכם לציצית[196] כו' אשר זהו בחינת עבודה.

And furthermore, the tzitzis also allude to love and awe, as is explained above in the discourse beginning "And it shall be for you as tzitzis," etc., and this is the level of service.

> The tzitzis also allude to love and awe, as explained in the earlier discourse on "And it shall be for you as tzitzis"; these are the "service." So tzitzis hold all three pillars.

(וענין על שלשה דברים דייקא העולם עומד אפשר שיובן עפמ"ש [על פי מה שכתוב] בזהר הרקיע ס"פ תרומה[197] במ"ש בזהר שם) (דקס"ו ע"ב) כד מקבלא מבין ב' דרועין[198] כו'

(And why the world stands on three things specifically can perhaps be understood according to what is written in the Zohar HaRakia, at the end of Parshas Terumah, on what is said in the Zohar there) (166b): "When she receives from between the two arms," etc.;

> The Alter Rebbe suggests why the world stands on exactly three things, citing the Zohar HaRakia, the Arizal's commentary on the Zohar, on a passage at the end of Terumah about the Shechinah, which "receives from between the two arms."

כי האצילות הקדוש נגמר בג' בחינות כו' כי אל או"א [אבא ואימא] קדמו ג' רישין כו' ע"ש שהאריך בזה.

for the holy [World of] Atzilus is completed in three levels, etc., for Abba and Imma were preceded by three heads, etc.; see there, where he elaborates on this.

> There it is explained that the holy world of Atzilus is completed in three levels, and that Abba and Imma, the intellectual configurations, are preceded by "three heads" above them, as the Idra Zuta speaks of three heads engraved one within another.

ולכן כנגד זה על שלשה דברים העולם עומד[199] כו' וממש"ש [וממה שכתוב שם] יובן ג"כ שייכות ג' דברים הנ"ל שהם ועל ידם נמשך בחי' הקב"ה מנענע[200] ראשו כו' ועמ"ש ע"פ שיניך כעדר[201] כו':[202]

And therefore, corresponding to this, "on three things the world stands," etc. And from what is written there one will also understand the connection of the three things mentioned above: that it is they, and through them, that the level of "the Holy One, blessed be He, nods His head" is drawn down, etc. And see what is written on the verse "Your teeth are like a flock," etc.

> Corresponding to these, the world stands on three things. This also shows how Torah, service and kindness draw down G-d's "nod of the head," the supernal will, and the Alter Rebbe refers to his discourse on "Your teeth are like a flock."

IN ONE'S AVODAH

Every day a Jew must go out of his own "Egypt," his limits and sense of self, in the Shema and prayer, loving G-d "with all your might" until even the animal soul longs for Him; this novelty brings delight above, and G-d helps one who comes to purify himself. But the longing is not the goal: after prayer one must draw G-dliness down through Torah study and acts of kindness, whose light is hidden now and will be revealed in the body at the Resurrection.

QUESTIONS FOR DISCUSSION

1. Why is the nullification of a body and an animal soul a "novelty" that brings delight above, while the soul's nullification before its descent is not?
2. What does it mean that Israel are li rosh, a "head" for G-d, and how does answering "May His great Name be blessed" cause G-d to "nod His head"?
3. Why was G-d not in the tumult or the fire but in the still, small voice, and why must the tumult and the fire still come first?
4. How can the Name Havayah, which brings all into being and gives it life, come to seem like Elokim, the Name that conceals?
5. How do the three pillars, service, Torah and kindness, appear in the closing verse of the Shema and in the mitzvah of tzitzis?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 Kehot's note points to Leviticus 25:38 for these words.

Leviticus 25:38 ויקרא כ״ה:ל״ח

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לָתֵת לָכֶם אֶת־אֶרֶץ כְּנַעַן לִהְיוֹת לָכֶם לֵאלֹקִים:

I am the L-RD your G-d, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your G-d.

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2 **וגם מה ענין פסוק זה לק״ש**

There the Alter Rebbe explains that every day a person must see himself as going out of Egypt: the G-dly soul goes out of the body's prison to be included in the unity of the Infinite Light, through Torah and mitzvos and especially through accepting G-d's kingship in the Shema.

Tanya, Likkutei Amarim 47 תניא, חלק ראשון; ליקוטי אמרים מ״ז

KEHOT'S NOTE

ראה תניא פמ״ז.

3 **שמ״ע להזכיר יצ״מ**

The words here quote Berakhot 21a:2; the passage is shown below.

Berakhot 21a:2 ברכות כ״א א:ב׳

שְׁאנֵי תְּפִלָּה דְּלֵית בַּהּ מַלְכוּת שָׁמַיִם. וְהָרֵי בִּרְכַּת הַמָּזוֹן לְאַחֲרֵיו דְּלֵית בַּהּ מַלְכוּת שָׁמַיִם, וּתְנַן עַל הַמָּזוֹן מְבָרֵךְ לְאַחֲרָיו וְאֵינוֹ מְבָרֵךְ לְפָנָיו! אֶלָּא: קְרִיאַת שְׁמַע וּבִרְכַּת הַמָּזוֹן דְּאוֹרָיְיתָא, וּתְפִלָּה דְּרַבָּנַן.

It is different with Tefillah, because it contains no reference to the Kingdom of Heaven. But in the Grace after meals there is also no reference to the Kingdom of Heaven, and yet our Mishnah declares : At his meal, he says the Grace after but not the Grace before ! Quite so ; but the reading of the Shema' and the Grace after meals are ordained by the Torah, whereas Tefillah is ordained by the Rabbis.

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

KEHOT'S NOTE

ברכות כא, א. שו״ע או״ח סי׳ סז סעי׳ א-ב.

4 **למען תזכור את יום**

Moshe's words in the laws of Pesach: eat matzah, the bread of affliction, "so that you remember the day you went out of the land of Egypt all the days of your life" (context: Steinsaltz Tanakh). The Alter Rebbe asks why this verse, which speaks of remembering directly, was not the one chosen for the Shema.

Deuteronomy 16:3 דברים ט״ז:ג׳

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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KEHOT'S NOTE

דברים טז, ג.

5 **בעשרה מאמרות נבה״ע**

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

KEHOT'S NOTE

אבות ה, א.

6 **בעשרה מאמרות נברא העולם**

The Mishnah: "With ten utterances the world was created." The Alter Rebbe uses it to show that the world comes from the level of divine speech.

Pirkei Avot 5:1 משנה אבות ה׳:א׳

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

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

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7 **בדבר ה' שמים נעשו**

The psalmist praises the Creator: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Creation is ascribed to divine speech and breath, below the level of thought.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

8 **וישראל עלו במחשבה**

There "Israel arose in thought" is explained: in that state the souls, drawn from the letters of the supernal thought, are called "brothers and friends" of the Holy One, blessed be He, one with Him as in Atzilus; only afterwards is the soul made into a separate created being.

KEHOT'S NOTE

ב"ר רפ"א. נסמן לעיל פ' צו טז, ג ועוד.

9 **וישראל עלו במחשבה**

The Midrash lists things that preceded the creation of the world, among them Israel, who "arose in [G-d's] thought." The Alter Rebbe sets this level of thought above the speech that created the world.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

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

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

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10 **אני ה"א**

The Kehot note says that several places mention that this maamar is from the year 5571 (1811), and these are the places in Or HaTorah where that is recorded.

KEHOT'S NOTE

נזכר בכ"מ שהוא מתקע"א — ראה אוה"ת בראשית-ז ע' תתסד, א. עקב ע' תקלח. ר"ה כרך-ה ע' ב'קג. נ"ך כרך-ב ע' א'יד.

11 **אני ה"א אשר הוצאתי**

G-d's words to Israel through Moshe, the closing verse of the section of tzitzis: the G-d who took them out of Egypt to be their G-d commands them to keep His mitzvos. It is recited as the end of the Shema, and the maamar asks why "I am Havayah your G-d" appears in it twice and how it relates to the Shema and to tzitzis.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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KEHOT'S NOTE

במדבר טו, מא.

12 **נעשה אדם**

G-d's words at the creation of man: "Let us make man." The soul's descent into a body came about through this utterance, that is, through divine speech.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

PARAGRAPH 2

13 **ע"פ מי מנה עפר יעקב**

There the Alter Rebbe asks the same question: the souls' descent into this world is for the sake of an ascent, but what is that ascent, since before its descent the soul already enjoyed the radiance of the Shechinah? He answers through a fourth level, above thought, speech and action, hinted at in the word "also" of "I also made it."

KEHOT'S NOTE

לקמן פ' בלק סז, ב ואילך.

14 Bilam, hired to curse Israel, marvels at their number: "Who has counted the dust of Yaakov?" The Alter Rebbe's discourse on this verse, in Likkutei Torah, Parshas Balak, asks what ascent the soul's descent can bring.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ:

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

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15 **לא יעקב יאמר עוד שמך**

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

KEHOT'S NOTE

שם לב, כט.

16 The angel with whom Yaakov wrestled tells him that his name will now be Yisrael, "for you have striven with Elokim and with men, and have prevailed"; plainly, Elokim here is a divine being, the angel himself (context: Steinsaltz Tanakh). The maamar reads the name as li rosh, "a head for Me," and the striving as overcoming the concealment of the Name Elokim.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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17 **וגם הקב"ה אמר לו אח"כ**

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

KEHOT'S NOTE

ראה שם לה, י.

18 **ישראל . . לי ראש**

A dictionary of Kabbalistic terms; according to the note it records, under the entry "head," that Yisrael has the letters of li rosh.

KEHOT'S NOTE

הובא בערכי הכינויים לסה"ד ערך ר' [ראש] ד"ה ישראל אותיות לי ראש עכ"ל. [כ]. ראה דמ"צ טו, ב בשם הזהר. וראה שעה"פ להאריז"ל וישלח לב, כט. ספר הליקוטים ויחי מז, כח. מח, ב. נתבאר לקמן שה"ש כא, ד.

19 **ע"פ צאינה וראינה**

This is the discourse on "Go out and see, O daughters of Zion, King Shlomo." It speaks of a level drawn down to be a "crown" over the head and the intellect, far above the head itself, and of "the King to whom peace belongs," who joins the infinite light to the finite worlds.

KEHOT'S NOTE

ראה לקמן שה"ש כא, ד.

20 **צאינה וראינה**

The Song calls the daughters of Zion to go out and gaze at King Shlomo, in the crown his mother set on him on his wedding day. The Alter Rebbe's discourse on this verse, in Likkutei Torah, Shir HaShirim, explains what a "head" above means.

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶינָה 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 3

21 **והי' על מצחו תמיד**

G-d's command about the tzitz, the golden plate on Aharon's forehead: it shall be there always "for goodwill (ratzon) for them before Havayah," that is, so that Israel's offerings are accepted with favor (context: Steinsaltz Tanakh). The Alter Rebbe hears in ratzon "will," so the verse ties the forehead to the will.

Exodus 28:38 שמות כ"ח:ל"ח

וְהָיָה עַל־מֵצַח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֲוֹן הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל לְכָל־מַתְּנֹת קָדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה׳

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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KEHOT'S NOTE

שמות כח, לח.

22 **מבשרי אחזה**

Job, in his suffering, says that even after his skin is destroyed, "from my flesh I will see G-d." Chassidus reads it as a principle: from the structure of the human soul one can understand, by analogy, the divine levels.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

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

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KEHOT'S NOTE

איוב יט, כו.

PARAGRAPH 5

23 **שיש עליות לאין קץ**

Kehot's note points to Eruvin 54a for these words.

Eruvin 54a עירובין נ"ד א

KEHOT'S NOTE

ראה עירובין נד, א.

24 **עדן עין לא ראתה**

The prophet says that no eye but G-d's has seen what He will do for those who wait for Him. The Sages read it as the hidden reward of the World to Come.

Berakhot 32b ברכות ל"ב ב

Isaiah 64:3 ישעיהו ס"ד:ג

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ברכות לב, ב. ישעי' סד, ג.

25 **עדן עין לא ראתה**

Rabbi Shmuel bar Nachmani explains "no eye has seen" as "Eden, over which no creature's eye has ruled." The Alter Rebbe identifies this Eden with the higher Chochmah. (Kehot: Berakhot 32b)

Berakhot 34b:24–25 ברכות ל"ד ב:כ"ד-כ"ה

מַאי "עַיִן לֹא רָאָתָה"? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זֶה יֵינָן שֶׁל הַמְשׁוּמָּר בַּעֲנָבָיו מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית. רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר: זֶה עֵדֶן, שֶׁלֹּא שָׁלְטָה בּוֹ עַיִן כָּל בְּרִיָּה. שֶׁמָּא תֹּאמַר: אָדָם הָרִאשׁוֹן הֵיכָן הָיָה? בַּגָּן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

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26 **והאי עדן אתמשך מעדן עילאה סתימאה דכל סתימין**

The Idra Zuta speaks of the Eden that is drawn from the supernal Eden, hidden of all hidden. The Alter Rebbe cites it to show that the higher Chochmah is rooted in a level wholly concealed.

Zohar, Idra Zuta 14:59–16:69 ספר הזהר, האדרא זוטא י"ד:נ"ט-ט"ז:ס"ט

27 **באדר"ז דר"צ ע"א**

There the mitzvos of the whole year are said to draw down the supernal will, an outer level that is only a vessel for the supernal delight, while the shofar of Rosh Hashanah arouses the thirteen attributes of mercy rooted in the hidden brain, where the supernal delight is clothed inwardly.

KEHOT'S NOTE

ראה גם לקמן נצבים מט, ד.

28 **שתוק כך עלה במחשבה**

When Moshe saw Rabbi Akiva's death and asked, "This is Torah and this its reward?", G-d answered, "Be silent; so it arose in My thought." The Alter Rebbe explains that the reason is hidden in the supernal wisdom beneath the "skull" of the will.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב. זח"ג כז. ב. ראה ג"כ לעיל פ' בחקותי מו, ג. לקמן פ' ואתחנן יב, א. נתבאר בביאה"ז לאדה"א מז, א. ובאוה"ת פ' תצוה ע' א'תשיח מציין לכמה מקומות בדא"ח ע"ש. וראה באוה"ת תצוה ע' א'תשכא.

29 **שתוק כך עלה במחשבה**

The Zohar on Tzav says that the Talmud's unresolved questions (teiku) belong to the World to Come, whose answer is silence (shesikah), "as in 'Be silent; so it arose in thought.'" Kehot cites it beside the Talmud.

Zohar, Tzav 5:27–34 ספר הזהר, צו ה':כ"ז-ל"ד

30 **בזהר ח"ג קכ"ט א'**

The note points there for a discussion of this Zohar on the forehead and the verse of the high priest's plate, which belongs to Parshas Tetzaveh.

KEHOT'S NOTE

ראה אוה"ת תצוה ע' א'תשיז.

31 **והיה על מצחו תמיד לרצון וגו' וההוא מצחא דאקרי רצון הוא גלוייא דכל רישא וגלגלתא**

The Zohar reads the verse of the high priest's plate as speaking of the supernal Forehead, called "will," which is the revelation of the whole head and skull. The Alter Rebbe uses it to show that the revealed will is called "forehead."

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

32 **כמארז"ל רפ"ק דברכות**

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

KEHOT'S NOTE

ג, סע"א.

33 **בשעה שישראל נכנסין לבתי כנסיות ולבתי מדרשות ועונין יהא שמו הגדול מבורך הקב"ה מנענע ראשו**

The Talmud: when Israel enter synagogues and houses of study and answer "May His great Name be blessed," the Holy One, blessed be He, nods His head. The Alter Rebbe reads the nod as the drawing down of the supernal will.

Berakhot 3a:14 ברכות ג' א':י"ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וָיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ הַגָּדוֹל מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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34 **וקדושים בכ"י יהללוך סלה**

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

KEHOT'S NOTE

נוסח התפלה.

35 **בזה ר ח"ג דרפ"ח סע"א וע"ב**

According to the note, this Zohar passage on the supernal "head" is explained there.

KEHOT'S NOTE

נתבאר בביאה"ז לאדה"א דף קכו, ג. וראה באוה"ת תצוה ע' א'תשיח.

PARAGRAPH 6

36 **בחי' שמי' רבא שהוא שמו הגדול**

There the Alter Rebbe reads yehei shmei rabba as "may the Name Y-H become great," as the Tur (Orach Chaim 56) ex-

plains, and refers back to this maamar at the end of Shelach, where shmei rabba is "His great Name," as Tosafos at the beginning of Berachos explain; he says that both intentions are true and depend on each other.

KEHOT'S NOTE

ראה לקו"ת ראה יח, ד.

37 **ביו"ד נברא העוה"ב**

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

KEHOT'S NOTE

מנחות שם.

38 **ביו"ד נברא העוה"ב**

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The Alter Rebbe uses it to show that the Name Havayah, through its letters, is the source of the worlds, at the level of memalei kol almin.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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39 **אבל שמו הגדול . . תוך עלמין כלל**

According to the gloss in the note, this book states plainly that "His great Name" is the Name Havayah.

KEHOT'S NOTE

ובמ"א משמע דהוא שם הוי'. וכ"כ בפשיטות בספר מגן דוד ה"א. ואפי"ל ע"ד הידוע בפי' הוי' הוי' ופסיק טעמא ביניהו בתו"א פ' בשלח בד"ה וירא ישראל את היד, ובפי' תצוה בביאור ע"פ ועשית ציץ — כ"ק אדמו"ר הצ"צ בספר המאמרים תקס"ז ע' תכד.

PARAGRAPH 7

40 **ומשם יפרד**

"A river went out of Eden to water the garden, and from there it was divided and became four heads." The Alter Rebbe applies "from there it was divided" to the worlds of Beriah, Yetzirah and Asiyah, the realm of separation below Atzilus.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

41 **ראיתי והנה מנורת זהב**

The angel asks the prophet Zechariah what he sees, and he answers, "I saw, and behold, a menorah all of gold." The Alter Rebbe's discourse on this verse is cited for the nullification of the worlds through the revelation of the Infinite Light.

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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PARAGRAPH 8

42 **ובשה"ש ע"פ ששים המה**

There the Alter Rebbe contrasts the perfect unity above with the lower worlds, the realm of separation of which it says "from there it was divided"; when Israel draw down the revelation of the Infinite Light below just as it is in the upper worlds, the upper and lower are united completely.

KEHOT'S NOTE

לקו"ת שה"ש לט, א.

43 In the Song the beloved says that there are sixty queens and eighty concubines and maidens without number, yet his dove, his perfect one, is unique. The Alter Rebbe's discourse on this verse, in Likkutei Torah, Shir HaShirim, is cited for the revelation that will come in the Time to Come.

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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44 **ומעין מבית ה' יצא**

The prophecy of the end of days: "a spring shall go forth from the House of Havayah and water the valley of Shittim." It is cited as a picture of the revelation of the Time to Come.

Joel 4:18 יואל ד':י"ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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45 **הקב"ה מנענע בראשו**

The Talmud says that when Israel answer "May His great Name be blessed," the Holy One, blessed be He, nods His

head. The Alter Rebbe reads the nod as the drawing down of the supernal will.

Berakhot 3a:14 ברכות ג' א:י"ד

... וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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46 בד"ה ואהי' אצלו אמון

There the supernal will is called the "back" and outer level of the Torah and mitzvos, and the supernal delight, the inner dimension of the will, their true core: as with a person, the will follows the delight.

KEHOT'S NOTE

לעיל פ' במדבר יח, ב.

47 ואהיה אצלו אמון בענין ואהיה שעשועים יום יום

The Torah, speaking as wisdom, says, "And I was beside Him as a nursling, and I was a delight day by day." The Alter Rebbe's discourse on this verse is cited for the supernal delight hidden in the will.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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48 ונגלה כבוד ה'

The prophet's words of comfort: "And the glory of Havayah will be revealed, and all flesh together will see." The Alter Rebbe uses the words for the revelation below of what is above.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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PARAGRAPH 9

49 כי שרית עם אלקים

The angel renames Yaakov Yisrael "for you have striven with Elokim and with men, and have prevailed." The maamar makes this striving the cause of Israel's becoming a "head" above.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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50 שמע ישראל

Moshe's declaration to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe reads "hear" as understanding and "Israel" as li rosh, a "head."

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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51 דכולא קמיה כלא חשיב

The Zohar teaches that true awe is to fear G-d because He is the root of all worlds, "and all before Him is considered as nothing," drawing on Daniel's "all the inhabitants of the earth are considered as nothing." The Alter Rebbe uses it for the meaning of "Havayah is One."

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

PARAGRAPH 10

52 ואהבת את ה' בכל מאדך

Moshe's command in the Shema: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "with all your might" (me'odecha, from me'od, "very much") as a love without limit.

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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53 כלה שארי ולבבי

The psalmist Asaf: "My flesh and my heart fail (kalah); G-d is the rock of my heart and my portion forever," that is, even if body and heart waste away, G-d remains his strength (context: Steinsaltz Tanakh). The Alter Rebbe hears in kalah the longing of kelos hanefesh, and reads

"flesh" as the body and "heart" as the blood of the heart, so that both pine for G-d.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי 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.

54 **ומשכנו בחלל השמאלי**

There the Alter Rebbe writes that the dwelling of the animal soul is in the left chamber of the heart, which is full of blood, "for the blood is the soul," and that the G-dly soul dwells in the brain and spreads to the right chamber, which has no blood.

Ecclesiastes 10:2 קהלת י':ב'

לֵב חָכָם לִימִינוֹ וְלֵב כְּסִיל לִשְׂמֹאלוֹ׃

A wise man's understanding is at his right hand; but a fool's understanding at his left.

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Tanya, Likkutei Amarim 9:1–2 תניא, חלק ראשון; ליקוטי אמרים ט':א'-ב'

וְהִנֵּה, מְקוֹם מִשְׁכַּן נֶפֶשׁ הַבַּהֲמִית שֶׁמִּקְלִיפַּת נוֹגַהּ בְּכָל אִישׁ יִשְׂרָאֵל, הוּא בַּלֵּב בְּחֶלֶל שְׂמָאלִי שֶׁהוּא מָלֵא דָם, וּכְתִיב: "כִּי הַדָּם הוּא הַנָּפֶשׁ". וְלָכֵן, כָּל הַתַּאֲוֹת וְהִתְפָּאֲרוּת וְכַעַס וְדוֹמֵיהֶן הֵן בַּלֵּב, וּמֵהַלֵּב הֵן מִתְפַּשְׁטוֹת בְּכָל הַגּוּף וְגַם עוֹלֶה לַמּוֹחַ שֶׁבָּרֹאשׁ, לְחַשֵּׁב וּלְהַרְהֵר בָּהֶן וּלְהִתְחַכֵּם בָּהֶן, כְּמוֹ שֶׁהַדָּם מְקוֹרוֹ בַּלֵּב, וּמֵהַלֵּב מִתְפַּשֵּׁט לְכָל הָאֵבָרִים וְגַם עוֹלֶה לְהַמּוֹחַ שֶׁבָּרֹאשׁ.

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KEHOT'S NOTE

ראה קהלת י', ב. תניא רפ"ט.

55 **בכל לבבך בשני יצריך**

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

56 **בכל לבבך בשני יצריך**

The Mishnah reads "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." Here it means that even the animal soul joins in the love of G-d.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו') וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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

57 **מנפש עד בשר**

Yeshayahu's prophecy against Assyria: the glory of its forest and fields will be consumed (yechaleh) "from soul to flesh," wholly. The Alter Rebbe borrows the words, and their verb of consuming, for the whole animal soul, down to the body, pining away (yichlu) in its longing for G-d.

Isaiah 10:18 ישעיהו י':י"ח

וּכְבוֹד יַעְרוֹ וְכַרְמְלוֹ מִנֶּפֶשׁ וְעַד־בָּשָׂר יִכְלֶה וְהָיָה כְּמְסֹס נֹסֵס׃

And the glory of his forest and of his fruitful field, He will consume both soul and body; And it shall be as when a sick man wasteth away.

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58 **אין עוד מלבדו**

Moshe tells Israel that they were shown the wonders of the Exodus and Sinai "to know that Havayah is G-d; there is nothing else besides Him." The Alter Rebbe uses it for the true grasp of G-d's oneness that awakens this love.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

PARAGRAPH 11

59 **בינונים זה וזה שופטן**

The Talmud: the righteous are judged by the good inclination, the wicked by the evil inclination, and the intermediate, "this one and that one judge them." The Alter Rebbe stresses that they "judge" but do not "rule."

Berakhot 61b:2–3 ברכות ס"א ב':ב'-ג'

תָּנְיָא רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: צַדִּיקִים יֵצֶר טוֹב שׁוֹפְטָן, שֶׁנֶּאֱמַר: "וְלִבִּי חָלַל בְּקִרְבִּי". רְשָׁעִים יֵצֶר רַע שׁוֹפְטָן, שֶׁנֶּאֱמַר: "נְאֻם פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי אֵין פַּחַד אֱלֹקִים לְנֶגֶד עֵינָיו". בֵּינוֹנִים — זֶה וָזֶה שׁוֹפְטָן, שֶׁנֶּאֱמַר: "יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ". אָמַר רַבָּה: כְּגוֹן אָנוּ בֵּינוֹנִים. אָמַר לֵיקַּה אַבָּיֵי: לָא שָׁבִיק מָר חַיֵּי לְכָל בְּרִיָּה?

There is a teaching : R. Jose of Galilee says : The good impulse controls the righteous ; as it is said, "My heart is wounded within me" (Ps. cix. 22). The evil impulse controls the wicked ; as it is said, "Transgression speaketh to the wicked, in the midst of the heart, There is no fear of G-d before his eyes" (ibid, xxxvi. 2). Both impulses control average

people ; as it is said, "Because He standeth at the right hand of the needy, to save him from them ...

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60 **שופטן ולא מושלים ח"ו**

There the Alter Rebbe explains why the Sages said of the intermediate person "this one and that one judge him" and not "rule him": the evil inclination is only like a judge giving his opinion, and the law follows the one who decides, the Holy One, blessed be He, who helps the good inclination.

Tanya, Likkutei Amarim 13:1 תניא, חלק ראשון; ליקוטי אמרים י"ג:א'

וּבָזֶה יוּבַן לְשׁוֹן מַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "בֵּינוֹנִים זֶה וָזֶה שׁוֹפְטָן" [פֵּירוּשׁ, יֵצֶר טוֹב וְיֵצֶר הָרָע], דִּכְתִיב: "כִּי יַעֲמוֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשּׁוֹפְטֵי נַפְשׁוֹ", וְלֹא אָמְרוּ "זֶה וָזֶה מוֹשְׁלִים" חַס וְשָׁלוֹם, כִּי כְּשֶׁיֵּשׁ אֵיזוֹ שְׁלִיטָה וּמֶמְשָׁלָה לַיֵּצֶר הָרָע בָּ"עִיר קְטַנָּה", אֲפִילוּ לְפִי שָׁעָה קַלָּה - נִקְרָא רָשָׁע בְּאוֹתָהּ שָׁעָה.

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KEHOT'S NOTE

תניא רפי"ג.

61 **יעמוד לימין אביון להושיעו**

"For He stands at the right hand of the needy, to save him from those who judge his soul." The Talmud brings it as the proof for the intermediate person; here it shows that G-d decides for the good.

Psalms 109:31 תהילים ק"ט:ל"א

כִּי־יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ׃

Because He standeth at the right hand of the needy, To save him from them that judge his soul.

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62 **אלמלא עוזרו**

Kehot's note points to Kiddushin 36b for these words.

Kiddushin 36b קידושין ל"ו ב

KEHOT'S NOTE

קידושין לו, ב.

63 **אלמלא עוזרו**

"A person's inclination overpowers him every day... and were it not that the Holy One, blessed be He, helps him, he could not overcome it." The Alter Rebbe says this help comes through the arousal of the Shema and prayer. (Kehot: Kiddushin 36b)

Kiddushin 30b:7 קידושין ל' ב:ז'

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ".

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64 **הבא לטהר**

Reish Lakish: "One who comes to purify himself is helped." The arousal from below in the Shema and prayer brings G-d's help from above.

Shabbat 104a:5 שבת ק"ד א:ה'

ה"ו — זֶה שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. ז"ח ט"י כ"ל — וְאִם אַתָּה עוֹשֶׂה כֵּן, הַקָּדוֹשׁ בָּרוּךְ הוּא זָן אוֹתְךָ, וְחָן אוֹתְךָ, וּמֵטִיב לְךָ, וְנוֹתֵן לְךָ יְרוּשָּׁה, וְקוֹשֵׁר לְךָ כֶּתֶר לָעוֹלָם הַבָּא. מ"ם פְּתוּחָה, מ"ם סְתוּמָה — מַאֲמָר פָּתוּחַ, מַאֲמָר סָתוּם. נו"ן כְּפוּפָה, נו"ן פְּשׁוּטָה — נֶאֱמָן כָּפוּף, נֶאֱמָן פָּשׁוּט.

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KEHOT'S NOTE

ראה שבת קד, א.

PARAGRAPH 12

65 **צחוק עשה לי אלקים**

Sarah's words at Yitzchak's birth: "Elokim has made laughter for me." The Alter Rebbe reads it as the delight that comes from the Name Elokim when the "something" it conceals is nullified.

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

66 **מזה נעשה צחוק וגילוי התענוג העליון**

According to the note, this teaching, that laughter and the revelation of the supernal delight come from the Name Elokim, is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' שמות ע' עט.

67 **לויתן זה יצרת**

The psalmist, praising the sea and its creatures: "This Leviathan You formed to play with," which can mean that the Leviathan sports in the sea or, as the Talmud reads it, that it is G-d's plaything (context: Steinsaltz Tanakh). The maamar takes it as the divine "play" and delight that come from the nullification of the "something."

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

68 **אלה מסעי**

"These are the journeys of the children of Israel." The Alter Rebbe's discourse on this verse is one of the places where this theme is explained.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

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

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69 **צו את בנ"י כו' את קרבני לחמי**

"Command the children of Israel... My offering, My bread." The Alter Rebbe's discourse on this verse is another place where the theme of delight above is explained.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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70 **ושבתי בשלום**

Yaakov's vow, "And I return in peace to my father's house." The discourse on this verse in Torah Ohr, Vayeitzei explains the delight above that comes through refinement below.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

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

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71 **ואהיה אצלו אמון**

"And I was beside Him as a nursling." The end of the Alter Rebbe's discourse on this verse is cited for the same theme.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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72 **ממושבותיכם תביאו לחם תנופה**

The two loaves of Shavuos: "From your dwellings you shall bring bread of waving." The Alter Rebbe explains this verse in the discourse on "And I was beside Him as a nursling."

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמּוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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73 **כלה שארי ולבבי**

"My flesh and my heart pine away." Here it describes even the body and the animal soul longing 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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74 **לב מלכים אין חקר**

Proverbs compares the heart of kings to the height of the heavens and the depth of the earth: it cannot be searched out. It opens the analogy of the king who is won over by a novelty.

Proverbs 25:3 משלי כ"ה:ג'

שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר׃

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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75 **אדם ובהמה תושיע ה'**

The psalmist praises G-d's righteousness: "Man and beast You save, Havayah," His care reaches every creature (context: Steinsaltz Tanakh). The Alter Rebbe reads it as the novelty that from an "animal" a "man" is made.

Psalms 36:7 תהילים ל"ו:ז'

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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76 **ויקח מן הבא בידו מנחה**

Before meeting his brother, Yaakov "took from what came to his hand a gift" for Eisav. The Alter Rebbe's discourse on this verse, in Torah Ohr, Vayishlach, is cited for the arousal of the highest levels.

Genesis 32:14 בראשית ל"ב:י"ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו׃

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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77 **פני אריה פני שור**

The chayos of Yechezkel's chariot have the face of a lion on the right and the face of an ox on the left. They are the animal forms that carry the Throne.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

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

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"Your name will no longer be called Abram, but your name will be Abraham; for I have made you the father of a multitude of nations" (Genesis 17:5). "Your name will no longer be called Abram, but your name will be Abraham" – bar Kappara said: Anyone who calls Abraham Abram violates a prohibition. Rabbi Levi said: [He violates] a positive commandment, and a prohibition: "Your name will no longer be called Abram" – a prohibition; "but your name will be Abraham" – a positive commandment. But you see that ...

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78 דמות כמראה אדם

Upon the likeness of the Throne is "a likeness as the appearance of a man." The animal forms carry even this human form.

Ezekiel 1:26 יחזקאל א:כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

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

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79 לא יעקב יאמר עוד שמך כי"א ישראל

The Midrash on Vayishlach notes that the name was given twice, first by the angel and then by the Holy One, blessed be He, Himself, a point the maamar returns to in section 4.

Bereshit Rabbah 78:3 בראשית רבה ע"ח:ג'

ויאמר אליו מה שמך ויאמר יעקב ויאמר לא יעקב יאמר עוד שמך - (ישעיה מד) מקים דבר עבדו ועצת מלאכיו ישלים ר' ברכיה בשם ר' לוי אמר: משהוא מקיים דבר עבדו ועצת מלאכיו ישלים, אין אנו יודעים שהוא אומר (שם): לירושלים תושב ולערי יהודה תבנינה? אלא מלאך אחד, שנגלה על אבינו יעקב, ההי"ד: ויאמרו אליו מה שמך? לא יעקב. ועצת מלאכיו ישלים, שנגלה הקדוש ברוך הוא על אבינו יעקב, בשביל לקיים גזירתו של אותו מלאך, שאמר לו: לא יעקב, ואף הקב"ה אמר לו כן! ההי"ד: ויאמר לו אלקים שמך יעקב ...

"He said to him: What is your name? He said: Jacob" (Genesis 32:28). "He said: No more shall Jacob be said to be your name; rather, Israel, for you have striven with G-d and with men, and you have prevailed" (Genesis 32:29). "He said to him: 'What is your name?' He said: 'Jacob.' "He said: No more shall Jacob be said to be your name." "Who confirms the word of His servant and fulfills the counsel of His messengers" (Isaiah 44:26) – Rabbi Berekhya said in the name of Rabbi ...

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80 לא יעקב יאמר עוד שמך כי"א ישראל

The text also refers to chapter 46 of the Midrash Rabbah, on Parshas Lech Lecha, which discusses the changes of name.

Bereshit Rabbah 46:8 בראשית רבה מ"ו:ח'

ולא יקרא עוד שמך אברם והיה שמך אברהם בר קפרא אמר: כל מי שהוא קורא לאברהם אברם, עובר בלא תעשה. ר' לוי אמר: בעשה ולא תעשה. ולא יקרא עוד שמך אברם, בל"ת. והיה שמך אברהם, בעשה. והרי אנשי כנסת הגדולה קראו אותו אברם, שנאמר (נחמיה ט): אתה הוא ה' האלקים אשר בחרת באברם, והוצאתו מאור כשדים ושמת שמו אברהם! דלמא שנייה היא, שעד שהוא אברם בחרת בו. דכוותה: הקורא לשרה שרי, עובר בעשה?! אלא, שנצטוה עליה. דכוותה: הקורא לישראל יעקב, עובר בעשה?! תני, לא שיעקר שם יעקב ממקומו, אלא, כי ...

81 לא יעקב יאמר עוד שמך כי"א ישראל

At the end of the first chapter of Berachos (12b-13a), the Talmud reads "Your name shall no longer be Yaakov" as meaning not that the name Yaakov is uprooted, but that Yisrael becomes the main name and Yaakov secondary to it.

Berakhot 12b:27–28 ברכות י"ב ב:כ"ז-כ"ח

אָמְרוּ לוֹ: לֹא שֶׁתִּתְעַקֵּר יְצִיאַת מִצְרַיִם מִמְּקוֹמָהּ, אֶלָּא שֶׁתְּהֵא שִׁעְבּוּד מַלְכֻיּוֹת עִיקָּר, וְיִצִּיאַת מִצְרַיִם טָפֵל לוֹ. כַּיּוֹצֵא בּוֹ אַתָּה אוֹמֵר: "לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ",

They answered him : [This passage does not mean] that the memory of the exodus from Egypt is to be obliterated, but that [the memory of the release from] the servitude of the kingdoms will be fundamental and the exodus of Egypt secondary to it. Take the following as an analogy: "Thy name shall no more be called Jacob, but Israel shall be thy name" (Gen. xxxv. 10).

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82 לא יעקב יאמר עוד שמך כי"א ישראל

The Zohar on Vayishlach (173b-174a) asks why Yaakov is still called Yaakov after receiving the name Yisrael, and answers: as G-d is called Havayah, the Name of mercy, when the righteous abound and Elokim when the wicked abound, so Yaakov was called Yisrael when he was free of enemies in his own land, and Yaakov when he was among enemies or abroad.

Zohar, Vayishlach 13:157–16:169 ספר הזהר, וישלח י"ג:קנ"ז-ט"ז:קס"ט

AND GOD SAID: THY NAME SHALL BE CALLED No MORE JACOB, BUT ISRAEL SHALL BE THY NAME; AND (he) CALLED HIS NAME ISRAEL. The subject of "and called" is the Shekinah, as in the expression: "And (he) called unto Moses": whereas the name "G-d" earlier in the sentence refers to the higher grade.

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

83 לא יעקב יאמר עוד שמך כי"א ישראל

The Zohar on Mishpatim says that the twelve tribes of Israel complete the building of the Name Elokim, and that

this is what Eisav's angel told Yaakov: "for you have striven with Elokim."

Zohar, Mishpatim 3:202–212 ספר הזהר, משפטים ג:ר"ב-ר"ייב

1Only the last two lines of the Hebrew text appear in the translation. 'All the twelve tribes represent on earth their celestial prototypes, and because they were in reality "sons" in this world, the Shekinah. was perfected in them in these twelve "lineaments" (boundaries) of Israel, which are called "Eleh".(these), as it says, "These (eleh) all are the tribes of Israel" (Gen. 49, 28), this word, in conjunction with Mi (Who?) forming the name Elohim,1v. Zohar, Genesis 2a. and so bringing the building to completion. On this account did the ...

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

84 **לא יעקב יאמר עוד שמך כי"א ישראל**

The Zohar on Tazria reads the angel's words: not by cleverness or by guile (akev, as in the name Yaakov) did Yaakov win the blessings, but as Yisrael; "with Elokim" means all the forces of harsh judgment, and "with men" means Eisav and his hosts.

Zohar, Tazria 13:50–14:60 ספר הזהר, תזריע י"ג:נ'-י"ד:ס'

R. Abba then discoursed on the verse: "And he said, Let me go, for the day breaketh" (Gen. 32, 26)....1Here follow in the text certain reflections on the conflict of Jacob and the angel which have appeared in substance elsewhere. Why was not the angel able to prevail over Jacob? Because the sun had risen and his strength was crippled.... For when the light appears, all the emissaries of punishment are restrained, For when the light appears, all the emissaries of punishment are restrained, and then the Community of Israel ...

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

85 **לא יעקב יאמר עוד שמך כי"א ישראל כי שרית עם אלקים**

The angel gives Yaakov the name Yisrael "for you have striven with Elokim." The maamar reads this as the nullification of the "something" that makes Israel a "head" above.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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86 **ישראל פי' שיר אל**

The Tikkunei Zohar reads the letters of ישראל as אל שיר, "a song of G-d." The Alter Rebbe connects this song with the drawing down of the supernal delight.

Tikkunei Zohar 3a:7 תקוני הזהר ג' א:ז'

... אָמְרִין שְׁמַע יִשְׂרָאֵל, בְּרָא דְּסָבָא דְּסָבִין, וְדָא חָכְמָה עִלָּאָה, וְעַל שְׁמַיְּהּ אִתְקְרֵי עַמּוּדָא דְּאֶמְצָעִיתָא יִשְׂרָאֵל, שִׁיר אֵ"ל שִׁיר מִשְׁמָאלָא שִׁיר דִּלְוִיִּם, אֵ"ל מִימִינָא דְּכַהֲנַיָּא, עַמּוּדָא דְּאֶמְצָעִיתָא

Tikkunei Zohar - Vocalized (Public Domain)

87 **ישראל פי' שיר אל**

Here too the Tikkunei Zohar, on "Hear, O Israel," reads Yisrael as shir El, "a song of G-d."

Tikkunei Zohar 25a:8–9 תקוני הזהר כ"ה א:ח'-ט'

עד דקראן לה ישראל לתתא בק"ש דתיחות לגביהו. ובאן קראן לה בבן זוגה דאיהו ו' ישראל סבא. ואיהו שיר אל. שיר דיליה דאם לא קראן לה ביה לא נחתא עליהו. ובההוא זמנא דנחיתת *קשרין לה בתפלה דיד לתתא דתהא קשורה עמיה. ורזא דמלה ונפשו *קשורה בנפשו. וקשר דתרוייהו איהו שרק לתתא. ולעילי שלשל"ת תפלין על רישיה

Constantinople, 1740 (CC-BY-NC)

88 **שיר השירים**

"The Song of Songs, which is Shlomo's." The Alter Rebbe's discourse on this verse explains song as a drawing down of the supernal delight.

Song of Songs 1:1 שיר השירים א':א

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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89 **ובלילה שירה עמי**

The psalmist in distress: "By day Havayah commands His kindness, and in the night His song is with me." The written form is shirah and the reading shiro, "His song," which the Alter Rebbe takes as G-d's delight, revealed "in the night," when darkness is turned into light.

Psalms 42:9 תהילים מ"ב:ט'

יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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PARAGRAPH 13

90 **וינפש**

The Ramban, in his comment on the Shabbos passage, explains "He rested and was refreshed (vayinafash)" as the added soul (neshamah yeseirah) of Shabbos, coming from the foundation of the world, "in whose hand is the soul (nefesh) of every living thing."

Ramban on Exodus 31:13 רמב"ן על שמות ל"א:י"ג

91 **וינפש**

The Zohar on Vayakhel reads vayinafash: on Shabbos eve a person's nefesh draws to itself an added spirit, which dwells in it all Shabbos day, so that the soul becomes greater than it was.

Zohar, Vayakhel 14:185–195 ספר הזהר, ויקהל י"ד:קפ"ה-קצ"ה

92 **והוא ימשול בך**

G-d's words to Chavah after the sin: "your longing shall be to your husband, and he shall rule over you." The Alter Rebbe cites it here, with the end of Tanya chapter 50, in

support of the point that the soul's longing must be followed by drawing G-dliness down.

Genesis 3:16 בראשית ג:ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃

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

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93 **והיו הדברים האלה**

Moshe's words in the Shema: "And these words, which I command you today, shall be upon your heart." They follow "with all your might," showing that after the soul's longing comes the Torah.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

94 **אשר לא נשא לשוא נפשו**

The answer: one with clean hands and a pure heart, "who has not lifted up his soul in vain," that is, has not set his desire on falsehood (context: Steinsaltz Tanakh). The word is written nafsho, "his soul," and read nafshi, "My soul"; the Alter Rebbe reads nafsho as the soul's ascent, which without the drawing down of nafshi is "in vain."

Psalms 24:4 תהילים כ"ד:ד'

נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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95 **הקל קול יעקב**

Yitzchak's words as he felt Yaakov: "The voice is the voice of Yaakov, but the hands are the hands of Eisav." The Alter Rebbe's explanation of this verse is cited for the drawing down through Torah.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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96 **בלק"ת פ' כי תשא בטעמי המצות**

According to the note, the Arizal's discourse on the mitzvah of the half-shekel, on which the reading of Arich Anpin as the nefesh of Atzilus rests, is also quoted there.

KEHOT'S NOTE

ד"ה מצות מחצית השקל. מובא גם באוה"ת שבתשובה ע' א'תתקכא.

97 **ונתנו איש כופר נפשו**

G-d's command for the census: "each man shall give a ransom for his soul," the half-shekel. The Arizal's comment on it is cited for the meaning of nefesh as will.

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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98 **אין נפשי אל העם הזה**

G-d tells Yirmiyahu that even if Moshe and Shmuel stood before Him, "My soul is not toward this people." Here "soul" means will, as Rashi and the Targum explain.

Jeremiah 15:1 ירמיהו ט"ו:א'

וַיֹּאמֶר ה' אֵלַי אִם־יַעֲמֹד מֹשֶׁה וּשְׁמוּאֵל לְפָנַי אֵין נַפְשִׁי אֶל־הָעָם הַזֶּה שַׁלַּח מֵעַל־פָּנַי וְיֵצֵאוּ׃

Then said the L-RD unto me: 'Though Moses and Samuel stood before Me, yet My mind could not be toward this people; cast them out of My sight, and let them go forth.

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99 **נפשי רצוני**

Rashi explains "My soul" as "My will." The Alter Rebbe uses this to read nafshi as G-d's will drawn down.

Rashi on Jeremiah 15:1 רש"י על ירמיהו ט"ו:א'

משה ושמואל. שניהם נזקקו לבקש רחמים על ישראל ומתחלה החזירום למוטב ואח"כ התפללו עליהם ולא עלה בלבם להשיב אפי עד שהחזירום למוטב, משה שימו איש חרבו וגו' (שמות ל"ב:ל') ויזר על פני המים וגו' (שם) ואח"כ אעלה אל ה' אולי אכפרה, שמואל במצפה ויסירו בני ישראל את הבעלים (שמואל א ז':ה') ואח"כ קבצו את כל ישראל המצפתה ואתפלל עליכם (שם) אתה אינך יכול להשיבם אלי לכך אל תתפלל עליהם: נפשי. רצוני:

Moses and Samuel Both were needed to beg mercy for Israel, but first they induced them to repent, and afterwards they prayed on their behalf, but they had no idea of turning away My wrath until they had induced them to repent. Moses said (Exodus 32:27), "Let each man put his sword..." (v. 20) "and he scattered it on the surface of the water, etc." And afterwards (v. 30), "I will ascend to the L-rd, perhaps I will atone." Samuel in Mizpah (I Samuel 7:4,5) "And the children of Israel ...

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

100 **אנכי**

"I (Anochi) am Havayah your G-d," the first of the Ten Commandments. The Talmud reads Anochi as an acro-

nym, and the Arizal's comment on it is cited.

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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101 והנה רש"י פי' אנא נפשי

The Talmud reads Anochi as the initials of Ana nafshi kesavis yehavis, "I Myself wrote and gave." The Alter Rebbe takes it to mean that G-d gave His very self in the Torah.

Shabbat 105a:3 שבת ק"ה א:ג

רַבִּי יוֹחָנָן דִּידֵיהּ אָמַר: "אָנֹכִי", נוֹטָרִיקוֹן: אֲנָא נַפְשִׁי כְּתַבִית יְהַבִית. רַבָּנַן אָמְרִי: אַמִּירָה נְעִימָה כְּתִיבָה וִיהִיבָה. אִיכָּא דְּאָמְרִי "אָנֹכִי" לְמַפְרֵעַ: יְהִיבָה כְּתִיבָה נָאֱמָנִין אֲמָרֶיהָ.

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

KEHOT'S NOTE

שבת קה, א.

102 ויקחו לי תרומה

"Speak to the children of Israel, and they shall take for Me an offering."

Exodus 25:2 שמות כ"ה:ב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת־תְּרוּמָתִי:

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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103 ויקחו לי תרומה כביכול לי אתם לוקחים

At the beginning of Parshas Terumah the Midrash reads "And they shall take for Me an offering" as if to say that it is G-d Himself whom Israel take. It supports the reading that in the Torah G-d gave Himself.

Shemot Rabbah 33:6–7 שמות רבה ל"ג:ו-ז

... בנוהג שבעולם, אדם לוקח חפץ מן השוק, שמא יכול לקנות בעליו, אבל הקב"ה נתן תורה לישראל, ואומר להם: כביכול לי אתם לוקחים. הוי, ויקחו לי תרומה: דבר אחר: ויקחו לי תרומה, ההי"ד (דברים לג): תורה צוה לנו משה. דרש ר' שמלאי: תרי"ג מצות נתנו לישראל ע"י משה. שכן מָנַן תורה. ואם תאמר אינן אלא תרי"א, ושתים היכן הם?! אלא, אמרי רבנן: אנכי, ולא יהיה לך, מפי הגבורה שמעום, ותרי"א אמר להם משה, שנאמר: תורה צוה לנו משה מורשה וגו'. אל תקרי מורשה, אלא ירושה, ירושה היא לישראל לעולם. משל ...

Another matter: "They shall take Me a gift" - that is what is written: "For a good lesson [lekaḥ] I have given you (Proverbs 4:2). Rabbi Berekhya HaKohen ben Rabbi" may be that Rabbi Berekhya was a student of Rabbi Yehuda HaNasi. Alternatively, the term berabbi may be used similarly to the term beribi, which means, "the esteemed." said: The way of the world is that when a person sells an object from his house, he is sad over it. But the Holy One blessed be He gave the Torah ...

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104 כי בו שבת וינפש

"For on it He rested from all His work." The text joins this phrase with "and was refreshed" from Exodus.

Genesis 2:3 בראשית ב:ג

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

חיבור ב' פסוקים בראשית ב, ג. תשא לא, יז. וכ"ה בביאה"ז לאדה"א פ, ג ובעוד כמה מקומות.

105 שבת וינפש

"And on the seventh day He rested and was refreshed (vayinafash)." The word is related to nefesh, and the Alter Rebbe brings it as another sense of nafshi.

Exodus 31:17 שמות ל"א:י"ז

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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106 שבת וינפש

The Zohar on Nasso calls Shabbos "a good gift in My treasury" and links "He rested and was refreshed (vayinafash)" with the rest the weary soul (nefesh) finds on Shabbos.

Zohar, Nasso 4:24–27 ספר הזהר, נשא ד':כ"ד-כ"ז

R. Isaac then cited the verse: "In thy distress, when all these things are come upon thee, in the end of days, thou wilt return.... For the L-rd thy G-d is a merciful G-d", etc. (Deut. 4, 30-31). 'We learn from here', he said, 'that penitence is of most effect before Rigour lights upon the world. For once it does so it strongly entrenches itself, and who can remove it? Indeed, it will not depart until restitution is made, followed by penitence; and then only is the world again put ...

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

107 ונח

Onkelos renders vayinafash as venach, "and rested."

Onkelos Exodus 31:17 תרגום אונקלוס על שמות ל"א:י"ז

בֵּין מֵימְרִי וּבֵין בְּנֵי יִשְׂרָאֵל אָת הִיא לְעָלַם אֲרֵי שִׁתָּא יוֹמִין עֲבַד יְיָ יָת שְׁמַיָּא וְיָת אַרְעָא וּבְיוֹמָא שְׁבִיעָאָה שְׁבַת וְנָח:

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

108 בד"ה והי' מספר בנ"י

This is the discourse on "And the number of the children of Israel shall be." The passage given speaks of the souls' descent for the sake of an ascent, to bind them to G-d in a

yearning without end, and of drawing G-dliness down through the counted mitzvos.

KEHOT'S NOTE

לעיל פ' במדבר ו, א.

109 **ונחה עליו רוח ה'**

Yeshayahu's prophecy of the shoot from the stem of Yishai, the Mashiach: "And the spirit of Havayah shall rest upon him." The Alter Rebbe's discourse that explains it is cited.

Isaiah 11:2 ישעיהו י״א:ב׳

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה'

And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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110 **ריח ניחוחי**

"My offering, My bread, for My fire-offerings, My pleasing aroma." The Alter Rebbe's explanation of "My pleasing aroma" elsewhere is cited.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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111 **ע"פ הסבי עיניך מנגדי**

There G-d answers the soul's wish to look only toward Him with "Turn your eyes away from me": the rush toward G-d in prayer is great but only for a time, and must be followed by a "return," making a dwelling for G-d below through Torah and mitzvos, which is the purpose of creation.

KEHOT'S NOTE

לקו"ת שה"ש לו, ב.

112 **הסבי עיניך מנגדי**

The beloved's words in the Song: "Turn your eyes away from me, for they have overwhelmed me." The Alter Rebbe's discourse on this verse explains that the soul's rush upward must be followed by a return to work below.

Song of Songs 6:5 שיר השירים ו׳:ה׳

הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי שֶׁהֵם הִרְהִיבֻנִי שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מִן־הַגִּלְעָד׃

Turn away thine eyes from me, For they have overcome me. Thy hair is as a flock of goats, That trail down from Gilead.

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113 **לא ברעש ה'**

At Chorev Eliyahu is shown a great wind, and after the wind ra'ash, plainly an earthquake, but "Havayah is not in the ra'ash" (context: Steinsaltz Tanakh). The Alter Rebbe reads ra'ash as the "great tumult" of the angels' ascent.

I Kings 19:11 מלכים א י״ט:י״א

וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר לִפְנֵי ה' וְהִנֵּה ה' עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי ה' לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'

And He said: 'Go forth, and stand upon the mount before the L-RD.' And, behold, the L-RD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the L-RD; but the L-RD was not in the wind; and after the wind an earthquake; but the L-RD was not in the earthquake;

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114 **ואחר הרעש אש לא באש ה'**

"And after the ra'ash, fire; Havayah is not in the fire; and after the fire, a still, small voice." The fire is read in the next paragraph as the seraphim's burning.

I Kings 19:12 מלכים א י״ט:י״ב

וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה׃

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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115 **אות הוא בצבא שלו**

Reish Lakish expounds "Havayah Tzeva'os is His Name": "He is L-rd (adon) among His host"; just before, Rabbi Yochanan reads "and He came from the myriads of holiness" as "He is a sign (os) among His myriads." The Alter Rebbe quotes "a sign among His host," and Kehot points to the Maharsha there; the same passage then cites Eliyahu's vision at Chorev.

Chagigah 16a:4–5 חגיגה ט״ז א:ד׳-ה׳

וְרַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: "לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'. וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה", "וְהִנֵּה ה' עוֹבֵר". תָּנוּ רַבָּנַן, שִׁשָּׁה דְּבָרִים נֶאֶמְרוּ בַּשֵּׁדִים: שְׁלֹשָׁה כְּמַלְאֲכֵי הַשָּׁרֵת, וּשְׁלֹשָׁה כִּבְנֵי אָדָם. שְׁלֹשָׁה כְּמַלְאֲכֵי הַשָּׁרֵת — יֵשׁ לָהֶם כְּנָפַיִם כְּמַלְאֲכֵי הַשָּׁרֵת, וְטָסִין מִסּוֹף הָעוֹלָם וְעַד סוֹפוֹ כְּמַלְאֲכֵי הַשָּׁרֵת, וְיוֹדְעִין מַה שֶּׁעָתִיד לִהְיוֹת כְּמַלְאֲכֵי הַשָּׁרֵת.

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KEHOT'S NOTE

חגיגה טז, א. וראה בחדא"ג מהרש"א שם.

116 **ביו"ד נברא העוה"ב**

The Talmud teaches that the World to Come was created with the yud. It shows how much comes from a single letter of the Name.

Menachot 29b:13–14 מנחות כ״ט ב:י״ג-י״ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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117 **ובפי ויצא ע"פ ושבתי בשלום**

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

KEHOT'S NOTE

תו"א כא, ג ואילך.

118 **וסד"ה ואהי' אצלו אמון**

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

KEHOT'S NOTE

לעיל פ' במדבר יח, ד.

119 **לב מלכים אין חקר**

The words here quote Proverbs 25:3; the passage is shown below.

Proverbs 25:3 משלי כ"ה:ג'

שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר׃

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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KEHOT'S NOTE

משלי כה, ג.

120 **אדם ובהמה תושיע ה'**

The words here quote Psalms 36:7; the passage is shown below.

Psalms 36:7 תהילים ל"ו:ז'

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה׳

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

121 **החיות פני ארי'**

The words here quote Ezekiel 1:10; the passage is shown below.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

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

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KEHOT'S NOTE

יחזקאל א, י'.

122 **לא יעקב יאמר עוד שמך**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

וישלח לב, כט. בהמצויין לקמן ע' באריכות באוה"ת בראשית-ה דף תתפה, א ואילך.

123 **דמות כמראה אדם**

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

KEHOT'S NOTE

שם א, כו.

124 **ישראל פי' שיר א-ל**

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

KEHOT'S NOTE

ת"ז (ג, א. כה, א). [כ].

125 **ע"פ שיר השירים**

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

KEHOT'S NOTE

ראה לקו"ת שה"ש א, ג ואילך.

126 **ובלילה שירה עמי**

The words here quote Psalms 42:9; the passage is shown below.

Psalms 42:9 תהילים מ"ב:ט'

יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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KEHOT'S NOTE

תהלים מב, ט.

127 **ברבות פי' וישלח פע"ח**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נעתק באוה"ת בראשית-ה דף תתעז, ב. שם תתפה, ב.

128 **ובפי' לך לך פמ"ו**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"כמו שכתוב בגמרא ספ"ק דברכות רק נוסף עליו פלוגתא היינו ר' בשם ר' אחא" — אוה"ת בראשית כרך-ה תתפה, א. שם כרך-ד דף תשיד, א.

129 **ובגמרא**

The words here quote Berakhot 12b:27–28; the passage is shown below.

Berakhot 12b:27–28 ברכות י"ב ב:כ"ז-כ"ח

אָמְרוּ לוֹ: לֹא שֶׁתֵּעָקֵר יְצִיאַת מִצְרַיִם מִמְּקוֹמָהּ, אֶלָּא שֶׁתְּהֵא שִׁעְבּוּד מַלְכֻיּוֹת עִיקָּר, וִיצִיאַת מִצְרַיִם טָפֵל לוֹ. כַּיּוֹצֵא בּוֹ אַתָּה אוֹמֵר: "לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ",

They answered him : [This passage does not mean] that the memory of the exodus from Egypt is to be obliterated, but that [the memory of the release from] the servitude of the kingdoms will be fundamental and the exodus of Egypt secondary to it. Take the following as an analogy: "Thy name shall no more be called Jacob, but Israel shall be thy name" (Gen. xxxv. 10).

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KEHOT'S NOTE

ברכות יב, ב "לא שיעקר יעקב ממקומו אלא ישראל עיקר ויעקב טפל" — אוה"ת בראשית כרך-ה דף תתפה, א.

130 **קע"ד א'**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לקמן נא, ב הלשון. "דבחי' ישראל שנק' יעקב זהו ע"ד ששם ה' נק' אלקים" — אוה"ת בראשית-ה דף תתעז, ב. וראה גם אוה"ת פ' שמות ע' עט.

131 **בשבת פ' הבונה**

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

KEHOT'S NOTE

קה, א (כגירסת הע"י).

132 The psalmist asks, "Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" The Alter Rebbe reads the ascent as prayer, the soul rising from below.

Psalms 24:3 תהילים כ"ד:ג'

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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133 G-d's words to Moshe at the burning bush: "When you bring the people out of Egypt, you shall serve G-d on this mountain." The Exodus had as its purpose the giving of the Torah, the drawing down of G-dliness.

Exodus 3:12 שמות ג':י"ב

וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־לְּךָ הָאוֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעַבְדוּן אֶת־הָאֱלֹקִים עַל הָהָר הַזֶּה׃

And He said: 'Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve G-d upon this mountain.'

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PARAGRAPH 14

134 **לא ברעש הוי'**

At Chorev Eliyahu is shown that "Havayah is not in the tumult." The Alter Rebbe reads the tumult as the angels' upward excitement, in which the Name does not rest.

I Kings 19:11 מלכים א י"ט:י"א

וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר לִפְנֵי ה' וְהִנֵּה ה' עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי ה' לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'

And He said: 'Go forth, and stand upon the mount before the L-RD.' And, behold, the L-RD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the L-RD; but the L-RD was not in the wind; and after the wind an earthquake; but the L-RD was not in the earthquake;

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135 **שהרעש הוא להי' ממטה למעלה**

According to the note, this teaching, that the tumult is an ascent toward G-d from below, is quoted there.

KEHOT'S NOTE

מובא ביהל אור ע' קסא.

136 **ואחר הרעש אש**

"And after the tumult, fire; Havayah is not in the fire; and after the fire, a still, small voice." The fire is the seraphim's burning, and the still, small voice is the Torah.

I Kings 19:12 מלכים א י"ט:י"ב

וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה׃

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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137 **ע"פ שחורה אני**

The discourse on "I am black" explains, citing the Midrash, "black all the days of the week and comely on Shabbos": the hidden love, called "black fire," is concealed during the week and comes out into revelation on Shabbos.

KEHOT'S NOTE

ראה לקו"ת שה"ש ה, ג ואילך.

138 **שחורה אני**

The beloved says to the daughters of Jerusalem, "I am black but comely." The Alter Rebbe's discourse on this verse distinguishes the outward tumult of the heart from its inner fire.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם 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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139 Rav Sheshes, though blind, recognized that the king was coming only when there was quiet, for the King of heaven came in "a still, small voice." The Alter Rebbe uses it to show that G-d is revealed in the stillness of the Torah.

Berakhot 58a:11 ברכות נ"ח א':י"א

אֲמַר לֵיהּ מִנָּא הָא מִינָּא: מִנָּא לָךְ הָא? אֲמַר לֵיהּ: דִּמַלְכוּתָא דְאַרְעָא כְּעֵין מַלְכוּתָא דִּרְקִיעָא, דִּכְתִיב: "צֵא וְעָמַדְתָּ בָהָר לִפְנֵי ה' וְהִנֵּה ה' עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי ה' לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'. וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה".

The Min asked him, "Whence hast thou this?" He replied, "Earthly kingship is like the Kingship of Heaven, of which it is written, 'Go forth, and stand upon the mount before the L-rd. And behold, the L-rd passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the L-rd ; but the L-rd was not in the wind ; and after the wind an earthquake ; but the L-rd was not in the earthquake ; and after the earthquake a fire ; ...

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140 Right after its expositions of "Havayah Tzeva'os," the Talmud quotes Eliyahu's vision: Havayah is not in the wind, the ra'ash or the fire, and after the fire comes "a still, small voice," "and behold, Havayah passes by."

Chagigah 16a:4חגיגה ט"ז א:ד'

וְרַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: "לֹא בָרוּחַ ה' וְאַחַר רוּחַ רַעַשׁ לֹא בָרַעַשׁ ה'. וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה", "וְהִנֵּה ה' עוֹבֵר".

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141 **קול דממה דקה**

The Zohar on Balak calls the level of "my G-d" (Elokai) the secret of "a still, small voice": a hidden beginning that one may ask about, but that none can answer, for it is concealed.

Zohar, Balak 9:155–12:165ספר הזהר, בלק ט':קנ"ה-י"ב:קס"ה

R. Eleazar then commenced to discourse on the verse: "O L-rd, thou art my G-d, I will exalt thee, I will praise thy name, for thou hast done wonderful things" (Isa. 25, 1). 'This verse', he said, 'contains the mystery of faith. "L-rd" is the supreme mystery, the beginning of the supernal Point, the recondite and unknowable. "My G-d" refers to the still small Voice which is the first subject of interrogation.

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

142 **קול דממה דקה**

The Zohar on Tzav calls the inner altar, the altar of the fine (dakah) incense bound in the bond of faith, "a still, small voice (dakah)."

Zohar, Tzav 11:84–12:93ספר הזהר, צו י"א:פ"ד-י"ב:צ"ג

It is written, "Oil and incense rejoice the heart" (Prov. 27, 9), but not fat and limbs, although these, too, allay wrath. The altar which is the innermost of all, the linking of faith, is called "a still silent voice", and in relation to this the other altar is called the "outer" one.

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

143 **קול דממה דקה**

The Zohar on Pinchas calls the fourth level, after the three, "a still, small voice, where the King comes," the "man" who sits on the Throne.

Zohar, Pinchas 35:189–37:202ספר הזהר, פנחס ל"ה:קפ"ט-ל"ז:ר"ב

144 **קול דממה דקה**

The Zohar on Pinchas compares Eliyahu's vision to the layers of a nut: the hard husk is the fire, in which Havayah is not, and in the hollow within is "a still, small voice; there the King comes."

Zohar, Pinchas 46:266–48:278ספר הזהר, פנחס מ"ו:רס"ו-מ"ח:ער"ח

145 **קול דממה דקה תמן קאתי מלכא**

The Tikkunei Zohar says that the King does not come in the great wind, the ra'ash and the fire, in which the wings of the chayos are heard, but in the still, small voice: "there the King comes." These are almost the Alter Rebbe's own words.

Tikkunei Zohar 3b:2–3תקוני הזהר ג' ב:ב'-ג'

... כַּנְפֵיהֶן, בְּעָמְדָם יִשְׂרָאֵל בִּצְלוֹתָא דְעַמִּידָה חֵיזוּן תְּרַפֶּינָה כַּנְפֵיהֶם דִּלָּא לְמִשְׁמַע בְּהוֹן קָלָא, דְּתַמָּן קוֹל דְּמָמָה דַקָּה (מ"א יט יב), קֹדֶשׁ הַקָּדָשִׁים דְּאִיהוּ בְּעַמִּידָה, בְּגִין דְּתַמָּן קָאָתָא מַלְכָּא. דְּהָא בְּרוּחַ גְּדוֹלָה וּבָרַעַשׁ וּבָאֵשׁ, דְּאִשְׁתַּמְעוּן בְּהוֹן גַּדְפֵי חֵיזוּן לָא אָתָא מַלְכָּא, אֶלָּא בְּקוֹל דְּמָמָה דַקָּה, דְּאִיהִי בָּתַר רוּחַ רַעַשׁ אֵשׁ, וְאִיהִי רְבִיעָאָה לוֹן, וְעַלַיְהוּ אָמַר יְחֶזְקֵאל (א ד), וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן הַצָּפוֹן, עָנָן גָּדוֹל, וְאֵשׁ מִתְלַקַּחַת, הָא אִינּוּן תְּלַת, דְּרָכִיבִין בְּהוֹן ...

Tikkunei Zohar - Vocalized (Public Domain)

146 **ואשים דברי בפיך**

G-d's words of comfort to Israel through the prophet: "And I have put My words in your mouth, and in the shadow of My hand I have covered you." Through the words of Torah G-d's light is drawn down.

Isaiah 51:16ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

147 **דברי חכמים בנחת נשמעים**

Koheles: "The words of the wise are heard in quietness, more than the shout of a ruler among fools." It explains why the Torah is called a "still, small voice."

Ecclesiastes 9:17קהלת ט':י"ז

דִּבְרֵי חֲכָמִים בְּנַחַת נִשְׁמָעִים מִזַּעֲקַת מוֹשֵׁל בַּכְּסִילִים׃

The words of the wise spoken in quiet Are more acceptable than the cry of a ruler among fools.

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KEHOT'S NOTE

קהלת ט, יז.

148 **כמ"ש במ"א על הזהר פ' ויקרא דקי"ב ע"א**

The note identifies the "elsewhere" where the Zohar passage on the still, small voice is explained as this place in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א דף יא, א.

149 **שער רישיה כעמר נקא**

In Daniel's vision, the Ancient of Days has "the hair of His head like clean wool." Chassidus reads the "hair" as the laws of the Torah.

Daniel 7:9דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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150 **זה השער לה'**

The psalmist: "This is the gate to Havayah; the righteous shall enter it." The "gate" stands for the mitzvos.

Psalms 118:20 תהילים קי"ח:כ'

זֶה־הַשַּׁעַר לַה' צַדִּיקִים יָבֹאוּ בוֹ׃

This is the gate of the L-RD; The righteous shall enter into it.

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KEHOT'S NOTE

תהלים קיח, כ.

151 **ע"פ כי תשמע בקול**

There the Alter Rebbe notes that the verse says "in the voice" and not "to the voice": hearing "to the voice" is the outer drawing down, while hearing "in the voice" reaches its inner dimension, the Infinite Light drawn down so that the soul is nullified.

KEHOT'S NOTE

לקו"ת ראה כג, ב.

152 **בזהר ואתחנן (דרס"א ע"א)**

The note points there for a discussion of the Zohar's "inner voice."

KEHOT'S NOTE

ראה אוה"ת ויקרא-ג ע' תתסט.

153 **הולך אל דרום**

"It goes toward the south and turns toward the north." The text refers to the Midrash on Koheles on this verse.

Ecclesiastes 1:6 קהלת א':ו'

הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן סוֹבֵב סֹבֵב הוֹלֵךְ הָרוּחַ וְעַל־סְבִיבֹתָיו שָׁב הָרוּחַ׃

The wind goeth toward the south, And turneth about unto the north; It turneth about continually in its circuit, And the wind returneth again to its circuits.

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154 **לא ידח ממנו נדח**

The wise woman of Tekoa, urging King David to bring back his banished son Avshalom, says that G-d devises means "that no one banished be banished from Him." It shows that every Jewish soul will be raised at the Resurrection.

II Samuel 14:14 שמואל ב י"ד:י"ד

כִּי־מוֹת נָמוּת וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לֹא יֵאָסְפוּ וְלֹא־יִשָּׂא אֱלֹקִים נָפֶשׁ וְחָשַׁב מַחֲשָׁבוֹת לְבִלְתִּי יִדַּח מִמֶּנּוּ נִדָּח׃

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth G-d respect any person; but let him devise means, that he that is banished be not an outcast from him.

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KEHOT'S NOTE

ש"ב יד, יד (לבלתי).

155 **כולך יפה רעיתי**

The beloved's praise: "You are all fair, my beloved, and there is no blemish in you." It describes the whole of Israel together in the Time to Come.

Song of Songs 4:7 שיר השירים ד':ז'

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ׃

Thou art all fair, my love; And there is no spot in thee.

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KEHOT'S NOTE

שה"ש ד, ז.

156 **ברכנו אבינו כולנו כאחד**

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

KEHOT'S NOTE

נוסח התפלה.

157 **מתן בסתר**

Proverbs: "A gift in secret pacifies anger." Here the light drawn down by the mitzvos is now like a hidden gift.

Proverbs 21:14 משלי כ"א:י"ד

מַתָּן בַּסֵּתֶר יִכְפֶּה־אָף וְשֹׁחַד בַּחֵק חֵמָה עַזָּה׃

A gift in secret pacifieth anger, And a present in the bosom strong wrath.

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KEHOT'S NOTE

משלי כא, יד.

158 **הבאים ישרש יעקב**

The discourse on "Those who come, Yaakov will take root" explains that the soul descends into this world for the sake of "today, to do them," and that the mitzvos are the soul's garments.

KEHOT'S NOTE

תו"א נג, ג ואילך.

159 **הבאים ישרש יעקב**

Yeshayahu's prophecy of the days to come: "Those who come, Yaakov will take root; Israel will blossom and bud." The Alter Rebbe's discourse on this verse, in Torah Ohr, Shemos, is cited on the reward revealed from the mitzvah itself.

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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160 **זורע צדקות מצמיח ישועות**

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

KEHOT'S NOTE

ברכת יוצר.

161 **וישע ה' אל הבל**

Hevel brought the firstborn of his flock, "and Havayah turned (vayisha) to Hevel and to his offering," accepting it. The Alter Rebbe reads yeshuos, "salvations," in the sense of this "turning," G-d's revelation to those below.

Genesis 4:4 בראשית ד':ד

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיַּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

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

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KEHOT'S NOTE

בראשית ד, ד.

162 **דנעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

163 **נעוץ סופן בתחלתן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning." The Alter Rebbe uses it to show why this lowest world can hold the highest revelation.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

164 **וסוף מעשה במחשבה תחלה**

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

KEHOT'S NOTE

ע"פ פיוט לכה דודי.

165 The Zohar on Vaeschanan, on "you heard the sound of words but saw no image," speaks of "the inner voice" that was not seen at all, from which came all the voices heard when the Torah was given. The Alter Rebbe identifies it with the still, small voice.

Zohar, Vaetchanan 4:17–5:27 ספר הזהר, ואתחנן ד':י"ז-ה':כ"ז

All other peoples G-d has placed under the charge of Chieftains who have control of them, but Israel the Holy One, blessed be He, has taken for His own portion to be united to Him, and He has given them His holy Law that they may be joined to His Name.' AND THE L-RD SPAKE UNTO YOU OUT OF THE MIDST OF THE FIRE: YE HEARD THE VOICE OF WORDS, ETC. R. Eleazar said: 'What is meant by "the voice of words"? It means, the Voice which is also called ...

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

PARAGRAPH 15

166 **ושבתי בשלום**

Yaakov's vow at Beis El: if G-d keeps him and he returns in peace to his father's house, "Havayah shall be my G-d (le'Elokim)," and he will dedicate himself to His service (context: Steinsaltz Tanakh). The Alter Rebbe reads le'Elokim as "like Elokim": a revelation above Havayah will make Havayah itself seem like the concealing Name.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

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

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KEHOT'S NOTE

בראשית כח, כא.

PARAGRAPH 16

167 **כי אם ישראל**

The angel tells Yaakov, "Your name shall no longer be Yaakov, but Yisrael." The Alter Rebbe links this first naming to the revelation of the Name Havayah, given at Sinai.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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168 **כי אם ישראל יהיה שמך**

G-d Himself tells Yaakov, "Yisrael shall be your name." This second naming points to the higher revelation of the Time to Come.

Genesis 35:10 בראשית ל"ה:י'

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל׃

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel.

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169 **במהרמ"א פ' וישלח . . בעין יעקב ספ"ק דברכות**

According to the note, the Alshich's remark and the Ein Yaakov passage on the double naming of Yisrael are quoted there.

KEHOT'S NOTE

מובא באוה"ת וישלח כרך-ה דף תתפה, ב.

170 **העירו קצת המפרשים**

The note identifies this as one of the commentators who remarked on the question of why the name Yisrael was

given twice.

KEHOT'S NOTE

ראה שם בפי' הרי"ף. ובחדושי הגאונים שם מה שהביא מהכלי יקר עה"ת.

PARAGRAPH 17

171 עד יעבור עמך ה'

In the Song at the Sea Moshe and Israel sing that the nations will stand still "until Your people pass over, Havayah," calling on G-d by name (context: Steinsaltz Tanakh). The Alter Rebbe reads the words as "until Your people pass over Havayah": Israel bring a revelation that passes beyond the Name Havayah.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבר עַמְּךָ ה' עַד־יַעֲבר עַם־זו קָנִיתָ:

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

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KEHOT'S NOTE

שמות טו, טז.

172 אלמלא עוזרו

"Were it not that the Holy One, blessed be He, helps him, he could not overcome it." Even the soul's own ascent needs G-d's help.

Kiddushin 30b:7 קידושין ל' ב:ז'

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ".

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

173 כי יעמוד לימין אביון

"For He stands at the right hand of the needy, to save him from those who judge his soul." G-d's help in the soul's struggle, as explained in section 2.

Psalms 109:31 תהילים ק"ט:ל"א

כִּי־יַעֲמד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ:

Because He standeth at the right hand of the needy, To save him from them that judge his soul.

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KEHOT'S NOTE

תהלים קט, לא.

PARAGRAPH 18

174 על שלשה דברים העולם עומד על התורה ועל העבודה ועל גמ"ח

Shimon HaTzaddik's teaching that the world stands on Torah, service and acts of kindness. The Alter Rebbe reads service as the ascent from below and Torah and kindness as the drawings-down.

Pirkei Avot 1:2 משנה אבות א':ב'

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי 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)

175 ותורתך בתוך מעי

The psalmist: "I desire to do Your will, my G-d, and Your Torah is within my innards." The Torah is a drawing down into a person's inner being.

Psalms 40:9 תהילים מ':ט'

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

176 בצדקה תכונני

G-d's promise to rebuilt Jerusalem: "Through righteousness you shall be established." Kindness and tzedakah are the outer drawing down.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצֶדֶק 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.

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

KEHOT'S NOTE

ישע" נד, יד.

177 בזח"ג (דקל"ג ב')

The note points there for a discussion of the Zohar passage "There is Chesed and there is Chesed."

KEHOT'S NOTE

ראה באוה"ת דברים ע' לט.

178 אית חסד ואית חסד

The Zohar distinguishes two kinds of Chesed. The Alter Rebbe identifies them as the supernal Chesed of the future and the Chesed of the right arm now.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

179 וחסדי מאתך לא ימוש

G-d's promise to Israel: though the mountains move, "My kindness shall not depart from you." It describes the su-

pernal Chesed that will be revealed in the Time to Come.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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

KEHOT'S NOTE

ישעי' נד, י'.

180 **ורב חסד**

One of the Thirteen Attributes of Mercy, which G-d proclaimed to Moshe: "abundant in kindness." Here it names the higher Chesed.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

181 **וכמה גופין תקינת לון**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליי).

182 **וכמה גופין תקינת לון כו' חסד דרועא ימינא**

In Patach Eliyahu, G-d fashions "bodies" for the Sefiros, "Chesed, the right arm." The Alter Rebbe identifies this with the lower Chesed, the vessel for the higher one.

Tikkunei Zohar 17a:15–16 תקוני הזהר י"ז א:ט"ו-ט"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה.

Constantinople, 1740 (CC-BY-NC)

183 **בד"ה הוי' יחתו מריביו**

There the Alter Rebbe explains that to sweeten and nullify the judgments there must be a drawing down from the Chesed of Arich Anpin, far above the Chesed of Z'eir Anpin; the lower Chesed, called "the kindness of the world," is given according to people's deeds and so is limited, which leaves room for accusers.

KEHOT'S NOTE

לעיל פ' נשא כה, ג.

184 **הוי' יחתו מריביו**

Chanah's song: "Havayah, those who contend with Him shall be broken." The Alter Rebbe's discourse on this verse explains the two levels of Chesed.

I Samuel 2:10 שמואל א ב':י'

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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185 **חסדי ה' כי לא תמנו**

The prophet's lament over the destruction: "The kindnesses of Havayah, that we are not consumed, for His mercies do not end"; Israel survive only by His kindness. The plural "kindnesses" points to two levels of Chesed.

Lamentations 3:22 איכה ג':כ"ב

חַסְדֵי ה' כִּי לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו:

Surely the L-RD'S mercies are not consumed, Surely His compassions fail not.

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KEHOT'S NOTE

איכה ג, כב.

186 **בד"ה והי' מספר בנ"י**

The passage there refers back to "Havayah, those who contend with Him" and to this maamar on "I am Havayah your G-d" in the section of tzitzis, and speaks of concealed and revealed chassadim (kindnesses) at ever higher levels.

KEHOT'S NOTE

לעיל פ' במדבר ח, א.

187 **כי גדול יום יזרעאל**

Hosea's prophecy of the ingathering of Yehudah and Israel under one head, "for great is the day of Yizre'el," the day G-d will "sow" (yizra) His people in their land. It is explained in the discourse on "And the number of the children of Israel shall be."

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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188 **בתורת ה' חפצו**

The psalmist's happy man: "his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The Talmud (Avodah Zarah 19a) says that the Torah is first called by G-d's name and, once he has toiled in it, by his

own; the Alter Rebbe reads the two phrases as two levels of Torah, the higher and the lower.

Psalms 1:2 תהילים א:ב

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

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

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KEHOT'S NOTE

תהלים א, ב.

189 **תורה שלמעלה . . ותתגלה לעתיד לבא**

The passage is quoted there, and the Tzemach Tzedek adds in a gloss that this may be the meaning of "a new Torah will go forth from Me," referring to the Midrash Rabbah on Shemini, chapter 13, and to the Ramaz on Teitzei.

KEHOT'S NOTE

מובא באוה"ת נ"ך-ב ע' תתקיד ומוסיף: "(הגי"ה ואולי זהו ענין חידוש תורה מאתי תצא, ע' במד"ר פ' שמיני פי"ג ובהרמ"ז פ' תצא כמדומה דף רע"ו, עכ"ה)".

PARAGRAPH 19

190 **היום לעשותם**

Moshe's charge to keep the mitzvos "which I command you today, to do them." The Sages read "today" as this world, the time for doing, and "tomorrow" as the time for reward; the first "I am Havayah your G-d" refers to it.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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KEHOT'S NOTE

דברים ז, י"א.

191 **וחסד דלגאו**

The Idra Rabba reads "in wrath remember mercy" as a call to the supernal Chesed of the Ancient of Ancients (Atika d'Atikin), through which mercy is aroused for all. The Alter Rebbe points there for the inner Chesed of the future.

Zohar, Idra Rabba 31:238–32:248 ספר הזהר, האדרא רבא ל"א:רל"ח-ל"ב:רמ"ח

192 **שמע ישראל**

"Hear, O Israel." The Alter Rebbe reads "Israel" as li rosh, the "head" drawn down through the nullification of the "something."

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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193 **וזהו"ע למסור נפשו באחד שבק"ש**

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

KEHOT'S NOTE

ראה פע"ח ש' הק"ש, פי"ב. ובכ"מ.

PARAGRAPH 20

194 **ל"ב נתיבות חכמה**

Sefer Yetzirah opens: "With thirty-two wondrous paths of wisdom." The thirty-two threads of the tzitzis correspond to them.

Sefer Yetzirah 1:1 ספר יצירה א:א'

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור׃

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 סְפָר; Sippur סִפּוּר; and 3) Sapher סָפָּר which are in Him one and the same.

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

195 **וימינו תחבקני**

The beloved, longing for her love: "His left hand is under my head, and his right hand embraces me." The right hand is Chesed, which surrounds like the tallis.

Song of Songs 2:6 שיר השירים ב:ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ב, ו.

196 **והיה לכם לציצית**

"And it shall be for you as tzitzis, and you shall see it and remember all the mitzvos of Havayah." The Alter Rebbe's earlier discourse on this verse explains that tzitzis allude to love and awe.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

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

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197 **בזהר הרקיע ס"פ תרומה**

According to the note, the Zohar HaRakia passage on the three levels that complete Atzilus is quoted there.

KEHOT'S NOTE

מובא באוה"ת יתרו ע' תשסט. יהל אור ע' קפט.

198 כד מקבלא מבין ב' דרועין

The Zohar on Terumah explains why the Shechinah is called a "lamp" (ner): when she receives from between the two arms, the supernal limbs, and opens her own arms to them, and the Torah, given from the right, is the light that kindles her. The Zohar HaRakia, at the end of Terumah, explains it through the three levels in which Atzilus is completed.

Zohar, Terumah 74:734–76:742-ספר הזהר, תרומה ע"ד:תשל"ד ע"ו:תשמ"ב

And why is the Mishnah called a "lamp"? Because when she receives the two hundred and forty-eight organs from the Two Arms, she opens her two arms in order to gather them into her embrace, and so her two arms encompass them and the whole is called "lamp". "The Torah is a light" which kindles that lamp from the side of primordial light, which is of the Right Hand, because the Torah was given from the Right Hand (Deut. 33, 2), although the Left was included in it to attain ...

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

199 על שלשה דברים העולם עומד

The world stands on three things. The Alter Rebbe suggests that the three correspond to the three levels that complete Atzilus.

Pirkei Avot 1:2משנה אבות א:ב'

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי 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)

200 הקב"ה מנענע בראשו

The Holy One, blessed be He, nods His head when Israel answer "May His great Name be blessed." The three pillars are what draw this down.

Berakhot 3a:14ברכות ג' א:י"ד

... וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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

KEHOT'S NOTE

ברכות ג, א.

201 ע"פ שיניך כעדר

The passage given there explains that letters joined into a word, as alef, mem and tav form emes, "truth," receive a power above that of each letter alone, and links those three letters to "head, middle and end" and to three worlds.

KEHOT'S NOTE

לקו"ת שה"ש לח, ב.

202

Kehot's note points to Zohar, Terumah 74:737 for these words.

Zohar, Terumah 74:737ספר הזהר, תרומה ע"ד:תשל"ז

ביאור הדברים ע"פ אני כו' דפי' ציצית וענין...

An explanation of the words on "I am [Havayah your G-d]" in the section of tzitzis

The will is the outer "skull" covering a hidden "brain" of divine delight; by fulfilling G-d's will through physical mitzvos, Israel become li rosh, "a head for Me," drawing down the will and the delight within it. The doubled "I am Havayah your G-d" marks two stages: now, the Havayah of Z'eir Anpin revealed through Torah and mitzvos; in the future, the Havayah of Atik, beside which even Atzilus will count as Elokim.

THE MAAMAR IN BRIEF

This explanation of the preceding maamar opens with a question: how can the will be the "outer dimension" of intellect when Keser is above Chochmah? There are two intellects: Chochmah of Atzilus, below the will, and the hidden brain (Mocha Stima'ah) within Keser, above the will, where the delight of the Infinite One rests; long notes reconcile this with Etz Chaim and trace the hidden brain to Radla. Israel are li rosh because through the mitzvos, planted in physical action like pillars on hard ground, they draw down the will and the delight within it, as a nod of the head moves the brain inside. The Exodus has endless levels, from leaving the lower worlds to rising above Atzilus itself, and "to be Elokim to you" means that in the future even Havayah will seem like Elokim. The second "I am Havayah" is the drawing-down that only souls in bodies, not angels, can achieve. Torah and mitzvos are vessels for rav chesed and the Torah of Havayah, to be revealed through Atik itself.

OUTLINE

1 **Two intellects: the will as an outer dimension** ¶1–3

Chochmah of Atzilus is below the will, but Mocha Stima'ah, the hidden brain within Keser, is above it and holds the delight of the Infinite One. Notes reconcile the accounts in Etz Chaim, explain why Daas replaces Keser in the inner count of the Sefiros, and trace the hidden brain to Radla, the Unknowable Head.

2 **Li rosh: drawing down the will through the mitzvos** ¶4–6

G-d's will is for the nullification of the yesh, which gives Him delight. The 620 mitzvos are pillars planted in physical action that bear the supernal delight; G-d's "nod" at "May His great Name be blessed" is the will drawing down the delight within it. Israel rise to li rosh, first in Z'eir Anpin and in the future in Arich Anpin.

3 **Havayah considered as Elokim** ¶7–10

Atzilus is Havayah and Malchus is Elokim; in the future the Infinite One above Atzilus will be revealed, and Havayah will seem like Elokim. The Exodus has many levels, in love and in self-nullification, up to rising above Atzilus; Yaakov's descent to Charan and return to his father's house, Yitzchak, show the path.

4 **The second "I am Havayah": drawing down** ¶11–13

The aim is not ascent but drawing the Infinite Light below, which the angels cannot do. Through the positive and prohibitive mitzvos, self-nullification below draws the true Ayin, the light of Keser, into the yesh of Atzilus.

5 **The vessels and what they will reveal** ¶14–15

Rav chesed and the Torah of Havayah, rooted in Radla above Keser, will be revealed in the future; acts of kindness, Torah and mitzvos are their vessels, and tzitzis, with its threads and its tallis, embodies both.

6 **Two Names, two names, two stages** ¶16–24

Havayah and Elokim parallel Yisrael and Yaakov, the soul above the body and the soul within it. The first "I am Havayah" is Z'eir Anpin revealed in Malchus through Torah and mitzvos; the second is Atik revealed in Z'eir Anpin, which needs a drawing-down from Atik itself, as at the splitting of the sea.

KEY CONCEPTS

Mocha Stima'ah (the hidden brain) מוחא סתימאה

The hidden intellect within Keser, above the will, in which the delight of the Infinite One rests: the hidden reason behind the will.

Gulgalta (the skull) גלגלתא

The outer dimension of Keser, the will, which covers the hidden brain and lets only a "hair" of its light through; the source of the mitzvos.

Radla (the Unknowable Head) רישא דלא אתידע

The highest level of Atik, identified with the lowest level of the Emanator; the root of the hidden brain and of Daas, outside the count of the Sefiros.

li rosh ("a head for Me") לי ראש

The letters of Yisrael: Israel's power, through fulfilling G-d's will, to reach the "head," the will and the delight within it, and draw it down.

the nullification of the yesh ביטול היש

Setting aside one's separate existence. G-d's delight is in it, and it is the "raising of feminine waters" that calls forth the drawing-down from above.

the Exodus from Egypt יציאת מצרים

Going out of every "strait" (meitzar) and limit; it has endless levels, from leaving the lower worlds to rising above Atzilus.

rav chesed (abundant kindness) רב חסד

The supernal kindness of Atik, "the Chesed of truth," to be revealed in the future; the Chesed of Atzilus is its vessel.

Havayah and Elokim הוי׳ ואלקים

The revealing Name and the concealing one. Relative to a higher revelation, each level of Havayah counts as Elokim.

SECTION 1 • ¶1–3

Two intellects: the will as an outer dimension

1 ביאור הדברים ע"פ אני[1] כו' דפ' ציצית וענין בשעה שישראל אומרים[2] יהא שמיה רבא כו'.

An explanation of the words on "I am," etc., in the section of tzitzis, and of the matter of "When Israel say, 'May His great Name,'" etc.

> This section is an explanation (biur) of the preceding maamar, which opened with the verse "I am Havayah your G-d" in the section of tzitzis and spoke of the Sages' teaching that when Israel respond "May His great Name be blessed," the Holy One, blessed be He, "nods His head." Its notes, many of them in parentheses, take up the Kabbalistic background in detail.

להבין ענין הרצון שנתבאר שהוא בחי' חיצוניות נגד השכל דהלא הרצון גבוה מהשכל (כי הרצון הוא בחינת כתר והשכל הוא בחינת חכמה וזהו שמבקשים יהי רצון ועמ"ש בד"ה מה יפו פעמיך ובד"ה מזוזה מימין).

[We need] to understand the matter of the will, which was explained to be the level of the outer dimension (chitzoniyus) relative to the intellect: for is not the will higher than the intellect? (For the will is the level of Keser (the Crown), and the intellect is the level of Chochmah (wisdom); and this is why we ask, "Yehi ratzon (May there be will)." And see what is written in the discourse beginning "How beautiful are your steps," and in the discourse beginning "The mezuzah on the right.")

> The previous maamar described the will as an outer dimension compared with intellect. That seems backwards: in the order of the Sefiros the will (Keser, the Crown) is above intellect (Chochmah), which is why we ask in prayer for will to be drawn down from above, "yehi ratzon."

אך הענין כי יש ב' בחי' שכל. א' הוא בחי' חכמה אבא דאצילות שיונק ממזלא דאריך והוא למטה מהרצון

However, the explanation is that there are two levels of intellect. One is the level of Chochmah, Abba of the World of Atzilus (Emanation), which draws its nourishment from the mazla of Arich [Anpin]; and it is below the will,

> The answer is that "intellect" refers to two different levels. The first is ordinary Chochmah of Atzilus, called Abba ("father"), which receives its light from the mazla of Arich Anpin (the "long face," the outer configuration of Keser), part of its "beard," through which light flows down; this Chochmah is indeed below the will.

שהרי יניקתו מבחי' שערות בלבד הנמשכות מבחינת גלגלתא שהוא רצון ואין ערוך השערות לגבי בחי' גלגלתא עצמה,

for its nourishment is only from the level of the hairs, which are drawn from the level of the Gulgalta (the skull), which is will; and the hairs bear no comparison to the level of the Gulgalta itself.

> In Kabbalah's image of the divine "head," the hairs grow from the skull (Gulgalta), and the skull stands for the will. Since Chochmah receives only from the hairs, which are nothing compared with the skull itself, it is lower than the will.

והבי' הוא בחינת מוחא סתימאה שהוא בחינת שכל הנעלם מכל רעיון[3] והוא למעלה מן הרצון כי בו הוא בחינת תענוג שהוא בבחי' א"ס ממש

And the second is the level of Mocha Stima'ah (the hidden brain), which is the level of "intellect hidden from all thought"; and it is above the will, for within it is the level of delight, which is at the level of the Infinite One (Ein Sof) itself.

> The second kind of intellect is Mocha Stima'ah, the "hidden brain" inside the skull: intellect "hidden from all thought," a phrase of the Shabbos hymn E-l Mistater (by a student of the Ramak, as the Kehot note says) that Torah Ohr, at the start of Lech Lecha, uses for Avram. It is higher than the will because the divine delight, which is the Infinite One itself, rests within it.

(והרצון הוא בחי' חיצוניות של מו"ס [מוחא סתימאה] וכמו הגלגלת לגבי המוח שבתוכו, שבחינת מו"ס [מוחא סתימאה] הוא הפנימיות של הרצון שהוא הטעם הכמוס של הרצון, וכל זה מבואר בע"ח [בעץ חיים] (שער כ"ב פי"ה)[4]

(And the will is the level of the outer dimension of Mocha Stima'ah, like the skull relative to the brain within it; for the level of Mocha Stima'ah is the inner dimension (pnimiyus) of the will, which is the hidden reason for the will. And all this is explained in Etz Chaim) (Sha'ar 22, chapter 5):

> Will relates to the hidden brain as a skull to the brain it holds: the will is the outer shell, and Mocha Stima'ah is its inner core, the hidden reason why the will wants what it wants. The source is Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teaching; the Kehot note says the chapter cited here is Sha'ar Mochin d'Tzelem, chapter 1, in current editions.

כי המוח הסתום שבכתר כו' בכתר יש בו בחי' פנימיות שהם מוחין שבו בעצמו כו' ע"ש,

"For the hidden brain that is in Keser," etc.; "in Keser there is a level of inner dimension, which is the intellect (mochin) within it itself," etc.; see there.

> This is the quotation from Etz Chaim: Keser has an inner dimension, "brains" of its own, hidden within it.

הרי מבואר מזה דבחי' מו"ס [מוחא סתימאה] זהו פנימית דגלגלתא שהיא חיצוניות שלו וכמשנ"ת [וכמו שנתבאר] גם כן במ"א בביאור ע"פ כי על[5] כל כבוד חופה ונקרא סתימאה כי אינו בא לידי גילוי כלל.

Thus it is explained from this that the level of Mocha Stima'ah is the inner dimension of the Gulgalta, which is its outer dimension, as was also explained elsewhere, in the explanation on "For over all the glory, a canopy." And it is called Stima'ah (hidden) because it does not come to revelation at all.

> From Etz Chaim it follows that Mocha Stima'ah is the inner core and the Gulgalta its outer covering. It is called "hidden" because it never comes into revelation at all; the explanation on "For over all the glory, a canopy," near the end of Likkutei Torah's Shir HaShirim, likewise calls the will "only the outer dimension of Mocha Stima'ah," whose inner reasons will be revealed in the Time to Come.

מה שאין כן חכמה דאצילות דאתפתחא לל"ב שבילין וכמ"ש בזהר ח"ג [חלק ג'] (דקכ"ח סע"ב [סוף עמוד ב]) שזהו ענין ונהר יוצא מעדן[6,7] כו'.

Which is not so with Chochmah of Atzilus, which "opens up into thirty-two paths," as is written in the Zohar, Part III (end of 128b), that this is the meaning of "And a river goes out from Eden," etc.

> Chochmah of Atzilus, by contrast, opens up into "thirty-two paths," the channels through which wisdom flows on to the other Sefiros. The Zohar reads "a river goes out from Eden" as this outflow from a hidden source.

והמשכת החכמה דאצילות מח"ס [מחכמה סתימאה] הוא על ידי שערות ועל זה נאמר וזרח משעיר למו[8] (עמ"ש מזה בביאור ע"פ[9] ואהיה אצלו אמון וע"פ תורה צוה כו') שבחינת שערה א' בלבד נמשך להיות מושג ולהיות תענוג הנשמות בג"ע [בגן עדן] כו'.

And the drawing-down of Chochmah of Atzilus from the hidden Chochmah (Chochmah Stima'ah) is through hairs; and of this it is said, "And He shone forth from Seir to them" (see what is written on this in the explanation on "Then I was by Him as a nursling," and on "The Torah [that Moshe] commanded," etc.): for only the level of a single hair is drawn down to be comprehended and to be the delight of the souls in Gan Eden, etc.

> Chochmah of Atzilus receives from the hidden wisdom only through "hairs," narrow channels that carry a mere glimmer of what lies within; so the Alter Rebbe hears "He shone forth from Seir" as "from a hair," reading Se'ir (שעיר) as se'ar (שער), and only a single hair's worth of that light becomes the comprehension and delight of the souls in Gan Eden. In Likkutei Torah, Bamidbar (the discourse for Shavuos on "Then I was by Him as a nursling"), the Alter Rebbe explains that delight reaches Chochmah only through a great contraction, like hairs, which grow from the skull that covers the brain.

וגם המשכת השערות ויניקתן מח"ס הוא ע"י בחי' גלגלתא שמכסה על מו"ס [מוחא סתימאה]

And also, the drawing-down of the hairs and their nourishment from the hidden Chochmah is through the level of the Gulgalta, which covers over Mocha Stima'ah;

> And the hairs themselves receive from the hidden brain only through the skull that covers it.

דהיינו שהרצון מסתיר ומעלים את בחינת מו"ס [מוחא סתימאה] שלמעלה מהרצון ולהיות רק שערה לבד נמשכת על ידי הגלגלת כו',

that is, the will hides and conceals the level of Mocha Stima'ah, which is above the will, so that only a hair alone is drawn through the skull, etc.

> So the will, the "skull," conceals the hidden brain that is above it and lets only a hair's breadth of its light through. This is the sense in which the will is the outer dimension of something higher than itself.

ולכן מבואר בענין מנין הע"ס [העשר ספירות] דלפעמים הכתר נמנה במנין הע"ס [העשר ספירות] ופעמים הדעת נמנה ואז אין הכתר נמנה,

Therefore it is explained, regarding the count of the Ten Sefiros, that sometimes Keser is counted in the count of the Ten Sefiros and sometimes Daas (knowledge) is counted, and then Keser is not counted.

> The Sefiros are always counted as exactly ten, but sometimes the list begins with Keser and sometimes it leaves Keser out and counts Daas instead.

והיינו כי כשמונים בחינת חיצוניות הע"ס [העשר ספירות] אזי גם הכתר נמנה במנין הספירות, כי חיצוניות הכתר דהיינו הרצון נמנה בכלל עשר ספירות. אבל בבחינת פנימיות אין הכתר נמנה.

That is: when one counts the level of the outer dimension of the Ten Sefiros, then Keser too is counted in the count of the Sefiros, for the outer dimension of Keser, namely the will, is counted among the ten Sefiros. But at the level of the inner dimension, Keser is not counted.

> The two lists reflect two ways of counting. When the outer dimension of the Sefiros is counted, the outer side of Keser, the will, is one of the ten; in a count by the inner dimension, Keser is left out.

כי פנימיות הכתר הוא מו"ס [מוחא סתימאה] שהוא בחינת א"ס ממש ואינו בכלל ע"ס [עשר ספירות] אלא שהוא מקור כו' ואז החכמה דאצילות היא הראשונה שבע"ס [שבעשר ספירות] ראשית חכמה.

For the inner dimension of Keser is Mocha Stima'ah, which is the level of the Infinite One itself, and it is not included among the Ten Sefiros; rather, it is [their] source, etc. And then Chochmah of Atzilus is the first of the Ten Sefiros: "reishis chochmah" (the beginning, Chochmah).

> The inner dimension of Keser, Mocha Stima'ah, is the Infinite One itself, the source of the Sefiros rather than one of them. In that count Chochmah is the first Sefirah, and the phrase reishis chochmah ("the beginning of wisdom," as in Psalms 111:10) is read as "the first is Chochmah."

(ולפי זה מה שכתוב במ"א בדוכתי טובא בענין תורה ומצות בהא דלפעמים משמע שהתורה היא למעלה מהמצות ופעמים משמע שהמצות הם למעלה מהתורה שהענין הוא ששניהם אמת

(And according to this, what is written elsewhere, in many places, on the subject of Torah and mitzvos—that sometimes it is implied that the Torah is above the mitzvos, and sometimes it is implied that the mitzvos are above the Torah, and that the explanation is that both are true,

> A long parenthesis applies the distinction to a familiar question in Chassidus: some passages describe the Torah as higher than the mitzvos and others the mitzvos as higher than the Torah, and the usual answer is that both are true.

כי התורה היא מבחי' מוחא והמצות מבחי' גלגלתא ויש מעלה במוח שאינו בגלגלתא שהוא בחינת פנימית ויש מעלה בגלגלתא שהוא חיצונית עליון יותר כו'.

for the Torah is from the level of the Mocha (the brain) and the mitzvos from the level of the Gulgalta; and there is an advantage in the brain that is not in the Gulgalta, for it is the level of the inner dimension, and there is an advantage in the Gulgalta, for it is a higher outer dimension, etc. —

> That usual answer says that the Torah comes from the "brain," an inner dimension, and the mitzvos from the "skull," an outer but higher dimension. Each therefore has an advantage the other lacks.

צ"ל לפ"ז [לפי זה] דהיינו לפי שהתורה נמשכת מחכמה דאצילות ולגבי חכמה דאצילות שייך לומר כן

must, according to this, be [understood] as follows: it is because the Torah is drawn from Chochmah of Atzilus, and with regard to Chochmah of Atzilus it is apt to say so:

> In light of what was just explained, that answer must be speaking of Chochmah of Atzilus, the ordinary intellect from which the Torah as we have it is drawn; of that Chochmah it can rightly be said.

שעם היותה בחינת פנימית וגלגלתא היא חיצוניות. אך לפי שהיא חיצונית הכתר לכן בבחינה זו היא גבוה יותר מהחכמה דאצילות ואף על פי כן בבחינה א' יש מעלה בחכמה יותר להיותה בחינת פנימית וגלגלתא היא בחי' חיצוניות.

that although it is the level of the inner dimension and the Gulgalta is the outer dimension, yet because [the Gulgalta] is the outer dimension of Keser, therefore in this respect it is higher than Chochmah of Atzilus; and even so, in one respect Chochmah has the advantage, being the level of the inner dimension, while the Gulgalta is the level of the outer dimension.

> Chochmah is an inner dimension and the Gulgalta an outer one; yet because the Gulgalta is the outer dimension of Keser itself, it outranks Chochmah of Atzilus, while Chochmah, being inner, keeps an advantage of its own. So at this level both statements hold.

וכ"מ [וכן משמע] בע"ח [בעץ חיים] שם שכ"ב פ"ה ובפרק א' אות ב' במ"ש לכן בבחי' זו המוחין הם עיקרים כו' ע"ש.

And so it is implied in Etz Chaim there, Sha'ar 22, chapter 5, and in chapter 1, section 2, in what is written: "Therefore, in this respect the mochin are the main thing," etc.; see there.

> Etz Chaim supports this when it says that "in this respect the mochin are the main thing": in one respect the brains, though lower, are primary.

אבל מו"ס [מוחא סתימאה] שהיא פנימית הכתר היא למעלה לגמרי מבחי' גלגלתא שהיא חיצוניות שלו. מאחר דמו"ס [דמוחא סתימאה] הוא הבחינה שבכתר שאינו במנין הע"ס [העשר ספירות] כלל פשיטא דבחי' זו הוא למעלה לגמרי מבחינה שבכתר שהוא במנין הע"ס [העשר ספירות]

But Mocha Stima'ah, which is the inner dimension of Keser, is entirely above the level of the Gulgalta, which is its outer dimension. Since Mocha Stima'ah is the level in Keser that is not in the count of the Ten Sefiros at all, it is obvious that this level is entirely above the level in Keser that is in the count of the Ten Sefiros;

> The two-sided answer does not work for Mocha Stima'ah, the inner dimension of Keser itself. Since it is not counted among the ten Sefiros at all, it must be entirely above the Gulgalta, which is counted.

כי הבחי' שאינו במנין העי"ס [העשר ספירות] היינו לפי שהיא בחינה תחתונה שבמאציל דאנת הוא חד[10] ולא בחושבן[11] וכמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג']. ואע"ג [ואף על גב] דבע"ח [דבעץ חיים] שם איתא דזהו בחי' עתיק ומו"ס [ומוחא סתימאה] הוא בבחי' א"א,

for the level that is not in the count of the Ten Sefiros is so because it is the lowest level of the Emanator, for "You are One, but not in number," as is written in Etz Chaim, Sha'ar 41, chapter 3. And although in Etz Chaim there it is stated that this is the level of Atik, while Mocha Stima'ah is at the level of Arich Anpin,

> A level is left out of the count because it belongs to the Emanator, G-d Himself, rather than to what He emanates; as Eliyahu's prayer in the Tikkunei Zohar says, "You are One, but not in number." A difficulty: Etz Chaim names that uncounted level Atik (the "Ancient One," the inner dimension of Keser), while Mocha Stima'ah belongs to Arich Anpin, the level below it.

אך הרי ע"ז נתבאר כאן שבמו"ס [שבמוחא סתימאה] הוא בחי' תענוג שהוא בחי' א"ס ממש ור"ל [ורוצה לומר] דבחי' עתיק שהוא בחי' תענוג הוא מתגלה בח"ס [בחכמה סתימאה] בבחי' פנימית ממש. משא"כ בחי' גלגלתא שהיא חיצוניות וכמ"ש בע"ח [בעץ חיים] (שכ"ב פ"ה) באריכות,

yet regarding this it was explained here that in Mocha Stima'ah there is the level of delight, which is the level of the Infinite One itself. That is to say, the level of Atik, which is the level of delight, is revealed in the hidden Chochmah in the mode of the very inner dimension; which is not so with the level of the Gulgalta, which is the outer dimension, as is written in Etz Chaim) (Sha'ar 22, chapter 5) at length.

> The answer is that this maamar places the delight, which is the Infinite One itself, inside Mocha Stima'ah. That is, Atik, which is delight, is revealed within the hidden wisdom as its very inner dimension, which is not so with the Gulgalta.

וע"כ מו"ס [מוחא סתימאה] אינו במנין ע"ס [עשר ספירות] ע"ד מ"ש בע"ח [בעץ חיים] (שמ"א פ"ג [פרק ג']). ועיין מ"ש בביאור ע"פ שוש אשיש[12, 13] מבואר כמ"ש כאן.

And therefore Mocha Stima'ah is not in the count of the Ten Sefiros, along the lines of what is written in Etz Chaim (Sha'ar 41, chapter 3). And see what is written in the explanation on "I will greatly rejoice": it is explained [there] as is written here.

> Since Atik itself shines within it, Mocha Stima'ah shares Atik's status of not being counted among the Sefiros. The text adds that the explanation on "I will greatly rejoice," in Likkutei Torah, Nitzavim, says the same; there the drawing-down from Mocha Stima'ah, in which the Gevuros of Atik are enclothed, is discussed.

אמנם בביאור ע"פ יביאו לבוש מלכות[14,15] מבואר דגם לגבי בחי' מו"ס [מוחא סתימאה] שייך לומר שיש בחי' בגלגלתא שהיא גבוה יותר

However, in the explanation on "Let them bring royal apparel" it is explained that even relative to the level of Mocha Stima'ah it is apt to say that there is an aspect in the Gulgalta that is higher;

> Now a contrary view: the explanation on "Let them bring royal apparel," in Torah Ohr, says that even compared with Mocha Stima'ah the Gulgalta has an aspect in which it is higher.

כי מו"ס [מוחא סתימאה] היא חכמה שבכתר והוא מקור התורה וגלגלתא הוא כתר שבכתר והוא מקור המצות אלא שהיא חיצוניות כו'

for Mocha Stima'ah is the Chochmah within Keser, and it is the source of the Torah, and the Gulgalta is the Keser within Keser, and it is the source of the mitzvos; only that it is the outer dimension, etc.

> There Mocha Stima'ah is "Chochmah within Keser," the source of the Torah, and the Gulgalta is "Keser within Keser," the source of the mitzvos. As the crown of the crown, the Gulgalta would be the higher of the two; its only drawback is that it is outer.

וכן נת' [נתבאר] עוד במ"א, ולכאורה זהו נגד מ"ש בע"ח [בעץ חיים] (שכ"ב פ"ה) הנ"ל,

And so it was explained further elsewhere. And seemingly this contradicts what is written in Etz Chaim (Sha'ar 22, chapter 5), mentioned above.

> This seems to contradict Etz Chaim, quoted above, which makes Mocha Stima'ah the inner dimension of Keser and the Gulgalta its outer one.

ולפ"ז [ולפי זה] צ"ל שהפנימית דכתר שלמעלה לגמרי מגלגלתא הוא מ"ש בע"ח [בעץ חיים] שכ"ב ספ"ו שהכתר שלו הוא אור רוחני מקיף עליו כו' אמנם החיצוניות שלו המתפשטים למטה כו' הוא הגלגלת כו' ע"ש,

And according to this it must be said that the inner dimension of Keser, which is entirely above the Gulgalta, is what is written in Etz Chaim, Sha'ar 22, end of chapter 6: that "its Keser is a spiritual light encompassing it," etc.; "however, its outer dimension, which spreads downward," etc., "is the skull," etc.; see there.

> On that view, one must say that the part of Keser entirely above the Gulgalta is not Mocha Stima'ah but Keser's own "crown," which Etz Chaim describes as a spiritual light encompassing it from above, while the outer dimension of Keser, as it spreads downward, is the skull.

וזהו ענין רישא וגולגלתא ומוחי[16] המבואר בזהר פ' אמור (דצ"ו ע"ב)

And this is the meaning of "the head, the skull and the brains" (reisha ve-gulgalta u-mochei), explained in the Zohar, Parshas Emor (96b);

> The Zohar in Emor speaks of three things, "the head, the skull and the brains," which leaves room for a "head" above the skull.

ע"ש במק"מ [במקדש מלך] דפי' רישא הוא עיקר הכתר שהוא בסוד אור מקיף וגלגלתא הוא חיצוניות הכתר כו'

see there in the Mikdash Melech, which explains that reisha (the head) is the essence of Keser, which is in the mystery of the encompassing light, and gulgalta is the outer dimension of Keser, etc.

> The Mikdash Melech, a commentary on the Zohar, explains the "head" as the essence of Keser, an encompassing light, and the "skull" as Keser's outer dimension.

והרמ"ז [והרב משה זכות] כ' [כתב] רישא הוא פנימית הכתר גלגלתא הוא סיום חיצוניותו המתפשט ונעשה גלגלתא כמ"ש בא"י [בארץ ישראל] עכ"ל [עד כאן לשונו], וכוונתו ג"כ למ"ש בע"ח [בעץ חיים] שכ"ב ספי"ו החיצוניות שלו המתפשטים כו',

And the Ramaz (Rabbi Moshe Zacuto) wrote: "Reisha is the inner dimension of Keser; gulgalta is the end of its outer dimension, which spreads and becomes the gulgalta, as is written in [the work he abbreviates as] A.Y." End of quote. And his intent too is [to] what is written in Etz Chaim, Sha'ar 22, end of chapter 6: "its outer dimension, which spreads," etc.

> The Ramaz (Rabbi Moshe Zacuto) says the same: the head is the inner dimension of Keser, and the skull is where its outer dimension ends. He cites a work only by its initials, א"י ("A.Y."), which the text does not name and which we cannot identify with certainty; the text adds that his intent is the same passage of Etz Chaim.

וא"כ לכאורה זהו סתירה למ"ש כאן דבחי' מו"ס [מוחא סתימאה] הוא הבחינה פנימית שבכתר שאינו במנין ע"ס [עשר ספירות] דאם כן הוא ודאי למעלה לגמרי מבחי' גלגלתא.

If so, this seemingly contradicts what is written here, that the level of Mocha Stima'ah is the inner level in Keser, which is not in the count of the Ten Sefiros; for if so, it is certainly entirely above the level of the Gulgalta.

> If the "head" is the inner dimension of Keser and the skull its outer one, this seems to contradict the maamar, which made Mocha Stima'ah, inside the skull, the inner dimension of Keser and entirely above the Gulgalta.

אך באמת יי"ל [יש לומר] דעכ"ז [דעם כל זה] אין משם סתירה למ"ש כאן כי הנה שני הדרושים דכאן ודשם מבוארים בע"ח [בעץ חיים],

But in truth it can be said that even so there is no contradiction from there to what is written here; for both discourses, this one and that one, are explained in Etz Chaim.

> The answer is that there is no real contradiction: Etz Chaim itself contains both descriptions, and each discourse follows a different passage of it.

והיינו כי מ"ש ע"פ יביאו לבוש מלכות הוא על פי מה שכתוב בע"ח [בעץ חיים] (שער א"א פ"ג [פרק ג']) אשר שם מבואר דגלגלתא הוא למ עלה ממו"ס [ממוחא סתימאה] כי הוא כתר דא"א ומו"ס [ומוחא סתימאה] הוא חכמה דא"א.

That is: what is written on "Let them bring royal apparel" follows what is written in Etz Chaim (Sha'ar Arich Anpin, chapter 3), where it is explained that the Gulgalta is above Mocha Stima'ah, for it is the Keser of Arich Anpin, and Mocha Stima'ah is the Chochmah of Arich Anpin.

> The explanation on "Let them bring royal apparel" follows Etz Chaim's Sha'ar Arich Anpin, where the Gulgalta is placed above Mocha Stima'ah because the Gulgalta is the Keser of Arich Anpin and Mocha Stima'ah its Chochmah.

וכן כתב הרמ"ז [הרב משה זכות] ר"פ אמור דפ"ח והוא מיוסד ע"פ מאמר האדר"ז [האדרא זוטא] (דרפ"ח סע"א [סוף עמוד א]).

And so wrote the Ramaz at the beginning of Parshas Emor, page 88, and it is founded on a statement of the Idra Zuta (end of 288a).

> The Ramaz says the same in his commentary on Emor, basing it on a statement of the Idra Zuta, a section of the Zohar.

ועפ"ז [ועל פי זה] נת' [נתבאר] מ"ש דיש מעלה במצות הנמשכים מגלגלתא יותר מבתורה הנמשכת ממו"ס [ממוחא סתימאה] ומכל מקום יש מעלה בתורה הנמשכת ממו"ס [ממוחא סתימאה] יותר מבמצות כי מו"ס [מוחא סתימאה] הוא בחי' פנימית כו'.

And according to this it was explained what is written: that there is an advantage in the mitzvos, which are drawn from the Gulgalta, over the Torah, which is drawn from Mocha Stima'ah; and nevertheless there is an advantage in the Torah, which is drawn from Mocha Stima'ah, over the mitzvos, for Mocha Stima'ah is the level of the inner dimension, etc.

> On that basis the explanation on "royal apparel" could say that the mitzvos, from the Gulgalta, have an advantage over the Torah, from Mocha Stima'ah, while the Torah, being inner, has an advantage over the mitzvos.

והנה מבואר שם בע"ח [בעץ חיים] שבתוך הגלגלת הזה יש בתוכו בחינת מוח סתום מאד מלבד מו"ס [מוחא סתימאה] דא"א כו',

Now, it is explained there in Etz Chaim that within this skull there is, within it, the level of a very hidden brain, apart from the Mocha Stima'ah of Arich Anpin, etc.;

> But Etz Chaim also says that inside this skull there is another, "very hidden" brain, distinct from the Mocha Stima'ah of Arich Anpin.

ובפ"ד כתב שבחי' זו נמשך מבחי' רדל"א [רישא דלא אתידע] שלמעלה מגלגלתא שלא יכלה להתלבש באי"א ואחזי נהוריה בהאי רישא כו',

and in chapter 4 he wrote that this level is drawn from the level of Radla (the Unknowable Head), which is above the Gulgalta, which could not be enclothed in Arich Anpin, "and showed its light in this head," etc.;

> That very hidden brain comes from Radla, the "Unknowable Head" (Reisha d'Lo Isyada), the highest level of Atik, above the Gulgalta. Radla could not enclothe itself in Arich Anpin, but it "showed its light" in this head.

ושם ספ"ז ביאר דהיינו ששם מתגלה הדעת דעתיק והיא נשמה דא"א משא"כ בגלגלתא מלובש חסד דעתיק

and there, at the end of chapter 7, he explained that this is because there the Daas of Atik is revealed, and it is the neshamah (soul) of Arich Anpin; whereas in the Gulgalta the Chesed (kindness) of Atik is enclothed,

> Etz Chaim explains that the Daas of Atik is revealed in that hidden brain and serves as the neshamah, the deepest level of soul, of Arich Anpin. The Gulgalta, by contrast, holds only the Chesed of Atik.

שהוא מבחי' ז"ת [זי תחתונות] דעתיק והוא בחינת רוח דא"א שלמטה מבחינת נשמה כו' ע"ש, ועמ"ש בענין בחינה זו בביאור ע"פ החלצו מאתכם[17, 18] כו'.

which is from the level of the seven lower [Sefiros] of Atik, and it is the level of the ruach (spirit) of Arich Anpin, which is below the level of neshamah, etc.; see there. And see what is written on this level in the explanation on "Arm from among you," etc.

> The Chesed of Atik belongs to Atik's seven lower Sefiros and serves as the ruach of Arich Anpin, a level of soul below neshamah, so the very hidden brain is higher than the Gulgalta. In Likkutei Torah, Matos, on "Arm men from among you," the Alter Rebbe describes the "air" (avira) above the membrane that covers Mocha Stima'ah, where the Daas of Atik shines, as the root of Daas.

ועיין מכ"ז [מכל זה] בספר מבוא שערים (שער שלישי ח"ב [חלק ב'] פרק ג' ד') וע"ש פ"ה במ"ש וזה תבין איך לפעמים[19] כו' ע"ש,

And see on all this in the book Mavo She'arim (Sha'ar 3, Part 2, chapters 3 and 4), and see there, chapter 5, in what is written: "And by this you will understand how sometimes," etc.; see there.

> The reader is also sent to Mavo She'arim, Rabbi Chaim Vital's introduction to the Arizal's Kabbalah, and especially to a passage there that begins "And by this you will understand how sometimes." In Or HaTorah the Tzemach Tzedek adds two more sources here: Yonas Eilim, on an "air" inside the skull, a hidden Keser, in which Radla shows its light; and Hod Melech on the Sifra DiTzniusa, that the beginning of Mocha Stima'ah is hidden in Atik.

ומכ"ז [ומכל זה] יובן דאין מכ"ז [מכל זה] סתירה למ"ש כאן שהוא עפמ"ש [על פי מה שכתוב] בע"ח [בעץ חיים] שכ"ב פ"ה כנ"ל כיון דעכ"פ [דעל כל פנים] יש בגלגלתא מוח סתום מאד ונקרא חכמתא עילאה סתימאה שהוא הפנימית כתר שבכתר אשר הגלגלתא הוא בחינת חיצוניות שלו,

And from all this it will be understood that there is no contradiction from all this to what is written here, which follows what is written in Etz Chaim, Sha'ar 22, chapter 5, as mentioned above; since, at any rate, there is in the Gulgalta a very hidden brain, which is called Chochmasa Ila'ah Stima'ah (the supernal hidden wisdom), which is the inner dimension of the Keser within Keser, of which the Gulgalta is the level of the outer dimension.

> The conclusion is that there is no contradiction. Whatever is said of the Gulgalta of Arich Anpin, within it there is a very hidden brain, called "the supernal hidden wisdom," which is the true inner dimension of Keser; this is what the maamar means by Mocha Stima'ah.

ולכן בחי' זו אינו במנין ע"ס [עשר ספירות] כיון שהוא נמשך מבחי' רדל"א [רישא דלא אתידע] דאחזי נהורא בהאי אוירא

And therefore this level is not in the count of the Ten Sefiros, since it is drawn from the level of Radla, which "showed light in this avira (space)."

> This very hidden brain is not counted among the ten Sefiros because it comes from Radla, which "showed its light" in this avira, the inner space of the skull.

ורדל"א [ורישא דלא אתידע] הוא בחינה תחתונה שבמאציל שאינו במנין ע"ס [עשר ספירות] כמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'], וי"ל [ויש לומר] שזהו ענין רישא וגולגלתא ומוחי שבזהר פי' אמור הנ"ל

And Radla is the lowest level of the Emanator, which is not in the count of the Ten Sefiros, as is written in Etz Chaim, Sha'ar 41, chapter 3. And it can be said that this is the meaning of "the head, the skull and the brains" in the Zohar, Parshas Emor, mentioned above.

> Radla is the lowest level of the Emanator Himself, and so it stands outside the count of the Sefiros. The Zohar's "head, skull and brains" can then be read in this light.

וגם לפי מ"ש בע"ח [בעץ חיים] שכ"ב ספ"ה יתפרש לשון הזהר היטב לפי משי"ש [מה שכתוב שם] מוחין שבו בעצמו כו' ומלבשת גם את המוחין הנקרא חב"ד [חכמה בינה ודעת] כו' ע"ש.

And also, according to what is written in Etz Chaim, Sha'ar 22, end of chapter 5, the wording of the Zohar will be well explained, according to what is written there: "the mochin within it itself," etc., "and it also enclothes the mochin called Chochmah, Binah and Daas," etc.; see there.

> Etz Chaim's account also fits the Zohar's words: Keser has brains "within it itself," and it also covers the brains of Chochmah, Binah and Daas below it.

וזהו ענין רישא ומוחי שהגלגלתא מלבשתם כו'.

And this is the meaning of "the head and the brains," which the Gulgalta enclothes, etc.

> So the "head and brains" are what the skull covers.

עוד יש לומר דמש"כ [דמה שכתוב] הוא על פי מה שכתוב בזהר הרקיע (דקי"ט ע"א) בפי' הספרא דצניעותא מהאריז"ל [מהארי"י זכרונו לברכה] בפ"ק [בפרק קמא] דהביא שם מ"ש באדר"ז [באדרא זוטא] (דר"צ ע"א) ההיא חכמה דסתימא ביה בעתיקא קדישא[20]

It can further be said that what is written [here] follows what is written in Zohar HaRakia (119a), in the commentary on the Sifra DiTzniusa by the Arizal, in the first chapter, where he brought what is written in the Idra Zuta (290a): "That wisdom that is hidden in it, in Atika Kadisha (the Holy Ancient One)";

> A further basis for the maamar's view is in Zohar HaRakia, which contains the Arizal's commentary on part of the Zohar. There the Arizal, commenting on the Sifra DiTzniusa (the "Book of Concealment," a short and cryptic section of the Zohar), cites the Idra Zuta's phrase "that wisdom which is hidden in Atika Kadisha," the Holy Ancient One.

ועל זה פי' היינו בראש האי' העליון כי כחה שם בדקות והעלם גדול כו' והיינו ברדל"א [בריאשא דלא אתיידע] ממש וע' מזה לקמן,

and on this he explained: "That is, in the first, uppermost head, for its power is there in subtlety and great concealment," etc. And that is in Radla itself; and see on this below.

> The Arizal explains that this hidden wisdom is in "the first, uppermost head," where its power is extremely subtle and concealed; that is, in Radla. The text promises to return to this below, as it does in paragraph 14.

ועל דרך זה נת' [נתבאר] כאן בענין מו"ס [מוחא סתימאה] שאינו במנין ע"ס [עשר ספירות] כו' כיון שהוא ברדל"א [בריאשא דלא אתיידע] ממש.[21, 22, 23]

And along these lines it was explained here regarding Mocha Stima'ah, that it is not in the count of the Ten Sefiros, etc., since it is in Radla itself.

> This is why Mocha Stima'ah, as the maamar uses the term, is not counted among the Sefiros: it is rooted in Radla itself.

2 והנה על פי זה יש לומר גם כן הטעם דהדעת דאצילות משלים למנין ע"ס [עשר ספירות] כשאין הכתר נמנה

Now, according to this one can also state the reason why Daas (knowledge) of Atzilus completes the count of the Ten Sefiros when Keser (the Crown) is not counted:

> Building on what was just said, the text can now explain why, in the count of the Ten Sefiros that leaves Keser out, Daas (knowledge) is counted in its place.

והיינו למנין ע"ס [עשר ספירות] בבחינת פנימית, דאלו בבחי' חיצוניות נמנה הכתר עצמו כדלעיל, רק בבחינת פנימית שפנימית הכתר אינו במנין ע"ס [עשר ספירות] כנ"ל ואז הדעת משלים המנין והיינו לפי שהדעת הוא בחינת פנימית

that is, for the count of the Ten Sefiros at the level of the inner dimension (pnimiyus). For at the level of the outer dimension (chitzoniyus), Keser itself is counted, as above; only at the level of the inner dimension, since the inner dimension of Keser is not in the count of the Ten Sefiros, as mentioned above, Daas then completes the count. And that is because Daas is the level of the inner dimension,

> That is the count of the inner dimension. In the outer count the outer side of Keser, the will, is one of the ten; in the inner count Keser is left out, and Daas fills the place because Daas is itself an inner dimension.

וכמו שנת' [שנתבאר] גם כן ע"פ ואלה המשפטים[24,25] בענין משה משה[26] לא פסיק טעמא ובביאור על פי' מים רבים ועיין בע"ח [בעץ חיים] שכ"ב פ"א אות ד' ובפע"ח [ובפרי עץ חיים] שער הלולב פ"ג [פרק ג'] בד"ה להר"ר [להרחמים רבים] יוסף מערבי,

as was also explained on "And these are the ordinances," regarding "Moshe, Moshe"—"the cantillation does not separate [them]"—and in the explanation on the verse "Many waters." And see Etz Chaim, Sha'ar 22, chapter 1, section 4, and Pri Etz Chaim, Sha'ar HaLulav, chapter 3, in the passage beginning "To the Rav, Rabbi Yosef Ma'aravi."

> Daas as an inner dimension was also discussed in Torah Ohr on "And these are the ordinances": there Moshe is Daas, the inner dimension of the attributes, which is why "Moshe, Moshe" is said without a separating accent, while "Avraham, Avraham," love, is divided. The reader is also sent to the explanation on "Many waters" and to Etz Chaim and Pri Etz Chaim, works of the Arizal's teaching.

וגם איתא בזהר[27] הר קיע בפי' הזהר פרשה תרומה דקס"ו ע"ב שכנגד ג' רישין דע"ק [דעתיקא קדישא] הוא באצילות בחינת חב"ד [חכמה בינה ודעת] נמצא הדעת שרשו מרדל"א [מרישא דלא אתידע] כו' ע"ש וכן משמע בע"ח [בעץ חיים] שכ"ב שם.

And it is also stated in Zohar HaRakia, in the commentary on the Zohar, Parshas Terumah, page 166b, that corresponding to the three heads of Atika Kadisha there is in Atzilus the level of Chochmah, Binah and Daas; it follows that the root of Daas is from Radla (the Unknowable Head), etc.; see there. And so it is implied in Etz Chaim, Sha'ar 22, there.

> Zohar HaRakia teaches that the three heads of Atika Kadisha, the highest levels of Keser, have their counterparts in Atzilus in Chochmah, Binah and Daas. It follows that the root of Daas is in Radla, the highest and unknowable head.

ולכן הוא משלים למנין ע"ס בבחינת פנימית כשאין הכתר נמנה דהיינו בחינת רדל"א [רישא דלא אתידע] שהוא בחינת פנימית הכתר שאינו במנין ע"ס [עשר ספירות] כנ"ל. ועמ"ש מענין הדעת בביאור ע"פ[28] החלצו[29] כו' הנ"ל.

Therefore it completes the count of the Ten Sefiros at the level of the inner dimension when Keser is not counted, that is, the level of Radla, which is the level of the inner dimension of Keser that is not in the count of the Ten Sefiros, as mentioned above. And see what is written on the subject of Daas in the explanation on "Arm," etc., mentioned above.

> This is why Daas completes the count when Keser is left out: the Keser that is not counted is Radla, the inner dimension of Keser, and that is where Daas is rooted. In Likkutei Torah, Matos, on "Arm men from among you," the Alter Rebbe places the root of Daas in the "air" above the membrane over Mocha Stima'ah, where the Daas of Atik shines.

3 והנה זה פשוט דאע"ג [דאף על גב] דשרש הדעת עליון דאצילות נמשך מלמעלה מעלה מבחינה שאינו במנין ע"ס [עשר ספירות] אעפ"כ [אף על פי כן] הוא נמנה במנין ע"ס [עשר ספירות]

Now, this is simple: although the root of the supernal Daas (knowledge) of Atzilus is drawn from very high above, from a level that is not in the count of the Ten Sefiros, it is nevertheless counted in the count of the Ten Sefiros;

> Even though the root of Daas is so high that it lies outside the count of the Sefiros, Daas itself is counted.

כי המשכתו משם הוא ע"י כמה השתלשלות וצמצומים רבים ולכן אעפ"פ [אף על פי] שהמקור אינו נמנה בכלל ע"ס [עשר ספירות] מ"מ הדעת הוא נמנה כו',

for its drawing-down from there is through several stages of descent (hishtalshelus) and many contractions (tzimtzumim). Therefore, although the source is not counted among the Ten Sefiros, Daas is nevertheless counted, etc.

> By the time its light reaches Atzilus it has passed through many stages of descent and contraction. The source remains uncounted, but what arrives below is a Sefirah like the others.

ועיין בע"ח [בעץ חיים] שער א"א רפ"ח[30] ובשער כ"ה דרוש ב' סי' ט"ו ובספר מבוא שערים שער חמישי ח"א [חלק א'] פ"ח [פרק ח'].

And see Etz Chaim, Sha'ar Arich Anpin, beginning of chapter 8, and Sha'ar 25, Derush 2, section 15, and the book Mavo She'arim, Sha'ar 5, Part 1, chapter 8.

> These are references to Etz Chaim and to Mavo She'arim, works of the Arizal's Kabbalah, on the descent of Daas from its source. The Kehot note quotes Etz Chaim as cited in Or HaTorah: "the Daas that unites Abba and Imma is drawn from the thirteenth mazal."

כי הדעת העליון כו' הוא מזלא קדישא דדיקנא דא"א כו' וכ"ה בלק"ת [בלקוטי תורה (להאריז"ל)] בישעיה[31] ע"פ מי מדד[32] כו'.

For the supernal Daas, etc., is the holy mazla of the beard of Arich Anpin, etc.; and so it is in the Arizal's Likkutei Torah on Isaiah, on "Who has measured," etc.

> The supernal Daas is the "holy mazla" of the beard of Arich Anpin, the channel through which light flows down from Keser. The Arizal's Likkutei Torah on Isaiah says the same in commenting on "Who has measured."

ועיין עוד בע"ח [בעץ חיים] שכ"ה דרוש ב' הנ"ל סי' י"ז[33] י"ח ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' שמות ע"פ כי סר לראות[34, 35] ובהרמ"ז [ובהרב משה זכות] ר"פ ויקרא[36] ובפ' אמור (בדף צ"ט ע"א) ור"פ קרח

And see further Etz Chaim, Sha'ar 25, Derush 2 mentioned above, sections 17 and 18; and the Arizal's Likkutei Torah, Parshas Shemos, on "For he turned aside to see"; and the Ramaz at the beginning of Parshas Vayikra, and in Parshas Emor (on page 99a), and at the beginning of Parshas Korach.

> More references: Etz Chaim; the Arizal's Likkutei Torah on "For he turned aside to see," the verse of the burning bush; and the Ramaz on the Zohar in Vayikra, Emor and Korach. The Kehot note quotes the Ramaz: the root of the supernal Daas of Z'eir Anpin of Atzilus comes from the Daas of Atik hidden in Arich Anpin, the inner dimension of Keser.

ועמ"ש בביאור ע"פ אלה מסעי[37] בענין חותמו של הקב"ה אמת וע' בזח"ג [בזהר חלק ג] (דקל"ו[38] א' ודרצ"א א') ע"פ ובדעת חדרים ימלאו.[39, 40, 41]

And see what is written in the explanation on "These are the journeys," regarding "The seal of the Holy One, blessed be He, is truth." And see the Zohar, Part III (136a and 291a), on "And by knowledge (daas) are the chambers filled."

> The explanation on "These are the journeys," in Likkutei Torah, Masei, explains "The seal of the Holy One, blessed be He, is truth": the hidden Chochmah is not yet called "truth" until its light is revealed through the "face" of Arich Anpin, which the Kehot note links to the tikkun of Arich Anpin called "and truth." The Zohar passages cited next comment on "And by knowledge are the chambers filled."

ומכ"ז [ומכל זה] יתבאר ענין הנז"ל [הנזכר לעיל] שהרצון עליון הוא בחי' חיצוניות לגבי הטעם והפנימית:

And from all this the matter mentioned above will be explained: that the supernal will is the level of the outer dimension (chitzoniyus) relative to the reason and the inner dimension (pnimiyus).

> With all this, the statement at the start of the explanation is accounted for: the supernal will is the outer dimension compared with the reason and inner dimension within it.

SECTION 2 • ¶4–6

Li rosh: drawing down the will through the mitzvos

4 ב ועתה יש לבאר ענין ישראל לי ראש היינו שממשיכים הרצון עליון שבתוכו התענוג דהיינו בחינת גלגלתא וח"ס [וחכמה סתימאה] ע"י קיום רצון העליון ב"ה.

2. And now we can explain the matter of Yisrael [being] li rosh ("a head for Me"): that is, that they draw down the supernal will, within which is the delight—namely, the level of the Gulgalta and the hidden Chochmah (wisdom)—through fulfilling the supernal will, blessed be He.

> Section 2 turns to the reading of the name Yisrael (ישראל) as li rosh (לי ראש), "a head for Me," which has the same letters. By fulfilling the supernal will, Israel draw down that will together with the delight within it, the Gulgalta and the hidden Chochmah described above.

כי הנה יש פלסופים המכחישים בהשגחה פרטית מפני שנלאו להשיג איך יתכן בחי' רצון אצלו ית' במעשה האדם בעוה"ז וכי כלום חסר כו'

For there are philosophers who deny individual Divine Providence, because they were at a loss to grasp how there could be the level of will in Him, may He be blessed, regarding the deeds of man in this world—and does He lack anything? etc.

> To explain how G-d's will can be drawn down through human deeds, the text first raises the philosophers' objection to individual Providence: a will implies a lack, and G-d lacks nothing.

שהרצון באדם אינו אלא למלאות מחסוריו משא"כ למעלה אנת הוא שלימותא דכולהו[42,43] ומה חסר ח"ו [חס ושלום] עד שיהיה שייך רצון והשגחה אם מקיימים רצונו.

For will in man is only to fill what he lacks; whereas Above, "You are the perfection of them all," and what is lacking, G-d forbid, that will, and watching over whether His will is fulfilled, should apply [to Him]?

> In a person, will exists only to fill a need. But of G-d it is said, in Eliyahu's prayer in the Tikkunei Zohar, "You are the perfection of them all"; how, then, could He have a will about whether people do His will?

אמנם באמת הנה כך הוא הרצון עליון להיות בחי' ביטול היש והיינו כי באמת בחינת א"ס הוא בחינת תענוג כמ"ש כי עמך מקור חיים[44] היינו מקור התענוגים

However, in truth, this is what the supernal will is: that there be the level of the nullification of the yesh (separate existence). That is, in truth the level of the Infinite One (Ein Sof) is the level of delight, as it is written, "For with You is the source of life"—that is, the source of delights;

> The answer is that G-d's will is for the nullification of the yesh, the creature's sense of its own separate existence. The Infinite One is, so to speak, delight itself: "the source of life" is read as the source of all delights.

אלא שנמשך ממנו להיות תענוג מביטול היש כי מטבע הטוב להטיב[45] כו' ואז ממילא נמשך ג"כ בחי' רצון נתאוה הקב"ה[46,47] כו' (היינו כדי להיטיב כו').

only that it was drawn from Him that there be delight from the nullification of the yesh, for "it is the nature of the Good to do good," etc.; and then, as a matter of course, the level of will is also drawn down: "The Holy One, blessed be He, desired," etc. (that is, in order to do good, etc.).

> From Him came the desire for delight from created beings who set aside their own existence, because "it is the nature of the Good to do good," a principle the Kehot note traces to Kabbalistic works such as Emek HaMelech. From this desire the will follows, as the Midrash says, "The Holy One, blessed be He, desired" a dwelling place among the lower realms.

והרצון הוא תר"ך מצות תרי"ג דאורייתא עם ז' דרבנן שנקרא תר"ך עמודי אור פי' כמו העמוד שנמשך מן הגג לארץ והוא מחזיק הגג

And the will is the 620 mitzvos—the 613 of the Torah together with the seven of the Rabbis—which are called "the 620 pillars of light." The meaning is: like the pillar that extends from the roof to the ground and holds up the roof;

> That will is expressed in 620 mitzvos, the 613 of the Torah and seven Rabbinic ones, which Kabbalah (Pardes Rimonim, per the Kehot note) calls "620 pillars of light"; 620 is also the numerical value of Keser (כתר). A pillar holds up the roof from which it extends.

והיינו ע"י שעומד בקרקע ולפי שהקרקע היא קשה לכן מתקיים עמידתו בטוב משא"כ בעפר תיחוח כו',

and that is by its standing on the ground; and because the ground is hard, its standing is therefore firmly established, which is not so in loose earth, etc.

> A pillar can hold up a roof only because it stands on hard ground; in loose earth it would sink and fall.

כמ"כ [כמו כן] תר"ך מצות הם העמודים הנמשכים מן הגג הוא בחי' תענוג עליון שנמשך ומתלבש בהמצות והן עצמן נשפלו למטה בקרקע עד"מ.

So too, the 620 mitzvos are the pillars that extend from the roof—which is the level of the supernal delight, drawn down and enclothed in the mitzvos—and they themselves were lowered down into the ground, by way of analogy.

> The mitzvos are such pillars: they reach down from the "roof," the supernal delight enclothed in them, and their lower end is planted in the "ground," the physical world.

דהיינו בעשי' [בעשיה] גשמיות ציצית מצמר כו' ומחמת שנעוץ סופן בתחלתן[48,49] וסוף מעשה במחשבה תחלה[50] (שהעשי' [שהעשיה] שרשה לעילא כמ"ש במ"א לכן הוא כמשל הקרקע הבריאה וחזקה שיש בכחה להחזיק העמודים כו') ע"כ עמידתם בטוב ויפה ויכולים להחזיק ולקבל המשכת התענוג עליון כו'

That is, in physical action—tzitzis from wool, etc. And because "their end is wedged in their beginning," and "last in deed, first in thought" (for action has its root Above, as is written elsewhere; therefore it is like the analogy of the firm and strong ground that has the power to hold the pillars, etc.), therefore their standing is good and fine, and they can hold and receive the drawing-down of the supernal delight, etc.

> The mitzvos are done with physical things, such as tzitzis of wool. Physical action is the firm ground, because, as Sefer Yetzirah says, "their end is wedged in their beginning," and as the hymn Lecha Dodi says, "last in deed, first in thought": the lowest is rooted in the highest. So the mitzvos stand firmly and can bear the supernal delight drawn into them.

(וזהו ענין ותומכיה מאושר[51,52] ע' [עיין] בזח"א [בזהר חלק א] ד"ח ע"א ועמ"ש ע"פ והארץ הדום רגלי).[53]

(And this is the meaning of "and those who support it are made happy"; see the Zohar, Part I, page 8a; and see what is written on "And the earth is My footstool.")

> The verse "and those who support it are made happy," said of the Torah, alludes to this; the Zohar on the page cited speaks of those who support the Torah. The discourse on "the earth is My footstool" is cited too.

וזהו ענין מנענע ראשו[54] שעי"ז מתנענע ממילא גם המוח שבתוכו עד"מ וכך ע"י המשכת הרצון נמשך ג"כ התענוג שבתוכו

And this is the meaning of "He nods His head": through this the brain within it also moves as a matter of course, by way of analogy; and so, through the drawing-down of the will, the delight within it is also drawn down.

> This explains the Sages' image of G-d "nodding His head" when Israel respond in Kaddish: when the skull moves, the brain inside moves with it. So too, when the will is drawn down through the mitzvos, the delight within the will comes down with it.

וזהו ענין יהא שמיה רבא מברך פי' שמיה הגדול[55] היינו בחי' א"ס שלמעלה גם מבחי' כתר שהכתר הוא הארת הסובב

And this is the meaning of "Yehei shmei rabba mevarach (May His great Name be blessed)": the meaning is, His great Name—that is, the level of the Infinite One that is above even the level of Keser, for Keser is the radiance of the sovev (the light that encompasses all worlds).

> "His great Name" in Kaddish is the Infinite One, higher even than Keser, since Keser is only a radiance of the encompassing light (sovev). In Likkutei Torah, Re'eh, the Alter Rebbe notes that the Tur reads these words as a prayer that the Name Yah "become great," while here, following Tosafos, they mean "His great Name," and that both intentions are true.

(ועיין בפע"ח [בפרי עץ חיים] שער השבת פכ"א וז"ל [וזה לשונו] סעודתא דעתיקא קדישא כו' לכן נקרא קדושה זו קדושא רבא בסוד שמיה רבא עכ"ל [עד כאן לשונו]. וע' בזהר פ' תרומה) (דקס"ה[56] ב')[57]

(And see Pri Etz Chaim, Sha'ar HaShabbos, chapter 21, and these are his words: "The meal of Atika Kadisha, etc.; therefore this sanctification is called Kiddusha Rabba (the great Kiddush), in the mystery of 'shmei rabba' (His great Name)." End of quote. And see the Zohar, Parshas Terumah) (165b),

> Pri Etz Chaim explains that the Kiddush of the Shabbos day, at the meal of Atika Kadisha, is called Kiddusha Rabba, "the great Kiddush," after "His great Name" (shmei rabba). The reader is also sent to the Zohar in Terumah, which Likkutei Torah, Re'eh, cites for reading yehei shmei rabba as the Name Yah drawn down into the letters vav and hei.

ובפי' הרמ"ז [הרב משה זכות] שם ועיין בזהר פ' משפטים (דק"ה א') ובמק"מ [ובמקדש מלך] שם דפי' שמו הגדול הוא בינה וע' בפע"ח [בפרי עץ חיים] שער הקדישים ספ"ב [סוף פרק ב'].

and the commentary of the Ramaz there; and see the Zohar, Parshas Mishpatim (105a), and the Mikdash Melech there, who explains that His great Name is Binah (understanding); and see Pri Etz Chaim, Sha'ar HaKaddishim, end of chapter 2.

> Some sources identify "His great Name" with Binah (understanding): the Mikdash Melech says so in its commentary on the Zohar in Mishpatim. The reader is also sent to the Ramaz on the Zohar in Terumah and to Pri Etz Chaim on the Kaddishes.

אך כבר נתבאר זה במ"א בביאור דמזוזה מימין[58] דהכל א' כי התגלות עתיק הוא בבינה

But this was already explained elsewhere, in the explanation of "The mezuzah on the right," that it is all one, for the revelation of Atik is in Binah.

> There is no contradiction: as explained on "The mezuzah on the right," it is all one, because Atik, the inner Keser, is revealed in Binah.

ועמ"ש ע"פ תגל נפשי באלקי[59] ובביאור ע"פ ועתה יגדל נא[60, 61] בענין אם עונות תשמר[62] י"ה אדי' מי יעמוד כו' ועמ"ש ע"פ ראה אנכי.[63, 64, 65]

And see what is written on "My soul shall exult in my G-d," and in the explanation on "And now, I pray, let [the power] be great," regarding "If You keep [account of] iniquities, Yah, Ado-nai, who could stand?" etc.; and see what is written on "See, I [set before you]."

> More on this appears in the explanations on "My soul shall exult in my G-d" and on Moshe's plea "And now, let the power of Ado-nai be great," where the verse "If You keep account of iniquities, Yah, Ado-nai, who could stand?" is discussed, and on "See, I set before you."

5 ועמ"ש עוד מענין שמו הגדול ע"פ שיר השירים[66] אשר לשלמה[67] ולקמן ע"פ ע"כ יאמרו המושלים[68] באו חשבון[69] כו'

And see what is written further on the subject of His great Name on "The Song of Songs, which is Shlomo's," and below on "Therefore the moshlim (those who speak in parables) say, 'Come to Cheshbon,'" etc.;

> More on "His great Name" appears in the discourse on "The Song of Songs, which is Shlomo's," and below, in Parshas Chukas, on "Therefore the moshlim say, 'Come to Cheshbon.'"

ועמ"ש ע"פ ואלה שמות בנ"י [בני ישראל][70] ושם נתבאר דשם הוי' הוא שמו הגדולועי"ש ו י"ל [יש לומר] עוד בענין שמו הגדול עפמ"ש [על פי מה שכתוב] בפ' בשלח ע"פ וירא ישראל את היד הגדולה[71] שיש ב' שמות הוי' ע"ש

and see what is written on "And these are the names of the children of Israel," and there it was explained that the Name Havayah is the great Name; see there. And it can further be said, on the subject of the great Name, according to what is written in Parshas Beshalach on "And Israel saw the great hand," that there are two Names Havayah; see there.

> Torah Ohr, on "And these are the names," identifies the great Name with the Name Havayah. Another approach follows the discourse on "And Israel saw the great hand," which speaks of two Names Havayah, a lower and a higher.

ושמו הגדול יי"ל [יש לומר] דהיינו שם הוי' דלעילא ועמ"ש במ"א בפי' כל פרוטה מצטרפת לחשבון גדול[72] כו' וי"ל [ויש לומר] דזהו ג"כ פי' ועתה יגדל נא כח[73] כו' שיומשך בחי' שמו הגדול

And it can be said that the great Name is the Name Havayah that is Above. And see what is written elsewhere on the meaning of "Every peruta joins into a great sum," etc. And it can be said that this is also the meaning of "And now, let the power be great, I pray," etc.: that the level of His great Name be drawn down.

> On that approach, "His great Name" is the higher Havayah. The reader is also sent to an explanation of the saying "every peruta (the smallest coin) joins into a great sum," and Moshe's plea "let the power be great" may carry the same sense: that the level of the great Name be drawn down.

ועיין בר"ח [בראשית חכמה] שער היראה פ"א מענין זה דהגדול[74]

And see Reishis Chochmah, Sha'ar HaYirah, chapter 1, on this subject of "the great."

> Reishis Chochmah, Rabbi Eliyahu de Vidas's classic of ethics and Kabbalah, also discusses "the great" in its Sha'ar HaYirah (in the passage beginning "And let us come to explain," as the Kehot note specifies).

וכדי להיות שמיה רבא מברך ונמשך למטה היינו ע"י שמנענע ראשו שהוא בחי' גלגלתא וממילא מתנענע ונמשך ג"כ בחי' א"ס המלובש בו כו'.

And for "His great Name" to be "blessed" and drawn down below—that is through His nodding His head, which is the level of the Gulgalta; and as a matter of course the level of the Infinite One (Ein Sof) that is enclothed in it is also moved and drawn down, etc.

> How does "His great Name" come to be "blessed," that is, drawn down below? Through G-d's "nodding His head": the head, the Gulgalta or will, moves, and the Infinite One enclothed within it moves and is drawn down with it.

(וע' מענין הנענוע בפע"ח [בפרי עץ חיים] שער הקדישים פ"ג [פרק ג'] בהג"ה [בהגהה] ובהרמ"ז [ובהרב משה זכות] פי פנחס[75] בפי' הזהר) (דר"כ סע"א [סוף עמוד א]). גם יי"ל [יש לומר] דפי' נענוע זה הוא ע"ד מ"ש וישע ה' אל הבל[76] כו'.

(And see on the subject of the nodding in Pri Etz Chaim, Sha'ar HaKaddishim, chapter 3, in a gloss, and in the Ramaz, Parshas Pinchas, in the commentary on the Zohar) (end of 220a). It can also be said that the meaning of this nodding is along the lines of what is written, "And Havayah turned to Hevel," etc.

> On the nodding, the reader is sent to Pri Etz Chaim and to the Ramaz on the Zohar. The nod may also be like "And Havayah turned to Hevel": G-d turning and inclining toward the one who offers to Him.

והוא כענין מ"ש במ"א בפי' לשון צלותא שהוא לשון הטייה וכדלקמן בביאור ע"פ ע"כ יאמרו המושלים באו חשבון ע"ש.

And it is like the matter written elsewhere on the meaning of the word tzlosa (prayer), which is a term for inclining, and as [explained] below in the explanation on "Therefore the moshlim say, 'Come to Cheshbon'"; see there.

> This fits what is explained elsewhere, that tzlosa, the Aramaic word for prayer, means "inclining." The explanation on "Come to Cheshbon," below, discusses it.

6 וזהו ענין הקדישים שבתפלה שהם להעלות העולמות כמו אצל הודו בין עשיה ליצירה אומרים קדיש שבזה הקדיש אנו מעלים העשיה ביצירה כמ"ש בפע"ח [בפרי עץ חיים] שם פ"א,

And this is the matter of the Kaddishes in the prayers, which are to raise up the worlds. For example, at Hodu, between the World of Asiyah (Action) and the World of Yetzirah (Formation), we say Kaddish, for with this Kaddish we raise Asiyah into Yetzirah, as is written in Pri Etz Chaim there, chapter 1.

> The Kaddishes in the prayers raise the worlds step by step. For example, the Kaddish said at Hodu, which stands between the parts of the prayers that correspond to Asiyah and to Yetzirah, raises Asiyah into Yetzirah, as Pri Etz Chaim explains.

והיינו כי א"א להיות עליית העולמות עשיה ליצירה אלא ע"י המשכה תחלה מיצירה בעשיה וההמשכה הוא ע"י אי"ר [אמן יהא שמיה רבא] שנמשך אור א"ס שביצירה כו' שזהו ענין מנענע ראשו,

That is, an ascent of the worlds, of Asiyah to Yetzirah, is impossible except through a drawing-down first from Yetzirah into Asiyah; and the drawing-down is through "Amen, yehei shmei rabba," through which the Infinite Light (Or Ein Sof) that is in Yetzirah is drawn down, etc., which is the meaning of "He nods His head."

> No world can rise into the one above it unless light is first drawn down from the higher world into the lower. That drawing-down comes through the response "Amen, yehei shmei rabba," which brings down the Infinite Light that is in Yetzirah; this is what is meant by G-d's "nodding His head."

והגם שעיקר המשכה זו דנענוע הראש הוא ע"י העלאת מ"ן [מיין נוקבין] דק"ש [דקריאת שמע] שמע ישראל כו'

And although this drawing-down, the nodding of the head, comes mainly through the raising of mayin nukvin (feminine waters) of the Shema, "Hear, O Israel," etc.,

> This drawing-down comes mainly through the "raising of mayin nukvin" (literally "feminine waters"), the arousal from below, through the Shema, "Hear, O Israel."

וכמ"ש כ"א ישראל יהיה שמך[77] כי[78] שרית עם אלקים שע"י בחינת ביטול היש שזהו ענין כי שרית עם אלקים ע"ז נמשך שישראל יהיה שמך בחינת לי ראש.[79]

and as it is written, "But rather Yisrael shall be your name, for you have striven with G-d": that through the level of the nullification of the yesh (separate existence), which is the meaning of "for you have striven with G-d," through this it is drawn down that "Yisrael shall be your name," the level of li rosh ("a head for Me");

> This follows the verse "Yisrael shall be your name, for you have striven with G-d": striving with G-d is read as the nullification of the yesh, setting aside one's own separate existence, and through it one becomes "Yisrael," li rosh, a head for G-d.

מ"מ צריך לומר ג"כ בדבור יהש"ר [יהא שמיה רבא] מברך כו'.

nevertheless, one must also say in speech, "Yehei shmei rabba mevarach (May His great Name be blessed)," etc.

> Even so, the words "Yehei shmei rabba mevarach" must also be said aloud.

(ויובן עוד בפי' וענין לי ראש עפמ"ש [על פי מה שכתוב] במדרש ויקרא רבה פ"ב [פרק ב'] ובשוחר טוב פי"ט כל מקום שנאמר לי אינו זז לעולם כו' ונתבאר הענין במ"א ע"פ וארשתיך לי[80,81] כו',

(And the meaning and matter of li rosh will be further understood according to what is written in the Midrash Vayikra Rabbah, chapter 2, and in Shocher Tov, chapter 19: "Wherever it says li (to Me), it never moves," etc.; and the matter was explained elsewhere, on "And I will betroth you to Me," etc.:

> The Midrash teaches that wherever Scripture says li, "to Me," the thing never departs, in this world or the next. In Likkutei Torah, Bamidbar, on "And I will betroth you to Me," the Alter Rebbe links this to Shmuel's words to Shaul, "He is not a man, that He should relent": David's kingship, taken from a level that is "not a man," could not be withdrawn.

דר"ל [דרוצה לומר] לפי שענין לי רומז לבחי' מהותו ועצמותו היינו בחי' עתיק שבו דייקא נאמר לא שניתי[82] כי לית שמאלא בהאי עתיקא,[83] וזהו פי' לי ראש שהם בבחי' ומדרגה עליונה זו דבחינת גלגלתא ומו"ס [ומוחא סתימאה] דא"א ממש שלמעלה מעלה מבחינת ז"א

that is to say, because the term li alludes to the level of His essence and being, namely the level of Atik, of which specifically it is said, "I have not changed," for "there is no left in this Atika." And this is the meaning of li rosh: that they are at this supernal level and rank, the level of the Gulgalta and Mocha Stima'ah of Arich Anpin itself, which is far, far above the level of Z'eir Anpin.

> Li points to G-d's very essence, the level of Atik, of which it is said "I have not changed," for in Atik "there is no left side," no judgment or change. So li rosh means that Israel reach the Gulgalta and Mocha Stima'ah of Arich Anpin, far above Z'eir Anpin, the configuration of the emotive attributes.

וזהו ענין העליה שנעשה ע"י ירידת הנשמה בגוף וכנ"ל שלהיות בבחינת ישראל לי ראש הוא ע"י כי שרית כו' ביטול היש דוקא. ועמ"ש ע"פ ואלה שמות[84] שיש ב' עליות מבחינת יעקב. הא' בבחינת ישראל זוטא. הב' בבחי' ישראל סבא.

And this is the ascent that comes about through the descent of the soul into the body; and as mentioned above, being at the level of "Yisrael—li rosh" is through "for you have striven," etc., the nullification of the yesh specifically. And see what is written on "And these are the names," that there are two ascents from the level of Yaakov: the first, at the level of Yisrael Zuta (the lesser Israel); the second, at the level of Yisrael Saba (the elder Israel).

> This ascent comes about through the soul's descent into the body, where by setting aside its own existence it reaches li rosh. Torah Ohr, on "And these are the names," speaks of two ascents for Yaakov: the first called Yisrael Zuta, "the lesser Israel," and the second Yisrael Saba, "Israel the elder."

ויש לפרש ענין ב' עליות אלו. הא' בבחי' גלגלתא ומוחא דז"א שנק' ישראל זוטא ונק' בחי' זו ג"כ לי ראש כי ז"א בעתיקא אחיד ותליא[85]

And the matter of these two ascents may be explained [thus]: the first is at the level of the Gulgalta and Mocha of Z'eir Anpin, which is called Yisrael Zuta; and this level too is called li rosh, for "Z'eir Anpin is attached to and hangs on Atika,"

> The first ascent is to the "skull and brain" of Z'eir Anpin, and it too is called li rosh, because, in the Zohar's words, Z'eir Anpin is attached to Atika and hangs on it.

וגם כי בז"א הנה מבחי' מצחא ולמעלה הוא בחי' כי לא אדם הוא[86] כמ"ש במ"א ע"פ צאינה וראינה כו', וגם כי לפעמים עולה ז"א עד שנמשך לו הכתר מא"א [מאריך אנפין] וע"י [ועתיק יומין] ממש כמבואר בענין חג השבועות ולכן גם בחי' ז"א נק' לי ראש.

and also because in Z'eir Anpin, from the level of the forehead (mitzcha) and above, it is the level of "for He is not a man," as is written elsewhere on "Go out and see," etc.; and also because sometimes Z'eir Anpin ascends until Keser (the Crown) is drawn to it from Arich Anpin and from Atik Yomin itself, as is explained regarding the festival of Shavuos; therefore the level of Z'eir Anpin too is called li rosh.

> Moreover, from the "forehead" upward Z'eir Anpin is "not a man," beyond human measure; and at times, as on Shavuos, it rises until it receives Keser from Arich Anpin and Atik Yomin themselves. So the level of Z'eir Anpin is also called li rosh.

אכן עלייה השנית שיהיה לעתיד היינו בגלגלתא ומו"ס [ומוחא סתימאה] דא"א וזהו לי ראש ממש ואפשר לומר שעלייה זו זהו ענין ישראל סבא[87] כי סבא הוא בחי' עתיק יומין כו'

However, the second ascent, which will be in the Time to Come, is into the Gulgalta and Mocha Stima'ah of Arich Anpin, and this is li rosh itself. And one may say that this ascent is the matter of Yisrael Saba, for Saba (the Elder) is the level of Atik Yomin, etc.

> The second ascent, in the Time to Come, will reach the Gulgalta and Mocha Stima'ah of Arich Anpin, li rosh in the full sense, and this may be the meaning of Yisrael Saba (a name the Kehot note traces to Bereishis Rabbah): Saba, "the Elder," is Atik Yomin, "the Ancient of Days."

ועלייה זו ע"ד מ"ש בספר הגלגולים ספי"ז שהיה עולם האצילות עולה עד א"ק [אדם קדמון] כו' ע"ש.

And this ascent is along the lines of what is written in Sefer HaGilgulim, end of chapter 17, that the World of Atzilus (Emanation) ascended up to Adam Kadmon, etc.; see there.

> Sefer HaGilgulim, from the Arizal's teaching, describes a comparable ascent, in which the whole World of Atzilus rose up to Adam Kadmon, the primordial level above it.

ואפ"ל [ואפשר לומר] שלכן נאמר לו ב"פ [ב' פעמים] ישראל יהיה שמך. א' ע"י המלאך (וישלח ל"ב כ"ט) ב' (שם ל"ה י"ד) ע"י הקב"ה בכבודו ובעצמו ועמ"ש בפי' כל האזרח בישראל ישבו[88] בסוכות בד"ה ה' לי בעוזרי,[89]

And one may say that this is why it was said to him twice, "Yisrael shall be your name": once through the angel (Vayishlach, 32:29), [and] the second time (there, 35:10) through the Holy One, blessed be He, in His glory and His own Self. And see what is written on the meaning of "All the native-born in Israel shall dwell in sukkos," in the discourse beginning "Havayah is for me among my helpers."

> This may be why Yaakov was told twice that his name would be Yisrael: once by the angel he wrestled with, and again by G-d Himself. The discourse on "Havayah is for me among my helpers," on the verse of dwelling in sukkos, is cited in this connection.

וכ"ז [וכל זה] נמשך ע"י כי שרית כו' וכמש"ש [וכמה שכתוב שם] ע"פ ואלה שמות שעליות אלו נמשכים ע"י הירידה תחלה בבחי' גלות מצרים ואז ע"י יצ"מ [יציאת מצרים] נעשים עליות אלו כו':[90, 91]

And all this is drawn down through "for you have striven," etc., as is written there, on "And these are the names": that these ascents are drawn down through the descent first, into the state of the exile of Egypt, and then, through the Exodus from Egypt, these ascents come about, etc.

> Both ascents come through "you have striven," self-nullification. As Torah Ohr explains on "And these are the names," they are reached only through the prior descent into the exile of Egypt and the Exodus from it.

SECTION 3 • ¶7–10

Havayah considered as Elokim

7 ג והנה ההמשכות הם עכשיו בהעלם ולעתיד יתגלו. וזהו אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים[92] להיות לכם לאלקים.

3. Now, the drawings-down are at present in concealment, and in the Time to Come they will be revealed. And this is [the meaning of] "I am Havayah your G-d (Elokeichem), who brought you out of the land of Egypt to be Elokim to you."

> Section 3 turns to the verse of tzitzis. The divine light that the mitzvos draw down is now hidden and will be revealed in the Time to Come, and this is the meaning of "to be Elokim to you" in "I am Havayah your G-d, who brought you out of the land of Egypt."

פי' ע"ד מ"ש ושבתי בשלום[93] אל בית אבי והיה הוי' לי לאלקים שאצילות נקרא הוי' יו"ד חכמה ה' בינה וקוצו של יו"ד כתר.

The meaning is along the lines of what is written, "And I will return in peace to my father's house, and Havayah will be Elokim to me": for Atzilus (Emanation) is called Havayah—the yud is Chochmah (wisdom), the hei is Binah (understanding), and the tip of the yud is Keser (the Crown).

> The phrase parallels Yaakov's vow, "and Havayah will be Elokim to me." The Name Havayah stands for the World of Atzilus: its yud is Chochmah, its hei is Binah, and the tip of the yud is Keser.

8 ואלקים הוא בחי' מל' שעיקר התהוות היש ודבר נפרד לגמרי היא ממלכות דאצילות. וזהו ענין שם אלקים המעלים להיות התהוות היש ונפרד שהן הנבראים דבי"ע מלאכים ונשמות

And Elokim is the level of Malchus (sovereignty), for the main bringing into being of the yesh (created existence) and of something entirely separate is from Malchus of Atzilus. And this is the matter of the Name Elokim, which conceals, so that there come into being the yesh and the separate—which are the created beings of Beriah, Yetzirah and Asiyah, angels and souls.

> Elokim corresponds to Malchus (sovereignty), the last Sefirah of Atzilus, from which created beings come into existence as something separate. The Name Elokim conceals G-dliness so that angels and souls in the lower worlds of Beriah, Yetzirah and Asiyah can exist as beings of their own.

וכמ"ש כי שמש ומגן[94] הוי' אלקים דשם אלקים הוא מגן ונרתק לשם הוי' שמסתיר וזהו ענין הפרסא המפסקת בין אצי' לבריאה,

And as it is written, "For a sun and a shield is Havayah Elokim": for the Name Elokim is a shield and sheath for the Name Havayah, concealing [it]; and this is the matter of the parsa (partition) that separates Atzilus from Beriah.

> The verse "a sun and a shield is Havayah Elokim" is read as: Havayah is like the sun, and Elokim like a shield or sheath that screens it. This concealment is the parsa, the "partition" between Atzilus and the worlds below it.

משא"כ באצילות ששם הוא בחי' גילוי אור א"ס ב"ה ונק' אצילות הוי' לשון התהוות ע"ש [על שם] ההשפעות מכתר לחכמה ומחכמה לבינה מוחין דאבא מוחין דאימא הכל בחי' גילוי אור,

Not so in Atzilus, where there is the level of revelation of the Infinite Light (Or Ein Sof), blessed be He; and Atzilus is called Havayah, a term of bringing into being, on account of the flows of influence from Keser (the Crown) to Chochmah (wisdom) and from Chochmah to Binah (understanding), the mochin of Abba, the mochin of Imma—all of it the level of revelation of light.

> In Atzilus, by contrast, all is revelation, and so Atzilus is called Havayah, a Name meaning "bringing into being," after the flow of light from Keser to Chochmah to Binah.

ופי' והיה הוי"ה לי לאלקים[95] היינו שלעתיד יהיה הוי' זה נחשב כמו אלקים לפי שיתגלה בחי' א"ס שלמעלה מאצילות כמ"ש עד יעבור עמך[96] הוי' כו' (ועמ"ש ע"פ האזינו השמים)[97] והוא בחי' שמו הגדול.

And the meaning of "and Havayah will be Elokim to me" is that in the Time to Come this Havayah will be considered like Elokim, because the level of the Infinite One (Ein Sof) that is above Atzilus will be revealed, as it is written, "until Your people pass over Havayah," etc. (and see what is written on "Listen, O heavens"); and that is the level of His great Name.

> Yaakov's "Havayah will be Elokim to me" means that in the future this Havayah itself will seem like Elokim, because the Infinite One, who is above Atzilus, will be revealed. The verse "until Your people pass over, Havayah" plainly asks that Israel cross under G-d's protection, but here, as in Likkutei Torah, Haazinu, it is read as Israel passing beyond the level of Havayah itself; that level is "His great Name."

ובהגלות נגלות בחינה זו אז שם הוי' כאלקים חשוב לגבי גילוי עצום הזה (ועמ"ש בביאור ע"פ שובה ישראל[98] בד"ה איתא במ"ח במסכת יומא).

And when this level is revealed, then the Name Havayah is considered as Elokim relative to this immense revelation (and see what is written in the explanation on "Return, O Israel," in the discourse beginning "It is stated in Mishnas Chassidim, in Tractate Yoma").

> Compared with that immense revelation, even Havayah, the revelation of Atzilus, will count as Elokim, as concealment. The text points to the explanation on "Return, O Israel": that discourse opens with a passage of Mishnas Chassidim, a Kabbalistic work arranged in tractates, on the sevenfold "Havayah, He is the G-d" said at the close of Yom Kippur: Z'eir Anpin, rising to Atika, "is considered as Elokim" before it.

וזהו פי' אני הוי' אלקיכם אשר הוצאתי אתכם מאמ"צ [מארץ מצרים] להיות לכם לאלקים שע"י יציאת מצרים יהיה גילוי זה עד שהוי' כאלקים חשוב.

And this is the meaning of "I am Havayah your G-d (Elokeichem), who brought you out of the land of Egypt to be Elokim to you": that through the Exodus from Egypt there will be this revelation, until Havayah is considered as Elokim.

> This is the meaning of the verse of tzitzis: the Exodus from Egypt leads to a revelation so great that Havayah is "considered as Elokim."

כי הנה יציאת מצרים ישנו בכמה מדרגות. הא' העלי' מבי"ע לאצילות ביטול היש לאין. ואמנם באצילות ג"כ שייך בחינת יצ"מ [יציאת מצרים], כי גם אצילות הוא בבחי' מיצרים וגבולים ונק' מדות מדת החסד כו'

For the Exodus from Egypt exists in several levels. The first is the ascent from Beriah, Yetzirah and Asiyah to Atzilus: the nullification of the yesh into ayin (nothingness). But in Atzilus too the level of the Exodus from Egypt applies, for Atzilus too is in the state of meitzarim (straits) and limits, and [its attributes] are called middos—the middah (measure) of Chesed (kindness), etc.—

> The Exodus has many levels. The first is rising from the lower worlds into Atzilus, from a sense of separate existence (yesh) to nullification (ayin). But Atzilus too has meitzarim, "straits" (a play on Mitzrayim, Egypt), for its attributes are middos, literally "measures."

שהם בבחי' מדה וגבול שאם היה החסד בלי גבול לא היה עונש לרשעים כלל כו', והיינו לפי שהאורות מלובשים בכלים שהם המגבילים לכן יש מצר עד כאן כו'.

which are in the state of measure and limit; for were Chesed without limit, there would be no punishment for the wicked at all, etc. And that is because the lights are enclothed in vessels, which are what limit; therefore there is a boundary, "up to here," etc.

> Even divine kindness in Atzilus has a measure; otherwise the wicked could never be punished. The limit comes from the vessels in which the lights of Atzilus are enclothed, which set a boundary: "this far."

(וז"ש [וזהו שכתוב] בפרקי היכלות רל"ו אלפים רבבות פרסאות הוא שיעור קומה והיינו בחינת כלים דאצילות שהן בבחינת גבול ותכלית ע' [עיין] באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי בשם הע"ח [העץ חיים]). משא"כ למעלה מאצילות.

(And this is what is said in the Pirkei Heichalos: "236 thousand myriads of parasangs is the shiur komah (the measure of the stature)"; and that is the level of the vessels of Atzilus, which are in the state of limit and end. See Iggeres HaKodesh, the passage beginning "He and His life-forces," in the name of Etz Chaim.) Which is not so above Atzilus.

> The ancient Heichalos texts give the divine "stature" (shiur komah) a vast but finite measure, 236 thousand myriads of parasangs, a number Likkutei Torah elsewhere matches to ve-rav ko'ach, "and abundant in power" (Psalms 147:5); it refers to the vessels of Atzilus. Iggeres HaKodesh, on "He and His life-forces," cites Etz Chaim that the vessels are limited. Above Atzilus there is no such limit.

כי הנה עיקר בחינת המיצרים והגבולים זהו בעולם התיקון שהאורות מועטים והכלים מרובים ובתהו האורות מרובים מהכלים כו'

For the main [place] of the state of straits and limits is in the World of Tikkun (Rectification), where the lights are few and the vessels many; while in Tohu the lights are more than the vessels, etc.

> Straits and limits belong mainly to the World of Tikkun (Rectification), where the lights are few and the vessels many. In the World of Tohu (Chaos), the lights exceed the vessels.

אמנם א"ס ב"ה הוא למעלה מבחינת כלים לגמרי ואין שייך בחינת מיצר וגבול ולכן בחינת עלייה מאצילות בלמעלה מאצילות נקרא ג"כ יציאת מצרים כו'.

But the Infinite One, blessed be He, is entirely above the level of vessels, and the state of strait and limit does not apply; therefore the ascent from Atzilus into what is above Atzilus is also called the Exodus from Egypt, etc.

> The Infinite One is entirely beyond vessels, so there is no limit there at all. Therefore rising from Atzilus to what is above it is also an "Exodus from Egypt."

(וכמ"ש במ"א בביאור ע"פ אלה מסעי דלכך כל המ"ב מסעות עד ירדן יריחו נקרא הכל יצ"מ [יציאת מצרים] כי יריחו הוא בחי' ריח בגדיו[99] בחינת מקיפים כו' שלמעלה מבחי' כלים ואור פנימי לכן עד בחי' זו נק' עדיין יצ"מ [יציאת מצרים].

(As is written elsewhere, in the explanation on "These are the journeys," that this is why all the forty-two journeys, up to the Jordan at Yericho, are all called the Exodus from Egypt: for Yericho is the level of "the fragrance (rei'ach) of his garments," the level of encompassing [lights] (makifim), etc., which is above the level of vessels and inner light; therefore, up to this level it is still called the Exodus from Egypt.

> The explanation on "These are the journeys" makes the same point: all forty-two journeys, up to the Jordan at Yericho, count as the Exodus, because Yericho, related to rei'ach ("fragrance"), stands for the encompassing lights (makifim), which are above vessels and inner light.

ולכן ג"כ כל זה נמשך ע"י בירור נה"ב [נפש הבהמית] ששרשה מעולם התהו ששם האורות מרובים כו'. וזהו ג"כ שיצ"מ [שיציאת מצרים] ישגם בצדיקים כו' ואפילו במרבע"ה [במשה רבינו עליו השלום] שהיה לו גילוי אצי' ממש היה שייך בו מצות יצ"מ [יציאת מצרים] בכל יום והוא ע"ד הנז' [הנזכר].

And therefore, too, all this is drawn down through the refinement of the animal soul, whose root is from the World of Tohu, where the lights are many, etc. And this is also why the Exodus from Egypt applies even to tzaddikim, etc.; and even in Moshe our Teacher, peace be upon him, who had a revelation of Atzilus itself, the mitzvah of [remembering] the Exodus from Egypt every day applied, and it is in the manner mentioned.

> This higher Exodus is drawn down through refining the animal soul, whose root is in the World of Tohu, where the lights are abundant. That is why even tzaddikim, even Moshe, to whom Atzilus itself was revealed, had the mitzvah to remember the Exodus every day.

ולקרב הדבר אל השכל בעבודה איך שייך מדרגות רבות מאד ביצ"מ [ביציאת מצרים]. הנה נת' [נתבאר] ע"פ במדבר סיני באחד לחדש השני בשנה השנית לצאתם מארץ מצרים[100] כו' דלחדש השני וכן לשנה השנית ר"ל [רוצה לומר] שצ"ל בבחינה שנית מיציאת מצרים

And to bring the matter closer to the understanding in [terms of] divine service, how very many levels apply in the Exodus from Egypt: it was explained on "In the wilderness of Sinai, on the first of the second month, in the second year after their going out of the land of Egypt," etc., that "the second month" and likewise "the second year" mean that one must be in a second level of the Exodus from Egypt;

> To relate this to divine service, the text recalls the discourse on "In the wilderness of Sinai, on the first of the second month, in the second year," which reads the repeated "second" as a second stage of leaving Egypt.

דהיינו אחר שיהיה סור מרע גמור בתכלית אז יוכל לבא לבחי' מדבר סיני שהוא ענין צאת הנפש מנרתקה לבושי נוגה כו' ע"ש.

that is, after there has been complete turning from evil, to the utmost, one can then come to the level of "the wilderness of Sinai," which is the matter of the soul's going out of its sheath, the garments of nogah, etc.; see there.

> First comes complete turning from evil; only then does one reach "the wilderness of Sinai," the soul's leaving its "sheath," the garments of nogah, the husk in which good and evil are mixed.

ובי' בחי' יצ"מ [יציאת מצרים] שנזכר כאן מבי"ע לאצי' ומאצי' למעלה זהו עוד למעלה מבי' בחי' הנ"ל דהיינו שאחר צאת הנפש מלבושי נוגה שייך בחי' יצ"מ [יציאת מצרים] מבי"ע לאצי'.

And the two levels of the Exodus from Egypt mentioned here—from Beriah, Yetzirah and Asiyah to Atzilus, and from Atzilus upward—are still higher than the two levels mentioned above; that is, after the soul has gone out of the garments of nogah, the level of the Exodus from Egypt from Beriah, Yetzirah and Asiyah to Atzilus applies.

> The two levels of Exodus discussed here, from the lower worlds into Atzilus and from Atzilus upward, are higher still. They begin only after the soul has left the garments of nogah.

וענין זה בנפש כי בי"ע הוא בחי' אהבה ויראה יש מי שאוהב כו' משא"כ אצילות זהו בחינת ביטול שלמעלה מבחי' אהבה וכמו ענין השתחוואות דשמו"ע [דשמונה עשרה] הוא למעלה מבחי' ואהבת דק"ש [דקריאת שמע] כו'.

And this matter in the soul: Beriah, Yetzirah and Asiyah are the level of love and awe—there is one who loves, etc.; whereas Atzilus is the level of self-nullification (bittul) that is above the level of love, like the matter of the bowings of the Shemoneh Esreh, which is above the level of "And you shall love" of the Shema, etc.

> In the soul, the lower worlds correspond to love and awe, in which there is still a self who loves. Atzilus corresponds to self-nullification, which is above love, like the bowing in the Shemoneh Esreh (the Kehot note points to Pri Etz Chaim, Sha'ar HaAmidah), higher than the love of "And you shall love" in the Shema.

והנה בבחי' ביטול ג"כ יש דרך כלל ב' מדרגות זה למעלה מזה ביטול היש וביטול אמיתי דח"ע [דחכמה עילאה] וכמ"ש במ"א בענין שבת תתאה ושבת עילאה

Now, in the level of self-nullification too there are, in general, two levels, one above the other: the nullification of the yesh, and the true nullification of the higher Chochmah (Chochmah Ila'ah), as is written elsewhere on the subject of the lower Shabbos and the higher Shabbos,

> Self-nullification itself has two general levels: the nullification of the yesh, and the true nullification of the higher Chochmah. They correspond to the "lower Shabbos" and the "higher Shabbos," which Likkutei Torah, Behar, finds within every Shabbos.

שהם ב' בחי' ביטול הנ"ל, ועד"ז יש ג"כ הפרש בין יחוד וביטול המדות דאצי' שנק' איהו וגרמוהי חד לבחי' ביטול דח"ע [דחכמה עילאה] שנק' איהו וחיוהי חד וכמ"ש במ"א.

which are the two levels of self-nullification mentioned above. And along these lines there is also a difference between the union and nullification of the emotive attributes (middos) of Atzilus, which is called "He and His vessels (ihu vegarmohi) are one," and the level of the nullification of the higher Chochmah, which is called "He and His life-forces are one," as is written elsewhere.

> Likewise, the attributes of Atzilus are one with G-d as "He and His vessels are one," while the higher Chochmah is nullified as "He and His life-forces are one," a closer unity; the Kehot note traces both phrases to the introduction of the Tikkunei Zohar.

ועד"ז יובן ענין יצ"מ [יציאת מצרים] דמשה שהיה בו גילוי בחי' אצילות ואעפ"כ [ואף על פי כן] היה צ"ל בבחי' יצ"מ [יציאת מצרים] בכל יום דהיינו העלייה לבחי' ביטול אמיתי דחכמה עילאה ממש.

And along these lines the matter of Moshe's Exodus from Egypt will be understood: although there was in him a revelation of the level of Atzilus, nevertheless he had to be in the state of the Exodus from Egypt every day, that is, the ascent to the level of the true nullification of the higher Chochmah itself.

> So Moshe, though Atzilus was revealed to him, still had to "leave Egypt" every day, rising to the true nullification of the higher Chochmah itself.

עוד יש לבאר ענין זה ע"ד מ"ש במ"א בענין דא מוחא לדא ודא קליפה לדא שבחי' אהבה דכי הוא חייך[101] עם היותה מוחא עכ"ז [עם כל זה] נק' קליפה לגבי אהבת בכל מאדך[102] בלי גבול כו'

This matter can be further explained along the lines of what is written elsewhere on the subject of "this is the kernel (mocha) to that, and that is the shell (kelipah) to this": that the level of love [of] "for He is your life," though it is a kernel, is nevertheless called a shell relative to the love "with all your might," without limit, etc.;

> Another way to see the many levels: "this is the kernel to that, and that is the shell to this." Love of G-d because "He is your life," though inward, is only a shell compared with the limitless love "with all your might."

וכמ"ש ג"כ ע"פ מקושש עצים[103] שבחי' זו נקרא עדיין בגמ' [בגמרא] בזמן שאין עושין רצונו של מקום[104] ובחי' עושין רצונו של מקום זהו בחינת בכל מאדך כו' ע"ש.

and as is also written on "gathering wood," that this level is still called in the Gemara "at a time when they do not do the will of the Omnipresent," and the level of "doing the will of the Omnipresent" is the level of "with all your might," etc.; see there.

> In the Talmud's terms, the lower love is "a time when they do not do the will of the Omnipresent," while "doing the will of the Omnipresent" is love "with all your might," as explained in the discourse on the man gathering wood.

וכן בבחי' מאדך יש מדרגות אין קץ שמה שאצל זה נק' מאדך לפי שהוא למעלה מהכלי שלו הנה לגבי בחי' צדיק גדול יותר נחשב עדיין לבחי' גבול לפי ערך הכלי שלו שרחבה יותר

And likewise in the level of "your might" there are endless levels: for what is called "your might" for this one, because it is above his vessel, is still considered a level of limit relative to a greater tzaddik, according to the measure of his vessel, which is broader;

> "With all your might" (me'odecha, literally "your very-much") means going beyond one's own vessel, so it has endless degrees: what is beyond the vessel of one person is still within the broader vessel of a greater tzaddik.

והמאדך שלו גבוה יותר וז"ש [וזהו שכתוב] לע"ל [לעתיד לבוא] וגבה מאד[105] שבחי' בכל מאדך יהיה בבחי' גבוה הרבה יותר כו' וכמו שהוא באהבה כך ג"כ בביטול כי ביטול דבי"ע נק' יש וסיגים לגבי ביטול דאצי', וכעד"ז באצי' עצמו כו'.

and his "might" is higher. And this is what is written of the Time to Come, "and he shall be very high (gavah me'od)": that the level of "with all your might (me'odecha)" will be at a much higher level, etc. And as it is in love, so too in self-nullification: for the self-nullification of Beriah, Yetzirah and Asiyah is called yesh and dross relative to the self-nullification of Atzilus; and similarly in Atzilus itself, etc.

> Hence the verse about the future, "and he shall be very high (gavah me'od)": "with all your might" will reach far higher. The same holds for self-nullification: that of the lower worlds counts as "existence and dross" beside that of Atzilus, and so too within Atzilus.

וזהו ועתה ישראל מה[106] ה' אלקיך שואל מעמך[107] כי"א ליראה את כו' כי ישראל הוא בחי' לי ראש שהוא מדרגה גבוה מאד כדלעיל והי' [והיה] מהראוי שא"א להגיע לבחי' זו כי"א אחרי עומק הביטול בתכלית

And this is [the meaning of] "And now, Israel, what does Havayah your G-d ask of you but to fear," etc.: for Yisrael is the level of li rosh ("a head for Me"), which is a very high level, as above; and it would have been fitting that one could not reach this level except after the depth of self-nullification to the utmost,

> This explains "What does Havayah your G-d ask of you but to fear." Yisrael is li rosh, a level so high that one would expect to reach it only through the deepest self-nullification.

שהרי בחי' זו הוא למעלה מאצי' כנ"ל ואעפ"כ [ואף על פי כן] מה ה' אלקיך שואל מעמך כי"א ליראה כו' שהיא היראה המביאה לקיום מצותיו יתי' בסור מרע ועשה טוב.

since this level is above Atzilus, as mentioned above; and nevertheless, "what does Havayah your G-d ask of you but to fear," etc.: that is the awe that brings to the fulfillment of His mitzvos, may He be blessed, in "turn from evil and do good."

> Since li rosh is above Atzilus, that would be expected; yet G-d asks only for awe, the simple awe that leads a person to keep the mitzvos by turning from evil and doing good.

שהן הן בחינות ראשונות דיצי"מ [דיציאת מצרים] עכ"פ שעי"ז ג"כ יוכלו להגיע להיות בחינת לי ראש ועיין בבינוני' פמ"ב).

For these are the first levels of the Exodus from Egypt, at any rate; that through this, too, they can come to be at the level of li rosh. And see [Sefer shel] Beinonim, chapter 42.)

> These are the first stages of the Exodus, and even through them one can come to li rosh. The text refers to Tanya (Sefer shel Beinonim), chapter 42, which discusses this verse.

וזהו אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים שעי"י יצי"מ [יציאת מצרים] נמשך גילוי בחי' אור א"ס שלמעלה מאצילות

And this is [the meaning of] "who brought you out of the land of Egypt to be Elokim to you": that through the Exodus from Egypt there is drawn down a revelation of the level of the Infinite Light that is above Atzilus,

> This is the meaning of "who brought you out of the land of Egypt to be Elokim to you": the Exodus draws down the revelation of the Infinite Light that is above Atzilus.

והוא ענין עד יעבור עמך הוי' כנ"ל ואז שם הוי' שהוא בבחי' אצילות יהיה נחשב בבחי' שם אלקים כו' וכמ"ש יעקב והיה הוי' לי לאלקים.

and that is the matter of "until Your people pass over Havayah," as mentioned above; and then the Name Havayah, which is at the level of Atzilus, will be considered at the level of the Name Elokim, etc., as Yaakov said, "and Havayah will be Elokim to me."

> That is "until Your people pass over Havayah," beyond it. Then Havayah, the Name of Atzilus, will count as Elokim, as Yaakov said, "Havayah will be Elokim to me."

9 והיינו דוקא ע"י ושבתי בשלום אל בית אבי.[108] בחינת יצחק כדכתיב צחוק עשה לי אלקים[109] שהתגלות התענוג עליון נמשך מבחי' ביטול היש לאין דהיינו בחי' כי שרית עם אלקים כו'.

And this is specifically through "And I will return in peace to my father's house": the level of Yitzchak, as it is written, "G-d has made laughter (tzchok) for me"; for the revelation of the supernal delight is drawn down from the level of the nullification of the yesh (separate existence) into ayin (nothingness), that is, the level of "for you have striven with G-d," etc.

> Yaakov's return "in peace to my father's house" refers to Yitzchak, whose name means "laughter," as Sarah said, "G-d has made laughter for me." Laughter stands for the supernal delight, which is revealed only through the nullification of the yesh, the "striving with G-d" that made Yaakov into Yisrael.

וזה היה ענין יעקב שיצא מבאר שבע היינו מבחי' אצילות וילך חרנה[110] בבי"ע לברר בירורים י"ב שבטים לאה ורחל שבירר כ"ז [כל זה] בזמן עשרים שנה[111] שהיה אצל לבן חרנה.

And this was the matter of Yaakov, who went out from Be'er Sheva—that is, from the level of Atzilus (Emanation)—"and went to Charan," into Beriah, Yetzirah and Asiyah, to make refinements: the twelve tribes, Leah and Rachel; for he refined all this in the period of twenty years that he was with Lavan in Charan.

> Yaakov's journey is read as a descent: from Be'er Sheva, the level of Atzilus, to Charan, the lower worlds of Beriah, Yetzirah and Asiyah, to refine and elevate what was there. The fruit of his twenty years with Lavan was the twelve tribes and his wives Leah and Rachel.

10 ואח"כ ושבתי בשלום אל בית אבי. בחינת עליות וביטול במדרגות עליונות מבתחלה כביטול שכל בשכל גדול יותר וכביטול העלול בעילתו כו' אז והיה לי לאלקים כנ"ל

And afterwards, "And I will return in peace to my father's house": the level of ascents and self-nullification (bittul) in higher levels than at first, like the nullification of an intellect in a greater intellect and like the nullification of the effect in its cause, etc.; then "and [Havayah] will be Elokim to me," as above.

> After the descent comes the return to "my father's house": ascents into levels of self-nullification higher than before, as a lesser intellect is nullified before a greater one, or an effect before its cause. Then Havayah becomes "Elokim to me."

וכך גם לעתיד יאמרו ליצחק כי אתה אבינו[112, 113] כי יצחק הוא בחי' תענוג עליון לי' [לשון] צחוק עשה לי אלקים שיתגלה מבחינת ביטול היש כי אברהם לא ידענו כו'

And so too, in the Time to Come they will say to Yitzchak, "For you are our father"; for Yitzchak is the level of supernal delight, a term [related to] "G-d has made laughter (tzchok) for me," which will be revealed from the level of the nullification of the yesh; "for Avraham did not know us," etc.;

> In the same way, as the Talmud relates (Shabbos 89b), in the future Israel will say to Yitzchak, "For you are our father," because Yitzchak is the supernal delight that will be revealed through the nullification of the yesh. The verse goes on, "for Avraham did not know us."

כי יצחק הוא בחי' כמעלת הזהב על הכסף גבורות שלמעלה מהחסדים כו' (ועמ"ש בפי' ויצא ע"פ ושבתי בשלום ובפי' תולדות ע"פ אלה תולדות יצחק):

for Yitzchak is the level [that is] like the superiority of gold over silver: the gevuros that are above the chassadim, etc. (And see what is written in Parshas Vayetzei on "And I will return in peace," and in Parshas Toldos on "These are the generations of Yitzchak.")

> Yitzchak stands for the gevuros (powers of restraint) in their root, which are higher than the chassadim (kindnesses) of Avraham, as gold is more precious than silver. Torah Ohr discusses this on "And I will return in peace" and on "These are the generations of Yitzchak."

SECTION 4 · ¶11–13

The second "I am Havayah": drawing down

11 ד והנה אחר כך כתיב אני הוי' אלקיכם פעם ב' והוא כי כל הנ"ל בענין יציאת מצרים לצאת מן המיצרים וגבולים כל אחד ואי כפי עבודתו זהו בחי' עליות ממטה למעלה.

4. Now, afterwards it is written "I am Havayah your G-d" a second time. And this is because all that was said above regarding the Exodus from Egypt—going out of the straits and limits, each one according to his divine service—is the level of ascents from below upward.

> Section 4 explains why the verse repeats "I am Havayah your G-d" after the Exodus. Everything said so far about leaving Egypt, going out of straits and limits, each person according to his divine service, describes ascent from below upward.

אמנם עיקר תכלית המכוון הוא להיות המשכות אור א"ס ב"ה למטה דייקא. וכמו שכתוב לא ברעש[114] ה' ואחר הרעש אש לא באש ה'.

However, the main and ultimate intent is that there be drawings-down of the Infinite Light (Or Ein Sof), blessed be He, below specifically. And as it is written, "Havayah was not in the tumult (ra'ash); and after the tumult, fire; Havayah was not in the fire."

> But the ultimate purpose is the reverse: that the Infinite Light be drawn down below. Eliyahu's vision at Horeb, "Havayah was not in the tumult... Havayah was not in the fire," shows that the ascent of the angels does not achieve this.

ופי' בזהר (פי צו דף לי ע"א) דרעש היינו מ"ש ותשאני רוח ואשמע אחרי קול רעש גדול.[115, 116]

And the Zohar explains (Parshas Tzav, page 30a) that ra'ash refers to what is written, "Then a wind lifted me up, and I heard behind me the sound of a great tumult (ra'ash)."

> The Zohar identifies this "tumult" with the one Yechezkel heard, "the sound of a great tumult," of the angels praising G-d.

והיינו בחי' אופנים וחיות שמתנשאים ברעש גדול. ואש היינו בחי' השרפים (וע"ש מ"ש המק"מ [המקדש מלך] אי"נ [אי נמי] י"ל [יש לומר] מ"ש רבי יצחק כו').

And that is the level of the ofanim and chayos, which rise up with a great tumult. And fire is the level of the seraphim (and see there what the Mikdash Melech wrote: "Alternatively, it can be said [that it is] what Rabbi Yitzchak said," etc.).

> The tumult is that of the ofanim and chayos, angels who rise up with a great noise; the fire is that of the seraphim, the "burning" angels. The Mikdash Melech also offers another reading, based on what Rabbi Yitzchak says in that passage of the Zohar.

כי השרפים הם בבריאה והאש הוא להי' לעלות בבחינת אצילות. (עמ"ש בפ' בראשית בביאור ע"פ כי כאשר השמים החדשים)[117] ואינן רק עולים.

For the seraphim are in Beriah (Creation), and the fire is [directed] to Havayah, to rise to the level of Atzilus (Emanation) (see what is written in Parshas Bereishis, in the explanation on "For as the new heavens"); and they only rise.

> The seraphim are in the World of Beriah, and their fire rises toward Havayah, toward Atzilus; their whole movement is upward. The explanation on "For as the new heavens" discusses this.

אבל לא נמשך על ידם בחינת אצילות למטה בבריאה ממש וזהו לא באש הוי' שאין שם הוי' שהוא אצילות נמשך למטה בהאש שלהם דהיינו עולם הבריאה.

But the level of Atzilus is not drawn down through them below, into Beriah itself; and this is "Havayah was not in the fire": that the Name Havayah, which is Atzilus, is not drawn down below into their fire, that is, the World of Beriah.

> But their fire does not bring Atzilus down into Beriah, and that is "Havayah was not in the fire": the Name Havayah, the level of Atzilus, is not drawn down into their world.

וכן רעש דאופנים ג"כ לא נמשך שם הוי' ע"ז למטה וזהו לא ברעש הוי'. שהרי המלאכים בקשו שתנתן להם התורה[118] שהיא בחי' המשכות אלקות

And likewise, through the tumult of the ofanim, too, the Name Havayah is not drawn down below; and this is "Havayah was not in the tumult." For indeed the angels asked that the Torah be given to them—it being the level of drawings-down of G-dliness—

> The same is true of the tumult of the ofanim: "Havayah was not in the tumult." That is why, when the angels asked to be given the Torah, a drawing-down of G-dliness, as the Talmud relates, their request was refused.

ולא נתנה להם אלא לישראל דוקא שהם הן שיכולים להמשיך [עמ"ש מזה בפ' יתרו ע"פ זכור את יום השבת].[119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131]

and it was not given to them but to Israel specifically, for it is they who are able to draw down. [See what is written on this in Parshas Yisro, on "Remember the Shabbos day."]

> The Torah was not given to them but only to Israel, because only they can draw G-dliness down below. The discourse on "Remember the Shabbos day" in Torah Ohr discusses this.

12 וגם שלמטה בעוה"ז הוא דוקא הכלי לזה ע"י ציצית ותפילין כו' כי נעוץ סופן[132] כו'

And also, the vessel for this is specifically below, in this world, through tzitzis and tefillin, etc., for "their end is wedged," etc.;

> The vessel for drawing G-dliness down is found specifically here below, in this world, through physical mitzvos such as tzitzis and tefillin, for "their end is wedged in their beginning."

וכנ"ל מענין תר"ך עמודי אור שהעמודעומד ע"ג [על גבי] קרקע דייקא כו' וכן החיות נושאות ומנושאות עם הכסא אבל לא נזכר שימשיכו למטה כו'.

and as mentioned above regarding the 620 pillars of light, that the pillar stands specifically on the ground, etc. And likewise, the chayos "carry and are carried" with the Throne, but it is not mentioned that they draw down below, etc.

> As with the 620 pillars of light that stand on the ground, the drawing-down needs the lowest level to rest on. The chayos, by contrast, are said to carry the Throne and be carried by it, but never to draw it down below.

13 וזהו ענין אני הוי' אלקיכם שנאמר פעם שנית אחר יצ"מ [יציאת מצרים] שהוא ענין המשכת מ"ד [מיין דוכרין] ויצ"מ [ויציאת מצרים] הוא העלאת מ"ן [מיין נוקבין] ביטול היש כו'.

And this is the matter of "I am Havayah your G-d" being said a second time, after the Exodus from Egypt: it is the matter of the drawing-down of mayin duchrin (masculine waters), while the Exodus from Egypt is the raising of mayin nukvin (feminine waters), the nullification of the yesh (separate existence), etc.

> The second "I am Havayah your G-d," after the Exodus, stands for the drawing-down from above, "masculine waters" (mayin duchrin), while the Exodus itself is the raising from below, "feminine waters" (mayin nukvin), through self-nullification.

וההמשכות הן ע"י ב' בחי' מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה]. ביטול היש לאין בבחי' ועשה טוב ברמ"ח מ"ע [מצות עשה] והפרדת הרע ע"י סור מרע ע"י ל"ת [לא תעשה] לא תאכל חלב[133] כו' שהם דברים שאין להם עלייה והם פנימיים ושעטנז מקיפים

And the drawings-down are through two levels, the positive commandments and the prohibitive commandments. The nullification of the yesh into ayin (nothingness) [is] at the level of "and do good," through the 248 positive commandments; and the separation of the evil is through "turn from evil," through the prohibitions: "You shall not eat cheilev (forbidden fat)," etc., which are things that have no ascent, and they are inner, while shaatnez [is] encompassing.

> The drawing-down comes through two kinds of mitzvos. The 248 positive commandments, "do good," express the nullification of the yesh into ayin; the prohibitions, "turn from evil," separate the evil, for forbidden things cannot be elevated: some, like forbidden fat (cheilev), would become part of a person (inner), and others, like shaatnez in a garment, surround him (encompassing).

וכ"ז [וכל זה] הוא ע"י בחכמה אתבררו[134] וכן בטומאה וטהרה יש דבר שמקבל טומאה כו' ויש דבר שאינו מקבל טומאה כו' אלא שהוא מבחי' דעת

And all this is through "they are refined in Chochmah (wisdom)." And likewise in impurity and purity: there is a thing that receives impurity, etc., and there is a thing that does not receive impurity, etc.; only that this is from the level of Daas (knowledge),

> Their separation is through Chochmah, as the Zohar says, "they are refined in Chochmah." In the laws of purity too some things can become impure and some cannot, but that distinction comes from Daas.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] חכמה זה סדר קדשים[135] [היינו בחכמה אתבררו[136] כנ"ל] ודעת זה סדר טהרות[137, 138] [ועמ"ש מזה[139] בביאור ע"פ שחורה אני[140, 141] ובפי' אחרי ע"פ לטהר אתכם[142, 143] כו' ועמ"ש באגה"ק [באגרת הקודש] בד"ה למה נסמכה.[144] ולזאת מטהרת הטמא[145] כו'

as our Sages, of blessed memory, said: "Chochmah—this is the order of Kodashim [that is, 'they are refined in Chochmah,' as above], and Daas—this is the order of Taharos" [and see what is written on this in the explanation on "I am black," and in Parshas Acharei on "to purify you," etc.; and see what is written in Iggeres HaKodesh, in the passage beginning "Why was it placed next to": "And therefore it purifies the impure," etc.

> As the Talmud teaches, Chochmah is the order of Kodashim (offerings) and Daas the order of Taharos (purity). The reader is referred to the explanations on "I am black" and "to purify you," and to the epistle in Iggeres HaKodesh on why the death of Miriam is placed next to the red heifer, which "therefore purifies the impure."

ועי' בזהר פ' פקודי (דרכ"ג ע"א) מענין חכמה ודעת ובאדר"ז [ובאדרא זוטא] (דרצ"א א) ועמש"ל [ועיין מה שכתוב לעיל] בענין דעת].

And see the Zohar, Parshas Pekudei (223a), on the subject of Chochmah and Daas, and the Idra Zuta (291a); and see what is written above on the subject of Daas].

> The reader is also sent to the Zohar on Chochmah and Daas, and to what was said above about Daas.

וכללות הענין שע"י ביטול היש לאין מעורר ג"כ למעלה המשכת אין האמיתי אור הכתר ביש דאצילות

And the matter as a whole is that through the nullification of the yesh into ayin one also arouses Above the drawing-down of the true Ayin, the light of Keser (the Crown), into the yesh of Atzilus (Emanation);

> In sum: through the nullification of the yesh into ayin below, a drawing-down is aroused Above of the true Ayin, the light of Keser, into the "yesh" of Atzilus.

כי על חו"ב [חכמה ובינה] כתיב להנחיל אוהבי יש[146] קנה חכמה קנה בינה[147,148] ב"פ [ב' פעמים] קנה גימטריא יש וכתיב והחכמה מאין תמצא.[149] מכלל שהיא עצמה אינה עדיין בחי' אין.

for of Chochmah and Binah (understanding) it is written, "to cause those who love me to inherit yesh," and "Acquire Chochmah, acquire Binah"—"acquire" (kneh) twice, the numerical value of yesh; and it is written, "And Chochmah is found from ayin." By implication, it itself is not yet the level of ayin.

> Chochmah and Binah are themselves called yesh, "something": "to cause those who love me to inherit yesh," and "acquire" (kneh, 155) said twice equals 310, the value of yesh (יש). Since "Chochmah is found from ayin," Chochmah itself is not yet ayin.

וכמ"ש בזהר ח"ג [חלק ג'] (קכ"ט א') שזהו ענין מ"ש היש הוי' בקרבנו אם אין[150] פי' אם ההארה הנמשכת להם משם הוי' הוא מבחי' יש שהוא חו"ב [חכמה ובינה] או מבחי' אין

And as is written in the Zohar, Part III (129a), that this is the meaning of what is written, "Is Havayah among us (ha-yesh), or ayin?"—meaning, whether the illumination drawn to them from the Name Havayah is from the level of yesh, which is Chochmah and Binah, or from the level of Ayin

> The Zohar reads Israel's question in the desert, "Is Havayah among us or not (ayin)?", as asking whether the light reaching them came from yesh, Chochmah and Binah, or from Ayin, the level above them.

(כי מה שנמשך בחו"ב [בחכמה ובינה] שייך בחי' השגה ולכן נקרא יש. משא"כ אין הוא מה דלית מחשבה תפיסא[151] בי' [ביה])[152] והעיקר הוא ההמשכה כנ"ל:[153]

(for in what is drawn into Chochmah and Binah, comprehension applies, and therefore it is called yesh; whereas Ayin is that which "no thought can grasp"). And the main thing is the drawing-down, as above.

> Chochmah and Binah can be grasped, so they are called yesh; Ayin is what "no thought can grasp." The main point remains the drawing-down from Ayin into yesh.

SECTION 5 · ¶14–15

The vessels and what they will reveal

14 וענין חסדי ה'. חסד עילאה הוא רב חסד שיתגלה לע"ל [לעתיד לבוא] וזהו וחסדי מאתך לא ימוש[154] כו' כמ"ש בזהר (ח"ג [חלק ג'])[155] קל"ו ב').

And the matter of "the kindnesses of Havayah": the supernal Chesed (kindness) is rav chesed (abundant kindness), which will be revealed in the Time to Come; and this is "But My kindness shall not depart from you," etc., as is written in the Zohar (Part III, 136b).

> Next the text takes up "the kindnesses of Havayah." The highest kindness is rav chesed, "abundant kindness," which will be revealed only in the future; Yeshayahu's promise "My kindness shall not depart from you" refers to it, as the Zohar explains. The Kehot note says the Zohar reference should read Part III, 133b, as the Tzemach Tzedek corrected the printed 136b.

אך הכלי לזה הוא חסד דאצילות[156] שעליו אמרו וכמה גופין תקינת לון[157,158] כו' חסד דרועא ימינא כו' והוא כגופא לגבי נשמתא לבחי' ורב חסד כו'

But the vessel for this is the Chesed of Atzilus (Emanation), of which they said, "And how many bodies You have prepared for them," etc., "Chesed is the right arm," etc.; and it is like a body relative to a soul, in relation to the level of "and abundant in kindness," etc.

> The vessel for that higher kindness is the Chesed of Atzilus. Eliyahu's prayer in the Tikkunei Zohar says of the Sefiros, "how many bodies You have prepared for them... Chesed is the right arm"; the Chesed of Atzilus is a "body" for the soul that is rav chesed.

(ועיין באגה"ק [באגרת הקודש] ד"ה וילבש צדקה.[159] ובמ"א נת' [נתבאר] דפי' כמה גופין תקינת לון קאי על ע"ס [עשר ספירות] דבי"ע וחסד דרועא ימינא הוא חסד שבע"ס [שבעשר ספירות] דבריאה שהוא כלי לחסד דאצילות שנק' נשמתא

(And see Iggeres HaKodesh, the passage beginning "And He donned righteousness." And elsewhere it was explained that the meaning of "How many bodies You have prepared for them" refers to the Ten Sefiros of Beriah, Yetzirah and Asiyah, and "Chesed is the right arm" is the Chesed in the Ten Sefiros of Beriah, which is a vessel for the Chesed of Atzilus, which is called the soul (nishmasa),

> Iggeres HaKodesh, in the epistle "And He donned righteousness," discusses this too. Elsewhere it is explained that the "bodies" are the Sefiros of the lower worlds, and "Chesed, the right arm" is the Chesed of Beriah, a vessel for the Chesed of Atzilus, which is its soul.

כמו שהגוף הוא כלי לנשמה ועד"ז ג"כ חסד דאצילות הוא כלי לגבי רב חסד שהוא בחי' נשמתא לנשמתא כו'.

just as the body is a vessel for the soul; and along these lines, the Chesed of Atzilus too is a vessel relative to rav chesed, which is the level of a soul to the soul, etc.

> As the body is a vessel for the soul, so the Chesed of Atzilus is a vessel for rav chesed, which is a "soul of the soul."

ועד"ז יש לפרש מ"ש בזהר ח"ג [חלק ג'] שם וחסד דקשוט לאו בחיי גופא אתמר אלא בחיי דנשמתא,[160] פי' חסד דאצי' נק' חיי גופא[161] שהוא חיות ומקור לע"ס [לעשר ספירות] דבי"ע שנקרא גופא כנ"ל וחסד דאצי' הוא נשמה להן כנשמה המחיה את הגוף

And along these lines one can explain what is written in the Zohar, Part III, there: "And the Chesed of truth is not said of the life of the body but of the life of the soul." The meaning is: the Chesed of Atzilus is called "the life of the body," for it is the life-force and source for the Ten Sefiros of Beriah, Yetzirah and Asiyah, which are called "body," as above; and the Chesed of Atzilus is a soul to them, like the soul that gives life to the body;

> This explains the Zohar's words, "the Chesed of truth is not said of the life of the body but of the life of the soul." The Chesed of Atzilus gives life to the Sefiros of the lower worlds, called the "body," as a soul gives life to a body, and so it is "the life of the body."

משא"כ בחי' רב חסד לא שייך כלל שיהיה אפי' נשמה לע"ס [אפילו] [לעשר ספירות] דבריאה יצירה עשייה אלא שהוא נשמה המחיה חסד דאצי' וזהו חיי דנשמתא כו' וכנ"ל שהוא בחי' נשמה לנשמתא כו').

whereas for the level of rav chesed it does not apply at all that it be even a soul to the Ten Sefiros of Beriah, Yetzirah and Asiyah; rather, it is a soul that gives life to the Chesed of Atzilus. And this is "the life of the soul," etc., and as mentioned above, that it is the level of a soul to the soul, etc.)

> Rav chesed, by contrast, is too high to be a soul even to the Sefiros of the lower worlds; it gives life only to the Chesed of Atzilus. That is why it is "the life of the soul," a soul to the soul.

וענין בתורת ה' חפצו ובתורתו יהגה[162] שיש ב' תורות.[163] תורת ה' ותורתו. הנה למטה היינו תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] (ועמ"ש ע"פ נאוו לחייך בתורים).[164]

And the matter of "In the Torah of Havayah is his desire, and in his Torah he meditates": that there are two Torahs, "the Torah of Havayah" and "his Torah." Below, this is the Written Torah and the Oral Torah (and see what is written on "Your cheeks are lovely with circlets").

> The Psalm speaks of "the Torah of Havayah" and of "his Torah," two Torahs. On the simple level these are the Written Torah and the Oral Torah.

אך באמת הנה יש ב' תורות,[165] והוא מ"ש בספר הבהיר (נ"א [נוסחא אחרינא] במעין חכמה)[166] דוד המלך ע"ה [עליו השלום] היה מחבר תורה שלמעלה בהקב"ה

But in truth there are two Torahs; and this is what is written in Sefer HaBahir (another version: in Ma'ayan HaChochmah): "King David, peace be upon him, would join the Torah that is Above with the Holy One, blessed be He."

> In truth there are two Torahs in a deeper sense: Sefer HaBahir, an early work of Kabbalah (or, in another version, Ma'ayan HaChochmah), says that King David would join "the Torah that is Above" with the Holy One, blessed be He.

פי' תורה שלמעלה היא ג"כ המשכות אלא שהמה ע"פ אופן אחר לגמרי.[167] ולא נתגלה אלא להאבות אברהם ויצחק חפרו בארות[168] ויעקב היה עובדא שלו במקלות.[169, 170]

The meaning is: the Torah that is Above is also drawings-down, only that they are in an entirely different manner. And it was revealed only to the Patriarchs: Avraham and Yitzchak dug wells, and Yaakov's work was with rods.

> That higher Torah also draws G-dliness down, but in an entirely different manner, one revealed only to the Patriarchs: Avraham and Yitzchak drew it down by digging wells, and Yaakov by his work with the rods.

והוא ענין אחד עם תפילין שלנו (כמבואר בזהר ויצא דקס"ב א') ואם אחד מישראל דעתה יעשה זאת לא יפעל כלום.

And it is one matter with our tefillin (as is explained in the Zohar, Vayetzei, 162a); and if one of Israel were to do this now, he would accomplish nothing.

> The Zohar explains that Yaakov's rods were one matter with our tefillin. Yet if someone did the same acts today, they would accomplish nothing.

וכן חנוך היה תופר מנעלים[171] ועל כל תפירה כו' היינו מפני שהמשכתם היה כמו בתורה שלמעלה

And likewise, Chanoch would stitch shoes, and on every stitch, etc. That is because their drawing-down was as in the Torah that is Above.

> The same is true of the tradition, cited by the Rama of Pano according to the Kehot note, that Chanoch was a cobbler whose every stitch had its effect Above. Their deeds drew G-dliness down as the Torah that is Above does.

(ועמ"ש קצת כעין זה ע"פ וישלח יעקב וע"פ ויקח מן הבא בידו מנחה)[172] משא"כ תורת משה שהיא מורשה קהלת יעקב[173] היא איך ומה שימשיך כל אדם כו'

(And see what is written somewhat similar to this on "And Yaakov sent" and on "And he took from what came to his hand a gift.") Whereas the Torah of Moshe, which is "the heritage of the congregation of Yaakov," is how and what every person shall draw down, etc.

> Torah Ohr, on "And Yaakov sent" and "And he took... a gift," says something similar. The Torah of Moshe, "the heritage of the congregation of Yaakov," is different: it sets out how and what every person, not only the Patriarchs, can draw down.

(ועמ"ש ע"פ אם בחקתי תלכו[174] ע"ש) וזהו ענין תורת ה' ובתורתו. והיא חכמה עילאה שלמעלה גם מכתר.[175] וחכמה תתאה.[176]

(And see what is written on "If you walk in My statutes"; see there.) And this is the matter of "the Torah of Havayah" and "his Torah": and it is the higher Chochmah (Chochmah Ila'ah), which is above even Keser (the Crown), and the lower Chochmah.

> So "the Torah of Havayah" is the higher Chochmah, above even Keser, and "his Torah" is the lower Chochmah, the Torah given through Moshe.

(ועמ"ש בפי' יתרו ע"פ וכל העם רואים[178, 177] בענין אל תאמרו מים מים[179] כו', ופי' וענין חכמה עילאה שלמעלה גם מכתר י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בפי' האריז"ל [האר"י זכרונו לברכה][180] לספרא דצניעותא בפ"ק [בפרק קמא] והוא בזהר הרקיע) (דקי"ט ע"א)

(And see what is written in Parshas Yisro on "And all the people saw," regarding "Do not say, 'Water, water,'" etc. And the meaning and matter of the higher Chochmah that is above even Keser can be explained according to what is written in the Arizal's commentary on the Sifra DiTzniusa, in the first chapter, which is in Zohar HaRakia) (119a),

> The reader is sent to the explanation on "And all the people saw," where Torah Ohr reads Rabbi Akiva's warning "do not say, 'Water, water'" as two waters: the upper waters, the sea of Chochmah above the revelation of the Torah itself, and the lower waters, the physical mitzvos rooted in them. The Arizal's commentary on the Sifra DiTzniusa shows how Chochmah can be above Keser.

שהביא שם מ"ש באדר"ז [באדרא זוטא] (דר"צ ע"א) ע"פ אלקים הבין דרכה[181] כו' וז"ל [וזה לשונו] א"נ [אי נמי] מקומה היינו מו"ס [מוחא סתימאה] עצמה ודרכה היינו הראש הב' שמשם יצאה למקום מו"ס [מוחא סתימאה].

where he cites what is written in the Idra Zuta (290a) on "G-d understood its way," etc.; and these are his words: "Alternatively, its place is Mocha Stima'ah itself, and its way is the second head, from which it went out to the place of Mocha Stima'ah.

> The Arizal cites the Idra Zuta on the verse "G-d understood its way," about wisdom's way and place. In one reading, wisdom's "place" is Mocha Stima'ah itself and its "way" is the second head, from which it came to Mocha Stima'ah.

וכ"ש [וכל שכן] ההיא חכמה דסתימא ביה[182] בע"ק [בעתיקא קדישא] היינו בראש הא' העליון כי כחה שם בדקות והעלם גדול כו' עד נמצינו למדין דמו"ס [דמוחא סתימאה] ראשיתה דיליה סתום בעתיקא כי שם שורשה כו' עכ"ל [עד כאן לשונו],

And 'all the more so that wisdom that is hidden in it, in Atika Kadisha': that is in the first, uppermost head, for its power is there in subtlety and great concealment," etc., up to: "We find ourselves learning that Mocha Stima'ah—its own beginning is hidden in Atika, for there is its root," etc. End of quote.

> The Idra Zuta goes on: "all the more so that wisdom which is hidden in Atika Kadisha." The Arizal places this wisdom in the first, uppermost head, where its power is subtle and deeply concealed, and concludes that the beginning of Mocha Stima'ah is hidden in Atika, for its root is there.

והיינו ברד ל"א ממש אשר שם העצמות העליון כמבואר שם והובא ג"כ כ"ז [כל זה] בספר הדרת מלך על סד"צ [ספרא דצניעותא] (דרט"ז ע"ב)

And that is in Radla (the Unknowable Head) itself, where the supernal Essence is, as is explained there; and all this is also cited in the book Hadras Melech on the Sifra DiTzniusa (216b).

> That root is in Radla itself, where the supernal Essence is. Hadras Melech, a commentary on the Sifra DiTzniusa, also cites all of this.

וזהו ענין חכמה עילאה שלמעלה גם מכתר והיינו לפי שהיא שרש החכמה שברדל"א [שבריאשא דלא אתיידע] ממש שהוא מל' דא"ס שלמעלה מגלגלתא דא"א שהוא הכתר כו'

And this is the matter of the higher Chochmah that is above even Keser: that is, because it is the root of Chochmah, [the root] that is in Radla itself, which is the Malchus (sovereignty) of the Infinite One (Ein Sof), which is above the Gulgalta of Arich Anpin, which is Keser, etc.

> This is the "higher Chochmah above Keser": the root of Chochmah in Radla, the Malchus of the Infinite One, which is above the Gulgalta of Arich Anpin, Keser.

וזהו ג"כ ענין הנז' [הנזכר] בביאור ע"פ כי אתה נרי[183,184] בענין התורה שמקורה ושרשה הוא במו"ס [במוחא סתימאה]

And this is also the matter mentioned in the explanation on "For You are my lamp," regarding the Torah, whose source and root is in Mocha Stima'ah,

> The explanation on "For You are my lamp" in Torah Ohr places the source of the Torah in Mocha Stima'ah.

והיינו בחי' חכמה שבכתר ע"פ קבלת מהרמ"ק [מהרבי משה קורדובירו] וע"פ קבלת האריז"ל [האר"י זכרונו לברכה] הוא הגבה למעלה במל' דא"ס וע"ש שמקור זה נמשך בתורה שלפנינו בגשמיות נעוץ תחלתן בסופן[185] דייקא כו'.[186]

that is, the level of the Chochmah within Keser, according to the Kabbalah of the Ramak (Rabbi Moshe Cordovero); and according to the Kabbalah of the Arizal it is higher, above, in the Malchus of the Infinite One. And see there, that this source is drawn into the Torah before us, in physicality: "their beginning is wedged in their end," specifically, etc.

> According to the Ramak's Kabbalah, that source is the Chochmah within Keser; according to the Arizal it is higher still, in the Malchus of the Infinite One. Either way, since "their beginning is wedged in their end," it is drawn into the physical Torah we have.

15 והנה כנגד ב' בחי' שנתבאר שיש חסד דקשוט שיתגלה לע"ל [לעתיד לבוא] וכן תורת ה' והכלי לזה הוא בחי' גמ"ח [גמילות חסדים] ותורה צוה לנו[187] כו'

Now, corresponding to the two levels that were explained—that there is the Chesed (kindness) of truth that will be revealed in the Time to Come, and likewise the Torah of Havayah, and the vessel for this is the level of acts of kindness (gemilus chassadim) and "The Torah [that Moshe] commanded us," etc.—

> To sum up: there are two things to be revealed in the future, the Chesed of truth (rav chesed) and the Torah of Havayah, and two vessels for them now, acts of kindness and the Torah given through Moshe.

כנגד זה נאמר בפ' ציצית ב"פ [ב' פעמים] אני הוי' אלקיכם. הא' נגד הכלי והב' נגד מה שיתגלה לע"ל [לעתיד לבוא] בחי' חסד דקשוט ותורת ה'.

corresponding to this, "I am Havayah your G-d" is said twice in the section of tzitzis: the first corresponding to the vessel, and the second corresponding to what will be revealed in the Time to Come, the level of the Chesed of truth and the Torah of Havayah.

> That is why "I am Havayah your G-d" appears twice in the section of tzitzis: the first refers to the vessels, and the second to what they will reveal in the future, the Chesed of truth and the Torah of Havayah.

ולכן נאמר פסוק זה בפ' ציצית דוקא כי בציצית יש ב' בחי' המשכת ל"ב חוטין ל"ב נתיבות חכמה[188] והטלית שהוא המקיף שרומזין לשני בחי' תורה ומצות והם כלים להמשכת הנ"ל:

And therefore this verse is said specifically in the section of tzitzis, for in tzitzis there are two levels: the drawing-down of the thirty-two threads, the thirty-two paths of Chochmah (wisdom), and the tallis, which is the encompassing [garment]; and they allude to the two levels, Torah and mitzvos, and they are vessels for the drawing-down mentioned above.

> Tzitzis itself contains both. Its thirty-two threads (eight on each of four corners) correspond to the "thirty-two paths of Chochmah," the Torah, and the tallis, which surrounds the body, is an encompassing light, the mitzvos; both are vessels for the higher revelation.

SECTION 6 · ¶16–24

Two Names, two names, two stages

16 ה ולתוספת ביאור מעט בענין שנאמר ב"פ [ב' פעמים] אני הוי' אלקיכם. הנה מתחלה יש להקדים מ"ש בזהר פ' וישלח דף קע"ד[189] א' כמה דקב"ה [דקודשא בריך הוא] לזמנין אתקרי[190] הוי' ולזמנין אתקרי אלקים. ה"נ [הכי נמי] לזמנין אקרי ישראל.

5. And to add a little explanation regarding [the fact] that "I am Havayah your G-d" is said twice: first we must preface what is written in the Zohar, Parshas Vayishlach, page 174a: "Just as the Holy One, blessed be He, is sometimes called Havayah and sometimes called Elokim, so too, sometimes he is called Yisrael

> Section 5 adds a further explanation of the twofold "I am Havayah your G-d." It begins with the Zohar: just as G-d is sometimes called Havayah and sometimes Elokim, so the patriarch is sometimes called Yisrael and sometimes Yaakov.

17 ולזמנין אקרי יעקב. וכלא בדרגין ידיען.

and sometimes he is called Yaakov; and all is in known levels."

> The Zohar's sentence ends: and sometimes he is called Yaakov, each name for a known level.

והענין כמ"ש במ"א ע"פ ויברא את האדם בצלמו[191] בצלם אלקים[192] ב"פ [ב' פעמים] בצלם כנגד ב' בחי' שיש בנשמה הא' המתפשטת ומתלבשת בגוף כו' ובחי' הב' היא בחי' הנשמה שעומדת למעלה בבחי' מקיף כו'.

And the matter is as is written elsewhere on "And He created man in His image, in the image of G-d": "in the image" twice, corresponding to two levels that are in the soul: the first, which spreads out and is enclothed in the body, etc.; and the second level is the level of the soul that stands above, as an encompassing [light] (makif), etc.

> The explanation follows what is written elsewhere on "And He created man in His image, in the image of G-d": the verse says "in the image" twice, for two levels of the soul, one that spreads into the body and is enclothed in it, and one that remains above it, encompassing it (makif). In Likkutei Torah, Ki Seitzei, the encompassing soul is the mazal of which the Sages speak, which "flows" light into the soul in the body.

וזהו ג"כ ב' השמות דיעקב וישראל שהן כנגד ב' בחי' הנ"ל שבנשמה. ושרשן מב' שמות הוי' אלקים ועיין בזהר ר"פ במדבר.

And these are also the two names Yaakov and Yisrael, which correspond to the two levels in the soul mentioned above; and their root is from the two Names Havayah [and] Elokim. And see the Zohar, beginning of Parshas Bamidbar.

> Yaakov and Yisrael are these two levels of the soul, and they are rooted in the two divine Names, Havayah and Elokim. The reader is sent to the Zohar at the beginning of Bamidbar.

18 והנה נודע ענין יחוד הוי' אלקים וכמ"ש לעיל פ' וארא ע"פ וידבר אלקים כו' אני[193] הוי' ע"ש.

Now, the matter of the union of Havayah [and] Elokim is known, as is written above in Parshas Va'era on "And Elokim spoke," etc., "I am Havayah"; see there.

> The union of Havayah and Elokim, the revealing Name and the concealing one, is a known theme, discussed in Torah Ohr, Va'era, on "And Elokim spoke to Moshe... 'I am Havayah.'"

וכך נמשך גילוי אלקות מבחי' הנשמה שלמעלה מן הגוף בתוך הנשמה המלובשת בגוף

And so a revelation of G-dliness is drawn from the level of the soul that is above the body into the soul that is enclothed in the body,

> The same union takes place in the soul: G-dly light is drawn from the part of the soul that remains above the body into the part that is enclothed in it.

וכמ"ש גבי חברי דניאל אבל חרדה גדולה נפלה עליהם[194] וארז"ל [ואמרו רבותינו זכרונם לברכה] משום דמזלייהו חזי[195] שחלק הנשמה שלמעלה מהגוף נק' מזל ע"ש שממנו נוזל ונמשך בחלק הנשמה שבגוף,

as is written regarding Daniel's companions: "But a great trembling fell upon them"; and our Sages, of blessed memory, said, "Because their mazal saw." For the part of the soul that is above the body is called mazal, since from it [light] flows (nozel) and is drawn into the part of the soul that is in the body.

> The Sages find an example in the vision of Daniel: his companions did not see it, yet "a great trembling fell upon them," because "their mazal saw." The higher part of the soul is called mazal, from nozel, "flowing," because it flows into the soul in the body.

וזהו לא יקרא שמך יעקב כי אם ישראל יהיה שמך[196] שמאיר ונמשך מבחי' ישראל בבחי' יעקב ועמ"ש בפ' בלק ע"פ לא הביט און ביעקב[197] כו' שבשבת הוא גילוי ובחי' ישראל ממש.

And this is "Your name shall not be called Yaakov, but Yisrael shall be your name": that it shines and is drawn from the level of Yisrael into the level of Yaakov. And see what is written in Parshas Balak on "He has not beheld iniquity in Yaakov," etc., that on Shabbos there is the revelation and the level of Yisrael itself.

> This is the meaning of "Your name shall not be called Yaakov, but Yisrael shall be your name": the light of Yisrael, the higher soul, shines into Yaakov, the soul in the body. Likkutei Torah, on "He has not beheld iniquity in Yaakov," explains that on Shabbos the level of Yisrael itself is revealed.

19 וזהו אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים פי' ע"י ששם הוי' נמשך להיות הוא ממש אלקיכם

And this is [the meaning of] "I am Havayah your G-d (Elokeichem), who brought you out of the land of Egypt": the meaning is, through the Name Havayah being drawn down to be itself Elokeichem (your G-d),

> Now the verse can be read in this light: "I am Havayah your G-d (Elokeichem)" means that the Name Havayah is drawn down to become "your Elokim" itself.

שיאיר בבחי' גילוי בשם אלקים ועי"ז מאיר בחי' ישראל ממש בבחי' יעקב ועי"ז נמשך להיות יציאת מצרים לצאת מהמיצרים וגבולים המסתעפים מההסתר דשם אלקים כו',

so that it shines in a revealed way in the Name Elokim; and through this the level of Yisrael itself shines in the level of Yaakov; and through this it is drawn down that there be the Exodus from Egypt, going out of the straits and limits that branch out from the concealment of the Name Elokim, etc.;

> Havayah then shines openly within the Name Elokim, and so the level of Yisrael shines into Yaakov. This brings about the Exodus: going out from the straits and limits that come from the concealment of the Name Elokim.

שמחמת התגלות שם הוי' נמשך יצ"מ [יציאת מצרים] להיות כלה שארי ולבבי[198] כו', וזהו להיות לכם לאלקים.

for because of the revelation of the Name Havayah, the Exodus from Egypt is drawn down, so that there be "my flesh and my heart pine away," etc. And this is "to be Elokim to you."

> When Havayah is revealed, the soul goes out of its limits in longing, as the Psalm says, "my flesh and my heart pine away (kalah)," a word that plainly means "fail" and here means the soul's yearning to expire into G-d. This is "to be Elokim to you."

והענין דהנה מבואר באדרא דנשא (דקל"ח ב') ובפי' האריז"ל [האר"י זכרונו לברכה][199] שם שכשנאמר ב' שמות הוי' בפסוק א' אזי חד רומז לז"א וחד לע"ק [לעתיקא קדישא].

And the matter is: it is explained in the Idra of Naso (138b), and in the Arizal's commentary there, that when two Names Havayah are said in one verse, one alludes to Z'eir Anpin and one to Atika Kadisha.

> The Idra in Naso and the Arizal's commentary on it explain that when one verse names Havayah twice, one refers to Z'eir Anpin and the other to Atika Kadisha.

וכמ"כ [וכמו כן] הפי' גם כאן בפסוק זה דאני הוי' שנאמר תחלה היינו ז"א דאצילות אשר הוא אלקיכם שנמשך בגילוי בשם אלקים הוא מלי' דאצילות והיינו ע"י התומ"צ [התורה ומצות] שע"ז ממשיכים גילוי שם הוי' ממש.

And likewise the meaning here, in this verse: "I am Havayah," which is said first, is Z'eir Anpin of Atzilus (Emanation), which is Elokeichem (your G-d), drawn down in revelation in the Name Elokim, which is Malchus (sovereignty) of Atzilus; and that is through the Torah and mitzvos, through which one draws down the revelation of the Name Havayah itself.

> So in this verse the first "I am Havayah" is Z'eir Anpin of Atzilus, which becomes "your Elokim" when it is revealed in Malchus, the Name Elokim. This is brought about through the Torah and mitzvos, which draw down the revelation of Havayah itself.

20 ועכ"ז [ועם כל זה] התומ"צ [התורה ומצות] הם רק בחי' כלים לגילוי תורת ה' ורב חסד שיתגלה לע"ל [לעתיד לבוא] דהיינו בחינת שם הוי' הב' שהוא בחי' ע"ק [עתיקא קדישא] ולגבי גילוי זה נק' שם הוי' דז"א רק כמו שם אלקים כו'.

Nevertheless, the Torah and mitzvos are only the level of vessels for the revelation of the Torah of Havayah and the rav chesed (abundant kindness) that will be revealed in the Time to Come, that is, the level of the second Name Havayah, which is the level of Atika Kadisha; and relative to this revelation, the Name Havayah of Z'eir Anpin is called only like the Name Elokim, etc.

> Yet the Torah and mitzvos are only vessels for something greater: the Torah of Havayah and rav chesed, to be revealed in the future. That is the second Havayah, Atika Kadisha, beside which even the Havayah of Z'eir Anpin counts only as Elokim.

21 וז"ש [וזהו שכתוב] להיות לכם לאלקים כלומר שע"י יציאת מצרים יומשך גילוי בחי' סוכ"ע שהוא בחי' ע"ק [עתיקא קדישא] שלגבי גילוי זה נק' הגילוי דהוי' דז"א רק בחי' אלקים בחי' ממכ"ע [ממלא כל עלמין].

And this is what is written, "to be Elokim to you": that is, through the Exodus from Egypt there will be drawn down a revelation of the level of the light that encompasses all worlds (sovev kol almin), which is the level of Atika Kadisha; relative to this revelation, the revelation of the Havayah of Z'eir Anpin is called only the level of Elokim, the level of the light that fills all worlds (memalei kol almin).

> So "to be Elokim to you" means that the Exodus will draw down the light that encompasses all worlds (sovev), Atika Kadisha. Beside it, the Havayah of Z'eir Anpin is only "Elokim," the light that fills the worlds (memalei).

ואח"כ נאמר אני הוי' אלקיכם פי' שם הוי' דעתיק יאיר ויתגלה ממש בז"א דהיינו להיות הוי' ממש אלקיכם בבחי' גילוי,

And afterwards it is said, "I am Havayah your G-d (Elokeichem)": the meaning is, the Name Havayah of Atik will shine and be truly revealed in Z'eir Anpin, that is, that Havayah itself be Elokeichem in a revealed way.

> Then the verse says again, "I am Havayah your G-d": the Havayah of Atik will shine openly in Z'eir Anpin itself, so that Havayah is truly "your Elokim."

וכנ"ל בענין יחוד ב' שמות הוי' אלקים דזו"נ [דזעיר אנפין ונוקבא] דאצי' שהיחוד הוא שלא יהי' [יהיה] שם אלקים מסתיר אלא דשם הוי' ית גלה ממש להיות הוי' ממש אלקיכם.

And as mentioned above regarding the union of the two Names Havayah [and] Elokim of Z'eir Anpin and Nukva of Atzilus (Emanation): that the union is that the Name Elokim should not conceal, but rather the Name Havayah should be truly revealed, so that Havayah itself is Elokeichem.

> This parallels the union of Havayah and Elokim in Z'eir Anpin and Nukva (Malchus) of Atzilus, where union means that Elokim no longer conceals and Havayah is fully revealed.

22 וכך עד"ז למעלה יותר שז"א נק' שם אלקים לגבי ע"ק [עתיקא קדישא] שנקרא הוי' וזהו ענין שמו הגדול

And so, along these lines, higher up: Z'eir Anpin is called the Name Elokim relative to Atika Kadisha, which is called Havayah, and that is the matter of His great Name.

> The same relation holds one level higher: Z'eir Anpin is Elokim relative to Atika Kadisha, which is Havayah, "His great Name."

ואי"כ ג"כ פי' אני הוי' אלקיכם שלא יהיה בחי' הכלים דז"א מסתירים על גילוי ע"ק [עתיקא קדישא] שהוא בחי' סוכ"ע כי אם בחי' סוכ"ע יומשך ויאיר בגילוי ממש כו' ועמ"ש במ"א ע"פ לעשות הישר בעיני[200] ה' אלקיך וע"פ וידעת היום כו' כי הוי' הוא האלקים בשמים ממעל ועל הארץ מתחת[201] כו':

And if so, the meaning of "I am Havayah your G-d" is also that the vessels of Z'eir Anpin should not conceal the revelation of Atika Kadisha, which is the level of the light that encompasses all worlds (sovev kol almin), but rather that the level of the light that encompasses all worlds be drawn down and shine in actual revelation, etc. And see what is written elsewhere on "to do what is right in the eyes of Havayah your G-d," and on "Know this day," etc., "that Havayah is Elokim in the heavens above and on the earth below," etc.

> So the second "I am Havayah your G-d" also means that the vessels of Z'eir Anpin will no longer conceal Atika Kadisha, the encompassing light, but that light will shine openly. The discourses on "to do what is right in the eyes of Havayah your G-d" and on "Know this day... that Havayah is Elokim" develop this.

23 וי"ל [ויש לומר] עוד דהנה נודע שבכתר יש ב' בחי' ע"י [עתיק יומין] ואי"א

And it can further be said: it is known that in Keser (the Crown) there are two levels, Atik Yomin and Arich Anpin.

> A further explanation: Keser has two levels, Atik Yomin (its inner dimension) and Arich Anpin (its outer dimension).

והנה פי' להיות לכם לאלקים ודאי היינו גם נגד התגלות בחי' א"א. שע"ז אמרו דז"א בעלותו לגבי עתיקא דהיינו א"א שנק' ג"כ עתיקא כנודע. כאלקים חשוב.

Now, the meaning of "to be Elokim to you" certainly applies also with respect to the revelation of the level of Arich Anpin; for of this they said that Z'eir Anpin, in its ascent relative to Atika—that is, Arich Anpin, which is also called Atika, as is known—"is considered as Elokim."

> "To be Elokim to you" certainly applies to the revelation of Arich Anpin. For it is said, in the passage of Mishnas Chassidim mentioned in paragraph 8, that when Z'eir Anpin rises toward "Atika," meaning Arich Anpin, which is also called by that name, it "is considered as Elokim" beside it.

אך שיהיה אני הוי' אלקיכם שיתגלה שם הוי' דא"א ממש בז"א להיות הגילוי בז"א ממש מבחי' א"א. הנה צ"ל ההמשכה מלמעלה יותר.

But for there to be "I am Havayah your G-d"—that the Name Havayah of Arich Anpin itself be revealed in Z'eir Anpin, so that the revelation in Z'eir Anpin itself be from the level of Arich Anpin—the drawing-down must be from higher still.

> But for "I am Havayah your G-d," the Havayah of Arich Anpin itself revealed within Z'eir Anpin, the drawing-down must come from a level higher still.

24 וכמו יחוד שם הויה אלקים דזו"נ [דזעיר אנפין ונוקבא] הוא ע"י ההמשכה מאו"א [מאבא ואימא] כו', וכך עד"ז שיהיה גילוי א"א ממש בשם אלקים דלעתיד דהיינו בז"א הוא ע"י המשכה גדולה ועצומה מבחי' עתיק ממש שלמעלה מא"א [מאריך אנפין].

And just as the union of the Name Havayah [and] Elokim of Z'eir Anpin and Nukva is through the drawing-down from Abba and Imma, etc., so too, along these lines, that there be a revelation of Arich Anpin itself in the Name Elokim of the Time to Come, that is, in Z'eir Anpin, comes about through a great and immense drawing-down from the level of Atik itself, which is above Arich Anpin.

> Just as Z'eir Anpin and Nukva are united through light drawn from Abba and Imma, the level above them, so revealing Arich Anpin in Z'eir Anpin, the future "Elokim," needs an immense drawing-down from Atik itself, above Arich Anpin.

וע"ד מ"ש במ"א בענין הפך ים ליבשה[202] שעלמא דאתכסייא יאיר בגילוי גמור ממש בעלמא דאתגליא הוא ע"י שנמשך מבחי' כי גאה גאה[203] שלמעלה מבחי' סוכ"ע כו'.

And it is along the lines of what is written elsewhere on the matter of "He turned the sea into dry land": that the hidden world (alma de'iskasya) will shine in complete revelation in the revealed world (alma de'isgalya), [and] that is through a drawing-down from the level of "for He is highly exalted," which is above the level of the light that encompasses all worlds (sovev kol almin), etc.

> Elsewhere this is compared to "He turned the sea into dry land": the hidden world (the sea) will shine in complete revelation in the revealed world (the dry land), through a drawing-down from "He is highly exalted," a level above even the encompassing light.

ועד"ז נאמר כאן תחלה להיות לכם לאלקים ואח"כ ע"י גילוי בחי' עתיק ממש נאמר אני הוי' אלקיכם כו':

And along these lines it is said here first, "to be Elokim to you," and afterwards, through the revelation of the level of Atik itself, it is said, "I am Havayah your G-d," etc.

> So the verse first says "to be Elokim to you," and then, through the revelation of Atik itself, "I am Havayah your G-d."

IN ONE'S AVODAH

The maamar draws two lessons. The physical mitzvos, done in deed, are the firm ground that can bear the supernal delight; through them, and by saying "Yehei shmei rabba" aloud, one draws G-d's will and delight down into the world. And though li rosh is above Atzilus, G-d asks only for simple awe that leads to turning from evil and doing good, which is already a beginning of the Exodus; from there one must keep going out of one's limits every day, as even Moshe did, rising from love to self-nullification and from one level of self-nullification to the next.

QUESTIONS FOR DISCUSSION

1. How can the will be both higher than the intellect and its "outer dimension"? What are the two kinds of intellect the maamar distinguishes?
2. Why does a physical mitzvah, such as tzitzis made of wool, have the strength to hold the supernal delight, according to the image of the pillar on hard ground?
3. In what sense is even Atzilus "Egypt," and why did Moshe need to leave Egypt every day?
4. Why could the angels not draw G-dliness down or receive the Torah, and what can a soul in a body do that the seraphim cannot?
5. How do the names Yaakov and Yisrael correspond to two levels of the soul, and how does this help explain the doubled "I am Havayah your G-d"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים ע"פ אני**

The Kehot note says that this explanation is printed there with variants and additional glosses.

KEHOT'S NOTE

בשינויים ותוס' הגהות באוה"ת שלח ע' תרמז.

2 **בשעה שישראל אומרים אי"ר**

The note refers to the same place in Or HaTorah, where this subject of the explanation also appears.

KEHOT'S NOTE

שם.

3 **שכל הנעלם מכל רעיון**

There Avram (av ram, "exalted father") is called "the intellect hidden from all thought," which must come into revelation step by step, down to Beriah, Yetzirah and Asiyah and the delight of the souls.

KEHOT'S NOTE

ע' תו"א ר"פ לך לך ושם בלקו"ת ממהר"ש נ"ע הציונים ע"ז מ"מ [אוה"ת לך דף תרפה], אך ל"מ כלי אדמו"ר. אך ע' פזמון לסעודה ג' של ש"ק ד"ה א-ל מסתתר [בסידור יעב"ץ קצח, א — ועוד] תלמיד של הרמ"ק ושם אי' כלשונו הטהור. [כ].

4 **בע"ח (שער כ"ב פ"ה)**

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

KEHOT'S NOTE

לפנינו שער מוחין דצלם פ"א.

5 **בביאור ע"פ כי על כבוד חופה**

the passage shares nothing with the note

KEHOT'S NOTE

לקמן סוף שה"ש.

6 **ונהר יוצא מעדן**

"A river goes out from Eden to water the garden." In the Zohar's reading, Eden is the hidden wisdom and the river its flow into revealed Chochmah.

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

7 **ונהר יוצא מעדן**

In the Idra Rabba, the hidden wisdom of Arich Anpin is covered by a membrane that does not open, while in Z'eir Anpin the membrane is broken off and the brain spreads out into thirty-two paths, "as it is written, And a river goes out from Eden." The Alter Rebbe uses this to contrast Chochmah of Atzilus, which opens, with Mocha Stima'ah, which stays hidden.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג:יי"ד-ו:כ"ה

8 **וזרח משעיר למו**

Moshe opens his last blessing with the revelation at Sinai: "Havayah came from Sinai and shone forth from Seir to them," light breaking on Israel from several sides. Reading Se'ir as se'ar, "hair," the Alter Rebbe finds here the light of the hidden wisdom reaching Chochmah only through the "hairs." (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

דברים לג, ב.

9 **בביאור ע"פ ואהי' אצלו אמון**

In this discourse for Shavuos, on "Then I was by Him as a nursling... His delight," the delight revealed in Chochmah comes only through a great contraction, like hairs, which grow from the skull that covers the brain and are mere surplus of it; from a single hair drawn from the supernal will all the worlds and the Gan Eden of the souls come into being.

KEHOT'S NOTE

לעיל פ' במדבר יט, ב ואילך.

10 **אנת הוא חד**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

11 **דאנת הוא חד ולא בחושבן**

Eliyahu's prayer (Patach Eliyahu) opens, "Master of the worlds, You are One, but not in number." The Alter Rebbe applies it to the level of the Emanator that is not counted among the ten Sefiros.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

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then the Holy King came to join the Community of Israel and the Torah was given to Israel.1The last 47 lines of the Hebrew text do not ...

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12 **בביאור ע"פ שוש אשיש**

There the drawing-down from Mocha Stima'ah, in which the Gevuros of Atik are enclothed, is discussed, and "I will greatly rejoice in Havayah" is read as supernal delight drawn from the will down to Malchus through the Ten Sefiros of Atzilus.

KEHOT'S NOTE

לקמן פ' נצבים מט, ג.

13 "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The explanation on this verse is cited as saying what is said here about Mocha Stima'ah.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה 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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14 **בביאור ע"פ יביאו לבוש מלכות**

There the mitzvos are drawn from the Keser within Keser, in its outer dimension, where the Infinite Light shines; that is why they are enclothed in physical action, which comes from the "royal apparel," the garment of the Infinite Light that encompasses all equally.

KEHOT'S NOTE

בתו"א צא, ג.

15 Haman, sure the king means to honor him, advises: "Let them bring royal apparel which the king has worn." The explanation on this verse in Torah Ohr places the Gulgalta, source of the mitzvos, above Mocha Stima'ah, and the note reconciles it with the view here.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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16 **רישא וגולגלתא ומוחי**

The Zohar in Emor describes "the bond above" as "the head, the skull and the brains." The note reads the three as the essence of Keser, its outer dimension, and the hidden brains it covers.

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

The truth is that this offering had the same significance as the offering brought by the wife of the jealous husband, which was also of barley, and was to show that the Community of Israel was not unfaithful to the Holy King.1The first 9 lines of the Hebrew text do not appear in our translation. This was brought for seven full weeks, and

17 **בביאור ע"פ החלצו מאתכם**

There Daas is said to rise up to the "air" (avira) above the membrane that covers Mocha Stima'ah, where the light of the Daas of Atik shines; that is the root of Daas, and why the Daas of Atzilus can join Chochmah and Binah.

KEHOT'S NOTE

לקמן פ' מטות פז, ג ואילך.

18 Moshe tells the people before the war with Midian: "Arm men from among you for the army." The explanation on this verse in Likkutei Torah, Matos, is cited for more on the hidden level within the Gulgalta.

Numbers 31:3 במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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19 **בספר מבוא שערים . . וזה תבין איך לפעמים**

The note quotes an addition found there: a reference to Yonas Eilim, chapter 41, that within the skull there is an "air," a hidden Keser, because Radla shows its light in that air; and to the book Hod Melech on the Sifra DiTzniusa (216b), that the beginning of Mocha Stima'ah is hidden in Atik, which is why it is called the supernal hidden wisdom.

KEHOT'S NOTE

באוה"ת שלח ע' תרמח מוסיף אח"כ: "ועיין ביונת אלים פמ"א וז"ל אמנם יש בפנימית הגלגלת אוירא כו' כתר נעלם כי כללות רדל"א אחזי נהורא בההיא אוירא כו' ע"ש, ועיין בספר הוד מלך לספרא דצניעותא דף רי"ו ע"ב וז"ל ונמצא למידין כי מו"ס ראשיתה דילי סתום בעתיק, והיינו דקרו לה חכמתא עילאה סתימאה עכ"ל".

20 **ההיא חכמה דסתימא ביה בעתיקא קדישא**

The Idra Zuta, on "G-d understood its way," says "all the more so that wisdom which is hidden in Atika Kadisha," the wisdom from which the thirty-two paths spread. The Arizal places it in the first, uppermost head, Radla, and the note uses this for Mocha Stima'ah being outside the count of the Sefiros.

Zohar, Idra Zuta 14:59–16:69 ספר הזהר, האדרא זוטא ר"י:נ"ט-ט"ז:ס"ט

21 "How beautiful are your steps in sandals, O prince's daughter": the bride's beauty is praised from her feet upward. The text names the discourse on this verse as one of the places where will and intellect are discussed.

Song of Songs 7:2 שיר השירים ז':ב'

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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22 Kehot's note points to Zohar, Emor 32:154 for these words.

Zohar, Emor 32:154 ספר הזהר, אמור ל"ב:קנ"ד

23 Yeshayahu's vision of Zion's future: G-d will spread a cloud by day and the glow of fire by night over Mount Zion, "for over all the glory there shall be a canopy." The explanation on this verse is cited for Mocha Stima'ah as the inner dimension and the Gulgalta as its covering.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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PARAGRAPH 2

24 **ע"פ ואלה המשפטים**

There Moshe is Daas, the inner dimension of the attributes, and "Moshe, Moshe" has no separating accent because the inner dimension is the same in Atzilus and in Beriah, a line of the Infinite Light that runs equally through all the worlds, whereas "Avraham, Avraham" is divided.

KEHOT'S NOTE

תו"א עו, ג.

25 **ואלה המשפטים**

"And these are the ordinances which you shall set before them." The discourse on this verse in Torah Ohr is cited for Daas as an inner dimension.

Exodus 21:1 שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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26 **משה משה**

At the burning bush G-d called, "Moshe, Moshe." The text recalls that no cantillation break separates the two names, a point discussed in Torah Ohr in connection with Daas.

Exodus 3:4 שמות ג':ד'

וַיַּרְא ה' כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנֵּנִי׃

And when the L-RD saw that he turned aside to see, G-d called unto him out of the midst of the bush, and said: 'Moses, Moses.' And he said: 'Here am I.'

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27 **וגם איתא בזהר הרקיע**

The note points to the end of the preceding maamar, where the same passage of Zohar HaRakia is used: Atzilus is completed in three levels because three heads precede Abba and Imma, and correspondingly "the world stands on three things."

KEHOT'S NOTE

ראה לעיל מט, ג.

28 **ובביאור ע"פ מים רבים**

The explanation on "Many waters cannot quench the love" says that "Daas, in every place, is of the inner dimension": the lower Daas binds Chochmah and Binah within the attributes and refines them, and the higher Daas, drawn from Keser, joins Chochmah and Binah.

KEHOT'S NOTE

תו"א יט, א ואילך.

29 **בביאור ע"פ החלצו**

There Daas rises up to the "air" (avira) above the membrane covering Mocha Stima'ah, where the Daas of Atik shines; that is the root of Daas, which is why the Daas of Atzilus can join Chochmah and Binah.

KEHOT'S NOTE

לקמן פ' מטות פז, ג ואילך.

PARAGRAPH 3

30 **בע"ח שער א"א רפ"ח**

The note gives the words of Etz Chaim that Or HaTorah quotes here: "that the Daas that unites Abba and Imma is drawn from the thirteenth mazal."

KEHOT'S NOTE

"שהדעת המייחד או"א נמשך ממזל הי"ג" — אוה"ת שלח ע' תרמט.

31 **וכ"ה בלקו"ת בישעי'**

The note says that the Likkutei Torah meant is the Arizal's, and lists places in Or HaTorah: in Shelach the words "supernal Daas, holy mazla"; in Vayakhel a reference to the Arizal's Likkutei Torah that Daas is called mashal (a parable); and Matos.

KEHOT'S NOTE

להאריז"ל. "דעת עליון מזלא קדישא" — אוה"ת שלח ע' תרמט. ובאוה"ת ויקהל ע' ביקיט "וע' בלקו"ת . . שהדעת נק' משל". אוה"ת מטות ע' אישלו.

32 **מי מדד**

"Who has measured the waters in the hollow of his hand?" The Arizal's Likkutei Torah on this verse is cited for the supernal Daas as the holy mazla of Arich Anpin.

Isaiah 40:12 ישעיהו מ':י"ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשְּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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33 **בע"ח שכ"ה דרוש ב' . . סי' י"ז**

Or HaTorah quotes the passage of Etz Chaim: "this supernal Daas has its source drawn from the two panim (faces) of Arich Anpin, the tikkun 'and truth.'"

KEHOT'S NOTE

"והנה זה הדעת העליון מקורו נמשך מב' פנים דא"א תיקון "ואמת" — אוה"ת שלח ע' תרמט.

34 **ובלקו"ת פ' שמות ע"פ כי סר לראות**

The note says that the Likkutei Torah meant is the Arizal's, and that the passage is cited in Or HaTorah on Nach.

KEHOT'S NOTE

להאריז"ל. מובא באוה"ת נ"ך-א ע' כח.

35 **כי סר לראות**

"And Havayah saw that he turned aside to see." The Arizal's comment on this verse is one of the places cited on the source of the supernal Daas.

Exodus 3:4 שמות ג:ד

וַיַּרְא ה' כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנֵּנִי׃

And when the L-RD saw that he turned aside to see, G-d called unto him out of the midst of the bush, and said: 'Moses, Moses.' And he said: 'Here am I.'

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36 **ובהרמ"ז ר"פ ויקרא**

Or HaTorah quotes the Ramaz there: "that the root of the supernal Daas of Z'eir Anpin of Atzilus is drawn from the Daas of Atik hidden in Arich Anpin, which is the inner dimension of Keser."

KEHOT'S NOTE

"ששרש דעת העליון דז"א דאצי' נמשך מדעת דעתיק הגנוז באו"א שהוא פני' הכתר" — אוה"ת שלח ע' תרמט.

37 **בביאור ע"פ אלה מסעי**

The explanation on "These are the journeys" explains "The seal of the Holy One, blessed be He, is truth": truth is wisdom grasped and known, so the hidden Chochmah in itself is not yet called truth until its light is revealed through the "two apples," the face of Arich Anpin; that revelation, like a seal, reaches Israel through Z'eir Anpin and Malchus. (Kehot: Masei 90a)

KEHOT'S NOTE

לקמן פ' מסעי צ, א.

38 **וע' בזח"ג דקל"ו א'**

In the explanation on "You have captured my heart," the higher Daas is the Infinite One itself, encompassing all worlds, and the lower Daas spreads into the attributes and fills the worlds; the Idra Rabba (136a) on "by knowledge are the chambers filled" is cited for the lower Daas spreading into a thousand thousand chambers, whereas Chochmah spreads only in thirty-two paths and Binah in fifty gates.

KEHOT'S NOTE

ראה לקמן שה"ש ל, א. אוה"ת פ' ויקהל ע' ב' צו. ב'קיח.

39 **ובדעת חדרים ימלאו**

"And by knowledge are the chambers filled with all precious and pleasant wealth." The Zohar passages cited expound this verse about Daas.

Proverbs 24:4 משלי כ"ד:ד

וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יָקָר וְנָעִים׃

And by knowledge are the chambers filled With all precious and pleasant riches.

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40 **ובדעת חדרים ימלאו**

In the Idra Rabba, from the third cavity of the skull of Z'eir Anpin go out a thousand thousand chambers on which Daas rests, as it is written, "And by knowledge are the chambers filled."

Zohar, Idra Rabba 25:188–28:199 ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

41 **ובדעת חדרים ימלאו**

In the Idra Zuta, Abba and Imma build the "house," as it is written, "With wisdom a house is built... and by knowledge are the chambers filled."

Zohar, Idra Zuta 19:87–22:95 ספר הזהר, האדרא זוטא י"ט:פ"ז-כ"ב:צ"ה

PARAGRAPH 4

42 **אנת הוא שלימותא דכולהו**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

43 **אנת הוא שלימותא דכולהו**

In Eliyahu's prayer (Patach Eliyahu): "You are the perfection of them all." The philosophers argue from this that G-d, lacking nothing, can have no will about human deeds.

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.

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44 **כי עמך מקור חיים**

"For with You is the source of life; in Your light we see light." The Alter Rebbe reads "the source of life" as the

source of all delights: the Infinite One is delight itself.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

45 **מטבע הטוב להטיב**

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

KEHOT'S NOTE

עמק המלך שער שעשועי המלך. שומר אמונים ויכוח שני, סי"ד.

46 **נתאוה הקב"ה**

Kehot's note points to Bamidbar Rabbah 3:6 for these words.

Bamidbar Rabbah 3:6 במדבר רבה ג':ו

KEHOT'S NOTE

תנחומא נשא טז. וראה ג"כ במד"ר פ"ג, ו.

47 **נתאוה הקב"ה**

"When the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower beings as among the higher." The text cites it for the will that follows from G-d's desire to do good.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט"ז:א

... בְּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיִּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לְקֵה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיִּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

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

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

48 **נעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

49 **נעוץ סופן בתחלתן**

Of the ten Sefiros: "their end is wedged in their beginning and their beginning in their end." The lowest level, physical action, is rooted in the highest, and so can bear the supernal delight.

Sefer Yetzirah 1:7 ספר יצירה א':ז

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

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

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

50 **סוף מעשה במחשבה תחלה**

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

KEHOT'S NOTE

פיוט לכה דודי.

51 **ותומכי' מאושר**

"It is a tree of life to those who grasp it, and those who support it are made happy." It alludes to the mitzvos as supports that bear the supernal delight.

Proverbs 3:18 משלי ג':י"ח

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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KEHOT'S NOTE

משלי ג, יח.

52 **ותומכיה מאושר**

On this page the Zohar speaks of those who "support the Torah" (tamchin oraisa): those who study it are not engaged in deed while they study, but those who support them are, and by this strength the Throne stands firm. The text refers to it on "and those who support it are made happy."

Zohar, Introduction 13:123–14:132 ספר הזהר, הקדמה י"ג:קכ"ג-י"ד:קל"ב

53 **והארץ הדום רגלי**

G-d says through Yeshayahu: "The heavens are My throne and the earth is My footstool; what house could you build for Me?" The discourse on this verse is cited on the lowest level as the firm support of the highest.

Isaiah 66:1 ישעיהו ס"ו:א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת 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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מנענע ראשו 54

When Israel enter the synagogues and study halls and respond, "May His great Name be blessed," the Holy One, blessed be He, nods His head. The Alter Rebbe explains the nod as the will (the skull) moving, and with it the delight (the brain) within.

Berakhot 3a:14 ברכות ג׳ א:י״ד

... וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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וזהו ענין יהא שמי' רבא מברך פי' שמי' הגדול 55

That passage reads "yehei shmei rabba" as a prayer that the Name Yah become great, following the Tur, and refers back to this maamar, at the end of Shelach, where it is read as "His great Name," following Tosafos; it says that both intentions are true and depend on each other.

KEHOT'S NOTE

ראה לקמן לקו"ת פ' ראה יח, ד.

בזהר פ' תרומה דקס"ה ע"ב ובפי' הרמ"ז 56

There "yehei shmei rabba mevarach" is read as a prayer that the Name Yah become great and be drawn into the letters vav and hei, as the Zohar in Terumah (165b) explains on "Extol Him who rides upon the heavens, by His Name Yah," with the Ramaz there; this drawing-down comes through the thought and speech of Torah and the deeds of the mitzvos.

KEHOT'S NOTE

ראה לקמן פ' ראה יט, א.

בפע"ח ש' השבת פכ"א 57

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

KEHOT'S NOTE

בד"ה והנה.

בביאור דמזוזה מימין 58

There the mezuzah on the right stands for the mitzvos, an ascent in which one's house and all in it are nullified to the One G-d ("with all your might"), while the Chanukah lamp on the left is the light of the Torah drawn down outward.

KEHOT'S NOTE

תו"א מג, ג ואילך. וראה אוה"ת נ"ך-א ע' ז.

59 "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The discourse on this verse is cited on the revelation of Atik in Binah.

Isaiah 61:10 ישעיהו ס"א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה 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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ובביאור ע"פ ועתה יגדל נא 60

There Moshe's plea "let the power of Ado-nai be great" is explained through the mitzvos, which are drawn from Ado-nai and rooted in the Gulgalta, the Keser of Arich Anpin: as one who throws a stone shows his strength, Moshe asked that the power of Ado-nai be revealed.

KEHOT'S NOTE

לעיל מ, א.

ועתה יגדל נא 61

Moshe's plea: "And now, let the power of Ado-nai be great, I pray." The explanation on it is cited on "His great Name."

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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אם עונות תשמר י"ה אד' מי יעמוד 62

"If You keep account of iniquities, Yah, Ado-nai, who could stand?" This verse is discussed in the explanation on "And now, let the power be great."

Psalms 130:3 תהילים ק"ל:ג׳

אִם־עֲוֹנוֹת תִּשְׁמָר־קָהּ אֲדֹנָי מִי יַעֲמֹד׃

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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תרי"ג מצות דאורייתא . . תר"ך עמודי אור 63

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

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

ע"פ ראה אנכי 64

In that discourse, on "See, I set before you," the vav of the Name Havayah is the "mighty stream" drawn from the higher Chochmah into the heart; the Gulgalta surrounding the brain is explained as Binah, the chamber of the Chochmah hidden within it, with a reference back to this maamar's reading of li rosh, and on the next column (18d) "yehei shmei rabba" is read as a prayer that the Name be made whole.

KEHOT'S NOTE

לקמן פ' ראה יח, ג ואילך.

65 ראה אנכי

"See, I set before you today a blessing and a curse." The discourse on this verse is the last of the places the text cites on "His great Name."

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

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

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PARAGRAPH 5

66 ע"פ שיר השירים

There the "Song of Songs" is the drawing-down of the Infinite Light that encompasses all worlds from the level of "His great Name": the reasons of the Torah and the supernal delight enclothed in the Torah.

Song of Songs 1:4 שיר השירים א':ד'

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה 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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KEHOT'S NOTE

לקמן שה"ש א, ד.

67 "The Song of Songs, which is Shlomo's." The discourse on this verse in Likkutei Torah is cited for more on "His great Name."

Song of Songs 1:1 שיר השירים א':א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה:

THE song of songs, which is Solomon's.

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68 ע"פ ע"כ יאמרו המושלים

There the moshlim are those who rule over their inclination: by subduing the other side in thought, speech and deed, they cause the glory of the Holy One, blessed be He, to rise, and the encompassing light is revealed within the concealment of the world (olam, from he'elem, concealment).

KEHOT'S NOTE

לקמן חקת סה, ג ואילך.

69 "Therefore the moshlim say, 'Come to Cheshbon.'" Plainly the moshlim are the old poets who spoke in parables and sang of the taking of Cheshbon; the explanation in Likkutei Torah, Chukas, reads them as those who rule (moshel) over their inclination. It is cited twice here, on the great Name and on prayer as "inclining." (context: Steinsaltz Tanakh)

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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70 ע"פ ואלה שמות בנ"י

There it is explained that His great Name is the Name Havayah: its yud is contraction and its hei expansion, the way light is drawn from the Infinite One into the worlds, first contracted and then spread out, as in the descent into Egypt and the ascent from it.

KEHOT'S NOTE

תו"א נ, א.

71 וירא ישראל את היד הגדולה

"And Israel saw the great hand which Havayah wielded against Egypt." The discourse on this verse speaks of two Names Havayah, the higher being "the great Name."

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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72 כל פרוטה מצטרפת לחשבון גדול

On charity: "every single peruta joins into a great sum." The text points to an explanation of this saying in connection with "great."

Bava Batra 9b:1 בבא בתרא ט' ב:א'

"מְשַׁגֵּשׁ אִרְחָתֵיהּ דְּאִימֵּיהּ", מַשְׁמֵיהּ דְּרַבִּי אֶלְעָזָר – מַאי דִּכְתִיב: "וַיִּלְבַּשׁ צָדָקָה כַּשִּׁרְיוֹן"? מָה שִׁרְיוֹן זֶה – כָּל קְלִיפָּה וּקְלִיפָּה מְצַטֶּרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה – כָּל פְּרוּטָה וּפְרוּטָה מְצַטֶּרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבֶגֶד עָדִים כָּל צִדְקֹתֵינוּ"; מָה בֶּגֶד זֶה – כָּל נִימָא וְנִימָא מְצַטֶּרֶפֶת לְבֶגֶד גָּדוֹל, אַף צְדָקָה – כָּל פְּרוּטָה וּפְרוּטָה מְצַטֶּרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל.

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73 ועתה יגדל נא כח

Moshe's plea, "And now, let the power of Ado-nai be great, I pray." It is read as a request that the level of the great Name be drawn down.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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74 בר"ח ש' היראה פ"א

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

KEHOT'S NOTE

בד"ה ונבא לבאר.

75 **ובהרמ"ז פ' פנחס**

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

KEHOT'S NOTE

בד"ה ושרייא.

76 **וישע ה' אל הבל**

When Kayin and Hevel brought offerings, "Havayah turned to Hevel and to his offering," accepting it. G-d's "nodding His head" may be this turning and inclining toward the one below.

Genesis 4:4 בראשית ד':ד

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיַּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

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

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KEHOT'S NOTE

בראשית ד, ד.

PARAGRAPH 6

77 **ישראל יהיה שמך**

G-d Himself tells Yaakov, "Your name shall no longer be called Yaakov, but Yisrael shall be your name." This is the second of the two namings, which the text matches to the higher ascent.

Genesis 35:10 בראשית ל"ה:י

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל׃

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel.

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78 The angel who wrestled with Yaakov tells him, "Not Yaakov shall your name be called any more, but Yisrael, for you have striven with G-d and with men and have prevailed"; plainly the divine being he strove with was the angel. The striving is read as the nullification of the yesh that makes one li rosh.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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79 **ישראל . . לי ראש**

The note gives it as a place where the reading of Yisrael as li rosh, "a head for Me," is cited.

KEHOT'S NOTE

הובא בערכי הכינויים מסה"ד (ע' ראש ב' ק"ח) דס"ג, ג. [כ].

80 **ע"פ וארשתיך לי**

There "And I will betroth you to Me" is explained from the Midrash that wherever it says li it never departs, linked to Shmuel's words to Shaul, "He is not a man, that He should relent": the kingship of David, taken from a level that is "not a man," could not be taken back.

KEHOT'S NOTE

לעיל פ' במדבר ט, ג.

81 **וארשתיך לי**

"And I will betroth you to Me forever." The discourse on this verse explains the Midrash on li.

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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82 **לא שניתי**

"For I, Havayah, have not changed." It is said of the level of Atik, which li signifies.

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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KEHOT'S NOTE

מלאכי ג, ו.

83 **לית שמאלא בהאי עתיקא**

The Idra Rabba: "There is no left in this Atika; all is right." Atik is beyond judgment and change, which is why li refers to it.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

84 **ע"פ ואלה שמות**

There the first descent "to Egypt" is into the letters of thought and the second into speech, which receives from Yisrael Zuta; and Z'eir Anpin, when the mochin of Abba and Imma are enclothed in it, is called Yisrael, li rosh, for attributes lit by intellect differ greatly from attributes alone.

KEHOT'S NOTE

תו"א נ, ד.

85 **ז"א בעתיקא אחיד ותליא**

There the Idra Zuta's words "Z'eir Anpin hangs on and is attached to Atika Kadisha" show that Z'eir Anpin, the emotive attributes of Atzilus, is rooted higher than Abba and Imma, though it is drawn down below them, as a person's emotions, though born from the intellect, are rooted above it.

KEHOT'S NOTE

זח"ב רצב, א. (תלי"א ואח"ד). זח"ג (רצא, א). וע' שמיני (יט, ב) ני' מאדמו"ר. [כ].

86 **כי לא אדם הוא**

Shmuel tells Shaul that G-d will not take back His decree that Shaul lose the kingship: "For He is not a man, that He should relent." Z'eir Anpin from the "forehead" upward is said to be at this level, beyond change.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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87 **ישראל סבא**

The words here quote Bereshit Rabbah 74:11; the passage is shown below.

Bereshit Rabbah 74:11 בראשית רבה ע"ד:י"א

... ט"ו שיר המעלות, שבספר תהלים היה אומר, ההי"ד (תהלים קכד): לולי ה' שהיה לנו יאמר נא ישראל, ישראל סבא. ר' שמואל בר נחמן אמר: כל ספר תהלים היה אומר, (שם כב): ואתה קדוש יושב תהלות ישראל, ישראל סבא. זה לי עשרים שנה אמר רבי חייא רבה: כל דבר ודבר שהיה לבן מתגר עם אבינו יעקב, היה חוזר עשר פעמים למפרע, שנאמר: הן לו. רבנן אמרי: מאה פעמים, שנאמר: והחליף את משכורתי עשרת מונים, ואין מנין פחות מעשרה:

"These twenty years, I have been with you; your ewes and your female goats have not miscarried, and the rams of your flock I have not eaten" (Genesis 31:38). "I did not bring a mauled animal to you, I bore its loss; from me you could demand it, whether stolen from me by day, or stolen from me by night" (Genesis 31:39). "These twenty years...I did not bring a mauled animal to you" - that was killed. "I bore its loss [aḥatena]; from me you could demand it" - I ...

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KEHOT'S NOTE

ב"ר עד, ח.

88 "All the native-born in Israel shall dwell in sukkos." The explanation of this verse, in the discourse on "Havayah is for me among my helpers," is cited on the name Yisrael.

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת:

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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89 **ה' לי בעוזרי**

"Havayah is for me among my helpers." The discourse beginning with this verse is the one cited here.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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90 "Go out and see, O daughters of Zion, King Shlomo in the crown." The discourse on this verse is cited for Z'eir Anpin from the forehead upward.

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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91 "Wherever it says li (to Me), it never moves, not in this world and not in the World to Come." The Alter Rebbe takes li to point to G-d's essence, the changeless level of Atik.

Vayikra Rabbah 2:2 ויקרא רבה ב':ב'

PARAGRAPH 7

92 G-d's words that close the section of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d (Elokim); I am Havayah your G-d": taking Israel out of Egypt, He made them His own. The maamar reads "to be Elokim to you" as a future revelation before which Havayah will seem like Elokim.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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93 Setting out for Charan, Yaakov vows that if G-d keeps him and he returns in peace to his father's house, "then Havayah will be my G-d (Elokim)." The maamar reads the words as Havayah coming to be to him as Elokim.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים:

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

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PARAGRAPH 8

94 **כי שמש ומגן הוי' אלקים**

"For a sun and a shield is Havayah Elokim." Elokim is read as the shield that screens the sun of Havayah, the concealment that lets separate beings exist.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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95 והיה הויי לי לאלקים

Yaakov's vow, "and Havayah will be my G-d (Elokim)." It is read as Havayah coming to be considered as Elokim before the revelation above Atzilus.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

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

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96 עד יעבור עמך הויי

From the Song at the Sea: "until Your people pass over, Havayah, until the people You acquired pass over": plainly, until Israel reach their land. Here, as in Likkutei Torah, Haazinu, it is read as Israel passing beyond the level of Havayah itself, to the revelation of the Infinite One above Atzilus. (context: Steinsaltz Tanakh)

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

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

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97 האזינו השמים

"Listen, O heavens, and I will speak." The discourse on this verse is cited on the revelation above Atzilus.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

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

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98 שובה ישראל

"Return, O Israel, to Havayah your G-d." The explanation on this verse is cited on Havayah being considered as Elokim.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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99 ריח בגדיו

Yitzchak "smelled the fragrance of his garments." Yericho is linked to rei'ach, fragrance, and garments to the encompassing lights.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ 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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100 במדבר סיני באחד לחדש השני בשנה השנית לצאתם מארץ מצרים

The opening of Bamidbar. The repeated "second" is read as a second stage of the Exodus, after complete turning from evil.

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

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

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101 כי הוא חייך

"To love Havayah your G-d... for He is your life." This love is the "kernel" that is a shell relative to love "with all your might."

Deuteronomy 30:20 דברים ל':כ'

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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102 בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Love "with all your might" is love beyond one's own vessel.

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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103 מקושש עצים

The man found "gathering wood" on Shabbos. The discourse on this passage is cited for the levels of love.

Numbers 15:32 במדבר ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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104 בזמן שאין עושין רצונו של מקום

The Talmud resolves two verses: "here, when Israel do the will of the Omnipresent; here, when Israel do not do the

will of the Omnipresent." The lower love is called the latter, and love "with all your might" the former.

Berakhot 35b:5-6 ברכות ל"ה ב:ה'-ו'

לָא קַשְׁיָא: כָּאן בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם, כָּאן בִּזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם. תָּנוּ רַבָּנַן: "וְאָסַפְתָּ דְגָנֶךָ" מָה תַּלְמוּד לוֹמַר? לְפִי שֶׁנֶּאֱמַר: "לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ" — יָכוֹל דְּבָרִים כִּכְתָבָן, תַּלְמוּד לוֹמַר: "וְאָסַפְתָּ דְגָנֶךָ" — הַנְהֵג בָּהֶן מִנְהַג דֶּרֶךְ אֶרֶץ, דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

There is no contradiction; the latter referring to the time when Israel perform the will of the All-present, the former to when Israel neglect His will. Our Rabbis have taught : "And thou shalt gather in thy corn" — what has this teaching to tell us ? Since it is written, "This book of the law shall not depart out of thy mouth [but thou shalt meditate therein day and night]" (Josh. i. 8), it is possible to think that these words [are to be understood] as they are written; ...

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

105 **וגבה מאד**

G-d says through Yeshayahu of His servant, whom the Sages identify with the Mashiach: "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high." Me'od, "very," is linked to me'odecha, "your might," which will reach far higher in the Time to Come.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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106 **ועתה ישראל מה ה' אלקיך שואל מעמך**

Moshe asks Israel: "And now, Israel, what does Havayah your G-d ask of you but to fear Havayah your G-d." Simple awe, leading to keeping the mitzvos, is enough to begin the way to li rosh.

Deuteronomy 10:12 דברים י':י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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107 **מה ה' אלקיך שואל מעמך**

Tanya chapter 42 opens with this verse and the Talmud's question, "Is awe a small thing?" The text refers the reader there.

Tanya, Likkutei Amarim 42:1-2 תניא, חלק ראשון; ליקוטי אמרים מ"ב:א'-ב'

וְהִנֵּה, בְּמַה שֶׁנִּתְבָּאֵר לְעֵיל בְּעִנְיַן יִרְאָה תַּתָּאָה, יוּבַן הֵיטֵב מַה שֶּׁכָּתוּב בַּגְּמָרָא עַל פָּסוּק "וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שׁוֹאֵל מֵעִמָּךְ כִּי אִם לְיִרְאָה אֶת ה' אֱלֹקֶיךָ", הַיְנוּ מִבְּחִינַת מֹשֶׁה רַבֵּינוּ עָלָיו הַשָּׁלוֹם, כִּי הוּא מִשְׁבָּעָה רוֹעִים הַמַּמְשִׁיכִים חַיּוּת וֶאֱלֹהוּת לִכְלָלוּת נִשְׁמוֹת יִשְׂרָאֵל, ...

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PARAGRAPH 9

108 **ושבתי בשלום אל בית אבי**

Yaakov's vow: "And I return in peace to my father's house." The father's house is Yitzchak, the supernal delight.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים:

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

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109 **צחוק עשה לי אלקים**

Sarah, at Yitzchak's birth: "G-d has made laughter for me." Yitzchak's name, "laughter," stands for the supernal delight.

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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110 **וילך חרנה**

"And Yaakov went out from Be'er Sheva and went to Charan." Be'er Sheva is read as Atzilus and Charan as the lower worlds into which he descended.

Genesis 28:10 בראשית כ"ח:י'

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה:

And Jacob went out from Beer-sheba, and went toward Haran.

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111 **עשרים שנה**

Yaakov to Lavan: "These twenty years I have been with you." They are the period of his work of refinement in Charan.

Genesis 31:38 בראשית ל"א:ל"ח

זֶה עֶשְׂרִים שָׁנָה אָנֹכִי עִמָּךְ רְחֵלֶיךָ וְעִזֶּיךָ לֹא שִׁכֵּלוּ וְאֵילֵי צֹאנְךָ לֹא אָכָלְתִּי:

These twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten.

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PARAGRAPH 10

112 כי אתה אבינו

In Yeshayahu's prayer the words are addressed to G-d: "For You are our Father, for Avraham did not know us, and Israel did not recognize us." The Talmud applies "For you are our father" to Yitzchak in the Time to Come, and the Alter Rebbe explains why: Yitzchak is the supernal delight revealed through self-nullification.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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113 כי אתה אבינו

In the Time to Come, the Talmud relates, Avraham and Yaakov answer G-d's "Your children have sinned" without pleading for them, while Yitzchak defends them; then Israel say to him, "For you are our father." (Kehot: Shabbat 89a)

Shabbat 89b:4 שבת פ"ט ב:ד'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמֶר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר: אִימַר לֵיהּ לְיַעֲקֹב דַּהֲוָה לֵיהּ צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אָמַר לֵיהּ: בָּנֶיךָ חָטְאוּ. אֹמֶר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר לָא בְּסֵבֵי טַעְמָא וְלָא ...

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PARAGRAPH 11

114 לא ברעש ה' ואחר הרעש אש לא באש ה'

At Horeb G-d passed before Eliyahu: a great wind, then a ra'ash, plainly an earthquake, then fire, then a still, small voice; "Havayah was not in the ra'ash... Havayah was not in the fire." Following the Zohar, the maamar reads the ra'ash as the great noise of the angels, whose ascent does not draw Havayah down.

I Kings 19:11–12 מלכים א י"ט:י"א-י"ב

וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר לִפְנֵי ה' וְהִנֵּה ה' עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי ה' לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה' וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה׃

And He said: 'Go forth, and stand upon the mount before the L-RD.' And, behold, the L-RD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the L-RD; but the L-RD was not in the wind; and after the wind an earthquake; but the L-RD was not in the earthquake; and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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115 ותשאני רוח ואשמע אחרי קול רעש גדול

Yechezkel, carried by a wind, hears behind him "the sound of a great tumult (ra'ash): 'Blessed be the glory of Havayah from His place.'" The Zohar links Eliyahu's "tumult" to this sound of the angels.

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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116 ותשאני רוח ואשמע אחרי קול רעש גדול

The Zohar in Tzav explains Eliyahu's "tumult" through Yechezkel's "sound of a great tumult"; Rabbi Yitzchak there reads the fire through the chayos that look like burning coals. The Alter Rebbe identifies the tumult with the ofanim and chayos.

Zohar, Tzav 10:74–11:84 ספר הזהר, צו י':ע"ד-י"א:פ"ד

117 כי כאשר השמים החדשים

"For as the new heavens and the new earth which I will make." The discourse on this verse in Torah Ohr, Bereishis, is cited on the seraphim's ascent.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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118 המלאכים בקשו שתנתן להם התורה

When Moshe ascended on high, the ministering angels asked that the Torah, the "hidden treasure," be kept with them rather than given to flesh and blood. It was given to Israel, who can draw G-dliness down.

Shabbat 88b שבת פ"ח

KEHOT'S NOTE

ראה שבת פח, ב.

119 וז"ש בפרקי היכלות

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

KEHOT'S NOTE

על"ק שה"ש (ח, ג). [כ]. ראה לעיל ויקרא נד, ד ושנ"ל.

120 באגה"ק . . בשם הע"ח

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

KEHOT'S NOTE

בש' דרושי אבי"ע (רפ"ב). שם בש' השמות פ"ז, יעו"ש. [כ]. וראה בליקוט פירושים שם.

121 ענין ההשתחוואות דשמו"ע

Kehot's note points to where this is explained further: Pri

Etz Chaim.

KEHOT'S NOTE

ראה פע"ח שער העמידה.

122 **וכמ"ש במ"א בענין שבת תתאה ושבת עילאה**

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

KEHOT'S NOTE

בלקו"ת לעיל פי' בהר מא, א. בד"ה את שבתותי ושם מציין לזח"א ה, ב.

123 **איהו וגרמוהי חד . . איהו וחיוהי חד**

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

KEHOT'S NOTE

ת"ז בהקדמה (ג, ד).

124 **ע"ד מ"ש במ"א**

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

KEHOT'S NOTE

על"ק ואתחנן רפ"ב (ב, ב). ושי"נ. [כ].

125 **כי הוא חייך**

Kehot's note points to Deuteronomy 30:20 for these words.

Deuteronomy 30:20 דברים ל:כ

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

126 **שבחי' זו נק' עדיין**

Kehot's note points to Berakhot 35b for these words.

Berakhot 35b ברכות ל"ה

KEHOT'S NOTE

ראה ברכות לה, ב תוד"ה כאן בזמן. חדא"ג מהרש"א ד"ה שנאמר.

127 **וגבה מאד**

The words here quote Isaiah 52:13; the passage is shown below.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישעי' נב, יג.

128 **ועתה ישראל מה ה"א**

The words here quote Deuteronomy 10:12; the passage is shown below.

Deuteronomy 10:12 דברים י:י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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KEHOT'S NOTE

דברים י', יב.

129 **עשרים שנה שהי' אצל לבן**

The words here quote Genesis 31:38; the passage is shown below.

Genesis 31:38 בראשית ל"א:ל"ח

זֶה עֶשְׂרִים שָׁנָה אָנֹכִי עִמָּךְ רְחֵלֶיךָ וְעִזֶּיךָ לֹא שִׁכֵּלוּ וְאֵילֵי צֹאנְךָ לֹא אָכָלְתִּי׃

These twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten.

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KEHOT'S NOTE

בראשית לא, לח.

130 **לעתיד יאמרו ליצחק כי אתה אבינו**

Kehot's note points to Isaiah 63:16 for these words.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

Shabbat 89a:1 שבת פ"ט א:א'

עֲבוֹדָה זָרָה? שׁוּב: מָה כְּתִיב בָּהּ? "זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ" — כְּלוֹם אַתֶּם עוֹשִׂים מְלָאכָה, שֶׁאַתֶּם צְרִיכִין שְׁבוּת? שׁוּב: מָה כְּתִיב בָּהּ? "לֹא תַעֲשֶׂה" — מַשָּׂא וּמַתָּן יֵשׁ בֵּינֵיכֶם? שׁוּב: מָה כְּתִיב בָּהּ? "כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ" — אָב וָאֵם יֵשׁ לָכֶם? שׁוּב: מָה כְּתִיב בָּהּ? "לֹא תִרְצָח", "לֹא תִנְאָף", "לֹא תִגְנֹב". קִנְאָה יֵשׁ בֵּינֵיכֶם? יֵצֶר הָרָע יֵשׁ בֵּינֵיכֶם? מִיָּד הוֹדוּ לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ וְגוֹ'", וְאֵילּוּ "תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם" לָא כְּתִיב.

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KEHOT'S NOTE

ישע' סג, טו. ראה שבת פט, א.

131 **זכור את יום השבת**

"Remember the Shabbos day to sanctify it." The discourse on this verse in Torah Ohr, Yisro, is cited on why only Israel can draw down.

Exodus 20:8 שמות כ:ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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PARAGRAPH 12

132 **כי נעוץ סופן**

> "Their end is wedged in their beginning." Because the lowest level is rooted in the highest, physical mitzvos are the vessel for the drawing-down.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

PARAGRAPH 13

133 **לא תאכל חלב**

> "You shall eat no cheilev (forbidden fat) of ox, sheep or goat." Forbidden food is an example of the inner things that cannot be elevated and are separated through the prohibitions.

Leviticus 7:23 ויקרא ז:כ"ג

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב וָעֵז לֹא תֹאכֵלוּ:

Speak unto the children of Israel, saying: Ye shall eat no fat, of ox, or sheep, or goat.

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KEHOT'S NOTE

ראה ויקרא ז, כג.

134 **בחכמה אתברירו**

> The Kehot note points to this page of the Zohar for the principle that the refinements are made through Chochmah.

Zohar II, 254b זח"ב רנד,

KEHOT'S NOTE

ראה זח"ב רנד, ב. ע"ח שי"ח פ"ה. מבר"ש ש"ה ח"א, פ"ב.

135 **וכמארז"ל חכמה זה סדר קדשים**

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

KEHOT'S NOTE

שבת לא, סע"א.

136 **[היינו בחכמה אתברירו**

> There this gloss is explained: "that Chochmah is the level of inner light, and in it the refinement of the inner [things] is made."

KEHOT'S NOTE

באוה"ת שלח ע' תרנד מפרש "שהחכמה היא בחי' או"פ ובה נעשה בירור דפנימי'".

137 **ודעת זה סדר טהרות**

> There Daas is explained as bearing on the encompassing [lights], which are drawn down specifically through Daas.

KEHOT'S NOTE

באוה"ת שם מפרש "שהוא ענייני המקיפים כו' נמשך ע"י הדעת דייקא".

138 **ודעת זה סדר טהרות**

> Reading the six orders of the Mishnah into a verse, the Talmud says: "Chochmah—this is the order of Kodashim; and Daas—this is the order of Taharos." The Alter Rebbe uses it to place the laws of purity in Daas.

Shabbat 31a:10 שבת ל"א א:י'

אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב "וְהָיָה אֱמוּנַת עִתֶּיךָ חוֹסֶן יְשׁוּעוֹת חָכְמַת וָדָעַת וְגוֹ'". "אֱמוּנַת" — זֶה סֵדֶר זְרָעִים. "עִתֶּיךָ" — זֶה סֵדֶר מוֹעֵד. "חוֹסֶן" — זֶה סֵדֶר נָשִׁים. "יְשׁוּעוֹת" — זֶה סֵדֶר נְזִיקִין. "חָכְמַת" — זֶה סֵדֶר קָדָשִׁים. "וָדָעַת" — זֶה סֵדֶר טָהֳרוֹת. וַאֲפִילּוּ הָכִי, "יִרְאַת ה' הִיא אוֹצָרוֹ".

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

139 **[ועמ"ש מזה...]**

> The note says that Or HaTorah has a different gloss at this point.

KEHOT'S NOTE

באוה"ת שלח ע' תרנג נמצא כאן הג"ה אחרת ע"ש.

140 **בביאור ע"פ שחורה אני**

> There "I am black, yet comely" is explained: the soul in its descent into limited worlds is "black," but through the mitzvos, especially the prohibitions with their fences, which repel the other side, it becomes "comely," and through them the revelation of G-d's very essence will come in the future.

KEHOT'S NOTE

לקו"ת שהי"ש ט, ב. ובאוה"ת שלח מפרש "ומבואר שם ששרש המשכה זו הוא ממקום עליון יותר כו' ולכן אמרו ודעת זה סדר טהרות" ע"ש.

141 **שחורה אני**

> "I am black, yet comely." The explanation on this verse is cited on the prohibitions and purity.

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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142 **ובפי' אחרי ע"פ לטהר אתכם**

> There "He shall atone for you (aleichem), to purify you" is read: aleichem, "upon you," is what is on a person from outside, while "from all your sins before Havayah you shall be purified" speaks of inner sins; through teshuvah from the depths one draws down the level of Havayah, which precedes the Torah's Chochmah, and is purified.

KEHOT'S NOTE

באוה"ת שלח ע' תרנג "ע"פ כי ביום הזה . . דעליכם ר"ל הלבושים צואים ומקיפים", וכנראה הכוונה ללקו"ת פ' אחרי כז, ד. ומסיים "ולכן ע"י הדעת

שהדעת עולה עד הכתר יד רמה וממשיך אור הכתר שהוא בחי' מקיף" ע"ש.

143 **לטהר אתכם**

> **"For on this day He shall atone for you, to purify you." The discourse on this verse in Likkutei Torah, Acharei, is cited on Daas and purity.**

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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144 **ועמ"ש באגה"ק בד"ה למה נסמכה**

> **The note adds this discussion of the mitzvah of the eglah arufah as a parallel to the Iggeres HaKodesh epistle cited here.**

KEHOT'S NOTE

ראה גם דרך מצותיך מצות עגלה ערופה, ובליקוט פי' לשם.

145 **ולזאת מטהרת הטמא**

> **The epistle beginning "Why was [the passing of Miriam] placed next to [the red heifer]" explains why the heifer "therefore purifies" the impurity of the dead, though it is the gravest impurity. The text cites it on the subject of purity and impurity.**

Tanya, Iggeres HaKodesh 28:5–6 תניא, אגרת הקדש כ"ח:ה'-ו'

... "בְּחָכְמָה אִתְבְּרִירוּ", וְ"אִתְהַפְּכָא חֲשׁוֹכָא לִנְהוֹרָא", דְּהַיְינוּ עוֹלַם הַתִּיקוּן, שֶׁנִּתְבָּרֵר וְנִתְתַּקֵּן עַל־יְדֵי "מוֹחָא סְתִימָאָה" דַּ"אֲרִיךְ אַנְפִּין", מַעוֹלַם הַתֹּהוּ וּשְׁבִירַת הַכֵּלִים, שֶׁנָּפְלוּ בִּבְרִיאָה־יְצִירָה־עֲשִׂיָּה וְכוּ', כַּנּוֹדָע. וְלָזֹאת - מְטַהֶרֶת טוּמְאַת הַמֵּת, אַף שֶׁהוּא אֲבִי אָבוֹת וְכוּ', וּלְמַטָּה מַטָּה מִנּוֹגַהּ: וְהִנֵּה, מוּדַעַת זֹאת, דְּ"אַבָּא" יוֹנֵק מִמָּזָל הַשָּׁמַיְנִי הוּא תִּיקוּן "נוֹצֵר חֶסֶד", "נוֹצֵר" אוֹתִיּוֹת "רָצוֹן", וְהֵיא עֵת רָצוֹן הַמִּתְגַּלֶּה וּמֵאִיר בְּבְחִינַת גִּילּוּי מִלְּמַעְלָה לְמַטָּה, בְּעֵת פְּטִירַת ...

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146 **להנחיל אוהבי יש**

> **"To cause those who love me to inherit substance (yesh)." Chochmah and Binah, which can be grasped, are called yesh.**

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

147 **קנה חכמה קנה בינה**

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

KEHOT'S NOTE

שם ד, ה.

148 **קנה חכמה קנה בינה**

> **"Acquire wisdom, acquire understanding." "Acquire"**

> **(kneh) twice has the numerical value of yesh.**

Proverbs 4:5 משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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149 **והחכמה מאין תמצא**

> **Iyov asks: "But wisdom, where (me'ayin) shall it be found?" Read as "from ayin": Chochmah comes from Keser, the Ayin above it, and is not itself ayin.**

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

150 **היש הוי' בקרבנו אם אין**

> **The Idra Rabba: with this question Israel sought to tell apart "Z'eir Anpin, called Havayah, and Arich Anpin, called Ayin," and were punished for asking as a test and not out of love. The maamar reads it as asking whether the light came from yesh, Chochmah and Binah, or from Ayin.**

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

151 **לית מחשבה תפיסא**

> **In Eliyahu's prayer: "No thought can grasp You at all." Ayin is what no thought can grasp.**

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א':י'-י"ב

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

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152 **דלית מחשבה תפיסה בי'**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

153 **היש ה' בקרבנו**

> **At Massah and Merivah Israel asked, "Is Havayah among us or not (ayin)?" The Zohar reads it as a question whether the light came from yesh (Chochmah and Binah) or from Ayin.**

Exodus 17:7 שמות י"ז:ז'

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־ה' לֵאמֹר הֲיֵשׁ ה' בְּקִרְבֵּנוּ אִם־אָיִן׃

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because

they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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KEHOT'S NOTE

שמות יז, ז.

PARAGRAPH 14

154 **וחסדי מאתך לא ימוש**

"For the mountains may depart... but My kindness shall not depart from you." It is read as the supernal kindness, rav chesed, to be revealed in the future.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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155 **כמ"ש בזהר (ח"ג קלג, ב)**

In Or HaTorah, Vayetzei, the Tzemach Tzedek notes that the Zohar reference should read 133b and that the 136b printed in Likkutei Torah is an error; Or HaTorah, Shelach, prints 136b.

KEHOT'S NOTE

בלקו"ת דפוס א נדפס: קלו, ב. ובאוה"ת ויצא דף רטו, ב מציין כ"ק אדמו"ר הצ"צ: "כצ"ל. ובלקו"ת נדפס קל"ו ב' והוא טעות". (אבל באוה"ת שלח ע' תרנד נדפס קלו, ב).

156 **אך הכלי לזה הוא חסד דאצילות**

Yahel Or refers to this passage on "the kindnesses of Havayah": the Chesed of Arich Anpin, which is without limit, shines below through its vessel, the Chesed of Z'eir Anpin; and the main trust is in the attributes of Arich Anpin, the source of forbearance without exacting judgment.

KEHOT'S NOTE

נראה עפמ"ש בלקו"ת פ' שלח . . גבי חסדי ה' אשר חסד דא"א שהוא בלי גבול הכלי שלו שבו ועל ידו יאיר למטה הוא חסד דז"א וכ"כ עוד בד"ה הוי' יחתו מריביו [לקו"ת נשא כה, ג]. ועיקר הבטחון הוא במדות דא"א ששם מקור הויתור בלי לדקדק בדין כו' — יהל אור לקאפיטל יג, ו (ע' לד).

157 **וכמה גופין תקינת לון**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

158 **וכמה גופין תקינת לון**

Eliyahu's prayer: "And how many bodies You have prepared for them... Chesed is the right arm." The "bodies" are explained as the Sefiros of the lower worlds, vessels for the Chesed of Atzilus.

Tikkunei Zohar 17a:15–16 תקוני הזהר י"ז א:ט"ו-ט"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה.

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159 **וילבש צדקה**

This epistle, opening "And He donned righteousness as a coat of mail," speaks of the ten Sefiros called "body" in the Zohar, "Chesed is the right arm," and of the light of the Infinite One that comes through them.

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

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן, וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ. וְדָרְשׁוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "מַה שִּׁרְיוֹן זֶה כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל". פֵּירוּשׁ, שֶׁהַשִּׁרְיוֹן עָשׂוּי קַשְׂקַשִּׂים עַל נְקָבִים, וְהֵם מְגִינִים שֶׁלֹּא יִכָּנֵס חֵץ בַּנְּקָבִים, וְכָכָה הוּא מַעֲשֵׂה הַצְּדָקָה: וּבֵיאוּר הָעִנְיָן, כִּי גְּדוֹלָה צְדָקָה מִכָּל הַמִּצְוֹת, שֶׁמֵּהֶן נַעֲשִׂים לְבוּשִׁים לְהַנְּשָׁמָה, הַנִּמְשָׁכִים מֵאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא מִבְּחִינַת "סוֹבֵב כָּל עָלְמִין" (כִּמְבוֹאָר ...

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160 **וחסד דקשוט לאו בחיי גופא אתמר אלא בחיי דנשמתא**

The Idra Rabba: "This kindness of the Ancient of Ancients is the kindness of truth, and the kindness of truth is not said of the life of the body but of the life of the soul." The Kehot note gives this page, correcting the printed 136b.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

161 **פ' חסד דאצי' נק' חיי גופא**

The note says this explanation of "the life of the body" is cited there.

KEHOT'S NOTE

מובא בסה"מ תרס"ג ע' קיח.

162 **בתורת ה' חפצו ובתורתו יהגה**

"But his desire is in the Torah of Havayah, and in his Torah he meditates." The two phrases are read as two Torahs.

Psalms 1:2 תהילים א':ב'

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה:

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

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163 **ובתורתו יהגה שיש ב' תורות**

The Talmud reads the verse: at first the Torah is called by the name of the Holy One, blessed be He, and in the end it

is called by the name of the one who studies it. The Kehot note points here for the two Torahs.

Kiddushin 32b:1–2 קידושין ל"ב ב:א-ב'

הָכָא תּוֹרָה דִּילֵיהּ הִיא?! הֲדַר אָמַר רָבָא: אֵין, תּוֹרָה דִּילֵיהּ הִיא, דִּכְתִיב: "וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה". אִינִי?! וְהָא רָבָא מַשְׁקֵי בֵּי הִלּוּלָא דִּבְרִיהּ וְדַל לֵיקוּהּ כָּסָא לְרַב פָּפָּא וּלְרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשָׁעַ, וְקָמוּ מִקַּמֵּיהּ. לְרַב מָרִי וּלְרַב פְּנְחָס בְּרֵיהּ דְּרַב חִסְדָּא, וְלָא קָמוּ מִקַּמֵּיהּ. אִיקְּפַד וַאֲמַר: הָנוּ רַבָּנַן רַבָּנַן, וְהָנוּ רַבָּנַן לָאו רַבָּנַן?

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Avodah Zarah 19a:8–9 עבודה זרה י"ט א:ח'-ט'

וְאָמַר רָבָא: בַּתְּחִילָּה נִקְרֵאת עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וּלְבַסּוֹף נִקְרֵאת עַל שְׁמוֹ, שֶׁנֶּאֱמַר: "בְּתוֹרַת ה' חֶפְצוֹ", "וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה". וְאָמַר רָבָא: לְעוֹלָם יִלְמַד אָדָם תּוֹרָה, וְאַחַר כָּךְ יֶהֱגֶּה, שֶׁנֶּאֱמַר: "בְּתוֹרַת ה'", וַהֲדַר "וּבְתוֹרָתוֹ יֶהְגֶּה".

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KEHOT'S NOTE

ראה קידושין לב, ב. ע"ז י"ט, א. ראה סה"מ תרכ"ז (הוצאת תשנ"ט) ע' כד.

164 נאוו לחייך בתורים

"Your cheeks are lovely with circlets." The discourse on this verse is cited on the Written and Oral Torah.

Song of Songs 1:10 שיר השירים א':י'

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים:

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

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165 אך באמת הנה יש ב' תורות

The note says this passage is cited there with some glosses.

KEHOT'S NOTE

מובא באוה"ת נ"ך-ב ע' תתקיד עם איזה הגהות.

166 מ"ש בספר הבהיר (נ"א במעין חכמה)

There, on "that you may remember and do" in the section of tzitzis, one who studies Torah for its own sake draws the Infinite Light into the Torah, as Ma'ayan HaChochmah says that King David joined the Torah above with the Holy One, blessed be He.

KEHOT'S NOTE

וראה לעיל מז, ג מביא בשם מעין חכמה. באוה"ת נ"ך-ב ע' תתקיד מביא בשם מעין החכמה ומוסיף "וכ"ה בזח"ג פ' פנחס דף רכ"ב ע"ב ונתבאר מזה בדרוש חמשה קנינים בענין תורה קנין אחד" עכ"ל. והכוונה לד"ה זה הנדפס באוה"ת שבועות ע' קעח. ועי' קצא "מה דאיתא בס' מעין החכמה מדרש רז"ל". בכמה דפוסים נדפס ספר הבהיר ביחד עם ספר מעיין החכמה כמו בדפוס שקלאוו תקמג. ואולי משום זה נתחלף השם. ובספר הבהיר הוא בסעי' (כח, קצו). ובקונטרס ל"ג בעומר תשמ"ט הערה 51 מציין "תולדות יעקב (לבעמח"ס עבודת הקודש) סוד השבת כח, ד. עבודת הקודש חלק העבודה פכ"ד". ראה תו"א יח, ג.

167 ע"פ אופן אחר לגמרי

The note quotes its question: "Seemingly, why is there a need to join [them]? Is not the Torah bound up with the Holy One, blessed be He?"

KEHOT'S NOTE

ראה בראשית כו, טו ואילך.

168 אברהם ויצחק חפרו בארות

"All the wells that his father's servants had dug in the days of Avraham his father," which Yitzchak dug again. The Patriarchs' wells drew down the Torah that is Above.

Genesis 26:15 בראשית כ"ו:ט"ו

וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עַבְדֵי אָבִיו בִּימֵי אַבְרָהָם אָבִיו סִתְמוּם פְּלִשְׁתִּים וַיְמַלְאוּם עָפָר:

Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

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KEHOT'S NOTE

ראה בראשית כו, טו ואילך.

169 ויעקב הי' עובדא שלו במקלות

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

KEHOT'S NOTE

ראה שם ל, לז.

170 במקלות

The Zohar on Vayetzei describes Yaakov taking the rods as the tefillin of the head, from which the upper hosts draw light. The text says Yaakov's rods were one matter with our tefillin.

Zohar, Vayetzei 32:310–34:328 ספר הזהר, ויצא ל"ב:ש"י-ל"ד:שכ"ח

171 חנוך הי' תופר מנעלים

The note says the tradition about Chanoch the cobbler is cited there.

KEHOT'S NOTE

הובא במאמר אם כל חי ח"ג סי' כב מהרמ"ע ז"ל מפאנו. [כ]. באוה"ת שם מוסיף: ועי' מזה בפרדס שער אבי"ע.

172 ויקח מן הבא בידו מנחה

"And he took from what came to his hand a gift for Eisav his brother." The discourse on this verse is cited on the Patriarchs' drawing-down.

Genesis 32:14 בראשית ל"ב:י"ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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173 מורשה קהלת יעקב

"Moshe commanded us the Torah, a heritage of the congregation of Yaakov." The Torah of Moshe belongs to every Jew and sets out what each one can draw down.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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'Water, water.'" The explanation on "And all the people saw" discusses it.

Chagigah 14b:8–9 חגיגה י"ד ב:ח'-ט'

תָּנוּ רַבָּנַן: אַרְבָּעָה נִכְנְסוּ בַּפַּרְדֵּס, וְאֵלּוּ הֵן: בֶּן עַזַּאי, וּבֶן זוֹמָא, אַחֵר, וְרַבִּי עֲקִיבָא. אָמַר לָהֶם רַבִּי עֲקִיבָא: כְּשֶׁאַתֶּם מַגִּיעִין אֶצֶל אַבְנֵי שַׁיִשׁ טָהוֹר, אַל תֹּאמְרוּ "מַיִם מַיִם", מִשּׁוּם שֶׁנֶּאֱמַר: "דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי". בֶּן עַזַּאי הִצִּיץ וָמֵת, עָלָיו הַכָּתוּב אוֹמֵר: "יָקָר בְּעֵינֵי ה' הַמָּוְתָה לַחֲסִידָיו". בֶּן זוֹמָא הִצִּיץ וְנִפְגַּע, וְעָלָיו הַכָּתוּב אוֹמֵר: "דְּבַשׁ מָצָאתָ אֱכוֹל דַּיֶּיךָ פֶּן תִּשְׂבָּעֶנּוּ וְהַקֵּאתוֹ". אַחֵר קִיצֵּץ בַּנְּטִיעוֹת. רַבִּי עֲקִיבָא יָצָא בְּשָׁלוֹם.

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180 **עפמ"ש בפי' האריז"ל**

The note points to the end of the preceding maamar, where Zohar HaRakia, the Arizal's commentary, is cited on the three heads that precede Abba and Imma.

KEHOT'S NOTE

ראה לעיל מט, ד.

181 **אלקים הבין דרכה**

"G-d understands its way, and He knows its place," said of wisdom. The Idra Zuta and the Arizal read "its place" and "its way" as levels of the hidden wisdom.

Job 28:23 איוב כ"ח:כ"ג

אֱלֹקִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ:

G-d understandeth the way thereof, And He knoweth the place thereof.

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182 **ההיא חכמה דסתימא ביה**

The Idra Zuta, on "G-d understood its way... and He knows its place," adds "all the more so that wisdom which is hidden in Atika Kadisha." The Arizal places it in the first, uppermost head, in Radla.

Zohar, Idra Zuta 14:59–16:69 ספר הזהר, האדרא זוטא י"ד:נ"ט-ט"ז:ס"ט

183 **בביאור ע"פ כי אתה נרי**

There "For You are my lamp, Havayah, and Havayah lights my darkness" is explained as two Names Havayah, one in Z'eir Anpin and one in Arich Anpin; the Havayah of Arich Anpin, drawn down not in the ordinary order, lights the darkness of the final exile.

KEHOT'S NOTE

תו"א מא, ג.

184 **כי אתה נרי**

"For You are my lamp, Havayah, and Havayah lights my darkness." The explanation on this verse in Torah Ohr places the Torah's source in Mocha Stima'ah.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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KEHOT'S NOTE

דברים לג, ד.

174 **אם בחקתי תלכו**

"If you walk in My statutes." The discourse on this verse is cited on the Torah of Moshe.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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175 **וענין בתורת ה' חפצו . . שלמעלה גם מכתר וח"ת**

The note says this whole section is copied there, without the glosses.

KEHOT'S NOTE

קטע זה נעתק באוה"ת בראשית כרך-ד דף תשפ, א בלי הגהות.

176 **שלמעלה גם מכתר וחכמה תתאה**

Or HaTorah adds that "the Torah of Havayah" is the Chochmah that is Above, while the Torah Moshe drew down is called "the lower fruit of the supernal wisdom, Torah."

KEHOT'S NOTE

באוה"ת בראשית-ד ציל תשפ, א מוסיף: "והיינו שתורת ה' הוא חכ' שלמעלה ותורה שהמשיך משה נק' נובלות חש"מ תורה" ע"ש.

177 **ע"פ וכל העם רואים**

There "do not say, 'Water, water'" is read as two waters: the upper waters, the sea of Chochmah, the "upper yud" above the revelation of the Torah itself, and the lower waters, the physical doing of the mitzvos, whose root is in the upper waters, the Malchus of the Infinite One Himself.

KEHOT'S NOTE

תו"א עג, ד.

178 **וכל העם רואים**

"And all the people saw the sounds." The explanation on this verse in Torah Ohr, Yisro, is cited for the higher Chochmah.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

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

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179 **אל תאמרו מים מים**

Rabbi Akiva's warning to those entering the Pardes: "When you reach the stones of pure marble, do not say,

185 נעוץ תחלתן בסופן

"Their end is wedged in their beginning and their beginning in their end." The highest source of the Torah is drawn into its lowest, physical form.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

186 Kehot's note points to Zohar, Vayetzei 32:318 for these words.

Zohar, Vayetzei 32:318 ספר הזהר, ויצא ל"ב:שי"ח

PARAGRAPH 15

187 ותורה צוה לנו

"Moshe commanded us the Torah, a heritage of the congregation of Yaakov." The Torah of Moshe is one of the vessels for the future revelation.

Deuteronomy 33:4 דברים ל"ג:ד

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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188 ל"ב נתיבות חכמה

"With thirty-two wondrous paths of wisdom" the world was created. The thirty-two threads of tzitzis correspond to them.

Sefer Yetzirah 1:1 ספר יצירה א:א

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 סְפָר; Sippur סִפּוּר; and 3) Sapher סָפָר which are in Him one and the same.

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

PARAGRAPH 16

189 בזהר פי וישלח דף קע"ד א'

In the preceding maamar the same Zohar passage (Vayishlach 173b-174a) is listed among the sources on "Your name shall no longer be called Yaakov, but Yisrael."

KEHOT'S NOTE

נזכר גם לעיל מח, ד.

190 לזמנין אתקרי הוי' ולזמנין אתקרי אלקים

The Zohar in Vayishlach: as the Holy One, blessed be He, is sometimes called Havayah and sometimes Elokim, so Yaakov is sometimes called Yisrael and sometimes Yaakov, each by known levels.

Zohar, Vayishlach 16:169–17:178 ספר הזהר, וישלח ט"ז:קס"ט-י"ז:קע"ח

But the truth is that, as we have learned, the name TETRAGRAMMATON (L-rd) is everywhere expressive of the attribute of mercy. Now, assuredly, G-d is named TETRAGRAMMATON (L-rd), as it is written: "I am the L-rd TETRAGRAMMATON" (Ibid. 8). Yet we see that at times His name is called Elohim (G-d), which is everywhere expressive of judgement. The explanation is that when the righteous are numerous among mankind, He is called by the name of TETRAGRAMMATON (L-rd), the name which implies mercy, but when sinners abound, He is called by ...

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

PARAGRAPH 17

191 כמ"ש במ"א ע"פ ויברא את האדם בצלמו

There the double "in the image" is explained as two levels of the soul: one that descends through the order of the chain of worlds and is enclothed in the body, and one that stays above as an encompassing light, called mazal by the Sages because it "flows" light into the soul within the body.

KEHOT'S NOTE

לקו"ת תצא לו, א ואילך.

192 ויברא את האדם בצלמו בצלם אלקים

"And G-d created man in His image, in the image of G-d He created him." The double "in the image" is read as the two levels of the soul.

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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PARAGRAPH 18

193 וידבר אלקים כו' אני הוי'

"And Elokim spoke to Moshe and said to him, 'I am Havayah.'" The discourse on this verse in Torah Ohr, Va'era, discusses the union of Havayah and Elokim.

Exodus 6:2 שמות ו:ב

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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194 **אבל חרדה גדולה נפלה עליהם**

"And I, Daniel, alone saw the vision, and the men with me did not see the vision, but a great trembling fell upon them." It shows the higher soul perceiving what the lower does not.

Daniel 10:7 דניאל י:ז

וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲבָל חֲרָדָה גְדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהֶחָבֵא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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KEHOT'S NOTE

דניאל י, ז.

195 **משום דמזלייהו חזי**

The Talmud asks why the companions were afraid if they did not see, and answers: "Though they did not see, their mazal saw." The mazal is the part of the soul above the body.

Megillah 3a:13–14 מגילה ג' א:י"ג-י"ד

וְכִי מֵאַחַר דְּלָא חָזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חָזוֹ, מַזָּלַיְיהוּ חָזוֹ. אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בְּמָקוֹם הַטְּנוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עֵיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א.

196 **לא יקרא שמך יעקב כי אם ישראל יהיה שמך**

"Your name shall no longer be called Yaakov, but Yisrael shall be your name." It is read as the light of Yisrael, the higher soul, shining into Yaakov, the soul in the body.

Genesis 35:10 בראשית ל"ה:י

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל:

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel.

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197 **לא הביט און ביעקב**

Bilaam, sent to curse Israel, blesses: "He has not beheld iniquity in Yaakov." The discourse on this verse in Likkutei Torah, Balak, says that on Shabbos the level of Yisrael itself is revealed.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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PARAGRAPH 19

198 **כלה שארי ולבבי**

Asaf: "My flesh and my heart fail (kalah); G-d is the rock of my heart and my portion forever." Plainly the body wastes away while G-d remains his strength; here kalah is read as the soul's yearning to expire into G-d, going out of its limits, the inner Exodus brought about by the revelation of Havayah.

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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199 **ובפי' האריז"ל**

There, on "This is the statute of the Torah which Havayah commanded," the first Name Havayah is the light that fills all worlds and the second the light that encompasses all worlds, citing the same Zohar (Part III, 138b) and the Arizal's commentary; "commanded" (tzivah) is read as joining (tzavta), the encompassing light joined to the filling light.

KEHOT'S NOTE

ראה לקמן חקת נז, ג.

PARAGRAPH 22

200 **לעשות הישר בעיני ה' אלקיך**

"To do what is right in the eyes of Havayah your G-d." The discourse on this verse is cited on the revelation of the higher Havayah.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

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

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201 **כי הוי' הוא האלקים בשמים ממעל ועל הארץ מתחת**

"Know this day and lay it to your heart that Havayah is Elokim in the heavens above and on the earth below; there

> is none else." It expresses the union in which Elokim no longer conceals Havayah.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 24

202 הפך ים ליבשה

> "He turned the sea into dry land; they passed through the river on foot." The sea is the hidden world, revealed openly as dry land.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעֲבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים סו, ו.

203 כי גאה גאה

> "I will sing to Havayah, for He is highly exalted." It is read as the level above even the encompassing light, from which the hidden world is revealed.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

וישלח יהושע מן השיטים שנים אנשים מרגלים חרש...

"And Yehoshua sent out from Shittim two men as spies, secretly" (Joshua 2:1)

Through Torah and mitzvos in thought, speech and action, the days of a person's life become garments for the soul, a scent-like radiance that lets it be included in G-d's Oneness; every Jew must "spy out" his own Yericho, checking his thoughts each day so that his soul is not left naked.

THE MAAMAR IN BRIEF

The maamar asks why G-d commanded Yehoshua to send spies only to Yericho, the "lock" that held all the nations of the land, while He left Moshe's spies to Moshe's discretion. The answer begins with the Zohar's reading of Avraham, who "came into days": the days of a person's life, filled with Torah and mitzvos, become garments for the soul. We sanctify G-d with a threefold "Holy" because the mitzvos are done in thought, speech and action, the three garments of the soul; without them a created soul cannot be included in the One, and with them it is "bound up in the bundle of life." This radiance is the level of scent (rei'ach), Arich Anpin, the "long countenance," which reaches from the Infinite down to the lowest place, and Yericho is named for it. The 365 days are channels for these garments, formed by overcoming the sitra achra, while evil thoughts are impure garments, so a person must reckon his thoughts every day. Moshe's spies, examining love and awe, belong to Moshe's level alone; Yehoshua's spies, examining the garments, are every person's task, and the Midrash's "potters" are those who form these garments and, through the mitzvos, raise the fallen sparks. Finally cheresh is read as thought and as silence.

OUTLINE

1 **Yehoshua's spies and Moshe's** ¶1–2

Yehoshua sent spies at G-d's command, and only to Yericho, the lock that included all the land, while Moshe's spies were left to his discretion; every Jew has his own Yericho.

2 **Days as garments** ¶3

The Zohar: Avraham "came into days," clothed in the garments his days of Torah and mitzvos had made; why does the soul need garments at all?

3 **The threefold "Holy"** ¶4–6

We sanctify G-d in thought, speech and action; before Him action is equal to thought and speech, for He is holy and separate from heaven and earth alike.

4 **Bound up in the bundle of life** ¶7–8

Israel draws G-d's holiness into the three garments of the soul, which include it in the One; this radiance is scent, Arich Anpin, reaching from the Infinite to the lowest place.

5 **The days and the guarding of thought** ¶9–10

The 365 days are channels formed by overcoming the sitra achra; holy thoughts clothe the soul, and evil thoughts clothe it in impurity.

6 **Adam's nakedness and the two kinds of spies** ¶11

Adam confessed that he did not draw the One into his days; examining love and awe is Moshe's level, but examining the garments is everyone's duty, and the Midrash's "potters" are explained.

7 **Cheresh: thought and silence** ¶12–13

Cheresh is read as careful thought, the work of the "masters of accounting," and as silence.

KEY CONCEPTS

Garments of the soul לבושי הנשמה

The thought, speech and action of Torah and mitzvos, formed through a person's days, which clothe the soul so that it can enjoy the radiance of the Shechinah and be included in G-d's Oneness.

Scent (rei'ach) ריח

A radiance that spreads from a thing without being its essence: the level of the light drawn down by the mitzvos, and the root of the name Yericho.

Arich Anpin אריך אנפין

The "long countenance," the attribute through which this radiance lengthens from the Infinite down to the lowest level; it is also called "the nose."

The bundle of life צרור החיים

Avigail's phrase for the soul bound up "with Havayah"; here it is the garments that surround the soul and include it in the One.

Masters of accounting מארי דחושבנא

Those who reckon every day the thoughts that passed through them, since every thought is a garment for the soul.

Thought, speech and action מחשבה דבור ומעשה

The three garments of the soul, corresponding to nefesh, ruach and neshamah and to the threefold "Holy."

SECTION 1 · ¶1–2

Yehoshua's spies and Moshe's

1 וישלח יהושע מן השיטים[1,2] שנים אנשים מרגלים חרש לאמר לכו וראו את הארץ ואת יריחו וגו׳.

"And Yehoshua sent out from Shittim two men as spies, secretly (cheresh), saying: Go and see the land and Yericho," etc.

> The maamar opens with the verse in the book of Yehoshua: before Israel crossed the Jordan, Yehoshua secretly sent two spies from Shittim to see the land, and Yericho in particular. The word cheresh, "secretly," will later be read in several ways: as earthenware, as thought and as silence.

והנה בודאי לא עשה יהושע מדעתו[3] רק שהשי״ת [שהשם יתברך] ציוהו ע״כ. ובמרגלים ששלח משה כתיב שלח לך[4] ואמרו רז״ל [רבותינו זכרונם לברכה] לדעתך אני איני מצוה[5] לך.[6]

Now, Yehoshua certainly did not do this on his own initiative; rather, G-d, may He be blessed, commanded him to do so. Yet regarding the spies whom Moshe sent, it is written, "Send for yourself," and our Sages, of blessed memory, said: "At your discretion; I do not command you."

> The Alter Rebbe takes it as certain that Yehoshua sent his spies at G-d's command. Moshe's spies were different: on the words "Send for yourself," the Sages, quoted by Rashi, explain that G-d left the matter to Moshe's discretion and did not command it.

להבין ענין זה שבכל אי״י [ארץ ישראל] לא ציוה השי״ת [השם יתברך] לשלוח מרגלים רק ביריחו שהיתה מנעולה של[7] אי״י [ארץ ישראל] כמ״ש ויריחו סוגרת[8] וכו׳.

[We need] to understand this matter: that in the whole Land of Israel G-d, may He be blessed, did not command that spies be sent, except to Yericho, which was the lock of the Land of Israel, as it is written, "And Yericho was shut up," etc.

> The question is why G-d would command spies only for Yericho and not for the rest of the land. The answer begins with Yericho's place: it was the "lock" of the Land of Israel, the city "shut up" against Israel, and the Midrash says that once Yericho was conquered the whole land would be conquered. In Likkutei Torah, Masei, the Alter Rebbe adds that Yericho had seven walls, for the seven nations, which are rooted in the seven middos, and that it was never divided among the tribes because it includes the whole land.

2 ובה היו דרין מכל האומות כמ"ש החתי האמורי וגו' כל בעלי יריחו[9,10] כו'. שנתכללו בה שהיתה כללות אי"י [ארץ ישראל].

And in it dwelt [people] of all the nations, as it is written, "The Hittite, the Amorite," etc., all "the citizens of Yericho," etc.; for they were included in it, since it was the general and collective expression (klalus) of the Land of Israel.

> The Midrash teaches that people of all seven Canaanite nations gathered in Yericho, and the verse in Yehoshua lists them all as "the citizens of Yericho." Because all of them were included in it, Yericho was the general and collective expression of the whole land, which is why conquering it meant conquering the land.

ולהבין ענין זה איך ענין זה הוא נמצא בכל ישראל שבבחי' יריחו שלו הוא צריך מרגלים ובבחי' שאר אי"י [ארץ ישראל] שלו אין צריך מרגלים. הנה כתיב ואברהם זקן בא בימים[11] כו'.

And [we need] to understand how this matter is found in every Jew: that in the level of his Yericho he needs spies, while in the level of the rest of his Land of Israel he does not need spies. Now, it is written, "And Avraham was old, come into days (ba bayamim)," etc.

> The Alter Rebbe turns to the inner meaning: every Jew has his own "Land of Israel," and within it a "Yericho" that needs spies, while the rest of it does not. To explain this he brings the verse that Avraham was old and "came into days."

SECTION 2 · ¶3

Days as garments

3 ופי' בזהר[12] שנתלבש בימים שהימים הם בחי' לבושין הניתן להנשמה וכל א' ניתן לו שני חייו כפי מה שצריך ללבושין.

And the Zohar explains that he clothed himself in the days; for the days are the aspect of garments given to the soul, and each person is given the years of his life according to what he needs for garments.

> The Zohar reads "came into days" to mean that Avraham entered the next world clothed in his days: each day of a person's life becomes part of a garment for the soul. So each person is given as many years as his soul needs for its garments. In Torah Ohr, Chayei Sarah, the Alter Rebbe brings the same Zohar in explaining the Sages' saying that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

כמ"ש ימים יוצרו[13] והיינו ע"י תורה ומצות שאדם עוסק בימיו וכל יום שביטל תורה ומצות חסר מהנשמה הלבוש כפי ערך ביטולו.

As it is written, "Days were formed": that is, through the Torah and mitzvos with which a person occupies himself in his days. And for every day in which he neglected Torah and mitzvos, the garment is missing from the soul, in proportion to his neglect.

> The verse "Days were formed" is read as saying that a person's days are formed into garments, through the Torah and mitzvos done in them. A day spent without Torah and mitzvos leaves a gap in the garment, in proportion to what was neglected.

ולהבין ענין הלבושין ולמה צריכה הנשמה ללבושין שלא תהיה ערומה וגם למה נכתב ענין זה בתורה להודיענו זאת:

And [we need] to understand the matter of the garments: why does the soul need garments, so that it not be naked? And also, why was this matter written in the Torah, to let us know this?

> This raises the maamar's main questions: what are these garments, why does the soul need them so as not to be "naked," and why does the Torah tell us this at all?

SECTION 3 · ¶4–6

The threefold "Holy"

4 והענין הוא דהנה אנחנו אומרים בכל יום נקדישך. ולכאורה הוא נפלא לומר כן על הש"ת [השם יתברך] שהוא קדוש ומקודש בעצמו ואיך אנו אומרים שאנחנו מקדישים אותו.

The explanation is this. We say every day, "We will sanctify You (nakdishcha)." At first glance it is astonishing to say this about G-d, may He be blessed, who is holy and sanctified in Himself: how do we say that we sanctify Him?

> In the Kedushah of the daily prayers we say, "We will sanctify You." The Alter Rebbe asks how we can speak of sanctifying G-d, who is holy in Himself and needs nothing from us.

וגם למה אומרים ג"פ [ג' פעמים] קדוש במספר זה דוקא.

Also: why do we say "Holy" three times, precisely this number?

> A second question is why "Holy" is said exactly three times, no more and no less.

אך הנה התורה ניתנה לנו בשלשה דברים שהם מחשבה דבור ומעשה שכמה מצות תלוים בדיבור לבד וכמה מצות תלוים במחשבה לבדה וכמה מצות תלוים במעשה לבד.

However, the Torah was given to us in three things, which are thought, speech and action: for several mitzvos depend on speech alone, several mitzvos depend on thought alone, and several mitzvos depend on action alone.

> The answer begins: the Torah was given to be fulfilled in three ways, thought, speech and action. Some mitzvos are fulfilled by speech alone, some by thought alone and some by action alone, so each of a person's three faculties has mitzvos of its own.

5 ולכאורה יטעה האדם לומר שאין בחי' גילוי אלקות המתגלה בבחי' מעשה שוה לבחינת גילוי אלקות המתגלה בבחי' דבור ומחשבה שבחי' מעשה הוא מתעבה ומתגשם יותר גם בבחי' דומם כמו כסף ונחושת ממעשה הצדקה.

At first glance a person might err and say that the level of the revelation of G-dliness that is revealed in the level of action is not equal to the level of the revelation of G-dliness that is revealed in the level of speech and thought; for the level of action is coarser and more corporeal, even in the level of the inanimate, such as the silver and copper of the act of charity.

> One might think that G-dliness revealed through action is lower than G-dliness revealed through speech and thought. Action is coarser and more physical, and it even reaches the inanimate, as when charity is given in silver and copper coins.

אך באמת אינו כן כי הכל שוה אצלו יתי כי כולא קמיה כלא חשיב[14] ואין הפרש אצלו בין עליונים לתחתונים כיון שהכל כאין נגדו כי הוא יתי א"ס ואין ערוך אליו יתי.

But in truth it is not so, for all is equal before Him, may He be blessed; for "all before Him is considered as nothing," and there is no difference for Him between the upper beings and the lower beings, since all is as nothing before Him; for He, may He be blessed, is the Infinite One (Ein Sof), and nothing can compare to Him, may He be blessed.

> But before G-d all levels are the same, since "all before Him is considered as nothing," as the Zohar says. Next to the Infinite One, the difference between higher and lower beings is no difference at all, for nothing can compare to Him.

6 וזהו מה שאומרים והקדוש בשמים ובארץ[15] [ועמ"ש מזה בפ' ראה ע"פ אחרי ה' אלקיכם תלכו ואותו תיראו[16] כו'] כלומר שבחינת שמים ובחי' ארץ שוה אצלו כי הוא קדוש ומובדל מהם

And this is what we say, "And holy in heaven and on earth" [and see what is written about this in Parshas Re'eh, on the verse "After Havayah your G-d shall you walk, and Him shall you fear," etc.]: that is to say, the level of heaven and the level of earth are equal before Him, for He is holy and separate from them.

> In the Yishtabach blessing we call G-d "holy in heaven and on earth." The Alter Rebbe reads this as saying that heaven and earth, the higher and the lower, are equal before Him, since "holy" means separate: He is set apart from both alike. The bracketed note refers to his discourse in Parshas Re'eh on "After Havayah your G-d shall you walk."

אף שהוא מחיה את כולם ומהווה את כולם החיות הוא בבחי' רצוא ושוב[17] כו'.

Although He gives life to them all and brings them all into being, the life-force (chayus) is in the aspect of "running and returning," etc.

> Although G-d gives all the worlds life and brings them into being, the life-force He gives them comes in the manner of "running and returning": it reaches them and withdraws, so He remains apart from them. The words echo Yechezkel's vision, "and the chayos ran and returned": there chayos are the living creatures of the Chariot, and here the same letters are read as chayus, the life-force.

SECTION 4 · ¶7–8

Bound up in the bundle of life

7 והנה המשכת החיות מקדושתו יתי' נעשה ע"י ישראל כמ"ש ומי כעמך ישראל גוי אחד בארץ.[18,19] פי' שאפילו בארץ מתחת ממשיכים בחי' אחד.[20]

Now, the drawing down of the life-force from His holiness, may He be blessed, is accomplished through Israel, as it is written, "And who is like Your people Israel, one nation on earth." The meaning: even on the earth below they draw down the level of One.

> Though G-d is separate, Israel draws His holiness down into the world. The verse calls Israel "one nation on earth," which the Alter Rebbe reads as: even here on the lowest earth, Israel draws down the level of One. In Iggeres HaKodesh (epistle 9) he reads the verse the same way: even in earthly matters, such as earning a living, a Jew must not be separated from the true One.

ולכן אומרים ג"פ [ג' פעמים] קדוש להמשיך קדושתו בג' בחי' אלו מחשבה דבור ומעשה שהן ג' בחי' הנשמה נר"נ [נפש רוח נשמה] (ועמ"ש מזה לעיל ע"פ ועתה יגדל נא) שבכולם נמשך בחי' קדוש

Therefore we say "Holy" three times: to draw His holiness into these three levels, thought, speech and action, which are the three levels of the soul, nefesh, ruach and neshamah (and see what is written about this above, on the verse "And now, please, let [the power of Ado-nai] be great"), so that into all of them the level of "Holy" is drawn;

> This is why "Holy" is said three times: to draw G-d's holiness into a person's thought, speech and action, which correspond to the three levels of the soul, nefesh, ruach and neshamah. The note sends the reader to the discourse "And now, please, let the power of Ado-nai be great," earlier in this parsha, where three encompassing garments surround nefesh, ruach and neshamah on every side, so that the soul is "bound up in the bundle of life."

דהיינו ע"י עסק התורה ומצות בג' בחי' שהם בחי' לבושין להנשמה שתוכל ליהנות מזיו השכינה דהיינו להכלל באחד,

that is, through occupation with Torah and mitzvos in the three levels, which are the aspect of garments for the soul, so that it can enjoy the radiance of the Shechinah (Divine Presence), that is, to be included in the One;

> The holiness enters all three through Torah and mitzvos done in thought, speech and action, and these become garments for the soul. They let it "enjoy the radiance of the Shechinah," the Sages' description of the reward of the righteous in the World to Come, which the Alter Rebbe explains as being included in the One.

משא"כ כשהיא ערומה[21] בלא לבוש אינה יכולה להתכלל באחד מאחר שהיא בחי' נברא וכל נברא הווה ונפסד[22, 23] ורחוק מאד מבחי' אחד

whereas when it is naked, without a garment, it cannot be included in the One, since it is the level of a created being, and every created being comes into being and passes away, and is very far from the level of One.

> Without garments a soul cannot be included in G-d's Oneness, because it is a created thing, and everything created comes into being and passes away, far from the true One.

ולכן צריך ללבושין היינו מחשבות תורה ומצות שהן בחי' לבושין שמלבישין הנשמה ומקיפין אותה מראשה ועד רגלה והם נמשכים מבחי' אחד שעי"ז יוכלו נשמות להכלל באחד[24]

Therefore it needs garments, namely the thoughts of Torah and mitzvos, which are the aspect of garments that clothe the soul and surround it from its head to its foot; and they are drawn from the level of One, so that through this souls can be included in the One.

> The garments are the thoughts of Torah and mitzvos, which surround the soul from head to foot. Because they are drawn from G-d's Oneness itself, they carry the soul into that Oneness.

וזהו והיתה נפש אדוני צרורה בצרור החיים[30, 29, 28, 27, 26, 25] את[32, 31] ה' (בש"א [בשער א'] סי' כ"ה כ"ט),
דהיינו כמו שאדם צורר כספו בחרט כך תהיה נפשו צרורה בצרור החיים

And this is "And the soul of my lord shall be bound up in the bundle of life with Havayah" (in I Samuel, chapter 25, [verse] 29): that is, just as a person ties up his money in a pouch, so shall his soul be bound up in the bundle of life;

> This is the meaning of Avigail's blessing to David in the first book of Shmuel, that his soul would be "bound up in the bundle of life with Havayah." As a person ties his money up in a pouch, so the soul is tied up and kept within the "bundle of life."

דהיינו שיקיפנו וילבישנו לבוש וצרור החיים להכלל באחד את ה'

that is, that the garment and the bundle of life will surround him and clothe him, to be included in the One, "with Havayah."

> The bundle is the garment of Torah and mitzvos, which surrounds and clothes the soul. Its purpose is in the verse's last words, "with Havayah": that the soul be included in the One.

[ועיין מענין צרורה בצרור[33] כו' בגמרא פ"ב [פרק ב'] דחגיגה (די"ב סע"ב [סוף עמוד ב])[34] ערבות שבו כו'
ועמ"ש בביאור ע"פ זאת חנוכת המזבח. פ' בת' דשבת קנ"ב ב'[35] רבות ס"פ האזינו.[36] נשא ס"פ[37] י"א
גבי וישמרך.

[And see on the matter of "bound up in the bundle," etc., in the Gemara, chapter 2 of Chagigah (folio 12, end of side b): "Aravos, in which…," etc. And see what is written in the explanation on the verse "This is the dedication of the altar." The last chapter of Shabbos, folio 152, side b. Rabbah, end of Parshas Haazinu. Nasso, end of section 11, regarding "and guard you."

> A bracketed note now lists sources on "bound up in the bundle." The Talmud in Chagigah places the souls of the righteous in Aravos, the seventh heaven, and the Talmud in Shabbos says that they are stored away beneath the Throne of Glory, both citing this verse. The note also points to the Alter Rebbe's explanation on "This is the dedication of the altar" and to Midrash Rabbah on Haazinu and on Nasso, where "and guard you" is read as G-d guarding the soul.

בקהלת רבה בפסוק מי יודע רוח בני האדם[38] העולה. זח"א [זהר חלק א] וירא ק"ו ב' תרומה קמ"ב סע"ב [סוף עמוד ב][39] קע"ח סע"ב [סוף עמוד ב] ויקרא כ"ה[40] א' מצורע נ"ה[41] א' אחרי ע"א ב'. בפרדס ערך צרור.[42] במא"א [במאורי אור] אות צדיק[43] ס"כ):[44]

In Koheles Rabbah, on the verse "Who knows the spirit of men that ascends." Zohar, Part I, Vayera, folio 106, side b; Terumah, folio 142, end of side b, [and] folio 178, end of side b; Vayikra, folio 25, side a; Metzora, folio 55, side a; Acharei, folio 71, side b. In the Pardes, the entry "Tzror" (bundle). In Me'orei Or, the letter Tzaddik, section 20.]

> The list continues with Koheles Rabbah, which says that the souls of the righteous are kept in a treasury, citing Avigail's words, and with several passages of the Zohar, the Pardes and Me'orei Or. The Zohar explains that the nefesh is bound to the ruach, the ruach to the neshamah and the neshamah to G-d, so that the nefesh is "bound up in the bundle of life."

ב והארה והמשכה זו היא בחי' ריח כמ"ש והריחו ביראת[45] ה'

2. And this illumination and drawing down is the level of scent (rei'ach), as it is written, "And his scenting shall be in the fear of Havayah."

> A new section begins. The light drawn down by Torah and mitzvos is the level of scent (rei'ach), as Yeshayahu says of Mashiach, "his scenting shall be in the fear of Havayah."

והוא למשל כמו שהריח אינו עצמיות הדבר אלא הארה והמשכה ממנו כך הארה זו מתפשטת מאור א"ס ב"ה

It is, by way of analogy, like the scent, which is not the essence of the thing but an illumination and extension from it: so this illumination spreads forth from the Infinite Light (Or Ein Sof), blessed be He.

> A scent is not the thing itself, only something that spreads from it. In the same way, this light is not G-d's essence but a radiance spreading from the Infinite Light.

ונקרא מדה זו אריך אנפין כמ"ש אאריך אפי ותהלתי אחטם לך,[46]

And this attribute is called Arich Anpin, as it is written, "I will lengthen My anger (a'arich api), and [for] My praise I will hold [it] back (echetom) for you";

> The attribute through which this radiance spreads is called Arich Anpin, the "long countenance," the outer level of Keser (the Crown). Its name is heard in the verse "I will lengthen My anger (a'arich api)": af means both anger and nose, so "lengthening the af" suggests a long countenance, and the verse's next word, echetom, comes from chotem, the nose.

כמ"ש באדרא דנשא [ק"ל ע"ב] לבעל החוטם אני מתפלל[47] ולבעל החוטם אני מתחנן[48] שהארה זו נקרא בחינת חוטם והוא בחי' ריח והקב"ה נקרא בעל החוטם שהוא עצמיות ומקור ההארה המתפשטת ממנו

as is said in the Idra of Nasso [folio 130, side b]: "To the Master of the nose (chotem) I pray, and to the Master of the nose I make supplication"; for this illumination is called the level of the nose, and it is the level of scent. And the Holy One, blessed be He, is called the Master of the nose, for He is the essence and source of the illumination that spreads forth from Him.

> In the Idra of Nasso, Rav Hamnuna Sava would pray "to the Master of the nose," and the Alter Rebbe explains that this radiance is called the nose because it is the level of scent, while G-d Himself, its essence and source, is "the Master of the nose." In Likkutei Torah, Ki Savo, he gives the reason one prays to "the Master of the nose": prayer takes the place of the offerings, which were a "pleasing scent."

והארה זו ארוכה מארץ מדה[49] ומתפשטת ממקום גבוה מאד דהיינו א"ס ב"ה שהוא בלי גבול בבחי' מטה מטה מאד מקום הגבול,

And this illumination is "longer than the earth in measure," and it spreads forth from a very high place, namely the Infinite One (Ein Sof), blessed be He, who is without limit, into the level of the very, very low, the place of limitation.

> The phrase "longer than the earth in measure," from Iyov, describes how far this radiance reaches: from the highest place, the Infinite One who has no limit, down to the lowest level, the place of limitation.

[ואפי"ל [ואפשר לומר] שלכן פירשו ברבות במדבר ס"פ[50] ה' אחטם לך לשון חותם[51] כמו שימני כחותם[52] שזהו ענין המשכת האור למטה ועמ"ש מענין חותמו של הקב"ה אמת בביאור ע"פ אלה מסעי].[53, 54, 55, 56, 57]

[And one can say that this is why they explained in Rabbah, Bamidbar, end of section 5, "echetom lach" as a term for a seal (chotam), as in "Set me as a seal"; for this is the drawing of the light downward. And see what is written on the matter of "The seal of the Holy One, blessed be He, is truth" in the explanation on the verse "These are the journeys."]

> In a bracketed note the Alter Rebbe suggests that this is why the Midrash reads echetom lach as chotam, a seal, as in "Set me as a seal upon your heart": a seal presses its form into what lies below it, which is the drawing of the light downward. The note also refers to the Sages' saying "The seal of the Holy One, blessed be He, is truth," which he explains in the discourse on "These are the journeys," where Moshe's writing down of Israel's journeys, their ascents from below to above, is linked with that seal.

8 ולכן נקרא א"א אריכא דאנפין שמתארך בבחי' ריח הנ"ל להלביש הנשמה בבחינות מחשבה דבור ומעשה המצות והתורה

Therefore Arich Anpin is called aricha de'anpin, "long of countenance," for it lengthens itself in the level of scent mentioned above, to clothe the soul in the levels of thought, speech and action of the mitzvos and the Torah.

> This is why Arich Anpin is called aricha de'anpin, "long of countenance": through the level of scent it lengthens itself far enough to clothe the soul in the thought, speech and action of the mitzvos and the Torah.

[ועמ"ש מזה ע"פ אלה מסעי כו' בענין ירדן יריחו. וע' בזהר בלק דקפ"ו א' בריחא דלבושייכו[58] כו' ומ"ש סד"ה ועתה יגדל נא[59] כו'].[60]

[And see what is written about this on the verse "These are the journeys," etc., on the matter of "the Jordan [at] Yericho." And see the Zohar, Balak, folio 186, side a: "By the scent of your garments," etc.; and what is written at the end of the discourse beginning "And now, please, let [the power of Ado-nai] be great," etc.]

> A bracketed note refers to the discourse on "These are the journeys," where the Alter Rebbe explains that all the journeys led to "the Jordan at Yericho" and that Yericho is the level of scent (rei'ach), a slight radiance from a thing's essence. It cites the Zohar in which a child knew "by the scent of your garments" what two sages had done that day, showing that garments carry a scent. It also refers to the end of the discourse "And now, please, let the power of Ado-nai be great," earlier in this parsha, which reads "long-suffering" (erech apayim) as this revelation lengthening and being drawn further down.

SECTION 5 · ¶9–10

The days and the guarding of thought

9 והנה בחינת הלבושין הם נמשכים ע"י בחי' ימים שיש שס"ה ימים שהם שס"ה המשכות, כמו למשל שס"ה גידין שהדם והחיות היוצא מן הלב לכל האברים נמשך דרך הגידים [עמ"ש בד"ה לסוסתי בשיר השירים]

Now, the level of the garments is drawn down through the level of days: for there are 365 days, which are 365 drawings-down; as, by way of analogy, the 365 sinews, for the blood and the life-force that go out from the heart to all the limbs are drawn through the sinews [see what is written in the discourse beginning "To My mare," in Shir HaShirim],

> The garments come to the soul through days, and the year has 365 days, which are 365 channels through which light is drawn down. They are compared to the 365 sinews through which the blood and life of the heart reach every limb.

שהם בחי' גבורות שצריך האדם התגברות להתגבר לאכפייא לסט"א [לסטרא אחרא] בג' בחי' אלו שיהיו כל בחי' אלו דהיינו מחשבתו ודבורו ומעשיו לעבודת ה' לבד.

and they are the level of gevuros (might); for a person needs a mighty effort (hisgabrus) to prevail, to subdue the sitra achra (the other side) in these three levels, so that all these levels, namely his thought, his speech and his actions, will be for the service of G-d alone.

> These channels are gevuros, powers of might, and the words play on each other: gevuros call for hisgabrus, a mighty effort, because the garments are formed when a person exerts himself to overcome the sitra achra. He must strive that all his thought, speech and action serve G-d alone.

[ועיין בזח"ג [בזהר חלק ג] פנחס (דף רמ"ט ע"ב) ע"פ משכו וקחו[61] מאי משכו כמאן דמשיך מאתר אחרא לאתר דא משכו יומין עילאין לגבי יומין תתאין[62] יומין עילאין אינון שס"ו כחשבון משכו כו' ע"ש.

[And see the Zohar, Part III, Pinchas (folio 249, side b), on the verse "Draw forth and take": "What is 'draw forth'? As one who draws from another place to this place: draw forth the supernal days toward the lower days. The supernal days are 366, the numerical value of mishchu (draw forth)," etc.; see there.

> The bracketed note cites the Zohar on "Draw forth (mishchu) and take": the word mishchu equals 366, the number of the supernal days, which are drawn down to the lower days.

וע' בפרדס ערך ימי עולם ובזח"א [ובזהר חלק א] ויחי (דף רמ"ז ע"א) גבי שבעת ימים ושבעת ימים[63] ובפ' מקץ (דר"ד סע"ב [סוף עמוד ב]) ובפ' בראשית (דנ"א סע"ב [סוף עמוד ב]) ובסה"מ [ובספר הדרת מלך] סי' קמ"א].

And see the Pardes, the entry "Yemei Olam" (days of the world); and the Zohar, Part I, Vayechi (folio 247, side a), regarding "seven days and seven days"; and in Parshas Miketz (folio 204, end of side b); and in Parshas Bereishis (folio 51, end of side b); and in Sefer Hadras Melech, section 141.]

> The note lists further places on the subject of the days: the Pardes under "Yemei Olam," the Zohar on "seven days and seven days" and two other passages of the Zohar, and Sefer Hadras Melech.

כללא דמילתא שישים האדם מחשבתו להתבונן אשר במחשבתו הקדושה ממשיך עליו מלמעלה בחינת לבוש להנשמה ולא שתהא כוונתו ע"מ [על מנת] לקבל פרס[64, 65] רק שעי"ז יוכלל באחד כנ"ל.[66]

The upshot of the matter: a person should set his mind to contemplate that through his holy thought he draws upon himself, from above, the aspect of a garment for the soul; and his intention should not be in order to receive a reward, but only that through this he will be included in the One, as mentioned above.

> The practical point: when a person thinks holy thoughts, he should be aware that he is drawing a garment for his soul from above. His aim should not be a reward, as the Mishnah warns against serving "in order to receive a reward," but only to be included in G-d's Oneness.

10 ובזה יהיה תמיד רצונו שלא ליפרד מאחדותו יתי ויתבונן ג"כ בזה לעו"ז [לעומת זה] דהיינו מחשבות רעות שהם לבושים טמאים להנשמה ולא כטעות הפתיים שקל בעיניהם לחשוב מחשבות חוץ מאחר שאינו למעשה כלל.

And in this his will should always be not to be separated from His unity, may He be blessed. And he should also contemplate this regarding the opposing side, namely evil thoughts, which are impure garments for the soul; and not as the error of the simple-minded, in whose eyes it is a light thing to think extraneous thoughts, since it does not come to action at all.

> Since holy thought clothes the soul, a person's constant desire should be never to be separated from G-d's unity. He should likewise consider the opposite: evil thoughts are impure garments for the soul, and the simple-minded are wrong to treat stray thoughts lightly because they never lead to action.

SECTION 6 · ¶11

Adam's nakedness and the two kinds of spies

11 וגם אמרו רז"ל [רבותינו זכרונם לברכה] מחשבה רעה אין הקב"ה מצרפה[67] למעשה ומכש"כ [ומכל שכן] הרהורים רעים [נ"א [נוסחא אחרינא] בטלים] שאינם אפילו בכלל מחשבה רעה.

Also, our Sages, of blessed memory, said, "An evil thought, the Holy One, blessed be He, does not join to the deed"; and all the more so evil musings [another reading: idle], which are not even in the category of an evil thought.

> The Sages taught that G-d does not count an evil thought as if it were a deed, and idle or evil musings are lighter still. One might conclude that thoughts matter little.

אבל באמת לאמיתו המחשבה בעצמה הנה היא לבוש הטומאה שמלבישה ומקיפה להנשמה מראשה ועד רגלה ואינה יכולה להכלל באחדותו

But in very truth, the thought itself is a garment of impurity that clothes and surrounds the soul from its head to its foot, and [the soul] cannot be included in His unity.

> The Alter Rebbe answers that, even so, the thought itself is an impure garment that surrounds the soul from head to foot. While it is clothed in it, the soul cannot be included in G-d's unity.

ולכן יהיה בעיניו מחשבת חוץ כעבודת כוכבים היותר חמורה ממש מאחר שבזה נפרד מאחדותו יתּ' ויהיה ממארי דחושבנא לחשוב בכל יום ויום ממש כמה וכמה מחשבות שעברו בו ביום שהמחשבות הם לבושין כנ"ל.

Therefore an extraneous thought should be in his eyes like the most severe idolatry, literally, since through it he is separated from His unity, may He be blessed. And he should be one of the "masters of accounting" (marei d'chushbena), reckoning every single day, literally, how many thoughts passed through him that day; for the thoughts are garments, as mentioned above.

> That is why an extraneous thought should seem to a person as grave as idolatry: both separate him from G-d's Oneness. Like the "masters of accounting" of the Zohar, he should review each day how many thoughts passed through his mind, since each one is a garment.

וזהו ימים יצרו ולא אחד בהם[68,69] (בתלים סי' קל"ט ט"ז)

This is [the meaning of] "Days were formed, and not one among them" (in Psalms, chapter 139, [verse] 16).

> This is the meaning of the verse in Tehillim, "Days were formed, and not one among them." In its plain sense David praises G-d, who saw him before he was formed and wrote all his days in His book, but the Alter Rebbe reads it in another way.

שאמר אדם הראשון אחר שאכל מעץ הדעת גלמי ראו עיניך[70]. פי' שראיתי א"ע [את עצמו] ערום בלי לבוש כמו גולם כמ"ש כי עירום אנכי.[71,72,73]

Adam, the first man, said [this] after he had eaten from the Tree of Knowledge: "Your eyes saw my unformed mass (golmi)." The meaning: I saw myself naked, without a garment, like a golem, as it is written, "For I am naked."

> Following the Midrash and the Zohar, he reads the verse as words of Adam after he ate from the Tree of Knowledge. "Your eyes saw my unformed mass (golmi)" means that after the sin Adam saw himself naked, without garments, like an unformed golem, as he told G-d, "For I am naked."

ואמר ימים יצרו. פי' שנתת לי ימים בחי' לבושין להלביש בהם הנשמה להמשיך על ידם בחי' אחד,[74] אבל ולא אחד בהם פי' שאני הוא שלא המשכתי בהם בחי' אחד

And he said, "Days were formed": meaning, You gave me days, the aspect of garments in which to clothe the soul, to draw down through them the level of One; but "and not One (echad) in them": meaning, it is I who did not draw down the level of One into them.

> Adam goes on: "Days were formed": You gave me days to be formed into garments, to draw the One into them; but "and not One in them": I did not draw the One into any of them. The Alter Rebbe reads echad, "one," as G-d's Oneness, and in Likkutei Torah on Shir HaShirim he explains the verse the same way: the days are garments, formed so that the level of One should shine in them.

(ועיין מענין הפסוק גלמי פ"ד דסנהדרין) (דל"ח א') רבות בראשית (רפ"ח פכ"ד) תזריע פי"ד [פרק י"ד / פרשה י"ד] זח"א [זהר חלק א] בראשית (נ"ה ב') לך (ד"צ ע"ב).

(And see on the matter of the verse "my unformed mass," chapter 4 of Sanhedrin) (folio 38, side a); Rabbah, Bereishis (beginning of section 8; section 24); Tazria, section 14; Zohar, Part I, Bereishis (55b); Lech (folio 90, side b).

> The note lists where the verse "my unformed mass" is discussed: the Talmud in Sanhedrin, which says that Adam's dust was gathered from the whole world, Midrash Rabbah, and the Zohar.

ימים יצרו וירא (צ"ט א') חיי (קכ"א ע"ב). ובהרמ"ז [ובהרב משה זכות] שם ויחי (דרכ"ד סע"א [סוף עמוד א] דרל"ג ב').[75]

[On] "Days were formed": Vayera (99a); Chayei (folio 121, side b). And in the Ramaz there. Vayechi (folio 224, end of side a; folio 233, side b).

> It continues with the passages of the Zohar that explain "Days were formed" and the Ramaz's commentary on them. In Vayechi the Zohar says that when a person merits with good deeds in this world, his days are blessed above.

וזהו בחי' מרגלים[76] ששלח יהושע[77, 78, 79] לרגל את יריחו דהיינו בחינת ריח הנ"ל לרגל ולהבחין בחי' הלבושין שמבחינת ריח הנ"ל (ועמ"ש בפ' חיי שרה בד"ה עיין בע"ח [בעץ חיים] שמ"ט פ"ה).

And this is the level of the spies whom Yehoshua sent to spy out Yericho, namely the level of scent (rei'ach) mentioned above: to spy out and to discern the garments that come from the level of scent mentioned above. (And see what is written in Parshas Chayei Sarah, in the discourse beginning [...]; see Etz Chaim, Sha'ar 49, chapter 5.)

> Yehoshua's spies stand for the level of scent: the name Yericho holds the letters of rei'ach, scent, the radiance described above. Every person must "spy out" and examine the garments of his soul, which come from this level. The note points to Etz Chaim, Sha'ar 49, chapter 5, where the Arizal teaches that the Torah and mitzvos were given to refine the garments of the soul: intention in Torah and mitzvos completes the garment of the neshamah, Torah study refines the garment of the ruach, and the mitzvos of action the garment of the nefesh.

ובחי' מרגלים ששלח משה לתור את ארץ כנען דהיינו לבחון את מהות אהוי"ר [אהבה ויראה]

And the level of the spies whom Moshe sent to scout out the land of Canaan is, namely, to examine the essential nature of love and awe.

> Moshe's spies were sent to scout the land of Canaan; inwardly, this is examining the true nature of a person's love and awe of G-d.

וזהו א"א אלא בבחי' משה בחי' חמה שהוא מחכמה כמאמרם ז"ל [זכרונו לברכה / זכרונם לברכה] פני משה כפני חמה[80] ואינו שוה לכל נפש

And this is impossible except in the level of Moshe, the level of the sun (chamah), which is from Chochmah (wisdom), as [the Sages], of blessed memory, said, "The face of Moshe was like the face of the sun"; and it is not within the reach of every soul.

> Such an examination is possible only at the level of Moshe, whose face was "like the face of the sun," and the Alter Rebbe says that this sun, chamah, comes from Chochmah, wisdom. Not every soul can reach this level.

ולכן לא היה צווי ע"ז לכל אדם כמארז"ל [כמאמר רבותינו זכרונם לברכה] אני איני מצוה לך[81] (ועיין בסש"ב [בספר של בינונים] פרק י"ד)[82]

Therefore there was no command about this for every person, as our Sages, of blessed memory, said, "I do not command you" (and see Sefer Shel Beinonim [Tanya], chapter 14);

> That is why G-d did not command it: "I do not command you" means that it is not a duty for everyone. Tanya, chapter 14, explains that the level of the beinoni is open to every person, while the perfection of the tzaddik is not.

משא"כ בחי' המרגלים ששלח יהושע יש לכל אדם לרגל ולחשוב שלא תהיה נשמתו ערומה בלי לבושין שהן מחשבות התורה והמצות כנ"ל

whereas [regarding] the level of the spies whom Yehoshua sent, every person must spy out and consider that his soul not be naked, without garments, which are the thoughts of the Torah and the mitzvos, as mentioned above.

> Yehoshua's spies are different: every person must check that his soul is not left naked, without the garments of thoughts of Torah and mitzvos.

(וברבות נזכר ענין וישלח יהושע ר"פ שלח. ברות ריש פרשה ב' המה היוצרים[83] אלו המרגלים הה"ד [הדא הוא דכתיב] וישלח יהושע[84] כו' זח"ב ס"פ תרומה בספד"צ [זהר חלק ב'] [בספרא דצניעותא] ספ"ד [ספרא דצניעותא] ח"ג [חלק ג'] אחרי) (ד"ס ע"ב ודס"ב ב')

(And in Rabbah the matter of "And Yehoshua sent" is mentioned at the beginning of Parshas Shelach. In Ruth [Rabbah], at the beginning of section 2: "They are the potters (hayotzrim): these are the spies, as it is written, 'And Yehoshua sent,'" etc. Zohar, Part II, end of Parshas Terumah, in the Sifra deTzniusa, end of chapter 4. Part III, Acharei) (folio 60, side b, and folio 62, side b);

> A note gathers sources on Yehoshua's spies. Midrash Rabbah on Shelach opens with them, Ruth Rabbah reads "They are the potters" in Divrei HaYamim as speaking of these spies, and the Zohar on Acharei calls "two men as spies" a secret of the Sifra deTzniusa.

פ' שלח (ק"ס ע"ב) ועי' בשל"ה [בשני לוחות הברית] פ' בשלח[85] (דף שי"ד ב') סד"ה אמנם יש מה שפי' מאמר הזהר הנ"ל.

Parshas Shelach (folio 160, side b). And see in the Shelah, Parshas Beshalach (folio 314, side b), at the end of the passage beginning "However, there is," what he explained of the above-mentioned statement of the Zohar.

> The note continues with the Zohar on Shelach, where Yehoshua learned to send two spies from the two who carried the cluster of grapes, and with the Shelah, who explains the Zohar's statement.

ואפשר לומר פי' הרבות המה היוצרים ע"פ מ"ש למעלה שהם מרגלים לבחי' ימים יצרו

And one may say [that] the meaning of the Rabbah's "They are the potters (hayotzrim)" is according to what was written above: that they are spies for the level of "Days were formed (yutzaru),"

> The Alter Rebbe offers his own reading of "They are the potters (yotzrim)": the spies examine what is "formed" (yutzaru), the days that are formed into garments.

גם לבחינת וייצר ה' אלקים את האדם וייצר בשני יודין שפירשו ברבות בראשית ר"פ י"ד ב' יצירים יצר טוב ויצר הרע[86] וצ"ל היצה"ר [היצר הרע] כפוף ובטל ליצ"ט [ליצר טוב]

and also for the level of "And Havayah Elokim formed (vayyitzer) the man": vayyitzer with two yuds, which [the Sages] explained in Rabbah, Bereishis, beginning of section 14: two inclinations, the good inclination and the evil inclination. And the evil inclination must be bent and nullified before the good inclination;

> They also examine the forming of man himself. In the verse "And Havayah Elokim formed the man," vayyitzer is spelled with two yuds, which the Midrash reads as two inclinations (yetzer), the good and the evil; and the evil inclination must bow and give way to the good.

ולכן אחד מן היודין נקוד ונרגש והשני נסתר רמז שחפץ ה' שיצה"ר [שיצר הרע] יהיה נכלל ביצ"ט [ביצר טוב] ונכפף לו. כ"כ [כל כך] הרמ"ז [הרב משה זכות] בפ' תזריע[87] (דמ"ו ע"ב)

therefore one of the yuds is vocalized and sounded and the other is hidden, an allusion that G-d desires that the evil inclination be included in the good inclination and bow to it. So writes the Ramaz in Parshas Tazria (folio 46, side b).

> One of the two yuds is voweled and heard, and the other is silent: a hint that G-d wants the evil inclination to be absorbed into the good inclination and to submit to it. This is the Ramaz's comment on Parshas Tazria.

והכנעה זו זהו ע"י שמירת המחשבה דבור ומעשה כמ"ש בבינונים וע"ז אמר המה היוצרים שהם המרגלים ושלוחים להבחין בחי' הלבושים דמחודומ"ע [דמחשבה דבור ומעשה].

And this subjugation comes through guarding thought, speech and action, as is written in [Sefer Shel] Beinonim. And of this it says, "They are the potters": they are the spies and emissaries to discern the garments of thought, speech and action.

> The evil inclination is subdued by guarding thought, speech and action, as Sefer Shel Beinonim (Tanya) explains. That is why the spies are called "potters": they are sent to examine these garments.

ולפי פשוטו של הרבות דפי' המה היוצרים מלשון יוצר כלי חרש כמ"ש מרגלים חרש.[88] י"ל [יש לומר] ע"פ מ"ש במא"א [במאורי אור] אות פ' סעי' [סעיף] נ'.

And according to the plain sense of the Rabbah, which explains "They are the potters" in the sense of a potter (yotzer) of earthenware vessels (cheres), as it is written, "spies, cheresh," it can be explained according to what is written in Me'orei Or, the letter Pei, section 50:

> The Midrash's plain meaning is that the spies disguised themselves as potters, makers of earthenware (cheres), matching "spies, cheresh." The Alter Rebbe explains this through a passage of Me'orei Or.

פכים קטנים[89] שחזר עליהם יעקב[90] הם ניצוצים שנפלו בשבירת הכלים מעולם התהו וידוע שע"י המצות מעלים הניצוצים הנ"ל שנפלו לשרשן וע"כ המה היוצרים כלים הנ"ל.[91]

the small jugs for which Yaakov went back are sparks that fell in the breaking of the vessels from the World of Tohu; and it is known that through the mitzvos one raises to their root the aforementioned sparks that fell. Therefore "they are the potters" of those vessels.

> Yaakov went back for small jugs, and Me'orei Or says these stand for the sparks that fell when the vessels of the World of Tohu broke. Since the mitzvos raise these sparks to their root, those who do them are the "potters" of those vessels.

SECTION 7 · ¶12–13

Cheresh: thought and silence

12 וגם כמ"ש אנחנו החומר ואתה יוצרנו[92,93] ועיין מזה ברבות כי תשא פמ"ו[94] ועיין ברבות בראשית פי"ד [פרק י"ד / פרשה י"ד] ע"פ ככלי יוצר[95,96] וזהו המה היוצרים כו'

And also, as it is written, "We are the clay, and You are our Potter (yotzrenu)"; and see on this in Rabbah, Ki Sisa, section 46; and see in Rabbah, Bereishis, section 14, on the verse "like a potter's vessel." And this is "They are the potters," etc.

> Another verse built on yotzer, "potter," is "We are the clay, and You are our Potter." The Alter Rebbe points to Midrash Rabbah on Ki Sisa and to Bereishis Rabbah on the verse "like a potter's vessel," and connects them with "They are the potters."

מיהו שם אמר ככלי חרס אין כתיב כאן אלא ככלי יוצר א"כ א"א לומר כן פי' מרגלים חרש. אך פי' חרש לשון מחשבה כמו אל תחרוש על רעך.[97]

However, there it says, "It is not written here 'like an earthenware vessel (cheres),' but 'like a potter's vessel'"; if so, it is impossible to explain "spies, cheresh" this way. Rather, cheresh is a term for thought, as in "Do not devise (tacharosh) against your fellow."

> But that Midrash distinguishes "an earthenware vessel" (cheres), which has been fired, from "a potter's vessel," which has not; so "potters" cannot explain cheresh in "spies, cheresh." Instead, cheresh means thought, as in "Do not devise (tacharosh) against your fellow."

היינו כי צריך להיות ממארי דחושבנא ולחשוב מחשבות להזהר בלבושי הנפש מחודומ"ע [מחשבה דבור ומעשה] שתהיינה בבחי' ריח ניחוח להי'[98] כנ"ל.

That is, one must be of the "masters of accounting" and think thoughts, to take care with the garments of the soul, thought, speech and action, that they be in the level of "a pleasing scent to Havayah," as mentioned above.

> The spies' work is that of the "masters of accounting" (marei d'chushbena), who reckon their thoughts: thinking carefully about the soul's garments of thought, speech and action, so that they are "a pleasing scent to Havayah."

13 ועמ"ש בד"ה על כן יאמרו המושלים בואו חשבון[99] כו' גם חרש[100] ענין שתיקה כדפרש"י [כדפירש רש"י / כדפירוש רש"י] ע"ד מ"ש ברבות פ' וישב פ"ד ע"פ מאלמים אלומים[101] משתוקיתא דאימא קמה[102] וכן ברבות באסתר ע"פ אין אסתר מגדת.[103] ישפה יש פה ושותק[104] כו'

And see what is written in the discourse beginning "Therefore the rulers say: Come to Cheshbon," etc. Cheresh is also a term for silence, as Rashi explains, along the lines of what is said in Rabbah, Parshas Vayeshev, section 84, on "binding sheaves (me'almim alumim)": "The silence of the mother arose"; and likewise in Rabbah on Esther, on "Esther did not tell": "Yashfeh: yesh peh (there is a mouth), yet he is silent," etc.

> The Alter Rebbe first refers to his discourse on "Therefore the rulers say: Come to Cheshbon," whose cheshbon, a reckoning, recalls the "masters of accounting." Then he gives a third meaning of cheresh, silence: Rashi renders it "in secret" and says the spies were told to act as if deaf. The Midrash calls what would stand up for Yosef "the silence of the mother," Rachel, and traces that silence to her descendants: Binyamin, whose stone in the breastplate was yashfeh, read yesh peh, "there is a mouth," for he knew of Yosef's sale yet kept silent, and Esther, who "did not tell" her origins.

ועיין בפי' המשניות להרמב"ם [להרבי משה בן מימון] ספ"ק [סוף פרק קמא] דאבות על המשנה ולא מצאתי לגוף טוב משתיקה:[105]

And see the Rambam's Commentary on the Mishnah, end of the first chapter of Avos, on the mishnah, "I have found nothing better for the body than silence."

> The Alter Rebbe also points to the Rambam's commentary on the Mishnah in Avos, "I have found nothing better for the body than silence."

IN ONE'S AVODAH

A person should set his mind on the fact that every holy thought draws a garment for his soul from above, and should think, speak and act in Torah and mitzvos not for a reward but to be included in G-d's Oneness. He should regard an extraneous thought as gravely as idolatry and, as one of the "masters of accounting," review each day the thoughts that passed through him, so that his soul is not left naked.

QUESTIONS FOR DISCUSSION

1. Why did Yehoshua's spies need G-d's command while Moshe's were left to his discretion, and what does each kind of spying mean in a person's inner life?
2. How can a mitzvah done with silver and copper coins draw the same G-dliness as one done in thought or speech?
3. Why can a soul without garments not be included in G-d's Oneness, and how do Torah and mitzvos change that?
4. If G-d does not count an evil thought as a deed, why does the maamar treat an extraneous thought as gravely as idolatry?
5. How do the readings of cheresh as earthenware, as thought and as silence each describe the work of the spies?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וישלח יהושע מן השיטים**

Kehot points to note 34 in the list of maamarim printed at the end of Maamarim Ketzarim, a note on this discourse.

KEHOT'S NOTE

ראה ברשימת המאמרים בסו"ס מאמרים-קצרים ע' תריד הערה 34. וראה אוה"ת שופטים ע' תתסד. באוה"ת במדבר-ו ע' א'תתכו מציין לד"ה זה בשם "וישלח יהושע דלאוני". וראה שם הערה לכאן. הגהה לדרוש זה נדפסה באוה"ת במדבר-ב הוספות ע' 122 ואילך. נתבאר בד"ה משנת תשל"ו (נדפס בסה"מ מלוקט-ב ע' שיא ואילך). ראה גם ד"ה זה משנת תשמ"ב.

2 **וישלח יהושע מן השיטים**

Yehoshua secretly (cheresh) sends two spies from Shittim to see the land, and Yericho in particular, before Israel crosses the Jordan. In its plain sense cheresh means "quietly, in secret"; the maamar will read it as earthenware, as thought and as silence.

Joshua 2:1 יהושע ב':א

וַיִּשְׁלַח יְהוֹשֻׁעַ־בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם־אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב וַיִּשְׁכְּבוּ־שָׁמָּה׃

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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

KEHOT'S NOTE

יהושע ב, א.

3 **בודאי לא עשה יהושע מדעתו**

Kehot points to note 25 of the Rebbe's talk of Shabbos Parshas Shelach 5749 in connection with the statement that Yehoshua surely did not send the spies on his own initiative.

KEHOT'S NOTE

ראה שיחת ש"פ שלח (בספר השיחות תשמ"ט ע' 536) הערה 25.

4 **שלח לך**

G-d's words to Moshe, "Send for yourself men, that they may scout the land of Canaan." The words "for yourself" are what the Sages read as leaving the sending to Moshe.

Numbers 13:2 במדבר י"ג:ב'

שְׁלַח־לְךָ אֲנָשִׁים וְיָתֻרוּ אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ כֹּל נָשִׂיא בָהֶם׃

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

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

KEHOT'S NOTE

במדבר יג, ב.

5 **לדעתך אני איני מצוה**

Reish Lakish reads "Send for yourself" as "from your own mind," and asks whether anyone would choose a bad portion for himself. It is one of the places Kehot gives for the Sages' saying quoted here.

Sotah 34b סוטה ל"ד ב

Bamidbar Rabbah 16:8 במדבר רבה ט"ז:ח'

KEHOT'S NOTE

סוטה לד, ב. במד"ר פט"ז, ח. תנחומא שלח הובא בפירש"י.

6 **לדעתך אני איני מצוה לך**

Rashi, following the Midrash Tanchuma, explains "Send for yourself" as "at your discretion; I do not command you; if you wish, send." The Alter Rebbe contrasts this with Yehoshua, who surely acted at G-d's command.

Rashi on Numbers 13:2 רש"י על במדבר י"ג:ב'

שלח לך אנשים. לָמָּה נִסְמְכָה פָּרָשַׁת מְרַגְּלִים לְפָרָשַׁת מִרְיָם? לְפִי שֶׁלָּקְתָה עַל עִסְקֵי דִבָּה, שֶׁדִּבְּרָה בָאָחִיהָ, וּרְשָׁעִים הַלָּלוּ רָאוּ וְלֹא לָקְחוּ מוּסָר (תנחומא): שלח לך. לְדַעְתְּךָ, אֲנִי אֵינִי מְצַוֶּה לְךָ, אִם תִּרְצֶה שְׁלַח; לְפִי שֶׁבָּאוּ יִשְׂרָאֵל וְאָמְרוּ נִשְׁלְחָה אֲנָשִׁים לְפָנֵינוּ, כְּמָה שֶׁנֶּאֱמַר "וַתִּקְרְבוּן אֵלַי כֻּלְּכֶם" וְגוֹ' (דברים א'), וּמֹשֶׁה נִמְלַךְ בְּשְׁכִינָתָהּ, אָמַר, אָמְרִתִּי לָהֶם שֶׁהִיא טוֹבָה, שֶׁנֶּאֱמַר "אַעֲלֶה אֶתְכֶם מֵעֳנִי מִצְרַיִם" וְגוֹ' (שמות ג'), חַיֵּיהֶם שֶׁאֲנִי נוֹתֵן לָהֶם מָקוֹם לִטְעוֹת בְּדִבְרֵי מְרַגְּלִים, לְמַעַן ...

SEND THOU MEN — Why is the section dealing with the spies put in juxtaposition with the section dealing with Miriam's punishment? To show the grievousness of the spies' sin: because she (Miriam) was punished on account of the slander which she uttered against her brother, and these sinners witnessed it and yet they did not take a lesson from her (Midrash Tanchuma, Sh'lach 5). שלח לך SEND THEE (more lit., for thyself) — i.e. according to your own judgement: I do not command you, but if ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

7 **ביריחו שהיתה מנעולה של א"י**

In Parshas Masei the Alter Rebbe writes that Yericho had seven walls, corresponding to the seven nations rooted in the seven middos, because Yericho was the lock of the Land of Israel; and that it was never divided among the tribes, since it includes all of the land.

KEHOT'S NOTE

ראה במדב"ר טו, טו. תנחומא בהעלותך י. ועל"ק (צא, א) במסעי. ושי"נ [כ].

8 **ויריחו סוגרת**

The narrator tells how the city closed itself against Israel: "And Yericho was shut up and closed because of the chil-

dren of Israel; none went out and none came in." The Alter Rebbe cites it to show that Yericho was the lock of the land.

Joshua 6:1 יהושע ו:א

וִיְרִיחוֹ סֹגֶרֶת וּמְסֻגֶּרֶת מִפְּנֵי בְּנֵי יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין בָּא׃

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.—

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KEHOT'S NOTE

יהושע ו, א.

PARAGRAPH 2

9 **החתי האמורי גו' כל בעלי יריחו**

In his farewell address Yehoshua tells the people G-d's words: "You crossed the Jordan and came to Yericho, and the citizens of Yericho fought against you, the Amorite, the Perizzite, the Canaanite, the Hittite, the Girgashite, the Hivite and the Jebusite." All seven nations are named as Yericho's citizens, which the Midrash explains: they had all gathered into Yericho, the bolt of the land.

Joshua 24:11 יהושע כ"ד:י"א

וַתַּעַבְרוּ אֶת־הַיַּרְדֵּן וַתָּבֹאוּ אֶל־יְרִיחוֹ וַיִּלָּחֲמוּ בָכֶם בַּעֲלֵי־יְרִיחוֹ הָאֱמֹרִי וְהַפְּרִזִּי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַגִּרְגָּשִׁי הַחִוִּי וְהַיְבוּסִי וָאֶתֵּן אוֹתָם בְּיֶדְכֶם׃

And ye went over the Jordan, and came unto Jericho; and the men of Jericho fought against you, and the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite; and I delivered them into your hand.

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KEHOT'S NOTE

יהושע כד, יא.

10 **החתי האמורי וגו' כל בעלי יריחו**

The Midrash asks how the seven nations could all be "the citizens of Yericho," and answers that Yericho was the bolt of the land, so they all gathered into it. This is the basis for saying that Yericho included the whole land.

Bamidbar Rabbah 15:15 במדבר רבה ט"ו:ט"ו

11 **ואברהם זקן בא בימים**

"And Avraham was old, come into days, and Havayah blessed Avraham in all things." In its plain sense ba bayamim means "advanced in years"; the Zohar reads the words literally, that Avraham "came into" his days and was clothed in them, and this opens the maamar's discussion of the soul's garments.

Genesis 24:1 בראשית כ"ד:א

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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KEHOT'S NOTE

בראשית כד, א.

PARAGRAPH 3

12 **ופי' בזהר**

The Zohar teaches that a person's days are made into garments of honor for the soul in the World to Come, and that Avraham, who merited, "came into days": he entered and was clothed in his own days. The Alter Rebbe builds the maamar's idea of the soul's garments on this passage.

Zohar I, 224a זח"א רכד, א

KEHOT'S NOTE

זח"א רכד, א. וראה גם תו"א טז, א.

13 **ימים יוצרו**

David praises G-d: "Your eyes saw my unformed mass, and in Your book they are all written; days were formed, and not one among them." Here the Alter Rebbe reads "days were formed" as the days being formed into the soul's garments; the maamar returns to the whole verse below.

Psalms 139:16 תהילים קל"ט:ט"ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יָצָרוּ וְלוֹ אֶחָד בָּהֶם׃

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT'S NOTE

תהלים קלט, טז.

PARAGRAPH 5

14 **כולא קמיה כלא חשיב**

The Zohar, on the true fear of G-d, says that He is the root of all the worlds and "all before Him is considered as nothing," as the verse in Daniel says, "all the inhabitants of the earth are considered as nothing." The Alter Rebbe uses it to show that before G-d action, speech and thought are equal.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

PARAGRAPH 6

15 **והקדוש בשמים ובארץ**

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

KEHOT'S NOTE

ברכת ישתבח.

16 **אחרי ה' אלקיכם תלכו ואותו תיראו**

Moshe warns Israel not to follow a false prophet: "After Havayah your G-d shall you walk, and Him shall you fear, and His commandments shall you keep." The Alter Rebbe refers to his discourse on this verse in Parshas Re'eh.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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17 **רצוא ושוב**

In Yechezkel's vision of the Chariot: "And the chayos (living creatures) ran and returned, like the appearance of a flash of lightning." Chassidus hears in chayos the word chayus, life-force, and uses "running and returning" for a life-force that comes and withdraws without settling.

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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KEHOT'S NOTE

יחזקאל א, יד.

PARAGRAPH 7

18 **ומי כעמך ישראל גוי אחד בארץ**

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

KEHOT'S NOTE

דברי הימים-א ז, כא (אבל בשמואל-ב ז, כג "כישראל").

19 **ומי כעמך ישראל גוי אחד בארץ**

David's prayer after the prophet Nasan's promise: "And who is like Your people Israel, one nation on earth." In its plain sense "one nation" means a unique nation; the Alter Rebbe reads "one" as G-d's Oneness, which Israel draws down even on earth. Kehot notes that the parallel verse, II Samuel 7:23, reads "like Israel." (Kehot: I Chronicles 7:21)

I Chronicles 17:21 דברי הימים א י"ז:כ"א

וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלַךְ הָאֱלֹקִים לִפְדּוֹת לוֹ עָם לָשׂוּם לְךָ שֵׁם גְּדֻלּוֹת וְנֹרָאוֹת לְגָרֶשׁ מִפְּנֵי עַמְּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם׃

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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20 **פי' שאפי' בארץ מתחת ממשיכים בחי' אחד**

Iggeres HaKodesh 9 reads "And who is like Your people Israel, one nation on earth" the same way: even in earthly matters, such as earning a living, Israel must not be separated from the true One.

KEHOT'S NOTE

ראה גם אגה"ק סי' ט' "דהיינו שגם בעניני ארץ לא יפרידו [נ"א יפרדו] מאחד האמת ח"ו". דרך מצותיך דף צה, א "פי' שישראל עושים שגם בארץ יהי' גילוי בחי' אחד".

21 **משא"כ כשהיא ערומה**

Kehot notes that a passage of this maamar, from here on, is printed with slight changes in Or HaTorah on Shelach.

KEHOT'S NOTE

קטע מכאן, נדפס ג"כ בשינויים קלים באוה"ת שלח ע' תרנו.

22 **וכל נברא הווה ונפסד**

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

KEHOT'S NOTE

ראה רמב"ם הל' יסוה"ת ד, ג.

23 **וכל נברא הווה ונפסד**

The Rambam writes that everything composed of the four elements must eventually come apart and return to its elements. The Alter Rebbe uses this to show that a created soul, by itself, is far from the eternal One.

Mishneh Torah, Foundations of the Torah 4:3, משנה תורה, הלכות יסודי התורה ד':ג'

וְכָל הַמְחֻבָּר מֵאַרְבָּעָה יְסוֹדוֹת אֵלּוּ הוּא נִפְרָד בַּסּוֹף. יֵשׁ שֶׁהוּא נִפְרָד לְאַחַר יָמִים אֲחָדִים. וְיֵשׁ שֶׁהוּא נִפְרָד לְאַחַר שָׁנִים רַבּוֹת. וְכָל שֶׁנִּתְחַבֵּר מֵהֶם אִי אֶפְשָׁר שֶׁלֹּא יִפָּרֵד לָהֶן. אֲפִלּוּ הַזָּהָב וְהָאֹדֶם אִי אֶפְשָׁר שֶׁלֹּא יִפָּסֵד וְיַחֲזֹר לִיסוֹדוֹתָיו. וְיָשׁוּב מְקֹצָתוֹ לָאֵשׁ. וּמְקֹצָתוֹ לַמַּיִם. וּמְקֹצָתוֹ לָרוּחַ. וּמְקֹצָתוֹ לָאָרֶץ׃

All things fused of the four elements terminate in dissolution. In some instances, the dissolution will be in but few days; in others, such dissolution will come to pass after many years; but all that which was fused by them can not avoid dissolution back into them. Even gold and platinum cannot avoid termination and a return to the elements. The process of such return is, part to fire, part to water, part to air and part to dust.

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

24 **שעי"ז יוכלו נשמות להכלל באחד**

Kehot notes that Or HaTorah on Shelach has a gloss (hagahah) on these words.

KEHOT'S NOTE

באוה"ת פ' שלח ע' תרנו יש הגהה לכאן.

25 The Talmud lists the seven heavens; in Aravos, the seventh, are the treasuries of life and the souls of the right-

eous, as it says, "the soul of my lord shall be bound up in the bundle of life."

Chagigah 12b:13 חגיגה י"ב ב:י"ג

נִשְׁמָתָן שֶׁל צַדִּיקִים — דִּכְתִיב: "וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ". רוּחוֹת וּנְשָׁמוֹת שֶׁעֲתִיד[וֹת] לְהִיבָּרְאוֹת — דִּכְתִיב: "כִּי רוּחַ מִלְּפָנַי יַעֲטוֹף וּנְשָׁמוֹת אֲנִי עָשִׂיתִי". וְטַל שֶׁעָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲיוֹת בּוֹ מֵתִים — דִּכְתִיב: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ".

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

26 צרורה בצרור החיים

Rabbi Eliezer teaches that the souls of the righteous are stored away beneath the Throne of Glory, as it says, "the soul of my lord shall be bound up in the bundle of life."

Shabbat 152b:6–7 שבת קנ"ב ב:ו'-ז'

אַף הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל גּוּפָן שֶׁל צַדִּיקִים אוֹמֵר: "יָבֹא שָׁלוֹם יָנוּחוּ עַל מִשְׁכְּבוֹתָם", וְעַל נִשְׁמָתָן הוּא אוֹמֵר: "וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים". עַל גּוּפָן שֶׁל רְשָׁעִים הוּא אוֹמֵר: "אֵין שָׁלוֹם אָמַר ה' לָרְשָׁעִים", וְעַל נִשְׁמָתָן הוּא אוֹמֵר: "וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע". תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: נִשְׁמָתָן שֶׁל צַדִּיקִים גְּנוּזוֹת תַּחַת כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: "וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים". וְשֶׁל רְשָׁעִים זוֹמְמוֹת וְהוֹלְכוֹת, [וּמַלְאָךְ אֶחָד עוֹמֵד בְּסוֹף ...

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

27 והיתה נפש אדוני צרורה בצרור החיים

Rabbi Yitzchak teaches that as there is a Gan Eden on earth, so there is a Gan Eden above, as it is written, "And the soul of my lord shall be bound up in the bundle of life." It is the first of the Zohar passages the Alter Rebbe lists on the bundle of life.

Zohar, Vayera 16:230–18:251 ספר הזהר, וירא ט"ז:ר"ל-י"ח:רנ"א

R. Hizkiah here discoursed on the verse: For he looketh to the ends of the earth, and seeth under the whole heaven (Job 28, 24). 'How incumbent it is', he said, 'upon the sons of men to contemplate the works of the Almighty and to busy themselves in the study of the Torah day and night, for through him who thus busies himself the Almighty is glorified on high and below. The Torah indeed is a tree of life for all those who occupy themselves with it, affording them life ...

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

28 נפש אדוני צרורה בצרור החיים

The Zohar (Vayikra) speaks of the nefesh that King David inherited, bound to the supernal bond, and explains "bound up in the bundle of life" as the nefesh bound to the ruach, the ruach to the neshamah and the neshamah to the Holy One, blessed be He.

Zohar, Vayikra 64:424–65:435 ספר הזהר, ויקרא ס"ד:תכ"ד-ס"ה:תל"ה

It is written, "Let the earth bring forth a living soul" (Gen. 1, 24), this being the portion from which David inherited and became heir to the kingdom, as elsewhere explained. As has been stated, the soul is linked with the spirit, and the spirit with the super-soul. Happy those who obtain this noble heritage! Alas for the wicked whose souls do not even win them this world, much less the world to come I Of them it is written, "And the souls of thine enemies shall he sling out ...

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

29 נפש אדוני צרורה בצרור החיים

Rabbi Elazar notes that the verse says "the soul of my lord" without specifying, as in "who has not taken My soul in vain," and connects it with the morning bond of the Congregation of Israel with her Husband.

Zohar, Metzora 11:41–13:50 ספר הזהר, מצורע י"א:מ"א-י"ג:נ'

"If a man were to give all the substance of his house for love, it would be utterly contemned": this means that if the Holy One, blessed be He, were to offer to the angels all the substance of His house in lieu of His uniting with the Community of Israel, they would contemn it, since they have no joy save in the hour when the Community of Israel unites with the Holy One, blessed be He. When a man puts on the phylactery of the hand, he should stretch ...

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

30 נפש אדוני צרורה בצרור החיים

The Zohar asks why the verse says nefesh and not neshamah, and answers that all is bound together: nefesh in ruach, ruach in neshamah and neshamah in the Holy One, blessed be He; thus the nefesh is bound up in the bundle of life.

Zohar, Achrei Mot 45:271–46:280 ספר הזהר, אחרי מות מ"ה:ער"א-מ"ו:ר"פ

R. Hizkiah and R. Jesse then rose and went on their way. 'Verily,' they said, 'when there are no righteous in the world, the world is sustained only by the Scroll of the Law.' R. Jesse asked: 'Why, when rain is wanted, do we go to the graveyards, seeing that it is forbidden to "inquire of the dead" (Deut. 18, 11)?' He replied: 'You have not yet seen the "wing of the Bird of Eden".1r. Simeon. The "dead" here are those of the sinners of the heathens who are forever ...

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

31 והיתה נפש אדוני צרורה בצרור החיים את ה'

Avigail's blessing to David while Shaul pursued him: "And the soul of my lord shall be bound up in the bundle of life with Havayah your G-d," while the souls of his enemies would be slung away. Plainly it asks that G-d keep David alive, or keep his soul with Him after death; the Alter Rebbe reads the bundle as the garments of Torah and mitzvos that include the soul in G-d's Oneness. (context: Steinsaltz Tanakh)

I Samuel 25:29 שמואל א כ"ה:כ"ט

וַיָּקָם אָדָם לְרָדְפְּךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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32 **צרורה בצרור החיים את ה'**

The Zohar describes the nefesh bound to the ruach, the ruach to the neshamah, and the neshamah bound to the Infinite One; of this it is written, "bound up in the bundle of life with Havayah your G-d."

Zohar, Terumah 29:296–306 ספר הזהר, תרומה כ"ט:רצ"ו-ש"ו

This constitutes the attainment of the rest and quietude of the nephesh that is below, concerning which it is written: "But the soul (nephesh) of my lord shall be bound in the bundle of life with (et) the L-rd thy G-d" (I Sam. 25, 29); that is to say, in the union symbolized by et (the first and the last letters of the alphabet, signifying the union of all things), one being like unto another.

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

33 **ועיין מענין צרורה בצרור**

Kehot points to a discourse on this verse, "And the soul of my lord shall be bound up," in the Alter Rebbe's discourses on the Prophets.

KEHOT'S NOTE

ראה גם ד"ה זה במאמרי אדה"ז-נביאים ע' טו. כעין זה ראה אוה"ת ויקרא-ב ע' תרצג. וראה לעיל לט, א במ"מ.

34 **בגמרא פ"ב דחגיגה [די"ב סע"ב]**

Kehot quotes Or HaTorah on this Gemara: "that is, in the seventh heaven, called Aravos."

KEHOT'S NOTE

"דהיינו ברקיע השביעי הנקרא ערבות" — אוה"ת נ"ך-א ע' שנ. וראה שם ע' כט.

35 **פ' בת' דשבת קנ"ב ב'**

Or HaTorah quotes the Gemara in Shabbos, "and of their soul it says, 'And the soul of my lord shall be bound up,'" and the Maharsha's comment that Avigail said this to David.

KEHOT'S NOTE

"ועל נשמתן הוא אומר והיתה נפש אדוני צרורה כו' ופי' מהרש"א אביגיל אמרה כן לדוד" — אוה"ת נ"ך-א ע' כט.

36 **רבות ס"פ האזינו**

Or HaTorah quotes this Midrash: "And where is it placed? Beneath the Throne of Glory in heaven, as Avigail says, 'And the soul of my lord shall be bound up in the bundle of life.'"

KEHOT'S NOTE

"והיכן היא מונחת תחת כסא הכבוד בשמים שכן אביגיל אומרת והיתה נפש אדוני צרורה בצרור החיים כו'" — אוה"ת נ"ך-א ע' ל.

37 **נשא ס"פ י"א גבי וישמרך**

Or HaTorah quotes this Midrash: another explanation of "and guard you" is that He will guard your soul, as it says, "And the soul of my lord shall be bound up in the bundle."

KEHOT'S NOTE

"ד"א וישמרך ישמור את נפשיך וכן הוא אומר והיתה נפש אדוני צרורה בצרור כו'" — אוה"ת נ"ך-א ע' כט.

38 On "Who knows the spirit of men that ascends," the Midrash says the souls of the righteous are placed in a treasury above, as Avigail said to David, "the soul of my lord shall be bound up in the bundle of life."

Kohelet Rabbah 3:21:1 קוהלת רבה ג':כ"א:א'

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם וגו'. תָּנֵי אַחַת נִשְׁמָתָן שֶׁל צַדִּיקִים וְאַחַת נִשְׁמָתָן שֶׁל רְשָׁעִים, כְּלָם עוֹלוֹת לַמָּרוֹם, אֶלָּא שֶׁנִּשְׁמוֹתֵיהֶן שֶׁל צַדִּיקִים הֵן נְתוּנוֹת בָּאוֹצָר, וְנִשְׁמוֹתֵיהֶן שֶׁל רְשָׁעִים מְטֹרָפוֹת בָּאָרֶץ, שֶׁאָמְרָה אֲבִיגַיִל לְדָוִד בְּרוּחַ הַקֹּדֶשׁ (שמואל א כה, כט): וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים, יָכוֹל אַף שֶׁל רְשָׁעִים כֵּן, תַּלְמוּד לוֹמַר: וְאֶת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע. מַטְרוֹנָא שָׁאֲלָה לְרַבִּי יוֹסֵי בֶּן חֲלַפְתָּא, אָמְרָה לוֹ מַה הוּא דִּין דִּכְתִיב: וּמִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם ...

"Who knows the spirit of the sons of man? Does it go upward? And the spirit of the animal, does it go downward to the earth?" (Ecclesiastes 3:21). "Who knows the spirit of the sons of man...?" It is taught: Both the soul of the righteous and the soul of the wicked, all of them ascend on High; however, the souls of the righteous are placed in the treasury, while the souls of the wicked are cast down to the earth, as Avigayil said to David, with divine inspiration: "May ...

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39 **תרומה קמ"ב סע"ב**

Or HaTorah quotes this Zohar: the neshamah is bound to the Infinite One, and of this it is written, "And the soul of my lord shall be bound up."

KEHOT'S NOTE

"וההיא נשמתה אתקשרת באי"ס ב"ה כו' וע"ד כתיב והיתה..." — אוה"ת נ"ך-א ע' ל.

40 **ויקרא כ"ה א'**

Kehot points to Yahel Or, the Tzemach Tzedek's commentary on Tehillim, in connection with this Zohar passage.

KEHOT'S NOTE

ראה יהל אור ע' תקסד.

41 **מצורע נ"ה א'**

Yahel Or quotes this Zohar, that "the soul of my lord" is unspecified, as in "who has not taken My soul in vain," and the Mikdash Melech's explanation: this soul is the level of Malchus, bound up in the bundle of life, which is Yesod, holding the mochin of Abba and Imma that are called life.

KEHOT'S NOTE

"ע"פ והיתה נפש אדוני צרורה בצרור החיים את ה' אלקיך נפש אדוני סתם, כד"א אשר לא נשא לשוא נפשי, ופי' במק"מ נפש כו' היא בחי' מל' שהיא צרורה בצרור החיים שהוא היסוד שיש בו מוחין דאו"א הנק' חיים עכ"ל" — אוה"ת יהל אור ע' תקסב. וראה שם ע' תקסד. תרצד.

42 **בפרדס ערך צרור**

Kehot points to two places in Or HaTorah in connection with the Pardes entry on tzror, the bundle.

KEHOT'S NOTE

ראה באוה"ת במדבר-ז ע' א'תשצ. וראה גם באוה"ת נ"ך ע' לא.

"תאנא כדהוה רב המנונא סבא בעי לצלאה צלותיה אמר לבעל החוטם אני מתפלל לבעל החוטם אני מתחנן, והיינו דכתיב ותהלתי אחטם לך, תנא אורכא דחוטמא תלת מאה וע"ה עלמין אתמליין מההוא חוטמא וכולהו מתדבקין בז"א" — יהל אור ע' תרסח.

43 **במאו"א אות צדיק ס"כ**

Or HaTorah quotes Me'orei Or: "The bundle of life is called the Yesod of Binah, in which the Yesod of Chochmah is bound up."

KEHOT'S NOTE

באוה"ת נ"ך-א ע' לא "צרור החיים נק' יסוד דבינה שנצרר בה יסוד החכמה כו'". וראה גם ע' תרצד. וראה יהל אור (הוצאת תשד"מ) ע' תשיח. מובא גם באוה"ת שלח ע' תעו.

44 **זח"א ויקרא ק"ו ב'**

Or HaTorah sums up this Zohar passage: "the bundle of life is the upper Gan Eden."

KEHOT'S NOTE

"צרור החיים ג"ע העליון" — אוה"ת נ"ך-א ע' ל.

45 **והריחו ביראת ה'**

Yeshayahu says of Mashiach: "And his scenting (vahari-cho) shall be in the fear of Havayah; not by what his eyes see shall he judge." Vaharicho comes from rei'ach, scent: through his fear of G-d he will sense the truth without needing to see or hear, and the Alter Rebbe takes from it the name of the level of scent. (context: Steinsaltz Tanakh)

Isaiah 11:3 ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה' וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ׃

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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KEHOT'S NOTE

ישע' י"א, ג.

46 **אאריך אפי ותהלתי אחטם לך**

G-d tells Israel through Yeshayahu: "For My Name's sake I will lengthen My anger (a'arich api), and for My praise I will hold it back (echetom) for you, so as not to cut you off." Af means both anger and nose, and to "lengthen the af" is to be slow to anger, as the breath of one whose anger has passed grows long; the Alter Rebbe hears in a'arich api the name Arich Anpin, and in echetom the chotem, the nose. (context: Steinsaltz Tanakh)

Isaiah 48:9 ישעיהו מ"ח:ט'

לְמַעַן שְׁמִי אַאֲרִיךְ אַפִּי וּתְהִלָּתִי אֶחֱטָם־לָךְ לְבִלְתִּי הַכְרִיתֶךָ׃

For My name's sake will I defer Mine anger, And for My praise will I refrain for thee, that I cut thee not off.

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KEHOT'S NOTE

ישע' מח, ט. ראה גם לקמן תבוא מג, ג.

47 **כמ"ש באדרא דנשא . . לבעל החוטם אני מתפלל**

Yahel Or quotes the Idra: Rav Hamnuna Sava prayed "to the Master of the nose," which is the meaning of "and for My praise I will hold back for you"; the length of the nose is 375 worlds, which are filled from it and all cleave to Z'eir Anpin.

KEHOT'S NOTE

48 **לבעל החוטם אני מתפלל ולבעל החוטם אני מתחנן**

In the Idra, Rav Hamnuna Sava would pray, "To the Master of the nose I pray, to the Master of the nose I make supplication," and the Zohar cites "and for My praise I will hold back (echetom) for you." The Alter Rebbe identifies the nose with the level of scent.

Zohar, Idra Rabba 9:63–10:73 ספר הזהר, האדרא רבא ט':ס"ג-י':ע"ג

49 **ארוכה מארץ מדה**

Tzofar tells Iyov that G-d's wisdom is beyond his grasp: "Its measure is longer than the earth, and broader than the sea." The Alter Rebbe applies the words to the radiance of Arich Anpin, which reaches from the Infinite down to the lowest level. (context: Steinsaltz Tanakh)

Job 11:9 איוב י"א:ט'

אֹרְכָהּ מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

50 **ברבות במדבר ספ"ה**

Or HaTorah sums up this Midrash: on "For My Name's sake I will lengthen My anger" it reads echetom as a seal, the sealed end of the redemption, and also G-d sealing Israel for good, as in "Set me as a seal," which kept them from being cut off in exile.

KEHOT'S NOTE

"ע"פ למען שמי אאריך אפי . . דורש אחטם לשון חותם קץ הגאולה החתום (כמו חתום הוא באוצרותי בפי האזינו) גם חותמה לטובה כמ"ש שימני כחותם כו' והיא גרמה להם שלא נכרתו בגלות" — אוה"ת נ"ך-א ע' קעט.

51 **אחטם לך לשון חותם**

The Midrash reads "I will hold back (echetom) for you" as a seal: the sealed end of the redemption, and G-d sealing Israel for good, as in "Set me as a seal upon your heart," which kept them from being cut off in exile.

Bamidbar Rabbah 5:6 במדבר רבה ה':ו'

52 **שימני כחותם**

The beloved asks her lover, "Set me as a seal upon your heart, as a seal upon your arm," to be bound to him for good; the Midrash reads it of G-d sealing Israel for good. The Alter Rebbe sees in the seal the drawing of light downward.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי 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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KEHOT'S NOTE

שה"ש ח, ו.

53 **אחרי ע"ח ב'**

Kehot's text reads Acharei 78b and suggests it should be 71b, as Or HaTorah has it; our text already reads 71b.

KEHOT'S NOTE

אולי צ"ל ע"א ב'. וכ"ה באוה"ת נ"ך-א ע' ל "משמע הצרור ג' הנפש מתקשרא ברוח ורוח בנשמה ונשמה בקב"ה נמצא הנפש צרורה בצרור החיים ע"י רוח ונשמה" ע"ש.

54 **ב — בחי' ריח**

Kehot points to two places in Or HaTorah on Bereishis in connection with the level of scent.

KEHOT'S NOTE

ראה אוה"ת בראשית רפו, ב. רצה, ב.

55 **בביאור ע"פ אלה מסעי**

In the explanation on "These are the journeys," the journeys are the ascents of Israel from below to above, through subduing and transforming evil, and Moshe's writing of them is connected with the Sages' saying, "The seal of the Holy One, blessed be He, is truth."

KEHOT'S NOTE

לקמן צא, ד.

56 **בזהר בלק דקפ"ו א'**

Kehot's note points to where this is explained further: The Rebbe's maamar "וישלח יהושע" (5736).

KEHOT'S NOTE

ראה לקמן פי' מסעי פט, ב. ובזהר שם מדובר בלבושים כפשוטם וריח כפשוטו, שהשייכות דלבושים לריח היא בכל הלבושים, ומחשבה דיבור ומעשה נק' בשם יריחו ירחו מלשון ריח גם לפני הכיבוש ואפילו לפני שילוח המרגלים לשם — בד"ה וישלח יהושע תשל"ו הערה 10.

57 Kehot's note points to Leviticus 25:1 for these words.

Leviticus 25:1 ויקרא כ"ה:א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּהַר סִינַי לֵאמֹר׃

And the L-RD spoke unto Moses in mount Sinai, saying:

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PARAGRAPH 8

58 **בריחא דלבושייכו**

A child would not come near two sages and said they had not recited the Shema in its time; they had been busy helping a bride and groom. Asked how he knew, he answered, "By the scent of your garments I knew." The Alter Rebbe cites it to show that garments carry scent.

Zohar, Balak 4:24–6:33 ספר הזהר, בלק ד':כ"ד-ו':ל"ג

59 **סד"ה ועתה יגדל נא**

The closing section of that discourse, which begins on 39b, reads "the power (ko'ach) of Ado-nai" as the Infinite Light drawn down through doing the mitzvos as the King's commands; this power lifts the souls and clothes and surrounds them so that they are "bound up in the bundle of life with Havayah," and "long-suffering" (erech apayim) means that this revelation lengthens and is drawn further down.

KEHOT'S NOTE

לעיל לט, ב ואילך.

60 Kehot's note points to Numbers 33:1–36:13 for these words.

Numbers 33:1–36:13 במדבר ל"ג:א'-ל"ו:י"ג

PARAGRAPH 9

61 **משכו וקחו**

Moshe's command before the Exodus: "Draw forth and take for yourselves lambs according to your families, and slaughter the Pesach." The Zohar reads mishchu, "draw forth," as drawing the supernal days down.

Exodus 12:21 שמות י"ב:כ"א

וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפְּחֹתֵיכֶם וְשַׁחֲטוּ הַפָּסַח׃

Then Moses called for all the elders of Israel, and said unto them: 'Draw out, and take you lambs according to your families, and kill the passover lamb.

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62 **משכו יומין עילאין לגבי יומין תתאין**

The Zohar explains mishchu as drawing from one place to another: drawing the supernal days, 366 like the numerical value of mishchu, toward the lower days. The Alter Rebbe cites it for the days as channels of drawing down.

Zohar, Pinchas 104:696–105:706 ספר הזהר, פנחס ק"ד:תרצ"ו-ק"ה:תש"ו

63 **שבעת ימים ושבעת ימים**

On the verse about Shlomo's feast, "seven days and seven days, fourteen days," the Zohar says the doubling shows an upper world and a lower world. It is one of the places the note gives on the days.

Zohar, Vayechi 75:771–781 ספר הזהר, ויחי ע"ה:תשע"א-תשפ"א

64 **ע"מ לקבל פרס**

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

KEHOT'S NOTE

וראה אבות א, ג.

65 **ע"מ לקבל פרס**

Antigonos of Socho: "Do not be like servants who serve the master in order to receive a reward." The Alter Rebbe applies it to holy thought: its aim is to be included in the One, not reward.

Pirkei Avot 1:3 משנה אבות א:ג

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם:

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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66 **בד"ה לסוסתי בשה"ש**

In the discourse "To My mare," the Alter Rebbe pairs the 248 positive commandments with the 248 limbs of the King and the 365 prohibitions with the 365 sinews; the sinews are lights that carry the blood, the life of the limbs.

KEHOT'S NOTE

לקו"ת שם יא, ג.

PARAGRAPH 11

67 **מחשבה רעה אין הקב"ה מצרפה**

The Talmud teaches that G-d does not join an evil thought to the deed: a thought alone is not punished as an act. The same passage excepts a thought of idolatry, citing "to seize the house of Israel in their heart"; the Alter Rebbe grants the rule, but insists that the thought itself still clothes the soul in impurity.

Kiddushin 39b:9–10 קידושין ל"ט ב:ט'-י'

וְדִלְמָא לָאו הָכִי הָוֵה? רַבִּי יַעֲקֹב מַעֲשֶׂה חָזָא. וְדִלְמָא מְהַרְהֵר בַּעֲבֵירָה הָוֵה? מַחְשָׁבָה רָעָה אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מְצָרְפָהּ לְמַעֲשֶׂה. וְדִלְמָא מְהַרְהֵר בַּעֲבוֹדָה זָרָה הָוֵה, וּכְתִיב: "לְמַעַן תִּפֹּשׂ אֶת בֵּית יִשְׂרָאֵל בְּלִבָּם"?! אִיהוּ נָמֵי הָכִי קָאָמַר: אִי סָלְקָא דַּעְתָּךְ שָׁכַר מִצְוָה בְּהַאי עָלְמָא, אַמַּאי לָא אַגִּין מִצְוֹת עֲלֵיהּ כִּי הֵיכִי דְּלָא לֵיתֵי לִידֵי הִרְהוּר?

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KEHOT'S NOTE

קידושין לט, ב. ושי"נ.

68 **ימים יצרו ולא אחד בהם**

The Zohar (Vayechi) says that after the sin Adam knew he was naked, because not one of his days remained to clothe him, and reads "days were formed, and not one among them" this way.

Zohar, Vayechi 32:294–303 ספר הזהר, ויחי ל"ב:רצ"ד-ש"ג

This is the esoteric explanation of the verse, "and they knew that they were naked" (Gen. 3, 7), that is to say, that the glorious raiment made of those days had been impaired and none of them was left to clothe themselves with. And so it was until Adam repented and G-d pardoned him and made him other garments, but not of his days, as it is written: "And G-d made Adam and his wife coats of skins and clothed them" (Gen. 3, 21).

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

69 **ימים יצרו ולא אחד בהם**

The Zohar (Vayechi) reads "Your eyes saw my unformed mass" of the souls, which stand before G-d in their very form before they come down, and "not one among them" as: not one stands in this world in his Master's service as he should. It adds that when a person merits in this world with good deeds, his days are blessed above.

Zohar, Vayechi 48:495–51:505 ספר הזהר, ויחי מ"ח:תצ"ה-נ"א:תק"ה

In this case we may interpret the words "He shall bless the house of Israel" to mean that G-d gives extra blessings to a man who is married, in order that his wife may be blessed through him, and so he receives two portions, one for himself and one for his wife.' R. Hizkiah discoursed on the verse: "Thine eyes did see mine imperfect substance, and in thy book they were all written, etc." (Ps. 139, 16). 'This verse', he said, 'has been frequently expounded. All the souls which came ...

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

70 Rabbi Meir teaches that the dust of Adam was gathered from the whole world, citing "Your eyes saw my unformed mass." It is the first of the places the note lists for this verse.

Sanhedrin 38a:18 סנהדרין ל"ח א:י"ח

תָּנְיָא, הָיָה רַבִּי מֵאִיר אוֹמֵר: אָדָם הָרִאשׁוֹן מִכָּל הָעוֹלָם כּוּלּוֹ הוּצַבַּר עָפָר, שֶׁנֶּאֱמַר: "גָּלְמִי רָאוּ עֵינֶיךָ", וּכְתִיב: "כִּי ה' עֵינָיו מְשׁוֹטְטוֹת בְּכָל הָאָרֶץ". אָמַר רַב אוֹשַׁעְיָא מִשְּׁמֵיהּ דְּרַב: אָדָם הָרִאשׁוֹן

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71 **גלמי ראו עיניך**

David praises G-d, who saw him before he was formed: "Your eyes saw my unformed mass, and in Your book they are all written; days were formed, and not one among them." The word is written lo, "not" (with an alef), and read lo, "His" (with a vav): each day is His. The Alter Rebbe follows the written word and reads echad as G-d's Oneness: Adam confesses that he did not draw the One into his days. (context: Steinsaltz Tanakh)

Psalms 139:16 תהילים קל"ט:ט"ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יֻצָּרוּ וְלוֹ אֶחָד בָּהֶם:

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT'S NOTE

תהלים קלט, טז.

72 **גלמי ראו עיניך**

The Midrash says that G-d created Adam as a golem stretching from one end of the world to the other, citing

וישלח יהושע 77

Midrash Rabbah on Shelach opens with Yehoshua's two spies, identifies them as Pinchas and Kalev, and explains cheresh to mean that they disguised themselves as potters.

Bamidbar Rabbah 16:1 במדבר רבה ט"ז:א

וישלח יהושע 78

The Zohar (Acharei) speaks of two that draw nourishment every day and are called spies of the land, and calls this the secret of the Sifra deTzniusa on "And Yehoshua bin Nun sent from Shittim two men as spies, secretly." It is the first of the two places in Acharei that the Alter Rebbe gives.

Zohar, Achrei Mot 11:76–12:86 ספר הזהר, אחרי מות י"א:ע"ו-י"ב:פ"ו

of this mighty sea in four directions, and each has four aspects. A thousand rocks rise and sink every day from the tide of that sea. Afterwards they are uprooted from it and go to another sea. There is no number to those that cling to her hair. Two sons suck from her every day who are called "spies of the land", and two daughters are at her feet, and these cling to the sides of that litter. In her left hand are seventy branches that grow among the fishes ...

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

וישלח יהושע 79

The Zohar (Shelach) says that Kalev and Yehoshua alone could carry the cluster of grapes, "by two," and that from this Yehoshua later learned to send "two men as spies."

Zohar, Sh'lach 10:67–75 ספר הזהר, שלח לך י':ס"ז-ע"ה

פני משה כפני חמה 80

The elders of that generation said, "The face of Moshe was like the face of the sun; the face of Yehoshua like the face of the moon." The Alter Rebbe uses Moshe's "sun" to place the examination of love and awe at Moshe's level.

Bava Batra 75a:16 בבא בתרא ע"ה א:ט"ז

כַּיּוֹצֵא בְּדָבָר אַתָּה אוֹמֵר: "וְנָתַתָּה מֵהוֹדְךָ עָלָיו" – וְלֹא כָּל הוֹדְךָ; זְקֵנִים שֶׁבְּאוֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, פְּנֵי יְהוֹשֻׁעַ כִּפְנֵי לְבָנָה; אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָה.

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Zohar I, 28a זח"א כח, א

KEHOT'S NOTE

ב"ב עה, א. זח"א כח, א. ובכ"מ.

אני איני מצוה לך 81

Rashi: "Send for yourself: at your discretion; I do not command you." Here the Alter Rebbe explains why: examining love and awe is not a duty for every person.

Rashi on Numbers 13:2 רש"י על במדבר י"ג:ב'

... לְפִי שֶׁלָּקְחָה עַל עִסְקֵי דִבָּה, שֶׁדִּבְּרָה בְּאָחִיהָ, וּרְשָׁעִים הַלָּלוּ רָאוּ וְלֹא לָקְחוּ מוּסָר (תנחומא): שלח לך. לְדַעְתְּךָ, אֲנִי אֵינִי מְצַוֶּה לְךָ, אִם תִּרְצֶה שְׁלַח; לְפִי שֶׁבָּאוּ יִשְׂרָאֵל וְאָמְרוּ נִשְׁלְחָה אֲנָשִׁים לְפָנֵינוּ, כְּמָה שֶׁנֶּאֱמַר "וַתִּקְרְבוּן אֵלַי כֻּלְּכֶם" וְגוֹ' (דברים א'), וּמֹשֶׁה נִמְלַךְ בְּשְׁכִינָה, אָמַר, אָמַרְתִּי לָהֶם שֶׁהִיא טוֹבָה, שֶׁנֶּאֱמַר "אַעֲלֶה אֶתְכֶם מֵעֳנִי מִצְרַיִם" וְגוֹ'

"Your eyes saw my unformed mass."

Bereshit Rabbah 8:1 בראשית רבה ח':א

... בשעה שברא הקדוש ברוך הוא את אדם הראשון גולם בראו, והיה מוטל מסוף העולם ועד סופו, הדא הוא דכתיב: (תהלים קלט) גלמי ראו עיניך וגו'. רבי יהושע בר נחמיה ורבי יהודה בר סימון בשם רבי אלעזר אמר: מלא כל העולם בראו. מן המזרח למערב מנין? שנאמר (שם): אחור וקדם צרתני וגו'. מצפון לדרום מנין? שנאמר (דברים ד): ולמקצה השמים ועד קצה השמים. ומנין אף בחללו של עולם? שנא': ותשת עלי כפכה, כמה דאת אמר (איוב יג): כפך מעלי הרחק. אמר רבי אלעזר: אחור למעשה יום הראשון וקדם למעשה יום ...

"And G-d said: Let us make Man in our image, in our likeness, and let them dominate over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every crawling creature that crawls upon the earth" (Genesis 1:26). "And G-d said: Let us make Man in our image, in our likeness." Rabbi Yoḥanan began: "Back and front [aḥor vakedem], You shaped me..." (Psalms 139:5) – Rabbi Yoḥanan said: If a person merits, he partakes of two worlds, ...

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כי עירום אנכי 73

Adam's answer after the sin: "I was afraid, because I am naked, and I hid." The Alter Rebbe reads his nakedness as the loss of the soul's garments.

Genesis 3:10 בראשית ג':י

וַיֹּאמֶר אֶת־קֹלְךָ שָׁמַעְתִּי בַגָּן וָאִירָא כִּי־עֵירֹם אָנֹכִי וָאֵחָבֵא:

And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.'

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KEHOT'S NOTE

בראשית ג, י.

להמשיך על ידם בחי' אחד 74

Kehot points to Sefer HaMaamarim 5709 in connection with drawing the level of One through the days.

KEHOT'S NOTE

ראה סה"מ תש"ט ע' 77. בלקו"ת שה"ש כב, ב (מובא ביהל אור ע"פ) "כי מים הם לבושים והם יוצרו בכדי שיהיי אחד מאיר בהם

פ"ד דסנהדרין (דל"ח א') . . ויחי . . דרל"ג ב' 75

Kehot notes that all the sources listed here, from Sanhedrin to the Zohar on Vayechi, are also cited in Yahel Or.

KEHOT'S NOTE

כל המראה מקומות נזכרים גם ביהל אור ע' תקכד.

וזהו בחי' מרגלים 76

Kehot notes that this passage on the spies is cited in Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' א.

Rabbi Simon in the name of Rabbi Yehoshua ben Levi and Rabbi Ḥama, father of Rabbi Hosea in the name of Rabbi: Chronicles was given only to be expounded; that is what is written: "The sons of Shela, son of Judah: Er, father of [avi] Lekha" (I Chronicles 4:21) - the President of the Court [Av Beit Din] of Lekha. "And Lada, father of [avi] Maresha" (I Chronicles 4:21) - the President of the Court [Av Beit Din] of Maresha. "And the families of the house of those who wrought ...

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85 **(וברבות . . בשל"ה פ' בשלח**

Kehot notes that these sources are copied in Or HaTorah on Nach, which also refers to the Shelah on Parshas Vayeshev.

KEHOT'S NOTE

המ"מ נעתקו באוה"ת נ"ך-א ע' א. ושם מציין גם לשל"ה פ' וישב.

86 **ב' יצירים יצר טוב ויצר הרע**

The Midrash reads the doubled yud of vayyitzer as two inclinations, the good inclination and the evil inclination. The Alter Rebbe adds the Ramaz's point that the evil one must be subordinate to the good.

Bereshit Rabbah 14:4 בראשית רבה י"ד:ד'

וייצר שני יצרים: יצר טוב ויצר הרע. שאילו היה לבהמה ב' יצרים, כיון שהיתה רואה סכין ביד אדם לשחטה היתה מפחדת ומתה. והרי אדם יש לו ב' יצרים? אמר רבי חנינא בר אידא: (זכריה יב) ויוצר רוח אדם בקרבו, מלמד שנפשו של אדם צרורה בקרבו אלמלא כן, כיון שהיתה הצרה באה עליו, היה שומטה ומשליכה:

"Formed" [Vayitzer] - [alluding to man's] two inclinations [yetzarim], the good inclination and the evil inclination. Were an animal to have two inclinations, when it would see a person with a knife in his hand ready to slaughter it, it would die of fright. But does man not have two inclinations [and nevertheless does not die of fright]? Rabbi Ḥanina bar Ida said: "He forms [yotzer] the spirit of man within him" (Zechariah 12:1) - this teaches that a person's soul is bound up [tzerura] within him. Were it not ...

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87 **כ"כ הרמ"ז בפ' תזריע**

Or HaTorah quotes the Ramaz: vayyitzer is written with two yuds, which come from Chesed and Gevurah, water and fire; but one of the yuds is voweled and sounded and the other hidden, a hint that G-d wants the evil inclination to be included in the good inclination and to submit to it.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' בלק ע' תתקנב "וייצר בשני יודי"ן שהם נמשכים מחו"ג מים ואש, אבל אחד מן היודי"ן נקוד ונרגש והשני נסתר רמז שחפץ ה' שהיצה"ר יהי' נכלל ביצ"ט ויכנע לו" ע"ש.

88 **מרגלים חרש**

"Spies, cheresh": the Midrash reads cheresh as cheres,

(שמות ג'), חַיֵּיהֶם שֶׁאֲנִי נוֹתֵן לָהֶם מָקוֹם לִטְעוֹת בִּדְבָרֵי מְרַגְּלִים, לְמַעַן לֹא יִירָשׁוּהָ (תנחומא):

שלח לך אנשים SEND THOU MEN — Why is the section dealing with the spies put in juxtaposition with the section dealing with Miriam's punishment? To show the grievousness of the spies' sin: because she (Miriam) was punished on account of the slander which she uttered against her brother, and these sinners witnessed it and yet they did not take a lesson from her (Midrash Tanchuma, Sh'lach 5). שלח לך SEND THEE (more lit., for thyself) — i.e. according to your own judgement: I do not command you, but if ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

82 **ועיין בסש"ב פרק י"ד**

Kehot points to two places in Or HaTorah on Shelach in connection with this reference to Tanya, chapter 14.

KEHOT'S NOTE

ראה אוה"ת שלח ע' תלט. תמג. ציון זה נתבאר בארוכה בד"ה וישלח יהושע תשמ"ב. שבציון זה מיישב כ"ק הצ"צ הקושיא איך אפי"ל שהעבודה דאהוי"ר אינה אלא בבחי' משה ולא הי' ציווי ע"ז לכל אדם ועל זה מציין כ"ק הצ"צ לתניא פי"ד דשם מבואר שמדת הבינוני שהיא מדת כל אדם ואחרי כל אדם ימשוך היא העבודה במדו"מ, אבל שלימות העבודה שהיא בבחי' צדיק הרי אין לאדם משפט הבחירה ע"ז ע"ש בארוכה.

83 **המה היוצרים**

In the genealogy of Yehudah: "They are the potters, and the inhabitants of Netaim and Gederah; there they dwelt with the king in his work." Plainly it names families of craftsmen in the king's service; the Midrash reads it as speaking of Yehoshua's spies.

I Chronicles 4:23 דברי הימים א ד':כ"ג

הֵמָּה הַיּוֹצְרִים וְיֹשְׁבֵי נְטָעִים וּגְדֵרָה עִם־הַמֶּלֶךְ בִּמְלַאכְתּוֹ יָשְׁבוּ שָׁם:

These were the potters, and those that dwelt among plantations and hedges; there they dwelt occupied in the king's work.

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KEHOT'S NOTE

דה"א ד, כג.

84 **המה היוצרים אלו המרגלים ההי"ד וישלח יהושע**

The Midrash reads "They are the potters" as Yehoshua's spies, and explains cheresh either as the carpenters' tools or as the pots they carried.

Ruth Rabbah 2:1 רות רבה ב':א'

... וְהַדְּבָרִים עַתִּיקִים, רַבִּי אַיְבוּ וְרַבִּי יְהוּדָה בְּרַבִּי סִימוֹן אוֹמְרִים דְּבָרִים הַלָּלוּ סְתוּמִין כָּאן וּמְפֹרָשִׁין בְּמָקוֹם אַחֵר. (דברי הימים א ד, כג): הֵמָּה הַיּוֹצְרִים, אֵלּוּ הַמְּרַגְּלִים, הֲדָא הוּא דִכְתִיב (יהושע ב, א): וַיִּשְׁלַח יְהוֹשֻׁעַ בִּן נוּן מִן הַשִּׁטִּים וגו', רַבִּי יְהוּדָה וְרַבִּי נְחֶמְיָה חַד אָמַר כְּלֵי נַגָּרוּת הָיָה בְּיָדָם, מְרַגְּלִים חֶרֶשׁ לֵאמֹר, רַבִּי נְחֶמְיָה אוֹמֵר כְּלֵי קַדָּרוּת הָיָה בְּיָדָם, מְקַדְּרִין חֶרֶשׁ לֵאמֹר. תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי חֶרֶשׁ כְּמַשְׁמָעוֹ, אָמַר לָהֶם עֲשׂוּ עַצְמְכֶם חֵרְשִׁין וְאַתֶּם עוֹמְדִים עַל ...

earthenware, saying the spies passed as potters.

Joshua 2:1 יהושע ב׳:א׳

וַיִּשְׁלַח יְהוֹשֻׁעַ־בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם־אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב וַיִּשְׁכְּבוּ־שָׁמָּה׃

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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KEHOT'S NOTE

יהושע ב, א.

89 **פכים קטנים**

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

KEHOT'S NOTE

חולין צא, סע״א.

90 **פכים קטנים שחזר עליהם יעקב**

On "And Yaakov was left alone," Rabbi Elazar says that he stayed behind for small jugs. Me'orei Or reads these jugs as the fallen sparks of the World of Tohu.

Chullin 91a:22–23 חולין צ״א א:כ״ב-כ״ג

(בראשית לב, כה) ויותר יעקב לבדו אמר רבי אלעזר שנשתייר על פכין קטנים מכאן לצדיקים שחביב עליהם ממונם יותר מגופם וכל כך למה לפי שאין פושטין ידיהן בגזל (בראשית לב, כה) ויאבק איש עמו עד עלות השחר אמר רבי יצחק מכאן לת״ח שלא יצא יחידי בלילה רבי אבא בר כהנא אמר מהכא

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91 **וייצר ה״א את האדם**

The Torah tells of man's creation: "And Havayah Elokim formed the man of dust from the ground." Vayyitzer is spelled here with two yuds, which the Sages read as two inclinations.

Genesis 2:7 בראשית ב׳:ז׳

וַיִּיצֶר ה׳ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

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

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KEHOT'S NOTE

בראשית ב, ז.

PARAGRAPH 12

92 **אנחנו החומר ואתה יוצרנו**

The prophet pleads in Israel's name: "And now, Havayah, You are our Father; we are the clay, and You are our Potter, and we are all the work of Your hand." The Alter Rebbe adds it to the verses on yotzer, the potter.

Isaiah 64:7 ישעיהו ס״ד:ז׳

וְעַתָּה ה׳ אָבִינוּ אָתָּה אֲנַחְנוּ הַחֹמֶר וְאַתָּה יֹצְרֵנוּ וּמַעֲשֵׂה יָדְךָ כֻּלָּנוּ׃

But now, O L-RD, Thou art our Father; we are the clay, and Thou our potter, and we all are the work of Thy hand.

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KEHOT'S NOTE

ישע׳ סד, ז.

93 **אנחנו החומר ואתה יוצרנו**

The Midrash on Ki Sisa expounds this verse, "We are the clay, and You are our Potter," as Israel calling G-d their Father. It is the first place the Alter Rebbe cites for it.

Shemot Rabbah 46:4 שמות רבה מ״ו:ד׳

דבר אחר: פסל לך, ההי״ד (ישעיה סד): ועתה ה׳ אבינו אתה אנחנו החומר ואתה יוצרנו. אמר הקב״ה לישראל: עכשיו אני אביכם?! כשראיתם עצמכם בצרה קראתם אותי אבינו! אמרו לו: הן, שנאמר (תהלים עז): ביום צרתי ה׳ דרשתי. משל לבן ארכיאטוס, שפגע בסמדרקוס והתחיל לשאול בשלומו. אמר לו: קירי, מרי, אבי. שמע אביו וכעס עליו, אמר: לא יראה פני. הואיל וקראו לסמדרקוס אבי. אחר ימים חלה הבן, אמר: בבקשה, קראו לאבי שיראני. באו ואמרו לאביו, מיד נכמרו רחמיו עליו, ועלה אצלו. ואמר לו: עתה, בבקשה ממך אבי, הסתכל בי! אמר לו: ...

Another matter: "Carve for yourself" – that is what is written: "But now, L-rd, You are our Father; we are the clay, and You are our Potter" (Isaiah 64:7). The Holy One blessed be He said to Israel: 'Now I am your Father? When you saw yourselves in distress, you called me: Our Father.' They said to Him: 'Yes, as it is stated: "On the day of my distress I sought the L-rd"' (Psalms 77:3). This is analogous to the son of a prominent doctor who encountered a lowly individual ...

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94 **ברבות כי תשא פמ״ו**

Kehot notes that the words of this Midrash are copied in Or HaTorah on Bereishis.

KEHOT'S NOTE

הלשון נעתק באוה״ת בראשית דף נא, ב.

95 **ככלי יוצר**

G-d tells His anointed king: "You shall break them with a rod of iron; like a potter's vessel you shall shatter them." This is the verse Bereishis Rabbah expounds: a potter's vessel, not yet fired, can be restored when it breaks.

Psalms 2:9 תהילים ב׳:ט׳

תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם׃

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.'

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96 **ככלי יוצר**

Rabbi Yitzchak: "It is not written 'like earthenware vessels You will shatter them,' but 'like a potter's vessels': a potter's vessels that have not been fired can be restored." The

Alter Rebbe uses this distinction to set aside reading cheresh as the potter's craft.

Bereshit Rabbah 14:7 בראשית רבה י"ד:ז'

... לא מסתייה להההוא גברא עקתיה, אלא דאתית מעקא ליה, אית חספין מתדבקין? לא כך כתיב (תהלים ב:ט) ככלי יוצר תנפצם אתמהא?! אמר לו: כלי חרש ברייתו מן המים והכשירו באור, כלי זכוכית ברייתו מן האור והכשירו באור, זה נשבר ויש לו תקנה, וזה נשבר ואין לו תקנה אתמהא?! אמר לו: ע"י שהוא עשוי בנפיחה. אמר לו: ישמעו אוזיך מה שפיך אומר, מה אם זה שעשוי בנפיחתו של בשר ודם יש לו תקנה, בנפיחתו של הקדוש ברוך הוא על אחת כמה וכמה! אמר רבי יצחק: ככלי חרס תנפצם אין כתיב ...

"[The L-rd G-d formed the man] of dirt [afar]" – [read the word] ofer, meaning a young man, as he was created in his full form. Rabbi Elazar bar Rabbi Shimon said: Eve, too, was created in her full form. Rabbi Yoḥanan said: Adam and Eve were created [with the bodies of people who were] approximately twenty years old. Rabbi Huna said: ["Dirt [afar] from the ground [adama]"]. and adama refer to earth, so what is the significance of using both terms? Afar is a masculine word, adama is a ...

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97 **אל תחרוש על רעך**

Shlomo's counsel: "Do not devise evil against your fellow, while he dwells securely with you." The root charash here means to plot in thought, and the Alter Rebbe reads cheresh in Yehoshua's verse this way.

Proverbs 3:29 משלי ג':כ"ט

אַל־תַּחֲרֹשׁ עַל־רֵעֲךָ רָעָה וְהוּא־יוֹשֵׁב לָבֶטַח אִתָּךְ׃

Devise not evil against thy neighbour, Seeing he dwelleth securely by thee.

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KEHOT'S NOTE

משלי ג, כט.

98 **ריח ניחוח להי'**

Said of the burnt offering: "an offering by fire, a pleasing scent to Havayah." The garments of thought, speech and action are to be such a pleasing scent.

Leviticus 1:9 ויקרא א':ט'

וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַהי'

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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KEHOT'S NOTE

ויקרא א, ט. ובכ"מ.

PARAGRAPH 13

99 **על כן יאמרו המושלים בואו חשבון**

"Therefore the rulers say: Come to Cheshbon; let the city of Sichon be built and established." The Alter Rebbe refers to his discourse on this verse beside the "masters of accounting," since cheshbon means a reckoning.

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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100 **חרש**

Rashi renders cheresh "in secret," as the Targum does, and says Yehoshua told the spies to make themselves like the deaf (chereshim), so that people would not hide their words from them; alternatively, cheresh is cheres, pots they carried to look like potters.

Rashi on Joshua 2:1 רש"י על יהושע ב':א'

101 **מאלמים אלומים**

Yosef tells his brothers his dream: "Behold, we were binding sheaves (me'almim alumim) in the field." The Midrash plays on alumim, sheaves, and illem, mute.

Genesis 37:7 בראשית ל"ז:ז'

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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102 **משתוקיתא דאימא קמה**

On Yosef's dream, the Midrash says that when the brothers would hide his fate from their father, what would stand up for him was "the silence of the mother," reading the word "arose" (kamah) of the dream this way.

Bereshit Rabbah 84:10 בראשית רבה פ"ד:י'

... אמר רבי אחא: עתידים אתם להעלים עלי דברים לפני אבא, לומר: חיה רעה אכלתהו. ומאן קאים ליה משתיקותא? דאימא קמה. והנה קמה אלומתי וגם נצבה והנה תסובינה אלומותיכם, כנגד ה' פעמים, שהן עתידין להשתחוות לו. ויאמרו לו אחיו: המלוך תמלוך עלינו רבי לוי ורי סימון חד אמר: מפני שענו אותו בעין רעה, לפיכך, מעמיד רשעים. וחד אמר: מפני שענו אותו בלשון כפול, לפיכך, הוא מעמיד מלכים:

"Joseph dreamed a dream, and he told it to his brothers; and they hated him even more" (Genesis 37:5). "He said to them: Please, hear this dream that I dreamed" (Genesis 37:6). "Joseph dreamed a dream.... He said to them: Please [na], hear" – he said: In this manner the prophets will rebuke you: "Hear now [na] what the L-rd is saying" (Micah 6:1) "Behold, we were binding sheaves in the field, and behold, my sheaf

arose and also stood upright, and behold, your sheaves gathered around and prostrated themselves ...

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103 **אין אסתר מגדת**

"Esther did not tell her origins or her people, as Mordechai had commanded her." Her silence is traced back to Rachel.

Esther 2:20 אסתר ב׳:כ׳

אֵין אֶסְתֵּר מַגֶּדֶת מוֹלַדְתָּהּ וְאֶת־עַמָּהּ כַּאֲשֶׁר צִוָּה עָלֶיהָ מָרְדֳּכָי וְאֶת־מַאֲמַר מָרְדֳּכַי אֶסְתֵּר עֹשָׂה כַּאֲשֶׁר הָיְתָה בְאָמְנָה אִתּוֹ׃

Esther had not yet made known her kindred nor her people; as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him —

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104 **ישפה יש פה ושותק**

The Midrash says Rachel's descendants inherited her silence: Binyamin's stone in the breastplate was yashfeh, "yesh peh, he has a mouth and is silent," since he knew of Yosef's sale; Shaul did not tell of the kingship; and Esther did not tell her origins.

Esther Rabbah 6:12 אסתר רבה ו׳:י״ב

105 **ולא מצאתי לגוף טוב משתיקה**

Shimon, son of Rabban Gamliel: "All my days I grew up among the sages, and I have found nothing better for the body than silence." The Alter Rebbe points to the Rambam's commentary on this mishnah.

Pirkei Avot 1:17 משנה אבות א׳:י״ז

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה דְּבָרִים, מֵבִיא חֵטְא׃

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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