



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 11

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

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.

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

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 יו"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 לכם¹ לציצית² וראיתם אותו וזכרתם וגוי למען תזכרו ועשיתם³ וגוי. הנה כנסת ישראל נקי כלה והקב"ה נקרא בשם חתן, כמ"ש ביום חתונתו⁴ זה⁵ מתן תורה וכתוב ביום ההוא תקראי אישי⁶ וגוי.

"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 אשה⁷ כי מאיש לוקחה זאת שכנסת ישראל נקי 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' בראם⁸ ה' מוצאות הפה⁹ וברוח פיו כל צבאם¹⁰ שהוא מקור ומוצא הע"מ [העשרה מאמרות]¹¹ שנברא בהם העולם^{12,13} דהיינו המאמר אי שיכול להבראות¹⁴ 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 ה'י הוא לפי שהוא אתא קלילא דלית ביה מששא שהוא הארה בעלמא היוצאת מהכל 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' חיצונית 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' חיצונית

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 תשוקתך¹⁷

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 אדם¹⁸ 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 ולכו לה' 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 in-born 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 en clothed 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 מאיש¹⁹ 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 המבריק²⁰ 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 יש²¹ ונקי 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 מאין²² כוי 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 כוי 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 ארץ²³ להיות נמשך בחי' ביטול במקור ושרש נש"י [נשמות ישראל] ומשם יפרד ומתחלק לס"ר נש"י [נשמות ישראל] שהם שרשי הנשמות ובהם ענפים כוי להמשיך בהם ג"כ בחי' ביטול ולהיות להם ביטול היש בכחי' 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 נר²⁴ הוי"י שנמשך מבחי"י הוי"י להיות הנשמה בבחי"י 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 כיצד²⁶ תהיה המשכת חכמה עילאה בבחי"י 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 המלוכש 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 en clothed 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"י חכמה עילאה בחי"י ביטול לכללות נש"י [נשמות ישראל] שתהיינה בבחי"י 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 לראשי³⁰ 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 [ואף על פי כן] יהיה נמשך להם ביטול דהיינו שהביטול יהיה 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 סדי"ה המגביהי לשבת^{31, 32} פי המגביה יי 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 migarme 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 באשישות³³ בשתי אשות³⁴ ובת"ז [ובתיקוני זהר] פי' תרין אשין³⁵ אשא חיוורא ואשא סומקא ובתיקון ס"ד³⁶ פי' באשישות איש ואשה^{37,38} והכוונה הכל אי' 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 • 16

The hairs above Chochmah

6 ב אך הנה הארה והמשכה זו⁴⁰ 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 בחכמה⁴¹ ידיעא⁴² 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 שאיננו 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 נבדלים⁴⁶ 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 • 17-8

Techeles

7 וזהו והיה לכם לציצית וראיתם אותו⁴⁸ דקאי על פתיל תכלת⁴⁹ דלעיל מיניה בפסוק הקודם ותכלת עמרא הוא⁵⁰ בחי ושער רישיה כעמר נקא⁵¹ 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 עדי"מ אמרו תכלת דומה לים⁵² וים לרקיע ורקיע דומה לכסא הכבוד בחי מלכותו ית' שנקי ארץ אוכלת יושביה⁵³ 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 משם⁵⁴ (ועיין ברכות נשא פי"ד [פרק י"ד / פרשה י"ד].⁵⁵ בנשיא השביעי דרנ"ז ע"ב. וחלק ליראיו תכלת שהוא מעין כבודו⁵⁶ 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 נקא⁵⁸ 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 • 19-11

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"י 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 en clothed 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 מצות⁵⁹ ה' ועשיתם אותם כלומר שתעשו את המצות להיותן בבחי' זכרים⁶⁰ 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 לבבכם⁶¹ 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 כפאו⁶² 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 ומלאכתן⁶⁴ 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 לבי⁶⁷ הלב סוטה שנאמר אל ישט אל דרכיה לכו^{68,69} (במשלי סי' ז' כ"ה) הלב זונה שנאמר ולא תתורו אחרי לבבכם⁷⁰ 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 טוב⁷¹ 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"ז למען תזכרו⁷² 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 [אל תקרי] מורשה⁷³ אלא מאורסה⁷⁴ שהתורה היא בחי' כלה ומאורסה לנשיי [לנשמות ישראל] שהם בחי' דכר ומשפיע.

[And in this sense [the Sages] said, "Do not read morashah (inheritance), but me'orasah (betroted)": 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, "betroted": 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 מעלה אני עליכם ⁷⁸ כאלו עשאוני והיינו ע"י ולא תתורו כי בעולמות הנפרדים מי שחושק לדבר אי' ומתאוה אליו נעשה בחי' נוקי' [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 בתחלתן⁷⁹ 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 אחר וקדם צרתני⁸² אחר למעשה בראשית⁸³

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 אדם⁸⁴ ואעפ"כ [ואף על פי כן] הוא בחי' קדם כי נש"י [נשמות ישראל] עלו⁸⁵ במחשבה וכמ"ש בראשית בשביל ישראל⁸⁶ 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 [וג' 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 פרע⁹⁴ 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 קדושים⁹⁵ שאתם תהיו ממשיכים קדושה זו לאלקיכם פי' לבחי אלקות השורה בכם שהוא בחי מלכותו ית', וכמ"ש שום תשים עליך מלך⁹⁶ 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 ומשתחוים⁹⁷ ומודים⁹⁸ וכמו וצבא השמים⁹⁹ לך משתחוים, שאפילו בחי ביטול שלהם נקי 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 מאין¹⁰⁰ 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.

במדבר ט"ו:39 לייט

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

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

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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' אקיו. 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' אירס 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."

במדבר ט"ו:40 לייט

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹת ה' וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

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.

שיר השירים ג:11א

צֹאנָה וּרְאִינָה בָנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שְׁעֶטְרָה־לוֹ אָמוּ בָיוֹם חֲתָנָתוֹ וּבְיוֹם שְׁמֻחָת לָבוֹ:

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.

- 5 ביום חתונתו זה מ"ת

The Mishnah ends tractate Taanit 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:6-7ז"ו

וְכֵן הוּא אוֹמֵר: "צֹאנָה וּרְאִינָה בָנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שְׁעֶטְרָה לּוֹ אָמוּ בָיוֹם חֲתָנָתוֹ וּבְיוֹם שְׁמֻחָת לָבוֹ." "בְּיוֹם חֲתָנָתוֹ" — זֶה מִתֵּן תּוֹרָה, "וּבְיוֹם שְׁמֻחָת לָבוֹ" — זֶה בְּנִין בֵּית הַמִּקְדָּשׁ, שְׂיִבְנָהּ בְּהִנָּהּ בְּיָמֵינוּ. גַּמִּי בְּשִׁלְשָׁה פְּרָקִים בְּשָׁנָה כְּהָנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּו'. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אֵיכָא מוֹסֵף? חֲסוּרֵי מִיחֻסְרָא, וְהָכִי קִתְּנִי: בְּשִׁלְשָׁה פְּרָקִים כְּהָנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שְׁמִתְפַּלְלִין, וְיֵשׁ מִהֶן אַרְבָּעָה פְּעָמִים בְּיוֹם — שְׁחִירִית ...

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)

הושע ב:18ח

וְהָיָה בְּיוֹם־הַהוּא נֹאֵם־ה' תִּקְרָאִי אִישִׁי וְלֹא־תִקְרָאִי־לִי עוֹד בְּעָלִי:

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.

בראשית ב:23ג

וַיֹּאמֶר הָאֱדָם זֹאת הִפְעַם עֵצָם מִצְעָמִי וּבָשָׂר מִבְּשָׁרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִשׁ לְקָחָהּ־זֹאת:

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

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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 כ"ט

KEHOT'S NOTE

מנחות כט, ב.

9 ה' מוצאות הפה

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

KEHOT'S NOTE

סיי 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 ויג: תהילים

בְּדִבְרֵי ה' שָׁמַיִם נִעָשׂוּ וּבְרוּחַ פִּי כָל־צִבְאוֹם:

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

תהילים 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 "פיו 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 אבות ה'

בְּעֶשְׂרֵה מֵאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמֵה תִלְמוּד לּוֹמֵר, וְהָלֹא בְּמֵאֲמָר אֶחָד יָכוֹל לְהִבְרָאוֹת, אֲלֹא לְהַפְרֵעַ מִן הַרְשָׁעִים שֶׁמֵּאֲבָדִין אֶת הָעוֹלָם שֶׁנִּבְרָא

...והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

בְּעֶשְׂרֵה מֵאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לְצַדִּיקִים שֶׁמִּקְיָמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מֵאֲמָרוֹת:

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

בחי' וישב לה, 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 ל"ח: בראשית

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.

בראשית ג: ט"ז Genesis 3:16

אֶל־הָאִשָּׁה אָמַר ה'רְבָּה אֲרֻכָּה עֲצֻבוֹנָךְ וְהִרְבָּה בְּעֶצֶב תֵּלְדִי בָנִים וְאִשְׁךָ תִּשְׁוֹקֶנָּה וְהוּא יִמְשִׁלְכָּךְ:

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)

משלי כ: כ"ז Proverbs 20:27

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חֲדָרֵי־בֶטֶן:

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.

בראשית ב:23

וַיֹּאמֶר הָאָדָם זֹאת הִפְעֵם עָצָם מֵעֲצָמֵי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִשׁ לְקָחָהּ זֹאת:

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

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

- 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

ועליק רדיה אז ישיר ישראל (סב, ג). וש"נ. [כ]. בארובה באוה"ת כאן עי 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

לְהַנְחִיל אֶהְיֶה יֵשׁ וְאַצְרֵתֵיהֶם אִמְלָא:

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

וְהַחֲכָמָה מֵאֵין תִּמְצָא 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.

...והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

- 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

ה' בַּחֲכָמָה יִסַּד-אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבְבוּנָה:

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

נֵר ה' נְשָׁמַת אָדָם חֹפֶשׁ כְּלִי-חַדְרֵי-בָטָן:

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 עי 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 ותולדותה ושלחבת העולה מאל"י ע"ש.

- 26 אך כיצד תהיי 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 עי אקסא. נ"ך כרך-ב ד"ה כי בועליך סע"י ה'. בזהר פי' תרומה דקס"ו ע"ב נעתק באוה"ת נ"ך-א עי 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 ח"א: ע"ד הזהר

ועוד מצוה דא עמודא דאמצעימא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרוייהו, ובגין דא אתמר על תרוייהו אשר קדשנו, אמא קדשנו ואבא צוננו, על מאן על שכנתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודיו, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

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29 בבחי' אשה ונר בגימ' ר"ן

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.

ספר הזהר, תרומה ע"ד:תשלי"ד-74:734-76:742 זohar, Terumah 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':6

שמאלו תחת לראשי וימינו תחבקני:

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 לה, 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

...והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

in hamagbihi, which ends in a yud, the words hamagbiha yud, “raising the yud.”

Psalms 113:5 תהילים קי"ג:5

מי כה' אֶלְקֵינוּ הַמַּגְבִּיחִי לְשֶׁכֶת:

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

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PARAGRAPH 5

33 סמכוני באשיות

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':5

סמכוני באשיות ורפדוני בתפוחים כייחולת אהבה אני:

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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34 סמכוני באשיות 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':5

סמכוני באשיות, בשתי אשות, באש של מעלה ובאש של מטה. דבר אחר, סמכוני באשיות, בשתי אשות, תורה בכתב ותורה בפה. דבר אחר, סמכוני באשיות, באשות הרבה, באש של אברהם, ושל מוריה, ושל סנה, ובאש של אליהו, ושל חנניה מישאל ועזריה. דבר אחר, סמכוני באשיות, אלו ההלכות המאוששות. ורפדוני בתפוחים, אלו ההגדות שריחן וטעמן בתפוחים. כי חולת אהבה אני, אמרה כנסת ישראל לפני הקדוש ...

“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 Hanaya 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

תיי"ט (לט, ב).

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"י 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 ל"ט ב' ח"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.

Constantinople, 1740 (CC-BY-NC)

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 ד"ד א"ה

בְּרֵאשִׁית בָּרָא אֱלֹהִים, תִּמְן אִישׁ תִּמְן אִשָּׁה עִם ה' דְּאֵלֵהֶיִם, וְעֲלִיָּהוּ אֶתְמַר (שיר ב ה) סְמְכוֹנֵי בְּאִשִּׁישׁוֹת, בְּאִישׁ וְאִשָּׁה, וּמֵאֵן גְּרִים דָּא, בְּגִין דְּאֶתְפָּשְׁטוּ מִקְתָּנוֹת אוֹר אֶדָם וְחִנָּה, וּבְגִין דָּא סְמְכוֹנֵי בְּאִשִּׁישׁוֹת, בְּכַתְּנוֹת עוֹר דְּאִינוֹן לְקַבֵּל וְעוֹרוֹת אֵילִים מְאֻדָּמִים וְכו' (שמות כה ה).

Tikkunei Zohar - Vocalized (Public Domain)

39

Kehot's note points to Tikkunei Zohar 64 for these words.

Tikkunei Zohar 64 ד"ד ח"ח

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"י תר"ו ושם מציין ללקו"ת שה"ש לג, א בענין המשכה מלמעלה מהחכמה עד"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 ד'ג ב'ג: ד"ד

אנת חכים ולא 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 ע"ג ע"א

Zohar III, 58b ע"ג נח

KEHOT'S NOTE

ראה ע"ג ע"א, ב. הקדמת ת"ז קרוב לסופה. וראה ג"כ ע"ג ע"א, 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 ה"ח ה"ח

ששים המה מלכות ושמונים פילגשים ועולמות אין מספר:

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 ב'א-ב'א

משנה למלך, וביה נהירו מארי מתנייתין, כוהר הרקיע דא הלקה, דאיהי קבלה למשה מסיני, וכמה עולמות אית לה דאינון הלקות פסוקות, דאיתמר בהון (שיר ו ח) ועולמות אין מספר, ואיהי סלקא על קלהו, ודא הוא דכתיב (משלי לא כט) ואת עלית על קלנה, ואיהי עם קלהו, כמה דאוקמוהו הלקה כרבים. ומצדיקי הרבים בה יהון ככבים לעולם ועד, ככבים ודאי עלית לון חושפנא, דכל כוכבא וכוכבא אתקרי עלמא יחידא, ודא הוא ועולמות אין מספר, ...

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

עלי"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,

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)

במדבר ט"ו:39

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרָי לְכַבֵּכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם:

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

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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.

במדבר ט"ו:38

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְּגֵדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל 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

וְנִתְּנָא דְּבִי רַבִּי יִשְׁמַעְאֵל: כָּל בְּגָדִים צֶמֶר וּפְשָׁתִים הֵם, וְאִמָּר רַחֲמָנָא עֲבִיד לָקָה תְּכֵלֶת, וְתִכְלֶת עֲמָרָא הוּא. וּמֵמַאי דְּתִכְלֶת עֲמָרָא הוּא? מִדְּשֵׁשׁ — כִּיתָנָא, תְּכֵלֶת — עֲמָרָא הוּא. אִיצְטְרִיד, סָלָקָא דְּעֵתָא אֲמִינָא כְּדִרְבָּא, דְּרַבָּא רַמִּי: כְּתִיב "הַכֶּנֶף" — מִן כֶּנֶף, וְכְתִיב "צֶמֶר וּפְשָׁתִים!"

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KEHOT'S NOTE

יבמות ד, ב.

51 ושער רישי כעמר נקא

Daniel tells of his night vision: "I watched until thrones were set, and the Ancient of Days sat; His garment was

...והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

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

חָזָה הָיִית עַד דִּי כָרְסוֹן רַמְיו וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְג חוֹר וּשְׁעָר רִאשָׁה כְּעֶמֶר נָקָא כְּרִסְיָה שְׂכַבִּין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלָק:

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

תִּנְיָא הִיָּה ר' מַאִיר אוֹמֵר מַה נִּשְׁתַּנָּה תְּכֵלֶת מִכָּל מִינֵי צְבָעוֹנִין מִפְּנֵי שֶׁהַתְּכֵלֶת דּוּמָה לִים וְיָם דּוּמָה לְרִקִּיעַ וְרִקִּיעַ לְכֶסֶם הַכְּבוֹד שְׁנֵאמֵר (שְׁמוֹת כד, י) וְתַחַת רְגִלּוֹ כְּמַעֲשֵׂה לְבִנְתָּה הַסְּפִיר וְכַעֲצֵם הַשָּׁמַיִם לְטַהַר וְכִתִּיב (יחֻזְקָאֵל א, כו) כִּמְרָאָה אֲבָן סְפִיר דְּמוֹת כֶּסֶם תִּנְיָא הִיָּה רַבִּי מַאִיר אוֹמֵר גְּדוֹל עוֹנֶשׁוּ שֶׁל לָכֵן יוֹתֵר מַעוֹנֶשׁוּ שֶׁל תְּכֵלֶת מִשֵּׁל לְמַה הִדְבֵּר דּוּמָה לְמִלְךָ בֶּשֶׁר וְדָם שְׁאֵמֵר לְשֵׁנֵי עַבְדּוֹ לֵאמֹר הִבָּא לִי חוֹתֵם שֶׁל טִיט וְלֵאמֹר הִבָּא לִי חוֹתֵם שֶׁל זָהָב וּפְשַׁעוֹ שְׁנֵינָהּ וְלֵא הִבָּאוּ אִיזָה מַהֵן עוֹנֶשׁוּ מְרֻבָּה הוּא אוֹמֵר זֶה ...

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KEHOT'S NOTE

מנחות מג, ב.

53 ארץ אוכלת יושבי

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

וַיִּצְיֹאוּ דֹבַת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הוּא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ תְּנוּכָה אֲנָשֵׁי מְדוֹת:

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.

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

בבוכ 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 עי' 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;ג:י"ד

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"י בבוכ 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;ט"ז

הוה הוית עד די קרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא קרסיה שבבין דיינור גלגלוי נור דלק:

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;ט"ו:ל"ט

והיה לכם לציצת וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם:

...והיה לכם לציצת וראיתם אותו וזכרתם וגוי 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-ה 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 איש 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;ח"ז-ח"ז

"ולא תתורו אחרי לבבכם", מכאן אמר רבי: אל ישתה אדם בכוס זה ויתן עינו בכוס אחר. אמר רבינא: לא נצרכא, אלא דאפילו שתי נשיו. וזכרתי מקם המרדים והפושעים ביי, אמר רבי לוי: אלו בני תשע מדות, בני אסנ"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

בבוכ 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;י"ב:ב

אמר רבה בר בר חנה אמר רבי יוחנן משום רבי יהודה ברבי אלא: בא וראה שלא כדורות הראשונים דורות האחרונים. דורות הראשונים עשו תורתן קבע ומלאכתן ארעי, זו וזו נתקיימה בידיהם. דורות האחרונים שעשו מלאכתן קבע ותורתן ארעי, זו וזו לא נתקיימה בידיהם.

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.

במדבר ה:12 ט"ז

דבר אל־בני ישראל ואמרת אליהם איש איש כִּי־תשטה אשתו ומעלה בו מעל:

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.

במדבר ה:13 ט"ז

ושכב איש אתה שכבת־זרע ונעלם מעיני אישה ונסתרה והיא נטמאה ועד אין בה והוא לא נתפשה:

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 (Kohes) says: "I spoke with my heart, saying: Behold, I have acquired great wisdom." The verse on which the Midrash lists the heart's traits.

קהלת א:16 ט"ז

דברתי אני עם־לבי לאמר אני הגה הגדלתי והוספתי חכמה על כל־אשר־היה לפני על־ירושלם ולבי ראה הרבה חכמה ודעת:

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

...והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

astray to her ways," and "the heart is unfaithful (zonah)," from "do not stray after your heart."

Kohélet Rabbah 1:16 ט"ז א:ט

דברתי אני עם לבי, הלב רואה, שנאמר: ולבי ראה הרבה. הלב שומע, שנאמר (מלכים א ג, ט): ונתת לעבדך לב שמע. הלב מדבר, שנאמר: דברתי אני עם לבי. הלב הולך, שנאמר (מלכים ב ה, כו): לא לבי הלה. הלב נופל, שנאמר (שמואל א יז, לב): אל יפל לב אדם עליו. הלב עומד, שנאמר (יחזקאל כב, יד): היעמד לך. הלב שמח, שנאמר (תהלים טז, ט): לכן שמח לבי ויגל כבודי. הלב צועק, שנאמר (איכה ב, יח): צעק לבם אל ה'. הלב מתנחם, שנאמר (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 כ"ה ז'

אל־ישט אל־דרכיה לבך אל־תתע בנתיבותיה:

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."

במדבר ט"ו:39

והיה לכם לציצית וראיתם אתו וזכרתם את־כל־מצות ה' ועשיתם אתם ולא־תתורו אחרי לבבכם ואחרי עיניכם אשר־אתם זנים אחריהם:

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 ט"ז

סור מרע ועשה־טוב בקש שלום ורדפהו:

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

72

למען תזכרו

“So that you remember (tizkeru) and do all My commandments.” Read as becoming zecharim, givers.

Numbers 15:40 ט"ו:מ'מ' במדבר

למען תזכרו ועשיתם את כל מצותי והייתם קדשים לאלהיכם:

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 ד"ד:ג' דברים

תורה צוה לנו משה מורשה קהלת יעקב:

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 ד"א:ד' ברכות

הבא על אמו בחלום — יצפה לבינה, שנאמר: “כי אם לבינה תקרא.”
הבא על נערה מאורסה — יצפה לתורה, שנאמר: “תורה צוה לנו משה מורשה קהלת יעקב,” אל תקרי “מורשה” אלא “מאורסה.” הבא על אחותו בחלום — יצפה לחכמה, שנאמר: “אמר לחכמה אחתי את.”
הבא על אשת איש בחלום — מובטח לו שהוא בן העולם הבא. והני מילי דלא ידע לה ולא הרהר בה מאורסתא.

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 ...

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

KEHOT'S NOTE

ברכות נו, 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”

...והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

(reishis) as Israel, for whose sake the world was created. (context: Steinsaltz Tanakh)

Jeremiah 2:3 ג'ג' ב'רמיהו

קדש ישראל לה ראשית תבואתה כל אכליו יאשמו רעה תבא אליהם נאם 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.

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

KEHOT'S NOTE

ירמ' 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 ט"ו:ל"ט במדבר

והיה לכם לציצית וראיתם אותו וזכרתם את כל מצותי ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר יאמרו זנים אחריהם:

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 ג'ג' ו'קרא

אם בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם:

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 ג'ק, ז'ז

KEHOT'S NOTE

ילקוט ראובני ר"פ בחקותי. ז'ז ג'ק, 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 ז'א:ז' ספר יצירה

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 Yetzirah, 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-6

לקראת שבת לכו ונלכה. כי היא מקור הברכה. מראש מקדם נסוכה. סוף מעשה במחשבה תחלה: לכה דודי לקראת כלה. פני שבת נקבלה: מקדש מלך עיר מלוכה. קומי צאי מתוך ההפכה. רב לך שבת בעמך הבכא. והוא נחמול עליה תמלה:

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 אחר וקדם צרתי

David to G-d, who knows him wholly: "Behind and before You formed me, and You laid Your hand upon me."

Psalms 139:5 ה'יחיד קליי: Psalms 139:5

אחור וקדם צרתי ותשתי עלי כפכה:

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 אחר 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 א'רבה: Bereshit Rabbah 8:1

... ותשת עלי כפכה, כמה דאת אמר (איוב ג'): כפך מעלי הרחק. אמר רבי אלעזר: אחר למעשה יום הראשון וקדם למעשה יום האחרון. הוא דעתיה דרבי אלעזר דאמר רבי אלעזר תוצא הארץ נפש חיה למינה, זה

... והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

רוחו של אדם הראשון. אמר רבי שמעון בן לקיש: אחר 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.

בראשית א'כ"ו: Genesis 1:26

ויאמר אלקים נעשה אדם בצלמנו כדמותנו ויברדו כדגת הים ובעוף השמים ובבהמה ובכלי הארץ ובכלי הרמש הרמש עליה ארץ:

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 ה'רבה: Bereshit Rabbah 1:5

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 א'רבה: Bereshit Rabbah 1:4

"בראשית ברא אלקים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "הי קנני ראשית דרכי" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגוי". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י'): "כענבים במדבר וגוי" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגוי" 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 ל"ד: ויקרא רבה

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 על בראשית א:ב

תהו ובהו. תהו לשון תמה ושממון, שאדם תהא ומשתומם על בהו שבה: תהו. אשטורדי"שון בלע"ז: בהו. לשון רקות וצדו: על פני תהום. על פני המים שעל הארץ: ורוח אלקים מרחפת. כסא הכבוד עומד באויר ומרחף על פני המים ברוח פיו של הקב"ה ובמאמרו, כיונה המרחפת על הקו, אקוב"טיר בלע"ז:

תהו ובהו DESOLATE AND VOID — The word 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. ON THE FACE OF THE DEEP — i. e. the waters which were upon the earth. 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 א:ב-ג:ב על בראשית א:ב-ג:ב

... (שמואל א כ ד), מה תרצה ותחפץ, וכן "ותהי אשה לכן אדניך כאשר דבר הי" (בראשית כ"ד:נ"א), כאשר רצה; כי כן הוא הרצון לפניו. או הוא כגון מחשבה, כמו "האמרה בלבה" (ישעיהו מז ח); "ואמרו אלפי יהודה בלבם" (זכריה יב ה). והענין, לומר שלא היה בעמל. וכך קראו רבותינו לזה "מחשבה"; אמרו: מחשבה - ביום; המעשה - עם דמדומי חמה. והוא להורות על דבר מחשב שיש בו טעם, לא חפץ פשוט בלבד. ומילת הנה - מורה על מעשה הזמן העומד, כמו ...

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

...והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען

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 לאלהיכם

"So that you remember and do all My commandments, and be holy to your G-d."

Numbers 15:40 ט"ו:מ"ד במדבר

למען תזכרו ועשיתם את כל מצוותי והייתם קדושים לאלהיכם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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90

נעוץ תחלתו בסופו

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

91

אחור למעי"ב

Kehot's note points to Bereshit Rabbah 8:2 for these words.

Bereshit Rabbah 8:2 ב'י:ח על בראשית רבה

רבי חמא בר חנינא פתח: (איו"ב) הזאת ידעת מני וגוי. 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 בכח? היום של ששי שואל של חמישי ...

Rav Hama bar Hanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Hama bar Hanina 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 בבוכ' 408, 633.

93

וגי'פ קדוש עד שהוי צבאות

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 וַאֲמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ הִי צְבָאוֹת מְלֵא כְלֵי־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

94

קדוש יהי גדל פרע

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 נִדְרוֹ נִזְרוֹ תֵּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֵאת הַיָּמִם אֲשֶׁר־יִזְרֹ לָהּ קֹדֶשׁ יִהְיֶה גְדֹל פְּרַע שָׁעֵר 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.

95

והייתם קדושים

"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

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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96

שום תשים עליך מלך

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:טו

שׁוּם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקִּרְבִּי אֲחִיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִיךָ 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.

97

ואנחנו כורעים ומשתחוים

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

KEHOT'S NOTE

תפלת עלנו.

98

ואנחנו כורעים ומשתחוים ומודים

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: אידור אשכנז, ימי חול, תפילת שחרית, סיום תפילה, עלינו א' אל

... וגורלנו ככל המונם: שהם משתחוים להכל וריק ומתפלקים אל אל לא יושע, ואנחנו כורעים ומשתחוים ומודים לפני מלך מלכי המלכים הקדוש ברוך הוא, שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים, הוא אלקינו אין עוד, אמת מלכנו אפס זולתו ככתוב בתורתו וידעת היום והשבת אל לבבך כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת אין עוד:

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

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' לְבַדְּךָ אַתָּה עֹשֵׂת אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מַחְיֶה אֶת־כָּלֶם וְצָבָא 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

נחמיה ט, ו.

100

והחכמה מאין

"And wisdom, from where (me'ayin) shall it be found?" Read as Chochmah coming from ayin, nothing.

Job 28:12: איוב כ"ח:יב

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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101

ונחנו מה

When the people complained of hunger in the wilderness, Moshe and Aharon said: "And what are we, that you complain against us?"

שמות ט"ז:7: Exodus 16:7

ובקר וראיתם את־כבוד ה' בשמעו את־תלנתיכם על־ה' ונחנו מה כי תלינו עלינו:

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.

102

ונחנו מה

Moshe repeats: "And what are we? Your complaints are not against us but against Havayah."

שמות ט"ז:8: Exodus 16:8

ויאמר משה בתת ה' לכם בערב בשר לאכל ולחם בבקר לשבע בשמע ה' את־תלנתיכם אשר־אתם מלינים עליו ונחנו מה לא־עלינו תלנתיכם כי על־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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LikuteiTorah.com
THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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