



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 9

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

“And it shall be to you as tzitzis, and you shall see it and remember” (Numbers 15:39)



Tzitzis are only threads drawn from a garment: the love and awe of the heart, the white and the techeles, issue from the encompassing garment made of the mitzvos of action, which is rooted in G-d's own supernal garment. Seeing the threads should remind a person how great the whole garment of the mitzvos is.

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

Tzitzis are only threads drawn from a garment: the love and awe of the heart, the white and the techeles, issue from the encompassing garment made of the mitzvos of action, which is rooted in G-d's own supernal garment. Seeing the threads should remind a person how great the whole garment of the mitzvos is.

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

THE MAAMAR IN BRIEF

The maamar asks why the tzitzis passage speaks of remembering twice, and how one mitzvah recalls all the mitzvos. Tzitzis means gazing and radiance: the revelation of G-dliness must descend from the mind, which like water is cold and heavy, to the point of the heart, whose fire alone transforms a person, as love (the white) or fear (the techeles). The bride's reply in Song of Songs 5:3 names two preparations for G-d's call "Open to me": "soiling the feet," a humbling reckoning of one's sins, and "putting on the robe," the garments of the mitzvos. Moshe longed for the mitzvos of action because all mitzvos are tzedakah, a garment whose countless threads, the details of the law, add up to a "great sum" that reaches the level of sovev; in G-d's works the lowest is rooted highest. Love and awe cannot exist without this garment, as tzitzis need a garment. The Torah taught before birth is forgotten to leave room for free choice, yet its impression gives the soul the strength to choose good. The two rememberingings correspond to the techeles, the prohibitions, and the white, the positive mitzvos.

OUTLINE

- 1 **Two questions, and tzitzis as radiance** ¶1
Why does the tzitzis passage speak of two rememberingings, and how does tzitzis recall all the mitzvos? Tzitzis comes from "peering through the lattices," a radiance: the shining of the G-dliness that fills and encompasses all worlds, before which all is as nothing.
- 2 **From the mind to the heart: the white and the techeles** ¶2-6
Awareness of G-d must reach the point of the heart: the brain, rooted in cold, heavy water, cannot change the vital soul, and only the heart's fire refines it. That fire is love, the white of the tzitzis, drawn from Binah, and fear, the techeles, drawn from Abba; fear only "before the eyes" is not yet fear of G-d. Tzitzis is feminine and metzitz masculine, because G-d bestows the light and Israel receives it through the "lattices" of a broken heart.

- 3 “I have washed my feet; how shall I soil them?”** ¶17
- The bride’s reply to “Open to me” names two preparations for G-d’s light in the heart. The first, “soiling the feet,” is to be one of the “masters of the reckoning,” keeping one’s past sins always before one’s eyes even after teshuvah.
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- 4 “How shall I put it on?”: the garment of the mitzvos** ¶18–10
- Moshe prayed 515 times to enter the Land for the sake of the mitzvos of action. All the mitzvos are tzedakah, and tzedakah is a garment: as threads join into a garment, the details of the law join into a “great sum,” an encompassing light that the Arizal places in Arich Anpin, the level of sovev.
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- 5 The lowest is rooted highest** ¶11–13
- In creation man, the highest, is sustained by the mineral, the lowest, for “last in deed, first in thought”; since G-d is without end, His works have no fixed beginning or end. So the physical mitzvos, summed up in tzedakah, are garments of “glory” that envelop a person on every side.
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- 6 Love and awe hang from the garment** ¶14–15
- The mitzvos and the laws are makifim, while love and awe are “the Torah of man,” revealed within. Just as tzitzis cannot exist without a garment, love and awe cannot exist without first doing all the mitzvos and gathering one’s study of Mishnah and Talmud into the soul.
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- 7 The Torah taught before birth** ¶16–18
- The unborn child is taught the whole Torah, a makif that gives it the light of love and awe, and then made to forget, so that its service will be by free choice. The impression that remains is why it can say “draw me,” having already been “brought into his chambers”; and the forgetting is why it is hard to put on the garments of Torah and mitzvos again.
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- 8 The two rememberings** ¶19
- Seeing the tzitzis, love and awe, recalls the garment of the mitzvos of action, “the mitzvos of Havayah,” which are G-d’s own. The techeles recalls the prohibitions and a constant humility, never “I have already washed my feet”; the white recalls the positive mitzvos, through which love and awe rise into the encompassing light.
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- 9 Summary: the garment and its threads** ¶20–23
- The mitzvos make an encompassing garment for the soul, rooted in G-d’s white tallis. If four strands carry the love and awe of all Israel, the whole garment is holier beyond measure; Torah study and the laws belong to it too. The tallis is holier than its tzitzis, but its holiness is too great to rest in the physical cloth, so in law only kosher tzitzis are holy.
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KEY CONCEPTS

Tzitzis ציצית

From “peering through the lattices”: a radiance of G-dliness received by Israel. Its threads stand for the love and awe of the heart, which issue from the garment of the mitzvos as strands from a cloth.

Techeles and white תכלת ולבן

The two colors of the tzitzis: the white is love, fiery and rising, drawn from Binah; the techeles is fear, the blue light that clings to the wick, drawn from Abba. They also correspond to the two rememberings: the white to the positive mitzvos, the techeles to the prohibitions.

Encompassing garment (makif) לבוש מקיף

The mitzvos of action and the details of the law, physical deeds that surround the soul rather than entering it. Rooted in G-d's own supernal garment, they are higher than the love and awe that issue from them.

“The Torah of man” תורת האדם

Love and awe, which are revealed within a person and become part of his self, unlike the mitzvos, which remain “the mitzvos of Havayah,” G-d's own.

The great sum חשבון גדול

As coins add up to a great sum of charity, the countless details of the law join into one garment whose total reaches the level of sovev, which the Arizal places in Arich Anpin.

Masters of the reckoning מארי דחושבנא

Those who take account of all their failings. For the Alter Rebbe this is “soiling the feet”: keeping one's sins before one's eyes even after teshuvah, as a preparation for G-d's light.

Impression (reshimu) רשימו

What remains of the Torah taught before birth after it is forgotten. It gives the soul in the body the strength to choose good and to be drawn after G-d.

SECTION 1 • 11

Two questions, and tzitzis as radiance

1 והיה לכם לציצית¹ וראיתם אותו וזכרתם וגו' למען תזכרו^{2,3} וגו'. להבין ענין ב' זכירות הללו למה.

“And it shall be to you as tzitzis, and you shall see it and remember,” etc.; “so that you remember,” etc. To understand the matter of these two remembering: why [both]?

The maamar opens with the passage of tzitzis (Numbers 15:39–40), which speaks of remembering twice: “you shall see it and remember all the mitzvos of Havayah,” and then “so that you remember and do all My mitzvos.” The first question is why the Torah needs two separate remembering. Likkutei Torah prints an explanation (Biur) of this discourse right after it, which opens from the Sages’ words “the heart sees.”

גם להבין איך יהיה מצות ציצית מורה על זכירת כל המצות. הנה ציצית מלשון הסתכלות כמו מציץ מן החרכים⁴ שהוא ענין זיו והארה

Also to understand how the mitzvah of tzitzis can point to the remembering of all the mitzvos. Now, tzitzis (tzitzis) comes from the language of gazing, as in “peering through the lattices,” which denotes radiance and illumination;

The second question is how one mitzvah, tzitzis, can bring all the mitzvos to mind. The answer begins with the word itself: ציצית is related to מציץ, “peering” (Song of Songs 2:9), and the root also means shining forth, so tzitzis speaks of a radiance or illumination.

דהיינו שיאיר ויתגלה בחינת גילוי אלהותו ית' שממלא כל עלמין וסובב כל עלמין וכולא קמיה כלא⁵ חשיב בשמים ממעל ועל הארץ⁶ מתחת אין עוד

that is, that there shine and be revealed the level of the revelation of His G-dliness, may He be blessed, who fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), before whom all is accounted as nothing, “in the heavens above and on the earth below; there is none else,”

What shines is the revelation of G-dliness, which both fills each world from within (memalei) and transcends all worlds (sovev), and before which everything is accounted as nothing, in the Zohar’s words (Zohar 1:11b). The verse “in the heavens above and on the earth below; there is none else” (Deuteronomy 4:39) says that nothing exists apart from Him.

כי נשגב שמו לבדו הודו על ארץ ושמים⁷ וגו'. הודו הוא זיו והארה ממנו כו' כמ"ש במ"א.

“for His Name alone is exalted; His splendor is over earth and heaven,” etc. “His splendor” is a radiance and illumination from Him, etc., as is explained elsewhere.

Psalms 148:13 says that His Name alone is exalted, while only “His splendor” (hodo) reaches earth and heaven. The Alter Rebbe reads “splendor” as a radiance that issues from Him rather than His essence; this is the kind of illumination that tzitzis signifies.

SECTION 2 • ¶2-6

From the mind to the heart: the white and the techeles

2 והנה ענין בחינת גילוי זה פי' גילוי מציאותו ולא מהותו ח"ו [חס ושלום] צריך שיתגלה בלב האדם דוקא

כמאמר רז"ל [רבתינו זכרונם לברכה] הלב רואה⁸ כו'

Now, this level of revelation, meaning the revelation of His existence and not of His essence, G-d forbid, must be revealed specifically in a person's heart, as our Sages, of blessed memory, said: "The heart sees," etc.,

The revelation meant here is of G-d's existence, the awareness that He is, not a grasp of His essence, which no creature can attain. Such awareness must reach the heart, and the Sages' saying "the heart sees" shows that the heart, too, has a kind of sight.

בקהלת רבה דפי"ז ע"א⁹ ר"פ דברתי אני¹⁰ עם לבי, ולא די לו בהסתכלות העינים שהם חב"ד [חכמה בינה

ודעת] שלו בלבד שלכן נקראים חכמים עיני העדה¹¹ אלא שצריך שתתפשט

in Koheles Rabbah, page 87a, at the beginning of the passage "I spoke with my heart." And it is not enough for him to have only the gazing of the eyes, which are his Chochmah, Binah and Daas, which is why the wise are called "the eyes of the congregation"; rather, it must spread

The source is the Midrash on Ecclesiastes 1:16, "I spoke with my heart," which lists the heart's faculties: it sees, hears, speaks and more. The eyes stand for the intellect, Chochmah, Binah and Daas, as the wise are called "the eyes of the congregation"; but the intellect's seeing alone is not enough.

עד כי להיות נגעה עד בחי' נקודת לבו ממש שיהיה בבחי' הלב רואה ומרגיש ומתפעל בהרגשתו דהיינו

התפעלות הפחד בלב או התפעלות כרשפי אש מיסוד האש שבלבו

until it reaches the level of the very point of his heart, so that he is at the level of "the heart sees," and feels, and is stirred by what it feels: that is, a stirring of fear in his heart, or a stirring like "flashes of fire" from the element of fire in his heart.

The awareness must travel down to the innermost point of the heart, so that the heart itself sees, feels and is moved. That movement takes one of two forms: a stirring of fear, or a fiery love, "flashes of fire," coming from the heart's element of fire.

כי להיות המוח עיקרו מיסוד המים והלחות¹² שהוא קר בטבע ואינו פועל בנפשו שום השתנות ויש בו כבידות כידוע שהמים יורדים¹³ ממקום גבוה למקום נמוך,

For since the brain is fundamentally of the element of water and moisture, which is cold by nature, it effects no change in his soul, and there is heaviness in it, as it is known that water descends from a high place to a low place.

Here begins the reason the intellect alone cannot change a person: the brain is rooted in the element of water, which is cold and heavy. As Tanya, chapter 3, says, citing Etz Chaim, the source of water and moisture is the brain, while the element of fire is in the heart; and water by nature flows down from high to low.

כך ראיית עיני השכל שבנפשו האלהית אינו פועל בנפשו החיונית שום התפעלות שיתפעל להשתנות טבעו ומהותו באשר הוא שם ולשנות את טעמו אל ההיפך לגמרי

So too the seeing of the eyes of the intellect in his G-dly soul does not bring about in his vital soul any stirring, such that it would be stirred to change its nature and essence where it stands and to change its taste to the complete opposite;

In the same way, understanding G-dliness with the G-dly soul's "eyes of the intellect" does not by itself transform the vital soul, the soul that animates the body. It does not make that soul change its nature or reverse its "taste," its inclinations and preferences, to the opposite.

רק הוא כדקאי קאי בבחי' כבדות ועצלות במקום נמוך שהיה בו כ"א ע"י שיתלהב ויתלהט בנפשו rather, it stays as it stood, in a state of heaviness and sluggishness, in the low place where it was; except through his being kindled and set ablaze in his soul

Left to the intellect, the vital soul stays where it was, heavy and sluggish in its low place. The only exception is when the person becomes kindled and ablaze in his soul.

עד כי נגע עד נקודת לבו ששם הוא יסוד האש העולה למעלה כרשפי אש ושללהבת¹⁴ י"ה כשללהבת העולה מאליה ליפרד מן הפתילה בלי השקט ומנוחה, וכל השתנות הוא ע"י האש דוקא

until it reaches the point of his heart, where the element of fire is, which rises upward like "flashes of fire, a flame of Yah," like a flame that rises of itself to part from the wick, without quiet or rest. And all change comes specifically through fire,

The point of the heart is the seat of the element of fire, and fire rises upward of its own accord, like the "flame of Yah" of Song of Songs 8:6 and like a flame that leaps up as if to leave its wick. Therefore real change in a person's nature comes only through fire.

כמו מצרף לכסף וכור לזהב¹⁵ עד כי הגו סיגים מכסף^{16,17} כו' [ועמ"ש מענין זה בד"ה ונקדשתי בתוך¹⁸ בניי [בני ישראל].¹⁹

as in “a crucible for silver and a furnace for gold,” until “the dross has been removed from the silver,” etc. [And see what is written on this subject in the discourse beginning “And I shall be sanctified among the children of Israel,”

Proverbs compares G-d's testing of hearts to the crucible and the furnace, and speaks of removing dross from silver: fire separates the impurity from the metal. The bracket that opens here begins a series of references to other discourses on this theme, starting with the one on “And I shall be sanctified among the children of Israel.”

3 ובד"ה במדבר סיני באהל מועד²⁰ כי תבאו אל הארץ גבי ונפש כי תקרב²¹ ובד"ה ויושט המלך לאסתר²² את שרביט הזהב.²³

and in the discourse beginning “In the wilderness of Sinai, in the Tent of Meeting”; “When you come into the land,” concerning “And when a soul offers”; and in the discourse beginning “And the king extended to Esther the golden scepter.”]

The bracket closes with further references: the discourse on “In the wilderness of Sinai, in the Tent of Meeting” (Numbers 1:1); the discourse “When you come into the land” (Likkutei Torah, Behar), where the meal offering a soul brings, “baked in an oven,” is read as the soul drawing near to G-d by kindling “flashes of fire” of love in the heart; and the Torah Ohr discourse on “And the king extended to Esther the golden scepter” (Esther 8:4). That Torah Ohr discourse speaks of the love hidden in the inner point of every Jew's heart, which not everyone brings out into the open.

והארה זו שמתלהט ומתלהב בלב האדם הוא ענין בחי' תכלת ולבן שבציצית כי בחינת לבן מורה על האהבה כרשפי אש²⁴ כשלהבת מתלהב בלב האדם.

And this illumination, which blazes and flames in a person's heart, is the matter of the techeles (blue) and the white in the tzitzis. For the white indicates the love like “flashes of fire,” like a flame blazing in a person's heart.

The illumination that ignites the heart is what the two colors of the tzitzis stand for. The white represents love, the heart's fiery love described as “flashes of fire.”

4 והתכלת מורה על הפחד שכלבו [והיינו כמ"ש בפע"ח [בפרי עץ חיים] שער הציצית פ"ד דלבן נמשך ממוח בינה ותכלת מאבא,²⁵ ונודע דבינה היא מקור האהבה כרשפי אש

And the techeles indicates the fear in his heart. [This is as is written in Pri Etz Chaim, Sha'ar HaTzitzis, chapter 4, that the white is drawn from the mind of Binah and the techeles from Abba. And it is known that Binah is the source of the love like "flashes of fire,"

The techeles, the sky-blue thread, stands for the fear in the heart. The bracket gives the Arizal's source: in Pri Etz Chaim the white is drawn from Binah and the techeles from Abba, the configuration of Chochmah, and Binah is known as the source of the fiery love.

וחכמה הוא בחי' יראה עילאה ואבא יסד ברתא^{26, 27} היא בחינת יראה תתאה וכמ"ש במ"א ע"פ בחכמה יסד ארץ כונן שמים בתבונה²⁸ ועמ"ש מזה בביאור ע"פ שימני כחותם].²⁹

and Chochmah is the level of the higher awe; and "Abba founded the daughter," who is the level of the lower awe; as is explained elsewhere on the verse "With wisdom He founded the earth; He established the heavens with understanding." And see what is written on this in the explanation on the verse "Set me as a seal."]

Chochmah corresponds to the higher awe (yirah ila'ah), and "the daughter," Malchus, whom Abba founded, corresponds to the lower awe (yirah tata'ah). This is how the Tikkunei Zohar reads Proverbs 3:19, "With wisdom He founded the earth": wisdom, Abba, founded the "earth," the daughter; so the techeles, drawn from Abba, carries the quality of awe.

5 וזהו שכתוב אין פחד אלקים לנגד עיניו³⁰ כי כל זמן שהוא עדיין בחי' לנגד עיניו שהוא בחי' ראיית השכל בלבד אין לו פחד אלהים

And this is what is written: "There is no fear of G-d before his eyes." For as long as it is still at the level of "before his eyes," which is the level of the intellect's seeing alone, he has no fear of G-d.

Psalms 36:2 says of the wicked, "There is no fear of G-d before his eyes." The Alter Rebbe reads it inwardly: as long as fear stays "before his eyes," in the intellect's seeing alone, it is not yet true fear of G-d.

כי פחד הוא בלב דוקא שתפול עליו אימה ופחד בהתגלות הלב כ' י הפחד מושרש ג"כ ביסוד האש שכלב כמו גוון התכלת שבאש ואור הנר התחתון שבפתילה ממש כנודע.

For fear is specifically in the heart, that terror and fear fall upon him in the revelation of the heart. For fear, too, is rooted in the element of fire in the heart, like the blue hue in a fire and the lower light of a candle, right on the wick, as is known.

Real fear lives in the heart, where dread actually falls upon a person and is felt. Fear, too, is rooted in the heart's fire, like the bluish light at the bottom of a candle flame that clings to the wick, which is why it is represented by the blue techeles.

6 והנה ציצית לשון נקבה³¹ כי כנסת ישראל מקבלת הארה זו מלמעלה מבחי' סובב כל עלמין כמ"ש מציץ מן החרכים³² מציץ לשון מפעיל ולשון זכר המשפיע

Now, ציצית (tzitzis) is a feminine form, because the Congregation of Israel (Knesses Yisrael) receives this illumination from above, from the level of the light that encompasses all worlds (sovev kol almin), as it is written, "peering through the lattices": מציץ (peering) is a causative form and a masculine form, that of the one who bestows;

The word ציצית has a feminine form, because it names the illumination as it is received: the Congregation of Israel (Knesses Yisrael), the whole community of Jewish souls, receives this light from above, from the transcendent level of sovev. By contrast, מציץ in "peering through the lattices" is a masculine, causative form, describing the one who gives the light.

שהקב"ה מפעיל ומשפיע הארה זו בכנס"י [בכנסת ישראל] להיות להם בחינת הארה זו בהתגלות הלב בחי' הלב רואה ומרגיש ומתפעל בתגבורת יסוד האש אלהי שבנפש האלקית

for the Holy One, blessed be He, brings about and bestows this illumination upon the Congregation of Israel, so that they have this illumination in the revelation of the heart, the level of "the heart sees," and feels and is stirred, through the strengthening of the G-dly element of fire in the G-dly soul.

The giver is the Holy One, blessed be He, who brings this illumination about and bestows it on Israel, so that it becomes revealed in their hearts. The result is that the heart "sees," feels and is moved, as the G-dly fire within the G-dly soul grows strong.

והיינו ע"י חרכים וחלונות שהוא ענין לב נשבר רוח נשברה³³ וכמאמר פתחי לי³⁴ וגו' וכמ"ש במ"א

And this is through "lattices" and windows, which is the matter of a broken heart and a broken spirit, and as in the saying "Open to me," etc., and as is explained elsewhere.

The light enters through "lattices" and windows, narrow openings, which the Alter Rebbe identifies with a broken heart and a broken spirit (Psalms 51:19), as in G-d's plea "Open to me" (Song of Songs 5:2).

[ועמ"ש בד"ה ועשית ציצית ³⁵ זהב טהור ³⁶ כו' מלשון מציץ מן החרכים והוא אור האהבה רבה הבאה מלמעלה שהיא בחי' אהרן זקן אהרן ³⁷ כו' ע"ש,

[And see what is written in the discourse beginning “And you shall make a plate (tzitz) of pure gold,” etc., [tzitz being] from the language of “peering through the lattices”; and it is the light of the great love (ahavah rabbah) that comes from above, which is the level of Aharon, “the beard of Aharon,” etc.; see there.

A bracket of references opens with the Torah Ohr discourse on the tzitz, the High Priest's golden headplate (Torah Ohr, Tetzaveh). That discourse derives tzitz, like tzitzis, from “peering through the lattices,” a radiance of light, and identifies it with the great love (ahavah rabbah) that comes from above, the level of Aharon, pictured as “the beard of Aharon” on which the anointing oil runs down (Psalms 133:2).

ועמ"ש בביאור ע"פ ויקח קרח ^{38,39} בענין זקן אהרן שהוא ענין א' עם חוטי הציצית, ועיין בפע"ח [בפרי עץ חיים] שער הציצית פ"ג [פרק ג'], ועמ"ש מענין אה"ר [אהבה רבה] דאהרן ע"פ בהעלותך את הנרות ^{40,41} וע"פ ועשית בגדי קדש ⁴² לאהרן ⁴³ כו' ע"ש.

And see what is written in the explanation on the verse “And Korach took,” concerning “the beard of Aharon,” that it is one matter with the threads of the tzitzis. And see Pri Etz Chaim, Sha'ar HaTzitzis, chapter 3. And see what is written on the great love of Aharon on the verse “When you raise up the lamps,” and on the verse “And you shall make holy garments for Aharon,” etc. See there.

More references follow: the explanation on “And Korach took” (Likkutei Torah, Korach), which shows that Aharon's beard, through which the great love is drawn down, is one matter with the threads of the tzitzis, both being “hairs”; the Arizal on tzitzis in Pri Etz Chaim; and discourses on Aharon's lighting of the lamps and on his holy garments. What they share is Aharon as the channel of the great love from above.

ולפמש"כ [ולפי מה שכתוב] דבחי' אה"ר [אהבה רבה] דאהרן זהו ענין חוטי הציצית א"כ יובן דכחינת בגדי קדש דאהרן שהם הלבושים הנעשים ממעשה המצות כמש"ש [כמה שכתוב שם] זהו עצמו ענין הרמוז בהטלית וכדלקמן]: ⁴⁴

And according to what is written, that the great love of Aharon is the matter of the threads of the tzitzis, it will then be understood that the holy garments of Aharon, which are the garments made from the performance of the mitzvos, as is written there, are themselves what is alluded to in the tallis, as [will be explained] below.]

If Aharon's great love corresponds to the threads of the tzitzis, then Aharon's holy garments, which the Torah Ohr discourse explains as garments made from the mitzvos a person performs, correspond to the tallis itself. This anticipates the maamar's central point, developed below: the garment of the mitzvos is the source from which the threads of love and awe issue.

SECTION 3 • 17

“I have washed my feet; how shall I soil them?”

7 ב וזהו פשטתי את כתנתי⁴⁵ איככה אלכשנה רחצתי את רגלי איככה אטנפם. שהוא מענה כללות ישראל על מאמר פתחי לי⁴⁶ שאמר הקב"ה

2. And this is [the meaning of] “I have taken off my robe; how shall I put it on? I have washed my feet; how shall I soil them?” This is the answer of Israel as a whole to the call “Open to me” that the Holy One, blessed be He, said.

Section 2 turns to the bride’s reply in Song of Songs 5:3. When the beloved knocks and says “Open to me” (5:2), she answers that she has already taken off her robe and washed her feet; the Alter Rebbe reads this as the reply of Israel as a whole to G-d’s call.

כי להיות אור ה' מאיר ומתגלה בגילוי הלב של אדם להיות כמאמר פתחי לי, צריך להקדים לזה ב' בחינות אלו בחי' אלכשנה וביחינת אטנפם,

For in order that the light of G-d shine and be revealed in the revelation of a person’s heart, as in the saying “Open to me,” these two levels must come before it: the level of “shall I put it on” and the level of “shall I soil them.”

For G-d’s light to be revealed in a person’s heart, as “Open to me” asks, two preparations are needed, hinted at in the bride’s two words: “shall I put it on” and “shall I soil them.”

ופי' וענין בחי' אטנפם הוא להיות ממארי דחושבנא⁴⁷ לחשוב כל מחשבה דיבור ומעשה אשר לא טובים מיום היותו ואפי' [ואפילו] חטאת נעורים כי לא די במה שכבר התחרט על עונותיו

And the explanation and meaning of the level of “shall I soil them” is to be one of the “masters of the reckoning,” to reckon every thought, word and deed that were not good since the day he came to be, even the sins of youth. For it is not enough that he has already regretted his sins.

The second, “shall I soil them,” is explained first: it means being one of the “masters of the reckoning,” the Zohar’s term for those who take stock of the day’s deeds each night before sleep, and reviewing every thought, word and deed of one’s life that was not good, even the sins of youth. Regret already felt in the past is not sufficient.

לכן כתיב רחצתי את רגלי פי' שכבר עשיתי תשובה איככה אטנפם איככה אוכל לבזות את עצמי ולטנפם

That is why it is written, “I have washed my feet,” meaning, I have already done teshuvah (return); “how shall I soil them?": how can I disgrace myself and soil them,

“I have washed my feet” stands for teshuvah already done, and “how shall I soil them?” for the reluctance to reopen past sins and so demean oneself. This is the natural objection of someone who has already repented.

דהיינו להזכירם עוד עלי לפי שקשה עלי הדבר, ורגלי הוא ענין קיום והעמדה של נפש האלהית רק צריך שיהיה תמיד לנגד עיניו⁴⁸ כל הימים ויהיה נבזה בעיניו נמאס.⁴⁹

that is, recall them against myself again, because the thing is hard for me. And “my feet” is the matter of the standing and upholding of the G-dly soul. But it must always be before his eyes, all the days, and he must be “despised in his own eyes, loathsome.”

Recalling one's sins again is painful, and the “feet” stand for what keeps the G-dly soul standing firm, which such memories seem to threaten. Yet a person must keep them always before his eyes and be lowly in his own eyes, “despised... loathsome” (Psalms 15:4).

SECTION 4 • 18-10

“How shall I put it on?": the garment of the mitzvos

8 ובחינת אלבשנה יובן בהקדים מאמר רז"ל [רבתינו זכרונם לברכה] תקט"ו תפלות כמנין ואתחנן^{50,51} התחנן משה שיכנס לארץ⁵² מפני הרבה מצות מעשיות שנצטוו ישראל ואי אפשר לקיימן כ"א בארץ ישראל,

And the level of “shall I put it on” will be understood by first introducing the saying of our Sages, of blessed memory, that with five hundred and fifteen prayers, the numerical value of ואתחנן (“And I entreated”), Moshe entreated to enter the land, because of the many mitzvos of action that Israel were commanded which can be fulfilled only in the Land of Israel.

The second preparation, “shall I put it on,” concerns the garments of the mitzvos, and it is introduced with a Midrash: Moshe offered 515 prayers to enter the Land, the numerical value of ואתחנן (6+1+400+8+50+50). The reason for his longing, that many mitzvos can be kept only in the Land, is Rabbi Simlai's in the Talmud (Sotah 14a).

כי המצות מעשיות שנוהגין בחוץ לארץ אינם אלא בערך חלק חמישית מרמ"ח מצות וארבע הידות אינו נוהג כ"א בארץ ישראל דוקא ורובן בזמן שבהמ"ק [שבית המקדש] קיים כמו קרבנות ודומיהן.

For the mitzvos of action that apply outside the Land are only about one fifth of the 248 mitzvos, and four parts do not apply except in the Land of Israel specifically, and most of them [only] when the Holy Temple stands, such as the offerings and the like.

Outside the Land only about a fifth of the 248 positive mitzvos apply in practice; the other four fifths depend on the Land of Israel, and most of those on the Holy Temple, such as the offerings. Moshe's longing was thus for the full range of mitzvos in deed.

9 ולהבין למה רצה משה רבינו ע"ה [עליו השלום] לקיים מצות מעשיות דוקא.

And to understand why Moshe Rabbeinu, peace be upon him, wanted specifically to fulfill mitzvos of action.

The question now is why Moshe wanted specifically the mitzvos of action, the deeds done with physical things, so much that he prayed 515 times to be able to do them.

אך הנה כתיב⁵³ וצדקה תהיה לנו כי נשמור לעשות את כל המצוה וגוי כי כל המצות נקראים בשם צדקה כי כמו שצדקה היא בחי' לבוש כמאמר לבושו צדקה.⁵⁴

But, behold, it is written, "And it shall be righteousness (tzedakah) for us if we take care to do the whole commandment," etc. For all the mitzvos are called by the name tzedakah. For just as tzedakah is the level of a garment, as in the saying "His garment is tzedakah,"

The answer begins with Deuteronomy 6:25, which calls the keeping of the mitzvos tzedakah, a word meaning both righteousness and charity; so all the mitzvos are called tzedakah, as the Alter Rebbe also shows from this verse in Likkutei Torah, Emor. And tzedakah is a garment, as the liturgy of the Days of Awe says of G-d, "His garment is tzedakah."

וכמאמר רז"ל [רבתינו זכרונם לברכה] (פ"ק [פרק קמא] דב"ב [דבבא בתרא])⁵⁵ על פסוק⁵⁶ וכבגד עדים כל צדקותינו⁵⁷ מה בגד זה כל נימא ונימא מצטרפת לבגד גדול אף צדקה כל פרוטה ופרוטה⁵⁸ מצטרפת לחשבון גדול.

and as our Sages, of blessed memory, said (in the first chapter of Bava Basra) on the verse "And all our righteous deeds are like a soiled garment": just as with this garment, each and every thread joins into a large garment, so too with tzedakah, each and every coin joins into a great sum;

The Talmud (Bava Basra 9b) learns from Isaiah 64:5, which compares our righteous deeds to a garment, that just as single threads join to form a whole garment, single coins of charity add up to a great sum (cheshbon gadol). Small acts accumulate into something vast.

כך כל המצות הם בחינות⁵⁹ לבושין וכל נימא ונימא הם פרטי הלכות כהררים התלויין בשערה^{60,61} מצטרפין לחשבון גדול שהוא בחינת מקיף וסובב כל עלמין [ועמ"ש מענין חשבון גדול בביאור ע"פ וספרתם לכם.^{62,63}

so too all the mitzvos are garments, and each and every thread is the details of the laws, which are “like mountains suspended by a hair,” joining into a great sum, which is the level of the encompassing (makif) and the light that encompasses all worlds (sovev kol almin). [And see what is written on the matter of the “great sum” in the explanation on the verse “And you shall count for yourselves,”

So too every mitzvah is a garment woven of countless threads, the fine details of the law, which the Mishnah calls “mountains suspended by a hair” because many laws hang on few verses (the word נימא means both a thread and a hair). Together they form a “great sum” that is an encompassing light (makif), reaching up to sovev kol almin, the light that transcends all worlds. The bracket sends the reader to the explanation on “And you shall count for yourselves” (Likkutei Torah, Bamidbar), which places the “great sum” in Arich Anpin, where the fifty gates of Binah are included in their source.

10 ועי' בע"ח [בעץ חיים] שער א"א ספ"ה דחשבון גדול היינו למעלה בא"א⁶⁴ בחינת סוכ"ע ולגדולתו אין חקר⁶⁵ כו'

and see Etz Chaim, Sha'ar Arich Anpin, end of chapter 5, that the “great sum” is above, in Arich Anpin, the level of the light that encompasses all worlds (sovev kol almin), and “His greatness is unfathomable,” etc.;

The bracket continues with the Arizal: in Etz Chaim (the gate of Arich Anpin, end of chapter 5) the “great sum” belongs above, to Arich Anpin, the configuration of Keser, the level of sovev. The verse “His greatness is unfathomable” (Psalms 145:3) suits a sum too great to be grasped.

ועמ"ש במ"א ע"פ ואתה מרבבות קדש⁶⁶ וע"פ הזהר פי חיי שרה דקכ"ג א' גבי מאה שנה כו' עד ברזא דמאה ברכאן דכל יומא⁶⁷.

and see what is written elsewhere on the verse “And He came from the myriads of holiness,” and on the Zohar, Parshas Chayei Sarah, page 123a, concerning “a hundred years,” etc., up to “in the mystery of the hundred blessings of every day.”]

Two more references follow: a discourse on “And He came from the myriads of holiness” (Deuteronomy 33:2), and a passage of the Zohar on Chayei Sarah. There the Zohar reads Sarah’s “hundred years” as all-inclusive, “in the mystery of the hundred blessings of every day.”

SECTION 5 • ¶11-13

The lowest is rooted highest

11 והנה כתיב מבלי אשר לא ימצא⁶⁸ האדם את המעשה אשר עשה האלהים מראש ועד סוף פי שכך היתה כוונת הבריאה שלא ידע האדם ענין המעשה שבעולם מהו בחינת ראש ומהו בחינת סוף.

Now, it is written, “without man being able to find out the work that G-d has made from beginning to end.” That is: such was the intent of creation, that man should not know, of the work that is in the world, what is the level of beginning and what is the level of end.

Ecclesiastes 3:11 says that man cannot find out G-d’s work “from beginning to end.” The Alter Rebbe reads this as the design of creation: in the world one cannot tell which is the “beginning,” the higher, and which the “end,” the lower.

כמ”ש מזה ע”פ והיה מספר בני ישראל^{69,70} שהרי במדרגת ומעלת הבריאה שהיא דומם צומח חי מדבר הרי האדם שהוא המדבר הוא במעלה ומדרגה גבוה ועולה על כולנה.

As is explained about this on the verse “And the number of the children of Israel shall be”: for in the rank and gradation of creation, which is mineral, vegetable, animal and speaking [being], man, who is the speaking [being], is of a high rank and level, surpassing them all.

The point is explained in the discourse on “And the number of the children of Israel shall be” (Hosea 2:1), which reads the same verse of Ecclesiastes to teach that man is a small world on which the whole world depends. Creation has four ranks, mineral, vegetable, animal and speaking, and man, the speaking being, stands above them all.

12 והרי אנו רואים בחוש שהאדם צריך להחיות את גופו ממיני מאכל הבעל חי ואפי” [ואפילו] מבחי” צומח ודומם כמו מלח

Yet we see plainly that man needs to sustain his body with kinds of food from the animal, and even from the level of the vegetable and the mineral, such as salt.

Yet experience shows a reverse dependence: man must sustain his body with animal food, and even with plants and minerals, such as salt.

כי המאכל אין צריך להאדם והאדם צריך לו

For the food does not need the man; the man needs it.

The food does not need man, but man needs the food: the lower sustains the higher.

וגם אד רבה שהדומם שהוא עפר הנה ארץ ממנה יצא לחם⁷¹ וכל מיני צמחים להחיות את האדם כי סוף מעשה במחשבה תחלה.⁷²

And moreover, on the contrary, the mineral, which is earth, behold: “the earth, out of it comes bread,” and all kinds of plants, to sustain man; for “last in deed, first in thought.”

More than that, the mineral, earth itself, is what sustains him: “the earth, out of it comes bread” (Job 28:5), and all the plants. This shows the principle “last in deed, first in thought,” from the hymn Lecha Dodi: what comes last and lowest in execution was first and highest in the Creator’s intent.

13 וזהו נעוץ תחלתן בסופן⁷³ וסופן בתחלתן⁷⁴ מפני שכשם שהוא ית’ א”ס כך לפעולותיו אין להם בחי סוף

And this is [the meaning of] “their beginning is wedged in their end and their end in their beginning”: because just as He, may He be blessed, is the Infinite One (Ein Sof), so His actions have no level of an end.

This explains the Sefer Yetzirah’s saying that the Sefiros’ “beginning is wedged in their end and their end in their beginning.” G-d is Ein Sof, literally “without end,” and His works likewise have no true end, so no level is simply the last.

כי בכל בחינה ובחינה שיתכן לומר בחי סוף יתכן לומר ג”כ בחי ראש

For at every single level at which one could speak of an end, one could also speak of a beginning,

Whatever can be called an “end” from one point of view can also be called a “beginning.”

לפי שבאמת אין להם בחינת ראש ולא בחינת סוף ויש להם כל בחי ראש ובחינת סוף. (ועמ”ש מזה בד”ה אתם נצבים).⁷⁵

because in truth they have no level of a beginning and no level of an end, and they have every level of beginning and of end. (And see what is written on this in the discourse beginning “You are standing.”)

For in truth G-d’s works have neither a fixed beginning nor a fixed end, and so every level is both a beginning and an end. The text refers to the discourse on “You are standing” (Deuteronomy 29:9) for more.

וכך הוא הענין בבחינת לבושין שהם מצות מעשיות הנ"ל וכללותן הוא מעשה הצדקה לפי שהוא נותן מיגיעו ועמלו אשר עמל בכל כחות גופו שלכן נק' מצוה סתם וכמ"ש במ"א.

And so it is with the garments, which are the mitzvos of action mentioned above; and their general and collective expression (klalus) is the deed of tzedakah, because he gives from his effort and his toil, with which he toiled with all the powers of his body. That is why it is called simply "the mitzvah," as is explained elsewhere.

The same holds for the garments, the mitzvos of action: though lowest, they are bound to the highest. Their general and collective expression is tzedakah, charity, because a person gives what he earned with the toil of his whole body; this is why, as Tanya, chapter 37, explains, the Jerusalem Talmud calls charity simply "the mitzvah."

הנה כתיב והלך לפניך צדקך כבוד⁷⁶ ה' יאספך כבוד הוא בחינת לבוש כמאמר רבי יוחנן קרא למאני מכבודותא⁷⁷ [ועמ"ש סד"ה זאת חנוכת המזבח⁷⁸ מענין כבוד שהוא בחי' מקיף כו' ע"ש].

Now, it is written, "Your tzedakah shall go before you; the glory of Havayah shall gather you in." "Glory" (kavod) is the level of a garment, as in the saying, "Rabbi Yochanan called his clothes 'my honorers.'" [And see what is written at the end of the discourse beginning "This is the dedication of the altar," on kavod being the level of the encompassing (makif), etc. See there.]

Isaiah 58:8 links tzedakah with G-d's "glory" (kavod), which "gathers" a person in, and kavod means a garment, as Rabbi Yochanan called his clothes "my honorers." In Likkutei Torah, Nasso, at the end of the discourse on the dedication of the altar, the Alter Rebbe explains kavod as an added light that surrounds, an encompassing light (makif).

יאספך הוא ענין אסיפה וכניסה לתוכו להקיפו מכל צדדיו ולהיות לו למחסה ולמסתור כבגד ששומרו מן הצינה וכדכתיב ה' שומרך ה' צלך שהמצות מעשיות להיותם בחי' דומם בחי' עשיה גשמיות.^{79,80}

"Shall gather you in" means gathering in and bringing within, to surround him on all sides and to be for him a shelter and a covert, like a garment that guards him from the cold, and as it is written, "Havayah is your guardian, Havayah is your shade." For the mitzvos of action, since they are at the level of the mineral, the level of physical action,

"Shall gather you in" means enveloping a person on every side and sheltering him, as a garment shelters from the cold, as in "Havayah is your shade" (Psalms 121:5). The reason, completed in the next paragraph, is that the mitzvos of action are physical deeds at the level of the "mineral."

SECTION 6 • ¶14-15

Love and awe hang from the garment

14 וכן כל פרטי הלכות שבש"ס [שבששה סדרים] להיותם גשמיים בערך יראת ה' ואהבתו לזאת הם בחי' מקיפין ואהבה ויראה הם בחינת תורת האדם דהיינו שהם מורים ומתגלים בפנימיותו ומהותו כמ"ש וזאת תורת האדם כו'.⁸¹

and likewise all the details of the laws in the Shas (the Talmud), since they are physical in relation to the awe of G-d and the love of Him, are therefore the level of encompassing lights (makifim). And love and awe are the level of "the Torah of man," meaning that they teach and are revealed in his inner dimension (pnimiyus) and essence, as it is written, "And this is the Torah of man," etc.

The details of the law in the Talmud are likewise physical compared with the love and awe of G-d, and so they too are encompassing lights (makifim), which surround a person rather than entering him. Love and awe, by contrast, are "the Torah of man" (II Samuel 7:19): they teach (morim, from the same root as Torah, "teaching") and are felt within a person's inner being.

15 ואין זאת אלא יראה⁸² כנודע [מענין בזאת יבא אהרן אל הקדש]⁸³ עיין בזהר ר"פ אחרי דף נ"ז ע"ב ועיין בזהר פ' בא דל"ז ע"ב ור"פ חקת]

And "this" (zos) is nothing but awe, as is known [from the matter of "With this shall Aharon come into the Sanctuary"; see the Zohar at the beginning of Parshas Acharei, page 57b, and see the Zohar, Parshas Bo, page 37b, and the beginning of Parshas Chukas],

The "this" (zos) in "With this shall Aharon come into the Sanctuary" (Leviticus 16:3) is understood as awe, so awe is that with which one enters holiness. The text refers to passages of the Zohar on Acharei, Bo and Chukas for this.

שהיא בחינת התכלת שבציצית להיות פחד ה' נקבע בלב האדם וכשם שאי אפשר להיות ציצית בלי בגד כך אי אפשר להיות אהבה ויראה בלי הקדמת עשיית כל המצות שהם בחי' מקיפין ולבושין כנ"ל.

which is the level of the techeles (blue) in the tzitzis: that the fear of G-d be fixed in a person's heart. And just as there cannot be tzitzis without a garment, so there cannot be love and awe without first doing all the mitzvos, which are the level of encompassing lights (makifim) and garments, as mentioned above.

This awe is the techeles of the tzitzis, the fear of G-d fixed in the heart. Just as tzitzis must hang from a garment, love and awe cannot exist without first doing all the mitzvos, the encompassing garments.

כמ"ש שש שנים תזרע שדך⁸⁴ שהם שתא סדרי משנה⁸⁵ ושש שנים תזמור כרמך שהם ששה סדרי תלמוד ואספת את תבואתה

As it is written, "Six years you shall sow your field": these are the six orders of the Mishnah; "and six years you shall prune your vineyard": these are the six orders of Talmud; "and you shall gather in its produce,"

Leviticus 25:3 is read as the order of Torah study: the six years of sowing are the six orders of the Mishnah, and the six years of pruning the vineyard are the six orders of the Talmud, as Likkutei Torah, Behar, also reads the verse. "And you shall gather in its produce" comes after both.

דהיינו שתאסוף ותלקוט אותם בנפשך כמארז"ל [כמאמר רבותינו זכרונם לברכה] ותלמודו בידו⁸⁶ ואז עייז תוכל ג"כ שתהיה כבוד ה' יאספך וגוי [ועמ"ש מענין זה בפ' בהר ע"פ כי תבאו אל הארץ⁸⁷ כו]:

that is, that you gather and collect them into your soul, as our Sages, of blessed memory, said, "and his learning in his hand." And then, through this, you will also be able [to bring about] "the glory of Havayah shall gather you in," etc. [And see what is written on this in Parshas Behar, on the verse "When you come into the land," etc.]

Gathering the produce means collecting one's learning into one's soul, as the Sages speak of one who arrives in the World to Come "with his learning in his hand" (Pesachim 50a). Then he merits "the glory of Havayah shall gather you in": the same word that describes his gathering of the Torah describes G-d's glory gathering him in.

SECTION 7 • ¶16-18

The Torah taught before birth

16 ג ובוזה יובן מאמר רז"ל [רבותינו זכרונם לברכה] שהתינוק בבטן אמו מלמדין אותו⁸⁸ כל התורה כולה ואח"כ משכחין ממנו⁸⁹ כיון שהגיע זמנו להולד בא מלאך וסטר על פיו [ועמ"ש ג"כ מזה בד"ה שחורה אני ונאווה].^{90, 91}

3. And with this will be understood the saying of our Sages, of blessed memory, that the infant in his mother's womb is taught the entire Torah, and afterwards he is made to forget it: once his time to be born arrives, an angel comes and strikes him on his mouth. [And see also what is written on this in the discourse beginning "I am black and comely."]

Section 3 takes up the Talmud's teaching (Niddah 30b) that the unborn child is taught the whole Torah, and that when it is about to be born an angel strikes it on the mouth and it forgets everything. In Likkutei Torah, Shir HaShirim, the explanation of "I am black and comely" adds that the souls are taught the whole Torah before their descent and then struck by the angel, so that through their own toil they return to their learning as it is below.

17 ולהבין למה מלמדין אותו ואח"כ משכחין ממנו אלא לפי שצריך להאיר בו אור ה'

And to understand why he is taught and afterwards made to forget: it is because the light of G-d must shine in him,

Why teach the unborn child only to make him forget? Because the light of G-d must shine into the soul.

כדי שיהיה יראתו על פניו ואהבת ה' ופחדו בלבו לפיכך מלמדין אותו כל התורה כולה שהיא בחיי המקיפים וממנו יאיר לו אור ה' וכח אהבה ויראה.

so that "His awe be upon his face," and the love of G-d and the fear of Him in his heart. Therefore he is taught the entire Torah, which is the level of the encompassing lights (makifim), and from it the light of G-d and the power of love and awe will shine for him.

Its purpose is that awe of Him be "upon his face," in the words Moshe spoke to the people at Sinai (Exodus 20:17), and that the love and fear of G-d be in his heart. So the child is taught the entire Torah, which is an encompassing light (makif), and from it come to him the light of G-d and the power to love and to fear Him.

18 ואח"כ משכחין ממנו בכדי שתהיה זאת עבודת האדם לבחור בטוב. וכמאמר פתחי לי⁹² וגוי.

And afterwards he is made to forget, so that this be the service of man: to choose the good. And as in the saying "Open to me," etc.

The forgetting is deliberate: it makes a person's service a matter of free choice, choosing good through his own effort. This is the sense of G-d's call "Open to me": the opening must come from the person.

אך הארת התורה שהאירה הארה גדולה ועצומה בנשמתו בטרם שנתלבשה לגמרי בגוף החומר היא הנותנת כח ועוז שמאיר בה אור התורה אחר שנתלבשה בגוף החומרי שתוכל להפכו מחשוכא לנהורא כו'

But the illumination of the Torah, which shone a great and mighty illumination in his soul before it was entirely enclothed in the material body, is what gives the strength and might for the light of the Torah to shine in it [the soul] after it has been enclothed in the material body, so that it can turn it [the body] from darkness to light, etc.,

Yet the great light of the Torah that shone in the soul before it fully entered the body is what gives it strength later. Because of it, the light of the Torah can shine in the soul even within the material body, so that the soul can turn the body from darkness to light.

ע"י הארת אור האהבה ויראה המאירים מהתורה כי הרשימו נשאר מהארה הנ"ל שיאיר לו אור האהוי"ר [האהבה ויראה] מתוך הרשימו שנשאר אחר השכחה.

through the illumination of the light of love and awe that shine from the Torah. For the impression (reshimu) remains from the illumination mentioned above, so that the light of love and awe will shine for him from within the impression that remains after the forgetting.

This happens through the love and awe that shine from the Torah. Although the learning was forgotten, an impression (reshimu) of that earlier illumination remains, and from it the light of love and awe shines again.

(וזהו משכני אחריו נרוצה⁹³ הביאני המלך חדריו דמשכני לשון להבא והביאני לשון עבר והל"ל [והיה ליה למימר] תביאני.

(And this is [the meaning of] "Draw me, we will run after you; the king has brought me into his chambers": for "draw me" is a term for the future, and "has brought me" is a term for the past, and it should have said "will bring me."

A parenthesis interprets Song of Songs 1:4. "Draw me, we will run after you" looks to the future, while "the king has brought me into his chambers" speaks of the past, though one would expect "will bring me."

אלא הפי' כי חדר ר"ת [ראשי תיבות]⁹⁴ חסד דין רחמים וזהו ובדעת חדרים ימלאו⁹⁵ כי הדעת הוא המחבר וממשיך התפשטות המוחין בהמדות. והדעת והמדות האלו מהם נמשך הלכות התורה כשר ופסול כו' כמ"ש בס"ב [בספר של בינונים] בהקדמה.

But the explanation is that חדר (chamber) is the initials of Chesed, Din, Rachamim (kindness, judgment, compassion). And this is "And with Daas (knowledge) the chambers are filled," for Daas is what connects and draws the extension of the intellect (mochin) into the emotive attributes (middos). And from this Daas and these middos are drawn the laws of the Torah, fit and unfit, etc., as is written in Sefer Shel Beinonim (Tanya), in the introduction.

A first explanation: the "chambers" are the emotive attributes, since חדר (cheder, chamber) is an acronym of Chesed, Din, Rachamim, and Daas fills them (Proverbs 24:4) by joining the intellect to the emotions. From Daas and the emotive attributes come the Torah's laws of fit and unfit, as the text says the introduction to the Tanya explains. In Likkutei Torah, Balak, the Alter Rebbe reads the same verse: the chambers are vessels, filled with light through Daas, which is prayer.

וגם כי התורה היא מפתחות הפנימיות^{96,97} וזהו ענין חדריו היינו בתי גואי וזהו הביאני לשון עבר דהיינו כשהנשמה היתה למעלה טרם ירידתה בגוף שמלמדין אותה כל התורה כולה והן הן חדריו

And also, the Torah is “the inner keys,” and this is the meaning of “his chambers,” namely “the inner rooms.” And this is why “has brought me” is a term for the past: that is, when the soul was above, before its descent into the body, when they teach it the entire Torah; and these are indeed “his chambers.”

A second explanation: the Torah is “the inner keys,” as the Talmud says of one who has Torah without the fear of Heaven, a treasurer handed the inner keys but not the outer ones; so “his chambers” are the inner rooms. The past tense “has brought me” refers to the time before birth, when the soul was above and was taught the entire Torah: those are the chambers into which it was brought.

ולכן עיי' גם אח"כ כשנחלבשה בגוף החומרי. עכ"ז [עם כל זה] משכני עיי' שכבר הביאני כו' ונשאר רשימו כו' ועמ"ש עוד מענין אחריו נרצה בד"ה אדם כי יקריב מכם).⁹⁸

And therefore, through this, also afterwards, when it has been enclothed in the material body, even so “draw me,” because “he has already brought me,” etc., and an impression remains, etc. And see what is written further on “we will run after you” in the discourse beginning “When a man of you brings an offering.”)

Therefore, even after the soul is in the body, it can say “draw me,” because “he has already brought me”: the impression of that learning remains and draws it after G-d. The parenthesis refers to the discourse on “When a man of you brings an offering” (Likkutei Torah, Vayikra), which reads “we will run” in the plural: when G-d draws a person from above, his G-dly soul and his animal soul run after Him together, if he works at once to refine the animal soul.

וזהו פשטתי את כתנתי איככה אלבשנה פי' מאחר שנשכח ממני התורה עיי' המלאך שסטרו על פיו אי"כ קשה עלי הדבר להלביש עלי עוד בחינת התורה והמצות שהם בחינת לבושין כנ"ל.

And this is [the meaning of] “I have taken off my robe; how shall I put it on?": meaning, since the Torah was made forgotten from me by the angel who “struck him on his mouth,” it is then hard for me to clothe myself again in the Torah and the mitzvos, which are garments, as mentioned above.

This also explains the bride's first objection, “I have taken off my robe; how shall I put it on?” Since the angel made the soul forget the Torah, it finds it hard to put on again the garments of Torah and mitzvos.

SECTION 8 • ¶19

The two remembering

19 וזהו וראיתם אותו וזכרתם את כל מצות הוי" פ"י מה שתראו בחינת ציצית שהוא בחינת הארת אהבה

ויראה שהם בחי" תכלת ולבן שבציצית והן הם תורת האדם היוצאין בנימין ושערות מבחי" מקיף ולבוש

And this is [the meaning of] "And you shall see it and remember all the mitzvos of Havayah": that is, what you will see, the level of tzitzis, which is the level of the illumination of love and awe, which are the techeles (blue) and the white in the tzitzis, and they are "the Torah of man," which issue as strands and hairs from the level of the encompassing (makif) and the garment,

Now the verse "and you shall see it and remember all the mitzvos of Havayah" is explained. What one sees, the tzitzis, is the illumination of love and awe, the techeles and the white, which are "the Torah of man"; they issue like strands and hairs from the garment, the encompassing light.

שהוא בחינת מצות מעשיות שהם הנקראים מצות ה' לפי שאין נעשין עצמיות האדם כמו אהבה ויראה

וגם הם מצות ה' ממש שהקב"ה מניח תפילין ומצלי. ^{99, 100}

which is the level of the mitzvos of action. These are the ones called "the mitzvos of Havayah," because they do not become the person's own essence as love and awe do; and they are also literally the mitzvos of Havayah, for the Holy One, blessed be He, puts on tefillin and prays.

That garment is the mitzvos of action, which the verse calls "the mitzvos of Havayah" because, unlike love and awe, they do not become part of a person's own self. They are also G-d's own mitzvos in the literal sense, for the Talmud says that the Holy One, blessed be He, puts on tefillin and prays.

וזהו ענין אשר קדשנו במצותיו כי הם מצות שלו ממש. משא"כ יראה לא שייך גבי הקב"ה לכך כתיב

וזאת תורת האדם ¹⁰¹ וגו'

And this is the meaning of "who has sanctified us with His mitzvos": for they are literally His own mitzvos. Whereas awe does not apply to the Holy One, blessed be He; that is why it is written, "And this is the Torah of man," etc.

Hence the blessing "who has sanctified us with His mitzvos": they are His own mitzvos. Awe, however, cannot apply to G-d, and so love and awe are called "the Torah of man."

(עמ"ש סדי"ה צאינה וראינה^{103, 102} בפ"י ומדבר מתנה¹⁰⁴ בחינת מדבר הוא כמ"ש ולא ישב אדם שם¹⁰⁵ שהוא למעלה מבחינת אדם משם שרש התורה ומשם נמשכה ונתלבשה בבחינת אדם.

(See what is written at the end of the discourse beginning “Go forth and see,” on the explanation of “And from the wilderness, Mattanah (a gift)”: the level of the wilderness is, as it is written, “where no man dwelt,” which is above the level of man; from there is the root of the Torah, and from there it was drawn down and enclothed in the level of man.

A parenthesis cites the end of the discourse on “Go forth and see” (Song of Songs 3:11), on “And from the wilderness, Mattanah” (Numbers 21:18). The wilderness, “where no man dwelt” (Jeremiah 2:6), stands for a level above “man”; there is the root of the Torah, from which it was drawn down and clothed in the level of “man.”

וזהו ענין וזאת תורת האדם כו', ולפמ"ש"כ [ולפי מה שכתוב] משמע דפי' וזאת תורת האדם היינו מה שנמשך ונתלבש בחב"ד [בחכמה בינה ודעת] דמלי דאצילות כו' ועיין בזח"א [בזהר חלק א] עמוד קכ"ו¹⁰⁶ מענין וזאת תורת האדם).

And this is the meaning of “And this is the Torah of man,” etc. And according to what is written [there], it implies that the meaning of “And this is the Torah of man” is what is drawn down and enclothed in the Chochmah, Binah and Daas of the Malchus of Atzilus, etc. And see the Zohar, Part I, column 126, on “And this is the Torah of man.”)

This is why it is called “the Torah of man”: the Torah as it is drawn down and clothed in the Chochmah, Binah and Daas of Malchus of Atzilus. Kehot notes that the Zohar “column 126” cited here probably refers to the large-format Cremona edition.

וענין הזכירות הם ב' בחינות כנגד תכלת וכנגד לבן

And the matter of the remembering: they are two levels, corresponding to the techeles and corresponding to the white.

Now the two remembering of the opening question are explained: they correspond to the two colors of the tzitzis, the techeles and the white.

כנגד תכלת יזכור על מצות לא תעשה (שהיראה היא מקור לשמירת מל"ת [מצות לא תעשה] כו' ועמ"ש מזה ע"פ שימני כחותם)¹⁰⁷ ולא תתורו אחרי לבבכם¹⁰⁸ ואחרי עיניכם אשר אתם זונים פ"י תמיד תהיו אתם אצליכם בבחינת זונים

Corresponding to the techeles, he is to remember the prohibitive commandments (for awe is the source of keeping the prohibitive commandments, etc.; and see what is written on this on the verse "Set me as a seal"): "And you shall not wander after your heart and after your eyes, you who go astray": meaning, you should always be, in your own estimation, in the state of "going astray,"

The techeles, awe, corresponds to the prohibitive commandments, because awe is what makes a person guard against transgression; so the verse goes on, "do not wander after your heart and after your eyes." Its words אשר אתם זונים, plainly "after which you go astray," are read here of you yourselves: always regard yourself as one who goes astray.

ולא תאמרו רחצתי את רגלי¹⁰⁹ כבר כו' וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ואפילו כל העולם כולו¹¹⁰ אומרים לך צדיק אתה היה בעיניך כרשע כו'

and do not say, "I have already washed my feet," etc., and as our Sages, of blessed memory, said, "Even if the whole world tells you, 'You are righteous,' be in your own eyes like a wicked person," etc.

This is the opposite of the bride's "I have already washed my feet," the complacency of one who considers himself clean. As the oath the Talmud says a soul is made to swear before birth puts it: even if the whole world tells you that you are righteous, be in your own eyes like a wicked person.

וכנגד לבן יזכור על מצות עשה ועשיתם את כל מצותי והייתם קדושים¹¹¹ פ"י שגם בחי' האהבה והיראה שבכם יתעלו בעילוי עד שתהיינה ג"כ נכללות באור המקיף בחינת קדש העליון:

And corresponding to the white, he is to remember the positive commandments: "and you shall do all My mitzvos, and be holy": meaning, that also the love and the awe within you will be raised ever higher, until they too are included in the encompassing light (or makif), the level of the supernal holiness.

The white, love, corresponds to the positive commandments, the second remembering: "and you shall do all My mitzvos, and be holy." Through doing them, even one's love and awe are raised until they too are included in the encompassing light, the supernal holiness.

SECTION 9 • ¶20-23

Summary: the garment and its threads

20 קיצור הענין¹¹² כי כוונת הכתוב להזהיר את האדם ולהיות לזכרון תמיד לעיניו גודל מעלת קדושת מצות מעשיות שמהם נעשה לבוש מקיף לנשמתו ושרשו ומקורו מאור מקיף ולבוש עליון שעליו נאמר עוטה אור כשלמה^{113, 114} ולבושיה כתלג חיור.¹¹⁵

A summary of the matter: the intent of the verse is to caution a person, and to be a constant reminder before his eyes, of the great loftiness of the holiness of the mitzvos of action, from which an encompassing garment is made for his soul, whose root and source is from the encompassing light and the supernal garment of which it is said, “He wraps Himself in light as with a garment,” and “His garment is white as snow.”

A summary: the verse aims to keep before a person’s eyes how holy the mitzvos of action are, for they make an encompassing garment for his soul. That garment is rooted in G-d’s own supernal garment, of which it says “He wraps Himself in light as with a garment” (Psalms 104:2) and “His garment is white as snow” (Daniel 7:9).

כמאמר רז”ל [רבתינו זכרונם לברכה] שהקב”ה מתעטף בטלית לבנה^{116, 117} כו’ שהוא מקור ושרש כל המצות שמהם נעשה לבוש לנשמת אדם הנקרא חלוקא דרבנן.¹¹⁸

As our Sages, of blessed memory, said, that the Holy One, blessed be He, wraps Himself in a white tallis, etc., which is the source and root of all the mitzvos, from which a garment is made for a person’s soul, called “the robe of the Sages” (chaluka d’rabbanan).

The Sages describe the Holy One, blessed be He, as wrapping Himself in a white tallis; Kehot traces the image to the Talmud (Rosh Hashanah 17b) and the Midrash, and the Arizal brings it for the tallis. This supernal garment is the source of all the mitzvos, and from the mitzvos a garment is made for a person’s soul, called chaluka d’rabbanan, “the robe of the Sages.”

21 והנה גדולת ומעלת לבוש זה וקדושתו יזכור האדם בראיית הציצית שהם רק ד’ נימין נמשכין מהארת לבוש זה

Now, the greatness and loftiness of this garment, and its holiness, a person will remember by seeing the tzitzis, which are only four strands drawn from the illumination of this garment.

A person recalls the greatness of that garment by looking at the tzitzis, which are only four strands drawn from it.

ומן ד' נימין אלו שהם ב' חוטי תכלת¹¹⁹ וב' חוטי לבן נמשכה הארת דחילו ורחימו לחבי"ד [לחכמה בינה ודעת] של כנסת ישראל שהם כל הנשמות שבישראל והוא נקרא תורת האדם וגוי.

And from these four strands, which are two threads of techeles and two threads of white, there is drawn the illumination of awe and love (dechilu urechimu) into the Chochmah, Binah and Daas of the Congregation of Israel, which is all the souls in Israel; and this is called "the Torah of man," etc.

From these four strands, two of techeles and two of white, flows the illumination of awe and love into the intellect of the Congregation of Israel, all the souls of Israel, and this is "the Torah of man." Kehot points to the beginning of the laws of tzitzis in the Tur and Shulchan Aruch (Orach Chaim 11) for these strands.

22 וא"כ אם מהארת ד' נימין לבד נמשכה הארה גדולה כזו דחילו ורחימו של כל נשמות ישראל שמעולם.

And if so, if from the illumination of four strands alone there is drawn so great an illumination, the awe and love of all the souls of Israel that ever were,

The argument moves from small to great. Four strands alone carry so great an illumination: the awe and love of every Jewish soul that has ever lived.

א"כ מה עצמה וגדלה מאד מאד מעלת קדושת הלבוש כולה בכבודה ובעצמה הנעשה מקיום המצות מעשיות.

then how exceedingly mighty and great is the loftiness of the holiness of the whole garment, in its glory and its very self, which is made from fulfilling the mitzvos of action!

Then the holiness of the whole garment, made from fulfilling the mitzvos of action, must be immeasurably greater. This answers the maamar's questions: it is why Moshe longed for the mitzvos of action, and why the tzitzis remind a person of all the mitzvos.

23 וכן תלמוד תורה בפיו דעקימת שפתים הוה מעשה.^{120, 121} וגם הענין בהלכות כולם הן בדברים גשמיים שלכן הן הם גופי תורה¹²² גופי דייקא.

And so too the study of Torah with one's mouth, for "moving the lips is an act." And also, the matter of the laws is that they are all about physical things; that is why they are "the bodies of the Torah," "bodies" precisely.

Torah study spoken aloud also counts as a deed, since the Talmud rules that moving the lips is an act. And all the laws concern physical things, which is why they are called "the bodies of the Torah": plainly the phrase means "the essentials of the Torah," but the Alter Rebbe stresses the word "bodies."

כמ"ש האריז"ל [האר"י זכרונו לברכה] שקדושת הטלית^{123, 124} גדלה מעלתה במאד מאד על קדושת הציצית שהם רק נימין הנמשכין מהטלית רק שמפני גודל מעלת קדושתה אינה יכולה להתלבש בטלית הגשמי ממש כמו בציצית

As the Arizal, of blessed memory, wrote, that the holiness of the tallis is exceedingly greater in its loftiness than the holiness of the tzitzis, which are only strands drawn from the tallis; only, because of the great loftiness of its holiness, it cannot be enclothed in the actual physical tallis as [it is] in the tzitzis.

The Arizal (Pri Etz Chaim, Sha'ar HaTzitzis, chapter 3) teaches that the tallis is far holier than its tzitzis, which are only strands drawn from it. But its holiness is so great that it cannot clothe itself in the physical tallis as it does in the tzitzis.

ולכן אין בטלית הגשמי שום קדושה כלל ומותר להשתמש בה¹²⁵ דברי חול משא"כ בציצית כשרים.¹²⁶

And therefore the physical tallis has no holiness at all, and it is permitted to use it for mundane things, which is not so with kosher tzitzis.

That is why the physical tallis has no holiness in law and may be used for mundane purposes, while kosher tzitzis may not. The greater light remains hidden and encompassing, while the lesser one is revealed.

IN ONE'S AVODAH

Two things are asked of a person. First, not to rest content with understanding G-d with the mind, but to let that awareness reach the point of the heart and kindle love and fear; as a preparation, he keeps a humbling reckoning of his failings even after teshuvah, regarding himself always as one who strays rather than one whose feet are already washed. Second, to cherish every mitzvah of action and every detail of the law, and to study Mishnah and Talmud and gather them into his soul, because these physical deeds weave the garment from which all his love and awe are drawn. Each time he sees the tzitzis, he should remember how great that whole garment is.

QUESTIONS FOR DISCUSSION

1. Why, according to the maamar, can understanding G-d with the mind not change a person's nature by itself, and what do the images of water and fire add?
2. How does the maamar explain the two rememberings of the tzitzis passage, and how does each relate to the techeles and the white?
3. In what sense are the mitzvos of action higher than love and awe, if love and awe are inward and the mitzvos are only a garment?
4. What purpose does the Torah taught before birth serve if it is forgotten, and how does the maamar read "Draw me, we will run after you; the king has brought me into his chambers"?
5. Why does the physical tallis have no holiness in law while kosher tzitzis do, and what does this teach about a holiness too great to be revealed?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והי' לכם לציצית

Kehot notes a further explanation (biur) of this maamar printed in Maamarei Admur HaZaken — Parshiyos, p. 643, in addition to the explanation that follows it in Likkutei Torah (44b).

KEHOT'S NOTE

ראה ביאור על מאמר זה (נוסף להביאור דלהלן מד, ב) בסי' מאמרי אדה"ז-פרשיות עי' תרמג. ראה להלן ברשימת הכתבי-יד שמאמר זה הוא מתקופת ליאזני.

2 והי' לכם לציצית . . למען תזכרו

G-d tells Moshe to command Israel to make tzitzis: "And it shall be to you as tzitzis, and you shall see it and remember all the mitzvos of Havayah and do them." The maamar's opening verse, whose first remembering it will connect with the techeles.

במדבר ט"ו:39

והיה לכם לציצית וראיתם אתו וזכרתם את-כל-מצותי הי' 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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KEHOT'S NOTE

במדבר טו, לט-מ.

3 למען תזכרו

"So that you remember and do all My mitzvos, and be holy to your G-d." The second remembering, which the maamar will connect with the white threads.

Numbers 15:40

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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4 מציץ מן החרכים

The maiden tells of her beloved standing behind the wall, "looking in through the windows, peering through the lattices," now hidden, now seen. The Alter Rebbe derives tzitzis from מציץ, gazing and shining forth.

Song of Songs 2:9

דומה דודי לצבי או לעפר האילים הנהיזה עומד אחר כתלנו משגיח מן החלונות מציץ מן החרכים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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KEHOT'S NOTE

שה"ש ב, ט.

5 וכולא קמיי כלא

The Zohar teaches that the essential fear of Heaven is to fear G-d because He is great and rules over all worlds, and "all before Him is accounted as nothing." Here it describes the G-dliness that tzitzis reveals.

Zohar I, 11b

KEHOT'S NOTE

זח"א יא, ב.

6 בשמים ממעל ועל הארץ

Moshe tells Israel: "Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is none else." It expresses that nothing exists apart from G-d.

Deuteronomy 4:39

וידעת היום והשבת אלי לבבך כי הי' הוא האלקים בשמים ממעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

7 כי נשגב שמו לבדו הודו על ארץ ושמים

The psalmist calls on all creation to praise: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is over earth and heaven." The Alter Rebbe reads "His splendor" as a radiance from Him, not His essence.

Psalms 148:13

יהללו את-שם הי' כי-נשגב שמו לבדו הודו על-ארץ ושמים:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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PARAGRAPH 2

8 הלב רואה

On "I spoke with my heart" the Midrash lists what the heart does: it sees ("and my heart has seen much"), hears, speaks, walks and more. The Alter Rebbe takes "the heart sees" as the heart's own perception of G-dliness.

Kohelet Rabbah 1:16

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 הלך. הלב נופל, שנאמר (שמואל א יז, לב): אל יפל לב אדם עליו. הלב

עומד, שְׁנֵאֲמַר (יחזקאל כב, יד): הִיָּעֲמַד לְבָרִי. הֵלֵב שְׁמַח, שְׁנֵאֲמַר (תהלים טז, ט): לֵבִי שְׂמַח לִבִּי וְגִלְגִּל כְּבוֹדִי. הֵלֵב צוּעֵק, שְׁנֵאֲמַר (איכה ב, יח): צָעַק לָבָם אֶל ה'. הֵלֵב מִתְנַחֵם, שְׁנֵאֲמַר (ישעיה מ, ב): ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" – the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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9 בקהלת רבה דפ"ז ע"א

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

KEHOT'S NOTE

והוא פ"א סי' ל"ח [א, טז]. [כ].

- 10 Koheles, King Shlomo, says: "I spoke with my heart, saying: I have gained more wisdom than all who were before me, and my heart has seen much wisdom and knowledge." The verse on which the Midrash bases its list of the heart's faculties.

Ecclesiastes 1:16 קהלת א':

דִּבַּרְתִּי אֲנִי עִם-לִבִּי לֵאמֹר אֲנִי הֵנָּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חֲכָמָה עַל כָּל-אֲשֶׁר-הָיָה לִפְנֵי עַל-יְרוּשָׁלַם וְלִבִּי רָאָה הִרְבֵּה חֲכָמָה וְדַעַת:

I spoke with my own heart, saying: 'Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem'; yea, my heart hath had great experience of wisdom and knowledge.

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11 נקי חכמים עיני העדה

The Gemara applies "if it was done in error by the eyes of the congregation" (Numbers 15:24) to the leaders of the people, likening them to a bride whose eyes, if they are beautiful, show that the whole body needs no examination. The Alter Rebbe uses the title to show that the intellect is a person's "eyes."

Taanit 24a תענית כ"ד א

Bava Batra 4a:3 בבא בתרא ד' א:3

אָמַר לָקַח: אֲנֵא הוּא, אִי הוּא יִדְעָא דְזִהְרִי רְבִנָּה כּוּלִי הָאִי, לֹא הָנָה קְטִילָא לָהּ; הַשְׁתָּא מֵאִי תַקְנִיתִּיה דִּהּוּא גְבָרָא? אָמַר לָקַח: הוּא כְּבָה אִירוּ שֶׁל עוֹלָם, דְּכִתִּיב: "כִּי גַר מִצְוֶה וְתוֹרָה אִירוּ", לָדָּךְ וְיַעֲסֹק בְּאוּרוֹ שֶׁל עוֹלָם, דְּכִתִּיב: "וְנִהְרָו אֵלָיו כָּל הַגּוֹיִם". אִיכָא דְאָמַר, הֲכִי אָמַר לָקַח: הוּא סִימָא עֵינֵי שֶׁל עוֹלָם, דְּכִתִּיב: "וְהָיָה אִם מַעֲיִנִי הָעֵדָה", לָדָּךְ וְיַתְעַסֵּק בְּעֵינֵי שֶׁל עוֹלָם, דְּכִתִּיב: "הִנְנִי מְחַלֵּל אֶת מִקְדָּשִׁי, גְּאוֹן עֲזָבָם מִחֲמַד עֵינֵיהֶם".

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Horayot 5b הוריות ה' ב

KEHOT'S NOTE

ראה תענית כד, א. ב"ב ד, א. הוריות ה, ב. הנסמן במאמרי אדה"ו-פרשיות לעי רסד.

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

12

המוח עיקרו מיסוד המים והלחות

Tanya, chapter 3, explains that the soul's intellect, Chochmah, Binah and Daas, is the "father and mother" that give birth to the love and fear of G-d, and adds, citing Etz Chaim, Sha'ar 50, that the element of fire is in the heart while the source of water and moisture is the brain.

Tanya, Likkutei Amarim 3:11 תניא, חלק ראשון; ליקוטי אמרים ג':

והצמאון, הוא מיסוד האש שֶׁבְּנֶפֶשׁ הָאֱלֹהִית, וְכִמּוֹ שֶׁכְּתִבּוּ הַטְּבַעִיִּים, וְכֵן הוּא בְּעֵץ חַיִּים, שֶׁמִּסּוֹד הָאֵשׁ הוּא בְּלֵב, וּמִקּוֹר הַמַּיִם וְהַלִּיחוֹת מִהֶמוֹחַ, וְכִמּוֹ שֶׁכְּתוּב בְּעֵץ חַיִּים שַׁעַר נִי, שֶׁהִיא בְּחִינַת חֲכָמָה שֶׁנִּקְרָא מִיָּם שֶׁבְּנֶפֶשׁ הָאֱלֹהִית.

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KEHOT'S NOTE

תניא פ"ג בשם ע"ה ש"נ.

13

שהמים יורדים

Just as water leaves a high place and flows to a low place, so the words of Torah endure only in one who is humble. The Alter Rebbe uses the image of water's descent for the heaviness of the intellect.

Taanit 7a תענית ז' א

KEHOT'S NOTE

ראה תענית ז, א.

14

כרשפי אש שלהבת י-ה

The bride asks her beloved to set her as a seal upon his heart, for "love is strong as death... its flashes are flashes of fire, a flame of Yah." The Alter Rebbe uses it for the heart's fiery love, which rises upward.

Song of Songs 8:6 שיר השירים ח':6

שִׁמְנִי כְּחוֹתָם עַל-לִבִּי כְּחוֹתָם עַל-זִרְעָה כִּי-עֵזָה כְּמוֹת אֶהְיֶה קֶשֶׁה כְּשֹׂאֹל קִנְיָה רֶשֶׁפִּיָּה רֶשֶׁפִּי אֵשׁ שֶׁלִּהְבֶּתֶיהָ:

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

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KEHOT'S NOTE

שה"ש ח, ו.

15

מצרף לכסף וכור לזהב

Shlomo's proverb: "A crucible for silver and a furnace for gold, and Havayah tests hearts": as fire shows how pure a metal is, only G-d tests the heart. Here it shows that change comes through fire.

Proverbs 17:3 משלי י"ז:3

מִצְרָף לְכֶסֶף וְכוּר לְזָהָב וּבִחֵן לְבוֹת ה'

The refining pot is for silver, and the furnace for gold; But the L-RD trieth the hearts. .

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KEHOT'S NOTE

משלי יז, ג.

33 לב נשבר רוח נשברה

In his psalm of repentance David says that the offerings G-d desires are “a broken spirit; a broken and crushed heart, O G-d, You will not despise.” The broken heart is the “lattice” through which the light from above enters.

Psalms 51:19 ט"ז: תהילים נ"א:

זבחי אֱלֹקִים רוּחַ נִשְׁבֶּרָה לִבִּי נִשְׁבֶּרָה וְנִדְכָּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

ראה תהלים נא, יט.

34 פתחי לי

The bride tells how, as she slept, her beloved knocked and called, “Open to me, my sister, my beloved.” G-d’s call to Israel to make an opening for His light.

Song of Songs 5:2 ב' ח: שיר השירים

אֲנִי וְשֵׁנָה לִבִּי עַר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־לִי אֲחָתִי רָעִיתִי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טֵל קְנוֹצוֹתִי רְסִיסֵי לַיְלָה:

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

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KEHOT'S NOTE

שה"ש ה, ב.

35 בד"ה ועשית ציצ

The discourse on “And you shall make a tzitz of pure gold” derives tzitz from “his crown shall shine,” “peering through the lattices” and the sunrise (netz): a shining of light and radiance.

KEHOT'S NOTE

ראה תו"א פג, א.

36 ועשית ציצ זהב טהור

G-d commands Moshe: “And you shall make a plate (tzitz) of pure gold and engrave on it, ‘Holy to Havayah,’” the High Priest’s headplate. The opening words of the Torah Ohr discourse to which the text refers.

Exodus 28:36 כ"ח: שמות

וְעָשִׂיתָ צִיצִי זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פֶּתוּחֵי חֹתֶם קֹדֶשׁ לַיהוָה

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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37 זקן אהרן

The psalm “How good and how pleasant is the dwelling of brothers together” compares that unity to “the good oil on the head, running down upon the beard, the beard of Aharon.” The beard of Aharon is identified with the great love that comes from above.

Psalms 133:2 ב' ת: תהילים קל"ג:

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַנָּהָן וְזָקֵן־אֶהְרֹן שִׁירְד עַל־פִּי מְדוּתָיו:

והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען תזכרו וגוי

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron’s beard, That cometh down upon the collar of his garments;

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38 בביאור ע"פ ויקח קרח

The discourse on “And Korach took,” which begins at 52a, treats Korach’s challenge over a tallis made wholly of techeles and his jealousy of Aharon’s beard as one matter: the beard of the High Priest draws down the great love (ahavah rabbah) from above, as the threads of the tzitzis, which are “hairs,” do.

KEHOT'S NOTE

ראה לקמן נב, א.

39 ויקח קרח

“And Korach took.” The opening words of the explanation in which Aharon’s beard is treated as one matter with the threads of the tzitzis.

Numbers 16:1 א' במדבר ט"ז:

וַיִּקַּח קֹרַח בֶּן־יִזְחָר בֶּן־קֹהָת בֶּן־לֵוִי וְדָתָן וָאֲבִירָם בְּנֵי אֶלְיָאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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40 ע"פ בהעלותך את הנרות

This passage of the discourse on “When you raise up the lamps” contrasts Avraham’s love, ahavas olam, which rises from below, with Aharon’s, which comes “from above to below”: his whole desire is that G-dliness be revealed below as it is above.

KEHOT'S NOTE

ראה לעיל ל, א ואילך.

41 בהעלותך את הנרות

“When you raise up the lamps.” Aharon’s lighting of the menorah, discussed in the discourse to which the text refers for Aharon’s great love.

Numbers 8:2 ב' במדבר ח:

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מִזְבֵּחַ פְּנֵי הַמְּנוֹרָה יֵאָדְרוּ שִׁבְעַת הַנֵּרוֹת:

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

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42 וע"פ ועשית בגדי קדש

This discourse explains that Aharon, one of the seven shepherds, draws the great love (ahavah rabbah) down to the souls of Israel, and that his garments are garments for this love; every soul has garments of Torah and mitzvos, made from the deeds a person does and the intent of his heart.

KEHOT'S NOTE

תו"א פב, א.

43 ועשית בגדי קדש לאהרן

“And you shall make holy garments for Aharon your brother, for glory and for splendor.” The Torah Ohr discourse on this verse explains these garments as garments made from the mitzvos.

שמות כ"ח:2 Exodus 28:2

וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אֶחֱיוֹ לְכָבוֹד וּלְתִפְאָרֶת:

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

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44 Kehot's note points to Numbers 16:1-18:32 for these words.

במדבר ט"ז:א-ל"ח:32 Numbers 16:1-18:32

PARAGRAPH 7

45 פשטתי את כתנתי

The bride, already in bed, answers her beloved's knock: she has taken off her robe and washed her feet, and is slow to rise and open. The Alter Rebbe reads her two objections as the two preparations for G-d's light, the garments of the mitzvos and the reckoning of one's sins.

שיר השירים ה:3 Song of Songs 5:3

פִּשְׁטֵיתִי אֶת־כֶּתְנֵי אֵיכָכָה אֶלְבָּשָׁנָה רַחֲצֵיתִי אֶת־רַגְלִי אֵיכָכָה אֶטְנַפֵּם:

I have put off my coat; How shall I put it on? I have washed my feet; How shall I defile them?

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KEHOT'S NOTE

שה"ש ה, ג.

46 פתחי לי

“I am asleep, but my heart is awake; the voice of my beloved knocks: Open to me.” G-d's call, to which the next verse is the bride's reply.

שיר השירים ה:2 Song of Songs 5:2

אֲנִי יֹשֶׁנָּה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יָדַי אֶחֱתִי רָעִיתִי יוֹנָתִי תִמְלִיתִי שְׂרָאשִׁי נִמְלֵא־טֶל קְדוֹצוֹתֵי רְסִיסֵי לַיְלָה:

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

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47 להיות ממארי דחושבנא

The Zohar calls “masters of the reckoning” those who each night before sleep take account of the deeds of that day, repent of them and pray for mercy. The Alter Rebbe uses the term for reckoning all one's failings.

זח"ג קעח, Zohar III, 178a

KEHOT'S NOTE

ראה זח"ג קעח, א.

והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען תזכרו וגוי

48 תמיד לנגד עיניו

In his psalm of repentance after his sin with Bas Sheva, David says, “For I know my transgressions, and my sin is always before me.” Kehot points to it for keeping one's sins constantly in view.

תהילים נ"א:ה' Psalms 51:5

כִּי־פִשְׁעִי אֲנִי אֹדֵעַ וְחַטָּאתִי נִגְדִי תָמִיד:

For I know my transgressions; And my sin is ever before me.

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KEHOT'S NOTE

ראה תהלים נא, ה.

49 נבזה בעיניו נמאס

In the psalm “Who may dwell in Your tent?” David describes such a man: “despised in his eyes, loathsome; and he honors those who fear Havayah.” It can be read of a vile person, loathsome in his eyes, or of the righteous man himself, lowly in his own eyes; the maamar takes it the second way. (context: Steinsaltz Tanakh)

תהילים ט"ו:4 Psalms 15:4

נִבְזָה בְּעֵינָיו נִמְאָס וְאֶת־יְרֵאָי ה' יִכְבֵּד נִשְׁבַּע לְהָרַע וְלֹא יִמָּר:

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;

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KEHOT'S NOTE

תהלים טו, ד.

PARAGRAPH 8

50 תקט"ו תפלות כמנין ואתחנן

Kehot refers to a lengthy discussion of this verse and Midrash in the Tzemach Tzedek's Or HaTorah on Parshas Va'eschanan.

דברים רבה י"א:6 Devarim Rabbah 11:6

KEHOT'S NOTE

דב"ר יא, ו. ועלי"ק במסעי (צד, ד). וש"נ. [כ]. ראה בארוכה באוה"ת פי ואתחנן ע"פ ואתחנן. ובספר הליקוטים ממאמרי הצ"צ ערך משה עי' אתרפ ואילך.

51 ואתחנן

Moshe tells the people how he pleaded to be allowed to cross the Jordan: “And I entreated Havayah at that time, saying.” Its first word, ואתחנן, has the numerical value 515.

דברים ג:23 Deuteronomy 3:23

וְאֶתְחַנֵּן אֶל־ה' בְּעֵת הַהוּא לֵאמֹר:

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

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52 ואתחנן התחנן משה שיכנס לארץ

The Midrash says that Moshe prayed five hundred and fifteen times at that time, learning it from “And I entreated (Va'eschanan) Havayah,” whose numerical value is 515.

The Alter Rebbe asks why Moshe wanted so much to fulfill mitzvos of action. (Kehot: Devarim Rabbah 11:6)

דברים רבה י"א:11: Devarim Rabbah

PARAGRAPH 9

53

אך הנה כתיב

In Likkutei Torah, Emor (34b), the third level of holiness descends to the level of Tzaddik, Yesod, through the fulfillment of the mitzvos of action, because tzedakah revives the spirit of the lowly and "all the mitzvos are called tzedakah," as it says "And it shall be tzedakah for us." In the same way above, the light is drawn to Yesod and from there into Malchus, the source of the lower worlds.

KEHOT'S NOTE

ראה לעיל אמור לד, ב ובמ"מ לשם.

54

לבוש צדקה

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

KEHOT'S NOTE

פיוט דימים נוראים.

55

וכמארו"ל (פ"ק דב"ב)

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

KEHOT'S NOTE

ט, ב.

56

על פסוק

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

KEHOT'S NOTE

ישע"י (סד, ה). [כ].

57

וכבד עדים כל צדקותינו

In a prayer of confession for the people, the prophet says, "We have all become like one unclean, and all our righteous deeds are like a soiled garment." The Talmud draws only on the image of the garment, which is made of many threads, and turns it to the praise of charity.

ישעיהו ס"ד:5: Isaiah

ונהי כטמא כלנו וכבד עדים כל צדקותינו ונבל פעלה כלנו ועוננו כרוח ישאנו:

And we are all become as one that is unclean, and all our righteousnesses are as a polluted garment; and we all do fade as a leaf, and our iniquities, like the wind, take us away.

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58

Rabbi Chanina learns from "and all our righteous deeds are like a garment" that just as each thread joins into a large garment, each coin given to charity joins into a great sum. The Alter Rebbe applies the image to all the mitzvos.

בבא בתרא ט"ב:1: Bava Batra

"משגש ארחתיה דאימיה", משמיה דרבי אלקזר - מאי דכתיב: "וילבש צדקה כשרייד"? לומר לה: מה שריון זה - כל קליפה וקליפה מצטרפת לשריון גדול, אף צדקה - כל פרוטה ופרוטה מצטרפת לחשבון גדול. רבי חנינא אמר מהכא: "וכבד עדים כל צדקותינו"; מה בגד זה - כל

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

נימא ונימא מצטרפת לבגד גדול, אף צדקה - כל פרוטה ופרוטה מצטרפת לחשבון גדול.

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

59

כך כל המצות הם בחינות לבושים

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

KEHOT'S NOTE

ראה ג"כ ע"ה שד"מ, פ"ג.

60

פרטי הלכות כהררים התלויין בשערה

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

KEHOT'S NOTE

חגיגה פ"א (י, א).

61

כהררים התלויין בשערה

The Mishnah says that the laws of Shabbos, festival offerings and misuse of sacred property are "like mountains suspended by a hair," little Scripture and many laws. The Alter Rebbe uses it for the countless details of the law.

חגיגה י"א:5: Chagigah

הלכות שבת, חגיגות והמעילות - הרי הם כהררים התלויין בשערה, שהם מקרא מועט והלכות מרובות. הדינין והעבודות הטהרות והטמאות ועריות - יש להן על מה שיסמכו, והן הן גופי תורה.

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

62

וצדקה תהיי לנו

Moshe tells Israel what to answer a child who asks the meaning of the mitzvos: "And it shall be righteousness (tzedakah) for us if we take care to do this whole commandment before Havayah our G-d." From it the Alter Rebbe learns that all the mitzvos are called tzedakah.

דברים ו':25: Deuteronomy

וצדקה תהיה לנו כיינשמר לעשות את כל המצוה הזאת לפני ה' אלקינו כאשר צונו:

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה.

63

בביאור ע"פ וספרתם לכם

In this explanation of "And you shall count for yourselves" (11d), the fifty gates of Binah, scattered branches below, are one in their source in Arich Anpin, whose 370 lights are a "great sum"; it cites Iggeres HaKodesh on "each coin joins into a great sum" and Etz Chaim (end of chapter 5 of Sha'ar Arich Anpin) on the great sum above.

KEHOT'S NOTE

לעיל פ' במדבר יא, ד.

PARAGRAPH 10

64 בחשבון גדול היינו למעלה בא"א

The Arizal explains that in Arich Anpin the numbers amount to a "great sum," in thousands, while lower they become a small sum, in hundreds and less. The text cites it to place the "great sum" in Arich Anpin.

Sefer Etz Chaim 13:5:ה"ג: עץ חיים

... ובאדרא קב"ח אז מנהירו [דהאי חיוורתא] דילהון ירתין צדיקיא תי' עלמין כנז' שם ומנהירו דהאי חיוורא ירתי צדיקיא תי' עלמין דכסופין הה"ד ארבע מאות שקל כסף עובר לסוחר כי אע"פ שבהיותם למעלה בא"א הם בחשבון גדול של די מאות אלף הנה ברדתן למטה הם אז בחשבון מועט ואינן רק די מאות לבד ומהם נהרין צדיקיא בעלמא דאתי וז"ס ארבע מאות שקל כסף כי הנה הוי"ה זאת הוא במילוי יודין שהם גי' ע"ב וגי' חסד שהוא כסף כנודע ולכן הם בחי' שקל כסף. ועוד כי הנה כסף הוא לבן והוא ...

Sefer Etz Chaim (Public Domain)

65 ולגדולתו אין חקר

David's psalm of praise: "Great is Havayah and highly praised, and His greatness is unfathomable." It describes a greatness beyond grasp, as the "great sum" of Arich Anpin.

Psalms 145:3:ה"ג: תהילים קמ"ה

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

66 ואתה מרבכות קדש

Before blessing the tribes, Moshe describes the Giving of the Torah: Havayah came from Sinai "and came from the myriads of holiness," the holy angels. The opening words of a discourse to which the text refers for more on this subject.

Deuteronomy 33:2:ב"ב: דברים

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבכות קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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67 גבי מאה שנה כו' עד ברזא דמאה ברכאן דכל יומא

On "a hundred years and twenty years and seven years," the Zohar says that the hundred includes everything, "in

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

the mystery of the hundred blessings of every day." The text cites it for the all-inclusive "great sum."

Zohar, Chayei Sara 5:23-6:28:ה"ג:כ"ח: ספר הזוהר, חיי שרה

The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each day. Similarly the number twenty symbolises the unity of the Thought with the Jubilee. Hence the singular shanah (year). Whereas the seven years correspond to the seven lower realms that issue separately from the mysterious supernal essence, and which, though they also form, in a sense, a unity, diverge in respect of the categories of justice and mercy into diverse sides and paths. This ...

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

PARAGRAPH 11

68 מבלי אשר לא ימצא

Kohes says that G-d has made everything beautiful in its time and set the world in people's hearts, "without man being able to find out the work that G-d has made from beginning to end": man cannot grasp it whole. The Alter Rebbe reads "from beginning to end" as what man cannot find out: which is the beginning and which the end.

Ecclesiastes 3:11:י"א: קהלת ג'

את־הכל עָשָׂה יָפֶה בְּעֵתוֹ גַּם אֶת־הָעֵלֶם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמָּצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֵאשִׁית וְעַד־סוֹף:

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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KEHOT'S NOTE

קהלת ג, יא.

69 ע"פ והי מספר בני ישראל

The discourse on "And the number of the children of Israel shall be" teaches that man is a small world: as the world has four elements, fire, air, water and earth, so does the human soul.

KEHOT'S NOTE

לעיל פ' במדבר ה, א ואילך.

70 והיה מספר בני ישראל

Hosea's prophecy of consolation: "And the number of the children of Israel shall be like the sand of the sea, which cannot be measured or counted." The opening words of the discourse to which the text refers.

Hosea 2:1:א' ב: הושע

והָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקּוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִים:

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

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PARAGRAPH 12

71 ארץ ממנה יצא לחם

In Job's discourse on where wisdom is found, he describes the earth: "The earth, out of it comes bread, and beneath it is turned up as by fire." Here the lowest rank, earth, produces what sustains man.

איוב כ"ח:ה' Job 28:5

ארץ ממנה יצא לחם ותחתיה נהפך כמו־אש:

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

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KEHOT'S NOTE

איוב כח, ה.

72 סוף מעשה במחשבה תחלה

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

KEHOT'S NOTE

פיוט לכה דודי.

PARAGRAPH 13

73 נעוץ תחלתו בסופו

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

74 נעוץ תחלתו בסופו וסופו בתחלתו

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe applies it to all of G-d's works, which have no fixed beginning or end.

ספר יצירה א':ו' Sefer Yetzirah 1:7

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

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

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

75 אתם נצבים

Moshe's words to all Israel, gathered to enter the covenant: "You are standing this day, all of you, before Havayah your G-d." The opening words of a discourse to which the text refers for more on this subject.

דברים כ"ט:ט' Deuteronomy 29:9

אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם וקהניכם ושטריכם כל איש ישראל:

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

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

all the men of Israel,

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76 והלך לפניך צדקך כבוד ה' יאספך

The prophet promises those who fast truly, sharing their bread with the hungry: "your righteousness (tzedakah) shall go before you; the glory of Havayah shall gather you in," that is, follow and guard you from behind. The Alter Rebbe reads "gather you in" as the garment of "glory" that envelops a person on every side. (context: Steinsaltz Tanakh)

ישעיהו נ"ח:ח' Isaiah 58:8

אז יבקע כשחר אורך וארכתה מהרה תצמח והלך לפניך צדקך כבוד ה' יאספך:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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KEHOT'S NOTE

ישע"י נח, ח.

77 ר"י קרא למאני מכבודותא

The Gemara relates that Rabbi Yochanan called his clothes "my honorers," and so took care not to ruin them. It shows that kavod, honor, is the quality of a garment.

בבא קמא צ"א ב:י"א Bava Kamma 91b

וידלמא בגדים שאני, דפסידא דלא הדר הוא! כי הא דרבי יוחנן קרי [להו] למאני[הו] "מכבודותי", ורב חסדא כד הוה מסגי ביני היזמי (והגא) [והגי] - מדלי להו למאניה, אמר: זה מעלה ארוכה, וזה אינו מעלה ארוכה.

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

KEHOT'S NOTE

ב"ק צא, ב. וש"נ.

78 סד"ה זאת חנוכת המזבח

Here kavod is explained as an added illumination in the manner of a makif, which must first be drawn down for a new union to take place; the princes' gifts at the dedication of the altar were given "for honor and for glory," and the incense too drew down makifim.

KEHOT'S NOTE

לעיל פ' נשא כט, ב.

79 נק' בשם מצוה סתם

Tanya, chapter 37, explains that the perfection of the days of Mashiach depends on our deeds now, since a mitzvah draws the Infinite Light into permitted physical things, such as the parchment of tefillin or charity money that was not stolen.

תניא, חלק ראשון; ליקוטי אמרים 37:19 Tanya, Likkutei Amarim

ובזה יובן מה שהפליגו רבותינו וזכרונם לברכה במאד מאד במעלת הצדקה, ואמרו ש"שקולה כנגד כל המצוות", ובכל תלמוד ירושלמי היא נקראת בשם "מצוה" סתם, כי כך היה הרגל הלשון לקרוא צדקה בשם

"מצוה" סתם, מפני שהיא עיקר המצוות מעשיות, ועולה על כולן, שכולן הן רק להעלות נפש החיונית לה, שהיא היא המקיימת אותן, ומתלבשת בהן ליכלל באור-אין-סוף ברוך-הוא המלוכבש בהן, ואין לה מצוה שנפש החיונית מתלבשת ...

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KEHOT'S NOTE

בכל תלמוד ירושלמי (תניא פלי"ז).

80

ה' שומרך ה' צלך

In the psalm "I lift my eyes to the mountains," the psalmist is assured, "Havayah is your guardian; Havayah is your shade at your right hand," as close as one's own shadow. G-d's protection pictured as a shelter that surrounds a person, as a garment does.

Psalms 121:5:ה' קב"א: תהלים

ה' שומרך ה' צלך עלייך מימך:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT'S NOTE

תהלים קבא, ה.

PARAGRAPH 14

81

וזאת תורה האדם

After Nasan's prophecy that his dynasty will endure, David wonders before G-d at a promise beyond the way of mortals: "and this is the Torah (the manner) of man." The Alter Rebbe reads "the Torah of man" as the love and awe that teach and are revealed within a person. (context: Steinsaltz Tanakh)

II Samuel 7:19:שמואל ב ז:י"ט

KEHOT'S NOTE

שמואל-ב ז, יט.

PARAGRAPH 15

82

ואין זאת אלא יראה

The Zohar speaks of "the crown that is called zos," through which judgment is executed, as in "With this you shall know that I am Havayah." The text cites it for zos as awe.

Zohar, Bo 5:111-120:ק"א-ק"ב: ספר זוהר,

83

בזאת יבא אהרן אל הקדש

G-d tells Moshe the one way Aharon may enter the Holy of Holies, on Yom Kippur: "With this shall Aharon come into the Sanctuary: with a young bull for a sin offering." The Alter Rebbe identifies "this" (zos) with awe.

Leviticus 16:3:ויקרא ט"ז:ג

בזאת יבא אהרן אל-הקדש בפר בן-בקר לחטאת ואיל לעלה:

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען תזכרו וגוי

84

שש שנים תזרע שדך

At Sinai G-d gives the law of the Sabbatical year: "Six years you shall sow your field, and six years you shall prune your vineyard, and you shall gather in its produce," and in the seventh the land rests. Read here as the study of the Mishnah and the Talmud, gathered into the soul.

Leviticus 25:3:ויקרא כ"ה:ג

שש שנים תזרע שדך ושש שנים תזמר כרמך ואספת את-תבואתה:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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KEHOT'S NOTE

ויקרא כה, ג.

85

ש . . משנה

Likkutei Torah, Behar (40d), reads "Six years you shall sow your field" as the six orders of the Mishnah and "six years you shall prune your vineyard" as the Talmud, the reasons and arguments of the Mishnah.

KEHOT'S NOTE

כני"ל בהר (מ, ד). [כ].

86

ותלמודו בידו

In the World to Come they say, "Fortunate is he who comes here with his learning in his hand." The Alter Rebbe uses it for learning gathered and kept in the soul.

Pesachim 50a:7-8:ח"ז-ח"ז: פסחים

ושמעתי שהיו אומרים: אשרי מי שבא לקאן ותלמודו בידו. ושמעתי שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במחיצתו. (ומאן) גינהו? אילימא רבי עקיבא וחבירי — משום הרוגי מלכות ותו לא? אלא: הרוגי לוד.

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KEHOT'S NOTE

פסחים נ, א. וש"נ.

87

בפי' בהר ע"פ כי תבוא אל הארץ

the passage shares nothing with the note

KEHOT'S NOTE

לעיל מ, ב ואילך.

PARAGRAPH 16

88

שהתינוק בבטן אמו מלמדין אותו

The Gemara says that the child in the womb is taught the entire Torah, and once it emerges into the air of the world an angel comes, strikes it on the mouth and makes it forget the entire Torah. The Alter Rebbe explains the purpose of this teaching and forgetting.

Niddah 30b:21-22:כ"א-כ"ב: נדה

ומלמדין אותו כל התורה כולה, שנאמר: "ויוּרְגִי וַיֹּאמֶר לִי יְתֵמָה דְּבָרִי לְבָךְ שְׁמוֹר מִצְוֹתַי וְחִיָּה", ואומר: "בסוד אלוה עלי אהל". מאי "ואומר"? וכי תימא נביא הוא דקאמר, תא שמע "בסוד אלוה עלי אהל".

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KEHOT'S NOTE

נדה ל, ב.

89

ואח"כ משכחין ממנו

the passage shares nothing with the note

KEHOT'S NOTE

ועי לעיל סוף מצורע [כה, ב] ברישא ליגרס אינש. [כ]. ראה אוה"ת שה"ש עב. ועוד. ובארוכה בלקו"ש ח"ה עי 13 ואילך.

90

בד"ה שחורה אני ונאווה

The discourse on "I am black and comely" calls the souls that have not yet descended into a body and an animal soul "the daughters of Jerusalem": before their descent they stand in self-nullification and are wholly included in the Infinite Light, as Eliyahu said, "before whom I stood." It describes the soul's state before birth, when, as this maamar says, it is taught the whole Torah.

Song of Songs 6:3: שיר השירים ו:ג

אני לדודי ודודי לי הרעה בשושנים:

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

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KEHOT'S NOTE

לקמן שה"ש ו, ג, ח, ד.

91

שחורה אני ונאווה

The maiden says to the daughters of Jerusalem, "I am black and comely, ... like the tents of Kedar, like the curtains of Shlomo." The opening words of a discourse to which the text refers for more on this subject.

Song of Songs 1:5: שיר השירים א:ה

שחורה אני ונאווה בנות ירושלם כאהלי קדר פיריעות שלמה:

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

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PARAGRAPH 18

92

פתחי לי

"Open to me, my sister, my beloved." The opening must come from below, by the person's own choice.

Song of Songs 5:2: שיר השירים ה:ב

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

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

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KEHOT'S NOTE

שה"ש ה, ב.

93

משכניי אחריו נרוצה

The maiden asks her beloved, "Draw me, we will run after you," and tells, "the king has brought me into his cham-

ber." The text reads the past tense as the soul's learning before birth, which draws it toward G-d afterwards.

Song of Songs 1:4: שיר השירים א:ד

משכניי אחריו נרוצה הביאני המלך חדריו נגילה ונשמחה כה נופיה דירה מנין מישורים אהבוה:

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

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KEHOT'S NOTE

שה"ש א, ד.

94

חדר ר"ת

Kehot points to the Kabbalistic work Me'orei Or, arranged by letter, under ches, for the reading of חדר as the initials of Chesed, Din, Rachamim.

KEHOT'S NOTE

ראה מא"א אות ח, ס"ז ביאר נתיב. ראה גם לקמן פ' בלק עא, ב.

95

ובדעת חדרים ימלאו

Shlomo's proverb on what builds a house: with wisdom it is built, with understanding it is established, "and with knowledge the chambers are filled with all precious and pleasant wealth." Daas fills the "chambers," the emotive attributes, with the intellect's light.

Proverbs 24:4: משלי כ"ד:ד

ובדעת חדרים ימלאו כל-הון יקר ונעים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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KEHOT'S NOTE

משלי כד, ד.

96

התורה היא מפתחות הפנימיות

The words here quote Shabbat 31a:6; the passage is shown below.

Shabbat 31a:6: שבת ל"א א:ו

שוב מעשה בגוי אחד שבא לפני שמאי. אמר לו: גיירני על מנת שתלמדני כל התורה כולה כשאני עומד על רגל אחת! דחפו באמת הפגנו שבדו. בא לפני הלל, גייריה. אמר לו: דעלך סגי לחברך לא תעביד — זו היא כל התורה כולה, ואידך פירושה הוא, זיל גמור.

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KEHOT'S NOTE

שבת לא, א.

97

התורה היא מפתחות הפנימיות

One who has Torah but no fear of Heaven is like a treasurer who was given the inner keys but not the outer keys. The text calls the Torah "the inner keys" that open G-d's inner chambers. (Kehot: Shabbat 31a)

Shabbat 31b:1: שבת ל"א ב:א

יראת שמים, דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצונות לא מסרו לו, בהי עייל? מכריו רבי ינאי: חבל על דלית לקה

דַּרְתָּא וְתַרְעָא לְדַרְתָּא עֲבִיד. אָמַר רַב יְהוּדָה: לֹא בָרָא הַקָּדוֹשׁ בְּרוּךְ הוּא
אֶת עוֹלָמוֹ אֶלָּא כְּדִי שְׂיִירָאוּ מִלְפָּנָיו, שְׁנֵאמַר: "וְהָאֱלֹקִים עָשָׂה שְׂיִירָאוּ
מִלְפָּנָיו".

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98 בַּדִּיָּה אָדָם כִּי יִקְרִיב מִכֶּם

This discourse reads "Draw me, we will run after you": when G-d draws a person with an arousal from above, "we will run," in the plural, his G-dly soul and his animal soul together; but if he does not work at once to refine the animal soul, the arousal does not last.

KEHOT'S NOTE

לעיל פי ויקרא ב, ד.

PARAGRAPH 19

99 הַקִּבְיָה מְנִיחַ תְּפִלִּין וּמַצְלִי

Rabbi Yitzchak learns from "Havayah has sworn by His right hand and by the arm of His strength" that the Holy One, blessed be He, puts on tefillin. The text concludes that the mitzvos are literally His.

Berakhot 6a:17-18 י"ז-י"ח

אָמַר רַבִּי אֲבִין בַּר רַב אָדָא, אָמַר רַבִּי יִצְחָק: מִנֵּין שֶׁהַקָּדוֹשׁ בְּרוּךְ הוּא
מְנִיחַ תְּפִלִּין שְׁנֵאמַר: "נִשְׁבַּע ה' בְּיָמִינוֹ וּבִזְרוֹעַ עֲזוֹ". "בְּיָמִינוֹ" — זו
תוֹרָה, שְׁנֵאמַר: "מִיָּמִינוֹ אֵשׁ דָּת לָמוֹ", וּבִזְרוֹעַ עֲזוֹ — אֵלּוּ תְּפִלִּין,
שְׁנֵאמַר: "הִי עַז לְעַמּוֹ יִתֵּן".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. Ixii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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KEHOT'S NOTE

ברכות ו, א, ז, א.

100 וּמַצְלִי

The Gemara learns from "My house of prayer" that the Holy One, blessed be He, prays, and asks what His prayer is. The text cites it with the tefillin to show that the mitzvos are G-d's own.

Berakhot 7a זא

101 וְזֹאת תּוֹרַת הָאָדָם

David's words before G-d, "and this is the Torah of man." Here, the Torah as it is drawn down and clothed in the level of "man."

II Samuel 7:19 טז

וְתִקְשֹׁן עוֹד זֹאת בְּעֵינֶיךָ אֲדֹנָי ה' וְתִדְבֵּר גַּם אֶל-בֵּית-עַבְדְּךָ לְמַרְחוֹק
וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי ה'

And this was yet a small thing in Thine eyes, O L-rd GOD; but Thou hast spoken also of Thy servant's house for a great

וְהִיָּה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם וּגְוִי לְמַעַן תִּזְכְּרוּ וּגְוִי

while to come; and this too after the manner of great men, O L-rd GOD.

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102 סִדִּיָּה צְאִינָה וּרְאִינָה

In the discourse "Go forth and see" (22a) the Alter Rebbe explains that the Torah as it emerges into revelation is "man," as in "and this is the Torah of man," but its root is the "wilderness," "where no man dwelt," far above the level of man, from which it is drawn down as a crown above the head.

KEHOT'S NOTE

לקמן שה"ש כב, א.

103 צְאִינָה וּרְאִינָה

The call "Go forth and see, O daughters of Zion, King Shlomo, in the crown with which his mother crowned him on his wedding day." The opening words of the discourse to which the text refers.

Song of Songs 3:11 א"א

צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שֶׁעֲטָרָהּ לּוֹ אִמּוֹ בְּיוֹם
חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת לְבוֹ:

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

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104 וּמַדְבַּר מַתָּנָה

In the list of Israel's journeys, "and from the wilderness, to Mattanah," Mattanah is a place; the Sages read it as mat-tanah, "a gift," the Torah given as a gift. Read here as the Torah given from the "wilderness," a level above man.

Numbers 21:18 ח"א

בְּאֵר הַחֲפֹרֹת שְׂרָיִם כְּרוּם נְדִיבֵי הָעָם בְּמַחֲזֶקֶת בְּמִשְׁעָנֶתָם וּמִמְדָּבָר מַתָּנָה:

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

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105 וְלֹא יֵשֶׁב אָדָם שָׁם

G-d, through Jeremiah, reproaches Israel for not asking, "Where is Havayah, who led us through the wilderness, ... a land that no one passed through and where no man dwelt?" The wilderness, where no man lives, stands for a level above the level of "man."

Jeremiah 2:6 ו'

וְלֹא אָמְרוּ אֵיָהּ ה' הַמַּעֲלָה אֶתְנוּ מִמִּצְרַיִם מִמּוֹלֶדֶת אֶתְנוּ בְּמִדְבָּר
בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצִלְמוֹת בְּאֶרֶץ לֹא-עֵבֶר בָּהּ אִישׁ וְלֹא-יֵשֶׁב
אָדָם שָׁם:

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

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KEHOT'S NOTE

ירמיי ב, ו.

106 **בזח"א עמוד קכ"ו**

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

כנראה הכוונה לזהר גדול דפוס קרימונא.

107 **שימני כחותם**

"Set me as a seal upon your heart." The opening words of an explanation to which the text refers on awe as the source of keeping the prohibitions.

Song of Songs 8:6: שיר השירים ח:ו

שימני כחותם עלי לבך כחותם על ידועך כרעצה כמות אהבה קשה
כשאל קנאה רשפיה רשפי אש שלהבתיה:

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

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108 **ולא תתורו אחרי לבבכם**

"And you shall see it and remember all the mitzvot of Havayah and do them." Seeing the tzitzis, the threads of love and awe, brings to mind the garment of the mitzvot from which they issue.

Numbers 15:39: במדבר ט"ו:ל"ט

והיה לכם לציצת וראיתם אתו וזכרתם את כל מצוות 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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KEHOT'S NOTE

במדבר טו, לט.

109 **רחצתי את רגלי**

"I have washed my feet; how shall I soil them?" The complacency of one who considers his teshuvah finished.

Song of Songs 5:3: שיר השירים ה:ג

פשטתי את כתנתי איכה אלפשנה רחצתי את רגלי איכה אטנפם:
I have put off my coat; How shall I put it on? I have washed my feet; How shall I defile them?

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110 **ואפי' כל העולם כולו**

The oath administered to the soul before birth: "Be righteous and do not be wicked; and even if the whole world tells you, 'You are righteous,' be in your own eyes like a wicked person."

Niddah 30b:25: נדה ל"ב:כ"ה

ומה היא השבועה שמשביעין אותו? תהי צדיק ואל תהי רשע, ואפילו
כל העולם כולו אומרים לך "צדיק אתה" — הנה בעיניך רשע. והוי

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

יודע שהקדוש ברוך הוא טהור, ומשרתיו טהורים, ונשמה שנתן בך
טהורה היא. אם אתה משמרה בטהרה — מוטב, ואם לאו — הריני
נוטלה ממך.

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

KEHOT'S NOTE

נדה ל, ב.

111 **ועשיתם את כל מצותי והייתם קדושים**

"So that you remember and do all My mitzvot, and be holy to your G-d." The second remembering, the positive mitzvot, through which love and awe are raised into holiness.

Numbers 15:40: במדבר ט"ו:מ

למען תזכרו ועשיתם את כל מצותי והייתם קדושים לאלהיכם:

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

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

PARAGRAPH 20

112 **קיצור הענין**

Kehot notes that this summary also appears in manuscript volume 1064, a collection of the Alter Rebbe's maamarim.

KEHOT'S NOTE

קיצור זה נמצא גם בכרך 1064, שהוא מאמרי אדה"צ, בכל הכת"י אין הגהות
מהצ"צ, וכן נראה מהסגנון שזה הוא מכ"ק אדה"צ ולא מכ"ק הצ"צ.

113 **עוטה אור כשלמה**

In the psalm of creation the psalmist praises G-d: "He wraps Himself in light as with a garment; He stretches out the heavens like a curtain." The supernal garment that is the root of the mitzvot.

Psalms 104:2: תהילים קי"ד:ב

עטה אור כשלמה נוטה שמים פריעה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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

KEHOT'S NOTE

תהלים קד, ב.

114 **עוטה אור כשלמה**

The Midrash explains that the light of creation came forth when the Holy One, blessed be He, wrapped Himself in it like a garment, citing "He wraps Himself in light as with a garment." Kehot notes that the version of this Midrash in the Anaf Yosef reads "a white tallis."

Bereshit Rabbah 3:4: בראשית רבה ג:ד

... העולם ועד סופו אמרה ליה בלחשה מקרא מלא הוא (תהלים קד,
ב): "עטה אור כשלמה" ואת אמרת לי בלחשה אתמהא אל כשם
שמעתי בלחשה כך אמרתי לך בלחשה. א"ר ברכיה אילוי
שדרשה רבי יצחק איפשר ממרינה, מקומיכן מה הוון אמרין, רבי
ברכיה בשם ר' יצחק ממקום בית המקדש נבראת האורה הה"ד (יחזקאל
מג, ב): "והנה כבוד אלקי ישראל בא מדרך הקדים וקולו כקול מים

אֶלְעֶזֶר וַחֲדָא כְּרַבְנָן. תִּנְיָא רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַלְכוֹת הַקֹּדֶשׁ,
תְּרוּמוֹת וּמַעֲשָׂרוֹת — הֵן הֵן גּוֹפֵי תוֹרָה,

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

KEHOT'S NOTE

שבת לב, א. ועוד.

123 כמ"ש האריז"ל שקדושת הטלית

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

KEHOT'S NOTE

ראה פע"ח שער הציצית פ"ג.

124 שקדושת הטלית

The Arizal explains the tallis as the great encompassing light, the white tallis in which the Holy One wrapped Himself, whose holiness we have no power to grasp, while the tzitzis allow some grasp. The text cites it for the tallis's greater holiness.

Pri Etz Chaim, Gate of Fringes 3:3:ג' שער הציצית, פרי עץ חיים, שהער הציצית אל כל הז"א, וז"ס הטלית שאמרו עליו והנה יש מקיף א' שהוא מקיף אל כל הז"א, וז"ס הטלית שאמרו עליו במדרש שנתעטף הקב"ה בטלית לבנה, כשאמר ויעבור. והנה אין בנו כח להשיג קדושת אור גדול של המקיף הזה, ולכן נקרא תשמיש מתשמישי קדושה ואינו נזרק. אבל הציצית יש בהן קצת השגה, ולכן נקרא תשמיש מצוה כנודע:

Pri Etz Chaim (Public Domain)

125 אין בטלית הגשמי שום קדושה כלל ומותר להשתמש בה

Tzitzis threads that have come off may be discarded, since this mitzvah has no holiness in its substance, but as long as they are attached to the tallis one may not use them for anything, out of respect for the mitzvah. The text explains the law through the tallis's hidden holiness.

Shulchan Arukh, Orach Chayim 21:1 חיים אורח, שולחן ערוך, אורח חיים 21:1
כ"א:א'
כדת מה לעשות בציציות שנפסקו ובטליות ישנים. ובו ד סעיפים:
חוטי ציציות שנפסקו יכול לזרוקן לאשפה מפני שהוא מצוה שאין בגופה קדושה אבל כל זמן שהם קבועים בטלית אסור להשתמש בהם כגון לקשור בהם שום דבר וכיוצא בזה משום ביזוי מצוה [וי"א דאף לאחר שנפסקו אין לנהוג בהם מנהג בזיון לזרוקן במקום מגונה אלא שאינן צריכין גניזה [כל בו הלכות שבת] ויש מדקדקין לגנוזן והמחמיר ומדקדק במצות תע"ב [מהרי"ל הלכות ציצית] [וע"ל סי' תרס"ד סעיף ח' ט']:

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

126 אין בטלית הגשמי שום קדושה . . משא"כ בציצית כשרים

Kehot points to a lengthy discussion in the Rebbe's Likkutei Sichos, vol. 33, p. 96, note 17, of this distinction between the tallis, which has no holiness, and kosher tzitzis.

KEHOT'S NOTE

טושי"ע או"ח רסכ"א. ראה בארוכה בלקו"ש-לג ע' 96 הערה 17.



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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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