LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 11

נאוו לחייך בתורים צוארך בחרוזים

"Your Cheeks Are Comely with Torim, Your Neck with Strings of Beads"

◇

The two Torahs are torim, triangular jewels on the cheeks: in burning love, prayer, kindness and Torah, three separate "points," are joined by lines into one. The "strings of beads" on the neck are the separate things of the world, pierced by self-nullification and strung on the thread of Torah, so that G-d is "the first and the last" equally, below as above.

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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

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THE BIG IDEA

The two Torahs are torim, triangular jewels on the cheeks: in burning love, prayer, kindness and Torah, three separate "points," are joined by lines into one. The "strings of beads" on the neck are the separate things of the world, pierced by self-nullification and strung on the thread of Torah, so that G-d is "the first and the last" equally, below as above.

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 Sages read "with torim" as the two Torahs, but why the word for ornaments? Torim were triangular jewels shaped like a turtledove's head. All service is prayer, kindness and Torah, fire, water and spirit: like the vowel segol, three points that draw from beyond the natural order, like a segulah. In a person's service the middle point, the self-nullification of Torah that makes above and below equal, comes last; in the arousal from above it comes first, as in the segolta. In a cool love, "silver," the points stay separate; in a fiery love, "gold," lines join them into a triangle, torim, set on the cheeks, where the rising breath of speech issues. "Your neck with strings of beads" is the voice of Yaakov, a thread that runs from end to end. For it to enter, the stones must be pierced: the heart hollowed in self-nullification through prayer, which a voice from above makes possible. Torah is the thread that joins every level, so that G-d is "the first and the last" equally; it is scarlet because the kindness of Torah carries Gevurah. Through prayer, Torah and mitzvos even the most separate things are raised.

OUTLINE

1 **Why torim?** ¶1

The two Torahs are called torim, triangular ornaments. All service is prayer, kindness and Torah, fire, water and spirit, which like the segol and like a segulah draw from above the natural order, with Torah as the middle point that makes above and below equal.

2 **Segol and segolta** ¶2

In a person's service the middle point comes last; in the arousal from above it comes first.

3 **Gold and silver** ¶3–4

A cool love leaves the points separate; a fiery love joins them with lines into torim, the two Torahs, which are set on the cheeks, where the rising breath of speech issues.

4 **Strings of beads** ¶5–6

The beads on the neck are separate stones joined by the thread of "the voice of Yaakov." To receive it the heart must be hollowed in self-nullification, through the kavanah that the voice arouses.

5 **Two voices and the scarlet thread** ¶7

Prayer rises only through a voice from above; Torah, the second voice, is the thread that makes the first and the last equal. Its scarlet color shows kindness that carries Gevurah, and through all this even the separate things rise.

6 **The verse in order** ¶8

Cheeks, then neck, then strings of beads: the two Torahs, then the voice that pierces the stones, then the thread drawn through all the levels.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe's teachings on this maamar gather around its third section, the beads of „צוארך בחרוזים" ("your neck with strings of beads"): „אבנים טובות ומרגליות נקובים וחלולים" (precious stones pierced and hollowed) so that a thread can pass through and join them. In a note to the Rebbe Rayatz's maamar for Pesach 5710 he writes that the image of the servant who pierces pearls („נוקב מרגליות") is understood from this section, and in an unedited maamar of Simchas Torah 5729 he explains pearls from it: stones pierced so that the joining thread can enter, the self-nullification through which the Infinite Light is revealed. In his reshimah of 20 Shevat 5702 he turns to the needle, which pierces with its point and draws the thread held in its eye; with "the pierced stones in Likkutei Torah, Shir HaShirim" he names the voice without a vav and the scarlet thread, also in this section: every Jew's task is to make the „טורי דפרודא" ("mountains of separation") one domain for G-d, the thread joins only through an empty eye („כלי ריקן") and a hole made first, and the refining needed beforehand is, in general, self-nullification. Perhaps (biur b'derech efshar) a reader then sees the maamar's hollowing of the heart not as the end of the service but as its opening: the empty place is made so that the thread can make the separate stones one.

KEY CONCEPTS

Torim תורים

Triangular ornaments shaped like the head of a turtledove (tor). In the maamar they are the three kinds of service joined by fiery love, and the two Torahs, Written and Oral.

Fire, water and spirit אש מים רוח

Prayer rising from below, kindness flowing from above, and Torah between them; their Hebrew initials spell omer.

Segol and segolta סגול וסגולתא

Three points in a triangle. The vowel segol, with the middle point below, is service from below; the cantillation sign segolta, with the middle point above, is the arousal from above.

Segulah סגולה

An effect that comes from beyond the natural order of cause and effect; Israel are G-d's am segulah, chosen from above the chain of descending worlds.

Self-nullification (bittul) ביטול

The "piercing" of the stones: the soul empties itself so that the Infinite Light can rest in it.

The middle bar בריח התיכון

The thread or bar that "runs through from end to end": Yaakov and the Torah, which join the highest level to the lowest.

The scarlet thread חוט השני

The speech of Torah. It is scarlet because the kindness that Torah draws carries Gevurah, as in the Oral Torah and the fine points of the Scribes.

SECTION 1 · ¶1

Why torim?

1 נאוו לחייך[1,2] בתורים צוארך בחרוזים. וארז"ל [ואמרו רבותינו זכרונם לברכה] לחייך הם שני לוחות[3] בתורים הם שני תורות תורה שבכתב ותורה שבעל פה.[4] (עיין רבות בשה"ש [בשיר השירים]) ולהבין מהו בתורים והוה ליה למימר בתורות.

"Your cheeks are comely with torim, your neck with strings of beads (charuzim)." Our Sages, of blessed memory, said: "Your cheeks" are the two Tablets; "with torim" are the two Torahs, the Written Torah and the Oral Torah (see the Midrash Rabbah on Shir HaShirim). Now, we need to understand what "with torim" means: it should have said "with Toros" (Torahs).

> The maamar opens with Song of Songs 1:10, which praises the beloved's cheeks adorned with torim and her neck with strings of beads. The Sages read the cheeks as the two Tablets and "with torim" as the two Torahs, the Written and the Oral; the Alter Rebbe asks why the verse uses the word for an ornament instead of simply saying "with Torahs."

ונקדים להבין המשל כפשוטו כי תורים הם תכשיטין הנעשים כעין ראש תור[5] שהוא תבנית משולש (ע' [עיין] בשבת דפ"ה ע"ב) והיה דרכו לעשות שני תכשיטין כעין תורים לתת בלחיים.

Let us first understand the analogy in its plain sense. Torim are ornaments made in the likeness of the head of a tor (turtledove), which is a triangular shape (see Shabbos, folio 85b); and it was the custom to make two ornaments like torim to place on the cheeks.

> Before applying the image, he explains the ornament itself. Torim were jewels shaped like the head of a tor, a turtledove, which is a triangle, and they were worn in pairs on the cheeks; the Talmud (Shabbos 85b) speaks of a planted strip shaped like "the head of a tor."

ולהבין הנמשל מזה הנה התורה והמצות נחלקים דרך כלל לג' בחינות תורה ועבודה וגמ"ח [וגמילות חסדים] שהם בחי' אמ"ר [אש מים רוח] (וכמש"ל [וכמה שכתוב לעיל] ע"פ לסוסתי[6] כו').

To understand what the analogy illustrates: the Torah and the mitzvos are divided, in general, into three levels, Torah, avodah (divine service) and gemilus chassadim (acts of kindness), which are the levels of fire, water and spirit (esh, mayim, ruach) (as written above on "To my mare, etc.").

> Now he applies the image. All of Torah and mitzvos fall into three general kinds, Torah study, avodah (the service of prayer) and acts of kindness, which correspond to the three elements fire, water and spirit; their Hebrew initials, esh, mayim, ruach, spell omer, as the earlier discourse on "To my mare" explained.

אש ממטה למעלה[7] בחי' עבודה כו'. ומים הוא חסד וצדקה להחיות רוח שפלים[8] מלמעלה למטה והבחי' הממוצעת היא התורה

Fire, from below upward, is the level of avodah, etc.; and water is kindness and charity, "to revive the spirit of the lowly," from above downward; and the intermediate level is the Torah.

> Prayer is fire: like a flame it rises from below upward, as the soul reaches toward G-d. Charity and kindness are water, flowing from above downward "to revive the spirit of the lowly" (Isaiah 57:15); Torah is the middle element between them.

והנה בחי' אמ"ר [אש מים רוח] היא בחי' סגול[9] וסגול הוא מלשון סגולה כמו עד"מ שיש ענינים מרפאים בדרך רפואה וטבע

Now, the level of fire, water and spirit is the level of [the vowel] segol, and segol is from the term segulah (a special virtue): as, by way of analogy, there are things that heal by way of medicine and nature,

> Together the three have the shape of the vowel segol, three dots set in a triangle. The Alter Rebbe connects the word segol with segulah, a remedy whose healing power is hidden rather than natural.

ויש שהם מרפאים בדרך סגולה שעפ"י [שעל פי] דרך הטבע אין דרך להיות רפואה ע"י אליו ומ"מ יש איזה סגולה בדרך רחוקה ונפלאה במה שאינה מושגת בהשגת והשכלת הרופאים הטבעים להיות על ידי זה רפואה זו

and there are [things] that heal by way of segulah: according to the way of nature there is no way for him to be healed through it, yet nevertheless there is some segulah, in a remote and wondrous way, in a manner not grasped by the understanding and intellect of natural physicians, so that through it this healing comes about.

> A segulah works where natural medicine sees no cause: by the laws of nature it should do nothing, yet it heals in a remote and wondrous way that physicians cannot grasp. The word therefore points to an effect that comes from beyond the ordinary order of cause and effect.

וכן על דרך משל נקראים ישראל עם סגולתו[10, 11, 12, 13, 14]

So too, by way of analogy, Israel are called am segulaso, "His treasured people,"

> By the same analogy, Israel are called G-d's am segulah, His "treasured people." The word carries the sense just shown in the healing segulah: what comes from beyond the natural order.

שאותנו בחר ה' שלא כסדר ודרך ההשתלשלות מעילה לעילה אלא ישראל עלו במחשבה[15,16] למעלה מסדר ההשתלשלות שמה שנמשך למעלה מסדר ההשתלשלות נק' בשם סגולה

for G-d chose us not according to the order and way of the chain of descending worlds (hishtal-shelus), from cause to cause; rather, Israel "arose in [G-d's] thought" above the order of the chain of descent; for what is drawn from above the order of the chain of descent is called by the name segulah.

> G-d's choice of Israel does not follow the chain of cause and effect through which the worlds descend from Him. The Midrash teaches that Israel "arose in G-d's thought" before the world was created; their root is therefore above the chain of descending worlds, and whatever is drawn from that level is called segulah.

(ועיין בזהר ר"פ תרומה דקכ"ו סע"א [סוף עמוד א] ח"א [חלק א'] פ' נח ס"ה א' ויצא קס"א ב'. ח"ג [חלק ג'] במדבר קי"ט ב' האזינו דרצ"ח ב'. ועמ"ש מענין סגול סד"ה אסרי לגפן עירה[17]) [18] וכן בחי' אמ"ר [אש מים רוח] הנ"ל נמשך למעלה מסדר ההשתלשלות כו'.

(See the Zohar at the beginning of Parshas Terumah, folio 126, end of side a; Part I, Parshas Noach, 65a; Vayetzei, 161b; Part III, Bamidbar, 119b; Haazinu, folio 298b. And see what is written on the subject of segol at the end of the discourse beginning "Binding his foal to the vine.") So too the level of fire, water and spirit mentioned above is drawn from above the order of the chain of descent, etc.

> The parenthesis lists passages of the Zohar on Israel as G-d's segulah, several of which quote or expound the verse "For G-d chose Yaakov for Himself, Israel as His treasure (segulaso)," and it refers to a Torah Ohr discourse for the meaning of the segol. The Alter Rebbe then applies the idea: prayer, kindness and Torah, the three "elements," also draw from a level above the chain of descent.

וגם הם בבחי' נקודת סגול כי ענין סגול היינו שנקודה האמצעית הוא תחת שני הנקודות

They are also in the form of the vowel-point segol: for the nature of segol is that the middle point is beneath the two points.

> The three are also shaped like the vowel segol, whose middle dot sits beneath the two upper dots. The next lines explain why the middle point is the lowest.

שכן סדר העבודה תחלה צריך להיות בבחי׳ אש ממטה למעלה כו׳. ואח״כ אם רץ לבך שוב[19] לאחד[20] להיות המשכות מלמעלה למטה בבחינת צדקה וגמ״ח [וגמילות חסדים] להחיות רוח שפלים כו׳ והתורה היא בחי׳ ממוצעת

For such is the order of service: first it must be in the manner of fire, from below upward, etc.; and afterwards, "If your heart runs, return to the One," so that there be drawings-down from above downward, in the manner of charity and acts of kindness, "to revive the spirit of the lowly," etc. And the Torah is the intermediate level,

> The shape mirrors the order of a person's service. He begins with prayer, the fire that rises from below upward; after the soul's "running" upward comes its "return," a drawing down from above through charity and kindness, as the phrase "If your heart runs, return to the One" describes. Torah stands between the two as the middle level.

דהיינו שהוא להיות למעלה ולמטה שוין כמ״ש ולא תחללו את שם קדשי פי׳ שלא לעשות חלל[21] והפסק להשראת שם קדשו שיהיה גם למטה כסא ומכון לשבתו יתי׳ כמו למעלה

that is, its [role] is that above and below be equal, as it is written, "You shall not profane (techalelu) My holy Name": meaning, not to make a void (chalal) and a break in the indwelling of His holy Name, so that below, too, there be a throne and a fixed place for His dwelling, blessed be He, just as above.

> Torah's role is to make above and below equal. The Alter Rebbe reads "You shall not profane (techalelu)" as "do not make a chalal," a void or break, so that G-d's holy Name rests below without interruption and the lower world becomes His throne and dwelling just as the upper worlds are.

(וכמ״ש בפ׳ ראה סד״ה כי תשמע בקול[22] כו׳ לעשות הישר כו׳ ע״ש ובפ׳ יתרו סד״ה משה ידבר[23] והאלקים יענינו[24] כו׳ ועמ״ש בד״ה ביום השמיני עצרת[25] בפי׳ ואמת ה׳ לעולם. ואמת זו תורה)

(As is written in Parshas Re'eh, at the end of the discourse beginning "When you listen to the voice, etc., to do what is right, etc."; see there. And in Parshas Yisro, at the end of the discourse beginning "Moshe would speak, and G-d would answer him, etc." And see what is written in the discourse beginning "On the eighth day, an assembly," on the meaning of "and the truth of Havayah is forever." And "truth" is Torah.)

> The parenthesis sends the reader to other discourses on this theme: on Re'eh ("When you listen to the voice"), the Torah Ohr discourse on Yisro ("Moshe would speak"), and the discourse on Shemini Atzeres that explains "the truth of Havayah is forever." There "truth" means Torah.

והיינו ע"י עסק התורה כי הלומד דבר הלכה הוא רק שנמשך אחר התנאים והאמוראים כמו ר' [רבי] אליעזר אומר ב"ש [בית שמאי] אומרים.

This is through occupation with the Torah: for one who studies a matter of halachah is only following after the Tannaim and Amoraim, as in "Rabbi Eliezer says," "Beis Shammai say."

> Torah study brings about this unity because the learner sets aside his own views and repeats the words of the Sages: "Rabbi Eliezer says," "Beis Shammai say." He makes himself a channel for their words.

וגם לפעמים לומד במסכת שאין צריך לה כלל למעשה אלא עיקר כוונת הלימוד כדי להיות ואשים דברי בפיך[26] שדבר ה' זו הלכה[27] היא המדבר בפיך

Sometimes, too, he studies a tractate that is not needed for practice at all; rather, the main intent of the study is so that there be [fulfilled] "And I have put My words in your mouth": that "the word of Havayah," "this is halachah," is what speaks in your mouth.

> Even when he learns a tractate with no practical bearing, the point of the study is that G-d's word, which the Talmud identifies as halachah, should speak through his mouth. This fulfills "And I have put My words in your mouth" (Isaiah 51:16).

וצריך לעשות פיו כלי ומכון להיות בחינת ביטול לדבר ה' וזהו בחינת סגול שתי נקודות שוות והשלישית ממוצ ע' [עיין] תחתיהם.[28, 29]

He must make his mouth a vessel and a fixed place, to be in a state of self-nullification (bittul) to the word of G-d. And this is the level of segol: two equal points, and the third, the intermediate one, beneath them.

> The learner must make his mouth a vessel, nullified to G-d's word. This self-nullification is the middle point of the segol, written beneath the other two because in a person's service it comes after prayer and kindness.

SECTION 2 · ¶2

Segol and segolta

2 והנה כל זה הוא בסדר העבודה שלמטה באדם. אבל הנה באתערותא דלתתא הוא אתערותא דלעילא שם נעשה שלש בחי' נקודות הנ"ל בבחי' סגולתא שהנקודה אמצעית היא למעלה עומדת על גבי שתי הנקודות.

Now, all this is in the order of service below, in man. But with an arousal from below there is an arousal from above, and there the three points mentioned above become the level of segolta, in which the middle point is above, standing upon the two points.

> Everything described so far is the order of service as a person carries it out, from below. When that arousal from below draws an arousal from above, the same three points take the form of the segolta, a cantillation sign whose middle point stands above the other two.

שממטה למעלה בעבודת האדם הנה הנקודה אמצעית היא האחרונה שמתחלה צריך להיות סדר העבודה ממטה למעלה כו'. ואח"כ המשכה כו'. ואחר כך יכול לבא ולעלות ולהגיע למדריגת בחינת ביטול דבחינת ולא תחללו כו'.

For from below upward, in man's service, the middle point is the last: first the order of service must be from below upward, etc., and afterwards drawing down, etc.; and after that he can come, ascend and reach the rank of the level of self-nullification of "You shall not profane, etc."

> In a person's service the middle point, the self-nullification of Torah, comes last: first prayer rises from below, then kindness draws down from above, and only after both can he reach the bittul of "You shall not profane," which leaves no void between above and below. That is why in the segol it is written beneath the other two.

אבל מלמעלה למטה באתערותא דלעילא שם בחינת נקודה האמצעית היא בעצם וראשונה:

But from above downward, in the arousal from above, there the level of the middle point is first and foremost.

> When the movement comes from above, in the arousal from above, the order is reversed: the middle point is first and foremost, as in the segolta, where it stands on top.

SECTION 3 · ¶3–4

Gold and silver

3 ב והנה כתיב תורי זהב[30] נעשה לך עם נקודות הכסף.[31,32] (ע' [עיין] רבות נשא ס"פ י"ג) פי' שבחי' סגול זה הוא בבחי' נקודות הוא בבחי' כסף בחי' אהבה של קרירות

2. Now, it is written, "We will make you torim of gold with points of silver" (see the Midrash Rabbah, Naso, end of section 13). The meaning: this level of segol, while it is in the form of points, is in the level of silver, the level of a cool love.

> Section 2 begins with the next verse of the Song of Songs: "We will make you torim of gold with points of silver." The Alter Rebbe reads the "points" as the three points of the segol, and silver as a love that is calm and cool.

אבל בבחי' ומעלת הזהב על הכסף[33] שהוא בבחי' רשפי אש[34] וכו' נעשה נקודות אלו בחי' תורים כמו ראש תור בגמרא בחינת משולש

But in the level and superiority of gold over silver, which is the level of "flashes of fire," etc., these points become the level of torim, like the "head of a tor" in the Gemara, the form of a triangle;

> Gold is a higher love, "flashes of fire," a burning passion, and it surpasses the cool love as gold surpasses silver. In that fiery love the separate points become torim, a triangle like the "head of a tor" mentioned in the Talmud.

דהיינו להמשיך קוין לנקודות אלו כי בהיותן נקודות הם כמו ענינים נפרדים להיות תחלה ממטה למעלה רשפי אש כו' ואח"כ מים כו'.

that is, to draw lines to these points. For while they are points, they are like separate things: first, from below upward, "flashes of fire," etc., and afterwards water, etc.

> A triangle differs from three points in that lines join the points. While they remain points, the stages of service stay separate: first the fire of prayer rising, then the water of kindness descending.

והיינו בהיות האהבה בקרירות הם ענפין מתפרדין כו' אבל בהתלהבות והתלהטות האהבה הנה נעשו בבחינת התכללות זו בזו.

That is, when the love is in coolness, they are "branches that separate," etc.; but in the flaming and blazing of love, they become included in one another.

> In a cool love the soul's qualities remain "branches that separate," each working on its own. When love burns, they merge, and each is included in the others.

ועל זה נאמר והחוט המשולש[35] כו' [ועיין מענין תורי זהב בפ' נשא (קמ"ג סע"ב [סוף עמוד ב] ודקמ"ב סע"א [סוף עמוד א]) בענין מי זהב[36, 37, 38, 39, 40] (קל"ה ב').

Of this it is said, "And the threefold cord, etc." [See on the subject of the torim of gold in Parshas Naso (folio 143, end of side b, and folio 142, end of side a), on the subject of Mei Zahav (135b);

> This is the "threefold cord" that "is not quickly broken" (Ecclesiastes 4:12): three strands woven into one. Here a long bracketed note begins, listing passages of the Zohar on "torim of gold" and on Mei Zahav, "waters of gold"; the square brackets are the printed text's own.

ובפ' האזינו (דרצ"ב סע"א [סוף עמוד א]) תולדות (קמ"ה ב') בענין הנחמדים מזהב[41, 42, 43, 44, 45] בפ' נח (ע"א ב')[46] ויחי (רמ"ז[47] א').

and in Parshas Haazinu (folio 292, end of side a); Toldos (145b); on the subject of "more desirable than gold," in Parshas Noach (71b) [and] Vayechi (247a);

> The bracketed note continues with further passages of the Zohar, among them passages that expound "more desirable than gold" (Psalms 19:11). In Noach and Vayechi the Zohar explains vayafozu, a word in Yaakov's blessing to Yosef, through this verse's "much fine gold (paz)."

ור"פ קרח.[48] האזינו (רצ"ה ב'). ובפ' תרומה (קמ"ח א') דודאי זהב סליק יתיר[49, 50] כו' הובא בפרדס ש"י [שער י"] פ"ג [פרק ג'].

and the beginning of Parshas Korach; Haazinu (295b); and in Parshas Terumah (148a), "for certainly gold rises higher, etc.," cited in the Pardes, Sha'ar (Gate) 10, chapter 3.

> Further references follow: the beginning of Korach and the Idra Zuta on Haazinu in the Zohar, and the Zohar on Terumah, whose words "certainly gold rises higher" are quoted in the Pardes Rimonim, the Kabbalistic work of R. Moshe Cordovero.

ועמ"ש מענין האהבה שבהתלהטות שהיא בחינת כמעלת הזהב בד"ה ועשית ציץ[51] זהב טהור[52] ובד"ה ויושט[53] הלך לאסתר את שרביט הזהב[54] ובפ' מקץ בד"ה כי עמך מקור חיים[55, 56]

And see what is written on the subject of the love that is ablaze, which is like the superiority of gold, in the discourse beginning "You shall make a tzitz of pure gold," and in the discourse beginning "And the king extended to Esther the golden scepter," and in Parshas Miketz in the discourse beginning "For with You is the source of life";

> The note then turns to discourses on the blazing love of the soul, which surpasses a cool love as gold surpasses silver: on the High Priest's golden headplate (tzitz), on the golden scepter the king held out to Esther, and on "For with You is the source of life."

ובפ' בהעלותך בד"ה ראיתי והנה מנורת זהב[57] ובפ' בהר בד"ה כי תבאו כו' ושבת הארץ[58] ובפ' שלח ע"פ והיה לכם לציצית[59] ובפ' תשא ע"פ שמאלו תחת לראשי[60,61] ובס' ש"ב [של בינונים] פ"נ [פרק נ' / פרשה נ'].[62]

and in Parshas Beha'aloscha in the discourse beginning "I have seen, and behold, a menorah of gold"; and in Parshas Behar in the discourse beginning "When you come, etc., the land shall rest"; and in Parshas Shelach on "It shall be tzitzis for you"; and in Parshas Ki Sisa on "His left hand is under my head"; and in Sefer Shel Beinonim, chapter 50.

> The list goes on to the discourse on Zechariah's vision of the golden menorah, to discourses on Behar, on tzitzis and on "His left hand is under my head," and to chapter 50 of the Tanya (here called Sefer Shel Beinonim). That chapter speaks of a love "like flashes of fire" that surpasses the other kinds of love as gold surpasses silver.

4 ומענין התכללות המדות בפ' תולדות בביאור ע"פ מים רבים[63] בענין רבקה של שלש שלש בקר כו' ובביאור ע"פ וקבל היהודים[64] בסופו ובפ' ואתחנן ע"פ וידעת היום.[65]

And on the subject of the inclusion of the attributes (middos) [in one another]: in Parshas Toldos, in the explanation on "Many waters," on the subject of Rivkah, a rivkah (team) of oxen three by three, etc.; in the explanation on "And the Jews accepted," at its end; and in Parshas Va'eschanan, on "Know this day."

> The bracketed note that began in the previous paragraph continues with discourses on the mutual inclusion of the attributes. In the Torah Ohr discourse on Toldos, for example, the name Rivkah is read as rivkah, a team of oxen harnessed together three by three, an image of the attributes bound into one.

ומ"ש בסמוך בענין ב' תורים ב' תורות כו' ר"ל [יש לומר] שהן עצמן בחי' זו"נ [זעיר אנפין ונוקבא] כשהן בהתכללות

As for what is written shortly after on the subject of the two torim, the two Torahs, etc., one may say that they themselves are the level of Z'eir Anpin and Nukva when they are included in one another.

> The Alter Rebbe adds that the two torim, which are the two Torahs, may be Z'eir Anpin and Nukva, the masculine and feminine configurations, as they are when included in one another.

ועמ״ש סד״ה כי ההרים ימושו[66] בענין ואגודתו על ארץ[67] כו׳ ואגודתו היינו ג״כ בחינת התכללות וע׳ עוד מענין תורי זהב[68] בזח״א בראשית (דף[69] א׳ ע״ב) וירא (צ״ז ב׳) ע״פ וקול התור[70,71,72] ויקרא (דף ד׳ ע״ב)][73]

And see what is written at the end of the discourse beginning "For the mountains may depart," on the subject of "and His bundle (agudaso) upon the earth, etc.": "His bundle" is also the level of inclusion. And see further on the subject of the torim of gold in the Zohar, Part I, Bereishis (folio 1b), Vayera (97b), on "and the voice of the turtledove (tor)," [and] Vayikra (folio 4b).]

> He refers to his discussion of "His bundle (agudaso) upon the earth" (Amos 9:6): a bundle binds separate stalks into one, so "His bundle" too signifies inclusion. The note closes with passages of the Zohar on "torim of gold" and on "the voice of the turtledove (tor)," and the closing square bracket ends the printed note.

והנה כמו שבחי׳ נקודת סגול הם ב׳ בחי׳ סגול וסגולתא דהיינו ממטה למעלה וממעלה למטה כן בבחי׳ תורים הם ג״כ ב׳ תורים ממטה למעלה וממעלה למטה והם ב׳ בחי׳ תורות תשב״כ [תורה שבכתב] ותשבע״פ [ותורה שבעל פה]

Now, just as the level of the segol points has two levels, segol and segolta, that is, from below upward and from above downward, so too in the level of torim there are likewise two torim, from below upward and from above downward; and they are the two levels of Torah, the Written Torah and the Oral Torah.

> The main argument resumes. Just as the three points have two forms, segol from below and segolta from above, so there are two torim, one rising from below and one descending from above; these are the two Torahs, the Written and the Oral.

וזהו נאוו לחייך בתורים כו׳ פי׳ לחייך לחי עליון ולחי התחתון מקום מוצא הבל הדיבור[74,75]

This is [the meaning of] "Your cheeks are comely with torim, etc.": "your cheeks" means the upper jaw and the lower jaw (lechi), the place from which the breath (hevel) of speech issues.

> Now the verse is read again: "your cheeks" are the upper and lower jaws, the place where the breath of speech comes out. In Hebrew the word lechi means both cheek and jaw.

כי הבלא סליק לעילא כו׳ בחי׳ גבורות והסתלקות הוא בחי׳ רשפי אש מעלת הזהב על הכסף

For "the breath rises upward, etc.": the level of the Gevuros (restraint) and of withdrawal (histalkus), which is the level of "flashes of fire," the superiority of gold over silver.

> Breath rises, so it belongs to the Gevuros, the powers of restraint, and to withdrawal (histalkus), a movement upward and away. This rising force is the fire of "flashes of fire," the gold that surpasses silver.

(ועמ"ש בפ' אחרי בד"ה כי ביום הזה יכפר[76,77] הבל הלב אותיות להב[78] כו' וגם הוא כלול מכל ג' בחי' אמ"ר [אש מים רוח] ועמ"ש הרמ"ז [הרב משה זכות] פ' פנחס) (דרט"ו) **בד"ה האי אומאה בענין אמ"ר** [אש מים רוח]

(And see what is written in Parshas Acharei, in the discourse beginning "For on this day He shall atone," on "the hevel (breath) of the heart": [hevel has] the letters of lahav (flame), etc.; and it too is composed of all three levels, fire, water and spirit. And see what the Ramaz wrote on Parshas Pinchas) (folio 215), in the passage beginning "This oath," on the subject of fire, water and spirit.

> The parenthesis adds that hevel, "breath," has the same letters as lahav, "flame," and that breath too contains all three elements, fire, water and spirit. The Ramaz (R. Moshe Zacuto), on the Zohar on Pinchas, also discusses fire, water and spirit.

מעלת האהבה כו' הנ"ל נעשה ונמשך בחי' תורים לבחינת נקודות אלו ונעשה מהם קוין בהתכללות הנקודות זו בזו וכל זה בבחי' לחיים שהוא מקום מוצא הבל הדיבור כו' כי הבל סליק לעילא

[Through] the superiority of the love, etc., mentioned above, the level of torim is made and drawn to these points, and lines are made from them through the inclusion of the points in one another. And all this is in the level of the cheeks, which are the place from which the breath of speech issues, etc., for "the breath rises upward."

> The main sentence resumes: through the advantage of the fiery love described above, the separate points are joined by lines and become torim, each point included in the others. All this takes place in the cheeks, the source of the breath of speech, and breath rises upward like fire.

(עמ"ש מענין הבל הדיבור בד"ה ביום השמע"צ [השמיני עצרת] וע' בע"ח [בעץ חיים] שער העקודים פ"א וע' בזח"ג [בזהר חלק ג] בפ' תזריע מ"ז ב'[79] ח"ב [חלק ב'] שמות ג' א' ובמק"מ [ובמקדש מלך] שם):

(See what is written on the subject of the breath of speech in the discourse beginning "On the eighth day, an assembly"; and see Etz Chaim, Sha'ar HaAkudim, chapter 1; and see the Zohar, Part III, Parshas Tazria, 47b; Part II, Shemos, 3a; and the Mikdash Melech there.)

> The parenthesis refers to further discussions of the breath of speech: the discourse on Shemini Atzeres, Etz Chaim (Sha'ar HaAkudim), the Zohar on Tazria and on Shemos, and the Mikdash Melech, a commentary on the Zohar.

SECTION 4 · ¶5-6

Strings of beads

5 ג אבל צוארך בחרוזים[80] הוא בחי' אבנים טובות ומרגליות מופרדים וקבועים ותלויים בחוט שהחוט נכנס בהם ומחברם שלא יתפרדו.[81]

3. But "your neck with strings of beads" is the level of precious stones and pearls that are separate, set and hanging on a thread: the thread enters them and joins them so that they do not come apart.

> Section 3 turns to the second half of the verse, "your neck with strings of beads." Beads are separate precious stones and pearls, held together by a thread that passes through them so that they do not scatter.

וכך עד"מ נמשך הקל קול יעקב[82] יוד עקב הוא מדתו של יעקב בחי' חוט מבריח מן הקצה אל הקצה[83, 84, 85]

So too, by way of analogy, there is drawn [the level of] "The voice is the voice of Yaakov": [Yaakov is] yud [and] akev (heel), which is the attribute of Yaakov, the level of a thread that "runs through from end to end"

> In the same way "the voice of Yaakov" is drawn down. The name Yaakov reads as yud-akev, the yud (the highest point) and the heel (the lowest), and his attribute is a thread that "runs through from end to end," like the middle bar of the Mishkan that ran through all its boards.

(עמ"ש מענין זה דיעקב בפ' צו בד"ה והיה אור הלבנה[86] כו' ובד"ה משמח חתן כו' ועי' בזהר ס"פ תרומה קע"ה ב')

(see what is written on this subject of Yaakov in Parshas Tzav, in the discourse beginning "And the light of the moon shall be, etc.," and in the discourse beginning "Who gladdens the groom, etc."; and see the Zohar at the end of Parshas Terumah, 175b),

> The parenthesis refers to discourses on Tzav and to the Zohar at the end of Terumah, which identifies the middle bar that "runs through from end to end" with Yaakov.

דהיינו אפילו בבחי' קצה אחרון שהוא רחוק מקצה הראשון לגמרי דהיינו בחי' עלמא דפרודא דברים זרים ונפרדים כו' ונמשך קול והמשכה עליונה מלמעלה שיתחברו ויתייחדו גם הם ליחודו ית'.

that is, even in the level of the last end, which is utterly distant from the first end, namely the level of the world of separation, alien and separate things, etc., a voice and a supernal drawing-down are drawn from above, so that they too be joined and united with His unity, blessed be He.

> The thread reaches even the "last end," utterly distant from the first: the "world of separation," where things seem alien to G-d and separate from Him. There too a voice is drawn from above, so that even these separate things are joined to G-d's unity.

וזהו ויקח מאבני המקום וישם מראשותיו[87] כו' כי הוא יתברך מקומו של עולם[88] כמאמר ברוך המקום[89] בחינת ממכ"ע [ממלא כל עלמין]

And this is [the meaning of] "He took from the stones of the place and put [them] at his head, etc.": for He, blessed be He, is "the place of the world," as in the saying "Blessed is the Omnipresent (HaMakom)," the level of the light that fills all worlds (memalei kol almin).

> This is the meaning of Yaakov taking "from the stones of the place" and putting them at his head: "the Place" (HaMakom) is G-d, who is "the place of the world." He is called HaMakom, as in the words of the Passover Haggadah, as the light that fills all worlds, present in every place.

ואבנים הם בחינת אותיות שנפלו בשבירת הכלים ויעקב הוא המביאן ומעלה אותם למעלה בבחינת מראשותיו (ועמ"ש מענין זה ר"פ ויצא בד"ה ושבתי בשלום[90] כו').

And the stones are the level of the letters that fell in the shattering of the vessels; and Yaakov is the one who brings them and raises them up, into the level of "at his head." (See what is written on this subject at the beginning of Parshas Vayetzei, in the discourse beginning "And I return in peace, etc.")

> The "stones" are letters (Sefer Yetzirah calls the letters stones) that fell in the shattering of the vessels, and Yaakov gathers them and raises them to the level of "his head."

וכשם שבמשל החרוזים מאבנים טובות שהם נקובים וחלולים כך צריך לעשות מקום חלל כמ"ש ולבי חלל בקרבי[91] להיות כלי ריקן מחזיק[92] המשכות אור א"ס ב"ה

Just as, in the analogy, the strung beads of precious stones are pierced and hollow, so one must make a hollow place, as it is written, "and my heart is hollow (chalal) within me," to be an empty vessel that holds the drawings-down of the Infinite Light (Or Ein Sof), blessed be He.

> Beads can be strung only if they are pierced and hollow. So too a person must make a hollow space within himself, as David said, "my heart is hollow within me," and become an empty vessel that can hold the Infinite Light.

שאין אור א"ס ב"ה שורה ומתגלה אלא במי שבטל אליו במציאות לגמרי בבחינת אין ממש שלא יהיה תופס מקום כלל ליש ודבר.

For the Infinite Light, blessed be He, does not rest and become revealed except in one who is utterly nullified to Him in his very existence, in the state of truly nothing (ayin), so that he takes up no room at all as a "something" (yesh) and an entity.

> The Infinite Light rests only on one who is wholly nullified before G-d, as if he were nothing (ayin). Such a person takes up no room as a separate "something" (yesh).

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

The Rebbe Rayatz's maamar for the first days of Pesach 5710 asks why Israel, on leaving Egypt, are called „צבאות הוי" ("the hosts of Havayah"), and sets a servant against a soldier: servants differ, from one whose work is piercing pearls to one who does simple labor, but all serve by toil, not by self-sacrifice. On the words „נוקב מרגליות" ("piercing pearls") the Rebbe added a note.

On the Rebbe Rayatz's words „עבד שעבודתו נוקב מרגליות" ("a servant whose work is piercing pearls"), the Rebbe notes that this image appears in a number of places in Chassidus „ומובן ע"פ מש"כ בלקו"ת שה"ש ד"ה נאוו לחייך פ"ג" ("and is understood from what is written in Likkutei Torah, Shir HaShirim, dibbur hamaschil Naavu Lechayich, ch. 3"), our section. There the piercing is explained: precious stones and pearls are pierced and hollowed so that the thread that joins them can enter, and so a person must make his heart hollow, an empty vessel for the Infinite Light. In an unedited maamar of Simchas Torah 5729 he draws the same explanation from our passage: pearls are stones pierced so that the joining thread can enter, the self-nullification through which the Infinite Light is revealed.

The Alter Rebbe: וכשם שבמשל החרוזים מאבנים טובות שהם נקובים וחלולים כך צריך לעשות מקום חלל כמ"ש ולבי חלל בקרבי

The Rebbe: בכמה מקומות בדא"ח מובא משל זה דנוקב מרגליות. ומובן ע"פ מש"כ בלקו"ת שה"ש ד"ה נאוו לחייך פ"ג

Sefer HaMaamarim 5710 of the Rebbe Rayatz, with the Rebbe's notes, p. 171 · note to the maamar for the first days of Pesach 5710, added when it was printed (another of the notes on that page cites the Basi LeGani kuntresim of 5710)

6 וכדי להיות ביטול זה הוא על ידי בחינת קול יעקב[93] שהקול מעורר הכוונה והכוונה אינו מחשבה לבדה כי"א להיות מכוון כו'.

Now, for this self-nullification (bittul) to come about, it is through the level of "the voice of Yaakov": for the voice arouses the kavanah (intention), and kavanah is not thought alone, but rather to be directed (mechuvan), etc.

This self-nullification is brought about by "the voice of Yaakov," for the voice arouses kavanah, intention. Kavanah is not mere thought but aiming, directing oneself precisely at a target.

וכך בחי' כנ"י [כנסת ישראל] נקרא כוונה ע"ש [על שם] שצריך לכוון את לבו לגבי א"ס ב"ה בבחינת ביטול כו'

So too, the level of the Community of Israel (Knesses Yisrael) is called kavanah, because one must direct one's heart toward the Infinite One (Ein Sof), blessed be He, in a state of self-nullification, etc.,

That is why the Community of Israel, the source of the souls of Israel, is called kavanah: each person must direct his heart toward the Infinite One in self-nullification.

שיהיה מכוון נגד בחינת אין ערוך לך כו' שיהיה נתפס במוחו ולבו כי אין עוד מלבדו.[94]

so that he be directed toward the level of "There is none comparable to You, etc.": that it be grasped in his mind and heart that "there is nothing else besides Him."

> He must aim his heart at "There is none comparable to You," until it is grasped in his mind and heart that "there is nothing else besides Him" (Deuteronomy 4:35).

SECTION 5 · ¶7

Two voices and the scarlet thread

7 וזהו ענין שיכוונו את לבם[95] שבמשנה רפ"ה דברכות היינו כאדם המכוין לזרוק חיצו במקום ידוע כך תהיה כוונת הנפש

This is the meaning of "that they direct their hearts" in the Mishnah at the beginning of chapter 5 of Berachos: that is, like a man who aims to shoot his arrow at a particular place, so the kavanah (intention) of the soul should be

> The Mishnah (Berachos 5:1) says that the early pious ones waited before praying "so that they might direct their hearts." The Alter Rebbe likens this kavanah to aiming an arrow at a set target: the soul aims itself wholly at G-d.

לצאת מנרתקה ולהשתפך אל חיק אביה בבחי' ביטול במציאות ולהתכלל במקורה מקור החיים מקור התענוגים אור א"ס ב"ה שיהיה אור א"ס ב"ה ממש שורה ומתגלה בנפשו

to go out of its sheath and pour itself out into the bosom of its Father, in a state of nullification of its very existence (bittul bimetzius), and to be included in its source, the source of life, the source of delights, the Infinite Light (Or Ein Sof), blessed be He, so that the very Infinite Light, blessed be He, rest and be revealed in his soul.

> The soul longs to leave its "sheath," the body, and pour itself out into its Father's bosom, nullified in its very existence, and to be absorbed in its source, the Infinite Light, the source of life and of all delight. The aim is that the Infinite Light itself rest and be revealed in the person's soul.

כי אין אור א"ס ב"ה שורה ומתגלה אלא במי שבטל אליו והוא בחינת עשיית הנקבים והחלולים שבאבנים טובות

For the Infinite Light, blessed be He, rests and is revealed only in one who is nullified to Him. And this is the level of making the holes and hollows in precious stones

> The Infinite Light rests only where there is self-nullification. This bittul is the "piercing" and "hollowing" of the precious stones, which makes them ready to be strung.

(ועמ"ש בד"ה לא הביט און ביעקב[96] מענין מצות צריכות כוונה ומ"ש בד"ה ושמתי כדכד[97] בפי' ושעריך לאבני אקדח וכל גבולך לאבני חפץ)[98]

(see what is written in the discourse beginning "He has not beheld iniquity in Yaakov" on [the principle that] "mitzvos require kavanah"; and what is written in the discourse beginning "I will make [your windows] of kadkod," on the explanation of "and your gates of carbuncle stones (avnei ekdach), and all your border of desirable stones"),

> The parenthesis refers to a discourse on the principle that mitzvos require kavanah, and to a discourse on the precious stones of Isaiah's prophecy about the rebuilt Jerusalem.

כדי שיכנוס בהם החוט המחברם וכך הוא עד"מ בחינת ביטול הנ"ל להיות בבחינת ולב חלל בקרבי[99] שהוא בחי' כלי ריקן.[100]

so that the thread that joins them can enter them. So too, by way of analogy, is the level of the self-nullification mentioned above: to be in the state of "and my heart is hollow within me," which is the level of an empty vessel.

> Only pierced stones can receive the thread that joins them. So too a person's bittul, "my heart is hollow within me," makes him an empty vessel, ready to be joined to G-d.

וזהו מ"ש הקל קול יעקב.[101] והנה קול הראשון חסר[102] וי"ו שהוא בחינת תפלה והעלאה ממטה למעלה להיות כאריה ישאג.[103]

This is [the meaning of] what is written, "The voice is the voice of Yaakov." Now, the first "voice" is [written] without a vav: this is the level of prayer and of ascent from below upward, to be "like a lion he shall roar."

> In the Torah's text the first word for "voice" in "The voice is the voice of Yaakov" is spelled without a vav and the second with one. The first, defective "voice" is prayer, the soul's ascent from below, roaring "like a lion" in its longing for G-d.

אך א"א להיות העלאה זו בלתי על ידי המשכה בחינת קול העליון מלמעלה למטה. וכמ"ש במ"א ע"פ הקל קול יעקב

But this ascent cannot come about except through a drawing down, the level of the supernal voice, from above downward, as is written elsewhere on "The voice is the voice of Yaakov."

> Yet the soul cannot rise on its own: its ascent depends on a drawing down that comes first, the "supernal voice" from above, as is explained elsewhere on "The voice is the voice of Yaakov."

ועד"ז איתא בזהר בשלח (דף נ' ע"א) בתוספתא עד לא אשתקע אוירא דכיא[104] ולא נהיר אבנין נקיבן הוו סתימאן.

Along these lines it is stated in the Zohar, Beshalach (folio 50a), in the Tosefta: "Before the pure air settled and shone, the pierced stones were sealed."

> A Tosefta in the Zohar on Beshalach says the same: before the "pure air" settled and shone, the "pierced stones" were sealed. The stones open only after the light from above has come.

שצ"ל המשכה בתחלה מבחי' אוירא דכיא שעי"ז יהיו האבנין נקיבן והוא בחי' המשכת מ"ד [מיין דוכרין] לעורר המ"ן [המיין נוקבין] דב"ן [דשם ב"ן] אבן א' בן וכו'.

For there must first be a drawing down from the level of the "pure air," through which the stones become pierced. And this is the level of the drawing down of the masculine waters (mayin duchrin) to arouse the feminine waters (mayin nukvin) of [the Name] Ban: even ("stone") is alef [and] Ban, etc.

> First there must be a drawing down from the "pure air," and only then are the stones pierced. In the terms of the Kabbalah, this is the "masculine waters" from above arousing the "feminine waters" from below; the word even, "stone," is made of alef and the letters of Ban, the Name of numerical value 52, which is associated with the feminine waters.

וזהו ענין הקול וההמשכה מלמעלה לעורר הקול שמלמטה למעלה והכוונה כו'. והקול הב' דיעקב המלא וי"ו הוא בחי' בריח התיכון שמבריח מן הקצה אל הקצה[105]

This is the meaning of the voice and the drawing down from above, to arouse the voice [that rises] from below upward, and the kavanah, etc. And the second "voice" of Yaakov, [written] in full, with a vav, is the level of the middle bar, which "runs through from end to end,"

> This is the "voice" from above that awakens the voice of prayer and the kavanah from below. The second "voice," written in full with a vav, is the middle bar that "runs through from end to end."

והוא בחינת חוט הנכנס בתוכם לחברם שיהיו לאחדים שהחוט הוא בחינת המבריח מן הקצה אל הקצה שיהיה בחי' אני[106] ה' לא שניתי[107] ואני ראשון ואני אחרון בשוה[108]

and it is the level of the thread that enters within them to join them, so that they become one. For the thread is the level of that which "runs through from end to end," so that there be the level of "I, Havayah, have not changed" and "I am the first and I am the last," equally.

> That bar is the thread that passes through the stones and makes them one. It reveals that G-d is unchanged, "the first" and "the last" equally, the same at the highest level and at the lowest.

(והוא בחי' תורה וכנ"ל ממ"ש ע"פ כי תשמע בקול[109, 110] כו' לעשות הישר כו' והיינו שהתורה היא פנימית רצונו וחכמתו יתברך והוא וחכמתו ורצונו הכל אחד וזהו בחינת החוט הנכנס לתוך האבנים לחברם כו' ועמ"ש סד"ה ויקח קרח בענין בן פורת יוסף).[111]

(This is the level of Torah, as above, from what is written on "When you listen to the voice, etc., to do what is right, etc.": that is, the Torah is the inner dimension (pnimiyus) of His will and wisdom, blessed be He, and He, His wisdom and His will are all one; and this is the level of the thread that enters into the stones to join them, etc. And see what is written at the end of the discourse beginning "And Korach took," on the subject of "Yosef is a fruitful son.")

> The parenthesis identifies the thread with Torah, as explained earlier: the Torah is the inner core of G-d's will and wisdom, and He, His wisdom and His will are one. That is why the Torah can pass through every level and join it to Him.

וזהו כה אמר[112, 113] הוי' מלך ישראל וגואלו ה' צבאות אני ראשון ואני אחרון. כי מלך ישראל הוא בחי' מלכותו ית' השוכן ומתלבש בתחתונים בהשתלשלות וירידת המדרגות מאור א"ס.

And this is [the meaning of] **"Thus says Havayah, the King of Israel and his Redeemer, Havayah of hosts: I am the first and I am the last." For "the King of Israel" is the level of His Malchus (sovereignty), blessed be He, which dwells and is enclothed in the lower realms through the chain of descending worlds (hishtalshelus) and the descent of the levels from the Infinite Light.**

> The verse "Thus says Havayah, the King of Israel and his Redeemer … I am the first and I am the last" (Isaiah 44:6) expresses this. "The King of Israel" is G-d's Malchus, His sovereignty, which descends level by level from the Infinite Light and is enclothed in the lower realms.

וגואלו של מלך פי' שיגאול ויפדה מדת מלכותו ית' מהתלבשות בק"נ [בקליפת נוגה] ולהיות בבחינת את השמים ואת הארץ אני מלא[114] בבחינת שמים ובבחינת ארץ בשוה להיות הגילוי למטה כמו למעלה

And "his Redeemer," [the Redeemer] of the King, means that He redeems and ransoms the attribute of His Malchus, blessed be He, from its enclothement in kelipas nogah, so that it be in the state of "the heavens and the earth I fill": in the level of heaven and in the level of earth equally, so that the revelation below be as above;

> "His Redeemer" is read as the redeemer of the King: G-d redeems His own Malchus from its enclothement in kelipas nogah, the "translucent husk" in which good and evil are mixed. Then He fills "the heavens and the earth" (Jeremiah 23:24) equally.

ואז אני ראשון ואני אחרון בשוה (ועמ"ש בד"ה ששים המה מלכות[116, 115] בענין ומשם יפרד[117] כוי מפלגא דלעילא כוי אכן על ידי זורע צדקות נמשך מצמיח ישועות להיות הגילוי למטה כמו למעלה.

and then [there is] **"I am the first and I am the last," equally.** (See what is written in the discourse beginning "There are sixty queens," on the subject of "and from there it divides, etc.," "from the upper half, etc.": but through "Who sows tzedakos (righteous deeds)," there is drawn "Who causes salvations to sprout," so that the revelation below be as above.

> When the revelation below is as it is above, "I am the first and I am the last" is fulfilled. The parenthesis refers to a discourse that discusses "from there it divides" and "from the upper half," and adds that through "Who sows righteous deeds" there is drawn "Who causes salvations to sprout" (words of the morning blessing before the Shema), so that the revelation below equals that above.

וזהו ענין אני ראשון ואני אחרון בשוה כוי. ועיין בפרדס בעה"כ [בערכי הכינויים] ערך גאולה בענין וגאלתיך אנכי[119, 118] ועיין ר"פ ויגש) (דר"ה ע"ב) **גבי אין מפסיקין בין גאולה לתפלה כמה דלא מפסיקין[120] בין תש"י** [תפילין של יד] **לתש"ר** [לתפילין של ראש]

And this is the meaning of "I am the first and I am the last," equally, etc. And see the Pardes, in Erchei HaKinuyim, under the entry "Ge'ulah" (redemption), on "then I myself will redeem you"; and see the beginning of Parshas Vayigash) **(folio 205b), regarding "One does not interrupt between Ge'ulah (redemption) and Tefillah (prayer), just as one does not interrupt between the tefillin of the hand and the tefillin of the head."**

> The parenthesis continues with the Pardes Rimonim of R. Moshe Cordovero, which under the entry "Ge'ulah" (redemption) explains "then I myself will redeem you" (Ruth 3:13), and with the Zohar at the beginning of Vayigash. The Zohar there compares the rule that one may not interrupt between the blessing of redemption and the Amidah to the rule that one may not interrupt between the tefillin of the hand and of the head, for all must be seen as one.

והארה והמשכה זו להיות בבחינת אני ראשון ואני אחרון בשוה תלוי בישראל עם קרובו[121] וכמ"ש במצות אשר יעשה אותם האדם[122] שהאדם עושה אותם למצות.

Now, this illumination and drawing down, to be in the state of "I am the first and I am the last," equally, depends on Israel, "the people near to Him," as it is written of the mitzvos, "which a man shall do," [meaning] **that man makes them into mitzvos.**

> The joining of "first" and "last" depends on Israel, "the people near to Him" (Psalms 148:14), who "make" the mitzvos into mitzvos, as the words "which a man shall do" (Leviticus 18:5) imply.

כי הנה המשכיל יבין דענין הנ"ל ויקח מאבני המקום[123] כו' שייך גם כן בתורה ומצות

For the discerning will understand that the matter mentioned above, "He took from the stones of the place, etc.," applies also to Torah and mitzvos,

> The image of Yaakov gathering "the stones of the place" applies also to Torah and mitzvos. They too are G-d's wisdom enclothed in physical things, and, like the stones, they depend on Israel to reveal the light within them.

שהם מלובשים בענינים גשמיים ונקרא בחינת אבני המקום בחינת אותיות וישכ"ב י"ש כ"ב[124] הם נובלות חכמה שלמעלה[125] וכדי להיות בהם בחי' גילוי הארת אור א"ס ב"ה מחכמה עילאה

which are enclothed in physical matters and are called the level of "the stones of the place," the level of letters. And vayishkav ("he lay down") [is] yesh kaf-beis, "there are twenty-two": they are "the fallen fruit of the supernal wisdom." And in order that there be in them the level of the revelation of the illumination of the Infinite Light, blessed be He, from the supernal Chochmah (wisdom),

> The "stones" are letters, and vayishkav, "he lay down," is read, as in the Tikkunei Zohar, as yesh kaf-beis, "there are twenty-two," the letters of the alef-beis. The Torah in these letters is "the fallen fruit of the supernal wisdom," and the aim is that the light of the supernal Chochmah be revealed in them.

וגם להיות הארת אור א"ס ב"ה בחכמה (ובחסד) מבחינת כי חפץ חסד הוא[126] (עמ"ש בד"ה לסוסתי[127] גבי כי אמרתי עולם חסד יבנה).[128]

and also that the illumination of the Infinite Light, blessed be He, be in Chochmah (and in Chesed), from the level of "for He desires kindness" (see what is written in the discourse beginning "To my mare," concerning "For I said, A world of kindness will be built"),

> The aim is also that the light be revealed in Chesed, from G-d's own desire for kindness: "for He desires kindness" (Micah 7:18). The parenthesis refers to the discourse on "To my mare," which explains "A world of kindness will be built."

הנה הארתם והמשכתם הוא על ידי ישראל כמ"ש אשר יעשה אותם האדם וחי בהם וכתיב ועשיתם אתם[129, 130, 131] שישראל עושים אותם להמצות[132] כנ"ל (ועמ"ש בד"ה תורה צוה[133] לנו משה[134] כו') והיינו ע"י רוח אייתי רוח.[135]

their illumination and drawing down are through Israel, as it is written, "which a man shall do and live by them," and it is written, "and you shall do them (osam)" [read atem, "you"]: that Israel make them into the mitzvos, as above (see what is written in the discourse beginning "Moshe commanded us the Torah, etc."). That is, through "spirit brings spirit."

> This revelation depends on Israel: "which a man shall do" and "you shall do them" teach that people "make" the mitzvos what they are, for osam, "them," is written without a vav and can be read atem, "you." It comes about through "spirit brings spirit," the Zohar's teaching that a person's desire below draws an answering spirit from above.

והכח הזה לישראל הוא בחינת קול והמשכה עליונה מבחינת אריה ישאג כמ"ש במ"א להיות רוח אייתי רוח

This power [given] to Israel is the level of a voice and a supernal drawing-down from the level of "a lion shall roar," as is written elsewhere, so that there be "spirit brings spirit";

> Israel's power to do this itself comes from above, from a supernal "voice" of the level of "a lion shall roar." It makes possible the arousal from below, "spirit brings spirit."

ואח"כ הקול הב' להיות המשכה באמשיך רוח שיהיה הארת אור א"ס ב"ה שורה ומתגלה בת"ת [בתלמוד תורה] ומצות בחי' אני הוי' לא שניתי ולמעלה ולמטה שוין והוא בחינת חוט המחברם

and afterwards the second voice is so that there be a drawing down, [as in] "and draws down spirit," so that the illumination of the Infinite Light, blessed be He, rest and be revealed in Torah study and mitzvos: the level of "I, Havayah, have not changed," and above and below are equal. And this is the level of the thread that joins them.

> Afterwards the second voice draws the light down, "and draws down spirit," so that the Infinite Light rests in Torah study and mitzvos. Then G-d is revealed as unchanging, "I, Havayah, have not changed," above and below alike; this is the thread that joins the stones.

וזהו כחוט השני[136,137] שפתותיך[138] ומדברך נאוה[139] (פי׳ מדברך היינו הדבור בד״ת [בדברי תורה] וכמ״ש בזח״א [בזהר חלק א] בפ׳ ויחי) (דרמ״ו ע״ב)[140] ונקרא ג״כ אמרי שפר[141] כו׳ ע״ש.

And this is [the meaning of] "Like a thread of scarlet are your lips, and your speech is comely" (the meaning: "your speech" is speech in words of Torah, as is written in the Zohar, Part I, Parshas Vayechi) (folio 246b); and it is also called "words of beauty, etc."; see there.

> The Song of Songs says, "Like a thread of scarlet are your lips, and your speech is comely" (4:3). The Zohar reads "your speech" as words of Torah, which are also called "words of beauty" (Genesis 49:21).

אך בענין כחוט השני צ״ע דהנה איתא בזהר ויקרא (דכ״ג ב׳ ודכ״ה סע״א [צריך עיון] [סוף עמוד א] וע״ב) שע״י עסק התורה נמשך עליו חוט של חסד[142] ע״ש וכמ״ש בגמרא.[143]

However, regarding "like a thread of scarlet," this needs examination. For it is stated in the Zohar, Vayikra (folio 23b, and folio 25, end of side a and side b), that through occupation with the Torah a thread of kindness is drawn upon him (see there), and as is written in the Gemara.

> A difficulty arises: the Zohar and the Talmud (Chagigah 12b) teach that Torah learned at night draws "a thread of kindness" over a person by day. Why, then, is the thread of the lips called scarlet?

והרי חוט השני משמע בחי׳ גבורה כמ״ש בזח״א [בזהר חלק א] בפ׳ ויחי (דרל״ח ב׳) ע״פ כי כל ביתה[144] לבוש שנים[145,146,147] וע״ש (דרמ״א סע״ב [סוף עמוד ב]) ובפ׳ בראשית (דמ״ד ב׳) בענין חוט השני ובלק״ת [ובלקוטי תורה (להאריז״ל)] ביהושע.

Yet "a thread of scarlet" implies the level of Gevurah (restraint), as is written in the Zohar, Part I, Parshas Vayechi (folio 238b), on "for all her household are clothed in scarlet"; and see there (folio 241, end of side b), and in Parshas Bereishis (folio 44b), on the subject of the thread of scarlet; and in Likkutei Torah [of the Arizal] on Yehoshua.

> Scarlet suggests Gevurah, severity and judgment, as the Zohar explains on "all her household are clothed in scarlet" (Proverbs 31:21) and in other places. The text also refers to the Arizal's Likkutei Torah on the book of Yehoshua, where the scarlet thread is Rachav's.

אך בזהר תרומה (דקל"ט א') בענין ותולעת שני[148, 149] לפי' המק"מ [המקדש מלך] שם היינו בחינת חסד וגם א"ש [אתי שפיר] דקאי על עסק התורה שזהו בחי' תולעת שאין כחו אלא בפיו

However, in the Zohar, Terumah (folio 139a), on the subject of "and tola'as shani (scarlet wool)," according to the explanation of the Mikdash Melech there, it is the level of Chesed (kindness). And it also fits well that it refers to occupation with the Torah, for this is the level of the tola'as (worm), whose strength is only in its mouth,

> Yet the Zohar on Terumah, as explained by the Mikdash Melech, a commentary on the Zohar, connects "scarlet wool" (tola'as shani) with Chesed. The word tola'as also means "worm," and that fits Torah study, for a worm's strength is only in its mouth.

וכמ"ש במ"א ע"פ זאת חקת התורה[150, 151] כו' ושם נתבאר דהוא גבורה שבחסד כו' ועיין עוד בזח"ג [בזהר חלק ג] בפ' חקת (קפ"ד א').

as is written elsewhere on "This is the statute of the Torah, etc."; and there it is explained that it is Gevurah within Chesed, etc. And see further in the Zohar, Part III, Parshas Chukas (184a).

> The discourse on "This is the statute of the Torah" (Numbers 19:2) explains this power of the mouth as Gevurah within Chesed: restraint contained within kindness. The text also points to the Zohar on Chukas.

ואפשר משום דמלכות היא תשבע"פ [תורה שבעל פה] שבנינה מן הגבורות. וזהו ענין דקדוקי סופרים והם ג"כ ודאי בחי' גבורה שבחסד.

And perhaps [it is] because Malchus is the Oral Torah, whose structure is [built] from the Gevuros. And this is the matter of the fine points of the Scribes (dikdukei soferim), and they too are certainly the level of Gevurah within Chesed.

> Perhaps the reason is that the Oral Torah is Malchus, which is built from the Gevuros, and the fine points of the Scribes, the detailed rulings, are Gevurah within Chesed. So the "thread of kindness" drawn by Torah study can be scarlet: kindness that carries restraint within it.

ולכן נקרא כחוט השני כו' ועמש"ל [ועיין מה שכתוב לעיל] ע"פ שחורה אני ונאוה[152] שע"י גבורות אלו נמשך גילוי אור א"ס ממש מה שלמעלה מבחי' שער רישיה כעמר נקא[153] כו'.

Therefore it is called "like a thread of scarlet, etc." And see what is written above on "I am black, yet comely": that through these Gevuros there is drawn the revelation of the very Infinite Light, that which is above the level of "the hair of His head like pure wool, etc."

> That is why it is called "a thread of scarlet." Through these Gevuros, as explained on "I am black, yet comely," the very Infinite Light is revealed, higher even than "the hair of His head like pure wool," the white kindness of the supernal hairs.

ועמ״ש במ״א ע״פ המאמר הזהר וישלח (דקע״ה ב׳)[154] בפסוק כי ישרים דרכי[155] הוי׳ כוי ע״ש

And see what is written elsewhere on the statement of the Zohar, Vayishlach (folio 175b), on the verse "For the ways of Havayah are straight, etc."; see there.

> The text refers to an explanation of the Zohar on "For the ways of Havayah are straight," which the Kehot note locates in the Mitteler Rebbe's Biurei HaZohar.

והנה ע״י ביטול הנפש בתפלה בבחי׳ אריה ישאג והמשכת אור א״ס ב״ה למטה בבחינת דירה בתחתונים שהוא בחינת תורה ומצות

Now, through the self-nullification of the soul in prayer, in the manner of "a lion shall roar," and the drawing down of the Infinite Light, blessed be He, below, in the manner of a dwelling place among the lower realms, which is the level of Torah and mitzvos,

> Now the argument is drawn together. Prayer brings the soul's self-nullification, "a lion shall roar," and Torah and mitzvos draw the Infinite Light down, making a dwelling place for G-d among the lower realms.

אזי גם הדברים זרים ומפורדים לגמרי בבחינת עלמא דפרודא נמשכים ועולים מאליהם לאתהפכא מחשוכא לנהורא שגם עליהם נאמר ויקח מאבני המקום בחי׳ מקומו של עולם[156,157] שנפלו בשבה״כ [בשבירת הכלים] מבחי׳ לפני מלך[158] כוי.[159,160,161,162]

then even the things that are alien and utterly separate, in the level of the world of separation, are drawn and rise of themselves, "to be transformed from darkness to light." For of them too it is said, "He took from the stones of the place"—the level of "the place of the world"—which fell in the shattering of the vessels, from the level of "before a king [reigned], etc."

> Through both, even the things most alien and separate from G-d are drawn up of themselves and transformed from darkness to light. They too are "stones of the place" that fell in the shattering of the vessels, from the world of Tohu, the kings who reigned "before a king reigned" (Genesis 36:31).

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

At the close of the shiv'ah for Rebbetzin Shterna Sarah, mother of the Rebbe Rayatz (20 Shevat 5702), the Rebbe wrote on the mishnah that ends Mikvaos ch. 7, studied by mourners: a needle lying on the step of the mikveh („מחט שהיא נתונה על מעלת המערה") becomes pure once one „מוליך ומביא" (moves the water back and forth) and a wave has passed over it. He explains it in inner terms, beginning with what a needle does.

A needle joins two separate things: „המחט עושה נקב ע״י ראשו חד" (its sharp point pierces a hole), and through it the needle draws the thread held in its own eye. This, the Rebbe writes, is the task of every Jew, to make the „טורי דפרודא" ("mountains of separation") into one domain, where „אין עוד מלבדו" ("there is nothing else besides Him"), by Torah and mitzvos done in physical things; for this both the person and the object of the mitzvah must first be refined, in general by self-nullification („בטול היש"). Among the places where the thread appears he names „אבנין נקיבין בלקו״ת שה״ש" ("the pierced stones in Likkutei Torah, Shir HaShirim"), and with them the voice spelled

without a vav and „כחוט השני" ("like a scarlet thread"), both also in this paragraph; he names Likkutei Torah only for the stones, but perhaps (biur b'derech efshar) he has this paragraph in mind for the other two as well. The thread, he writes, joins the needle only through its eye, a „כלי ריקן" ("empty vessel"), the words this paragraph uses for the hollowed heart.

The Alter Rebbe: שצ"ל המשכה בתחלה מבחי' אוירא דכיא שע"ז יהיו האבנין נקיבן

The Rebbe: ששייכות החוט — קו וחוט, אור הקו, ענין דאבנין נקיבין בלקו"ת שה"ש וביאוה"ז, הקול קל, כחוט השני — עם המחט הוא ע"י החור, כלי ריקן

Reshimos, vol. choveres 182 (Reshimos vol. קפז-קנח), p. 352 (the reshimah as he wrote it; pp. 353 ff. print a fuller version with the editors' notes); also Reshimos vol. יד-א p. 110 · כ' שבט ה'תש"ב, at the close of the shiv'ah for Rebbetzin Shterna Sarah

SECTION 6 · ¶8

The verse in order

8 וזהו שמתחלה נאמר נאוו לחייך בתורים[163] שהוא תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] כנ"ל. וע"ז אח"כ צוארך בחרוזים שצוארך בחי' הקול והמשכה מלמעלה למטה להיות בחי' עשיית נקבים בכל מיני אבנים טובות שהם האותיות המלובשות בגשמיות כו' ע"י ולבי חלל[164] כו'

This is why it first says, "Your cheeks are comely with torim," which is the Written Torah and the Oral Torah, as above; and through this, afterwards, "your neck with strings of beads": "your neck" is the level of the voice and the drawing down from above downward, so that there be the level of making holes in all kinds of precious stones, which are the letters enclothed in physicality, etc., through "and my heart is hollow, etc.";

The conclusion reads the verse in its order. First come "your cheeks … with torim," the Written and the Oral Torah; through them comes "your neck," the voice drawn from above, which pierces the "precious stones," the letters enclothed in physical things, through the hollowed heart of "my heart is hollow within me."

וע"ז אח"כ בחרוזים להיות המשכת החוט בכל סדר ההשתלשלות מריש כל דרגין עד סוף כל דרגין מבריח מן הקצה אל הקצה.[165] ועמ"ש ע"פ לבבתני כו' באחד ענק מצוארניך:[166]

and through this, afterwards, "with strings of beads": that the thread be drawn through the entire order of the chain of descending worlds (hishtalshelus), from the beginning of all levels to the end of all levels, "running through from end to end." And see what is written on "You have captured my heart, etc., with one necklace of your neck."

Then comes "with strings of beads": the thread is drawn through the whole chain of worlds, from the highest level to the lowest. The text refers to a discourse on "You have captured my heart … with one necklace of your neck."

IN ONE'S AVODAH

Begin with prayer that rises like fire, then draw G-dliness down through charity and kindness, and through Torah study make your mouth a vessel for G-d's word. Kavanah means aiming the heart at G-d like an arrow until it is grasped in mind and heart that there is nothing besides Him; this self-nullification hollows the heart so that the thread of Torah can enter, and a burning love, not a cool one, joins prayer, kindness and Torah into one.

QUESTIONS FOR DISCUSSION

1. Why does the verse call the two Torahs torim, and what does a triangle have that three separate points lack?
2. Why does the middle point come last in a person's service but first in the arousal from above?
3. How can studying a tractate with no practical bearing make above and below equal?
4. Why must the stones be pierced before the thread can enter them, and what in a person corresponds to the piercing?
5. If Torah study draws "a thread of kindness," why is the thread of the lips scarlet?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **נאוו לחייך**

The Mitteler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ד ע' ז. המאמר עם הגהות אחרות באוה"ת שה"ש ע' קלט. וביאור בע' קמג ואילך. וראה ג"כ פלח הרמון שה"ש יב, ב.

2 In the Song of Songs the beloved praises his bride: "Your cheeks are comely with torim, your neck with strings of beads"; the Sages read the whole song as the love of G-d and Israel. Plainly torim are rows of ornaments; the maamar, following the Talmud, takes them as jewels shaped like a turtledove's head, and the whole maamar explains this verse.

Song of Songs 1:10 שיר השירים א:י

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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

3 **לחייך הם שני לוחות**

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

KEHOT'S NOTE

שהש"ר עה"פ.

4 **בתורים הם שני תורות תורה שבכתב ותורה שבעל פה**

The Midrash on this verse reads betorim as "with two Torahs, the Written and the Oral." The Alter Rebbe asks why the verse expresses this with the word for ornaments.

Shir HaShirim Rabbah 1:10:1–2 שיר השירים רבה א:י:א-ב

נָאווּ לְחָיַיִךְ, מַה לְּחָיַיִם הַלָּלוּ לֹא נִבְרְאוּ אֶלָּא לְדִבּוּר, כָּךְ מֹשֶׁה וְאַהֲרֹן לֹא נִבְרְאוּ אֶלָּא לְדִבּוּר. בַּתֹּרִים, בִּשְׁתֵּי תוֹרוֹת, שֶׁבִּכְתָב וְשֶׁבְּעַל פֶּה. דָּבָר אַחֵר, בַּתֹּרִים, בְּתוֹרוֹת הַרְבֵּה, הֲדָא הוּא דִכְתִיב (ויקרא ו, ב): זֹאת תּוֹרַת הָעֹלָה, (ויקרא ו, ז): זֹאת תּוֹרַת הַמִּנְחָה, (ויקרא ו, יח): זֹאת תּוֹרַת הַחַטָּאת, (ויקרא ז, א): זֹאת תּוֹרַת הָאָשָׁם, (ויקרא ז, יא): זֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים, (במדבר יט, יד): זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל. דָּבָר אַחֵר, בַּתֹּרִים, בִּשְׁנֵי תְאָרִים, בִּשְׁנֵי אַחִים, זֶה מֹשֶׁה וְאַהֲרֹן שֶׁתָּאֲרָן טוֹבָה ...

"Your cheeks are lovely with ornaments, your neck with beads" (Song of Songs 1:10). "Your cheeks are lovely"—just as these cheeks were created only for speech, so too, Moses and Aaron were created only for speech; "with ornaments [batorim]," with two Torahs, written and oral. Another matter, batorim, many Torahs; that is what is written: "This is the law [tora] of the burnt offering" (Leviticus 6:2); "this is the law [tora] of the meal offering" (Leviticus 6:7); "this is the law [tora] of the guilt offering" (Leviticus 7:1); "this is ...

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5 The Talmud speaks of a planted strip shaped like "the head of a tor" (turtledove). The Alter Rebbe identifies it as a triangular shape, the shape of the torim.

Shabbat 85b:1 שבת פ"ה ב:א

גְּזִירָה שָׁמָּא יְמַלֵּא אֶת הַקָּרְנוֹת. וְלֹא יְהֵא אֶלָּא רֹאשׁ תּוֹר יָרָק? מִי לָא תְּנַן: הָיָה רֹאשׁ תּוֹר יָרָק נִכְנָס לְתוֹךְ שָׂדֵה אַחֵר — מוּתָּר, מִפְּנֵי שֶׁנִּרְאֶה סוֹף שָׂדֶה! אֵין רֹאשׁ תּוֹר בַּעֲרוּגָה.

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

6 **וכמש"ל ע"פ לסוסתי**

This is the second discourse on "To my mare": on that page a horse in a king's chariot is adorned for its rider's sake, and that is the rider's delight.

KEHOT'S NOTE

לעיל יב, ב.

7 **אש ממטה למעלה**

According to the note, the Tzemach Tzedek explains there at length the matter of fire, water and spirit.

KEHOT'S NOTE

באוה"ת שה"ש ע' קמ מבאר זה בארוכה ענין אש מים רוח.

8 G-d declares through Isaiah that He dwells on high and also with the crushed and lowly of spirit, "to revive the spirit of the lowly." Here it describes charity and kindness, which flow downward like water to those in need.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

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

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

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9 **בחי' סגול שתי נקודות שוות והשלישית ממוצע' תחתיהם**

There the Tzemach Tzedek refers, for the segol of two equal points with the third beneath them, to Tikkunei Zohar, Tikkun 69.

KEHOT'S NOTE

באוה"ת שה"ש ע' קמא מציין לת"ז תי' סט.

10 **עם סגולתו**

Parshas Terumah in the Zohar opens with "For G-d chose Yaakov for Himself, Israel as His treasure (segulaso)," and speaks of how beloved Israel are to Him. The text cites it on Israel as G-d's segulah.

Zohar, Terumah 1:1 ספר הזהר, תרומה א:א

AND THE L-RD SPAKE UNTO MOSES SAYING, SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY TAKE ME A HEAVE OFFERING. R. Hiya, on coming to this portion, quoted the

verse, “For Jacob hath chosen Kah unto himself, Israel is his costly possession” (Ps. 135, 4). Said he: ‘How beloved must Israel be to the Holy One, blessed be He, seeing that He has chosen them and desired to unite Himself with them and be bound up with them, making them a nation unique throughout all the world, as it is …

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

11 **סגולתו**

The Zohar on Noach contrasts Eisav’s portion with Israel’s and quotes “Israel as His treasure.”

Zohar, Noach 15:121–16:131 ספר הזהר, נח ט״ו:קכ״א-ט״ז:קל״א

12 **עם סגולתו**

The Zohar on Vayetzei expounds “For G-d chose Yaakov for Himself, Israel as His treasure,” asking who chose whom, and concludes from the verse “For the portion of Havayah is His people” that G-d took Yaakov as His own.

Zohar, Vayetzei 31:305–32:310 ספר הזהר, ויצא ל״א:ש״ה-ל״ב:ש״י

13 **עם סגולתו**

The Zohar on Bamidbar asks what “His treasure (segulaso)” means: the three Patriarchs are called segulah, above and below, and so too the Kohanim, Levites and Israelites, all as one.

Zohar, Bamidbar 5:46–6:56 ספר הזהר, במדבר ה׳:מ״ו-ו׳:נ״ו

14 **עם סגולתו**

The Zohar on Haazinu praises Israel, among whom G-d dwells wherever they are, citing “Israel as His treasure.”

Zohar, Ha'Azinu 12:231–15:242 ספר הזהר, האזינו י״ב:רל״א-ט״ו:רמ״ב

15 **ישראל עלו במחשבה**

In Likkutei Torah on Re’eh (18a) every Jew has, from of old, a level that “arose in thought” in the source of all, the yud of the Name Havayah; on 24d the souls, unlike the angels that come from G-d’s speech, are said to be taken from the letters of His thought.

KEHOT’S NOTE

ראה לעיל פ׳ צו לז, ג. פ׳ ראה יח, א. כד, ד. ע׳ מטות (פג, ג). ושי״נ. [כ].

16 **ישראל עלו במחשבה**

Of the things that preceded the world, the Patriarchs, Israel, the Temple and the name of Mashiach “arose in thought to be created.” The Alter Rebbe infers that Israel’s root is above the chain of descending worlds.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

… ”ה׳ קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): ”נכון כסאך מאז וגו׳”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): ”כענבים במדבר וגו׳” ישראל מנין שנאמר (תהלים עד, ב): ”זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): ”כסא כבוד מרום מראשון וגו׳” שמו של משיח מנין שנאמר (תהלים עב, יז): ”יהי שמו לעולם וגו׳ [לפני שמש ינון שמו]” רבי אהבה ברבי זעירא אמר אף

התשובה שנאמר (שם צ, ב) ”בטרם הרים יולדו” ואותה השעה (שם, …

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

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17 Yaakov’s blessing to Yehudah, “Binding his foal to the vine.” It opens the Torah Ohr discourse to which the text refers for the meaning of segol.

Genesis 49:11 בראשית מ״ט:י״א

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

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

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18 **סד״ה אסרי לגפן עירה**

At the end of that discourse the vine (gefen) is the level of segol, like the three Patriarchs: when a person is drawn near and aflame, with the three points from below upward, from above downward and the middle, he is at the level of segol; when he feels far from G-d and bows in acknowledgment, the three points stand one below another, as in the shuruk.

KEHOT’S NOTE

תו״א פ׳ ויחי מז, א.

19 **אם רץ לבך שוב**

“And if your heart runs, return to the Place,” for so it says, “and the Chayos ran and returned.” The Alter Rebbe quotes the phrase as “return to the One.”

Sefer Yetzirah 1:8 ספר יצירה א׳:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית׃

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

20 **אם רץ לבך שוב לאחד**

The introduction to the Tikkunei Zohar uses the phrase “if your heart runs, return.” Here it describes the two move-

ments of service: rising in prayer and returning to draw G-dliness down.

Tikkunei Zohar 7a:3 תקוני הזהר ז׳ א:ג׳

תְּנֵינָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה דָּא אִיהוּ יְוֵד הֵא וְאִו הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְּהוּ, וְכֻלָּא א, דְּלֵית אָדָם בָּלָא א, וְכֻלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו״ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרַשׁ דְּכָלִיל א לְאַחֲזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת״ז בהקדמה (ז, א). בס״י פ״א, מ״ח: שוב למקום. ראה לעיל פי׳ תצא לה, א במ״מ.

21 ולא תחללו . . שלא לעשות חלל

G-d commands Israel through Moshe: "You shall not profane My holy Name, and I shall be sanctified among the children of Israel"; plainly, do not desecrate it. The Alter Rebbe reads techalelu from chalal, a void: leave no gap where His Name does not rest, so that it dwells below as above.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב. ולעיל בויקרא (ד, ד). [כ].

22 כי תשמע בקול

Moshe tells Israel: "When you listen to the voice of Havayah your G-d ... to do what is right in the eyes of Havayah your G-d." It opens the discourse on Re'eh to which the text refers.

Deuteronomy 13:19 דברים י״ג:י״ט

כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹקֶיךָ:

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

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23 סד״ה משה ידבר

There "Moshe would speak" describes the drawing down of the Torah: Moshe is the level of self-nullification, and "would speak" means drawing down and leading, so that the Infinite Light is drawn below through bittul and revealed below as above.

KEHOT'S NOTE

ראה תו״א סח, ב.

24 משה ידבר והאלקים יענו

At Sinai, "Moshe would speak, and G-d would answer him with a voice." It opens the Torah Ohr discourse on Yisro to which the text refers.

Exodus 19:19 שמות י״ט:י״ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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25 ביום השמיני עצרת

"On the eighth day there shall be an assembly for you." It opens the discourse on Shemini Atzeres to which the text refers.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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26 ואשים דברי בפיך

G-d says to Israel through Isaiah, "And I have put My words in your mouth." The aim of Torah study is that G-d's own word speak through the one who learns.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע׳ נא, טז.

27 שדבר ה׳ זו הלכה

The Talmud explains "the word of Havayah" that people will seek and not find (Amos 8:12): "the word of Havayah" is halachah. The Alter Rebbe uses it to say that halachah is G-d's word speaking in the learner's mouth.

Shabbat 138b:11–12 שבת קל״ח ב:י״א-י״ב

"דְּבַר ה״" — זוֹ הֲלָכָה, "דְּבַר ה״" — זֶה הַקֵּץ, "דְּבַר ה״" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה״"? אָמְרוּ: עַתִּידָה אִשָּׁה שֶׁתִּטְּהוֹל כְּפָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בְּבָתֵּי כְנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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KEHOT'S NOTE

שבת קלח, ב.

28 המדברת בפיך

There the Alter Rebbe cites the words of the Maggid to the Beis Yosef, "I am the Mishnah that speaks in your mouth," and explains that the words a person speaks in Torah are G-d's own speech, the mouth being only the vessel through which His word, wisdom and will are revealed.

KEHOT'S NOTE

ראה המצויין לקמן מא, א.

29 **ואמת ה' לעולם**

"For His kindness has overpowered us, and the truth of Havayah is forever." The discourse cited explains "truth" here as Torah.

Psalms 117:2 תהילים קי"ז:ב'

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה' לְעוֹלָם הַלְלוּ־קָהּ׃

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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PARAGRAPH 3

30 **תורי זהב**

The Idra Rabba quotes "We will make you torim of gold with points of silver" together with "Your cheeks are comely with torim," and explains them as judgment sweetened with mercy.

Zohar, Idra Rabba 50:335–343 ספר הזהר, האדרא רבא נ':של"ה-שמ"ג

31 **תורי זהב נעשה לך עם נקודות הכסף**

The verse after the maamar's opening verse; plainly the bride is promised ornaments: "We will make you torim of gold with points (studs) of silver." The Alter Rebbe reads its "points" as the three points of the segol, and silver and gold as a cool love and a fiery one.

Song of Songs 1:11 שיר השירים א':י"א

תּוֹרֵי זָהָב נַעֲשֶׂה־לָּךְ עִם נְקֻדּוֹת הַכָּסֶף׃

We will make thee circlets of gold With studs of silver.

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KEHOT'S NOTE

שה"ש א, י"א.

32 **תורי זהב נעשה לך עם נקודות הכסף**

At the end of this section the Midrash reads "torim of gold" as the spoils of the sea and "points of silver" as the spoils of Egypt, for gold is more precious than silver. The Alter Rebbe reads gold and silver as two kinds of love.

Bamidbar Rabbah 13:20 במדבר רבה י"ג:כ'

33 **ומעלת הזהב על הכסף**

The Tanya describes a love that surpasses all the others, "as gold surpasses silver": a love like "flashes of fire," from the supernal Gevuros of Binah. The text refers to this chapter at the end of its list.

Tanya, Likkutei Amarim 50:2–3 תניא, חלק ראשון; ליקוטי אמרים נ':ב'-ג'

אַךְ יֵשׁ עוֹד בְּחִינַת אַהֲבָה הָעוֹלָה עַל כּוּלָּנָה, כְּמַעֲלַת הַזָּהָב עַל הַכֶּסֶף, וְהִיא אַהֲבָה כְּ"רִשְׁפֵּי אֵשׁ" – מִבְּחִינַת גְּבוּרוֹת עֶלְיוֹנוֹת דְּבִינָה עִילָּאָה. דְּהַיְינוּ, שֶׁעַל יְדֵי הִתְבּוֹנְנוּת בִּגְדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא, דְּכוּלָּא קַמַּיְהּ כְּלָא מַמָּשׁ חֲשִׁיב – תִּתְלַהֵט וְתִתְלַהֵב הַנֶּפֶשׁ לִיקַר תִּפְאֶרֶת גְּדוּלָּתוֹ וּלְאִסְתַּכָּלָא בִּיקָרָא דְּמַלְכָּא, כְּרִשְׁפֵּי אֵשׁ שַׁלְהֶבֶת עַזָּה הָעוֹלָה לְמַעְלָה, וְלִיפָּרֵד מֵהַפְתִּילָה וְהָעֵצִים שֶׁנֶּאֱחֶזֶת בָּהֶן, וְהַיְינוּ, עַל יְדֵי תִּגְבּוֹרֶת יְסוֹד הָאֵשׁ אֱלֹקִי שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית, וּמִזֶּה ...

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34 **רשפי אש**

The bride asks her beloved to set her as a seal on his heart, for love is strong as death: "its flashes are flashes of fire, a flame of Kah." The phrase describes the burning love that is "gold."

Song of Songs 8:6 שיר השירים ח':ו'

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

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

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35 **והחוט המשולש**

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

KEHOT'S NOTE

קהלת (ד, יב). [כ].

36 **מי זהב**

The Idra Rabba discusses Mehetabel, "daughter of Mei Zahav": alone in that list of kings they were not nullified like the others, because they were male and female together.

Zohar, Idra Rabba 24:177–25:188 ספר הזהר, האדרא רבא כ"ד:קע"ז-כ"ה:קפ"ח

37 **מי זהב**

The Idra explains Mei Zahav as mercy and judgment, blended and included in one another.

Zohar, Idra Rabba 42:309–45:318 ספר הזהר, האדרא רבא מ"ב:ש"ט-מ"ה:שי"ח

38 **מי זהב**

"And his wife's name was Mehetabel, daughter of Matred, daughter of Mei Zahav." The Zohar passages cited expound this name.

Genesis 36:39 בראשית ל"ו:ל"ט

וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד בַּת מֵי זָהָב׃

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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39 **מי זהב**

The Idra Zuta, in the Zohar on Haazinu, returns to "Mehetabel, daughter of Matred, daughter of Mei Zahav":

she draws from two faces that shine in two colors, kindness and judgment.

Zohar, Idra Zuta 23:105–24:113 ספר הזהר, האדרא זוטא כ"ג:ק"ה-כ"ד:ק"י"ג

40 **מי זהב**

The Zohar on Toldos tells that Rabban Yochanan ben Zakkai taught three hundred laws, in the mystery of supernal wisdom, on the verse about Mehetabel daughter of Mei Zahav.

Zohar, Toldot 19:184–193 ספר הזהר, תולדות י"ט:קפ"ד-קצ"ג

41 David says that the laws of G-d are "more desirable than gold, than much fine gold." The Zohar passages listed expound this verse.

Psalms 19:11 תהילים י"ט:י"א

הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים׃

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

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42 **הנחמדים מזהב**

The Zohar on Noach explains vayafozu, said of Yosef, as "they shone with the desirability of all," citing "more desirable than gold and much fine gold."

Zohar, Noach 33:259–34:272 ספר הזהר, נח ל"ג:רנ"ט-ל"ד:ער"ב

43 **הנחמדים מזהב**

On Yaakov's blessing to Yosef, the Zohar on Vayechi explains vayafozu through "more desirable than gold and much fine gold."

Zohar, Vayechi 75:771–781 ספר הזהר, ויחי ע"ה:תשע"א-תשפ"א

44 **הנחמדים מזהב**

Parshas Korach in the Zohar opens with "more desirable than gold," on how precious the words of the Torah are.

Zohar, Korach 1:1–5 ספר הזהר, קרח א':א'-ה'

NOW KORAH THE SON OF IZHAR THE SON OF KEHATH THE SON OF LEVI, ETC. He who makes the right left and the left right, as it were, lays waste the world. Now Aaron represented the right and the Levites the left, and Korah sought to make the right and the left change places, and therefore he was punished. Further, the evil tongue was also found in him, and for that also he was punished. R. Judah said: 'The left should always be embraced in the right. Korah sought to …

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

45 **הנחמדים מזהב**

The Idra Zuta, in the Zohar on Haazinu, reads "His palate is most sweet, and He is altogether desirable" as fire and water joined, their colors united as one, and goes on to quote "more desirable than gold and much fine gold, and sweeter."

Zohar, Idra Zuta 36:172–39:183 ספר הזהר, האדרא זוטא ל"ו:קע"ב-ל"ט:קפ"ג

46 **בענין הנחמדים מזהב בפ' נח ע"א ב'**

Yahel Or, the Tzemach Tzedek's commentary on Psalms, quotes the Zohar on Noach: "What is vayafozu? They shone with the desirability of all, as it says, 'more desirable than gold and much fine gold.'"

KEHOT'S NOTE

"מאי ויפוזו אנהירו בחמידו דכולא כד"א הנחמדים מזהב ומפז רב" — יהל אור ע' עב.

47 **ויחי רמ"ז א'**

Yahel Or notes that the Zohar on Vayechi (247a) explains "and his bow remained firm, and [his arms] vayafozu" in the same way as the Zohar on Noach (71b).

KEHOT'S NOTE

ע"פ ותשב באיתן קשתו ויפוזו כו' כמ"ש בפ' נח דע"א ב' כנ"ל" — יהל אור ע' עב.

48 **ור"פ קרח**

The note places the beginning of Korach in the Zohar on 176a and adds that Or HaTorah on Vayeshev discusses the Ramaz's commentary on that passage.

KEHOT'S NOTE

קעו, א. וראה באוה"ת פ' וישב כרך ב רנג, ב בפי' הרמ"ז שם.

49 **דודאי זהב סליק יתיר**

The Zohar on Terumah raises the objection that gold is judgment and silver mercy, and answers that "certainly gold rises higher," above all. The text notes that the Pardes cites this.

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

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

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50 **דודאי זהב סליק יתיר**

The Pardes quotes this passage of the Zohar on Terumah, "certainly gold rises higher, above all," and explains that gold, Gevurah joined with Binah, is more precious than silver, which is below, in Chesed alone.

Pardes Rimmonim 10:3:3 פרדס רמונים י':ג':ג'

… ואי תימא זהב איהו דינא וכסף איהו רחמי ואסתלק זהב לעילא מיניה. לאו הכי, דודאי זהב סליקו יתירא איהו על כלא. אבל זהב בארח סתים איהו ודא זהב עילאה דאיהו שביעאה מכל אינון זיני זהב ודא איהו זהב דנהיר ונציץ לעיינין ודא איהו דכד נפיק לעלמא מאן דאדבק

56 **כי עמך מקור חיים**

"For with You is the source of life; in Your light we see light." It opens the Torah Ohr discourse on Miketz that the text cites.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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57 **ראיתי והנה מנורת זהב**

Zechariah's vision: "I have seen, and behold, a menorah all of gold." It opens the discourse on Beha'aloscha that the text cites.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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58 **כי תבאו כו' ושבת הארץ**

"When you come into the land … the land shall rest a Shabbos for Havayah." It opens the discourse on Behar that the text cites.

Leviticus 25:2 ויקרא כ״ה:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה׃

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

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59 **והיה לכם לציצית**

"It shall be tzitzis for you, and you shall see it and remember all the commandments of Havayah." A discourse on Shelach expounds it.

Numbers 15:39 במדבר ט״ו:ל״ט

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

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

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60 **ובפי' תשא ע"פ שמאלו תחת לראשי**

The discourse "His left hand is under my head" explains that the left hand, which first pushes a person away, is what lifts him higher, to the service of the "head" of the

ליה טמיר ליה בגויה ומתמן נפקין ואתמשכן כל זיני זהב. אימתי אקרי זהב מאן דאיקרי זהב, כד איהו בנהורא ואסתלק ביקר דחילו ואיהו בחדווה עלאה למחדי לתתאי. וכד איהי בדינא, כד אשתני מההוא גוון לגוון תכלת אוכם וסומק כדין איהו בדינא …

Pardes Rimonim (Public Domain)

51 **בד"ה ועשית ציץ**

In that discourse the tzitz of pure gold is the superiority of gold over silver: both are love, as in "Mine is the silver and Mine is the gold," but silver is a cool love and gold is love in "flashes of fire."

KEHOT'S NOTE

תו"א פ' תצוה.

52 **ועשית ציץ זהב טהור**

"You shall make a headplate (tzitz) of pure gold." It opens a Torah Ohr discourse on Tetzaveh that the text cites.

Exodus 28:36 שמות כ״ח:ל״ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם 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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53 **ובד"ה ויושט המלך לאסתר**

There every ascent of the Community of Israel toward G-d, on Shabbos and festivals, is called "touching the top of the scepter," for the golden scepter is the drawing down of the Infinite Light, the life of all the worlds, and the glimmer at its tip is a fierce love "like flashes of fire," the supernal gold.

KEHOT'S NOTE

תו"א צד, ב "כי שרביט הזהב הוא המשכת אוא"ס ב"ה והוא הוא חיות כל העולמות כמ"ש את שרביט הזהב וחיה" — יהל אור ע' עג.

54 **ויושט הלך לאסתר את שרביט הזהב**

"And the king extended to Esther the golden scepter, and Esther arose and stood before the king." It opens the Torah Ohr discourse that the text cites, which contrasts it with the first time, when Esther only touched the top of the scepter (Esther 5:2).

Esther 8:4 אסתר ח׳:ד׳

וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת שַׁרְבִט הַזָּהָב וַתָּקָם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ׃

Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

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55 **ובפי' מקץ בד"ה כי עמך מקור חיים בסופו**

On 34d the discourse explains Zechariah's menorah "all of gold": every drawing down from the highest levels, "from the beginning of all levels," comes through the level of gold, the left side.

KEHOT'S NOTE

תו"א לד, ד "שכל המשכות מלעילא לעילא מריש כל דרגין הוא ע"י בחי' זהב" — יהל אור ע' עג. וראה בתו"א לה, א.

soul; this, it says, is the superiority of gold over silver mentioned in Likkutei Amarim (the Tanya).

KEHOT'S NOTE

תו"א פו, ד.

61 **שמאלו תחת לראשי**

"His left hand is under my head, and his right hand embraces me." It opens the Torah Ohr discourse on Ki Sisa that the text cites.

Song of Songs 2:6 שיר השירים ב:ו

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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62 Koheles observes that two are better than one, and "a threefold cord is not quickly broken." Here it describes the three kinds of service joined into one in fiery love.

Ecclesiastes 4:12 קהלת ד:י"ב

וְאִם־יִתְקְפוֹ הָאֶחָד הַשְּׁנַיִם יַעַמְדוּ נֶגְדּוֹ וְהַחוּט הַמְשֻׁלָּשׁ לֹא בִמְהֵרָה יִנָּתֵק׃

And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.

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PARAGRAPH 4

63 **מים רבים**

"Many waters cannot extinguish the love." It opens the explanation in Torah Ohr on Toldos that the text cites for the inclusion of the attributes.

Song of Songs 8:7 שיר השירים ח:ז

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הון בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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64 **וקבל היהודים**

"And the Jews accepted what they had begun to do." It opens an explanation in Torah Ohr that the text cites.

Esther 9:23 אסתר ט:כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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65 **וידעת היום**

"Know this day and take it to your heart that Havayah is the G-d in the heavens above and on the earth below." It opens the discourse on Va'eschanan that the text cites.

Deuteronomy 4:39 דברים ד:ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

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

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66 **כי ההרים ימושו**

"For the mountains may depart and the hills be removed, but My kindness shall not depart from you." It opens the discourse that the text cites.

Isaiah 54:10 ישעיהו נ"ד:י

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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67 **ואגודתו על ארץ**

"He builds His upper chambers in the heavens and has founded His bundle (agudaso) upon the earth." A bundle binds many into one, an image of inclusion.

Amos 9:6 עמוס ט:ו

הַבּוֹנֶה בַשָּׁמַיִם מַעֲלוֹתָו וַאֲגֻדָּתוֹ עַל־אֶרֶץ יְסָדָהּ הַקֹּרֵא לְמֵי־הַיָּם וַיִּשְׁפְּכֵם עַל־פְּנֵי הָאָרֶץ ה' שְׁמוֹ׃

It is He that buildeth His upper chambers in the heaven, And hath founded His vault upon the earth; He that calleth for the waters of the sea, And poureth them out upon the face of the earth; The L-RD is His name.

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68 **תורי זהב**

The opening of the Zohar says that the world is saved for the sake of the young children who study Torah, and of them it is said, "We will make you torim of gold."

Zohar, Introduction 2:4–4:12 ספר הזהר, הקדמה ב:ד:ד-י"ב

69 **בזח"א בראשית דף א' ע"ב**

Or HaTorah quotes this Zohar: for the sake of the young children who study Torah the world is saved, and corresponding to them it says, "We will make you torim of gold."

KEHOT'S NOTE

"ובגין אינון רביין דעלמא אשתזיב עלמא לקבליהון תורי זהב נעשה לך אינון ינוקין רביין עולמין" — אוה"ת תרומה ע' א'תמז.

70 **וקול התור**

"And the voice of the turtledove (tor) is heard in our land." The tor links the torim of the verse to the Torah.

Song of Songs 2:12 שיר השירים ב:י"ב

הַנִּצָּנִים נִרְאוּ בָאָרֶץ עֵת הַזָּמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ׃

The flowers appear on the earth; The time of singing is come, And the voice of the turtle is heard in our land;

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71 **וקול התור**

At the opening of Parshas Vayera the Zohar expounds "and the voice of the turtledove is heard in our land."

Zohar, Vayera 1:3–8 ספר הזהר, וירא א:ג-ח

"the time of song was come", the earth being now ripe to offer up praises to the Almighty, which it could not do before man was created. "And the voice of the turtle is heard in our land": this is the word of G-d, which was not in the world till man was created. Thus when man was there, everything was there. When man sinned, the earth was cursed, and all these good things left it, as it is written, "cursed is the earth for thy sake" (Gen. 3, 17), …

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

72 **וקול התור**

The Zohar on Vayikra cites the Book of Aggadah: "the voice of the turtledove" is the Oral Torah, for the Written Torah is called Torah and the Oral Torah is called tor.

Zohar, Vayikra 3:41–6:51 ספר הזהר, ויקרא ג:מ"א-ו:נ"א

R. Aha applied the verse to the time when the Shekinah entered the Tabernacle, blessing and joy being then universally diffused, and Israel being perfected and joined to the Holy One, blessed be He, on earth, as it is written, "and they shall make me a sanctuary and I shall dwell among them" (Ex. 25, 8).1The first 24 lines of the Hebgrew text do not appear in the translation as explained in the Translator's note on Page 2a. AND HE CALLED UNTO MOSES. R. Simeon connected this with the verse, …

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

73 **ע"פ וקול התור ויקרא דף ד' ע"ב**

Or HaTorah notes that the Zohar on Vayikra explains that tor ("turtledove") is a name for the Oral Torah, which ties the torim of the verse to the Oral Torah.

KEHOT'S NOTE

"דפי' בזהר פ' ויקרא דתור נק' תושבע"פ" — אוה"ת שה"ש ע' שסא.

74 **לחי עליון ולחי התחתון מקום מוצא הבל הדיבור**

In Sha'ar HaAkudim Etz Chaim teaches that the mouth holds breath (hevel), which is light, and speech, which is vessel: an upper breath and speech in the upper cheek (lechi), and a lower breath and speech in the lower cheek.

Sefer Etz Chaim 6:1:3 עץ חיים ו:א:ג

… יש בחי' הבל ובחי' דבור והנה ההבל הוא בחי' אור והדבור הוא בחי' הכלי. והנה יש הבל ודבור העליון בלחי העליון סוד גי"ק שהוא בחכמה והבל ודיבור תחתון בלחי תחתון סוד אחה"ע שהוא בבינה ונמצא כי הבל עליון הוא או"מ והתחתון הוא פנימי ודבור עליון כלי חיצון (ר"ל פנימיות הכלי וחיצוניות הכלי) ודבור תחתון כלי פנימי והאורות שהם ההבלים הם בימין הפה והדברים שהם הכלים הם בשמאל הפה:

Sefer Etz Chaim (Public Domain)

75 **הבל הדיבור**

The Zohar on Tazria teaches that breath (hevel) produces the voice by the spirit and water within it, and that there is no voice without breath.

Zohar, Tazria 22:96–105 ספר הזהר, תזריע כ"ב:צ"ו-ק"ה

76 **בפ' אחרי בד"ה כי ביום הזה יכפר**

Later in that discourse (Achrei Mot 1:3) speech is said to come from the element of fire: it issues from the breath of the heart, and the heart is the root of fire, so hevel ha-lev, "the breath of the heart," has the letters of lahav, "flame"; like fire, its nature is to withdraw upward to its source.

KEHOT'S NOTE

לעיל אחרי כה, ג.

77 **כי ביום הזה יכפר**

"For on this day He shall atone for you, to purify you." It opens the discourse on Acharei that the text cites.

Leviticus 16:30 ויקרא ט"ז:ל

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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78 **הבל הלב אותיות להב**

The Tzemach Tzedek cites this wordplay, hevel and lahav, in the name of the Pardes.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך ב ע' תתצט בשם הפרדס.

79 **בזח"ג בפ' תזריע מ"ז ב'**

According to the note, the Tzemach Tzedek explains this Zohar passage on hevel at length there.

KEHOT'S NOTE

בארוכה בביאוה"ז להצ"צ כרך ב ע' תתצו.

PARAGRAPH 5

80 **צוארך בחרוזים**

"Your neck with strings of beads," the second half of the maamar's verse, explained in this section.

Song of Songs 1:10 שיר השירים א':י

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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81 **הוא בחי' אבנים טובות . . שלא יתפרדו**

The Tzemach Tzedek copies this passage there and explains it at length, adding that the beads "are among the bride's ornaments."

KEHOT'S NOTE

מובא באוה"ת פ' ראה ע' תתה ומוסיף "והן מתכשיטי הכלה" ראה שם בארוכה שמעתיק מכאן ומבאר. וראה גם סה"מ תרל"ג ח"ב ע' תז ואילך.

82 **הקל קול יעקב**

Yitzchak, feeling Yaakov's hands, says, "The voice is the voice of Yaakov, but the hands are the hands of Eisav."

Here "the voice of Yaakov" is the thread drawn from above.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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83 הוא מדתו של יעקב . . מבריח מן הקצה אל הקצה

There the Tzemach Tzedek adds: "Perhaps it means that he draws down the line and thread from the Infinite Light through occupation with the Torah."

KEHOT'S NOTE

באוה"ת שה"ש כרך ב ע' תקעו מוסיף: "ואולי ר"ל שממשיך הקו וחוט מאוא"ס ע"י עסק התורה".

84 מבריח מן הקצה אל הקצה

The opening of the Zohar says that Yaakov "runs through from end to end," from the first end to the last, because he stands in the middle.

Zohar I, 1b זח"א א, ב

Zohar II, 175b זח"ב קעה, ב

KEHOT'S NOTE

ראה זח"א א, ב. זח"ב קעה, ב.

85 מבריח מן הקצה אל הקצה

"And the middle bar in the midst of the boards shall run through from end to end." The bar joined all the boards of the Mishkan, as the thread joins the beads.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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86 והיה אור הלבנה

"And the light of the moon shall be like the light of the sun." It opens a discourse on Tzav that the text cites.

Isaiah 30:26 ישעיהו ל':כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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87 ויקח מאבני המקום וישם מראשותיו

On his way to Charan, stopping for the night, Yaakov "took from the stones of the place and put them at his head."

The Alter Rebbe reads "the place" as G-d and the stones as the fallen letters.

Genesis 28:11 בראשית כ"ח:י"א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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88 מקומו של עולם

On this verse the Midrash explains why G-d is called Makom: "He is the place of the world, but the world is not His place."

Bereshit Rabbah 68:9 בראשית רבה ס"ח:ט'

ויפגע במקום - ר' הונא בשם ר' אמי אמר: מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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89 ברוך המקום

The Haggadah opens the passage of the Four Sons with "Blessed is the Omnipresent (HaMakom), blessed is He." G-d is called "the Place" as the light that fills all worlds.

Pesach Haggadah, Magid, The Four Sons 1 הגדה של פסח, מגיד, כנגד ארבעה בנים א'

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא, בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה בָנִים דִּבְּרָה תוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל.

Blessed is the Creator, blessed is he, blesses is he who gave the law to his people Israel, blessed is he whose law expresseth of these four different sorts of children. The wise, the wicked, the simple, and the one not having the capacity of asking.

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90 **ושבתי בשלום**

Yaakov's vow: "and I return in peace to my father's house." It opens the discourse at the beginning of Vayetzei that the text cites.

Genesis 28:21 בראשית כ״ח:כ״א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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91 **ולבי חלל בקרבי**

David, pleading with G-d, says: "For I am poor and needy, and my heart is chalal within me"; plainly, wounded or pierced by his suffering. The Alter Rebbe reads chalal as a hollow, an empty space that makes the heart a vessel, like the pierced stones of the beads.

Psalms 109:22 תהילים ק״ט:כ״ב

כִּי־עָנִי וְאֶבְיוֹן אָנֹכִי וְלִבִּי חָלַל בְּקִרְבִּי׃

For I am poor and needy, And my heart is wounded within me.

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92 **כלי ריקן מחזיק**

The Talmud says that with a human being "an empty vessel holds" while a full one does not. The phrase describes the person who empties himself to receive the Infinite Light.

Berakhot 40a:11 ברכות מ׳ א:י״א

וְאָמַר רַבִּי זֵירָא וְאִיתֵּימָא רַבִּי חִינָּנָא בַּר פָּפָּא: בּוֹא וּרְאֵה שֶׁלֹּא כְּמִדַּת הַקָּדוֹשׁ בָּרוּךְ הוּא מִדַּת בָּשָׂר וָדָם. מִדַּת בָּשָׂר וָדָם — כְּלִי רֵיקָן מַחֲזִיק, מָלֵא אֵינוֹ מַחֲזִיק. אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ כֵּן, מָלֵא מַחֲזִיק, רֵיקָן אֵינוֹ מַחֲזִיק. שֶׁנֶּאֱמַר: "וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע", אִם שָׁמוֹעַ — תִּשְׁמַע, וְאִם לָאו — לֹא תִּשְׁמַע. דָּבָר אַחֵר: אִם שָׁמוֹעַ — בַּיָּשָׁן, תִּשְׁמַע — בֶּחָדָשׁ. וְאִם יִפְּנֶה לְבָבְךָ — שׁוּב לֹא תִּשְׁמָע.

R. Zera (another version : R. Hinnana b. Pappa) also said : Come and see that the attribute of the Holy One, blessed be He, is not like that of the human being. The attribute of the human being is to support the empty vessel but not the full ; but the Holy One, blessed be He, is not so — He supports the full vessel, not the empty. As it is said, "And He said. If hearing, thou wilt hear" (sic ! Exod. xv. 26) — i.e. if thou …

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PARAGRAPH 6

93 **קול יעקב**

"The voice is the voice of Yaakov." Here the voice is what arouses the soul's kavanah.

Genesis 27:22 בראשית כ״ז:כ״ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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94 **כי אין עוד מלבדו**

"You have been shown, to know that Havayah is the G-d; there is nothing else besides Him." Kavanah is reaching the point where this is grasped in mind and heart.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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PARAGRAPH 7

95 The early pious ones would wait an hour and then pray, "so that they might direct their hearts to the Omnipresent." The Alter Rebbe explains this kavanah as aiming the soul at G-d like an arrow.

Mishnah Berakhot 5:1 משנה ברכות ה׳:א

אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כֹּבֶד רֹאשׁ. חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִים שָׁעָה אַחַת וּמִתְפַּלְּלִים, כְּדֵי שֶׁיְּכַוְּנוּ אֶת לִבָּם לַמָּקוֹם. אֲפִלּוּ הַמֶּלֶךְ שׁוֹאֵל בִּשְׁלוֹמוֹ, לֹא יְשִׁיבֶנּוּ. וַאֲפִלּוּ נָחָשׁ כָּרוּךְ עַל עֲקֵבוֹ, לֹא יַפְסִיק׃

One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to G-d. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop.

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96 **לא הביט און ביעקב**

"He has not beheld iniquity in Yaakov." It opens the discourse that the text cites on the principle that mitzvos require kavanah.

Numbers 23:21 במדבר כ״ג:כ״א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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97 **בד״ה ושמתי כדכד**

There "your gates of avnei ekdach" is read from kekdo'ach esh, "as fire kindles": through the gates of Binah, contemplation, even a heart of stone will blaze in love like flashes of fire; and "all your border of avnei chefetz" is a deeper, inner love drawn from the paths of Chochmah.

KEHOT'S NOTE

לעיל פי׳ ראה.

98 **ושעריך לאבני אקדח וכל גבולך לאבני חפץ**

"I will make your windows of kadkod, and your gates of carbuncle stones, and all your border of desirable stones."

The text cites a discourse that explains this verse.

Isaiah 54:12 ישעיהו נ"ד:י"ב

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

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

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99 ולבי חלל בקרבי

David, pleading with G-d, says: "my heart is chalal within me"; plainly, wounded by his suffering. Here chalal is read as hollow: the hollow heart is the empty vessel that receives the Infinite Light.

Psalms 109:22 תהילים ק"ט:כ"ב

כִּי־עָנִי וְאֶבְיוֹן אָנֹכִי וְלִבִּי חָלַל בְּקִרְבִּי׃

For I am poor and needy, And my heart is wounded within me.

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KEHOT'S NOTE

תהלים קט, כב. ראה אוה"ת נ"ך כרך א ע' תקנב.

100 כלי ריקן מחזיק

The Talmud says that with a human being "an empty vessel holds" while a full one does not. The Kehot note cites it for the phrase "an empty vessel."

Berakhot 40a:11 ברכות מ' א:י"א

וְאָמַר רַבִּי זֵירָא וְאִיתֵּימָא רַבִּי חִינְּנָא בַּר פָּפָּא: בּוֹא וּרְאֵה שֶׁלֹּא כְּמִדַּת הַקָּדוֹשׁ בָּרוּךְ הוּא מִדַּת בָּשָׂר וָדָם. מִדַּת בָּשָׂר וָדָם — כְּלִי רֵיקָן מַחֲזִיק, מָלֵא אֵינוֹ מַחֲזִיק. אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ כֵּן, מָלֵא מַחֲזִיק, רֵיקָן אֵינוֹ מַחֲזִיק. שֶׁנֶּאֱמַר: "וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע", אִם שָׁמוֹעַ — תִּשְׁמַע, וְאִם לָאו — לֹא תִּשְׁמַע. דָּבָר אַחֵר: אִם שָׁמוֹעַ — בַּיָּשָׁן, תִּשְׁמַע — בֶּחָדָשׁ. וְאִם יִפְּנֶה לְבָבְךָ — שׁוּב לֹא תִּשְׁמָע.

R. Zera (another version : R. Hinnana b. Pappa) also said : Come and see that the attribute of the Holy One, blessed be He, is not like that of the human being. The attribute of the human being is to support the empty vessel but not the full ; but the Holy One, blessed be He, is not so — He supports the full vessel, not the empty. As it is said, "And He said. If hearing, thou wilt hear" (sic ! Exod. xv. 26) — i.e. if thou ...

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KEHOT'S NOTE

ברכות מ, א. וש"נ.

101 הקל קול יעקב

In the Torah the first "voice" (הקל) is written without a vav and the second (קול) with one. The Alter Rebbe reads them as two voices: prayer rising, and the drawing down from above.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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102 קול הראשון חסר וי"ו שהוא בחי' תפלה

The note refers there in connection with the first "voice," written without a vav, as prayer.

KEHOT'S NOTE

ראה יהל אור ע' קעג.

103 כאריה ישאג

The prophet foretells that Israel "shall walk after Havayah; like a lion He shall roar," and His children will come trembling; plainly it is G-d who roars. The maamar applies the roar to the soul's prayer rising from below, and to the supernal voice that empowers it.

Hosea 11:10 הושע י"א:י'

אַחֲרֵי ה' יֵלֵכוּ כָּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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104 עד לא אשתקע אוירא דכיא

In a Tosefta in Beshalach the Zohar says that before the pure air settled and shone, the pierced stones were sealed. The Alter Rebbe reads it as the drawing from above that must come before the "piercing" of the soul.

Zohar, Beshalach 11:134 ספר הזהר, בשלח י"א:קל"ד

105 בריח התיכון שמבריח מן הקצה אל הקצה

"And the middle bar in the midst of the boards shall run through from end to end." The second "voice," Torah, is this bar.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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106 בחי' המבריח מן הקצה אל הקצה . . בחי' אני ה' לא שניתי

The Tzemach Tzedek summarizes this passage: the middle bar draws and joins "I am the first," Malchus of the Infinite One, with "I am the last," Malchus of Atzilus enclothed in Beriah, Yetzirah and Asiyah, so that the first and the last are equal, through "the voice of Yaakov," the voice of prayer and of Torah.

KEHOT'S NOTE

"וכן נת' בלק"ת בשה"ש בד"ה נאוו לחייך בתורים ושם פ"ג פי' ג"כ בענין והבריח התיכון שממשיך ומחבר מבחי' אני ראשון שהוא מל' דא"ס בבחי' אני אחרון דהיינו מל' דאצי' המתלבשת בבי"ע שיהי' אני ראשון ואני אחרון בשוה כו' והיינו ע"י הקל קול יעקב קול התפלה והתורה" — אוה"ת בראשית כרך ב שפט, א. וראה גם ביאוה"ז להצ"צ כרך ב ע' תתצב. ראה אוה"ת ויקרא כרך א ע' רעט "והטעם שזהו ע"י בריח בתיכון שהוא הנקרא תתן אמת ליעקב" ע"ש.

107 **אני ה' לא שניתי**

G-d says through Malachi, "For I, Havayah, have not changed." The thread reveals G-d as the same at every level.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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108 **ואני אחרון בשוה**

There the Tzemach Tzedek cites the Tikkunei Zohar: "I am the first" is Keser and "I am the last" is Malchus.

KEHOT'S NOTE

ראה באוה"ת ויחי כרך ב שסד, ב בשם הת"ז אני ראשון כתר ואני אחרון במל', ע"ש, ובדף שפט, א.

109 **ע"פ כי תשמע בקול**

There "listen to (be-)the voice" rather than "to (le-)the voice" is read as hearing the inner dimension of the voice, the Infinite Light itself drawn from concealment into revelation so that it rests upon the soul in bittul.

KEHOT'S NOTE

לעיל פי' ראה כג, א.

110 **כי תשמע בקול**

"When you listen to the voice of Havayah your G-d." The text recalls the discourse on this verse cited in the first paragraph.

Deuteronomy 13:19 דברים י״ג:י״ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

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

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111 **בן פורת יוסף**

"Yosef is a fruitful son." The text refers to the end of a discourse on Korach that discusses this verse.

Genesis 49:22 בראשית מ״ט:כ״ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעָדָה עָלֵי־שׁוּר׃

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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112 **כה אמר הוי'**

There the saying "one who comes to purify himself is helped" is read as purifying and refining G-d's Malchus and lighting it with added light from the Infinite Light itself, through the mitzvos, the vessels by which that light is drawn below.

KEHOT'S NOTE

ישע' (מד, ו). [כ]. ראה לעיל שמע"צ פט, ד.

113 **כה אמר הוי' מלך ישראל וגואלו ה' צבאות אני ראשון ואני אחרון**

Through Isaiah, G-d declares: "Thus says Havayah, the King of Israel and his Redeemer, Havayah of hosts: I am the first and I am the last, and besides Me there is no G-d." Plainly "his Redeemer" is Israel's redeemer; the Alter Rebbe reads it as the redeemer of the King, who redeems His own Malchus.

Isaiah 44:6 ישעיהו מ״ד:ו׳

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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114 **את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah." Here it describes G-d's Malchus revealed equally above and below.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'׃

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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115 **בד"ה ששים המה מלכות**

That discourse opens with the Sages' reading of "There are sixty queens" as the sixty tractates, the eighty concubines as the beraisos and the maidens without number as the halachos, and of "my dove" as the Community of Israel.

KEHOT'S NOTE

לקמן לח, ג.

116 **ששים המה מלכות**

"There are sixty queens and eighty concubines, and maidens without number." It opens the discourse that the text cites.

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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117 **ומשם יפרד**

"A river goes out of Eden to water the garden, and from there it divides." The discourse on "There are sixty queens" discusses it.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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118 **וגאלתיך אנכי**

> Boaz to Ruth: if the nearer kinsman will not redeem her, "then I myself will redeem you."

Ruth 3:13 רות ג׳:י״ג

לִינִי הַלַּיְלָה וְהָיָה בַבֹּקֶר אִם־יִגְאָלֵךְ טוֹב יִגְאָל וְאִם־לֹא יַחְפֹּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ אָנֹכִי חַי־ה׳ שִׁכְבִי עַד־הַבֹּקֶר׃

Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he be not willing to do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the L-RD liveth; lie down until the morning.'

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119 **וגאלתיך אנכי**

> Under the entry "Ge'ulah," the Pardes writes that redemption is from Binah and reads "then I myself (Anochi) will redeem you" as Binah; it adds that in the Zohar Malchus is called redeemer through Yesod, which bestows upon her.

Pardes Rimmonim 23:3:1 פרדס רמונים כ״ג:ג׳:א׳

גאולה היא הבינה כי עיקר הגאולה בסוד גאולה תהיה לו וביובל יצא (ויקרא כה לא). כי שם ר״ל בגאולה החרות כנודע. כי אין דיני המקטרגים עולים אלא עד הבינה ולא עד בכלל. וממנו שואב היסוד הגאולה. ונקרא גואל מצד הבינה ומשפיע הגאולה אל המלכות. וזהו אם יגאלך טוב (רות ג יג). כד״א (ישעיה ג י) אמרו צדיק כי טוב. ואם לאו שאין יכולת, וגאלתיך אנכי בינה כדפי׳ בערכה כן פי׳ הרשב״י ע״ה בתקונים. ובזוהר פרשת אמור (דף צ״ה ע״ב) פי׳ כי המלכות נקרא גואל ע״י היסוד המשפיע בה ע״י הנצח ...

Pardes Rimonim (Public Domain)

120 **אין מפסיקין בין גאולה לתפלה כמה דלא מפסיקין**

> At the beginning of Vayigash the Zohar quotes the rule that one may not interrupt between the blessing of redemption and prayer, just as between the tefillin of the hand and of the head, "for all must be seen as one."

Zohar, Vayigash 1:1–2:15 ספר הזהר, ויגש א׳:א׳-ב׳:ט״ו

Again, "Thou, O L-rd, art our Father", as Thou art always standing by us to bless us and to watch over us like a father over his sons, to provide all their needs. "Our Redeemer from everlasting is thy name", G-d having been so called by Jacob when he said, "the angel who hath redeemed me" (Ibid. 48, 16).'

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

121 **עם קרובו**

> "He has raised the horn of His people ... the children of Israel, the people near to Him."

Psalms 148:14 תהילים קמ״ח:י״ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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122 **אשר יעשה אותם האדם**

> "You shall keep My statutes and My laws, which a man shall do and live by them." Plainly "do them" means keep them; the Alter Rebbe reads it as "make them": man makes the mitzvos what they are.

Leviticus 18:5 ויקרא י״ח:ה׳

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה׳

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

123 **ויקח מאבני המקום**

> Yaakov "took from the stones of the place." Here the stones are the letters of Torah and mitzvos enclothed in physical things.

Genesis 28:11 בראשית כ״ח:י״א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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KEHOT'S NOTE

בראשית כח, יא.

124 **וישכ״ב י״ש כ״ב**

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

KEHOT'S NOTE

ת״ז (ת״ע) קלב, רע״ב. — ובזח״א (קנו, סע״ב) בסת״ת. [כ].

125 **נובלות חכמה שלמעלה**

> "The fallen fruit (novelos) of the supernal wisdom is the Torah." The Torah in its letters, enclothed in physical things, is a fallen fruit of G-d's wisdom.

Bereshit Rabbah 17:5 בראשית רבה י״ז:ה׳

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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126 **כי חפץ חסד הוא**

> "... for He desires kindness." Here it names the source of

the light drawn into Chesed.

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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127 **בד״ה לסוסתי**

This is the second discourse on "To my mare," which on that page speaks of the horse adorned for its rider's delight.

KEHOT'S NOTE

לעיל יב, ב.

128 **כי אמרתי עולם חסד יבנה**

"For I said, A world of kindness will be built." The discourse on "To my mare" explains it.

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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129 **ועשיתם אתם**

"If you walk in My statutes and keep My commandments and do them." The word "them" is written אתם, without a vav, which can also be read atem, "you."

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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130 **ועשיתם אתם**

The Zohar on Behar: "and you shall do them" means, as it were, "you shall make them," for by the arousal of what you do below there is an arousal above.

Zohar, Behar 8:52–9:59 ספר הזהר, בהר ח׳:נ״ב-ט׳:נ״ט

AND IF YE SAY, WHAT SHALL WE EAT, ETC. R. Judah cited here the verse: "Trust in the L-rd and do good, dwell in the land and follow after faithfulness" (Ps. 37, 3). Observe', he said, 'that, as we have learnt, the deed below arouses the activity above, as it says, "and ye shall do (lit. make) them", as much as to say, by your action below you make those above. Hence it says here, "Do (i.e. make) good", "good" being a reference to the Zaddik. When you do this, …

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

131 **ועשיתם אתם**

The Zohar on Bechukosai: whoever fulfills the commandments of the Torah, it is as though he "made" G-d above, and "ועשיתם אתם is written, certainly." The Kehot note cites it for Israel making the mitzvos.

Zohar, Bechukotai 2:12–4:19 ספר הזהר, בחקותי ב׳:י״ב-ד׳:י״ט

132 **שישראל עושים . . להמצות**

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

KEHOT'S NOTE

זח״ג (קי, ב. קיג, א). [כ].

133 **בד״ה תורה צוה**

There "which a man shall do and live by them" is read as Israel drawing life into the Oral Torah, Malchus, the "bride," and raising her to the Written Torah, supernal Chochmah; so Israel are the givers, as it were, toward the Torah, as the text here says that Israel make the mitzvos.

KEHOT'S NOTE

לעיל פ׳ ברכה.

134 **תורה צוה לנו משה**

"Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." It opens the discourse that the text cites.

Deuteronomy 33:4 דברים ל״ג:ד׳

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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135 **רוח אייתי רוח**

The Zohar on Terumah: all things depend on desire, "spirit draws spirit and brings spirit." A person's arousal of love draws G-d's answering arousal.

Zohar II, 162b זח״ב קסב, ב

KEHOT'S NOTE

זח״ב קסב, ב.

136 **חוט השני**

In Vayechi the Zohar discusses the scarlet thread given to Rachav as "a sign of the moon," linking it with "Like a thread of scarlet are your lips."

Zohar, Vayechi 65:661–66:673 ספר הזהר, ויחי ס״ה:תרס״א-ס״ו:תער״ג

137 **חוט השני**

In its account of the heavenly chambers in Bereishis, the Zohar calls one spirit "the thread of scarlet," citing "Like a thread of scarlet are your lips."

Zohar, Bereshit 68:121–69:131 ספר הזהר, בראשית ס״ח:קכ״א-ס״ט:קל״א

138 **כחוט השני שפתותיך**

The beloved praises his bride: "Like a thread of scarlet are your lips, and your speech is comely"; plainly, her lips are

red as a scarlet thread. The maamar reads the thread of the lips as the speech of Torah.

Song of Songs 4:3 שיר השירים ד׳:ג

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

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

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KEHOT'S NOTE

שה״ש ד, ג.

139 **ומדברך נאוה**

The Zohar on Vayechi links "Naftali ... who gives words of beauty" with "and your speech is comely": the voice leads the speech, and there is no voice without speech.

Zohar, Vayechi 73:761–75:771 ספר הזהר, ויחי ע״ג:תשס״א-ע״ה:תשע״א

It may be said that there is a female principle above also. The truth is, however, that the whole body takes its description from the end of the body, which is male, although the beginning of the body is female. Here, however, both the beginning and end are female. Here, however, both the beginning and end are female. Observe the recondite allusion in this matter. We see that Jacob blessed Joseph along with his brothers, but when G-d arranged the tribes under four standards He omitted Joseph and put Ephraim ...

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

140 **וכמ״ש בזח״א בפ׳ ויחי (דרמ״ו ע״ב)**

Or HaTorah quotes this Zohar: "Naftali is a hind let loose, who gives words of beauty": this is "and your speech is comely," for the voice leads the speech and there is no voice without speech, and that voice is sent from a place above to guide the speech.

KEHOT'S NOTE

"נפתלי אילה שלוחה הנותן אמרי שפר, היינו דכתיב ומדברך נאוה בגין דקול מדבר ליה לדבור ולית קול בלא דבור וההוא קול אשתלח מאתר עתיקא דלעילא ושלח מקמי׳ לאנהגא לדיבור" — אוה״ת ר״ה ע׳ א׳תו. וראה גם אוה״ת פ׳ ויחי כרך ו תתשמג, ב.

141 **אמרי שפר**

"Naftali is a hind let loose; he gives words of beauty."

Genesis 49:21 בראשית מ״ט:כ״א

נַפְתָּלִי אַיָּלָה שְׁלֻחָה הַנֹּתֵן אִמְרֵי־שָׁפֶר׃

Naphtali is a hind let loose: He giveth goodly words.

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142 **חוט של חסד**

The Zohar on Vayikra continues: one who rises at night and grows strong in Torah until morning goes before the King to receive "a thread of kindness," the thread of Avraham, who refused to take "even a thread."

Zohar, Vayikra 65:435–66:445 ספר הזהר, ויקרא ס״ה:תל״ה-ס״ו:תמ״ה

And when the holy Hind (Shekinah) awakes with the north wind, the soul comes down and that righteous one who has acquired it arises and strengthens himself like a lion in the study of the Torah till morning, and then he goes with that holy Hind to appear before the King to receive a thread of grace, 1the first seven lines of the Hebrew text are not translated.and he is crowned with her before the King. Blessed', said R. Simeon, 'are those who possess a super-soul, who study the Torah, ...

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

143 **וכמ״ש בגמרא**

"Whoever studies Torah at night, the Holy One, blessed be He, draws a thread of kindness over him by day." This is the Gemara the text refers to, as the Kehot note says.

Chagigah 12b:8 חגיגה י״ב ב:ח׳

אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹסֵק בְּתוֹרָה בַּלַּיְלָה — הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹשֵׁךְ עָלָיו חוּט שֶׁל חֶסֶד בַּיּוֹם, שֶׁנֶּאֱמַר: ״יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ״. וּמָה טַעַם ״יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ״ — מִשּׁוּם ״וּבַלַּיְלָה שִׁירָה עִמִּי״. וְאֵיכָא דְּאָמְרִי, אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹסֵק בַּתּוֹרָה בָּעוֹלָם הַזֶּה שֶׁהוּא דּוֹמֶה לַלַּיְלָה, הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹשֵׁךְ עָלָיו חוּט שֶׁל חֶסֶד לָעוֹלָם הַבָּא שֶׁהוּא דּוֹמֶה לְיוֹם, שֶׁנֶּאֱמַר: ״יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי״.

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

KEHOT'S NOTE

חגיגה יב, ב. ראה תו״א לב, ב. ובארוכה נתבאר באוה״ת פ׳ לך לך כרך ד תשג, ב ואילך. וראה גם אוה״ת פ׳ האזינו ע׳ א׳תרמו

144 **בפ׳ ויחי (דרל״ח ב׳) ע״פ כי כל ביתה**

There the scarlet wool of the red heifer is the worm that rots away and cuts off the nurture of the forces of kelipah; the Alter Rebbe cites this Zohar on "for all her household are clothed in scarlet" and refers to this discourse on "Like a thread of scarlet are your lips."

KEHOT'S NOTE

נזכר גם לעיל חקת נט, ב. סה, ד.

145 **כי כל ביתה לבוש שנם**

"She does not fear the snow for her household, for all her household are clothed in scarlet."

Proverbs 31:21 משלי ל״א:כ״א

לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים׃

She is not afraid of the snow for her household; For all her household are clothed with scarlet.

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146 **כי כל ביתה לבוש שנם**

The Zohar on Vayechi expounds this verse in several ways; one of them connects the scarlet with "a garment of harsh judgment."

Zohar, Vayechi 60:597–607 ספר הזהר, ויחי ס׳:תקצ״ז-תר״ז

As R. Judah and R. Isaac were once travelling together, the former said: 'Let us turn into this field, as it is more level.' They did so, and as they went along R. Judah said: 'It is written: "She is not afraid of the snow for her household, for all her household are clothed in scarlet." This verse has been expounded by our colleague, R. Hizkiah, who said that sin-

ners are punished in Gehinnom twelve months, half with fire and half with snow.

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147 **כי כל ביתה לבוש שנם**

The Zohar on Chukas expounds "for all her household are clothed in scarlet": the Community of Israel draws from both sides, now mercy and now judgment, and it rests only where white is in red and red in white.

Zohar, Chukat 11:79–12:88 ספר הזהר, חקת י״א:ע״ט-י״ב:פ״ח

AND THE L-RD SAID TO MOSES, DO NOT FEAR HIM.

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148 **ותולעת שני**

Among the materials of the Mishkan: "blue, purple and scarlet wool (tola'as shani)."

Exodus 25:4 שמות כ״ה:ד׳

וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים׃

and blue, and purple, and scarlet, and fine linen, and goats' hair;

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149 **ותולעת שני**

The Zohar on Terumah expounds the colors of the Mishkan, among them "scarlet wool (tola'as shani)": shani issues from the supernal Throne and rules from the right side, and tola'as is "like a worm, whose strength is in its mouth." The Mikdash Melech reads it here as Chesed.

Zohar, Terumah 24:230–242 ספר הזהר, תרומה כ״ד:ר״ל-רמ״ב

150 **ע"פ זאת חקת התורה**

There (57b) the red heifer's scarlet wool is explained through "the worm of Yaakov": as a worm strikes cedars only with its mouth, Israel's strength is in prayer and in speaking words of Torah, citing the same Zohar on Terumah (139a); spoken in self-nullification, words of Torah give the mouth power to cut off the nurture of kelipah.

KEHOT'S NOTE

לעיל פ' חקת נז, ב. וראה שם ס, ד.

151 **זאת חקת התורה**

"This is the statute of the Torah." The discourse on this verse explains that the worm's strength in its mouth is Gevurah within Chesed.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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152 **שחורה אני ונאוה**

"I am black, yet comely." The discourse on this verse explains how the very Infinite Light is revealed through the Gevuros.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָםִ כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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153 **שער רישיה כעמר נקא**

Daniel sees the Ancient of Days: "His garment was white as snow, and the hair of His head like pure wool."

Daniel 7:9 דניאל ז׳:ט׳

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקָא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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154 **ע"פ המאמר הזהר וישלח (דקע"ה ב')**

The note locates the explanation of this Zohar passage, to which the text refers as "elsewhere," in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז לאדה"א כ, ג ואילך.

155 **כי ישרים דרכי הוי'**

The prophet's closing words: "For the ways of Havayah are straight; the righteous walk in them, and transgressors stumble in them."

Hosea 14:10 הושע י״ד:י׳

מִי חָכָם וְיָבֶן אֵלֶּה נָבוֹן וְיֵדָעֵם כִּי־יְשָׁרִים דַּרְכֵי ה׳ וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם׃

Whoso is wise, let him understand these things, Whoso is prudent, let him know them. For the ways of the L-RD are right, And the just do walk in them; But transgressors do stumble therein.

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156 **מקומו של עולם**

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

KEHOT'S NOTE

לשון הב״ר פס״ח, ט.

157 **מקומו של עולם**

"He is the place of the world, but the world is not His place." The Kehot note gives the phrase as the Midrash's wording.

Bereshit Rabbah 68:9 בראשית רבה ס״ח:ט׳

ויפגע במקום - ר' הונא בשם ר' אמי אמר: מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו

מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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158 **לפני מלך**

"These are the kings who reigned in the land of Edom before a king reigned over the children of Israel." In the Kabbalah these kings are the world of Tohu, whose vessels shattered.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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159 **ברוך המקום**

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

KEHOT'S NOTE

נוסח ההגדה.

160 In Vayishlach Rabbi Yehudah opens with this verse: all the ways of the Holy One, blessed be He, are straight, and those who toil in the Torah know them and walk in them.

Zohar, Vayishlach 20:202–21:212 ספר הזהר, וישלח כ':ר"ב-כ"א:ר"י"ב

R. Judah discoursed on the verse: For the ways of the L-rd are right, and the just do walk in them; but transgressors stumble therein (Hos. 14, 10). 'All the ways of G-d', he said, 'are right and true, but mankind know not and regard not what it is that keeps them alive. Hence "the just do walk in them", because they know the ways of G-d, and they devote themselves to the Torah; for whoever devotes himself to the Torah knows those ways and follows them without turning either ...

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

161 Kehot's note points to Zohar, Beshalach 10:125–133 for these words.

Zohar, Beshalach 10:125–133 ספר הזהר, בשלח י':קכ"ה-קל"ג

162 The Zohar on Vayikra: one who rises at midnight to study Torah is adorned in the morning by the Holy One, blessed be He, and the Community of Israel with "a thread of kindness."

Zohar, Vayikra 60:396–61:406 ספר הזהר, ויקרא ס':שצ"ו-ס"א:ת"ו

PARAGRAPH 8

163 **נאוו לחייך בתורים**

"Your cheeks are comely with torim, your neck with strings of beads." The conclusion reads the two halves of the verse in order.

Song of Songs 1:10 שיר השירים א':י

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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164 **ולבי חלל**

"And my heart is hollow within me." The hollowed heart is the hole through which the thread enters.

Psalms 109:22 תהילים ק"ט:כ"ב

כִּי־עָנִי וְאֶבְיוֹן אָנֹכִי וְלִבִּי חָלַל בְּקִרְבִּי׃

For I am poor and needy, And my heart is wounded within me.

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165 **מבריח מן הקצה אל הקצה**

"The middle bar ... shall run through from end to end." The thread runs through every level, from the first to the last.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרַח מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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166 **לבבתני כו' באחד ענק מצוארניך**

"You have captured my heart, my sister, my bride ... with one necklace of your neck." The text refers to a discourse on this verse.

Song of Songs 4:9 שיר השירים ד':ט

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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