LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 12

הנך יפה רעיתי
יפה עיניך יונים כו׳

“Behold, You Are Fair, My Beloved; Your Eyes Are Doves”

◇

Israel’s love for G-d is also how they “sustain” Him: a will awakened in mind and heart draws the Infinite Light into the one thought of creation and down to every soul, as food lets the soul live in the body. The verse says “fair” twice because there is a beauty Israel make through their own service, “we will do,” and a greater beauty that G-d draws down from Above, “we will hear.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

THE BIG IDEA

Israel's love for G-d is also how they "sustain" Him: a will awakened in mind and heart draws the Infinite Light into the one thought of creation and down to every soul, as food lets the soul live in the body. The verse says "fair" twice because there is a beauty Israel make through their own service, "we will do," and a greater beauty that G-d draws down from Above, "we will hear."

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

THE MAAMAR IN BRIEF

The maamar asks why "Behold, you are fair" is said twice and what ra'yasi means. It gives two meanings, "my sustainer" and "my friend," and shows that they are one. All the worlds come from a single divine thought, "I will reign," an immense contraction for G-d; since creation it must be drawn down anew, as Israel arouse in Him, through their own love and will, the will to be enclothed in it. There are two wills in a person: ratzon, hidden in the mind ("as Tirtzah"), and re'usa deliba, the heart's desire, its "translation" (ra'yasi). Joined, they draw the light into Chochmah, the supernal Father, and from there to the souls, the "foot," so that G-d is "our Father" and "our Shepherd." Section 3 compares the soul's beauty to a picture of three colors: white, Avraham's love; red, Yitzchak's awe; green, Yaakov's compassion, all present in prayer. This is the first "fair," "we will do"; the second, "we will hear," is beauty drawn from Above. "Your eyes are doves" is Israel gazing at G-d's oneness in everything, and G-d's eye gives them life, even "in hunger."

OUTLINE

1 **Two meanings of ra'yasi** ¶1

The two "Behold, you are fair" correspond to "we will do" and "we will hear." Ra'yasi means "my sustainer," from the Midrash and the image of the shepherd, and "my friend," from friendship and love; the two meanings agree.

2 **Sustaining G-d like food** ¶2–4

Food binds the soul to the body through the brain. All worlds exist through one thought, "I will reign," a great contraction for G-d; since creation Israel draw the Infinite Light into it by arousing, through their love, G-d's will to be enclothed in it.

3 The will of the mind and the desire of the heart ¶5–6

Ratzon, the will hidden in the mind ("as Tirtzah"), and re'usa deliba, the heart's desire that reveals it like a translation (ra'yasi), joined as in ve'ahavta, "twice light," draw the supernal will into the one thought and the light into Chochmah and Binah.

4 Our Father, our Shepherd ¶7

The light in the supernal Chochmah, Abba, flows to the souls, the "foot," as life flows from the brain to the feet; G-d is "our Father" and "Shepherd," and His will and the will of the righteous become one. Another reading: Chochmah enclothed in the emotive attributes, "heaven."

5 Three colors of the soul ¶8–9

Beauty needs three colors: white, the natural love of Avraham; red, the awe of Yitzchak; green, the compassion of Yaakov, which "redeems" Avraham. Present together in the prayers of the Patriarchs, they let the soul rise without end.

6 Two kinds of beauty; your eyes are doves ¶10

The first "fair" is Israel's own service, "we will do"; the second, "we will hear," is beauty drawn from the supernal attributes, Israel Above. Like doves gazing at each other, Israel see in everything that there is none besides Him.

7 Eye to eye; life in hunger ¶11–12

Israel's gaze upward and G-d's gaze downward keep the life-force from descending to the kelipos. Life comes from the Torah, "bread," and from what comes forth from G-d's mouth, and most of all from hunger and thirst for G-d, as on Yom Kippur, above eating.

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 maamar reads ra'yasi as Israel "sustaining" G-d through their will for Him, a will born in the mind that must come down into the heart, and it ends with a life drawn from hunger itself, above eating. The Rebbe's explanations meet it at these two points. In a letter of 6 Menachem Av 5704 he reads its definition of re'usa deliba, the will once it is revealed in the heart, as reaching even the outer heart: a love that comes down from the mind and moves a person to do the mitzvos already counts as revealed. On its closing words, „להחיותם ברעב" ("to keep them alive in hunger") read as Yom Kippur, he speaks in three edited talks: on Erev Yom Kippur 5745 the fast is the Arizal's „אכילה פנימית" ("inner eating"), made possible by the plain eating of the day before; on Asara B'Teves 5747 the life drawn from the hunger includes, as its fullness, delight; and on Erev Yom Kippur 5750 that life reaches the body, whose life on the fast comes „פון דעם גוף עצמו" (from the body itself). Perhaps (biur b'derech efshar), read together, they show the maamar's higher levels, the inner heart and the life above eating, reaching down into the outer heart, the deed and the body.

My sustainer and my friend (ra'yasi) רעיתי

The maamar reads ra'yasi both as "my sustainer," for Israel "sustain their Father in heaven," and as "my friend," from love; Israel's love is what sustains.

The one thought מחשבה אחת

All the worlds come from a single divine thought, "I will reign," the level of Malchus; for G-d to be enclothed in it is an immense contraction that Israel's will arouses.

Will (ratzon) and the heart's desire (re'usa deliba) רצון ורעותא דליבא

Ratzon is the will hidden in the mind; re'usa deliba, its Aramaic "translation," is the same will revealed in the heart. The maamar asks for both together.

Abba, the supernal Chochmah אבא - חכמה עילאה

When the Infinite Light is enclothed in the supernal Chochmah, called Abba, G-d is "our Father," and the souls, "a son is his father's leg," receive from Him like the feet from the brain.

Three colors ג' גוונים

White, red and green: love (Avraham), awe (Yitzchak) and compassion (Yaakov). Beauty is their blend, not any one alone.

"We will do" and "we will hear" נעשה ונשמע

The first "fair" is beauty from Israel's own service; the second, greater, is beauty drawn down from G-d's own attributes.

Life in hunger ולהחיותם ברעב

The deepest life of the soul comes from its very hunger and thirst for G-d, as on Yom Kippur, which is above the level of eating.

SECTION 1 • ¶1

Two meanings of ra'yasi

1 הנך יפה רעיתי[1,2,3] יפה עיניך יונים כו'. הנה ענין הכפל ב"פ [בי פעמים] הנך יפה וגו'. הוא שהאי כנגד נעשה והבי כנגד נשמע.

"Behold, you are fair, my beloved, [you are] fair; your eyes are doves, etc." Now, the meaning of the repetition, "Behold, you are fair, etc." twice, is that the first corresponds to "we will do" (na'aseh) and the second to "we will hear" (nishma).

> The maamar opens with Song of Songs 1:15, where the lover tells his beloved twice, "Behold, you are fair"; the Sages read the Song as the love between G-d and the Community of Israel. It states its thesis at once: the two praises correspond to the two words Israel said when they received the Torah, "we will do" and "we will hear" (Exodus 24:7).

והנה רעיתי יש בו שני פירושים[4] ושניהם עולים בקנה אחד. האחד הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] במדרש שה"ש [שיר השירים] ע"פ[5] לסוסתי כו' רעיתי מפרנסתי הן שירעו אותי בשני תמידין בכל יום וארז"ל [ואמרו רבותינו זכרונם לברכה] ישראל מפרנסין[6] לאביהם שבשמים.

Now, ra'yasi ("my beloved") has two meanings, and both fit together as one. The first is as our Sages, of blessed memory, said in the Midrash on Shir HaShirim, on the verse "To my mare, etc.": "Ra'yasi [means] mefarnesasi ('my sustainer'): they are the ones who feed (yir'u) Me with two tamid [continual] offerings every day." And our Sages, of blessed memory, said, "Israel sustain their Father in heaven."

> Ra'yasi, usually "my beloved," is read in two ways that turn out to agree. The Midrash on "To my mare" (Song of Songs 1:9; the printed לסובתי is a slip for לסוסתי, as the Kehot note reads it) hears in it ra'ah, "to pasture" or "to feed": Israel are G-d's "sustainer," who "feed" Him with the two tamid offerings, the continual offerings of every morning and afternoon. The Zohar (III, 7b) puts it as "Israel sustain their Father in heaven," and in Likkutei Torah, Shir HaShirim, on "To my mare," the Alter Rebbe explains that they do so by drawing life and the Infinite Light into the worlds through Torah and mitzvos, as food draws life from the brain to the other limbs.

וכתיב רועה ישראל האזינו[7] דהפי׳ שהוא יתי׳ רועה ומפרנס נש״י [נשמות ישראל] (וכמ״ש ביחזקאל) (ל״ד י״ד) במרעה טוב ארעה אותם וכתיב ותשב באיתן קשתו[8] כו׳ משם רועה אבן ישראל

And it is written, "O Shepherd of Israel, give ear," which means that He, blessed be He, is the shepherd and sustainer of the souls of Israel (as it is written in Yechezkel) (34:14), "In a good pasture I will feed them." And it is written, "And his bow abode in strength, etc., from there is the shepherd, the stone of Israel."

> The same root gives ro'eh, "shepherd": Psalms 80 calls G-d the "Shepherd of Israel," and the text explains that He feeds and sustains their souls, as in Yechezkel's prophecy, "In a good pasture I will feed them." Yaakov's blessing of Yosef, "And his bow abode in strength … from there is the shepherd, the stone of Israel," is brought for the word ro'eh as well.

וכתיב ביחזקאל (ל״ד י״ב) כבקרת רועה עדרו כו׳ כן אבקר[9] את צאני ואומרים זה בפייט ברי״ה [בראש השנה] והיינו לפי שאז הוא בחינת הרועה בשושנים וכמ״ש בבהמ״ז [בברכת המזון] רועינו זוננו פרנסנו.

And it is written in Yechezkel (34:12), "As a shepherd inspects his flock, etc., so will I inspect My sheep," and we say this in the piyut [liturgical poem] on Rosh Hashanah. That is because then it is the level of "he who shepherds among the lilies," and as is said in the Grace after Meals, "Shepherd us, nourish us, sustain us."

> Yechezkel also compares G-d to a shepherd who inspects his flock, words that the Rosh Hashanah prayer Unesaneh Tokef takes up for G-d reviewing every living soul. On Rosh Hashanah, the text says, G-d is "he who shepherds among the lilies" (Song of Songs 2:16 and 6:3), and the Grace after Meals asks Him to "shepherd us, nourish us, sustain us": to shepherd is to sustain.

והפי׳ השני ברעיתי הוא כפשוטו לשון ריעות ואהבה כמ״ש או רעך אשר כנפשך[10] וכתיב למען אחי ורעי[11] וכתיב זה דודי וזה רעי.[12, 13, 14]

The second meaning of ra'yasi is its plain sense, a term of friendship (re'us) and love, as it is written, "or your friend who is as your own soul"; and it is written, "For the sake of my brothers and my friends"; and it is written, "This is my beloved, and this is my friend."

> The second meaning is the plain one: ra'yasi from re'us, friendship and love. Three verses show re'a as a beloved friend: the Torah's "your friend who is as your own soul," David's "for the sake of my brothers and my friends," and the Song's "This is my beloved, and this is my friend," which the Sages read as the Community of Israel speaking of G-d.

SECTION 2 • ¶2–4

Sustaining G-d like food

2 והענין כמו עד"מ למטה שהתקשרות והתחברות הנשמה עם הגוף הוא ע"י המזון שכשאוכל לחמו שמתברר האכילה במעיו בבירור אחר בירור עד שהמובחר שבמאכל נתהפך לדם הנפש ועולה ללב ומהלב עולה המובחר אל המוח.

The matter is like this, by way of analogy, below: the binding and joining of the soul with the body is through food. For when a person eats his bread, what he eats is refined in his innards, refinement after refinement, until the choicest part of the food is transformed into the blood of the soul and rises to the heart; and from the heart the choicest part rises to the brain.

> Before applying the idea Above, the text describes how food keeps the soul joined to the body. Digestion refines the food in stages until its best part becomes "the blood of the soul," the blood that carries life; this rises to the heart, and its finest part rises from the heart to the brain.

3 וכמ"כ [וכמו כן] יובן למעלה כי הנה א"ס ב"ה אין ערוך אליו כלל וגם כל הנאצלים כלא חשיבי וכל התהוותם רק מבחינת מחשבה אחת לבד שעלה במחשבתו ית' אנא אמלוך כו'

So too it is to be understood Above. For the Infinite One (Ein Sof), blessed be He, has nothing whatsoever comparable to Him, and even all the emanated [levels] are reckoned as nothing; and their entire coming into being is only from the level of one thought alone, which arose in His thought, blessed be He: "I will reign, etc."

> Applying the analogy Above: nothing can be compared to G-d, and even the highest emanated levels count as nothing before Him. All of existence comes from one "thought" alone that arose in His mind, as it were, "I will reign": the wish to be King over a world.

שמחשבה זו היא חיות כל העולמות ולפי שמחשבה זו הוא להיות בחי' מל' ע"כ נאמר אחת היא יונתי[15] כו' וזהו סוף מעשה במחשבה תחלה.

For this thought is the life-force of all the worlds. And because this thought is for there to be the level of Malchus (sovereignty), therefore it is said, "One is she, my dove, etc." And this is [the meaning of] "last in deed, first in thought."

> That one thought is the life of all the worlds. Because this thought is to be Malchus, G-d's Kingship, Malchus is called "One is she, my dove": she is the one thought. The line from Lecha Dodi, the hymn that welcomes Shabbos, "last in deed, first in thought," says the same: what comes last in the order of creation was the first intention.

4 ועד"ז כל אורך זמן של חורבן בהמ"ק [בית המקדש] נחשב ממש כרגע אחד אצלו ית' כמ"ש הסתרתי פני רגע ממך[16] כו'

Similarly, the entire length of time of the destruction of the Holy Temple is considered truly as a single moment to Him, blessed be He, as it is written, "I hid My face from you for a moment, etc."

> Time is nothing to G-d: the whole long exile since the destruction of the Temple is "a moment" to Him, as Yeshayahu says. The comparison shows how small the one thought of creation is in relation to Him.

ואי לזאת הרי מחשבה זו האחת צמצום גדול ועצום מאד הוא אצלו ית' ובתחלת הבריאה הי' [היה] זה בחסד חנם ועכשיו צריכים להמשיכו ולעשות רצון אצלו ית' להתלבש במחשבה זו והכח הזה בנש"י [בנשמות ישראל] לפי שעלו במחשבה[17]

Accordingly, this one thought is a great and exceedingly mighty contraction (tzimtzum) for Him, blessed be He. At the beginning of creation this was out of freely given kindness; but now there is need to draw it down and to bring about a will in Him, blessed be He, to be enclothed in this thought. And this power is in the souls of Israel, because they arose in thought.

> For G-d to invest Himself in that one thought is therefore an immense self-contraction. At creation He did it out of kindness that no one had earned; since then it must be drawn down by a will aroused in Him, and the souls of Israel have the power to arouse it, because they themselves "arose in thought." The Sages teach that Israel preceded the world in G-d's thought: the souls of Israel were the first intent for which the world was conceived. Because they are rooted in that very thought, they can awaken in Him the will to enclothe Himself in it anew.

וזהו ענין ישראל מפרנסין שממשיכים גילוי אור א"ס במחשבה עילאה

This is the meaning of "Israel sustain": they draw down the revelation of the Infinite Light (Or Ein Sof) into the supernal thought.

> This is what it means that Israel "sustain" their Father in heaven: they draw the revelation of the Infinite Light into the supernal thought, the one thought from which all the worlds come.

כמו שע"י המאכל מתחזק המוח שה"ז [שהרי זה] התחברות הנשמה עם המוח ומהמוח מתפשט ללב ולכל האברים כך הנה למעלה ממחשבה עילאה נמשך ומתפשט אח"כ בכל הט' מאמרות כו'

Just as through food the brain is strengthened, which is the joining of the soul with the brain, and from the brain it spreads to the heart and to all the limbs, so Above, from the supernal thought it is drawn and afterwards spreads into all the nine utterances, etc.

> The analogy of food returns: food strengthens the brain, which binds the soul to it, and from the brain life spreads to the heart and the limbs. So Above, the light drawn into the supernal thought then spreads into "the nine utterances," the nine times "And G-d said" in the account of creation (the Sages count "In the beginning" as the tenth), through which the world was made.

אך הנה במה ממשיכים היינו פי' השני דרעיתי לשון אהבה וריעות שע"י שמעוררים בחי' הרצון אליו יתי' שלא להיות חפץ ורצון אחר כמ"ש מי לי בשמים ועמך לא חפצתי[18] כו' ע"ז מעוררים ג"כ רצה"ע [רצון העליון] שישפיל א"ע [את עצמו] להתלבש במחשבה זו:

But by what do they draw [it] down? That is the second meaning of ra'yasi, a term of love and friendship: by arousing the level of will toward Him, blessed be He, so as to have no other desire or will, as it is written, "Whom have I in heaven? And besides You I desire nothing, etc.," through this they also arouse the supernal will, that it lower itself to be enclothed in this thought.

> The text asks how Israel draw the light down and answers with the second meaning of ra'yasi, love. When a person wants nothing but G-d, "Whom have I in heaven? Besides You I desire nothing," this will below arouses the supernal will to lower itself and be enclothed in the thought of creation.

SECTION 3 · ¶5–6

The will of the mind and the desire of the heart

5 ב והנה כתיב יפה את רעיתי כתרצה.[19] והענין כי יש ב' בחינות ברצון.

2. Now, it is written, "You are fair, my beloved, as Tirtzah." The matter is that there are two levels of will.

> Section 2 opens with Song of Songs 6:4, where the lover calls his beloved fair "as Tirtzah," a royal city of the northern kingdom; the maamar hears in the name the word ratzon, "will." It states its theme: there are two levels of will.

הא' הוא הרצון השורה במוחו בהעלם שכשיתבונן המשכיל בגדולת א"ס ב"ה נולד ונתעורר הרצון במוחו ועיין בסי' ש"ב [של בינונים] פי"ו ועדיין הוא שורה במוחו ואינו מתפשט בלבו ממש וזהו הנקרא רצון בלה"ק [בלשון הקודש]

The first is the will that rests in one's brain, in concealment; for when a person of understanding contemplates the greatness of the Infinite One, blessed be He, the will is born and aroused in his brain; and see Sefer Shel Beinonim [Tanya], chapter 16. And it still rests in his brain and does not actually spread into his heart. This is what is called ratzon ("will") in the Holy Tongue.

> The first will is hidden in the mind: contemplating G-d's greatness gives birth to a will toward Him there, but it may stay in the mind without truly entering the heart. In Tanya (whose first part is called Sefer Shel Beinonim, "the Book of the Intermediates"), chapter 16, the Alter Rebbe teaches that even such a love, hidden in the mind and not felt in the heart, can move a person to Torah and mitzvos. The Hebrew word for this will is ratzon.

(וכנודע דגלגלתא נקרא רצון כמ"ש והיה על מצחו תמיד לרצון[20] ועמ"ש בד"ה תקעו בחדש[21] גבי רצון העליון שלמעלה מעלה מבחינת חכמה והוא מתגלה בראש השנה שהוא בחינת ראש וגלגלתא דחפיא על מוחא כו' ע"ש).

(As is known, the Skull (Gulgalta) is called ratzon, as it is written, "And it shall be on his forehead always, for favor (leratzon)"; and see what is written in the discourse beginning "Blow the shofar at the New Moon," concerning the supernal will, which is far, far above the level of Chochmah (wisdom), and is revealed on Rosh Hashanah, which is the level of the head, and "the Skull that covers the brain," etc.; see there.)

> The parenthesis adds a Kabbalistic parallel: Gulgalta, the "Skull" of Arich Anpin (the outer level of Keser, the Crown), which covers the supernal brain, is called ratzon, as the gold plate on the High Priest's forehead was "for favor (leratzon)." The discourse "Blow the shofar at the New Moon," the text says, explains that this supernal will, higher than Chochmah, is revealed on Rosh Hashanah, the "head" of the year.

והב' כשהרצון נמשך בבחי' גילוי בלב ממש אזי נק' רעותא דליבא[22]

The second is when the will is drawn, in a revealed way, into the heart itself; then it is called re'usa deliba ("the heart's desire").

> The second will is revealed in the heart itself, and then it has an Aramaic name, re'usa deliba, "the heart's desire."

והוא תרגום של רצון שבלה"ק [שבלשון הקודש] כמו שהתרגום ענינו הוא פי' הלשון הקדש[23] וגילויו כמארז"ל [כמאמר רבותינו זכרונם לברכה] אלמלא תרגומו דהאי קרא[24] לא ידענא מאי קאמר כו'

And it is the translation (Targum) of ratzon in the Holy Tongue, just as the role of the Targum is the explanation of the Holy Tongue and its revelation, as our Sages, of blessed memory, said, "Were it not for the Targum of this verse, I would not know what it says, etc."

> Re'usa is the word the Targum, the Aramaic translation of the Torah, uses for the Hebrew ratzon, and a translation exists to explain and reveal the original: Rav Yosef said that were it not for the Targum of a certain verse, he would not know what it means. So too the heart's desire is the "translation" that reveals the will hidden in the mind.

כמ"ש [כמו כן] הרעותא דליבא זהו הגילוי של הרצון שבמוח כי כשמתגלה הרצון ונמשך בלב זהו גילוי יותר שהלב גשמי וקרוב לגוף יותר מהמוח כמש"כ [כמה שכתוב] בסש"ב [בספר של בינונים] ח"א [חלק א'] פי"ו

So too, the heart's desire is the revelation of the will that is in the brain; for when the will is revealed and drawn into the heart, this is a greater revelation, since the heart is more physical and closer to the body than the brain, as is written in Sefer Shel Beinonim, Part I, chapter 16.

> The heart is more physical than the brain and closer to the body, so a will that reaches it is a fuller revelation. Tanya, chapter 16, says that the heart too is physical like the other limbs, only inward, and so the love revealed in it can enter the deeds of the mitzvos.

וזהו בחי' רעיתי לשון ריעות וחיבה והוא רעותא דליבא וזהו יפה את רעיתי בחי' הרעותא דליבא.

And this is the level of ra'yasi, a term of friendship and affection, and it is re'usa deliba, the heart's desire. And this is [the meaning of] "You are fair, my beloved (ra'yasi)": the level of the heart's desire.

> This revealed will of the heart is ra'yasi, from re'us, friendship: the Aramaic re'usa and the Hebrew ra'yasi sound alike. So "You are fair, my beloved" praises the heart's desire.

כתרצה כבחי' הרצון שבמוח והיינו כשמתחברים הב' רצונות של הלב והמוח ביד וזהו ואהבת בכל לבבך[25] ואהבת ב"פ [ב' פעמים] אור[26,27] היינו ב' רצונות הנ"ל.

"As Tirtzah (kesirtzah)": like the level of the will (ratzon) in the brain. That is, when the two wills, of the heart and of the brain, are joined together. And this is [the meaning of] "And you shall love with all your heart"; and ve'ahavta ("and you shall love") is [numerically] twice or ("light"), that is, the two wills mentioned above.

> "As Tirtzah," from ratzon, is the will in the mind, and the verse praises the two together, mind and heart wanting G-d as one (the printed word is ביד, beyad, "in the hand," read here as ביחד, beyachad, "together"). The word ve'ahavta, "and you shall love," equals 414, twice or, "light" (207): two lights, the two wills. The gematria comes from the Arizal, who teaches that on saying ve'ahavta in the Shema one should intend to draw down two lights (Pri Etz Chaim, Gate of the Shema, chapter 23).

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

A QUESTION THE REBBE RAISES

In a letter of Wednesday, 6 Menachem Av 5704, answering a young man's questions on Tanya, the Rebbe adds a note to reconcile what different places say about re'usa deliba, "the heart's desire": „דברוב המאמרים מבואר דרעי"ד הוא בפנימי' הלב דוקא" (most discourses put it in the inner heart), yet Tanya ch. 17 gives the name to a love hidden in the recesses of the heart.

The Rebbe brings our paragraph as support that re'usa deliba can also be in the outer heart: since the Alter Rebbe defines it here as the will „כשרצון מתגלה בלב" (once it is revealed in the heart), that can happen in the heart's outer part too. Our paragraph also requires that the will "actually spread and be revealed in the heart", which seems to clash with Tanya ch. 17, where this love is

hidden; he suggests that a love which comes down from the mind into the heart, so that the verse calls it „ובלבבך" ("in your heart"), and „ומביאה לידי עשיית מצות בפועל ג"ז נקרא גילוי" (which leads to doing the mitzvos, is also called revealed).

The Alter Rebbe: והב' כשהרצון נמשך בבחי' גילוי בלב ממש אזי נק' רעותא דליבא

The Rebbe: וכ"מ ג"כ בלקו"ת ד"ה הנך יפה רס"ב, מדמפרש דרעו"ד היינו כשרצון מתגלה בלב – והרי גם בחיצוניות הלב שייך זה

Igros Kodesh, vol. א, p. שיט · ו' מנחם אב ה'תש"ד

6 והנה ע"י שנש"י [שנשמות ישראל] מתעוררים במוח ולב להיות רעיתי כתרצה ע"י מעוררים כן למעלה גילוי רצון העליון במחשבה הא'.

Now, through the souls of Israel being aroused in brain and heart to be "my beloved, as Tirtzah," they thereby likewise arouse Above the revelation of the supernal will in the one thought.

When the will of Israel awakens in both mind and heart, "my beloved, as Tirtzah," it arouses Above the revelation of the supernal will within the one thought of creation.

ונקרא רעיתי פרנסתי כמשל המאכל שגורם התפשטות והתחברות הנשמה במוח ומשם ללב ולכל האברים כך נמשך למעלה גילוי אור א"ס בחכמה ובינה תרין ריעין[29, 28] כו'.

And it is called ra'yasi, parnasasi ("my sustainer"), like the analogy of food, which brings about the spreading and joining of the soul in the brain, and from there to the heart and to all the limbs; so Above, the revelation of the Infinite Light (Or Ein Sof) is drawn into Chochmah and Binah, the "two companions (trein rei'in)," etc.

That is why ra'yasi also means "my sustainer." As food lets the soul spread through the brain and from there to the heart and limbs, Israel's love draws the Infinite Light into Chochmah and Binah, which the Zohar calls the "two companions" (trein rei'in), a word that echoes ra'yasi. In Likkutei Torah, Re'eh, the Alter Rebbe explains that these two, the self-nullification of Chochmah and the contemplation of Binah, must always go together in a person's service, as they never part Above.

SECTION 4 • ¶7

Our Father, our Shepherd

7 והנה ע״י כשנמשך האור בח״ע [בחכמה עילאה] אזי נמשך ג״כ המשכת ח״ע [חכמה עילאה] ורצון העליון המלובש בה גם בכל נש״י [נשמות ישראל]

Now, through this, when the light is drawn into the supernal Chochmah (wisdom), then there is also drawn the flow of the supernal Chochmah, and of the supernal will that is enclothed in it, into all the souls of Israel as well.

> Once the light reaches the supernal Chochmah, it flows on, together with the supernal will enclothed in it, into every soul of Israel.

והוא כמו עד״מ כשמתחזק המוח ע״י המאכל ונמשך בו חיות הנפש אזי נמשך ומתפשט מהמוח החיות לכל אברי הגוף אף גם בבחי׳ הרגלים שיש לו כח להגביה רגליו ומעמידו על רגליו כו׳

It is like, by way of analogy, when the brain is strengthened through food and the life-force of the soul is drawn into it: then the life-force is drawn and spreads from the brain to all the limbs of the body, even to the level of the feet, so that he has the strength to lift his feet, and it sets him on his feet, etc.

> The analogy is the brain: strengthened by food, it sends the soul's life through the whole body, even to the feet, the lowest limbs, giving a person the strength to lift them and to stand.

וגם בכל צער וכאב שברגל מרגיש תומ״י [תכף ומיד] במוחו כו׳ כמ״כ [כמו כן] למעלה כשנמשך אור א״ס להתלבש בח״ע [בחכמה עילאה] נק׳ אבינו כי ח״ע [חכמה עילאה] נק׳ אבא[32, 31, 30] והצדיקים נקראים בניו כמ״ש בנים אתם לה׳ אלקיכם[33]

And also, any distress or pain in the foot he feels immediately in his brain, etc. So too Above: when the Infinite Light is drawn to be enclothed in the supernal Chochmah, He is called "our Father," for the supernal Chochmah is called Abba (Father), and the righteous are called His children, as it is written, "You are children to Havayah your G-d."

> The bond runs both ways: the brain feels at once any pain in the foot. So too Above: when the Infinite Light is enclothed in the supernal Chochmah, which Kabbalah calls Abba, "Father," G-d is "our Father," and the righteous are His children.

והיינו כי ברא כרעא דאבוה[34, 35] הוא בחינת רגל ועמ"ש ע"פ והארץ הדום רגלי[36, 37]

That is, for "a son is his father's leg (kar'a)": he is the level of the foot (regel). And see what is written on the verse "And the earth is My footstool."

> The saying "a son is his father's leg" (cited by Tosafot on Yevamot 3a) makes the children the "foot" of their Father, an extension of him. In Torah Ohr, Bereishis, on "The heavens are My throne, and the earth is My footstool," the Alter Rebbe calls the Community of Israel the "foot" with these same two proofs, and shows that the foot has a virtue the head lacks: it carries the head where it wishes to go.

וכשנתלבש אור א"ס ב"ה במחשבה עילאה אזי מתפשט ונמשך בבחינת רגל כמו שאנו רואים שהמחשבה נמשכת בהרגל להטותה ככל אשר תחפוץ

And when the Infinite Light, blessed be He, is enclothed in the supernal thought, then it spreads and is drawn into the level of the foot, as we see that thought is drawn into the foot, to turn it wherever it wishes.

> When the Infinite Light is enclothed in the supernal thought, it reaches the "foot" too, as a person's thought moves his foot wherever he wishes.

והיינו דוקא כשנתלבש אור א"ס ב"ה בח"ע [בחכמה עילאה] אזי נק' אבינו כו'

That is, specifically when the Infinite Light, blessed be He, is enclothed in the supernal Chochmah, then He is called "our Father," etc.

> The text stresses that G-d is called "our Father" precisely when His light is enclothed in the supernal Chochmah, Abba.

וזהו שאומרים אבינו מלכנו רוענו כו' פי' שזהו שנק' הקב"ה רועה שמפרנס הנשמות שנמשך ומאיר חכמתו ורצונו ית' בנשמות שהן בחי' רגל

And this is what we say: "our Father, our King, our Shepherd," etc. Meaning: this is why the Holy One, blessed be He, is called Shepherd, for He sustains the souls, in that His wisdom and His will, blessed be He, are drawn into and shine within the souls, which are the level of the foot.

> The words of prayer "our Father, our King, our Shepherd" join the names Father and Shepherd. G-d is called Shepherd because He sustains the souls, the "foot," by letting His wisdom and will shine into them.

וכמ"ש פותח את ידך[38] יודיך ח"ע [חכמה עילאה] ומשביע לכל חי רצון כו' להיות מתקרבים יחד הרצון של הקב"ה עם הרצון של הצדיקים והיו לאחדים ממש שאין להם רצון אחר זולתי מה שרוצה הקב"ה.

As it is written, "You open Your hand (yadecha)": Your [letter] yud (yudecha), the supernal Chochmah; "and satisfy every living thing [with] will (ratzon), etc.," so that the will of the Holy One, blessed be He, and the will of the righteous draw close together and become truly one, so that they have no other will besides what the Holy One, blessed be He, wills.

> The verse "You open Your hand (yadecha)" is read as yudecha, "Your yud": the letter yud of the Name Havayah, the supernal Chochmah, which "satisfies every living thing with ratzon," will. The will given to the living is G-d's own will, which comes so close to the will of the righteous that the two become one: they want nothing but what He wants.

וכמ"כ [וכמו כן] הקב"ה עושה רצון יראיו[39] ועמ"ש בד"ה כי עמך מקור חיים[40,41] בענין השקיפה ממעון קדשך מן השמים וברך את[42] כו' וענין מן השמים היינו כמש"כ [כמה שכתוב] בפי' מפרנסים לאביהם שבשמים

And likewise, the Holy One, blessed be He, does the will of those who fear Him. And see what is written in the discourse beginning "For with You is the source of life," on the subject of "Look down from Your holy dwelling, from heaven, and bless, etc." And the meaning of "from heaven" is as was written in explaining "sustain their Father in heaven."

> It works the other way as well: G-d does the will of those who fear Him (Psalms 145:19). In Torah Ohr, Miketz, in the discourse "For with You is the source of life," the Alter Rebbe reads "from heaven (min hashamayim)" as sham mayim, "there is water," the Torah, through which Israel are seen before G-d as something of worth; "from heaven" is understood like "their Father in heaven."

(ועוי"ל [ועוד יש לומר] בענין רעיתי כתרצה שהם ב' בחי' דחו"ב [דחכמה ובינה] הנזכר ע"פ ראה אנכי[43,44] כו' נקודה בהיכליה כו' ע"ש

(And one may further say, concerning "my beloved, as Tirtzah," that they are the two levels of Chochmah and Binah mentioned on the verse "See, I [set before you], etc.": "a point in its palace, etc."; see there.

> A parenthesis offers another reading: "my beloved" and "as Tirtzah" are the two levels of Chochmah and Binah, which the first discourse of Likkutei Torah, Re'eh, calls "a point in its palace": Chochmah is the point that gives life to the palace, Binah, and each is nothing without the other.

וזהו ותשב באיתן[45] כו׳. משם דייקא רועה אבן כו׳ שעי״ז מעוררים למעלה ההמשכה בחו״ב [בחכמה ובינה] ועי״ז אח״כ משם רועה אבן[46] וכו׳ וכנ״ל) (ועיין בפ׳ ויחי דרל״א ע״ב).

And this is [the meaning of] "And his bow abode in strength (eisan), etc." "From there," specifically, "is the shepherd, the stone, etc.": for through this they arouse Above the drawing down into Chochmah and Binah, and through this, afterwards, "from there is the shepherd, the stone, etc.," as mentioned above.) (And see [the Zohar,] Parshas Vayechi, folio 231b.)

> In Likkutei Torah, Re'eh, Chochmah is also eisan, "strength," the firm self-nullification in every Jew (from "maskil le'eisan," Psalms 89:1), so Yosef's bow that "abode in eisan" alludes to it. "From there," specifically: Israel's love and will arouse the drawing down into Chochmah and Binah, and only then, "from there," comes "the shepherd, the stone," the flow that sustains them.

עוי״ל [עוד יש לומר] כי אביהם שבשמים היינו אור אבא המלובש בז״א שנק׳ שמים[47] חו״ג [חסד וגבורה]

One may further say that "their Father in heaven" is the light of Abba (Father) enclothed in Z'eir Anpin, which is called shamayim ("heaven"): Chesed and Gevurah.

> Another reading: "their Father in heaven" is the light of Abba, Chochmah, enclothed in Z'eir Anpin, the emotive attributes, which is called shamayim, "heaven." The Sages read shamayim as esh and mayim, fire and water (Chagigah 12a): Gevurah and Chesed.

והיינו כי התנהגות העולמות ע״י המדות אך צריך להמשיך בהם גילוי חי״ע [חכמה עילאה] כמ״ש בד״ה באתי לגני[48] ועל כן אור המשכה זו הוא ע״י ב׳ הבחינות שבאדם הרצון שבמוח והרעותא דליבא וזהו ענין יפה את רעיתי כתרצה:

That is, the conduct of the worlds is through the emotive attributes (middos), but the revelation of the supernal Chochmah must be drawn into them, as is written in the discourse beginning "I have come into My garden." Therefore the light of this drawing down comes through the two levels in a person: the will in the brain and the heart's desire. And this is the meaning of "You are fair, my beloved, as Tirtzah."

> The worlds are conducted through these emotive attributes, but the revealed light of Chochmah must be drawn into them, as the discourse "I have come into My garden" explains. That light comes through the two wills in a person, the will in the mind and the heart's desire: "You are fair, my beloved, as Tirtzah."

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE TZEMACH TZEDEK, QUOTING THE ZOHAR**
>
> "(And see Parshas Vayechi, folio 231b)": the Zohar on „משם רועה אבן ישראל" ("from there is the shepherd, the stone of Israel") is cited without saying what it says.
>
> At the folio the maamar cites (Zohar I, 231b), the Zohar is still speaking of the foundation stone it described just before (231a), from which the world was planted and is blessed, Yaakov's "this stone, which I have set up as a pillar". It calls it a goodly stone, as against „אבן אחרא" ("another

stone"), the heart of stone that G-d will remove (Yechezkel 36:26); this one is „אבן בוחן פנת יקרת" ("the tested stone, the precious cornerstone", Yeshayahu 28:16), the tablets of stone were hewn from it, and it is what is meant by "from there is the shepherd, the stone of Israel". The Tzemach Tzedek quotes the core of it, from "another stone" to "the stone of Israel", in Or HaTorah, Vayikra vol. 2, p. 478. Perhaps (biur b'derech efshar) the maamar sends the reader there because this holy stone is what is sustained "from there": from the Chochmah and Binah into which Israel's love and will draw the light down.

the Tzemach Tzedek, quoting the Zohar: Or HaTorah, Vayikra vol. 2 (Shemini), vol. ב, p. תעח

SECTION 5 · ¶8–9

Three colors of the soul

8 ג והנה פי' הנך יפה רעיתי[49] פי' כמו שלמטה בגשמיות עיקר היופי והנוי הוא בציור ומראה הכולל ג' גוונים יחד שאז הוא עיקר הנוי והתפארת

3. Now, the meaning of "Behold, you are fair, my beloved": the meaning is as it is below, in physical things, where the essence of beauty and comeliness is in a picture and an appearance that includes three colors together, for then there is the essence of comeliness and splendor.

Section 3 explains "Behold, you are fair" from the physical world: true beauty is in a picture that blends several colors.

והם דרך כלל ג' גוונים לבן, אדום וירוק[50] שכאשר הם נכללים יחד אז הציור נאה ומהודר משא"כ גוון לבן לבדו או גוון אדום לבדו אין בו שלימות התפארת כ"כ [כל כך]

And in general these are three colors, white, red and green. When they are combined together, then the picture is beautiful and splendid; whereas the color white alone or the color red alone does not have such complete splendor.

The three basic colors are white, red and green, and each alone lacks the fullness of beauty that their combination gives.

(וכענין מ"ש כמראה הקשת[51] אשר כו' וידוע דג' גווני הקשת הם חיוור סומק וירוק[52] וע' בפ' נח דע"א ב')[53]

(As in what is written, "Like the appearance of the rainbow that, etc."; and it is known that the three colors of the rainbow are white, red and green (chivar, sumak and yarok); and see [the Zohar,] Parshas Noach, folio 71b.)

The rainbow shows the same colors, called in Aramaic chivar, sumak and yarok. Yechezkel describes the glory he saw as "like the appearance of the rainbow," and the Zohar on Noach (71b) speaks of the colors seen in it.

פי' גוון לבן שבכנ"י [שבכנסת ישראל] הוא מדת האהבה והחסד לאהבה את ה' ולדבקה בו שאהבה הוא בחי' כסף כמו נכסוף נכספתה לבית אביך[54] שהוא גוון לבן

Meaning: the color white in the Community of Israel (Knesses Yisrael) is the attribute of love and kindness, "to love Havayah and to cleave to Him"; for love is the level of silver (kesef), as in "you longed greatly (nichsof nichsafta) for your father's house," and it is the color white.

> In the Community of Israel (Knesses Yisrael, the souls of Israel as one whole), white is love and kindness, the desire, in the Torah's words, "to love Havayah … and to cleave to Him" (Deuteronomy 11:22 and 30:20). Love is kesef, "silver," which is white, because kesef is related to nichsof, longing, as in Lavan's words to Yaakov, "you longed greatly (nichsof nichsafta) for your father's house."

ובמ"א נתבאר שזהו ענין האהבה הטבעית[55] המושרשת בכ"א [בכל אחד / בכל אחת] מישראל שלפיכך נמשל לגוון לבן שהוא גוון עצמי[56] ואינו מורכב.

And elsewhere it is explained that this is the natural love rooted in every one of Israel, which is therefore likened to the color white, for that is an essential color and is not compound.

> White stands for the natural love rooted in every Jew because it is a color in itself, not a mixture: in Likkutei Torah, Acharei, the Alter Rebbe explains that white is the thing itself, while red and green are dyes added to it.

כך הוא ענין האהבה הנ"ל שהיא מצד עצמיות הנשמה שלמעלה משכל המושג כו'

So too is the love mentioned above, which comes from the very essence of the soul, which is above comprehended intellect, etc.

> So too this natural love comes from the essence of the soul, above understanding.

אך אחר האהבה והכוסף והתשוקה הנ"ל צריך להשפיל א"ע [את עצמו] בבחי' שמאל דוחה[57] בבחי' יראה ועמ"ש ע"פ השמים כסאי[58,59] כו' וזהו גוון האדום שבהנשמות שהוא מבחי' גבורה והם ב' בחי' דאברהם אוהבי[60] ופחד יצחק.[61,62]

But after the love, longing and yearning mentioned above, one must lower oneself in the manner of "the left hand pushes away," in the manner of awe; and see what is written on the verse "The heavens are My throne, etc." And this is the red color in the souls, which is from the level of Gevurah (restraint). And these are the two levels of "Avraham, who loves Me," and "the Fear of Yitzchak."

> But longing alone is not enough: after it one must lower oneself, as in "the left hand pushes away" (Sotah 47a), with awe, which holds a person back; Torah Ohr, Bereishis, reads "The heavens are My throne" as such a lowering, like one who sits down, after the running of love. This is the red in the soul, from Gevurah: love and awe are the qualities of Avraham, whom G-d calls "who loves Me," and Yitzchak, whose G-d is called "the Fear of Yitzchak."

9 וגוון שלישי הוא בחי' הירוק שהוא הממוצע בין שני גוונין ההפכיים הנ"ל

The third color is the level of green, which is the intermediate between the two opposite colors mentioned above.

> The third color, green, mediates between the two opposites, white and red, love and awe.

והיינו מדתו של יעקב שהיא מדת הרחמים לעורר רחמים על נפשו בראותו גדולת ה' ית' אשר לגדולתו אין חקר[63] ויתבונן בירידת נפשו מעיקרא רמה[64] כו' ועי"ז יכמרו רחמיו

That is the attribute of Yaakov, which is the attribute of compassion: to arouse compassion for his soul when he sees the greatness of G-d, blessed be He, "whose greatness is unsearchable," and contemplates the descent of his soul from a lofty height, etc.; and through this his compassion is stirred.

> It is the attribute of Yaakov, compassion: a person sees G-d's boundless greatness and how far his own soul has descended, in the Talmud's words "from a high roof to a deep pit" (the print has מעיקרא רמה, read as מאיגרא רמה), and is moved to compassion for it.

אשר רחמנות זו ממוצעת בין חו"ג [חסד וגבורה] כי מה שיכמרו רחמיו ויחם לבו מאד זהו כעין בחי' גבורה כו' ומ"מ עיקרה מטה כלפי חסד ואהבה (וע' בפרדס שער[65] הגווני' ספ"ג [סוף פרק ג'] וספ"ב [וסוף פרק ב'].

This compassion is intermediate between Chesed and Gevurah, for the stirring of his compassion and the great warming of his heart is akin to the level of Gevurah, etc.; yet its essence inclines toward Chesed and love. (And see the Pardes [Rimonim], Sha'ar HaGevanim (the Gate of Colors), end of chapter 3 and end of chapter 2.)

> This compassion stands between Chesed and Gevurah: being deeply moved, with a heated heart, resembles Gevurah, but compassion leans toward kindness and love. The Pardes Rimonim of Rabbi Moshe Cordovero, a classic of Kabbalah, discusses this green in its Gate of Colors; Or HaTorah, quoted in the Kehot note, says that it is "like saffron and like the yolk of an egg," truly a blend of red and white.

והנה מדה אחת אינו יפה כ"א כשיש כל הג' מדות ביחד שע"י יוכלו להיות מהלכים[66] לעלות בעילוי אחר עילוי כו'.

Now, a single attribute is not beautiful except when all three attributes are together; for through this they can be "ones who walk" (mehalchim), to ascend from elevation to elevation, etc.

> No single attribute is beautiful alone; only the three together let a person keep rising, level after level. Such souls are "ones who walk" (mehalchim, Zechariah 3:7), always advancing, unlike the angels, who "stand."

ועמ"ש בד"ה שניך כעדר הרחלים[67, 68] כו' ובביאור ע"פ וידעת היום גבי ונאספו שמה כל העדרים[69] כו'

And see what is written in the discourse beginning "Your teeth are like a flock of ewes, etc.," and in the explanation on "Know this day," concerning "And there all the flocks would be gathered, etc."

> The text points to two discussions of "flocks": the discourse on "Your teeth are like a flock of ewes" and the explanation on "Know this day," on the well where "all the flocks would be gathered." In the first, later in Likkutei Torah, Shir HaShirim, shinayich, "your teeth," is the letter shin, made of three vavs, the three Patriarchs; through their combination a power beyond each one alone is drawn down.

וכל המדות האלו בתפלה איתנהו כי תפילות אבות תקנום[70] שהם אברהם יצחק יעקב שהם מקור הג' מדות אלו ומפני כך כל המדות האלו חג"ת [חסד גבורה תפארת] איתא בתפלות שתקנו האבות כנ"ל

And all these attributes are present in prayer, for "the prayers were instituted by the Patriarchs," who are Avraham, Yitzchak and Yaakov, who are the source of these three attributes. Therefore all these attributes, Chesed, Gevurah and Tiferes, are present in the prayers that the Patriarchs instituted, as mentioned above.

> All three attributes are present in prayer, for the Talmud teaches that the Patriarchs instituted the daily prayers: Avraham the morning prayer, Yitzchak the afternoon prayer and Yaakov the evening prayer. Since they are the sources of Chesed, Gevurah and Tiferes, all three qualities are in prayer.

וזהו ליעקב אשר פדה את אברהם[71] כי מדת אהבה מדת אברהם[72] בלתי מדת רחמנות שהוא מדת יעקב[73, 74, 75] אינו נחשב ליפה אבל כשיש התכללות זו המדה בג' מדות אזי היא יפה ויוכלו לעלות עד אין קץ

And this is [the meaning of] "to Yaakov, who redeemed Avraham": for the attribute of love, the attribute of Avraham, without the attribute of compassion, which is the attribute of Yaakov, is not considered beautiful; but when this attribute is included in the three attributes, then it is beautiful, and they can ascend without end.

> Yeshayahu's words "to Yaakov, who redeemed Avraham" are read as saying that Yaakov redeemed Avraham: Avraham's love without Yaakov's compassion is not yet beautiful, but blended into all three attributes it becomes beautiful and can rise without end. In Likkutei Torah, Emor, the Alter Rebbe explains that one whose heart is like stone, so bound to the world that contemplation does not bring him to love, should arouse great compassion for his soul; this is how Yaakov "redeems" Avraham.

ועמ״ש סד״ה שניך כעדר הרחלים וזהו כל המדות חג״ת [חסד גבורה תפארת] אהבה ויראה ורחמנות אז הוא יפה כמו למטה במראות.[76]

And see what is written at the end of the discourse beginning "Your teeth are like a flock of ewes." And this is [the point]: [when there are] all the attributes, Chesed, Gevurah and Tiferes, love, awe and compassion, then it is beautiful, as below, in appearances.

> As below a picture is beautiful when its colors are combined, so the soul is beautiful when Chesed, Gevurah and Tiferes, love, awe and compassion, are all present together. The text points again to the end of the discourse on "Your teeth are like a flock of ewes."

SECTION 6 · ¶10

Two kinds of beauty; your eyes are doves

10 והנה זה הוא היפה הראשון הוא בחי׳ נעשה[77] שהוא יפה על ידי עשיה שלנו באהבה ויראה ורחמנות לדבקה בו ולבטל רצונך מפני רצונו[78,79] ביטול במציאות

Now, this is the first "fair": it is the level of "we will do" (na'aseh), for it is fair through our own doing, with love, awe and compassion, to cleave to Him and "to nullify your will before His will," a nullification of being (bittul bimetzius).

> The first "Behold, you are fair" is "we will do": the beauty we create through our own service, with love, awe and compassion, to the point of setting aside our own will for G-d's, as the Mishnah teaches. This is a nullification of one's very being (bittul bimetzius), not only of particular wishes. Another transcript of this discourse, quoted in the Kehot note from Or HaTorah, reads na'aseh as "we will make" the beauty ourselves, adorning ourselves from below upward.

אבל יפה השני[80] גדולה מבחינת יפה הראשון כמו שאמרו רז״ל [רבותינו זכרונם לברכה] הבא לטהר מסייעין לו[81] הרבה שבא לטהר ולהתקדש והוא ענין המשכות המדות העליונות בחי׳ ישראל אשר בך אתפאר[82] והוא בחינת ישראל דלעילא כי שרית עם אלקים[83]

But the second "fair" is greater than the level of the first "fair," as our Sages, of blessed memory, said, "One who comes to purify himself is helped" greatly, for he came to purify and sanctify himself. And this is the drawing down of the supernal attributes, the level of "Israel, in whom I am glorified (espa'ar)," which is the level of Israel Above (Yisrael dile'eila): "for you have striven (sarisa) with G-d."

> The second "fair," "we will hear," is greater: the Sages say that one who comes to purify himself is helped from Above, and the text adds "greatly." This help is the drawing down of G-d's own supernal attributes, called "Israel Above," of whom it is said, "Israel, in whom I am glorified (espa'ar)"; the name Yisrael itself comes from "for you have striven (sarisa) with G-d."

כחתן יכהן פאר[84] לך ה' הגדולה והגבורה[85] והתפארת וכנסיי"[וכנסת ישראל] היינו שמקבלת הפאר מבחי' ישראל דלעילא וזהו ענין הנך יפה השני ועמ"ש עוד מזה ע"פ ועשו להם ציצית[86, 87] כו'

"As a bridegroom adorns himself with glory (pe'er)"; "Yours, Havayah, are the greatness, and the might, and the splendor (tiferes)." And the Community of Israel is the one that receives the glory from the level of Israel Above. And this is the meaning of the second "Behold, you are fair." And see what is written further on this on the verse "And they shall make for themselves tzitzis [fringes], etc."

> The supernal attributes are the bridegroom's "glory" (pe'er) of Yeshayahu's verse and the "splendor" (tiferes) of David's blessing, "Yours, Havayah, are the greatness, and the might, and the splendor": espa'ar, pe'er and tiferes come from one root, glory. The Community of Israel receives this glory from Israel Above, and that is the second "fair" (the print has השנ, read as השני, "the second").

(ועמ"ש סד"ה בהעלותך את הנרות[88, 89] בענין שיורד ע"פ מדותיו[90] דהיינו מדותיו של הקב"ה ועמ"ש סד"ה אני ישנה[91, 92] גבי פתחי לי כחודה של מחט[93] ואני אפתח לך כו'

(And see what is written at the end of the discourse beginning "When you light the lamps," concerning "that runs down over the edge of his garments (middosav)," that is, the attributes (middos) of the Holy One, blessed be He. And see what is written at the end of the discourse beginning "I sleep," concerning "Open for Me [an opening] like the eye of a needle, and I will open for you, etc."

> A long parenthesis of cross-references begins, all on a beauty drawn from Above. In Likkutei Torah, Beha'aloscha, "that runs down over the edge of his garments (middosav)" means that G-d's attributes (middos) are revealed from above downward, through the Torah and mitzvos. In the discourse "I sleep," later in Likkutei Torah, Shir HaShirim, the Midrash's "Open for Me an opening like the eye of a needle, and I will open for you" an opening as wide as a hall means that all a person can open is tiny beside the Infinite Light, and G-d answers with an arousal from Above.

ועמ"ש בד"ה כי תצא[94] בענין פי יפת תואר ומ"ש בענין ורחל היתה יפ"ת [יפת תאר] ויפת מראה[95] בד"ה אם לא תדעי לך[96, 97] כו' ועמ"ש בד"ה כה תברכו[98, 99] בענין יאר ה' פניו אליך[100] ובביאור ע"פ אלה מסעי[101, 102] בענין תתן אמת ליעקב[103] כו'

And see what is written in the discourse beginning "When you go out," on the meaning of "beautiful of form" (yefas to'ar); and what is written on "And Rachel was beautiful of form and beautiful of appearance" in the discourse beginning "If you do not know, etc." And see what is written in the discourse beginning "So shall you bless," concerning "May Havayah make His face shine upon you," and in the explanation on "These are the journeys," concerning "You will give truth to Yaakov, etc."

> More references follow, each on a beauty or light given from Above: the soul's higher level, called yefas to'ar, "beautiful of form" (Likkutei Torah, Ki Seitzei); Rachel's beauty of form and of appearance (Torah Ohr, Vayeitzei); the Priestly Blessing's "May Havayah make His face shine upon you," the light of Chochmah drawn down in answer to a person's longing (Likkutei Torah, Nasso); and "You will give truth to Yaakov," truth revealed in Z'eir Anpin (Likkutei Torah, Masei).

ועמ"ש ע"פ מה יפית ומה נעמת[104] אהבה בתענוגים[105] וכ"ז [וכל זה] הוא ענין הנך יפה בנשמע היינו בחינת יופי הנמשך מלמעלה ועמ"ש בביאור ע"פ יונתי[106] בענין ומראך נאוה)[107]

And see what is written on the verse "How fair you are and how pleasant, love, in delights." All this is the meaning of "Behold, you are fair" through "we will hear": that is, the level of beauty that is drawn from Above. And see what is written in the explanation on "My dove," concerning "and your appearance is comely.")

> The last references are to "How fair you are and how pleasant, love, in delights," which Iggeres HaKodesh, epistle 18, explains as a love that comes to a person from Above of itself, after he has toiled in awe, and to "your appearance is comely." All these places concern the second "fair," the beauty that is drawn from Above, which corresponds to "we will hear."

והנה מ"ש עיניך יונים[108] הוא עד"מ[109] כמו זוג יונים[110] אחד זכר ואחת נקבה והנקבה מקבלת השפעה מהזכר כך ע"ד משל למעלה הקב"ה נמשל לחתן[111] וכנסת ישראל נמשלה לכלה והם נקראו בחינת מקבלים מהקב"ה

Now, what is written, "your eyes are doves," is, by way of analogy, like a pair of doves, one male and one female, where the female receives bestowal from the male. So too, by way of a parable, Above: the Holy One, blessed be He, is likened to a bridegroom and the Community of Israel is likened to a bride, and they [the Community of Israel] are called the level of recipients from the Holy One, blessed be He.

> Turning to "your eyes are doves": doves live in pairs, and the female receives from the male. So G-d is compared to a bridegroom and the Community of Israel to a bride, who receives from Him, as the Mishnah (Taanit 26b) reads "the day of his wedding" as the giving of the Torah. Another transcript of this discourse, quoted in the Kehot note, says that the verse ends "your eyes are doves" to give the reason why the face Above shines toward the face of the Community of Israel below, although there is no comparison between creature and Creator.

וכמו יונים שמסתכלים זע"ז [זה עם זה / זה על זה] כך מכל דבר יוכלו להסתכל ולראות שאין עוד מלבדו[112, 113] והוא אחד כנ"ל ולהיות ביטול במציאות עד שיהיה בטל רצונך כו'.

And just as doves gaze at each other, so from everything they can gaze and see that "there is none else besides Him" and that He is One, as mentioned above, and to be in nullification of being, until "your will" is nullified, etc.

> As a pair of doves gaze at each other, Israel can look at everything and see in it that there is nothing besides G-d, and that He is One, until their own will is set aside.

וזהו עיניך יונים כי הנה היונים הם זכר ונקבה שמסתכלים תמיד זה בזה ומתענגים בראייתם זה את זה כך כנ"י [כנסת ישראל] היא בבחי' לאסתכלא ביקרא דמלכא[114, 115, 116] ומכל דבר יוכלו לראות ולהסתכל שאין עוד מלבדו.

And this is [the meaning of] "your eyes are doves": for doves are male and female, who constantly gaze at each other and delight in seeing each other; so the Community of Israel is at the level of "gazing upon the glory of the King," and from everything they can see and contemplate that there is none else besides Him.

> Doves gaze at each other constantly and delight in it; so the Community of Israel "gazes upon the glory of the King," a phrase of the Zohar that Tanya, chapter 9, uses for the joy of the wise whose minds gaze upon the King's glory, and sees G-d's oneness in all things.

SECTION 7 · ¶11–12

Eye to eye; life in hunger

11 והנה כתיב כי עין בעין יראו.[117] פי׳ עין הראשון הוא ההסתכלות מלמטה למעלה והב׳ הוא השפעה מלמעלה לראות עין בעין כדרך שבא לראות[118] כך בא ליראות וזהו עין ה׳ אל יראיו[119] למיחלים לחסדו כו׳

Now, it is written, "For eye to eye they shall see." Meaning: the first "eye" is the gazing from below upward, and the second is the bestowal from Above, to see eye to eye: "as one comes to see, so one comes to be seen." And this is [the meaning of] "The eye of Havayah is toward those who fear Him, toward those who hope for His kindness, etc."

> Yeshayahu's "eye to eye they shall see" describes two eyes: Israel's gaze upward and G-d's gaze, His bestowal, downward. The Talmud's rule for the pilgrim who appears in the Temple on the three festivals, "as one comes to see, so one comes to be seen," states this mutual seeing; so too "The eye of Havayah is toward those who fear Him, toward those who hope for His kindness."

ועי״ז להציל ממות נפשם[120] דהנה כתיב רגליה יורדות מות[121] שלפעמים יורד השפע של בחינת ממכ״ע [ממלא כל עלמין] להיכלות הקליפות וכמ״ש ראה נתתי לפניך היום את החיים[122] ואת הטוב ואת המות ואת הרע ובחרת בחיים[123] כו׳ וכמ״ש במ״א

And through this, "to save their soul from death." For it is written, "Her feet go down to death": at times the flow of the level of the light that fills all worlds (memalei kol almin) descends to the chambers of the kelipos (husks), as it is written, "See, I have set before you today life and good, and death and evil; and you shall choose life, etc.," and as is written elsewhere.

> The next verse says that this saves "their soul from death." The flow of the light that fills all worlds (memalei kol almin), which gives each world its life, can at times descend into the domain of the kelipos, the forces that conceal G-dliness, as Proverbs says of the strange woman, "her feet go down to death"; the Torah's choice between life and death speaks of this.

אבל על ידי המיחלים לחסדו אזי יציל ממות נפשם נפשם הוא בחי׳ ממכ״ע [ממלא כל עלמין] שלא יהיו רגליה יורדות וכמ״ש רחצתי את רגלי[124] ועמ״ש ע״פ והארץ הדום רגלי[125]

But through "those who hope for His kindness," He then saves "their soul from death": "their soul" is the level of the light that fills all worlds, so that "her feet" not "go down," as it is written, "I have washed my feet"; and see what is written on the verse "And the earth is My footstool."

> Through those who hope for His kindness, G-d saves "their soul," which the text identifies with the light that fills all worlds, so that it does not go down to the kelipos. The beloved's "I have washed my feet," feet she will not soil again, speaks of this, and the text points again to its discussion of "the earth is My footstool."

ולהחיותם ברעב[126] דהנה כתיב כי לא על הלחם לבדו[127] יחיה האדם וגו׳ לחם היינו בחינת התורה.

"And to keep them alive in hunger": for it is written, "For not by bread alone does man live, etc."; "bread" is the level of the Torah.

The verse goes on, "and to keep them alive in hunger," and the text begins to explain it from the Torah's "not by bread alone does man live": "bread" here is the level of the Torah.

EXPLAINED ELSEWHERE · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE

„רגליה יורדות מות" ("Her feet go down to death"): the flow of the light that fills all worlds (memalei kol almin) sometimes comes down to the chambers of the kelipos. What are "her feet", why do they go down, and how do those who hope for His kindness keep them from going down? (The text adds "as is written elsewhere", וכמ״ש במ״א, with no place given.)

Another transcript of this same discourse (Maamarei Admur HaZaken 5564, p. 138) spells it out: "their soul" is Malchus of Atzilus, called nefesh because it spreads through the worlds as the soul through the body, and "the feet of the Shechinah" are its lowest end, where it gives life to the seventy princes of the world of Asiyah (in our text, "the chambers of the kelipos"). In exile the choicest of the flow goes there, which the Zohar calls the exile of the Shechinah; when "the eye of Havayah is toward those who fear Him", face to face, her feet are no longer in that exile, and this is „רחצתי את רגלי" ("I have washed my feet"). The explanation of the discourse printed after it (p. 144) gives the reason: this happens only because of the refining of good from evil since the Tree of Knowledge, a kind of "eating"; when evil is wholly refined in the time to come, Malchus will be saved from "death".

the Alter Rebbe (another transcript of this discourse): Maamarei Admur HaZaken 5564, vol. תקס״ד, p. קלח · the Alter Rebbe (another transcript of this discourse): Maamarei Admur HaZaken 5564, vol. תקס״ד, p. קלח · the Alter Rebbe (the explanation of this discourse): Maamarei Admur HaZaken 5564, vol. תקס״ד, p. קמד

12 וזהו ענין הנך יפה בנעשה ולא זה בלבד הוא החיות כי על כל מוצא פי ה׳ הוא בחי׳ ההשפעה שנמשך מלמעלה

And this is the meaning of "Behold, you are fair" through "we will do." But this alone is not the life-force; rather, "by everything that comes forth from the mouth of Havayah": this is the level of the bestowal that is drawn from Above.

The first "fair," "we will do," gives life like bread, the Torah we study. But life also comes "by everything that comes forth from the mouth of Havayah," the bestowal from Above, which is the second "fair," "we will hear."

דהיינו הנך יפה בנשמע ע"ד השמע לאזניך מה שאתה מוציא מפיך[128] ואזי נק' התורה מוצא פי ה' ודברי אשר שמתי בפיך[129] תען לשוני אמרתך[130] וכמ"ש במ"א סד"ה להבין מ"ש ביום[131] השע"צ [השמיני עצרת]

That is, "Behold, you are fair" through "we will hear," in the manner of "Let your ears hear what you bring forth from your mouth." Then the Torah is called "what comes forth from the mouth of Havayah," and "My words that I have placed in your mouth"; "My tongue shall respond to Your word." And as is written elsewhere, at the end of the discourse beginning "To understand what is written, 'On the eighth day, an assembly (atzeres).'"

> The Talmud asks one who recites the Shema to "let your ears hear what you bring forth from your mouth" (Berakhot 13a); so too, when we speak the Torah it is "what comes forth from the mouth of Havayah," His words placed in our mouth, and our tongue only "responds" to His word. At the end of the discourse on Shemini Atzeres in Likkutei Torah, Sukkos, the Alter Rebbe explains that in "My tongue shall respond to Your word" G-d's very word is drawn into the mouth of the one who learns, who only answers after Him, while ordinary study draws only a glimmer of the supernal speech.

וזהו לחיותם ברעב[132] שהחיות שלהם הוא מבחי' הרעב[133] גופא מה שהם רעבים וצמאים אליו ית' וזהו רעבים גם צמאים[134] נפשם בהם תתעטף

And this is [the meaning of] "to keep them alive in hunger": their life-force is from the level of the hunger itself, from their being hungry and thirsty for Him, blessed be He. And this is [the meaning of] "Hungry and thirsty too, their soul faints within them."

> The text now reads "to keep them alive in hunger" literally: their very hunger and thirst for G-d is what gives them life, as Psalms 107 says, "Hungry and thirsty too, their soul faints within them." Another transcript of this discourse, quoted in the Kehot note, says that in the days of Mashiach their life will come not from food but from the hunger itself, as Moshe lived forty days on the mountain without bread.

פי' נפשם מבואר למעלה. בהם תתעטף היינו כמ"ש נפשנו חכתה להי'[135] וזהו ויענך וירעיבך ויאכילך[136] את המן כו' כי על כל מוצא[137] כו'

The meaning of "their soul" is explained above. "Faints within them" is as it is written, "Our soul waits for Havayah." And this is [the meaning of] "And He afflicted you and let you hunger, and fed you the manna, etc.," "for by everything that comes forth, etc."

> "Their soul" was explained above as the light that fills all worlds; its fainting is longing, as in "our soul waits for Havayah." So in the desert G-d first let Israel hunger and then fed them the manna, to teach that man lives by "everything that comes forth from the mouth of Havayah."

ועמ"ש סד"ה ויאכילך את המן[138] ועוד אפשר לומר בענין להחיותם ברעב שזהו ענין יוהכ"פ [יום הכפורים] שנאמר בו ועניתם את נפשותיכם[139] כי הוא למעלה מבחי' אכילה כו'

And see what is written at the end of the discourse beginning "And He fed you the manna." And it is further possible to say, concerning "to keep them alive in hunger," that this is the matter of Yom Kippur, of which it is said, "And you shall afflict your souls," for it is above the level of eating, etc.

> At the end of the discourse "And He fed you the manna" (Likkutei Torah, Eikev), the Alter Rebbe explains that one lives by contemplating that the Torah is what comes forth from G-d's mouth, one with Him, like the manna, a dew from Above that took physical form so that it could be eaten. Another reading: "alive in hunger" is Yom Kippur, the fast on which "you shall afflict your souls," for it is above the level of eating.

כי אכילה הוא מה שמתברר המאכל ונהפך לדם ונכלל בבחינת חיצוניות הלב כמו שכל הקרבנות היו רק על מזבח החיצון אבל פנימיות הלב הוא למעלה מבחינת אכילה וכמ"ש בד"ה ביום השמיני שלח.[140, 141]

For eating is the food being refined and transformed into blood and included in the level of the outer dimension (chitzoniyus) of the heart, just as all the offerings were only on the outer altar; but the inner dimension (pnimiyus) of the heart is above the level of eating, as is written in the discourse beginning "On the eighth day he sent away."

> Eating works through refinement: food becomes blood and joins the outer dimension of the heart, just as all the offerings were brought on the outer altar; the inner, golden altar was for the incense, and the Torah forbids burnt offerings and meal offerings on it (Exodus 30:9). The inner dimension of the heart is above eating: in Likkutei Torah, Shemini Atzeres, the Alter Rebbe explains that it corresponds to that golden altar, and that on Yom Kippur this inner point of the heart is revealed, which is not nourished by physical food but "by everything that comes forth from the mouth of Havayah."

וע"ז נאמר ולהחיותם ברעב כו' כנ"ל והיינו ע"י עין ה' אל יראיו כו':[142]

And of this it is said, "and to keep them alive in hunger, etc.," as mentioned above; and this is through "the eye of Havayah toward those who fear Him, etc."

> This is the meaning of "to keep them alive in hunger": the inner heart lives from the hunger itself, and this life comes through "the eye of Havayah toward those who fear Him," the gaze from Above of paragraph 11.

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

THE REBBE EXPLAINS

In the blessing on Erev Yom Kippur 5745 (a year when Yom Kippur fell on Shabbos), given in the synagogue after Minchah, explaining the Talmud's saying „כל האוכל ושותה בתשיעי כו' כאילו התענה תשיעי ועשירי" (that whoever eats and drinks on the ninth of Tishrei is considered to have fasted on the ninth and the tenth).

The Rebbe brings the Arizal (Pri Etz Chaim) that the Yom Kippur fast is „סוד אכילה ושתי' פנימית" ("the secret of inner eating and drinking"), and says that this is „לחיותם ברעב" ("to keep them alive in hunger"), as the Alter Rebbe explains it: „פון דעם רעב דיוהכ"פ נעמט מען חיות הנשמה" (from the "hunger"

of Yom Kippur one draws the soul's life), and from it life comes down into the body too; his note names our maamar (the end of dibbur hamaschil Hinach Yafeh, 14b) and Torah Ohr, beginning of Lech Lecha. To reach the inner eating there must first be „אכילה חיצונית" (outer eating), plain eating, in full, so the meal of Erev Yom Kippur is what makes the inner eating of Yom Kippur possible.

The Alter Rebbe: כמו שכל הקרבנות היו רק על מזבח החיצון אבל פנימיות הלב הוא למעלה מבחינת אכילה

The Rebbe: ווי דער אַלטער רבי טייטשט דאָס אָפּ, אַז פון דעם "רעב" דיוהכ"פ נעמט מען חיות הנשמה און דערפון קומט עס אויך אַראָפּ אין חיות הגוף

Likkutei Sichos, vol. כט, p. 313 · ה׳תשמ״ה, בביהכנ״ס אחרי תפלת המנחה, ערב יום הכפורים

THE REBBE EXPLAINS

In the sicha of Asara B'Teves 5747 (a Sunday of Parshas Vayechi, in a shemitah year whose Rosh Hashanah fell on Shabbos), explaining how this year's theme of Shabbos, delight, adds to the fast, and why Asara B'Teves, like Yom Kippur, would not be put off even by Shabbos.

The Rebbe says that on Yom Kippur the turning of affliction into delight stands out most, „כידוע שלהחיותם ברעב קאי על יוהכ"פ" ("as is known that 'to keep them alive in hunger' refers to Yom Kippur"), and quotes our paragraph with a word of his own: "the life (including its fullness, delight) . . „הוא מבחי׳ הרעב גופא" (is from the hunger itself)." He adds what is explained elsewhere, that Yom Kippur is „תענוג עצמי הבלתי מורגש מעין עוה"ב" (an essential delight that is not felt, a taste of the World to Come), where there is no eating and drinking. On this reading the "life" of our paragraph includes, as its fullness, delight.

The Alter Rebbe: וזהו לחיותם ברעב שהחיות שלהם הוא מבחי׳ הרעב גופא מה שהם רעבים וצמאים אליו ית׳

The Rebbe: כידוע ש"להחיותם ברעב" קאי על יוהכ"פ, "שהחיות (כולל שלימותו, עונג) . . הוא מבחי׳ הרעב גופא"

Sefer HaSichos 5747, vol. א, p. 235 · עשרה בטבת ה׳תשמ״ז

THE REBBE EXPLAINS

In the blessing on Erev Yom Kippur 5750, after Minchah, explaining how the „תשובה עילאה" ("higher teshuvah") of Yom Kippur brings down all a Jew's needs, physical ones too, though Yom Kippur is a day of fasting that afflicts the body.

The Rebbe explains that this shows precisely in the fast, since the Yom Kippur fast is „לחיותם ברעב" ("to keep them alive in hunger"): the soul draws life from the "hunger" of Yom Kippur, which is above eating and drinking, and this adds life to the soul's bond with the body. So the body lacks no life on Yom Kippur; its life comes from the hunger itself, and even „פון דעם גוף עצמו" ("from the body itself"), as the soul will be nourished by the body in the time to come. Medicine shows it simply: on a fast day a person lives from the blood already in his body, from the life of the brain and heart that spreads to all the limbs.

The Alter Rebbe: ועוד אפשר לומר בענין להחיותם ברעב שזהו ענין יוהכ"פ שנאמר בו ועניתם את נפשותיכם כי הוא למעלה מבחי׳ אכילה

The Rebbe: די חיות הנשמה והגוף וואָס קומט דורך דעם רעב, קומט דעמולט פון דעם גוף עצמו

Likkutei Sichos, vol. לט, p. 361-362 · ה׳תשי״נ, אחרי תפלת מנחה, בביהכנ״ס, ערב יום הכפורים

IN ONE'S AVODAH

Contemplate G-d's greatness until a will for Him is born in the mind, and let it come down into the heart, wanting nothing besides Him; this love is how a Jew "sustains" G-d. Pray with all three qualities, love, awe, and compassion for one's own soul in its descent, for one alone is not beautiful. Set aside your own will for His, look at everything and see that there is none besides Him, and hunger and thirst for G-d.

QUESTIONS FOR DISCUSSION

1. How can the same word, ra'yasi, mean both "my sustainer" and "my friend," and why does the maamar say the two meanings agree?
2. Why must the will born in the mind come down into the heart, and what does the comparison to a translation (Targum) add?
3. Why is love alone, without awe and compassion, not called beautiful, and how does Yaakov "redeem" Avraham?
4. What is the difference between the beauty of "we will do" and the beauty of "we will hear"?
5. In what sense can hunger and thirst for G-d themselves be a source of life?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **הנך יפה רעיתי**

The Kehot note says that another transcript (hanachah) of this discourse is printed there on p. 134, and an explanation (biur) of it on p. 139.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ד ע' קלד. ביאור שם ע' קלט. קיצורים והגהות באוה"ת שה"ש כרך ג ע' תתקא, ע' תתקד. הנחה אחרת שם ע' תתקו. ראה אוה"ת שה"ש כרך ב ע' תריג. וראה ג"כ אוה"ת אחרי ע' תקפג. סידור ד"ה ועשו להם ציצית ג, ג.

2 **הנך יפה רעיתי**

The lover praises his beloved twice in one breath: "Behold, you are fair, my beloved; behold, you are fair; your eyes are doves." The same words open Song of Songs 4:1. The Sages read the Song as the love of G-d and the Community of Israel; the maamar asks why "Behold, you are fair" is said twice.

Song of Songs 1:15 שיר השירים א׳:ט״ו

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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KEHOT'S NOTE

שה"ש א, טו.

3 Kehot's note points to Song of Songs 4:1 for these words.

Song of Songs 4:1 שיר השירים ד׳:א׳

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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4 **יש בו שני פירושים**

Or HaTorah on Shelach refers to this passage, and Or HaTorah on Ki Seitzei explains there the meaning of ra'yasi as affection and friendship.

KEHOT'S NOTE

באוה"ת פי שלח ע' תקפג מציין לכאן ע"ש. ובפי תצא ע' תתקסט ושם מבאר פי' חיבה וריעות.

5 **במדרש שה"ש ע"פ לסוסתי**

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

KEHOT'S NOTE

פ"א.

6 **ישראל מפרנסין**

The source of "Israel sustain" is noted there.

KEHOT'S NOTE

נסמן לעיל יא, ד.

7 **רועה ישראל האזינה**

Asaf calls on G-d to appear and save His people: "Shepherd of Israel, give ear, You who lead Yosef like a flock, You who are enthroned upon the cherubim." (The psalm reads ha'azinah; the print has האזינו.) The maamar reads ro'eh, shepherd, as the one who feeds and sustains.

Psalms 80:2 תהילים פ׳:ב׳

רֹעֶה יִשְׂרָאֵל הַאֲזִינָה נֹהֵג כַּצֹּאן יוֹסֵף יֹשֵׁב הַכְּרוּבִים הוֹפִיעָה׃

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth.

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KEHOT'S NOTE

תהלים פ, ב.

8 **ותשב באיתן קשתו**

Yaakov blesses Yosef: "And his bow abode in strength, and the arms of his hands were made supple by the hands of the Mighty One of Yaakov; from there is the shepherd, the stone of Israel." Rashi reads the end as Yosef's rise from there to be the shepherd and foundation stone of Israel; it can also be read of G-d, the Shepherd and Rock of Israel. The maamar brings the verse for the word ro'eh, shepherd. (context: Steinsaltz Tanakh)

Genesis 49:24 בראשית מ״ט:כ״ד

וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ וַיָּפֹזּוּ זְרֹעֵי יָדָיו מִידֵי אֲבִיר יַעֲקֹב מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל׃

But his bow abode firm, And the arms of his hands were made supple, By the hands of the Mighty One of Jacob, From thence, from the Shepherd, the Stone of Israel,

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KEHOT'S NOTE

בראשית מט, כד.

9 G-d promises to seek out His scattered flock: "As a shepherd inspects his flock on the day he is among his scattered sheep, so will I inspect My sheep, and rescue them from all the places where they were scattered." The Rosh Hashanah prayer Unesaneh Tokef takes up these words, as the maamar says.

Ezekiel 34:12 יחזקאל ל״ד:י״ב

כְּבֶקֶר רֹעֶה עֶדְרוֹ בְּיוֹם־הֱיוֹתוֹ בְתוֹךְ־צֹאנוֹ נִפְרָשׁוֹת כֵּן אֲבַקֵּר אֶת־צֹאנִי וְהִצַּלְתִּי אֶתְהֶם מִכָּל־הַמְּקוֹמֹת אֲשֶׁר נָפְצוּ שָׁם בְּיוֹם עָנָן וַעֲרָפֶל׃

As a shepherd seeketh out his flock in the day that he is among his sheep that are separated, so will I seek out My sheep; and I will deliver them out of all places whither they have been scattered in the day of clouds and thick darkness.

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אַחֲרֵיהֶם עַד שֶׁשָּׁקְעוּ בַּיָּם, וְהָיָה הַמִּצְרִי אוֹמֵר לְסוּסוֹ אֶתְמוֹל הָיִיתִי מוֹשֶׁכְךָ לְנִילוּס וְלֹא הָיִיתָ בָּא אַחֲרַי וְעַכְשָׁו אַתָּה מְשַׁקְּעֵנִי בַּיָּם. וְהָיָה הַסּוּס אוֹמֵר לְרוֹכְבוֹ (שמות טו, א): רָמָה ...

Another matter, "I have likened you [dimitikh], my love," the Rabbis say: Because Israel appeared like mares, and [the horses of] the wicked Egyptians were aroused stallions, and they were pursuing them until they sank in the sea. Rabbi Simon said: Heaven forbid, Israel did not appear like mares, but rather the waves of the sea appeared like mares and [the horses of] the wicked Egyptians were aroused stallions, and they pursued them until they sank them in the sea. The Egyptian would say to his horse: 'Yesterday, I would ...

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14 After rebuking the shepherds of Israel who fed themselves and not the flock, G-d promises through Yechezkel to shepherd His people Himself: "In a good pasture I will feed them, and on the high mountains of Israel shall be their fold." The maamar cites it for G-d as the shepherd who feeds the souls.

Ezekiel 34:14 יחזקאל ל"ד:י"ד

בְּמִרְעֶה־טוֹב אֶרְעֶה אֹתָם וּבְהָרֵי מְרוֹם־יִשְׂרָאֵל יִהְיֶה נָוֵהֶם שָׁם תִּרְבַּצְנָה בְּנָוֵה טוֹב וּמִרְעֶה שָׁמֵן תִּרְעֶינָה אֶל־הָרֵי יִשְׂרָאֵל:

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

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PARAGRAPH 3

15 **אחת היא יונתי**

The lover says that among sixty queens and countless maidens his dove is unique: "One is she, my dove, my perfect one." The text reads "one" as the one thought of Kingship, Malchus.

Song of Songs 6:9 שיר השירים ו':ט'

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

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

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KEHOT'S NOTE

שה"ש ו, ט.

PARAGRAPH 4

16 **הסתרתי פני רגע ממך**

Yeshayahu's prophecy of comfort to Zion, pictured as a wife whose husband left her for a time: G-d says, "In a little wrath I hid My face from you for a moment, but with everlasting kindness I will have compassion on you." The

10 **או רעך אשר כנפשך**

Moshe warns that if even one's closest, "your friend who is as your own soul," entices one in secret to serve other gods, one must not listen. The maamar cites only these words, for re'a, a friend as dear as one's own soul.

Deuteronomy 13:7 דברים י"ג:ז'

כִּי יְסִיתְךָ אָחִיךָ בֶּן־אִמֶּךָ אוֹ־בִנְךָ אוֹ־בִתְּךָ אוֹ אֵשֶׁת חֵיקֶךָ אוֹ רֵעֲךָ אֲשֶׁר כְּנַפְשְׁךָ בַּסֵּתֶר לֵאמֹר נֵלְכָה וְנַעַבְדָה אֱלֹקִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתָּ אַתָּה וַאֲבֹתֶיךָ:

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, that is as thine own soul, entice thee secretly, saying: 'Let us go and serve other gods,' which thou hast not known, thou, nor thy fathers;

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KEHOT'S NOTE

דברים י"ג, ז.

11 **למען אחי ורעי**

In David's song of ascents for Jerusalem: "For the sake of my brothers and my friends, let me now say, Peace be within you." Another use of re'a for a close companion.

Psalms 122:8 תהילים קכ"ב:ח'

לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ:

For my brethren and companions' sakes, I will now say: 'Peace be within thee.'

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KEHOT'S NOTE

תהלים קכב, ח.

12 **זה דודי וזה רעי**

The beloved ends her praise of her lover to the daughters of Jerusalem: "This is my beloved, and this is my friend." In the Sages' reading the Community of Israel says it of G-d, calling Him re'a, friend.

Song of Songs 5:16 שיר השירים ה':ט"ז

חִכּוֹ מַמְתַקִּים וְכֻלּוֹ מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלָם:

His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

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KEHOT'S NOTE

שה"ש ה, טז.

13 On "I have likened you, my beloved, to my mare" (Song of Songs 1:9), Rabbi Yonasan reads ra'yasi as mefarnesasi, "my sustainer": Israel "feed" G-d with the two tamid offerings, one in the morning and one in the afternoon. This is the maamar's first meaning of ra'yasi.

Shir HaShirim Rabbah 1:9:6 שיר השירים רבה א':ט':ו'

דָּבָר אַחֵר, דִּמִּיתִיךְ רַעְיָתִי, רַבָּנָן אָמְרֵי לְפִי שֶׁנִּדְמוּ יִשְׂרָאֵל לְסוּסִים נְקֵבוֹת וּמִצְרַיִים הָרְשָׁעִים זְכָרִים מְזֻהָמִים, וְהָיוּ רָצִים אַחֲרֵיהֶם עַד שֶׁשּׁוֹקְעִים בַּיָּם. אָמַר רַבִּי סִימוֹן חַס וְשָׁלוֹם לֹא נִדְמוּ יִשְׂרָאֵל לְסוּסִים נְקֵבוֹת, אֶלָּא גַּלֵּי הַיָּם נִדְמוּ לְסוּסִים נְקֵבוֹת, וּמִצְרַיִים לְסוּסִים זְכָרִים מְזֻהָמִים, וְרָצוּ

maamar reads it as saying that the whole exile is but a moment to G-d.

Isaiah 54:8 ישעיהו נ"ד:ח'

בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ ה'

In a little wrath I hid My face from thee for a moment; But with everlasting kindness will I have compassion on thee, Saith the L-RD thy Redeemer.

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KEHOT'S NOTE

ישע' נד, ח.

17 **שעלו במחשבה**

Six things preceded the creation of the world: some were created, and some, among them the Patriarchs and Israel, "arose in thought" to be created. The text gives this as the source of the souls' power to arouse the supernal will.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

"בְּרֵאשִׁית בָּרָא אֱלֹקִים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו' ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו' שמו של משיח מנין שנאמר (תהלים עב, יז): ...

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

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18 **מי לי בשמים ועמך לא חפצתי**

Asaf, after envying the ease of the wicked, finds that nearness to G-d is all he wants: "Whom have I in heaven? And with You, I desire nothing on earth." The text uses it for a will directed to G-d alone.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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PARAGRAPH 5

19 **יפה את רעיתי כתרצה**

Speaking of his absent beloved, the lover says, "You are fair, my beloved, as Tirtzah, comely as Jerusalem," comparing her to two royal cities: Tirtzah, for a time the capital of the kingdom of Israel, and Jerusalem. The maamar hears in Tirtzah the word ratzon, will. (context: Steinsaltz Tanakh)

Song of Songs 6:4 שיר השירים ו':ד'

יָפָה אַתְּ רַעְיָתִי כְּתִרְצָה נָאוָה כִּירוּשָׁלִָם אֲיֻמָּה כַּנִּדְגָּלוֹת:

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

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KEHOT'S NOTE

שה"ש ו, ד.

20 **והי' על מצחו תמיד לרצון**

Of the gold plate on Aharon's forehead, engraved "Holy to Havayah": "It shall be on his forehead always, for favor (leratzon) for them before Havayah," so that the offerings would be accepted. The text links the forehead, and the skull over the brain, to ratzon.

Exodus 28:38 שמות כ"ח:ל"ח

וְהָיָה עַל־מֵצַח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֲוֹן הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל לְכָל־מַתְּנֹת קָדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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KEHOT'S NOTE

שמות כח, לח.

21 **תקעו בחדש**

Asaf's psalm for the festival: "Blow the shofar at the New Moon, at the appointed time for our festival day." The Sages read it of Rosh Hashanah, the festival on which the moon is hidden; the text points to its discourse on this verse.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ:

Blow the horn at the new moon, at the full moon for our feast-day.

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22 **אזי נק' רעותא דלבא**

The Kehot note points to this responsum of the Rebbe for the term re'usa deliba; it does not say what is discussed there.

KEHOT'S NOTE

ראה תשובות וביאורים מכ"ק אדמו"ר סי' כ (נדפס בקובץ ליובאוויטש חוברת טו). ספר הערכים חב"ד כרך א ע' תרט ואילך.

23 **שהתרגום ענינו הוא פי' הלשון הקודש**

The note points to Or HaTorah on the Prophets and Writings for the idea that a translation explains the Holy Tongue.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב ע' תתקד.

24 **אלמלא תרגומו דהאי קרא**

Rav Yosef says that were it not for the Targum of the verse "On that day the mourning in Jerusalem will be great" (Zechariah 12:11), he would not know what it means. The text cites it to show that a translation reveals the original.

Megillah 3a:10 מגילה ג' א:י'

וְאָמַר רַב יוֹסֵף: אִלְמָלֵא תַּרְגּוּמָא דְּהַאי קְרָא — לָא יָדַעְנָא מַאי קָאָמַר: בְּיוֹמָא הַהוּא יִסְגֵּי מִסְפְּדָא בִּירוּשְׁלֵים כְּמִסְפְּדָא דְּאַחְאָב בַּר עָמְרִי דְּקְטַל יָתֵיהּ הֲדַדְרִימּוֹן בֶּן טַבְרִימּוֹן בְּרָמוֹת גִּלְעָד וּכְמִסְפְּדָא דְּיֹאשִׁיָּה בַּר אָמוֹן דְּקְטַל יָתֵיהּ פַּרְעֹה חֲגִירָא בְּבִקְעַת מְגִידּוֹ.

Were it not for the targum of this verse, we should not know what it means. [The Targum (in Aramaic) is as follows]: 'On that day shall there be great mourning in Jerusalem like the mourning of Ahab son of Omri who was killed by Hadadrimmon son of Rimmon in Ramot Gilead and like the mourning of Josiah son of Ammon who was killed by Pharaoh the Lame in the plain of Megiddo."

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Moed Katan 28b:17–18 מועד קטן כ"ח ב:י"ז-י"ח

נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: "בַּיּוֹם הַהוּא יִגְדַּל הַמִּסְפֵּד בִּירוּשָׁלַם כְּמִסְפַּד הֲדַדְרִימּוֹן [בְּבִקְעַת מְגִידּוֹ]", וְאָמַר רַב יוֹסֵף: אִלְמָלֵא תַּרְגּוּמַיהּ דְּהַאי קְרָא, לָא הֲוָה יָדַעְנָא מַאי קָאָמַר. בְּעֵידָנָא הָהוּא יִסְגֵּי מִסְפְּדָא בִּירוּשָׁלֵם כְּמִסְפְּדָא דְּאַחְאָב בַּר עָמְרִי דְּקְטַל יָתֵיהּ הֲדַדְרִימּוֹן בַּר טַבְרִימּוֹן, וּכְמִסְפֵּד דְּיֹאשִׁיָּה בַּר אָמוֹן דְּקְטַל יָתֵיהּ פַּרְעֹה חֲגִירָא בְּבִקְעַת מְגִידּוֹ.

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KEHOT'S NOTE

מגילה ג, א. מו"ק כח, ב. וראה בארוכה אוה"ת נ"ך כרך ב ע' תתקד.

25 **ואהבת בכל לבבך**

Moshe's command in the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The text reads the word ve'ahavta in gematria as twice or, light.

Deuteronomy 6:5 דברים ו':ה'

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

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

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KEHOT'S NOTE

דברים ו, ה.

26 **ואהבת ב"פ אור**

At the end of Parshas Bamidbar a bracketed note says, citing Etz Chaim, that sechok, laughter, is twice or, "and so is ve'ahavta"; the laughter there is the revealed delight drawn down through the self-nullification and self-sacrifice of the Shema.

KEHOT'S NOTE

ע' ס"פ במדבר (יט, ד) ג' מאדמו"ר. [כ]. ראה שער הכוונות כוונת ק"ש. פע"ח שער הק"ש פכ"ג. וראה תו"א לג, ג.

27 **ואהבת ב"פ אור**

The Arizal teaches that on saying ve'ahavta one should intend to draw down two lights to the Crown of Nukva, for "two lights" equal ve'ahavta in number. The Kehot note cites it for this gematria.

Pri Etz Chaim, Gate of the Recitation of the Shema 23:6 פרי עץ חיים, שער הקריאת שמע כ"ג:ו'

כשתאמר ואהבת, תכוין להוריד ב' אורות לכתר דנוקבא כמבואר אצלינו, שהכתר שלה הם ב' אורות לבד, והם גימטריא ואהבת. כי מכאן מתחיל כתר דנוקבא, וז"ש ואהבת את, כי את היא נוקבא. ואהבתך את השכינה תלוי בה, בהשפעך אליה את הכתר שלה. ואני שמעתי למהרי"ם מינץ ששמע ממורי זלה"ה, שיכוין להוריד אליה ב' מוחין, כי אין לה רק ב'. אך הדעת נוטה למה שכתבתי אני, כי אין מלת אור שייך אלא בכתר, כי ג' פעמים אור הם כתר דדוכרא. ודנוקבא הם ב' לבד:

Pri Etz Chaim (Public Domain)

PARAGRAPH 6

28 **תרין ריעין**

At the beginning of Parshas Re'eh ("See, I set before you"), the yud of the Name is Chochmah, self-nullification beyond understanding, and the upper hei is Binah, contemplation of G-d's greatness.

KEHOT'S NOTE

זח"ג (ד, א). ועי"ל ר"פ ראה. [כ].

29 **תרין ריעין**

On "Eat, O companions (rei'im); drink, and be drunk, O lovers (dodim)" (Song of Songs 5:1), Rabbi Shimon says that rei'im are the supernal levels that are one in joy and never part, like Eden and the river that goes out of it. The text calls Chochmah and Binah the "two companions."

Zohar, Vayikra 2:29–3:41 ספר הזהר, ויקרא ב':כ"ט-ג':מ"א

PARAGRAPH 7

30 **ח"ע נק' אבא**

Kehot's note points to Zohar III, 290a for these words.

Zohar III, 290a זח"ג רצ, א

KEHOT'S NOTE

זח"ג (פב, א. רעח, ב). [כ]. ראה זח"ג רצ, א.

31 **ח"ע נק' אבא**

On Ki Seitzei the Zohar explains the saying "whoever's fear of sin precedes his wisdom": fear of sin is the supernal Imma, teshuvah, and wisdom (Chochmah) is the supernal Abba, "Father"; when awe comes first, Chochmah rests upon a person and he is called "son," as in "You are children to Havayah your G-d."

Zohar, Ki Teitzei 7:51–11:61 ספר הזהר, כי תצא ז':נ"א-י"א:ס"א

32 **ח"ע נק' אבא**

In the Raaya Mehemna (the section of the Zohar in which Moshe, the Faithful Shepherd, expounds the mitzvos) on Kedoshim (Zohar III, 82a), the honor of the supernal Father and Mother is explained: "Abba is Chochmah," as in "Have we not all one Father?", beneath the supernal

Crown. The Kehot note cites this page for Chochmah called Abba.

Zohar, Kedoshim 4:38–39 ספר הזהר, קדושים ד׳:ל״ח-ל״ט

33 **בנים אתם לה׳ אלקיכם**

Moshe tells Israel, "You are children to Havayah your G-d; you shall not gash yourselves or make a bald spot for the dead." The text uses it for the souls as children of Abba, the supernal Chochmah.

Deuteronomy 14:1 דברים י״ד:א׳

בָּנִים אַתֶּם לַה׳ אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת׃

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים י״ד, א.

34 **ברא כרעא דאבוה**

The Kehot note cites this Kabbalistic work for the saying "a son is his father's leg."

Yevamot 3a:2–4 יבמות ג׳ א:ב׳-ד׳

דְּאָמַר רָבָא: אֲמַר לִי רַב יִצְחָק בַּר אַבְדִּימִי: אָתְיָא "הֵנָּה" "הֵנָּה", אָתְיָא "זֶה" "זֶה". הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵיקוּ, לִיתְנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דְּאַיְירֵי בְּאִיסּוּר אַחְווֹתָא, תְּנָא אֲחוֹת אִשְׁתּוֹ.

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KEHOT'S NOTE

יונת אלם רפ״ב. וראה תוד״ה מקמי יבמות ג, א. ע״ל ח׳ דברים (יב, ג). ושי״נ. [כ].

35 **ברא כרעא דאבוה**

Tosafot (beginning "Mikamei") explain that a son's wife is a closer relative than a brother's wife, "for the son is his father's leg." The text applies the saying to the souls as the "foot" of their supernal Father.

Tosafot on Yevamot 3a:7:1 תוספות על יבמות ג׳ א:ז׳:א׳

מקמי אשת אחיו שלא היה בעולמו - וה״ה מקמי אשת אחיו מאמו וחדא מנייהו נקט דתרוייהו לאו קרובי עצמו נינהו אלא ע״י קידושין וכלתו שהיא אשת בנו קרובה מנייהו טפי אבל אין לומר דוקא לגבי אשת אחיו שלא היה בעולמו כלתו קרובה טפי לפי שלא היה בעולמו אבל לגבי אשת אחיו מאמו לא דבאשת בנו איפלג דרא כדאשכחן לענין עדות בב״ב (ד׳ קכח.) דאפי׳ מאן דמכשר באבא דאבא פסיל בן אחיו דע״כ לענין עריות אשת בנו קרובה טפי מאשת אח שהבן כרעיה דאבוה הוא דקחשיב בתו ובת בתו קרובי עצמו ...

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36 **ועמ״ש ע״פ והארץ הדום רגלי**

In the discourse "The heavens are My throne, and the earth is My footstool," the Community of Israel is called the "foot," as in "You are children to G-d your G-d" and "a son is his father's leg." The foot has a virtue the head lacks: it carries the head where it wishes to go, and a cure applied to the foot heals the head.

KEHOT'S NOTE

ישע׳ רס״ו סו. [כ]. תו״א פ׳ בראשית.

37 **והארץ הדום רגלי**

Yeshayahu: G-d says, "The heavens are My throne, and the earth is My footstool; what house could you build for Me?" The text points to the discourse on this verse in Torah Ohr, Bereishis, where the Community of Israel is the "foot."

Isaiah 66:1 ישעיהו ס״ו:א׳

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

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

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38 **פותח את ידיך**

David's praise of G-d's care for all creatures: "You open Your hand and satisfy every living thing [with] favor (ratzon)," plainly, You satisfy each one's desire. The text reads yadecha, "Your hand," as yudecha, "Your yud," the yud of the Name, Chochmah, and ratzon as the divine will. (context: Steinsaltz Tanakh)

Psalms 145:16 תהילים קמ״ה:ט״ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז.

39 **רצון יראיו**

David: "He does the will of those who fear Him; He hears their cry and saves them." The text cites it for G-d's will joining the will of those who fear Him.

Psalms 145:19 תהילים קמ״ה:י״ט

רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃

He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them.

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40 **בד״ה כי עמך מקור חיים**

In that discourse, "Look down from Your holy dwelling, from heaven (min hashamayim)" is read as sham mayim, "there is water," the Torah, which is likened to water; through it G-d will "bless Your people Israel," for through the Torah Israel are seen before Him as something of worth.

KEHOT'S NOTE

תו״א פ׳ מקץ.

41 **כי עמך מקור חיים**

David: "For with You is the source of life; in Your light we see light." The text points to its discourse on this verse in

Torah Ohr, Miketz.

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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42 **השקיפה ממעון קדשך מן השמים וברך את**

The prayer that closes the declaration of the tithes: "Look down from Your holy dwelling, from heaven, and bless Your people Israel." The text points to the discourse in Torah Ohr, Miketz, that reads min hashamayim, "from heaven," as sham mayim, "there is water," the Torah.

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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43 **ע"פ ראה אנכי**

The first discourse of Parshas Re'eh calls Chochmah, the yud of the Name, maskil le'eisan, eisan meaning strength, and Binah, the upper hei, contemplation; the two levels are called "a point in its palace" and "two companions that never part." This fits the text's reading of "his bow abode in eisan."

KEHOT'S NOTE

לעיל ר"פ ראה.

44 **ראה אנכי**

Moshe: "See, I set before you today a blessing and a curse." The text points to the first discourse of Likkutei Torah, Re'eh, on this verse, where Chochmah and Binah are "a point in its palace" and "two companions."

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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45 **ותשב באיתן**

Yaakov blesses Yosef: "And his bow abode in strength (eisan) … from there is the shepherd, the stone of Israel." In the parenthesis the text reads eisan as Chochmah, as in Likkutei Torah, Re'eh, and "from there" as the source from which the shepherd's flow comes.

Genesis 49:24 בראשית מ"ט:כ"ד

וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ וַיָּפֹזּוּ זְרֹעֵי יָדָיו מִידֵי אֲבִיר יַעֲקֹב מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל׃

But his bow abode firm, And the arms of his hands were made supple, By the hands of the Mighty One of Jacob, From thence, from the Shepherd, the Stone of Israel,

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46 **משם רועה אבן**

On Vayechi, the Zohar speaks of the precious "stone" to which the angels above and Israel below hold fast; the Tablets were hewn from it, "and this is the mystery of 'from there is the shepherd, the stone of Israel.'" The text cites this page.

Zohar, Vayechi 43:450–462 ספר הזהר, ויחי מ"ג:ת"נ-תס"ב

The two tablets of stone were also hewn from this stone; and this was also called "the stone of Israel" (Gen. 49, 24), as has been explained.

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

47 **אור אבא המלובש בז"א שנק' שמים**

The note says that this passage is quoted in Or HaTorah there.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך ב ע' תקסח.

48 **באתי לגני**

Answering his beloved's invitation, "Let my beloved come into his garden," the lover says, "I have come into my garden, my sister, my bride." The text points to its discourse on this verse.

Song of Songs 5:1 שיר השירים ה':א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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

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PARAGRAPH 8

49 **ג) והנה פי' הנך יפה רעיתי**

Or HaTorah on Shelach, quoted in the note, says that beauty is specifically in several colors, "as explained in the discourse 'Behold, you are fair, my beloved,'" and that the discourse on tzitzis is connected with this one.

KEHOT'S NOTE

באוה"ת פי שלח ע' תקפג מציין: "הנה היופי הוא דוקא בכמה גוונין וכמשנ"ת בד"ה הנך יפה רעייתי הנ"ל [— הכוונה לכאן] יע"ש דדרוש ההוא מתקשר ושייך לדרוש זה [— הגהות על ד"ה ועשו להם ציצית שבסידור ג, ג]". תוכן סעיף זה מובא באוה"ת כי תצא ע' תתקסט.

50 **והם דרך כלל ג' גוונים לבן אדום וירוק**

Or HaTorah on Shelach speaks of four colors, white, red and green among them, corresponding to the four faces of the Chariot: lion, ox, eagle and man.

KEHOT'S NOTE

באוה"ת שלח ע' תקפג מציין לכאן: "כלול מד' גוונין לבן ואדום וירוק ככרתי כו' והן ד' חיות שבמרכבה פני ארי' פני שור פני נשר פני אדם כו'". וראה באוה"ת שה"ש כרך ג ע' תתקו (הנחה אחרת ממאמר זה "יש בחי' גוון רביעי והוא גוון תכלת שהוא בחי' קבעומ"ש לקשר ג' לבושי הנפש מחדו"מ בתומ"צ".

51 **כמראה הקשת**

At the end of his vision of the Chariot, Yechezkel describes the radiance around the likeness on the throne: “Like the appearance of the rainbow that is in the cloud on a day of rain, so was the appearance of the brightness all around; this was the appearance of the likeness of the glory of Havayah.” The text uses it for the colors of the rainbow.

Ezekiel 1:28 יחזקאל א׳:כ״ח

כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְּמוּת כְּבוֹד־ה׳ וָאֶרְאֶה וָאֹפֶל עַל־פָּנַי וָאֶשְׁמַע קוֹל מְדַבֵּר׃

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the L-RD. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

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KEHOT’S NOTE

יחזקאל א, כח.

52 **חיוור סומק וירוק**

On Noach, the Zohar describes the firmament in which all colors are included, green, red, white and sapphire, citing “Like the appearance of the bow,” and reads “My bow” through Yosef’s “his bow abode in strength.”

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

Eurther, the firmament with its enclosed square contains the gamut of all the colours. Outstanding are four colours, each engraved with four translucent signs, both higher and lower. These when decomposed become twelve. They are green, red, white, and sapphire, which is made up of all these colours. Hence it is written, “As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the L-rd” …

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

53 **וע׳ בפ׳ נח דע״א ב׳**

The note points to Or HaTorah on Noach in connection with this Zohar reference.

KEHOT’S NOTE

ראה אוה״ת פ׳ נח כרך א כא, ב.

54 **נכסוף נכספתה לבית אביך**

Lavan, overtaking Yaakov, says: “Now you have gone, because you longed greatly (nichsof nichsafta) for your father’s house; why did you steal my gods?” The text links nichsof, longing, with kesef, silver, and so with white.

Genesis 31:30 בראשית ל״א:ל׳

וְעַתָּה הָלוֹךְ הָלַכְתָּ כִּי־נִכְסֹף נִכְסַפְתָּה לְבֵית אָבִיךָ לָמָּה גָנַבְתָּ אֶת־אֱלֹקָי׃

And now that thou art surely gone, because thou sore longest after thy father’s house, wherefore hast thou stolen my gods?’

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KEHOT’S NOTE

בראשית לא, ל. וראה בענין הפסוק לעיל מסעי צ, סע״ב. וראה גם אוה״ת תצוה ע׳ א׳תריג.

55 **ובמ״א נתבאר שזהו ענין האהבה הטבעית**

The note points to Or HaTorah on Noach for the explanation “elsewhere” of white as the natural love.

KEHOT’S NOTE

ראה אוה״ת פ׳ נח כרך א עב, א.

56 **לגוון לבן שהוא גוון עצמי**

There white is the thing itself and not a dye, while red and green are dyes added to it.

KEHOT’S NOTE

ראה לעיל פ׳ אחרי כח, ג ובמ״מ לשם. וראה בסה״מ תקס״ד ע׳ קלו שאברהם הוא בחי׳ לבן. וראה במ״מ לשם.

57 **שמאל דוחה**

“Always let the left hand push away and the right hand draw near.” The text uses the left hand that pushes away for awe, the self-lowering that follows love.

Sotah 47a:6–7 סוטה מ״ז א:ו׳-ז׳

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

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

58 **ע״פ השמים כסאי**

The second discourse of Torah Ohr reads “The heavens are My throne” as the return (shov), a descent like one who sits and lowers his stature, after the “running” (ratzo) of love.

KEHOT’S NOTE

תו״א ב, ג ואילך.

59 **השמים כסאי**

Yeshayahu: G-d says, “The heavens are My throne, and the earth is My footstool.” Torah Ohr, to which the text points, reads “My throne” as a lowering, like one who sits down: the return that follows the running of love.

Isaiah 66:1 ישעיהו ס״ו:א׳

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

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

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60 **אברהם אוהבי**

G-d comforts His people: “But you, Israel, My servant, Yaakov whom I have chosen, the seed of Avraham who loves Me.” Avraham’s quality is love.

Isaiah 41:8 ישעיהו מ״א:ח׳

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי׃

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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61 **ופחד יצחק**

Or HaTorah on Shir HaShirim cites the Zohar (1:137b) here; in Sefaria's text that amud, and the amudim around it, do not hold the words "the Fear of Yitzchak," so no card is given.

KEHOT'S NOTE

באוה"ת שה"ש כרך א ע' קעג מציין כאן לזח"א קלז, ב.

62 **ופחד יצחק**

Yaakov answers Lavan: "Had not the G-d of my father, the G-d of Avraham and the Fear of Yitzchak, been with me, you would now have sent me away empty-handed." G-d is named as the One whom Yitzchak feared; Yitzchak's quality is awe, Gevurah.

Genesis 31:42 בראשית ל"א:מ"ב

לוּלֵי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹקִים וַיּוֹכַח אָמֶשׁ׃

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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PARAGRAPH 9

63 **לגדולתו אין חקר**

David's psalm of praise: "Great is Havayah and much praised, and His greatness is unsearchable," beyond all praise. The text uses it for the greatness one contemplates.

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

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

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64 **מעיקרא רמה**

When Rebbi reached the verse "He cast down from heaven to earth," the book fell from his hand and he said, "From a high roof to a deep pit." The text's "from a lofty height, etc." (printed מעיקרא רמה) is this saying, applied to the soul's descent.

Chagigah 5b חגיגה ה'

65 **בפרדס שער הגוונים ספ"ג**

Or HaTorah, quoted in the note, adds "and chapter 2" and explains that this green is "like saffron and like the yolk of an egg," truly a blend of red and white, as Rashbi said, "green includes white and red."

KEHOT'S NOTE

"ופ"ב, שהירוק הזה הוא הירוק כמוריקא וכחלמון ביצה שהוא ממש כללות אדום ולבן, וכן פי' הרשב"י ירוק כליל חיוור וסומק" — אוה"ת שה"ש כרך א ע' קעג.

66 **מהלכים**

The angel tells Yehoshua the High Priest: if you walk in My ways and keep My charge, "I will give you places to walk (mehalchim) among these who stand," the angels. The text alludes to it: through the three attributes together the soul keeps moving upward.

Zechariah 3:7 זכריה ג':ז'

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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67 **בד"ה שניך כעדר הרחלים**

There shinayich, "your teeth," is the letter shin, which the Tikkunei Zohar says includes "three flocks of sheep," the three Patriarchs; its three vavs are the three "holy"s of the Kedushah.

KEHOT'S NOTE

ראה לקמן לח, א ואילך "ע"י הצירוף והתכללות נמשך בהן כח וחיות מה שלמעלה מערך הכח והחיות של כל אות בפ"ע".

68 **שניך כעדר הרחלים**

The lover praises his beloved's teeth: "Your teeth are like a flock of ewes that have come up from the washing, all of them paired." The text points to its discourse on this verse.

Song of Songs 6:6 שיר השירים ו':ו'

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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69 **ונאספו שמה כל העדרים**

At the well in Charan, where Yaakov met Rachel: "And all the flocks would be gathered there," and the shepherds would roll the stone from the mouth of the well. The text points to its explanation on "Know this day" for this verse.

Genesis 29:3 בראשית כ"ט:ג'

וְנֶאֶסְפוּ־שָׁמָּה כָּל־הָעֲדָרִים וְגָלְלוּ אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקוּ אֶת־הַצֹּאן וְהֵשִׁיבוּ אֶת־הָאֶבֶן עַל־פִּי הַבְּאֵר לִמְקֹמָהּ׃

And thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone back upon the well's mouth in its place.—

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70 תפלות אבות תקנום

Rabbi Yosi son of Rabbi Chanina says, "The prayers were instituted by the Patriarchs": Avraham the morning prayer, Yitzchak the afternoon prayer, Yaakov the evening prayer.

Berakhot 26b:4–5 ברכות כ"ו ב:ד'-ה'

אִיתְּמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפִלּוֹת אָבוֹת תִּקְּנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקְּנוּם. תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּוָותֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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KEHOT'S NOTE

ראה ברכות כו, ב. ובהנסמן בשער י"י שם.

71 ליעקב אשר פדה את אברהם

Yeshayahu: "Therefore thus says Havayah to the house of Yaakov, who redeemed Avraham." Plainly the One who redeemed Avraham is G-d; the words can also be read of the house of Yaakov. The text reads them as Yaakov's compassion redeeming Avraham's love. (context: Steinsaltz Tanakh)

Isaiah 29:22 ישעיהו כ"ט:כ"ב

לָכֵן כֹּה־אָמַר ה' אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ׃

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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Tanya, Likkutei Amarim 32:6 תניא, חלק ראשון; ליקוטי אמרים ל"ב:ו'

וְגַם הַמְקוֹרָבִים אֵלָיו וְהוֹכִיחָם וְלֹא שָׁבוּ מֵעֲוֹנוֹתֵיהֶם שָׁמְצָוָה לְשָׂנְאוֹתָם – מִצְוָה לְאָהֳבָם גַּם כֵּן. וּשְׂתֵיהֶן הֵן אֱמֶת: שִׂנְאָה – מִצַּד הָרַע שָׁבָּהֶם, וְאַהֲבָה – מִצַּד בְּחִינַת הַטּוֹב הַגָּנוּז שֶׁבָּהֶם, שֶׁהוּא נִיצוֹץ אֱלֹקוּת שֶׁבְּתוֹכָם הַמְחַיֶּה נַפְשָׁם הָאֱלֹקִית. וְגַם, לְעוֹרֵר רַחֲמִים בְּלִבּוֹ עָלֶיהָ, כִּי הִיא בְּבְחִינַת גָּלוּת בְּתוֹךְ הָרַע מִסִּטְרָא אָחֳרָא הַגּוֹבֵר עָלֶיהָ בָּרְשָׁעִים, וְהָרַחֲמָנוּת – מְבַטֶּלֶת הַשִּׂנְאָה וּמְעוֹרֶרֶת הָאַהֲבָה, כַּנּוֹדָע מִמַּה שֶׁכָּתוּב: לְיַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם".

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KEHOT'S NOTE

ישע' כט, כב. ע"ל המאמר ד"ה וספרתם פ"ב [אמור לה, ג]. ושי"נ. [כ]. וראה תניא פל"ב ובהערות ותיקונים לכ"ק אדמו"ר שם.

72 מדת אהבה מדת אברהם

"But you, Israel, My servant ... the seed of Avraham who loves Me": love is Avraham's attribute.

Isaiah 41:8 ישעיהו מ"א:ח'

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי׃

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT'S NOTE

ראה ישע' מא, ח.

73 רחמנות מדת יעקב

On Yaakov going ahead of his family to meet Eisav (Genesis 33:3), the Midrash cites "As a father has compassion on his children" and asks who is the most compassionate of the Patriarchs: Rabbi Yehudah says Avraham, and Rabbi Levi says Yaakov, who said, Better that he strike me and not them.

Bereshit Rabbah 78:8 בראשית רבה ע"ח:ח'

וישם את השפחות ואת ילדיהן ראשונה - הדא אמרה: אחרון אחרון חביב. והוא עבר לפניהם, ההיד (תהלים קג): כרחם אב על בנים. תני, ר' חייא: כרחמן שבאבות. ואי זה הוא רחמן שבאבות? ר' יהודה אמר: זה אברהם. אמר אברהם (בראשית יח): חלילה לך מעשות כדבר הזה. ר' לוי אמר: יעקב והוא עבר לפניהם, אמר: טב דיגע בי ולא בהון. וישתחו ארצה שבע פעמים למה שבע? על שם (משלי כד): כי שבע יפול צדיק וקם. דבר אחר: למה שבע? אמר לו: הוי רואה את עצמך כאלו את נתון לפנים משבעה קינקלין ...

"He placed the maidservants and their children first, and Leah and her children next, and Rachel and Joseph last" (Genesis 33:2). "He placed the maidservants and their children first" - this is to say: The farther back one is, the more he is beloved. "He passed before them and prostrated himself earthward seven times, until he reached his brother" (Genesis 33:3). "He passed before them" - that is what is written: "As a father has mercy upon his son" (Psalms 103:13). Rabbi Ḥiyya taught: Like the most merciful of the ...

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Tanya, Likkutei Amarim 42 תניא, חלק ראשון; ליקוטי אמרים מ"ב

KEHOT'S NOTE

ראה זהר לך פז, ב. שמיני לח, א. ב"ר פע"ח, ח. וראה תניא פמ"ב.

74 **מדת יעקב**

> On Lech Lecha the Zohar says that Yitzchak made known that there is judgment and a Judge above, and Yaakov came and aroused compassion in the world.

Zohar, Lech Lecha 24:248–259 ספר הזהר, לך לך כ״ד:רמ״ח-רנ״ט

75 **מדת יעקב**

> On Shemini the Zohar reads "Remember Your compassion, Havayah, and Your kindnesses": "Your compassion" is Yaakov and "Your kindnesses" is Avraham.

Zohar, Shmini 4:40–49 ספר הזהר, שמיני ד׳:מ׳-מ״ט

76 Kehot's note points to Song of Songs 2 for these words.

Song of Songs 2 שיר השירים ב׳

PARAGRAPH 10

77 **והנה זה הוא היפה הראשון הוא בחי׳ נעשה**

> In the other transcript, quoted in the note, the first "Behold, you are fair" is the na'aseh that Israel said when they received the Torah: "we will make for ourselves" the beauty and splendor, through serving G-d with the three colors, from below upward, so that they adorn themselves.

KEHOT'S NOTE

באוה״ת שה״ש כרך ג ע׳ תתקו (הנחה אחרת מהמאמר): ״וז״ש שהנך יפה הלזו הראשון הוא מאמר נעשה שאמרו ישראל בקבלת התורה פי׳ נעשה לנו אנחנו בעצמינו היופי והתי״ת ע״י העבודה שיעבדו את ה׳ בג׳ גוונין הנ״ל שבא מלמטה למעלה שמפארי׳ הם בעצמן א״ע כנ״ל״.

78 **ולבטל רצונך מפני רצונו**

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

KEHOT'S NOTE

אבות ב, ד.

79 **ולבטל רצונך מפני רצונו**

> The Mishnah teaches: "Make His will your will, so that He will make your will His will; nullify your will before His will, so that He will nullify the will of others before your will." The text cites its second half for setting aside one's own will.

Pirkei Avot 2:4 משנה אבות ב׳:ד׳

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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80 **אבל יפה השני**

> Or HaTorah refers to this passage there and discusses it at length.

KEHOT'S NOTE

ראה אוה״ת שה״ש כרך ב ע׳ תריג שמציין לכאן ע״ש בארוכה.

81 **הבא לטהר מסייעין לו**

> Reish Lakish: "One who comes to become impure, they open the way for him; one who comes to purify himself, they help him." The text adds "greatly": the help from Above far exceeds a person's own effort.

Shabbat 104a:5 שבת ק״ד א:ה׳

ה״ו — זֶה שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. ז״ח ט״י כ״ל — וְאִם אַתָּה עוֹשֶׂה כֵּן, הַקָּדוֹשׁ בָּרוּךְ הוּא זָן אוֹתְךָ, וְחָן אוֹתְךָ, וּמֵטִיב לְךָ, וְנוֹתֵן לְךָ יְרוּשָּׁה, וְקוֹשֵׁר לְךָ כֶּתֶר לָעוֹלָם הַבָּא. מֵ״ם פְּתוּחָה, מֵ״ם סְתוּמָה — מַאֲמָר פָּתוּחַ, מַאֲמָר סָתוּם. נו״ן כְּפוּפָה, נו״ן פְּשׁוּטָה — נֶאֱמָן כָּפוּף, נֶאֱמָן פָּשׁוּט.

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KEHOT'S NOTE

שבת קד, א. ושי״נ.

82 **ישראל אשר בך אתפאר**

> Yeshayahu tells what G-d said to him: "You are My servant, Israel, in whom I am glorified (espa'ar)." The text reads it as Israel Above, the supernal attributes; espa'ar shares its root with pe'er, glory, and tiferes, beauty.

Isaiah 49:3 ישעיהו מ״ט:ג׳

וַיֹּאמֶר לִי עַבְדִּי־אָתָּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאָר׃

And He said unto me: 'Thou art My servant, Israel, in whom I will be glorified.'

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KEHOT'S NOTE

ישע׳ מט, ג.

83 **כי שרית עם אלקים**

> After Yaakov wrestles through the night, the angel tells him: "Your name shall no longer be Yaakov but Yisrael, for you have striven (sarisa) with G-d and with men, and have prevailed." The verse explains the name Yisrael; the text cites it for Israel Above. (context: Steinsaltz Tanakh)

Genesis 32:29 בראשית ל״ב:כ״ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

84 **כחתן יכהן פאר**

> Speaking for Israel at the redemption, the prophet rejoices that G-d has dressed him in salvation, "as a bridegroom puts on his glory (pe'er) like a priest, and as a bride

adorns herself with her jewels." Pe'er is a splendid headdress; the text uses it for the glory drawn from Above. (context: Steinsaltz Tanakh)

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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KEHOT'S NOTE

ישע׳ סא, י׳.

85 **לך ה׳ הגדולה והגבורה**

David blesses G-d before all Israel, after the gifts for the Temple were brought: "Yours, Havayah, are the greatness, and the might, and the splendor (tiferes) ..." The text names these attributes, Chesed, Gevurah and Tiferes, as the glory that Israel receive.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה״א כט, י״א.

86 **ע״פ ועשו להם ציצית**

The note identifies the discussion on "And they shall make for themselves tzitzis" as the one in the Siddur, in its section on tzitzis.

KEHOT'S NOTE

בסידור שער הציצית.

87 **ועשו להם ציצית**

G-d tells Moshe to command Israel to make tzitzis, fringes, on the corners of their garments, with a thread of techeles, sky-blue. The text points to its discourse on this verse (in the Siddur, the Kehot note says).

Numbers 15:38 במדבר ט״ו:ל״ח

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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88 **סד״ה בהעלותך את הנרות**

At the end of that discourse, "that runs down over the edge of his garments (middosav)" means that the attributes (middos) of the Holy One, blessed be He, and His love are revealed from above downward, not like a person's love that rises from below in thirst, through the Torah and mitzvos, which draw down the Thirteen Attributes of Mercy.

KEHOT'S NOTE

לעיל פ׳ בהעלותך ל, ד.

89 **בהעלותך את הנרות**

G-d tells Moshe to instruct Aharon: "When you light the lamps, the seven lamps shall give light toward the face of the Menorah." The text points to the end of its discourse on this verse.

Numbers 8:2 במדבר ח׳:ב׳

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

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

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90 **שיורד ע״פ מדותיו**

David's psalm of brothers dwelling together: it is "like the good oil on the head, running down on the beard, Aharon's beard, that runs down over the edge of his garments (middosav)." Middos means both "garments" and "measures"; the text reads it as G-d's attributes, middos.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

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

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91 **סד״ה אני ישנה**

The end of the discourse "I sleep, but my heart is awake" explains "Open for Me like the eye of a needle": all that a person can open, from Chochmah downward, is like the eye of a needle beside the Infinite Light that encompasses all worlds, and "I will open for you like the entrance of the hall" is the higher arousal from above, beyond the chain of worlds, which draws forth the heart's desire.

KEHOT'S NOTE

לקמן לה, א.

92 **אני ישנה**

The beloved tells of the night her lover knocked: "I sleep, but my heart is awake; the voice of my beloved knocks:

Open for me, my sister, my beloved." The text points to its discourse on this verse.

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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

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93 כחודה של מחט

On "Open for me," Rabbi Yasa says that G-d tells Israel: My children, open for Me one opening of teshuvah like the eye of a needle, and I will open for you openings through which wagons and carriages can enter. The discourse the text points to explains these two openings.

Shir HaShirim Rabbah 5:2:2 שיר השירים רבה ה':ב':ב'

... פִּתְחִי לִי, רַבִּי יַסָּא אָמַר, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, בָּנַי, פִּתְחוּ לִי פֶּתַח אֶחָד שֶׁל תְּשׁוּבָה כְּחַדָּה שֶׁל מַחַט, וַאֲנִי פּוֹתֵחַ לָכֶם פְּתָחִים שֶׁיְּהֵיוּ עֲגָלוֹת וּקְרוֹנְיוֹת נִכְנָסוֹת בּוֹ. רַבִּי תַּנְחוּמָא וְרַבִּי חוּנְיָא וְרַבִּי אַבָּהוּ בְּשֵׁם רֵישׁ לָקִישׁ, כְּתִיב (תהלים מו, יא): הַרְפּוּ וּדְעוּ כִּי אָנֹכִי אֱלֹקִים וגו', אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל הַרְפּוּ מִמַּעֲשֵׂיכֶם הָרָעִים וּדְעוּ כִּי אָנֹכִי אֱלֹקִים. רַבִּי לֵוִי אָמַר אִלּוּ הָיוּ יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה אֲפִלּוּ יוֹם אֶחָד, מִיָּד הֵן נִגְאָלִין, וּמִיָּד בֶּן ...

"It is the sound of my beloved knocking" – by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" – Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanḥuma, Rabbi Ḥunya, and Rabbi Abbahu [said] in the ...

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94 בד"ה כי תצא

There the soul has two levels: one enclothed in the body and one that stands above it as a makif (its mazal).

KEHOT'S NOTE

לעיל פ' תצא לו, א.

95 ורחל היתה יפ"ת ויפת מראה

The Torah contrasts Yaakov's two wives: "Leah's eyes were tender, and Rachel was beautiful of form and beautiful of appearance." Torah Ohr, to which the text points, reads Rachel as the Community of Israel.

Genesis 29:17 בראשית כ"ט:י"ז

וְעֵינֵי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יְפַת־תֹּאַר וְיפַת מַרְאֶה׃

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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96 בד"ה אם לא תדעי לך

The discourse "If you do not know, O fairest among women" explains "beautiful of form" as the shape of the limbs in their proper proportion and "beautiful of appearance" as the radiance of the face; Rachel is the Community of Israel.

KEHOT'S NOTE

תו"א כג, ב.

97 אם לא תדעי לך

The lover answers his beloved, who asked where to find him: "If you do not know, O fairest among women, go out in the footsteps of the flock and graze your kids by the shepherds' tents." The text points to the discourse on this verse, which explains Rachel's beauty.

Song of Songs 1:8 שיר השירים א':ח'

אִם־לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי־לָךְ בְּעִקְבֵי הַצֹּאן וּרְעִי אֶת־גְּדִיֹּתַיִךְ עַל מִשְׁכְּנוֹת הָרֹעִים׃

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds'tents.

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98 בד"ה כה תברכו

There "May G-d make His face shine upon you" is the answer from above to a person's own arousal: as he longs for the Infinite Light to be revealed below as above, the shining of the face, which is Chochmah ("a man's wisdom makes his face shine"), is drawn down to him, and this revelation is in the Torah.

KEHOT'S NOTE

לעיל פ' נשא כו, ד.

99 כה תברכו

G-d commands Aharon and his sons: "So shall you bless the children of Israel," introducing the Priestly Blessing. The text points to its discourse on this verse.

Numbers 6:23 במדבר ו':כ"ג

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

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

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100 יאר ה' פניו אליך

The second verse of the Priestly Blessing that Aharon and his sons give Israel: "May Havayah make His face shine upon you and be gracious to you." The text points to Likkutei Torah's explanation of it.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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101 **ובביאור ע"פ אלה מסעי**

In the explanation on "These are the journeys" in Likkutei Torah, Masei, "You will give truth to Yaakov" is explained: Yaakov is Z'eir Anpin, in which truth is revealed when the Thirteen Attributes of Mercy are drawn into it, and from there the shining of the supernal face is drawn to Israel.

KEHOT'S NOTE

לעיל פ' מסעי.

102 **אלה מסעי**

The opening of the list of Israel's journeys in the desert: "These are the journeys of the children of Israel, who went out of the land of Egypt." The text points to the explanation on this verse.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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103 **תתן אמת ליעקב**

Michah closes his prophecy: "You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from days of old." The text points to Likkutei Torah's explanation of it.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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104 **ועמ"ש ע"פ מה יפית ומה נעמת**

The note points to Or HaTorah for the discussion of "How fair you are and how pleasant."

KEHOT'S NOTE

אוה"ת שה"ש כרך ב ע' תריג. וראה אגה"ק סי' יח.

105 **מה יפית ומה נעמת אהבה בתענוגים**

The lover's praise of his beloved: "How fair you are and how pleasant, love, in delights." Iggeres HaKodesh, epistle 18, reads "love in delights" as a love given from Above.

Song of Songs 7:7 שיר השירים ז':ז'

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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106 **בביאור ע"פ יונתי**

In the further explanation on "My dove, in the clefts of the rock," "your appearance is comely" is the mitzvos: comeliness and beauty are Tiferes, which becomes a crown for the level below it.

KEHOT'S NOTE

לקמן כ, ד.

107 **ומראך נאוה**

The lover calls to his beloved, hidden in the clefts of the rock: "Let me see your appearance, let me hear your voice, for your voice is sweet and your appearance is comely." The text points to the explanation on "My dove" for these words.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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108 **עיניך יונים**

"Behold, you are fair, my beloved, behold, you are fair; your eyes are doves behind your veil." These words repeat the maamar's opening verse (Song of Songs 1:15); the Kehot note gives this verse here.

Song of Songs 4:1 שיר השירים ד':א'

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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KEHOT'S NOTE

שה"ש ד, א.

109 **והנה מ"ש עיניך יונים הוא עד"מ**

That transcript is longer here: the verse ends "your eyes are doves" to give the reason why the supernal face shines because of the face of the Community of Israel below, although there is no comparison between creature and Creator, "and this is understood by way of analogy."

KEHOT'S NOTE

בסה"מ תקס"ד ע' קלז הוא באריכות יותר: "וזהו שמסיים עינייך יונים, פי' בא ליתן טעם על סיבת ההשתלי' דהארת פנים עליונים מפני הארת פנים תחתונים דכנס"י אע"פ שאין ערוך כלל בין נברא לבורא כו', לפי שעיניך יונים, וביאור ענין זה יובן עד"מ".

110 **עד"מ כמו זוג יונים**

There "your eyes are doves" is a pair of doves that always gaze at each other and delight; so the bond of love should be so strong that a person's eyes and heart are always "gazing upon the glory of the King."

KEHOT'S NOTE

ראה גם תו"א מז, ג.

111 **הקב"ה נמשל לחתן**

Kehot's note points to Taanit 26b for these words.

Taanit 26b תענית כ"ו ב

KEHOT'S NOTE

תענית כו, ב.

112 **וכמו יונים שמסתכלים . . שאין עוד מלבדו**

This passage is quoted in Or HaTorah, which also records there something in the name of the Mitteler Rebbe; the note does not say what.

KEHOT'S NOTE

מובא באוה״ת שה״ש כרך א ע׳ שלו. וראה שם מה שכתב בשם כ״ק אדה״א.

113 **אין עוד מלבדו**

Moshe tells Israel that the wonders of the Exodus and Sinai were shown them "so that you may know that Havayah is G-d; there is none else besides Him." The text uses it for seeing G-d's oneness in everything.

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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114 **לאסתכלא ביקרא דמלכא**

Tanya speaks there of the joy of the heart when the eyes of the wise, in the mind, "gaze upon the glory of the King" and the splendor of His greatness, without end.

KEHOT'S NOTE

עסש״ב (רפ״ט). ובזח״א (לח, ב. קצט, א). [כ].

115 **לאסתכלא ביקרא דמלכא**

In the Zohar's account of the chambers of the Garden of Eden, souls clothed there "gaze upon the glory of their Master," and the souls of converts "gaze upon the supernal glory."

Zohar, Bereshit 51:6–54:17 ספר הזהר, בראשית נ״א:ו׳-נ״ד:י״ז

116 **לאסתכלא ביקרא דמלכא**

On "and to turn from evil is understanding," the Zohar says that through this comes the attainment of Binah, "to know and to gaze upon the glory of the supernal King."

Zohar, Miketz 8:127–9:138 ספר הזהר, מקץ ח׳:קכ״ז-ט׳:קל״ח

And then He gave a warning to man, as we read further: "And unto man he said: Behold, the fear of the L-rd, that is wisdom; and to depart from evil is understanding" (Ibid. 28, 28), since wisdom is the means to attain to the fear of the Holy One, and understanding is the power by which to separate and keep away the refuse, and thus attain to a knowledge of and an insight into the glory of the Most High King.'

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

PARAGRAPH 11

117 **כי עין בעין יראו**

Yeshayahu foresees the watchmen of Jerusalem singing together at the redemption, "for eye to eye they shall see when Havayah returns to Zion," seeing it with their own eyes. The text reads "eye to eye" as two gazes, from below and from Above.

Isaiah 52:8 ישעיהו נ״ב:ח׳

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה׳ צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע״ נב, ח.

118 **כדרך שבא לראות**

From the verse "three times a year all your males shall appear (yera'eh)," which can also be read yir'eh, "shall see," the Talmud rules that one blind in one eye is exempt from appearing in the Temple: "as one comes to see, so one comes to be seen," with both eyes. The text uses it for the mutual seeing of Israel and G-d.

Chagigah 4b:5 חגיגה ד׳ ב:ה׳

רַבִּי יוֹחָנָן בֶּן דַּהֲבַאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה: סוֹמֵא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאִיָּיה, שֶׁנֶּאֱמַר: "יֵרָאֶה" "יֵרָאֶה", כְּדֶרֶךְ שֶׁבָּא לְרְאוֹת כָּךְ בָּא לֵירָאוֹת. מַה בָּא לְרְאוֹת — בִּשְׁתֵּי עֵינָיו, אַף לֵירָאוֹת — בִּשְׁתֵּי עֵינָיו.

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

KEHOT'S NOTE

חגיגה ד, ב.

119 **עין ה׳ אל יראיו**

The psalmist says that no king is saved by a great army, nor a horse by its strength; rather "the eye of Havayah is toward those who fear Him, toward those who hope for His kindness."

Psalms 33:18 תהילים ל״ג:י״ח

הִנֵּה עֵין ה׳ אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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KEHOT'S NOTE

תהלים לג, יח.

120 **להציל ממות נפשם**

The verse continues: "to save their soul from death and to keep them alive in famine (bara'av)." Plainly G-d saves them in war and feeds them in famine; the text reads "their soul" as the light that fills all worlds, and "in hunger" as life drawn from the hunger itself (paragraph 12). (context: Steinsaltz Tanakh)

Psalms 33:19 תהילים ל״ג:י״ט

לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בָּרָעָב׃

To deliver their soul from death, And to keep them alive in famine.

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121 **רגלי׳ יורדות מות**

Shlomo warns his son against the strange woman: "Her feet go down to death; her steps take hold of the grave."

> The text applies it to the life-force descending to the kelipos.

Proverbs 5:5 משלי ה׳:ה׳

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

122 ראה נתתי לפניך היום את החיים

> Moshe, concluding the covenant: "See, I have set before you today life and good, and death and evil." The text cites it for the flow that can go to either side.

Deuteronomy 30:15 דברים ל׳:ט״ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע׃

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו.

123 ובחרת בחיים

> Moshe calls heaven and earth to witness: "I have set before you life and death, blessing and curse; and you shall choose life."

Deuteronomy 30:19 דברים ל׳:י״ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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KEHOT'S NOTE

דברים ל, יט.

124 רחצתי את רגלי

> When her lover knocks at night, the beloved hesitates: "I have taken off my robe, how shall I put it on? I have washed my feet, how shall I soil them?" The text reads the washed feet as the life-force that does not go down to the kelipos.

Song of Songs 5:3 שיר השירים ה׳:ג׳

פָּשַׁטְתִּי אֶת־כָּתָנְתִּי אֵיכָכָה אֶלְבָּשֶׁנָּה רָחַצְתִּי אֶת־רַגְלַי אֵיכָכָה אֲטַנְּפֵם׃

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

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KEHOT'S NOTE

שה"ש ה, ג.

125 והארץ הדום רגלי

> "The heavens are My throne, and the earth is My footstool." The text points again to its discussion of this verse.

Isaiah 66:1 ישעיהו ס״ו:א׳

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

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

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126 ולהחיותם ברעב

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

KEHOT'S NOTE

תילים (לג, יט), שם אי' ולחיותם בלא ה'. [כ]. כ"ה בכ"מ בדא"ח.

127 כי לא על הלחם לבדו

> Moshe reminds Israel that G-d let them hunger and fed them the manna "to make you know that not by bread alone does man live, but by everything that comes forth from the mouth of Havayah does man live." The text reads "bread" as the Torah.

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה׳ יִחְיֶה הָאָדָם׃

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

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KEHOT'S NOTE

דברים ח, ג.

PARAGRAPH 12

128 השמע לאזניך מה שאתה מוציא מפיך

> From the word "Hear" (Shema), Rabbi learns that one who recites the Shema must let his ears hear what he brings forth from his mouth.

Berakhot 13a:28–30 ברכות י״ג א:כ״ח-ל׳

וּלְרַבִּי נָמֵי, הָא כְּתִיב "שְׁמַע"! הַהוּא מִבָּעֵי לֵיהּ: הַשְׁמַע לְאָזְנֶיךָ מַה שֶּׁאַתָּה מוֹצִיא מִפִּיךָ. וְרַבָּנַן? סָבְרִי לַהּ כְּמַאן דְּאָמַר לֹא הִשְׁמִיעַ לְאָזְנוֹ — יָצָא. וּלְרַבָּנַן נָמֵי הָא כְּתִיב "יְהָיוּ"? הַהוּא מִבָּעֵי לְהוּ שֶׁלֹּא יִקְרָא לְמִפְרַע.

But for Rabbi also it is written "Hear, O Israel" ! He requires it to establish the rule. Cause thine ear to hear what thou utterest with thy lips. And the Sages ? They agree with him who says that if one does not read [the Shema'] audibly, he has still fulfilled his obligation. But for the Sages also it is written "And these words shall be" ! They require it to establish the rule that one must not read [the sentences of the Shema'] out of order.

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KEHOT'S NOTE

ברכות יג, א.

129 **ודברי אשר שמתי בפיך**

G-d's covenant with those of Yaakov who turn from sin: "My spirit that is upon you and My words that I have placed in your mouth shall not depart from your mouth, nor from the mouth of your children." The text uses it for the Torah as G-d's own words in our mouth.

Isaiah 59:21 ישעיהו נ״ט:כ״א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה׳ רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וַזַרַע זַרְעֲךָ אָמַר ה׳ מֵעַתָּה וְעַד־עוֹלָם׃

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

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KEHOT'S NOTE

ישע׳ נט, כא.

130 **תען לשוני אמרתך**

"My tongue shall respond to (echo) Your word, for all Your commandments are righteous." The text reads it as answering after G-d, as one repeats the words another says.

Psalms 119:172 תהילים קי״ט:קע״ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב.

131 **סד״ה להבין מ״ש ביום השמע״צ**

At the end of that discourse, ordinary Torah study is contrasted with "My tongue shall respond to Your word": there G-d's very word, the Torah as it is above, is drawn into the mouth of the one who learns, as in "I have placed My words in your mouth," and he only responds after Him; ordinary study draws only a glimmer of the supernal speech.

KEHOT'S NOTE

לעיל סוכות פא, ד.

132 **לחיותם ברעב**

The end of the verse: "and to keep them alive in hunger." The text reads it as life drawn from the hunger itself.

Psalms 33:19 תהילים ל״ג:י״ט

לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בָּרָעָב׃

To deliver their soul from death, And to keep them alive in famine.

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133 **וזהו לחיותם ברעב שהחיות שלהם הוא מבחי׳ הרעב**

The note points there for life drawn from the hunger itself.

KEHOT'S NOTE

ראה ס׳ מאמרי אדה״א במדבר ח״א ע׳ רס. לקו״ש חכ״ט ע׳ 313 וע׳ 332 ובהערות לשם מציין ״וראה תו״א ר״פ לך״.

134 **רעבים גם צמאים**

The psalm thanks G-d for those who were lost in the desert, "hungry and thirsty too, their soul fainting within them," until they cried to Him and He led them out. The text reads the fainting as longing for G-d.

Psalms 107:5 תהילים ק״ז:ה׳

רְעֵבִים גַּם־צְמֵאִים נַפְשָׁם בָּהֶם תִּתְעַטָּף׃

Hungry and thirsty, Their soul fainted in them.

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KEHOT'S NOTE

תהלים קז, ה.

135 **נפשנו חכתה לה׳**

After "to keep them alive in hunger," the psalm continues: "Our soul waits for Havayah; He is our help and our shield." The text reads its waiting as the soul's longing.

Psalms 33:20 תהילים ל״ג:כ׳

נַפְשֵׁנוּ חִכְּתָה לַה׳ עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא׃

Our soul hath waited for the L-RD; He is our help and our shield.

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KEHOT'S NOTE

תהלים לג, כ.

136 **ויענך וירעיבך ויאכילך**

"… but by everything that comes forth from the mouth of Havayah does man live." The text reads this as the bestowal from Above, the second "fair."

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה׳ יִחְיֶה הָאָדָם׃

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

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KEHOT'S NOTE

דברים ח, ג.

137 **כי על כל מוצא**

Kehot's note points to Deuteronomy 8:3 for these words.

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה׳ יִחְיֶה הָאָדָם׃

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

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KEHOT'S NOTE

the living G-d, as Moshe lived forty days on the mountain without bread, sustained by the food above.

KEHOT'S NOTE

"ולהחיותם ברעב פי' לא יהי' חיותם ממזון ומאכל כלל בימות המשיח אלא יהי' חיותם מן הרעב גופא, כי במה שהיו רעבים וצמאים לאל חי בזאת יהי' שפע חיות נפשם, דהיינו ע"ד שהי' משה בהר מ' יום לחם לא אכל כו' ואעפי"כ הי' גופו חי וקיים ממזונא דלעילא כו' והענין הוא כמ"ש". רעבים גם צמאים. וראה אוה"ת שה"ש כרך ג ע' תתקיב.

דברים ח, ג.

138 סד"ה ויאכילך את המן

The end of the discourse "And He fed you the manna" explains "not by bread alone does man live ... but by everything that comes forth from the mouth of G-d": one lives by contemplating that the Torah is what comes forth from G-d's mouth, one with Him, like the manna, a dew from above that took physical form so that it could be eaten.

KEHOT'S NOTE

לעיל פ' עקב טז, א.

139 וענית את נפשותיכם

Of Yom Kippur: "It is a Sabbath of rest for you, and you shall afflict your souls," the fast from eating and drinking. The text reads it as the life of the inner heart, above eating.

Leviticus 23:32 ויקרא כ"ג:ל"ב

שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם׃

It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

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KEHOT'S NOTE

ויקרא כג, לב.

140 בד"ה ביום השמיני שלח

In the discourse "On the eighth day he sent the people away," Yom Kippur has no eating or drinking: all year a person is nourished by physical food that becomes blood, the soul in the outer dimension of the heart, but on Yom Kippur the inner point of the heart is revealed, which is not nourished by physical food, "but by everything that comes forth from the mouth of G-d."

KEHOT'S NOTE

לעיל שמע"צ פו, ד.

141 ביום השמיני שלח

At the end of the dedication of the Temple, after fourteen days of celebration, Shlomo "on the eighth day sent the people away, and they blessed the king," and they went home joyful. The text points to its discourse on this verse for Shemini Atzeres.

I Kings 8:66 מלכים א ח':ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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142 בסה"מ תקס"ד ע' קלח

The transcript there, quoted in the note, says that in the days of Mashiach their life will come not from food but from the hunger itself, from being hungry and thirsty for

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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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