LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 13

קול דודי הנה זה בא מדלג על ההרים...

“The Voice of My Beloved! Behold, He Comes, Leaping over the Mountains”

◇

At the Exodus a great illumination from the level of G-d’s essence, “He and His Name alone,” far above the chain of worlds that His Name sustains, was revealed to Israel by a “leap,” out of all proportion to their low state; only such a revelation could free them from Mitzrayim, the realm of limit. Israel’s own service (the guarded first matzah, reached through the bitterness of maror, and later the Counting of the Omer) prepares for this revelation and draws it down, and it will return openly in the future.

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

At the Exodus a great illumination from the level of G-d's essence, "He and His Name alone," far above the chain of worlds that His Name sustains, was revealed to Israel by a "leap," out of all proportion to their low state; only such a revelation could free them from Mitzrayim, the realm of limit. Israel's own service (the guarded first matzah, reached through the bitterness of maror, and later the Counting of the Omer) prepares for this revelation and draws it down, and it will return openly in the future.

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

THE MAAMAR IN BRIEF

The maamar asks why the verse says "leaping" over the mountains but "skipping" over the hills, and how matzah eaten before midnight can be explained by a revelation that came after it. Before creation there were "He and His Name alone": the life-force of the worlds is only G-d's radiance, Name and Kingship, "the kingship of all worlds," while "Your kingship" is Malchus included in His essence. At the Exodus this higher level, "the King of the kings of kings," was revealed, and so Israel left Mitzrayim, the realm of limit. There were two matzos: the first, before midnight, was Israel's own self-nullification, which needed guarding and came with maror, the bitterness that arouses compassion; through it came the second, after midnight, a nullification from Above that could not leaven. "Voice" is a drawing from concealment into revelation. The revelation "leapt" over the chain of worlds: on one foot, love, in the merit of the Patriarchs, the Torah; on two, love and awe, in the merit of the Matriarchs, the mitzvos, whose root is higher. The gazelle that turns its head back is the will above wisdom enclothed in the mitzvos; after Pesach comes "Arise," the Counting toward Shavuos.

OUTLINE

1 **The question** ¶1

"The voice of my beloved … leaping over the mountains, skipping over the hills": why "leaping" for the mountains and "skipping" for the hills? The Midrash reads the verse as the Exodus, when G-d "leapt" from four hundred years to two hundred and ten.

2 **Matzah and midnight; He and His Name** ¶2–7

The Haggadah explains matzah by a revelation that came after midnight, though matzah must be eaten before it. To answer: the life-force of the worlds is only G-d's light, Name and Kingship, which change nothing in His essence; hence the prayer's version "before [the world] was created," as if the world came about of itself.

3 **Two kinds of kingship; leaving the realm of limit** ¶8–10

"The kingship of all worlds" gives life to Beriah, Yetzirah and Asiyah, the souls, angels and stars; "Your kingship" is Malchus included in the essence. This, "the King of the kings of kings," was revealed at the Exodus, and it freed Israel from Mitzrayim, the limit that binds every world.

4 **Two matzos and the maror** ¶11–16

Matzah, like grain for a child, brings recognition of G-d. The first matzah, before midnight, was Israel's own self-nullification; it needed guarding from chametz, self-exaltation, and came with maror, the bitterness that arouses abundant compassion, which is why the maror stands on the middle line. Through it came the second matzah, revealed from Above, which needed neither guarding nor maror.

5 **The voice** ¶17

"Voice" is a drawing from concealment into revelation; the revelation at the Exodus of a great illumination from the level of the essence is "the voice of my beloved."

6 **Leaping over the mountains** ¶18

The revelation skipped the chain of cause and effect, coming "with great awe," in the merit of the Patriarchs or from above them. The Torah calls it pesach, "And Havayah will pass over the doorway": it entered Malchus, the gate of awe.

7 **Skipping over the hills** ¶19–21

Leaping is on one foot and skipping on two: through the Patriarchs the revelation came only as love, through the Matriarchs also as awe, which is rooted higher. The Matriarchs, though recipients, are higher from below to above, "last in deed, first in thought"; below, the mountains are the Torah and the hills the mitzvos, rooted in Keser. "Behold, he comes" is also the future: "I will show him wonders."

8 **The gazelle and the Counting** ¶22–23

The gazelle turns its head back: the will above wisdom is enclothed in physical mitzvos. At Pesach it came by a leap, with no arousal from below; then comes "Arise," the Counting of the Omer, which refines the middos so that Shavuos is "face to face" and leavened bread can be offered.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ספר המאמרים • ש"פ מצורע, יו"ד ניסן, שבת הגדול, ה'תשל"ו • 5736 • ד"ה קולי דודי הנה זה בא תשל"ו P. 161

The Rebbe opens with several questions. The Midrash says the Exodus came by a "leap," after 210 years instead of the decreed 400. The Rebbe says it was known Above from the start that the Exodus would be after 210 years; he then applies the Sages' dictum to Egypt, saying its end was revealed as 400 years. So why decree 400, and how could the work of 400 years be done in 210? What does "leaping over the mountains" have to do with Pesach? And why is leaping tied to Pesach specifically, the "head of the festivals," when all three festivals have the mitzvah of "appearing"? Why does the Zohar link the

tenth of Nissan with Yom Kippur, the tenth of Tishrei, when Nissan is the service of tzaddikim and Tishrei is the completion of teshuvah? And how do the two readings of "over the mountains" fit together: "in the merit of the Patriarchs" and literally "over" them?

The Rebbe explains that Shavuos and Sukkos come through Israel's service: the seven weeks of counting, and the "ingathering" of Elul and Tishrei. Pesach came when Israel were "naked and bare," sunk in Egypt, the lowest place. Precisely for that reason the revelation had to come from "He and His Name alone," above hishtalshelus. From that level, bringing anything into being is "as though of itself," by a leap, and only from there can light reach all the way down to Egypt. The descent was "by His Glory and by Himself," passing through "King of the kings of kings" (Keser, Chochmah and Binah, the seven middos) and Malchus, "the doorway." The leap still needed a semblance from below. The taking of the lamb on the tenth of Nissan is described as mesirus nefesh. Separately, the first matzah embodied bittul and required guarding; through that bittul came the second matzah. These do not compel the revelation or form a fitting vessel for it. The power for this mesirus nefesh came from the faith inherited from the Patriarchs, which is the "merit" reading. The revelation itself comes from above the mountains and hills, the "mountains of darkness," which is the literal reading. Yom Kippur is likewise above measure. As for 400 versus 210: by the reckoning of hishtalshelus, Egypt needed 400 years. But the descent went further than intended, as hinted in רד"ו, a term of descent. This extra descent called forth a leap that accomplished in 210 years what should have taken 400. The Rebbe discusses the instruction "עשו כל עבודתכם דרך דילוג וקפיצה" for Pesach services, then explains leap-like service as the highest completeness, beyond standing and walking and all measure; the closing lines separately connect teshuvah's leap in a single moment with Israel's immediate redemption.

The lesson: The maamar presents leap-like service, including mesirus nefesh, as drawing down the revelation described by "אראנו נפלאות"; separately, it concludes that teshuvah can be a leap "בשעתא חדא וברגעא חדא" and that "ישראל עושין תשובה ומיד הם נגאלין."

P. 168 ספר המאמרים תשל"ו • י"א ניסן, ה'תשל"ו • **5736** • ד"ה קולי דודי הנה זה בא

The Rebbe opens from the Midrash that "the voice of my beloved, leaping over the mountains" refers to the Exodus, when G-d leapt from four hundred years to two hundred and ten. He asks three questions. First, if the exile was a process of refining (according to Kabbalah, refining the sparks of the generation of the Dispersion), how did 210 years accomplish what was set for 400? And if 210 sufficed, why was 400 decreed at all? Second, the Midrash gives two readings of "over the mountains … over the hills." One is "in the merit of" the Patriarchs and Matriarchs, which puts the redemption below them. The other is "above" them. These seem contradictory. Third, why does the leap belong specifically to Pesach, so that the offering, the manner of eating it, "Havayah will pass over the doorway," and the festival's very name all mean leaping?

He answers that Pesach, unlike Shavuos (reached through the Counting) and Sukkos (the festival of ingathering, after Elul and the Ten Days of Teshuvah), is a leap that does not come from human service. Israel were then at the lowest point, "naked and bare," sunk in forty-nine gates of impurity. Only "I and not an angel," the King of the kings of kings "in His glory and His essence" (Malchus and Tiferes of Ein Sof before the tzimtzum, Keser), could reach them, and only by a leap. Yet some likeness

of this was needed from below: the open self-sacrifice of taking the lamb on Shabbos HaGadol. In daily service the pattern is standing (angels, the worlds of Beriah, Yetzirah and Asiyah), walking (tzaddikim, Torah and mitzvos, rising to Atzilus, which still has ten limited sefiros), and leaping (mesirus nefesh in the Shema, teshuvah, Yom Kippur). This leap reaches Keser, and teshuvah is therefore tied to Mashiach. The two readings agree: the Patriarchs' and Matriarchs' service of faith was only a hint, a likeness, yet it drew down a revelation from inner Atik and beyond, far above them. The Matriarchs drew the higher "skipping on two feet"; so too the righteous women of Egypt, and the women who build Jewish homes today. He closes with the "horns": from the lowest point, "all the horns of the wicked I will cut off," come the ten horns, from Avraham's to the horn of Mashiach.

The lesson: Beyond ordered service in Torah, mitzvos and prayer, a Jew must reach the "leap" of mesirus nefesh and teshuvah, which rests on faith renewed each morning with Modeh Ani; this is what draws down the redemption. The work of Jewish women in building homes in which G-d dwells hastens the Geulah, as the righteous women did in Egypt.

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.

Read together, the Rebbe's teachings on this maamar seem to return to one question: when the Alter Rebbe sets two things side by side, is the lower one simply lacking? In a talk of Shabbos Mishpatim 5722 he shows that the old wording of the prayer, „בראת" ("You created"), was no mistake but guarded against a coarser error, and that the image of a person absorbed in thought pictures exactly the subtle error that „נברא" ("was created") now excludes; both wordings, he adds, remain true, each in its place. In his maamar Kimei Tzeis'cha 5742 the Exodus too revealed the very highest level, as the Rebbe Rashab explains, but clothed in Malchus, the "doorway", while the future will reveal it with no garment, a contrast he takes from the Rebbe Rayatz. Perhaps (biur b'derech efshar), read in his light, the maamar's pairs (the two wordings, the doorway and the future) appear less as higher and lower than as one light in two settings.

KEY CONCEPTS

He and His Name alone הוא ושמו בלבד

Before creation G-d's Name, the radiance that would give life to the worlds, was included in His essence. The life-force of the worlds is only His "Name," which changes nothing in Him.

The kingship of all worlds and Your kingship מלכות כל עולמים / מלכותך

Two levels of Malchus: the kingship that gives life to the worlds, a mere radiance and name, and Malchus as included in G-d's essence. The second, "the King of the kings of kings," was revealed at the Exodus.

Leap דילוג

A revelation that skips the chain of descending worlds (hishtalshelus), the order of cause and effect, coming from above to below out of proportion to the recipient.

The two matzos מצה ראשונה ומצה שניה

The first matzah, before midnight, is Israel's own self-nullification, which must be guarded; the second, after midnight, is a nullification brought by the revelation from Above, which cannot leaven.

Bitterness and abundant compassion מרירות ורחמים רבים

Bitterness over one's distance from G-d arouses His abundant compassion, which applies only to one who is low; so the maror stands on the middle line, the line of compassion.

Voice קול

A drawing from concealment into revelation, from intellect into emotion or from above intellect into it; the "great voice" of Sinai is the inner voice that is not heard.

Leaping and skipping דילוג וקפיצה

Leaping is on one foot, skipping on two: the revelation came as love through the Patriarchs and the Torah, and as love and awe through the Matriarchs and the mitzvos.

Supernal awe יראה עילאה

An awe rooted higher than love, in the hidden levels of Keser; at the Exodus it was revealed within the lower awe of Malchus, "with great awe."

Last in deed, first in thought סוף מעשה במחשבה תחלה

What comes last in the order of descent has the highest root; so the recipient, the Matriarchs and the mitzvos, can stand above the giver.

SECTION 1 • ¶1

The question

1 קול דודי[1] הנה זה בא[2] מדלג על ההרים מקפץ על הגבעות.[3] דומה דודי לצבי[4,5] כו'. וצריך להבין שינוי הלשון שבהרים כתיב מדלג ובגבעות מקפץ.

"The voice of my beloved! Behold, he comes, leaping (medaleg) over the mountains, skipping (mekapetz) over the hills. My beloved is like a gazelle, etc." Now, we need to understand the change of wording: of the mountains it is written medaleg ("leaping"), and of the hills mekapetz ("skipping").

> The maamar opens with Song of Songs 2:8-9, where the beloved comes "leaping over the mountains, skipping over the hills" and is compared to a gazelle. Its first question is about wording: why "leaping" (medaleg) for the mountains but "skipping" (mekapetz) for the hills? The answer comes later in the maamar.

הנה פסוק זה נאמר על יציאת מצרים שהיה הגאולה בדלוג מארבע מאות שנה לרד"ו שנה כמ"ש במדרש שיר השירים בפסוק זה.

Now, this verse was said about the Exodus from Egypt, when the redemption came by a leap: from four hundred years to two hundred and ten years, as is written in the Midrash on Shir HaShirim, on this verse.

> The Midrash on this verse reads it as Moshe's announcement of the redemption from Egypt. G-d had told Avraham of four hundred years of bondage, yet only two hundred and ten had passed; G-d "leapt" over the reckoning and redeemed them early.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה קולי דודי הנה זה בא, **5736**
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> The Alter Rebbe states the leap from 400 to 210 years without asking why 400 was decreed. The Rebbe explains that 400 was the reckoning of hishtalshelus. The descent went beyond what was intended, as with the Egyptians, who added harm beyond the decree. That extra descent drew down a leap even in time, accomplishing in רד"ו years (a term of descent) what would otherwise have taken 400.
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> The Alter Rebbe: שהיה הגאולה בדלוג מארבע מאות שנה לרד"ו שנה
>
> The Rebbe: אמנם ע"י שהיתה ירידה נוספת מהמכוון

SECTION 2 • ¶2–7

Matzah and midnight; He and His Name

2 ולהבין כל זה הנה אנו אומרים בהגדה מצה זו שאנו אוכלים על שום מה ע"ש [על שם] שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקב"ה וגאלם.

To understand all this: we say in the Haggadah, "This matzah that we eat—on account of what? On account of the fact that the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, was revealed to them and redeemed them."

> To explain the verse, the maamar turns to the Haggadah's reason for eating matzah: our ancestors' dough had no time to rise before "the King of the kings of kings, the Holy One, blessed be He," was revealed to them and redeemed them. The whole maamar builds on this phrase.

והנה לכאורה אין זה טעם מספיק כי ענין התגלות זו שנגלה עליהם מלך מלכי המלכים היה אחר חצות. כמ"ש ויהי בחצי הלילה[6,7] כו'.

Now, at first glance this is not a sufficient reason, for this revelation, when the King of the kings of kings was revealed to them, was after midnight, as it is written, "And it came to pass at midnight, etc."

> The difficulty: that revelation came only from midnight on, when G-d struck the firstborn of Egypt (Exodus 12:29). So the reason the Haggadah gives for the matzah is an event that took place after midnight.

ואכילת מצה שאנו אוכלים (וכן בפסח מצרים) צריך להיות קודם חצות דייקא כמ"ד [כמה דאת אמר] שהפסח אינו נאכל אלא עד חצות[8] ובפסח נאמר על מצות ומרורים[9] וגו'.

Yet the eating of the matzah that we eat (and so too with the Pesach in Egypt) must be specifically before midnight, according to the one who holds that the Pesach offering is eaten only until midnight; and of the Pesach offering it is said, "With matzos and bitter herbs, etc."

> Yet the matzah must be eaten before midnight, in Egypt and at our seder alike, according to Rabbi Elazar ben Azaryah, who holds that the Pesach offering may be eaten only until midnight; the Torah joins the matzah to the Pesach offering, "with matzos and bitter herbs they shall eat it." So the question is how matzah eaten before midnight can be explained by a revelation that came after it.

ולהבין כ"ז [כל זה] הנה ארז"ל [אמרו רבותינו זכרונם לברכה] עד שלא נברא העולם[11, 10] היה הוא ושמו בלבד.[12]

To understand all this: our Sages, of blessed memory, said, "Before the world was created, there were He and His Name alone."

> The answer begins with the saying in Pirkei DeRabbi Eliezer (chapter 3) that before the world was created there were only "He and His Name." In Likkutei Torah, Behar, the Alter Rebbe opens his explanation of "My Sabbaths you shall keep" with the same saying: a name is what joins the lights with the vessels, as a person needs his name only for those who call him.

דהנה חיות כל העולמות שנמשך ממנו ית' אינו אלא בחינת אור וזיו בלבד ממנו ית'. כמו עד"מ זיו השמש או זיו הנר שאינו נוגע אל העצם כלל.

For the life-force of all the worlds, which is drawn from Him, blessed be He, is nothing but the level of light and radiance alone, from Him, blessed be He; as, by way of analogy, the radiance of the sun or the radiance of a candle, which does not touch the essence at all.

> The life-force of all the worlds is not G-d's essence; it is only light and radiance from Him, and radiance comes from its source without touching the source itself, like the rays of the sun or the glow of a candle. The maamar will give two more images for the life-force of the worlds: a name and a king.

3 והראיה שאף אם יש מסך מפסיק באופן שאין הזיו יכול להתפשט מ"מ אין בהעצם שום שינוי.

The proof [of this]: even if there is an intervening screen, so that the radiance cannot spread forth, nevertheless there is no change whatsoever in the essence.

> The proof that radiance does not touch its source: when a screen blocks the sun's rays, the sun itself does not change at all. Only the glow is affected, not the luminary.

כמ"כ [כמו כן] למעלה כח אלקי המחיה כל העולמות נק' בשם אור שאינו נוגע לעצמותו ית' כלל ואינו פועל בו שום שינוי כמ"ש אני[13] ה' לא שניתי ואתה הוא קודם שנברא העולם כו'.

So too Above: the G-dly power that gives life to all the worlds is called by the name "light," for it does not touch His essence, blessed be He, at all, and effects no change in Him, as it is written, "I, Havayah, have not changed"; and "You are He before the world was created, etc."

> So the divine power that gives life to the worlds is called "light": it does not touch G-d's essence and changes nothing in Him. Hence Malachi's "I, Havayah, have not changed," and the morning prayer "You are He before the world was created," and the same after it was created.

4 ונקי גם כן בחינת שם וכמ"ש יהללו את שם[14] כו'. וכמו עד"מ האדם כשהוא בפ"ע [בפני עצמו] אינו צריך לשם כלל רק לזולתו שיקראו אותו בשמו ואינו נוגע לעצמותו כלל.

It is also called the level of a "name," as it is written, "Let them praise the Name, etc." And as, by way of analogy, a person: when he is by himself he has no need of a name at all; [he needs it] only for others, so that they may call him by his name, and it does not touch his essence at all.

> The same life-force is also called a "name," as in "Let them praise the Name." A person alone has no need of a name; a name exists only so that others can call him, and it adds nothing to who he is.

כן הוא בחינת כח האלקי המחיה כל העולמות הוא רק בחינת שם בלבד ואינו נוגע לעצמותו כלל.

So too the level of the G-dly power that gives life to all the worlds is only the level of a name alone, and it does not touch His essence at all.

> So the divine power that gives life to the worlds is only G-d's "Name": it exists for the sake of the created beings and does not touch His essence.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה קולי דודי הנה זה בא **5736,**
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> The Alter Rebbe uses the name to show that the life-force of the worlds does not touch the essence, and says that before creation the Name was included in the essence. The Rebbe adds two things. First, in "He and His Name alone," the Name itself was "alone" ("דגם שמו ה' באופן בלבד"). Second, a name has an advantage: when a person is called by it, he turns with his whole essence. He then equates "His glory" (Malchus of Ein Sof) with this Name, and makes it the source of the revelation "in His glory and His essence" at the Exodus.
>
> The Alter Rebbe: האדם כשהוא בפ"ע אינו צריך לשם כלל רק לזולתו
>
> The Rebbe: פונה לקוראו בכל עצמותו

5 ונקי בחינת מלך. כמו למשל המלך על מדינתו שאין עצמותו ומהותו נתפס ומתפשט במדינה כולה רק שמו לבדו שנקרא מלך עליהם.

And it is called the level of "King." As, for example, a king over his country: his essence and being are not contained in and spread through the whole country; only his name alone, in that he is called king over them.

> A third image is a king. The king's own person does not spread through his country; only his name, his being called king over the people, reaches every part of it.

כמו"כ [כמו כן] למעלה מה שאלקות מחיה כל העולמות הוא רק בחי' מלכות שבמה שהוא מלך עליהם מחיה ומהוה אותם דהיינו שמו יתברך בלבד

So too Above: that G-dliness gives life to all the worlds is only the level of Malchus (sovereignty): in that He is King over them, He gives them life and brings them into being; that is, His Name, blessed be He, alone.

> Likewise, the life G-d gives the worlds comes from His Malchus, His being King over them. That is only His "Name," not His essence.

אבל מהותו ועצמותו ית' אינו בגדר המשכה והתגלות כי הוא לבדו מרום וקדוש כו' אתה הוא עד שלא נברא העולם כו'.[15]

But His being and essence, blessed be He, is not within the bounds of drawing down and revelation, for He alone is exalted and holy, etc.: "You are He before the world was created, etc."

> His being and essence are beyond drawing down and revelation altogether: He alone is exalted and holy. This is what the prayer means by "You are He before the world was created": He remains as He was, untouched by creation.

6 והנה בנוסחא הישנה הי' [היה] כתוב אתה הוא עד שלא בראת ועתה הוא הנוסחא עד שלא נברא[16] כו'.

Now, in the old version it was written, "You are He before You created"; and now the version is "before [the world] was created, etc."

> The maamar notes that the wording of that prayer was changed. The older version read "before You created," in the active voice; the current version reads "before [the world] was created," in the passive.

והעיקר הוא כנוסחא זו כי כן הוא לשון הפסוק יהללו את שם כו' כי הוא צוה ונבראו[17] כו'.

And the correct [version] is this one, for this is the wording of the verse, "Let them praise the Name, etc., for He commanded and they were created, etc."

> The current version is the correct one, because it follows the verse "Let them praise the Name ... for He commanded and they were created," where the creatures "were created," in the passive. Why the passive matters is explained in the next paragraph.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
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> At the farbrengen of Shabbos Mishpatim, Shabbos Mevarchim and eve of Rosh Chodesh Adar I 5722, explaining the Tanya chapter then being studied on the radio (chapter 20, on „אתה הוא עד שלא נברא העולם", "You are He before the world was created"), the Rebbe first takes up this paragraph, whose wording he calls „בלשון שאינו רגיל" ("unusual").
>
> The Rebbe explains why there were two versions at all. Since the world was made so that there is room for error, there are two errors: a coarse one, that the world is eternal or was made by another, which „בראת" ("You created") rules out, and a subtle one, that creation is from G-d but

> makes some change in Him, which only „נברא" ("was created") rules out. So the old version was no mistake: „קודם שהי׳ העולם חדור באור התורה בכלל, ובאור פנימיות התורה בפרט" ("before the world was permeated with the light of the Torah, and of its inner dimension in particular"), it was even the more exact word; once the inner Torah was revealed, the coarse error needs no warning, and what must be denied is any existence beside Him, even a subtle one.
>
> The Alter Rebbe: והנה בנוסחא הישנה הי׳ כתוב אתה הוא עד שלא בראת ועתה הוא הנוסחא עד שלא נברא כו׳
>
> The Rebbe: בדורות הקודמים — קודם שהי׳ העולם חדור באור התורה בכלל, ובאור פנימיות התורה בפרט — הי׳ ביאור ענין האחדות רק באופן שאין מציאות ממש
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> Toras Menachem – Hisvaaduyos (unedited), vol. תשכ״ב, vol. 2, p. 120–123 · ה׳תשכ״ב, מבה״ח וער״ח אדר ראשון, ש״פ משפטים

7 וההפרש בין בראת לנברא[18] הוא כי בראת משמע שהעצמות נמשך ג״כ בבחינה זו כמו עד״מ האדם כשחושב ומעיין באיזה דבר אזי עצמותו ג״כ נמשך במחשבה זו שאינו חושב דבר אחר.

The difference between "You created" and "was created" is this: "You created" implies that the essence too is drawn into this level; as, by way of analogy, when a person thinks about and studies some matter, his essence too is drawn into this thought, so that he thinks of nothing else.

> "You created" implies that the Creator Himself is drawn into the act, as a person who concentrates on a subject is wholly drawn into that thought and thinks of nothing else.

אבל אצלו יתׄ הוא אינו כן שאינו נוגע לעצמותו כלל רק דרך זיו והארה בעלמא והרי הוא כאילו נברא ממילא[19] כי אינו פועל שום שינוי ח״ו [חס ושלום] בעצמותו כלל.

But with Him, blessed be He, it is not so: it does not touch His essence at all, but is only by way of a mere radiance and illumination; and so it is as though it were created of itself, for it effects no change, Heaven forbid, in His essence at all.

> With G-d it is not so: creation does not touch His essence and is only a glow and illumination from Him. So it is as though the world "was created" of itself, and nothing changes in Him.

ולכן נכון הוא זאת הנוסחא עד שלא נברא כו׳ (וכמ״ש השל״ה [השני לוחות הברית] בהקדמה דף ג׳ ע״ב)

Therefore this version, "before [the world] was created, etc.," is correct (and as the Shelah wrote in the Introduction, page 3b);

> This is why the passive wording, "before [the world] was created," is correct. The text notes that the Shelah (the Shnei Luchos HaBris of Rabbi Yeshayah Horowitz) writes so in his Introduction.

וכמו זיו השמש מן השמש שאין שייך לומר שהשמש מאיר זיוו רק שנמשך ממילא הזיו מן השמש.

and as with the radiance of the sun from the sun: it is not fitting to say that the sun shines its radiance; rather, the radiance is drawn from the sun of itself.

> The sun gives the analogy: one cannot say that the sun "shines out" its rays as an act; the rays simply come from it of themselves.

וכמ"כ [וכמו כן] למעלה כשעלה ברצונו יתברך שמו לברוא את העולם האציל והמשיך מבחי' אורו ית' שאינו נוגע לעצמותו ב"ה כלל רק דרך זיו והארה בעלמא

So too Above: when it arose in His will, blessed be His Name, to create the world, He emanated and drew down from the level of His light, blessed be He, which does not touch His essence, blessed be He, at all, but only by way of a mere radiance and illumination.

> So too, when G-d willed to create the world, He emanated and drew down from His light, which does not touch His essence, but only as a mere glow and illumination.

והארה זו היא מקור חיות והתהוות כל העולמות והרי הוא רק כאילו צוה ונבראו[20] ממילא שאין להם ערך ויחוס כלל אליו יתברך.

And this illumination is the source of the life-force and the coming into being of all the worlds. And so it is only as though "He commanded and they were created" of themselves, for they bear no comparison or relation to Him, blessed be He, at all.

> That illumination is the source of the life and existence of all the worlds. So they came into being as the verse says, "He commanded and they were created," as if of themselves, since they bear no comparison or relation to Him.

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

THE REBBE EXPLAINS

In the same talk of Shabbos Mishpatim 5722, having quoted the Alter Rebbe's reason for the new version, the Rebbe sets Tanya's account of creation through G-d's speech, „דבר ה' ורוח פיו" ("the word of G-d and the breath of His mouth"), beside this paragraph's image of a person thinking.

The Rebbe explains that the two images match the two errors. Thought, though only a garment of the soul, is „לבוש המיוחד" ("a united garment") that never leaves the thinker to become a thing of its own, while speech is „לבוש הנפרד" ("a separate garment"), heard even when one does not know who spoke. So creation from speech, „עלמא דאתגליא" ("the revealed world"), leaves room for the coarse error that creatures exist of themselves, while creation from thought leaves room only for the subtle error, that G-d Himself is drawn into it; in the Yiddish transcript he ties that error to this very image of a person whose essence is drawn into his thought.

The Alter Rebbe: כמו עד"מ האדם כשחושב ומעיין באיזה דבר אזי עצמותו ג"כ נמשך במחשבה זו שאינו חושב דבר אחר

The Rebbe: היא לבוש המיוחד, ולא שייך שתיפרד מהאדם החושב ותהי' מציאות לעצמה; משא"כ הדיבור הוא לבוש הנפרד

Toras Menachem – Hisvaaduyos (unedited), vol. תשכ"ב, vol. 2, p. 120-121 · ה'תשכ"ב, מבה"ח וער"ח אדר ראשון, ש"פ משפטים

FROM THE REBBE'S MAAMAR ד"ה קולי דודי הנה זה בא, 5736

The Alter Rebbe uses "as though created of itself" to explain the passive wording of the prayer. The Rebbe reads it as the key to the leap. From "He and His Name alone," bringing into being is itself a leap. Ordinary creation needs tzimtzumim down to the possibility of evil. Reaching Egypt, the lowest place, needs a revelation from the level where bringing into being is by leap.

The Alter Rebbe: והרי הוא כאילו נברא ממילא

The Rebbe: שלגבי מדריגה זו ההתהוות היא כאילו מעצמו, והיינו שההתהוות ממדריגה זו היא בדרך דילוג

SECTION 3 • ¶8–10

Two kinds of kingship; leaving the realm of limit

8 וזהו מלכותך מלכות כל עולמים[21,22] כי יש ב' בחינות היינו בחי' מלכותך ובחינת מלכות כל עולמים.

This is [the meaning of] "Your kingship is the kingship of all worlds": for there are two levels, namely the level of "Your kingship" and the level of "the kingship of all worlds."

Psalms 145:13 says, "Your kingship is the kingship of all worlds." The maamar reads the two phrases as two levels: "Your kingship," Malchus as it is within G-d Himself, and "the kingship of all worlds," Malchus as it gives life to the worlds.

פי' מלכות כל עולמים היינו מה שמחיה כל עולמים והוא בחי' מלכותו לבד כו'. ויש כמה עולמות בי"ע כי הנה כתיב כל הנקרא בשמי[23] ולכבודי בראתיו יצרתיו אף עשיתיו.

The explanation: "the kingship of all worlds" is that which gives life to all worlds, and it is the level of His Malchus alone, etc. And there are several worlds, Beriah, Yetzirah and Asiyah; for it is written, "Everyone that is called by My Name, and for My glory, I have created him, I have formed him, indeed I have made him."

"The kingship of all worlds" is the Malchus that gives life to the worlds. These are the worlds of Beriah, Yetzirah and Asiyah, named after the three verbs of Isaiah 43:7: "I have created him (berasiv), I have formed him (yetzartiv), indeed I have made him (asisiv)."

בראתיו היינו בחי' בריאה והיינו בחי' הנשמות שהמה בחי' בריאה כי בריאה הוא יש מאין[24] ממש

"I have created him" is the level of Beriah (Creation), namely the level of the souls, which are the level of Beriah; for Beriah is truly something from nothing,

"I have created" refers to Beriah, the realm of the souls. Beriah, creation, means bringing about something from nothing: a new existence where there was none.

וכמו למשל המחשבה הוא בחי' בריאה שהוא יש מאין ממש כי קודם שחושב לא היו האותיות כלל ואח"כ בבחי' מחשבה הם האותיו' [האותיות].

as, for example, thought is the level of Beriah, since it is truly something from nothing: for before one thinks, the letters did not exist at all, and afterwards, in the level of thought, the letters are there.

> The analogy is thought: before a person thinks, the letters of the thought did not exist at all, and then they are there. Thought is thus "something from nothing," and it corresponds to Beriah.

9 וכמו"כ [וכמו כן] נשמות ישראל עלו במחשבה[25,26] כו'. ולכן נק' בחי' בריאה. יצרתיו הוא עולם המלאכים שהמה בחי' יצירה כי המה בחינת דיבור בדבר ה' שמים נעשו[27] וברוח פיו כו'.

So too, the souls of Israel "arose in thought," etc.; therefore they are called the level of Beriah. "I have formed him" is the world of the angels, who are the level of Yetzirah (Formation), for they are the level of speech: "By the word of Havayah the heavens were made, and by the breath of His mouth, etc."

> The souls of Israel "arose in thought" before creation, so they correspond to Beriah, which is like thought. "I have formed him" is the world of the angels, Yetzirah, which corresponds to speech, as in "By the word of Havayah the heavens were made."

וכמו הדיבור שנמשך מהמחשבה כי מה שהאדם חושב הוא מדבר ואינו בחי' יש מאין רק בחי' יש מיש

As with speech, which is drawn from thought: for what a person thinks, he speaks; and it is not the level of something from nothing, but only the level of something from something;

> Speech comes from thought: what a person says is what he has already thought. So speech is not "something from nothing," only "something from something."

רק מה שהיה בתחלה בהעלם המחשבה ועתה הוא בגלוי בדבור ואינו רק בחינת חומר וצורה חומר הוא ההעלם כח היולי וצורה הוא הגילוי

only, what was at first in the concealment of thought is now revealed in speech. And it is only the level of matter and form: matter is the concealment, the hylic potential, and form is the revelation;

> Speech only reveals what was hidden in thought, as form shapes matter. Matter here is the hidden, potential stage (the philosophers' "hylic" matter, matter before it takes any shape), and form is its revelation.

ולכן נקרא בשם יצירה כו' (כמ"ש מזה במ"א בד"ה מי מנה[28, 29] בפ' בלק ובד"ה שובה ישראל)[30, 31]

and therefore it is called by the name Yetzirah (Formation), etc. (as is written about this elsewhere, in the discourse beginning "Who can count" in Parshas Balak, and in the discourse beginning "Return, O Israel").

> Yetzirah means "formation," giving form to what already exists, as speech gives outward form to thought. The Alter Rebbe reads the verse the same way in Likkutei Torah, Balak ("Who can count") and Shabbos Shuvah ("Return, O Israel"): "I have created him" is thought, something from nothing, and "I have formed him" is speech, the form that shapes the letters already present in thought.

אף עשיתיו היינו בחינת עולם העשי' [העשיה] כוכבים ומזלות כו'.[32] וכל העולמות הנ"ל אינם מקבלים חיותם רק מבחינת שם בלבד כל הנקרא בשמי[33] כו'.

"Indeed I have made him" is the level of the World of Asiyah: the stars and the constellations, etc. And all the worlds mentioned above receive their life-force only from the level of a name alone: "Everyone that is called by My Name, etc."

> "Indeed I have made him" is Asiyah, the world of the stars and the constellations. All three worlds receive their life only from G-d's "Name," as the verse begins: "Everyone that is called by My Name."

וזהו הכל בחינת מלכות כל עולמים אבל בחינת מלכותך הוא כמו שבחינת מל' הוא בטל בעצמותו

And all this is the level of "the kingship of all worlds." But the level of "Your kingship" is as the level of Malchus is nullified within His essence;

> All this is "the kingship of all worlds." "Your kingship," by contrast, is Malchus as it is nullified within G-d's own essence, before it turns toward the worlds.

כמו עד"מ זיו השמש הכלול בשמש עצמו[34] שאינו נראה שם כלל רק הוא בטל בעצמותו ואין אורו וזיוו ניכר ונראה רק על הארץ כו'.

as, by way of analogy, the radiance of the sun as it is included in the sun itself: there it is not seen at all, but is nullified within its essence, and its light and radiance are discernible and seen only on the earth, etc.

> The analogy: the sun's radiance, inside the sun itself, is not seen at all, for it is swallowed up in its source. It becomes visible as light only on the earth, away from the sun.

וזהו קודם שנברא העולם הי' [היה] הוא ושמו בלבד דהיינו שהי' [שהיה] שמו נכלל בעצמותו (ועמ"ש בד"ה תקעו בחודש[35] מזה ובד"ה שיר השירים[36] ובביאור ע"פ שחורה אני[37] ונאוה)[38] וזהו ג"כ ענין נגלה עליהם מלך מלכי המלכים הקדוש ב"ה כו'.

This is [the meaning of] "Before the world was created, there were He and His Name alone": that is, His Name was included in His essence (and see what is written about this in the discourse beginning "Blow the shofar at the New Moon," and in the discourse beginning "The Song of Songs," and in the explanation on "I am black, yet comely"). And this is also the meaning of "the King of the kings of kings, the Holy One, blessed be He, was revealed to them," etc.

> This explains "Before the world was created, there were He and His Name alone": before creation G-d's Name, His Malchus, was included in His essence. In Likkutei Torah, Rosh Hashanah ("Blow the shofar"), the Alter Rebbe explains that the sun's radiance shines out only because of its shield, Elokim; without it the radiance would be nullified in its source, and this is the difference between the two kingships. The same distinction explains the Haggadah's phrase "the King of the kings of kings."

מלך היינו בחינת מלכות כל עולמים שמחי' כ"ע [כל עלמין] בחינת זיו ושם לבד כו' ובחינת מלך מלכי המלכים היינו בחינת מלכותך כמו שנכלל בבחינת עצמותו הוא ושמו לבד.[39]

"King" is the level of "the kingship of all worlds," which gives life to all worlds: the level of radiance and a name alone, etc. And the level of "King of the kings of kings" is the level of "Your kingship," as it is included in the level of His essence: He and His Name alone.

> "King" alone is Malchus as the kingship of the worlds, a mere radiance and name. "King of the kings of kings" is "Your kingship," Malchus as it is included in G-d's essence, the state of "He and His Name alone."

(ועיין בפרדס בעה"כ [בערכי הכינויים] ערך מלך[40] והיותר מתיישב אצלנו כו' ע"ש) וזה היה נגלה עליהם אז בחי' מלכותך שלמעלה מן ההשתלשלות שהוא בחינת[41] מהותו ועצמותו כו'.

(And see the Pardes, in Erchei HaKinuyim, the entry "Melech" (King): "And what sits better with us," etc.; see there.) And this is what was revealed to them then: the level of "Your kingship," which is above the chain of descending worlds (hishtalshelus), the level of His being and essence, etc.

> The text refers to the Pardes Rimonim of Rabbi Moshe Cordovero, to its glossary of Kabbalistic terms (Erchei HaKinuyim) under "Melech," whose preferred reading, as the Kehot note quotes it, is that "King" is Keser, reigning over the kings Chochmah and Binah, who reign over the seven lower Sefiros. What was revealed at the Exodus was "Your kingship," which is above the whole chain of worlds: G-d's very being and essence.

וזהו כי אז היה יציאת מצרים כי ענין מצרים הוא בחינת מיצר וגבול כמו עולם הגשמי הוא גבול מהלך ת"ק שנה[42] ואף עולם המלאכים הוא בחינת גבול וצבא השמים לך משתחוים[43] בחינת יש כו'.[44]

And this is why the Exodus from Egypt took place then. For Mitzrayim (Egypt) is the level of meitzar (constriction) and limit: just as the physical world is a limit, a journey of five hundred years, and even the world of the angels is the level of limit, "And the host of heaven bow down to You," the level of yesh (a [separate] something), etc.

> Hence the Exodus came then. Mitzrayim, Egypt, is read as meitzar, constriction and limit, and every created world is limited: the physical world is bounded, "a journey of five hundred years" (the Talmud's distance from the earth to the firmament), and the angels, who "bow down to You," are each a separate existence (yesh) before G-d.

10 וגם עולם הנשמות המה בחינת גבול כי כל צדיק נכוה מחופתו של חבירו[45] ממילא הם בחינת גבול ויש גבול להשגתן

And the world of the souls, too, is the level of limit, for "every tzaddik is burned by the canopy of his fellow"; consequently they are the level of limit, and there is a limit to their comprehension.

> Even the souls are limited: the Talmud says that in the World to Come each tzaddik, each righteous person, "is burned by the canopy of his fellow," so each has his own measure, and his comprehension has a limit.

וכשנגלה עליהם מלך מלכי המלכים כו' בחינת הוא ושמו לבד שלמעלה מההשתלשלות העולמות בחי' מהותו ועצמותו אז הי' [היה] יציאת מצרים כו'.

And when the King of the kings of kings, etc., was revealed to them, the level of "He and His Name alone," which is above the chain of descent of the worlds, the level of His being and essence, then the Exodus from Egypt took place, etc.

> When the King of the kings of kings was revealed, it was "He and His Name alone," G-d's essence above the whole chain of worlds and beyond every limit. That is why it could bring Israel out of Mitzrayim, the realm of limit.

(ועמ"ש מענין בחינות מצרים ויציאת מצרים בד"ה בחדש השלישי[46] לצאת[47] בנ"י [בני ישראל] מאמ"צ [מארץ מצרים] ובד"ה אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים[48] ס"פ שלח):[49]

(And see what is written on the matter of the levels of Egypt and of the Exodus from Egypt in the discourse beginning "In the third month after the Children of Israel went out of the land of Egypt," and in the discourse beginning "I am Havayah your G-d, who brought you out of the land of Egypt," at the end of Parshas Shelach.)

The text refers to two discourses on Egypt and the Exodus. In Torah Ohr, Yisro ("In the third month"), Mitzrayim is the constraint that the body and the animal soul place on the G-dly soul, which cannot by its own strength leave that "sheath"; the other, at the end of Parshas Shelach, is on the verse that closes the Shema, "I am Havayah your G-d, who brought you out of the land of Egypt."

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

FROM THE REBBE'S MAAMAR ד"ה קולי דודי הנה זה בא **, 5736**

The Alter Rebbe shows that even angels and souls are limit, "Mitzrayim." The Rebbe takes this higher. Even Atzilus, the world of unity reached by the tzaddik's "walking" in Torah and mitzvos, is still bounded: "ten and not nine." The first tzimtzum is the beginning of all limit. True Exodus therefore comes only from Keser. Following the Pardes that the Alter Rebbe cites in ¶9, the Rebbe identifies "King of the kings of kings" with Keser and with the level before the tzimtzum. He builds a three-step scheme: standing (the worlds of Beriah, Yetzirah and Asiyah), walking (tzaddikim), and leaping (mesirus nefesh and teshuvah).

The Alter Rebbe: וגם עולם הנשמות המה בחינת גבול

The Rebbe: הנה גם אצילות נקרא בשם עולם, ויש בו עשר ספירות

SECTION 4 • ¶11–16

Two matzos and the maror

11 ב והנה כדי שיהי' [שיהיה] בחי' גילוי זה היו צריכים לאכול מצה. וענין מצה הוא ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] (ברכות ד"מ סע"א [סוף עמוד א])[50] אין התינוק יודע לקרות אבא[51] ואימא עד שיטעום דגן[52]

2. Now, in order that there be this level of revelation, they had to eat matzah. The matter of matzah is like what our Sages, of blessed memory, said (Berachos, folio 40, end of side a): "A child does not know how to call 'Father' and 'Mother' until he tastes grain."

Chapter 2. To receive this revelation Israel had to eat matzah. The Talmud says that a child cannot call "Father" and "Mother" until he has tasted grain.

הנה יש בבחי' דגן כח שעל ידו יוכל התינוק להכיר אביו ואמו כמ"כ [כמו כן] ע"י בחי' מצה הכירו את אלקות בחי' מהותו ועצמותו דע את אלקי אביך[53] לשון הכרה והרגשה כו'.

Now, there is in grain a power through which the child can recognize his father and mother. So too, through matzah they recognized G-dliness, the level of His being and essence: "Know the G-d of your father," a term of recognition and feeling, etc.

> Grain gives the child the power to recognize his parents; so matzah, bread of grain, gave Israel the power to recognize G-d's own being. In "Know the G-d of your father," "know" means recognition and feeling.

12 והנה יש ב' בחי' מצה[54] א' שהי' [שהיה] קודם חצות וזו צריכה שמור ושמרתם את המצות[55] כו'.

Now, there are two levels of matzah. The first was before midnight, and this one requires guarding: "And you shall guard the matzos," etc.

> There were two levels of matzah. The first, eaten before midnight, needed guarding against leavening, as the verse says, "And you shall guard the matzos."

והב' שהוא בחי' עד שנגלה כו' שם נאמר לא הספיק בצקת של אבותינו כו' שאינה באה לידי חימוץ כלל.

And the second is the level of "before [the King] was revealed," etc.; there it is said, "The dough of our fathers did not have time," etc., for it does not come to leavening at all.

> The second came with the revelation after midnight; of it the Haggadah says that "the dough did not have time," for it could not become leavened at all. This begins to answer the question of paragraph 2.

13 וצריך להבין ענין חמץ ומצה חמץ הוא בחי' הגבהה וההתנשאות ויש בו טעם. ומצה הוא בחי' שאין בה גובה והתנשאות כלל ואין בה טעם כלל.

We need to understand the matter of chametz and matzah. Chametz is the level of elevation and self-exaltation, and it has taste. Matzah is the level that has no height or self-exaltation at all, and it has no taste at all,

> Chametz, leavened bread, rises and has flavor: it stands for elevation and self-exaltation. Matzah does not rise and has no flavor: it has no height or self-exaltation.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] בלע מצה יצא[56] וכמ"כ [וכמו כן] בעבודה ענין מצה הוא בחי' ביטול בטל רצונך[57] כו'[58] וזה הי' [היה] בחי' מצה הראשונה שאכלו קודם חצות היינו אתעדל"ת [אתערותא דלתתא] בחי' בטל רצונך כו'.

as our Sages, of blessed memory, said, "If one swallowed matzah, he has fulfilled [his obligation]." So too in divine service, the matter of matzah is the level of self-nullification (bittul): "Nullify your will," etc. And this was the level of the first matzah, which they ate before midnight, namely an arousal from below, the level of "Nullify your will," etc.;

> Rava rules in the Talmud that one who swallowed matzah without chewing it has fulfilled the mitzvah, though one who swallowed maror, the bitter herbs, has not; matzah, Rashi explains, does not need to be tasted. The Alter Rebbe takes this as a sign that matzah has no "taste" at all. In divine service matzah is self-nullification, "Nullify your will before His will"; this was the first matzah, eaten before midnight, Israel's own effort: an arousal from below.

בחי' אתכפייא כו' (ועמ"ש מזה בפ' ויקהל בד"ה קחו מאתכם תרומה)[59] שלא להיות בחי' גסות הקליפה אם תגביה כנשר[60] כו'[61]

the level of subduing (iskafya), etc. (and see what is written about this in Parshas Vayakhel, in the discourse beginning "Take from among you an offering"), so as not to be the level of the coarseness of kelipah: "Though you soar as high as the eagle, etc."

> This nullification is iskafya, subduing one's nature, so as not to fall into the coarseness of kelipah, to which the prophet says, "Though you soar as high as the eagle ... from there I will bring you down."

וכידוע שבחי' גסות נקרא אבי אבות הטומאה[62,63] שהוא מקור על התאוות כו' ולכן בבחי' בטל רצונך ממילא היא בחי' אתכפיא וכמ"ש ובערת הרע[64] כו'.[65]

And, as is known, the level of coarseness is called "the father of all fathers of impurity," for it is the source of all the desires, etc. Therefore, in the level of "Nullify your will" there is of itself the level of subduing, as it is written, "And you shall eradicate the evil," etc.

> Coarseness, a person's inflated sense of self, is called "the father of all fathers of impurity," the halachic term for the gravest source of impurity, a human corpse, because every desire grows from it (the print has על, read as כל, "all"). So nullifying one's will subdues the evil of itself, as in "And you shall eradicate the evil."

14 וזהו ע"י בחי' מצה גם מלשון מצה ומריבה שהיא מלחמה גדולה לבטל היש כו'.[66] ובבחינת מצה זו היה ג"כ בחי' מרור על מצת ומרורים יאכלוהו[67]

And this is through the level of matzah, also in the sense of matzah u-merivah ("strife and contention"), for it is a great war to nullify the yesh (the sense of self), etc. And in this level of matzah there was also the level of maror (bitter herbs): "With matzos and bitter herbs they shall eat it,"

> Matzah is also related to matzah in the sense of strife, as in matzah u-merivah: nullifying one's sense of self is a great war. The first matzah came together with maror, bitter herbs, as the verse says, "with matzos and bitter herbs they shall eat it."

כי בחינת מצה זו בחי' בטל רצונך לא היו יכולים לבוא אליו כי"א ע"י בחי' מרור בחינת מרירות כו'.

for this level of matzah, the level of "Nullify your will," they could not reach except through the level of maror, the level of bitterness, etc.

> The bittul of "Nullify your will" could be reached only through maror, bitterness: a bitter feeling over one's distance from G-d, as the next paragraph explains.

דהנה כפי סדור הקערה הוא מרור באמצע בחי' קו האמצעי[68] ולכאורה הי' [היה] צריך להיות המרור בקו שמאל כי הוא בחי' גבורות[69] כו'

For according to the arrangement of the [seder] plate, the maror is in the middle, the level of the middle line. Yet at first glance the maror should have been on the left line, for it is the level of Gevuros (restraints), etc.

> On the seder plate as it is arranged, the maror sits in the middle, on the middle line of the Sefiros. One would expect it on the left line, the side of Gevurah, since bitterness belongs to the Gevuros, the powers of restraint and severity.

(כמבואר בסש"ב [בספר של בינונים] בפל"א וכמ"ש ג"כ) (לקמן)[70] בפ' במדבר בד"ה וידבר כו' מענין הג' לוים. מררי הוא בחי' המרירות כו' ע"ש

(As is explained in Sefer Shel Beinonim [the Tanya], chapter 31, and as is also written) (below) in Parshas Bamidbar, in the discourse beginning "And He spoke," etc., on the matter of the three Levites. Merari is the level of bitterness (merirus), etc.; see there.

> The text gives two places for this. In Tanya, chapter 31, bitterness of soul over one's distance from G-d is not sadness, for it has life in it, a life from the holy Gevuros; and in Likkutei Torah, Bamidbar, the discourse "And He spoke" reads the Levite family of Merari as merirus, bitterness, from the Gevuros. Bamidbar is called "below" because, as the Kehot note at the start of the maamar says, the manuscript places this maamar among the Pesach discourses, which come before Bamidbar.

וכ"ה בלק"ת [בלקוטי תורה (להאריז"ל)] מהאריז"ל [מהארי"י זכרונו לברכה] פ' נשא והוא מבחינת גבורות כו' ועמ"ש מענין מררי בביאור ע"פ נשא את ראש בני גרשון[71,72]

And so it is in the Likkutei Torah of the Arizal, Parshas Naso, and it is from the level of Gevuros, etc. And see what is written on the matter of Merari in the explanation on "Take a census of the sons of Gershon."

> The Likkutei Torah of the Arizal (his teachings on Scripture as Rabbi Chaim Vital recorded them), on Parshas Naso, also places Merari in the Gevuros. The text refers as well to its own explanation on "Take a census of the sons of Gershon" in Likkutei Torah, Naso, which treats the three Levite families.

אך מפני זה הוא בקו האמצעי מפני שבחינת מרירות מעוררת המשכת רחמים רבים כי בחי' רחמים אינו שייך כ"א על מי שהוא במדרגה התחתונה ואין טוב לו

However, it is in the middle line for this reason: because the level of bitterness arouses the drawing down of abundant compassion. For compassion applies only to one who is at the lower level and is not well off;

> Why then is the maror in the middle line? Because bitterness arouses an abundance of divine compassion, and compassion applies only to one who is low and lacking.

אבל על מי שהוא במדרגה העליונה ולא חסר לו כלל לא שייך עליו רחמנות כלל ומפני זה בחינת רחמים הוא בחינת קו האמצעי.

but for one who is at the higher level and lacks nothing at all, compassion does not apply to him at all. And for this reason the level of compassion is the level of the middle line.

> No one has compassion on someone who lacks nothing. Compassion is the middle line, between kindness and restraint, so the maror, which arouses it, is placed in the middle.

15 ולעורר בחינת רחמים רבים הוא על ידי בחי' מרירות כשמתבונן בשכלו איך שחיות כל העולמות הוא רק בחינת זיו ושם בלבד

To arouse abundant compassion is through the level of bitterness: when one contemplates with his intellect how the life-force of all the worlds is only the level of radiance and a name alone,

> Compassion is aroused through bitterness, and bitterness comes from contemplation: one thinks about how the life of all the worlds is only G-d's radiance and Name.

אבל מהותו ועצמותו יתי אני הוי׳ לא שניתי[73] אתה הוא עד שלא נברא העולם כו׳

but His being and essence, blessed be He: "I, Havayah, have not changed"; "You are He before the world was created," etc.,

> G-d's own being, by contrast, is untouched by the worlds: "I, Havayah, have not changed"; "You are He before the world was created," and the same after it was created.

בחי׳ הוא ושמו לבד ואין פועלים בו שום שינוי כי אין לו תחלה ולא תכלה כו׳

the level of "He and His Name alone," and [the worlds] effect no change in Him, for He has no beginning and no end, etc.

> That is the level of "He and His Name alone": the worlds change nothing in Him, for He has no beginning and no end.

ואזי תשתפך במר נפשו ויבא לידי מרירות גדולים איך שהוא רחוק מאלקות ועל ידי זה מעורר בחינת רחמים רבים כו׳

Then he will pour out [his heart] in the bitterness of his soul, and he will come to great bitterness over how far he is from G-dliness; and through this he arouses abundant compassion, etc.

> Seeing how far he himself is from G-dliness, a person pours out his heart in bitterness. That bitterness arouses G-d's abundant compassion.

וכמו שאומרים בכל יום ביוצר אור המלך המרומם לבדו הוי׳ היינו כנ״ל מה רבו מעשיך[74] הי׳ כולם בחכמה עשית כו׳ הוא רק מבחינת המלך בחינת מלכות שם בלבד.

And as we say every day in [the blessing] Yotzer Or, "The King who alone is exalted," etc.: that is, as mentioned above, "How manifold are Your works, Havayah; in wisdom You have made them all," etc., is only from the level of "the King," the level of Malchus, a name alone.

> The daily blessing Yotzer Or expresses this. "The King" there refers back to "How manifold are Your works, Havayah," which it follows: the works come only from G-d as King, from Malchus, His Name.

אבל המרומם לבדו כו׳ היינו כמו שהוא לבדו בחי׳ הוא ושמו בלבד הוא מרומם שאין לו ערך ושינוי כלל אין ערוך לך כו׳ המתנשא מימות עולם

But "who alone is exalted," etc., means: as He is alone, the level of "He and His Name alone," He is exalted, for He has no comparison and no change at all: "There is none to compare to You," etc., "who is elevated since days of old."

> But "who alone is exalted" is G-d as He is alone, "He and His Name alone," beyond all comparison and change, as the same prayer goes on: "There is none to compare to You" and "who is elevated since days of old."

ואם כן הרחמנות גדולה עלינו ומפני זה אנו אומרים ברחמיך הרבים רחם עלינו[75] כו׳.

If so, there is great cause for compassion on us; and therefore we say, "In Your abundant compassion, have compassion on us," etc.

> Since He is so far above the worlds, we, who are far from Him, are greatly in need of compassion; hence the prayer goes on, "In Your abundant compassion, have compassion on us." In Likkutei Torah, Pinchas, the Alter Rebbe explains this request: by his own measure a person thinks his bodily life is as it should be, but before G-d the soul's descent into it is very great, so we ask for His abundant compassion even though we do not feel the need.

(ועמ״ש מזה בביאור ע״פ והנה מנורת זהב.[76, 77] וז״ש [וזהו שכתוב] בחנה והיא מרת נפש[78] ועל ידי זה ותתפלל על ה׳. עמ״ש בד״ה לא תהיה[79] מכשלה.

(And see what is written about this in the explanation on "And behold, a candelabrum of gold." And this is what is said of Channah, "And she was bitter of soul," and through this, "And she prayed to (al) Havayah"; see what is written in the discourse beginning "None shall miscarry."

> The text refers to the explanation on "And behold, a candelabrum of gold" in Likkutei Torah, Beha'aloscha. Channah too was "bitter of soul," and through this "she prayed al Havayah": in Torah Ohr, Mishpatim, in the discourse on "None shall miscarry," the Alter Rebbe reads al, "upon," as "above," for tefillah means binding oneself, and she bound herself above the Name Havayah, which denotes bringing the worlds into being. (The print has מכשלה, "one who makes stumble," read as משכלה, "one who miscarries," the word of the verse, as in the Kehot note.)

וזהו וימררוהו[80] כו׳[81] ועל ידי זה ותשב באיתן קשתו[82] עמ״ש מענין איתן בד״ה ראה אנכי נותן.[83] ובחרבי ובקשתי[84] היינו בצלותי ובעותי)[85] **וזהו ענין מרור קו האמצעי כו׳.**

And this is "And they embittered him," etc., and through this, "But his bow abode in strength (eisan)"; see what is written on the matter of eisan in the discourse beginning "See, I set before you." And "with my sword and with my bow" means "with my prayer and with my supplication.") **And this is the matter of maror** [as] **the middle line, etc.**

> So too with Yosef: "they embittered him," and through this "his bow abode in strength (eisan)." In Likkutei Torah, Re'eh ("See, I set before you"), eisan is explained as strength: the bittul of Chochmah, beyond reason, which stands firm in every Jew. Yaakov's "with my sword and with my bow" is read, with the Targum, as "with my prayer and with my supplication": bitterness leads to prayer, which draws compassion, and that is why the maror is on the middle line.

ועל ידי זה יכולים לבא לבחי' מצה הנ"ל בחינת בטל רצונך כו' בחינת אתכפיא בלי טעם ובלי שום התנשאות והגבהה וצריכה שמור ושמרתם את המצות[86] שלא תבא לידי חימוץ ח"ו [חס ושלום] הגבהה והתנשאות

And through this one can come to the level of matzah mentioned above, the level of "Nullify your will," etc., the level of subduing (iskafya), without taste and without any self-exaltation or elevation. And it requires guarding, "And you shall guard the matzos," so that it does not come to leavening, Heaven forbid, [that is,] elevation and self-exaltation

> Bitterness opens the way to the matzah of "Nullify your will," a subduing of self without "taste" or self-exaltation. This matzah needs guarding, so that it does not turn into chametz, self-exaltation.

(ועיין בפרדס בעה"כ [בערכי הכינויים] ערך ושמירה אחת.[87] ועיין בזח"ב [בזהר חלק ב'] (דקל"א[88] א') בענין ליל שמורים.[89, 90, 91] (ודל"ח ב').[92]

(and see the Pardes, in Erchei HaKinuyim, the entry "And one guarding"; and see the Zohar, Part II) (131a), on the matter of "a night of guarding" (leil shimurim) (and 38b);

> The text gives sources on guarding: the Pardes, which (as the Kehot note quotes it) says that it needs guarding because the kelipah surrounds it, and the Zohar on "a night of guarding."

ור"פ בראשית גבי כשושנה בין החוחים[93] לסחרא לה לכנסת ישראל ולנטרא לה[94] כו'[95] ועיין מ"ש בד"ה צו את בני[96] ישראל את קרבני כו' תשמרו להקריב לי.[97]

and at the beginning of Parshas Bereishis, concerning "as a lily among the thorns": "to encircle her, the Community of Israel, and to guard her," etc. And see what is written in the discourse beginning "Command the Children of Israel: My offering," etc., "you shall guard to offer to Me."

> In the Zohar's opening, the "lily among the thorns," the Community of Israel, is encircled and guarded. The text also refers to the discourse on "Command the Children of Israel: My offering … you shall guard to offer to Me" in Likkutei Torah, Pinchas.

שארז"ל [שאמרו רבותינו זכרונם לברכה] שמור זו משנה[98] כו' והיינו לפי שבתורה שבעל פה הוא גילוי רצה"ע [רצון העליון] כו' ע"ש.

For our Sages, of blessed memory, said, "'Guard' refers to Mishnah," etc.; and that is because in the Oral Torah there is the revelation of the supernal will, etc.; see there.

> That discourse explains the Sages' saying that "guard" refers to Mishnah: the Oral Torah reveals the supernal will. Guarding is thus tied to the revelation of G-d's will.

ועי' עוד בפרדס ערך מצה[99] ודבריו יובן עפמ"ש [על פי מה שכתוב] בד"ה זכור ושמור בדבור אחד[100] נאמרו ועיין ברבות ר"פ עקב (דף רצ"ב ב') על פסוק ושמר ה' לך כו' ושמרתם את המצות כו'

And see further in the Pardes, the entry "Matzah"; his words will be understood according to what is written in the discourse beginning "'Remember' and 'Guard' were said in a single utterance." And see the Midrash Rabbah, at the beginning of Parshas Eikev (folio 292b), on the verse "And Havayah will guard for you," etc.; "And you shall guard the matzos," etc.

> The Pardes, under "Matzah," reads shemurah ("guarded") as adorned and waiting for her husband, and the Torah Ohr discourse on "'Remember' and 'Guard'" reads shamor as waiting, as in "and his father kept the matter" (both as the Kehot notes report). The Midrash Rabbah at the start of Eikev reads "And Havayah your G-d will guard for you" in the same sense of keeping in store: the blessings of the Patriarchs are kept for the time to come. All these bear on "And you shall guard the matzos."

ועיין מ"ש סד"ה את שבתותי תשמרו ומ"ש במ"א ע"פ לעבדה ולשמרה.[101]

And see what is written at the end of the discourse beginning "My Sabbaths you shall keep," and what is written elsewhere on "to work it and to guard it."

> The text adds the end of the discourse on "My Sabbaths you shall keep" in Likkutei Torah, Behar, and an explanation elsewhere of "to work it and to guard it."

וזה היה הכל בחי' מצה ראשונה בחינת אתעדל"ת [אתערותא דלתתא] שהיו ישראל עושים ועי"ז היה אחר כך אחר חצות בחי' מצה שניה בחי' ביטול ע"י שנגלה עליהם מלך מלכי המלכים כו'.[102]

And all this was the level of the first matzah, the level of an arousal from below, which Israel performed; and through this there came afterwards, after midnight, the level of the second matzah, the level of self-nullification, through the King of the kings of kings being revealed to them, etc.

> All this, the bitterness and the guarded matzah, belongs to the first matzah, Israel's own effort from below. Through it came the second matzah after midnight: a self-nullification brought about by the revelation of the King of the kings of kings.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה קולי דודי הנה זה בא, **5736**
>
> The Alter Rebbe says the first matzah, an arousal from below, brought about the second. The Rebbe defines how. A revelation above hishtalshelus cannot be compelled by service below, nor received in a fitting vessel. It still needs a semblance of itself below. He identifies that semblance with the mesirus nefesh of "draw and take" on the tenth of Nissan, done "by way of leaping and skipping."
>
> The Alter Rebbe: וזה היה הכל בחי' מצה ראשונה בחינת אתעדל"ת שהיו ישראל עושים ועי"ז
>
> The Rebbe: אמנם אעפ"כ גם בהמשכה שבבחינת דילוג צ"ל מעין ודוגמא להההמשכה

16 ובחי' מצה זו היא שלא הספיק בצקת כו' שאינה צריכה שימור כלל שאינה באה לידי חימוץ כלל מחמת שנגלה עליהם כו'

And the level of this matzah is "the dough did not have time," etc.: it needs no guarding at all, for it does not come to leavening at all, because [the King] was revealed to them, etc.

> The second matzah is the one of which it is said that "the dough did not have time." It needs no guarding, because the revelation of the King made leavening impossible.

והיא בחי' ביטול אמיתי שאין יכול לבא לידי בחינת הגבהה והתנשאות כלל ונגלה עליהם בחי' זו כדי שיהיה יציאת מצרים

And it is the level of true self-nullification, which cannot come to the level of elevation and self-exaltation at all. And this level was revealed to them so that the Exodus from Egypt could take place;

> It is a true self-nullification, in which self-exaltation cannot arise at all. This level was revealed so that the Exodus could take place.

כי מחמת שהיו אז ישראל במדרגה שפלה מאד משוקעים בין הקליפות כידוע לא היו יכולים לצאת מבחי' זו עד שנגלה עליהם כו'

for since Israel were then at a very low level, sunk among the kelipos, as is known, they could not go out from this level until [the King] was revealed to them, etc.;

> Israel were then very low, sunk among the kelipos, the forces of concealment, and could not leave that state until G-d was revealed to them.

ועל ידי גילוי הארה גדולה כזו היו יכולים לצאת כו' ולא היה בה מרור כלל כי היה גילוי מלמעלה למטה הארה גדולה כנ"ל ולא תוכל לבא לידי חימוץ

and through the revelation of so great an illumination they were able to go out, etc. And there was no maror in it at all, for it was a revelation from above to below, a great illumination, as mentioned above, and it could not come to leavening.

> Only so great an illumination could bring them out. This matzah needed no maror, since it came from above to below, a revelation that left no room for leavening.

אבל מצה הראשונה היי [היה] עבודתם מלמטה למעלה (ועמ"ש עוד מענין ב' בחינות מצה הנ"ל ע"פ ששת ימים תאכל מצות)[103, 104] ולכן היו צריכים מרור כו' לעורר רחמים רבים.

But [with] the first matzah, their service was from below to above (and see what is written further on the matter of the two levels of matzah mentioned above, on "Six days you shall eat matzos"); therefore they needed maror, etc., to arouse abundant compassion.

> The first matzah was Israel's service from below to above, and so it needed maror, bitterness, to arouse G-d's abundant compassion. The text refers to its discussion of the two matzos on "Six days you shall eat matzos" in Likkutei Torah, Tzav, which adds that since the Torah was given, the matzah we eat before midnight can also receive the revelation of the second matzah, through the Torah and mitzvos of the whole year.

וזהו שאנו אומרים מרור זה שאנו אוכלים ע"ש [על שם] מה ע"ש [על שם] שמררו המצרים[105] את חיי אבותינו במצרים

And this is what we say: "This maror that we eat—on account of what? On account of the fact that the Egyptians embittered the lives of our fathers in Egypt."

> The Haggadah's words on the maror fit this: we eat it "because the Egyptians embittered the lives of our fathers in Egypt."

אבותינו הם המדות כידוע וחיי אבותינו הם המוחין שבמדות ובחינת מצרים ממררים את המדות כו' (ועמ"ש מזה בפי' שמות בד"ה קול דודי):[106]

"Our fathers" are the emotive attributes (middos), as is known, and "the lives of our fathers" are the intellect (mochin) within the middos; and the level of Egypt embitters the middos, etc. (And see what is written about this in Parshas Shemos, in the discourse beginning "The voice of my beloved.")

> "Our fathers" are the middos, the emotions, and "the lives of our fathers" are the mochin, the intellect within the emotions that gives them life. "Egypt," the state of constriction, embitters these emotions; in Torah Ohr's own discourse on "The voice of my beloved" (Shemos), this life of the middos went down into the meitzar ha-garon, the "strait of the throat," and so became bitter.

SECTION 5 · ¶17

The voice

17 ג ועתה יובן פי' הפסוק קול דודי הנה זה בא מדלג על ההרים כו' דקאי על יציאת מצרים כו'

3. Now the explanation of the verse "The voice of my beloved! Behold, he comes, leaping over the mountains," etc., will be understood; for it refers to the Exodus from Egypt, etc.

> Chapter 3 returns to the verse. With the foundations laid, the maamar can now explain "The voice of my beloved ... leaping over the mountains" as describing the Exodus.

פי' קול הוא בחי' המשכה[107] בלשון פסוק ואינו דוקא קול גשמי דהיינו בחי' הדבור דאדרבה זה נקרא קול זוטא שנמשך מן המדות אל הדבור ה' מוצאות הפה כו'

The explanation: kol ("voice") is the level of drawing down, in the language of the verse. And it is not necessarily a physical voice, that is, the level of speech; on the contrary, that is called the "small voice" (kol zuta), which is drawn from the middos into speech, [through] the five articulations of the mouth, etc.

> In the verse "voice" (kol) means a drawing forth, not necessarily physical sound. Ordinary speech is only the "small voice," which carries the emotions outward through the five organs of articulation (throat, palate, tongue, teeth and lips).

ויש קול גדול ולא יסף[108] היינו בחינת קלא פנימאה דלא אשתמע[109] כי בחינת קול זוטא הנ"ל נקרא קלא דאשתמע[111, 110] ובחינת קול גדול הנ"ל הוא קלא דלא אשתמע

And there is "a great voice that did not cease," which is the level of the inner voice that is not heard (kala penima'ah delo ishtema). For the level of the "small voice" mentioned above is called "the voice that is heard," and the level of the "great voice" mentioned above is "the voice that is not heard."

> At Sinai there was "a great voice that did not cease," which the Zohar calls the inner voice that is not heard. Speech is "the voice that is heard"; the "great voice" is a voice that is not heard.

(עיין מענין קול גדול ברבות יתרו ס"פ כ"ח וס"פ כ"ט. במדבר רבה ס"פ בלק) (סוף ד' רע"ט).

(See on the matter of the "great voice" in the Midrash Rabbah on Yisro, at the end of section 28 and at the end of section 29; Bamidbar Rabbah, at the end of Balak) (end of folio 279).

> The text gives sources on the "great voice" in the Midrash Rabbah, on Yisro and at the end of Balak.

ובזח"א [ובזהר חלק א] בראשית (דף נ' ע"ב. דר"י ע"א)[112] ח"ב [חלק ב'] (קל"ז א'). ח"ג [חלק ג'] (דרס"א א'). ועיין מ"ש מענין קול סד"ה הבאים ישרש[114, 113] ובד"ה וכל העם רואים.[116, 115]

And in the Zohar, Part I, Bereishis (folio 50b; folio 210a); Part II (137a); Part III (261a). And see what is written on the matter of kol at the end of the discourse beginning "Those who come, he shall cause to take root," and in the discourse beginning "And all the people saw."

> It adds passages of the Zohar and two discourses in Torah Ohr on kol: on "Those who come, he shall cause to take root" (Shemos), near whose end the voice is explained as the revealing of what is hidden, made of fire and water joined by breath, and on "And all the people saw the voices" (Yisro).

ובד"ה הקל קול יעקב[117, 118] ובד"ה ויהי קול מעל לרקיע.[119, 120] ובד"ה משה ידבר[121, 122] ובענין מהרה ישמע כו' קול חתן וקול כלה כו'

And in the discourse beginning "The voice is the voice of Yaakov," and in the discourse beginning "And there was a voice from above the firmament," and in the discourse beginning "Moshe would speak," and on the matter of "Soon may there be heard," etc., "the voice of the groom and the voice of the bride," etc.

> Further discourses on kol are listed: on "The voice is the voice of Yaakov," on Yechezkel's "voice from above the firmament," on "Moshe would speak" (Torah Ohr, Yisro), and on the wedding blessing's "the voice of the groom and the voice of the bride."

והיינו בחי' המשכה מההעלם אל הגילוי היינו מן השכל אל המדות או אל השכל מלמעלה מן השכל שנמשך הכל מהעלם אל הגילוי נק' קול בחינת המשכה

And this is the level of drawing down from concealment into revelation: that is, from the intellect to the middos, or to the intellect from above the intellect. Whatever is drawn from concealment into revelation is called kol ("voice"), the level of drawing down.

> In all these, "voice" is the drawing of something from concealment into revelation: from intellect into emotion, or into intellect from what is above intellect.

וכמ"כ [וכמו כן] הוא כאן שנגלה עליהם מלך כו' הארה גדולה שלמעלה מהשתלשלות מהותו ועצמותו כו' נקרא גם כן בחינת קול המשכה מההעלם אל הגילוי. (ופירוש הנה זה בא עמ"ש לקמן בענן והגדת לבנך כו' בעבור זה[123] כו'):

So too here: the revelation of the King, etc., to them, a great illumination that is above the chain of descent, His being and essence, etc., is also called the level of "voice," a drawing down from concealment into revelation. (And for the explanation of "Behold, this one (zeh) comes," see what is written below on the matter of "And you shall tell your son," etc., "because of this (zeh)," etc.)

> So too the revelation of the King at the Exodus, a great illumination above the chain of worlds, G-d's very being, drawn from concealment into revelation, is a "voice": "the voice of my beloved." The word zeh in "Behold, this one comes" is explained later, with the Haggadah's "because of this (zeh)." (The printed Hebrew's בענן, "in a cloud," is a misprint for בענין, "on the matter of.")

SECTION 6 · ¶18

Leaping over the mountains

18 מדלג על ההרים כו'. שבחי' הארה גדולה לגילוי זה בא עליהם דרך דילוג ולא כסדר השתלשלות שהוא דרך עילה ועלול שיש ערך ושייכות זה לזה

"Leaping over the mountains," etc.: the level of the great illumination for this revelation came upon them by way of a leap, and not in the order of the chain of descent (hishtalshelus), which is by way of cause and effect, where there is a proportion and relation of one to the other;

> "Leaping" means that the revelation skipped the ordinary order of the worlds. That order, hishtalshelus, is cause and effect, where each level stands in proportion and relation to the next.

כמו עד"מ מבשרי אחזה[124] שהדבור נמשך מהמחשבה ומחשבה ממדות ומדות משכל כל זה נק' בחי' השתלשלות כו'.

as, by way of analogy, "From my flesh I behold": speech is drawn from thought, and thought from the middos, and the middos from the intellect; all this is called the level of hishtalshelus, etc.

> Job's "From my flesh I behold [G-d]" makes the human soul a model: speech comes from thought, thought from emotion, emotion from intellect. Each stage grows from the one before it; this is called hishtalshelus.

אבל בחינת גילוי זה שהיה בשעת יציאת מצרים שנגלה עליהם מלך כו'. מבחינת הוא ושמו לבד שלמעלה מהשתלשלות והארה כזו אינה יכולה לבא בדרך השתלשלות רק דרך דילוג

But this level of revelation, which took place at the time of the Exodus from Egypt, when the King, etc., was revealed to them, [was] from the level of "He and His Name alone," which is above hishtalshelus; and such an illumination cannot come by way of hishtalshelus, but only by way of a leap;

> The revelation at the Exodus came from "He and His Name alone," which is above the whole chain. Such an illumination cannot come down step by step; it can only "leap."

כמו עד"מ אי שמדלג מהר להר אחר שרחוק ממנו שאינו יכול ללילך לשם רק דרך דילוג יכול לדלג עליו כו'

as, by way of analogy, one who leaps from one mountain to another mountain far from it: he cannot walk there, and only by way of a leap can he leap over to it, etc.

> It is like someone who must reach a distant mountain: he cannot walk there, but he can leap over to it.

כמ"כ [כמו כן] כאן נגלה עליהם בחי' והארה גדולה כזו מלמעלה למטה לפי שלא ערכם דרך דילוג והיינו ובמורא גדול[125] זה גילוי שכינה

So too here: such a level and so great an illumination was revealed to them from above to below, not in proportion to them, by way of a leap. And this is "and with great awe": this is the revelation of the Shechinah;

> So the great illumination came from above to below, out of all proportion to Israel's level. The Haggadah reads "and with great awe" as the revelation of the Shechinah.

היינו שנגלה עליהם בחי' מלך בחי' הוא ושמו לבד ונגלה עליהם בגילוי כ"כ [כל כך] עד שנפל עליהם מורא גדול ופחד מפני ה' כמ"ש או הנסה אלקים לבא[126] לקחת לו גוי מקרב גוי כו'.

that is, the level of King, the level of "He and His Name alone," was revealed to them, and was revealed to them so openly that great awe and fear of G-d fell upon them, as it is written, "Or has G-d ventured to come and take for Himself a nation from the midst of a nation," etc.

> The King, "He and His Name alone," was revealed so openly that great awe of G-d fell upon them. Moshe's words, "Or has G-d ventured to come and take for Himself a nation from the midst of a nation," describe this revelation, which ends "and with great terrors."

מדלג על ההרים בזכות[127] הרים היינו אבות[128] וכמ"ש בגמרא (פרק קמא דראש השנה דף י"א א') ובמדרש (שמות רבה פרשה ט"ו)

"Leaping over the mountains": in the merit of the mountains, that is, the Patriarchs, as is written in the Gemara (first chapter of Rosh Hashanah, folio 11a) and in the Midrash (Shemos Rabbah, section 15);

> The Talmud and the Midrash say that G-d "leapt over the mountains" in the merit of the Patriarchs, who are called mountains. In Likkutei Torah, Ki Seitzei, the Alter Rebbe explains the name: as a mountain rises from the flat earth toward the heavens, so the Patriarchs lift the Community of Israel to the heights.

והיינו שעל ידי פסח מצה ומרור שאכלו שהם בחי' ג' קוין היו מעוררים למעלה בחי' אורות עליונים שהמה אברהם יצחק ויעקב מדות דאצילות[129] ועל ידם היה בחי' דילוג בחי' ונגלה מדלג כו'

that is, through the Pesach offering, the matzah and the maror that they ate, which are the level of the three lines, they aroused Above the level of the supernal lights, which are Avraham, Yitzchak and Yaakov, the middos of Atzilus; and through them came the level of the leap, the level of "and He was revealed, leaping," etc.

> The Pesach offering, the matzah and the maror correspond to the three lines, right, left and middle. By eating them Israel aroused the supernal Patriarchs, Avraham, Yitzchak and Yaakov, the attributes of Atzilus, and through them came the "leap."

והנה בשיר השירים נאמר בלשון דילוג ובתורה נקרא בלשון פסח כמ"ש ופסח ה' על הפתח[130] והוא ג"כ דילוג וקפיצה

Now, in Shir HaShirim it is said in terms of leaping, and in the Torah it is called by the term pesach ("passing over"), as it is written, "And Havayah will pass over the doorway"; and this too is leaping and skipping.

> The Song speaks of "leaping," while the Torah uses pesach, "passing over": "And Havayah will pass over the doorway." Both mean a leap and a skip.

והענין הוא שבתורה נאמר לאיזה מקום היה הדילוג דהיינו על הפתח היינו בחי' מל' זה השער להי'[131] כו'.

And the matter is that the Torah says to which place the leap was: "over the doorway," that is, the level of Malchus: "This is the gate to Havayah," etc.;

> The Torah adds where the leap went: "over the doorway." The doorway is Malchus, "the gate to Havayah."

ראשית חכמה יראת[132] ה' כו' והיינו בחינת מלכות הנקרא מלכות כל עולמים[133] שיורדת להחיות כל עולמים

"The beginning of wisdom is the fear of Havayah," etc. This is the level of Malchus, which is called "the kingship of all worlds," which descends to give life to all worlds.

> "The beginning of wisdom is the fear of Havayah": awe is the entrance to all service. Malchus, the gate of awe, is "the kingship of all worlds," which descends to give life to the worlds.

ונגלה בחי' מלך כו' הארה גדולה הנ"ל בבחי' מל' היינו בגילוי שנקרא פתח כו' שיכול להיות ובמורא גדול שיהיה פחד ויראה מפני ה' שזה נק' זה השער כו'

And the level of King, etc., was revealed, the great illumination mentioned above, in the level of Malchus, that is, in revelation, which is called "doorway," etc., so that there could be "and with great awe," that there be fear and awe of G-d; for this is what is called "This is the gate," etc.:

> The King, the great illumination, was revealed within Malchus, the "doorway," so that it could be felt as "great awe," the fear of G-d. That is why Malchus is called "the gate."

זהו התחלת עבודת ה' בחינת יראה כו' רק שאז נגלה עליהם בבחי' זו הארה מבחינת מלך הוא ושמו כו'.

this is the beginning of the service of G-d, the level of awe, etc. Only, at that time there was revealed to them in this level an illumination from the level of King, "He and His Name," etc.

> Awe is the beginning of serving G-d. At the Exodus, however, this awe came from a revelation of the King, "He and His Name," from far above.

וזהו ובמורא גדול כו'. וזהו ופסח ה' על הפתח כו' שנגלה עליהם בבחי' פתח[134] (ועיין בפ' אמור דף צ"ה ע"א[135] בפי' פתחי לי)[136, 137]

And this is "and with great awe," etc. And this is "And Havayah will pass over the doorway," etc.: that He was revealed to them in the level of "doorway" (and see in Parshas Emor, folio 95a, on the explanation of "Open to me").

> This is "with great awe," and this is "And Havayah will pass over the doorway": G-d was revealed in Malchus, the doorway. The text refers to the Zohar in Parshas Emor on "Open to me," which, as the Kehot note quotes it, reads: "You are the opening for Me to enter."

ובשה"ש [ובשיר השירים] לא נאמר לאיזה מקום היה הדילוג רק נתפרש באיזה אופן היה הדילוג היינו על ההרים כו'. ויש בזה ב' פירושים.

And Shir HaShirim does not say to which place the leap was; rather, it specifies in what manner the leap was, namely "over the mountains," etc. And there are two explanations of this:

> The Song does not say where the leap went; it says how: "over the mountains." This has two meanings.

א' על ההרים בזכותן כנ"ל והב' על ההרים למעלה מן ההרים שהם מדות דאצי' שהארה הנ"ל היה למעלה מהם דהיינו בחינת מלך כו':[138]

the first, "over the mountains": in their merit, as mentioned above; and the second, "over the mountains": above the mountains, which are the middos of Atzilus, for the illumination mentioned above was above them, namely the level of King, etc.

> Either "in the merit of" the mountains, the Patriarchs, or "above" the mountains: the revelation was higher than the attributes of Atzilus themselves, the level of the King.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
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> In the maamar Kimei Tzeis'cha of 11 Nissan 5742 (Sefer HaMaamarim Melukat vol. 2), the Rebbe asks why Micah likens the wonders of the future redemption to those of the Exodus, „כימי צאתך מארץ מצרים אראנו נפלאות" ("As in the days of your going out of the land of Egypt I will show him wonders"), when the future redemption will be so much greater.

The Rebbe answers that the Exodus too revealed the very highest level, „בכבודו ובעצמו" ("in His glory and Himself"), as the Rebbe Rashab explains in Hemshech 5672; only „שביציי"מ הי' הגילוי דבחינה זו ע"י ההתלבשות בבחינת מלכות" ("at the Exodus this level was revealed clothed in Malchus"), „ופסח ה' על הפתח" ("and Havayah will pass over the doorway"), the doorway being Malchus, as our paragraph explains, while in the future it will be revealed with no garment at all. For the doorway as Malchus his note cites this column of Likkutei Torah, with the Zohar and the Rebbe Rayatz's maamar Kimei Tzeis'cha 5708, where the Rebbe Rayatz draws this very contrast between an Exodus clothed in Malchus and a future without a garment. So the future wonders are "as in the days of your going out of Egypt", and yet wonders even beside them.

The Alter Rebbe: וזהו ופסח ה' על הפתח כו' שנגלה עליהם בבחי' פתח

The Rebbe: אלא שביציי"מ הי' הגילוי דבחינה זו ע"י ההתלבשות בבחינת מלכות, ופסח ה' על הפתח, דפתח הוא בחינת המלכות, ולע"ל יהי' זה בגילוי בלי שום לבוש

Sefer HaMaamarim Melukat, vol. ב, p. לח–לז · י"א ניסן ה'תשמ"ב

BACKGROUND FROM THE REBBE

In the maamar Vehenif Yado al HaNahar of Acharon shel Pesach 5748, built on the Alter Rebbe's discourse on that haftarah verse in Likkutei Torah, Tzav, the Rebbe sets the exile of Egypt, bound up with the supernal speech, Malchus, against the present exile, bound up also with the supernal thought, Binah.

The Rebbe explains that because the exile of Egypt was bound up with Malchus, its redemption too came through „ופסח הוי' על הפתח" ("and Havayah passed over the doorway"), the doorway being Malchus, while the future redemption will be a redemption of Binah too, „גאולה שני" ("a second redemption"). Perhaps (biur b'derech efshar) this gives our paragraph's "doorway" a further sense: the place of the leap matches the place of the exile.

The Alter Rebbe: על הפתח היינו בחי' מל' זה השער להי' כו'

The Rebbe: דמכיון שגלות מצרים קשור עם בחי' המל', לכן גם אופן הגאולה הוא ע"י ופסח הוי' על הפתח

Sefer HaMaamarim (unedited, old edition), vol. תשמ"ח, p. קכז–קכה · אחרון של פסח ה'תשמ"ח

FROM THE REBBE'S MAAMAR ד"ה קולי דודי הנה זה בא, 5736

The Alter Rebbe lists the two readings of "over the mountains" side by side. The Rebbe joins them. The Patriarchs' merit, read as the inherited faith that gave Israel strength for mesirus nefesh even in Egypt, produces the service from below. The leap it calls forth comes from above the mountains and hills, the level that merit reaches. It comes from "He and His Name alone."

The Alter Rebbe: אי על ההרים בזכותן כנ"ל והבי על ההרים למעלה מן ההרים

The Rebbe: דהרים וגבעות הוא הבחינה ששם מגיע זכות אבות וכו'

FROM THE REBBE'S MAAMAR ד"ה קולי דודי הנה זה בא, 5736

The Alter Rebbe simply lists the two readings: in the Patriarchs' merit, or above them. The Rebbe points out that they seem to contradict each other. He reconciles them: the service of the Patriarchs and Matriarchs (faith) was only a hint and likeness ("מעין ודוגמא ורמז") of what was to come. Through that hint a revelation was drawn down that is beyond any comparison with them, even with their root above Atzilus. So it is both "in their merit" and "above them."

The Alter Rebbe: ויש בזה ב' פירושים. אי על ההרים בזכותן כנ"ל והבי על ההרים למעלה מן ההרים

The Rebbe: ישנם שני פירושים, שלכאורה הם פירושים הפכיים

SECTION 7 · ¶19–21

Skipping over the hills

19 ד מקפץ על הגבעות. ארז"ל [אמרו רבותינו זכרונם לברכה] גבעות הם אמהות.[139, 140]

4. "Skipping over the hills": our Sages, of blessed memory, said that the hills are the Matriarchs.

> Chapter 4 takes up the second half of the verse, "skipping over the hills," which the Talmud reads as "in the merit of the Matriarchs."

ולהבין זאת הנה ההפרש בין דילוג[141] לקפיצה הוא כי דילוג ברגל א' וקפיצה בב' רגלים וכמבואר במשנה פ"ח [פרק ח'] דאהלות[142] והדולג ממקום למקום והקופץ ממקום למקום[143]

To understand this: the difference between leaping (dilug) and skipping (kefitzah) is that leaping is with one foot and skipping with two feet, as is explained in the Mishnah, chapter 8 of Ohalos: "one who leaps from place to place, and one who skips from place to place"

> To understand it, the maamar first defines the difference: leaping uses one foot and skipping both feet. The Mishnah in Ohalos mentions both, "one who leaps" and "one who skips," as two different movements.

(ע"ש בפי' רבינו עובדיה מברטנורה[144] ובפי' המשניות להרמב"ם [להרבי משה בן מימון][145] וגם בירושלמי פ"ה דביצה[146] קיפוץ עוקר שתי רגליו כאחת[147] כו').

(see there in the commentary of Rabbeinu Ovadiah of Bartenura and in the Rambam's Commentary on the Mishnah; and also in the Jerusalem Talmud, chapter 5 of Beitzah: "Skipping: one lifts both his feet at once," etc.).

> The commentators on that Mishnah, Rabbi Ovadiah of Bartenura and the Rambam, explain the difference. According to the Rambam (as the Kehot note quotes him), one who leaps keeps one foot on the ground and springs with the other, while one who skips lifts both feet from the ground together; the Jerusalem Talmud says the same of skipping.

ולהבין זה דהנה כל בחי' דילוג והארה גדולה שבאה מלמעלה אינה יכולה להתגלות כי אם בבחינת רגלים

To understand this: every level of leaping and great illumination that comes from Above can be revealed only in the level of "feet."

> Applying this Above: any great illumination that comes from Above by a "leap" can be revealed only through "feet," the lowest level, which reaches down to the ground.

כי זהו הכלל בכל בחינת גילוי אינו נגלה כי"א בבחי' רגלים כו' כמ"ש ועמדו רגליו ביום ההוא[148] כו' והארץ הדום רגלי[149]

For this is the rule in every level of revelation: it is revealed only in the level of "feet," etc., as it is written, "And His feet shall stand on that day," etc., and "the earth is My footstool"

> This is a general rule: revelation comes through "feet." So Zechariah says of the future revelation, "And His feet shall stand on that day," and Isaiah says, "the earth is My footstool": G-d's "feet" are where He touches the lowest realm.

(ועמ"ש בד"ה כיצד מרקדין לפני הכלה כו' ובד"ה למנצח על השמינית וע' בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ משפטים[150] בד"ה מצות ראיה כו').

(and see what is written in the discourse beginning "How does one dance before the bride," etc., and in the discourse beginning "For the conductor, on the Sheminis [the eighth]"; and see the Likkutei Torah of the Arizal, at the end of Parshas Mishpatim, in the discourse beginning "The mitzvah of appearing," etc.).

> The text refers to further discussions, among them the Likkutei Torah of the Arizal at the end of Mishpatim, on the mitzvah of appearing at the Temple on the three pilgrimage festivals, which the Torah calls regalim, literally "feet."

ויש בי' בחי' רגלים היינו בי' בחינות בבחינת גילוי והארה הנ"ל בחינת קו הימין וקו השמאל בחי' אהוי"ר [אהבה ויראה] כו'.

And there are two levels of "feet," that is, two levels in the revelation and illumination mentioned above: the level of the right line and the left line, the level of love and awe, etc.

> The two "feet" are the two lines of revelation, right and left: love and awe.

והנה ע"י ההרים אבות הנ"ל היה נגלה עליהם הארה הנ"ל רק בבחי' אהבה וימינו תחבקני.[151]

Now, through the mountains, the Patriarchs mentioned above, the illumination mentioned above was revealed to them only in the level of love: "and his right hand embraces me."

> Through the mountains, the Patriarchs, the revelation came only through love, the right side, as in "and his right hand embraces me." That is a leap with one foot.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה קולי דודי הנה זה בא **5736**
>
> The Alter Rebbe explains one foot and two feet as love and awe. The Rebbe maps the leap and the skip onto levels within Keser itself: Atik enclothed in Arich, the first three sefiros of Atik, and the Unknowable Head (Radla). He applies the Matriarchs' higher role to the righteous women whose merit brought the Exodus, and to women today: chinuch, family purity, kashrus, Shabbos candles, and building a Jewish home.

The Alter Rebbe: דילוג ברגל א' וקפיצה בב' רגלים

The Rebbe: וגילוי זה דקפיצה שלמעלה גם מדילוג נמשך ע"י האמהות

20 וזהו מדלג ברגל א' על ההרים אבות ומקפץ על הגבעות בב' רגלים היינו שהיה גילוי זה בבחי' יראה ובמורא גדול כו'.

And this is "leaping" with one foot "over the mountains," the Patriarchs, and "skipping over the hills" with two feet: that is, this revelation was in the level of awe, "and with great awe," etc.

So the verse's two verbs fit: through the Patriarchs, the mountains, the revelation "leapt" on one foot; through the Matriarchs, the hills, it "skipped" on both feet, so that it came also as awe, "with great awe."

על הגבעות אלו אמהות והנה בחינת אהבה בנקל יכול לבא לידי גילוי מבחי' יראה

"Over the hills": these are the Matriarchs. Now, the level of love can come into revelation more easily than the level of awe.

The hills are the Matriarchs. Love comes into revelation more easily than awe.

כנראה בחוש שכל אדם יכול להתפעל בבחי' אהבה כרגע ובבחי' יראה אינו כ"כ [כל כך] מפני שבחי' יראה עילאה הוא למעלה במדרגה מבחי' אהבה כו'

As is seen by experience: every person can be stirred to love in a moment, but to awe not so much, because the level of supernal awe (yirah ila'ah) is higher in rank than the level of love, etc.

Experience shows it: anyone can be moved to love in an instant, but awe is harder to reach, because supernal awe stands higher than love.

(ועיין בפ' מקץ בביאור על פסוק כי אתה נרי שאהבה רבה היא בחינת ה' עילאה ויראה עילאה היא בחי' יוד כו'

(And see in Parshas Miketz, in the explanation on the verse "For You are my lamp," that great love (ahavah rabbah) is the level of the upper hei, and supernal awe is the level of the yud, etc.

The text refers to the explanation on "For You are my lamp" in Torah Ohr, Miketz: great love corresponds to the upper hei of the Name (Binah), and supernal awe to the yud (Chochmah), which is higher.

וגם למעלה יותר כי הנה יש טורי נהורא וטורי חשוכא[152] פי׳ טורי נהורא הם המדות שנמשכים מן השכל חג״ת [חסד גבורה תפארת] דז״א וטורי חשוכא הם המדות שלמעלה מהשכל אהבה רבה חג״ת [חסד גבורה תפארת] דא״א

And even higher: for there are "mountains of light" (turei nehora) and "mountains of darkness" (turei chashocha). The explanation: the "mountains of light" are the middos that are drawn from the intellect, Chesed, Gevurah and Tiferes of Z'eir Anpin; and the "mountains of darkness" are the middos that are above the intellect, great love, Chesed, Gevurah and Tiferes of Arich Anpin [the Long Countenance].

> Higher still, the Zohar speaks of "mountains of light" and "mountains of darkness." The mountains of light are emotions born of intellect, the Chesed, Gevurah and Tiferes of Z'eir Anpin; the mountains of darkness are emotions above intellect, the great love of the Chesed, Gevurah and Tiferes of Arich Anpin, the "Long Countenance," the outer dimension of Keser. In Likkutei Torah, Naso, they are called "darkness" because, as emotions within the will itself, they are above intellect and cannot be grasped.

וזהו ענין מדלג על ההרים שנמשך מבחי׳ טורי חשוכא חג״ת [חסד גבורה תפארת] דא״א בחג״ת [בחסד גבורה תפארת] דז״א וזהו ענין ההרים רקדו[153] כאילי׳ [כאילים] עליי׳ [עלייה] חג״ת [חסד גבורה תפארת] דז״א והתכללותן בגילוי אור חג״ת [חסד גבורה תפארת] דא״א וכמ״ש במ״א בד״ה הים ראה[154, 155] כו׳ ההרים רקדו כו׳.

And this is the meaning of "leaping over the mountains": that it is drawn from the level of the "mountains of darkness," Chesed, Gevurah and Tiferes of Arich Anpin, into Chesed, Gevurah and Tiferes of Z'eir Anpin. And this is the meaning of "The mountains danced like rams": the ascents of Chesed, Gevurah and Tiferes of Z'eir Anpin and their inclusion in the revelation of the light of Chesed, Gevurah and Tiferes of Arich Anpin; as is written elsewhere, in the discourse beginning "The sea saw," etc., "The mountains danced," etc.

> "Leaping over the mountains" is then a drawing from the mountains of darkness, Arich Anpin, into the emotions of Z'eir Anpin. Psalm 114's "The mountains danced like rams" is read the same way: the emotions of Z'eir Anpin rise and are included in the light of Arich Anpin. In Likkutei Torah, Tzav, the discourse on "The sea saw" explains that the mountains' "dancing" is a sudden ascent, not step by step, in which they are included in the encompassing light like a candle before a torch.

אכן יראה עילאה שרשה במו"ס [במוחא סתימאה] שהיא מגבורה דעתיק כמ"ש ע"פ כי אתה נרי[156, 157] הנ"ל וכמ"ש הרמ"ז [הרב משה זכות] פ' וישב דקע"ט ב'. והוא למעלה מבחי' חג"ת [חסד גבורה תפארת] דא"א ומשם נמשך בחי' גילוי זה במורא גדול כו'

However, supernal awe has its root in Mocha Stima'ah (the hidden brain), which is from the Gevurah of Atik [the Ancient One], as is written on "For You are my lamp," mentioned above, and as the Ramaz wrote on Parshas Vayeishev, folio 179b. And it is higher than the level of Chesed, Gevurah and Tiferes of Arich Anpin; and from there is drawn the level of this revelation, "with great awe," etc.,

> Supernal awe is rooted higher still, in Mocha Stima'ah, the hidden brain, which derives from the Gevurah of Atik, the "Ancient One," the inner dimension of Keser, as Torah Ohr and the Ramaz (Rabbi Moshe Zacuto, in his glosses on the Zohar) explain. It is above even the emotions of Arich Anpin, and from there came the revelation "with great awe."

שהוא התגלות יראה עילאה זו בבחי' יראה תתאה הנמשך מבחי' מלכות כל עולמים וע"ז נאמר ופסח ה' על הפתח כו' וזהו ענין מקפץ על הגבעות בחי' קו הימין וקו השמאל כו'

which is the revelation of this supernal awe in the level of lower awe (yirah tata'ah), which is drawn from the level of "the kingship of all worlds." And of this it is said, "And Havayah will pass over the doorway," etc. And this is the meaning of "skipping over the hills": the level of the right line and the left line, etc.

> That supernal awe was revealed within the lower awe, which comes from "the kingship of all worlds," Malchus: this is "And Havayah will pass over the doorway." So "skipping over the hills" is with both feet, the right line of love and the left line of awe.

וכתיב בחכמה יסד ארץ[158] כונן שמים בתבונה[159] כו' ושמים וארץ זהו בחינת האבות ואמהות כו' ולכן יראה עילאה נמשך בזכות האמהות דייקא ועמ"ש ע"פ שימני כחותם[160, 161] בענין אשה כי תזריע וילדה זכר)[162]

And it is written, "With wisdom He founded the earth; He established the heavens with understanding," etc. And heaven and earth are the level of the Patriarchs and the Matriarchs, etc. Therefore supernal awe is drawn specifically in the merit of the Matriarchs. And see what is written on "Set me as a seal," on the matter of "When a woman conceives and bears a male.")

> In "With wisdom He founded the earth; He established the heavens with understanding," heaven and earth are the Patriarchs and the Matriarchs: the earth, the Matriarchs, is founded with Chochmah, the yud that is the root of supernal awe, and the heavens with Binah. That is why supernal awe came in the merit of the Matriarchs. In Likkutei Torah, the explanation on "Set me as a seal" shows that awe and self-nullification from below draw a higher revelation from above than love does, as the Sages say that "a woman who gives seed first bears a male."

ולהבין מפני מה ע"י האבות לא היה הגילוי רק בבחינת אהבה בחינת רגל אחת וע"י האמהות היה הגילוי גם בבחינת יראה בב' רגלים כו'

Now, to understand why through the Patriarchs the revelation was only in the level of love, the level of one foot, while through the Matriarchs the revelation was also in the level of awe, with two feet, etc.:

> The question is why the Patriarchs brought a revelation only of love, one foot, while the Matriarchs brought a revelation of awe as well, two feet.

ולכאורה האבות הן במדרגה גדולה מן האמהות כי המה בחי' משפיעים בחינת דכר והאמהות הם בחינת מקבלים בחינת נקבה.

at first glance, the Patriarchs are of a greater rank than the Matriarchs, for they are the level of givers, the male level, while the Matriarchs are the level of recipients, the female level.

> Surely the Patriarchs rank higher: they are the givers, the male, and the Matriarchs are the recipients, the female.

אך האמת הוא ודאי כן שהמה בחי' מקבלים אבל הם גבוהים מן האבות במדרגה אחת והמה המשפיעים.

But the truth is this: it is certainly so that they are the level of recipients; but in one level they are higher than the Patriarchs, and they are the givers.

> The answer: the Matriarchs are indeed recipients, but in one respect they are higher than the Patriarchs and are themselves the givers.

דהנה בשרה נאמר כל אשר תאמר אליך שרה[163] שמע בקולה שהיה אברהם צריך לקבל ממנה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שהיה אברהם טפל לגבי שרה בנביאות[164, 165, 166] וברבקה נאמר טובת מראה מאד בלי גבול ותרד העינה ותמלא כדה ותעל[167]

For of Sarah it is said, "Whatever Sarah tells you, listen to her voice," for Avraham had to receive from her; and as our Sages, of blessed memory, said, Avraham was secondary to Sarah in prophecy. And of Rivkah it is said, "very (me'od) fair to look upon," without limit; "and she went down to the spring, and filled her pitcher (kadah), and came up."

> G-d told Avraham, "Whatever Sarah tells you, listen to her voice": he had to receive from her, and the Sages say that he was secondary to her in prophecy. Of Rivkah the Torah says she was "very fair to look upon," "very" (me'od) meaning without limit, and that she went down to the spring, filled her pitcher and came up.

ותאמר שתה וגם לגמליך כו' שהיתה גם כן בחינת משפיע ותרד העינה שבחינת חכמה כ"ד ספרים[168] הם בחינת ירידה נגדה (ועמ"ש בזה בפ' תולדות)

"And she said, 'Drink, and your camels too,'" etc.: for she too was the level of a giver. And "she went down to the spring": for the level of Chochmah, the twenty-four books, is the level of a descent in relation to her (and see what is written about this in Parshas Toldos).

> Offering water to Eliezer and to his camels, Rivkah was a giver. In Torah Ohr, Toldos, to which the text refers, "the spring" is Chochmah, and "her pitcher," kadah, is read as kaf-dalet, the twenty-four books of Scripture, which come from Chochmah: going down to them was a descent for Rivkah, who stands for the emotions within Keser, above Chochmah.

ולהבין זאת דהנה ארז"ל [אמרו רבותינו זכרונם לברכה] שלשה הטעימן הקב"ה[169] בעולם הזה מעין עולם הבא[170] אברהם יצחק ויעקב שנאמר בהם בכל מכל כל כו'.

To understand this: our Sages, of blessed memory, said, "Three the Holy One, blessed be He, gave a taste in this world of the World to Come: Avraham, Yitzchak and Yaakov, for of them it is said 'with everything,' 'from everything,' 'everything,'" etc.

> To explain this the maamar brings the Talmud's teaching that G-d gave the three Patriarchs a taste of the World to Come in this world, for the Torah says of them "with everything," "from everything," "everything."

והנה לעתיד כתיב נקבה תסובב גבר[171] היינו שיתעלה בחינת המקבל ויהיה למעלה מבחי' דכר המשפיע אשת חיל עטרת בעלה[172] כו'

Now, of the future it is written, "A female shall encompass a male": that is, the level of the recipient will be elevated and will be above the level of the male, the giver: "A woman of valor is the crown of her husband," etc.,

> Of the future it is written, "A female shall encompass a male": the recipient will rise above the giver, as "a woman of valor is the crown of her husband."

מחמת שסוף מעשה במחשבה תחלה כו' (שם ב"ן [שם ב"ן] שרשו[173] למעלה משם מ"ה [שם מ"ה] כו')

because "last in deed, first in thought," etc. (the Name Ban [52] has its root above the Name Mah [45], etc.).

> This is because "last in deed, first in thought": what comes last in the order of creation was first in the original intent. In Kabbalistic terms, the Name Ban (the Name Havayah spelled out to the value 52, associated with the recipient) has its root above the Name Mah (spelled out to 45, associated with the giver).

ומפני שהאבות הטעימן מעין עולם הבא[174] ולכן היה אצלם גם כן בחי' זו שהיו מקבלים מהאמהות כו' אף שודאי האמהות היו בחינת נוק' [נוקבא] בחינת מקבלים רק שיש ב' בחי'.

And because the Patriarchs were given a taste of the World to Come, therefore they too had this level, that they received from the Matriarchs, etc.; even though the Matriarchs were certainly the level of Nukva, the level of recipients. Only, there are two levels:

> Because the Patriarchs tasted the World to Come, they already had something of that future state, in which they received from the Matriarchs, even though in the order of things the Matriarchs were Nukva, the recipients.

מלמעלה למטה היו האבות משפיעים והאמהות מקבלים. אבל מלמטה למעלה בבחינת או"ח [אור חוזר] היו האמהות למעלה במדרגה סוף מעשה כו'

from above to below, the Patriarchs were givers and the Matriarchs recipients; but from below to above, in the level of returning light, the Matriarchs were higher in rank: "last in deed," etc.

> There are two directions. From above to below the Patriarchs give and the Matriarchs receive; from below to above, in "returning light" (or chozer), the light that rises from below, the Matriarchs rank higher, as in "last in deed."

(ועמ"ש לקמן בביאור על פסוק כי על כל כבוד[175] ועל פסוק הראיני את מראיך[176] ובביאור על פסוק עלי באר)[177]

(and see what is written below, in the explanation on the verse "For over all the glory," and on the verse "Let me see your appearance," and in the explanation on the verse "Spring up, O well");

> The text refers to its later explanations in Likkutei Torah on "For over all the glory," on "Let me see your appearance," and on "Spring up, O well."

כי כן כל מדות דקדושה נעוץ סופן בתחלתן[178, 179] ותחלה בסוף שיש בסוף מבחינת תחלה סוף מעשה כו'

for so it is with all the attributes of holiness: "their end is embedded in their beginning," and the beginning in the end, for in the end there is [something] of the level of the beginning: "last in deed," etc.,

> This follows a general rule stated in Sefer Yetzirah: in all the holy attributes, "their end is embedded in their beginning," so the last level carries something of the first.

ובבחינת ההשתלשלות הוא סוף במדרגה כו' (וכמ"ש ע"פ השמים כסאי והארץ הדום רגלי[180] כו') וזהו למעלה בחינות אבות ואמהות

while in the order of hishtalshelus it is last in rank, etc. (as is written on "The heavens are My throne and the earth is My footstool," etc.). And this is Above, the levels of Patriarchs and Matriarchs.

> In the descending order the last is lowest, yet its root is highest; the text refers to its discussion on "The heavens are My throne and the earth is My footstool." This is the pair of Patriarchs and Matriarchs Above.

וגם למטה יש שני הבחי' והיינו תורה ומצות שבבחי' א' תורה גדולה כמארז"ל [כמאמר רבותינו זכרונם לברכה] גדול תלמוד שמביא לידי מעשה[181] דהיינו ע"י חכמת התורה יודעים האיך לעשות המצות כידוע

And below too there are the two levels, namely Torah and mitzvos. In one respect Torah is greater, as our Sages, of blessed memory, said, "Study is great, for it leads to action": that is, through the wisdom of the Torah one knows how to perform the mitzvos, as is known;

> Below there is the same pair: Torah and mitzvos. In one sense Torah is greater: the Talmud says "study is great, for it leads to action," since only through the Torah does one know how to do the mitzvos.

ואם אין עושים כן רק באופן אחר אין זו מצוה ובבחי' ב' מצוה גדולה גדול תלמוד שמביא לידי מעשה

and if one does not do so, but in another way, it is not a mitzvah. And in the second respect the mitzvah is greater: "Study is great, for it leads to action";

> A mitzvah done in any other way than the Torah prescribes is no mitzvah. But in the other sense the mitzvah is greater: study is great because it leads to action, so action is the goal.

נמצא המעשה היא גדולה[182] ולא המדרש עיקר[183] אלא המעשה[184] כו' והיינו מפני ששרש המצות הוא בבחי' כתר תר"ך עמודי אור[185] כידוע תרי"ג מצות דאורייתא וז' דרבנן הם תר"ך ששרשם בבחינת כתר וכמ"ש והחכמה תחיה בעליה[186]

it follows that the action is greater, and "it is not study that is the main thing, but action," etc. And that is because the root of the mitzvos is in the level of Keser, "620 pillars of light," as is known: the 613 mitzvos of the Torah and the 7 of the Rabbis are 620, whose root is in the level of Keser. And as it is written, "and wisdom gives life to its owners (be'aleha),"

> So action is greater, as the Mishnah says, "it is not study that is the main thing, but action." The reason is that the mitzvos are rooted in Keser, the "620 pillars of light" (613 biblical and 7 rabbinic commandments, and the letters of Keser, כתר, add up to 620), which is above Chochmah; and this is "wisdom gives life to its owners."

דהיינו בבחי' מלמעלה למטה החכמה מחיה המצות דהיינו שע"י חכמת התורה יודעים היאך לעשות המצוה

that is, in the level of from above to below, wisdom gives life to the mitzvos, namely that through the wisdom of the Torah one knows how to perform the mitzvah;

> Read from above to below, wisdom gives life to the mitzvos: through the Torah's wisdom one knows how to perform them.

אבל אעפ"כ [אף על פי כן] המצות הם בעליה של החכמה ששרשם של המצות הם גבוהים במדרגה מבחי' החכמה כו' (ועמ"ש מזה בד"ה ראיתי והנה מנורת זהב)[187, 188]

but nevertheless the mitzvos are the owners of the wisdom, for the root of the mitzvos is higher in rank than the level of Chochmah, etc. (and see what is written about this in the discourse beginning "I have seen, and behold, a candelabrum of gold").

> Yet the mitzvos are the "owners" of wisdom, because their root is higher than Chochmah. In Likkutei Torah, Beha'aloscha, the discourse on "I have seen, and behold, a candelabrum of gold" says so: in their source the mitzvos are G-d's will, above Chochmah, while the Torah is Chochmah, their explanation; yet to draw this down into a person, "wisdom gives life to its owners."

וזהו מדלג על ההרים בזכות התורה שהתורה נקרי' [נקרא / נקראת / נקראות] ג"כ הר ישאו הרים שלום[189] והתורה נקרא שלום ה' עוז לעמו יתן[190] ה' יברך את עמו בשלום

And this is "leaping over the mountains": in the merit of the Torah, for the Torah too is called a mountain: "The mountains shall bear peace." And the Torah is called peace: "Havayah will give strength to His people; Havayah will bless His people with peace."

> Now the verse is applied below: "leaping over the mountains" is in the merit of the Torah, for the Torah is called a mountain, as in "The mountains shall bear peace," and the Torah is called peace, as in "Havayah will give strength (oz) to His people; Havayah will bless His people with peace," for the Sages read oz, "strength," as the Torah.

או יחזק במעוזי[191] יעשה שלום לי שלום יעשה לי כו' והמצות נקראו ג"כ שלום והיה מעשה הצדקה שלום[192] כו'.

"Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me," etc. And the mitzvos too are called peace: "And the work of righteousness shall be peace," etc.

> Isaiah's "take hold of My strength ... make peace with Me" likewise joins "strength," the Torah, to peace. The mitzvos too are called peace: "the work of righteousness shall be peace."

כי יש שני בחינת שלום מלמעלה למטה ומלמטה למעלה ועל ידי התורה נגלה בחי' הארה הנ"ל בבחינת אהבה שהוא בחי' רגל א'.

For there are two levels of peace, from above to below and from below to above. And through the Torah the level of the illumination mentioned above was revealed in the level of love, which is the level of one foot.

> There are two kinds of peace, from above to below and from below to above. Through the Torah the revelation came only as love, one foot.

מקפץ על הגבעות היינו בזכות המצות כי המצות נק' גבעות כמ"ש וגבעות בצדקה[193] כו'.[194]

"Skipping over the hills" is in the merit of the mitzvos, for the mitzvos are called hills, as it is written, "and the hills, through righteousness," etc.

> "Skipping over the hills" is in the merit of the mitzvos, which the verse calls "hills" in "and the hills, through righteousness." The mitzvos, rooted higher than the Torah's wisdom, brought the revelation on both feet.

21 ועל ידי המצות נגלה בחי' הארה הנ"ל בחינת הוא ושמו בלבד כו' בבחינת ב' רגלים

And through the mitzvos the level of the illumination mentioned above, the level of "He and His Name alone," etc., was revealed in the level of two feet,

> Through the mitzvos, the hills, the revelation of "He and His Name alone" came on two feet.

היינו בבחינת יראה גם כן מפני שהמצות בשרשם הם למעלה במדרגה מבחי' התורה כו' ע"כ על ידם יכול להתגלות בבחי' יראה גם כן

that is, in the level of awe as well, because the mitzvos in their root are higher in rank than the level of the Torah, etc.; therefore through them it can be revealed in the level of awe as well.

> That is, it came also as awe, because the root of the mitzvos is higher than the Torah's wisdom, so through them the revelation could reach the level of awe.

וזהו הכל בבחינת יצ"מ [יציאת מצרים] וכתיב הנה בא לשון הוה ולשון עתיד ג"כ שאז יהיה ג"כ בחינת גילוי והארה גדולה זו שלמעלה מבחי' ההשתלשלות בחי' דילוג כמ"ש כימי צאתך[195] מארץ מצרים אראנו נפלאות

And all this is in the level of the Exodus from Egypt. And it is written, "Behold, he comes," a term of the present and also of the future: for then too there will be the level of this revelation and great illumination which is above the level of hishtalshelus, the level of a leap, as it is written, "As in the days of your going out of the land of Egypt, I will show him wonders";

> All this was at the Exodus. But "he comes" (ba) can be read as present and as future: the same revelation, above the chain of worlds and by a leap, will come again, as Micah says, "As in the days of your going out of the land of Egypt, I will show him wonders."

דהיינו שיתגלה בבחינה זו נפלאות שהיה בבחי' פלא מופלא ומכוסה כמו שהיה בבחינת יציאת מצרים כו' שנגלה עליהם אז מבחינת מלך כו' סתימו דכל סתימין להיות בגילוי ובמורא גדול כו'.

that is, in this level there will be revealed wonders that were in the level of the wondrous, hidden and covered, as it was in the level of the Exodus from Egypt, etc., when there was revealed to them then, from the level of King, etc., "the most hidden of all hidden" (sesimu dechol sesimin), so that it was in revelation, "and with great awe," etc.

> The "wonders" are what was utterly hidden, as at the Exodus, when the King, "the most hidden of all hidden," was revealed openly, with great awe.

כן יהיה לעתיד ג"כ אראנו נפלאות כו' ועמ"ש במ"א בפי' אשר עשה עמכם להפליא[196] והיינו ע"י תורה ומצות שעושים עתה ממשיכים בחי' זו

So it will be in the future too: "I will show him wonders," etc. And see what is written elsewhere on the explanation of "who has dealt wondrously with you." And that is: through the Torah and mitzvos that we perform now, we draw down this level;

> So it will be in the future. Through the Torah and mitzvos we perform now we already draw down this level; the text refers to its explanation elsewhere of "who has dealt wondrously with you."

רק שעתה אינה בגילוי ולעתיד יהיה בחי' זו בגילוי וראו כל בשר[197] כו' (ועמ"ש ע"פ כי ההרים ימושו[198] כו' וחסדי מאתך לא ימוש[199] כו'):

only, now it is not in revelation, and in the future this level will be in revelation: "And all flesh shall see," etc. (And see what is written on "For the mountains shall depart," etc., "but My kindness shall not depart from you," etc.)

> Now the level remains hidden; in the future it will be revealed, as Isaiah says, "And all flesh shall see." The text refers to its discussion of "For the mountains shall depart ... but My kindness shall not depart from you," which the Kehot note suggests is the passage in Likkutei Torah, Ki Seitzei, on the mountains as the Patriarchs.

SECTION 8 · ¶22–23

The gazelle and the Counting

22 ה דומה דודי לצבי[200] וגו'. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] שנמשל לצבי[201] מה צבי מחזיר ראשו לאחוריו[202] כו'.

5. "My beloved is like a gazelle," etc. Now, our Sages, of blessed memory, said that He is compared to a gazelle: just as a gazelle turns its head backward, etc.

> Chapter 5 turns to the next verse, "My beloved is like a gazelle." The Sages (the Kehot note gives the Zohar) say that G-d is compared to a gazelle because a gazelle turns its head backward. In its setting the image is of a gazelle that, even as it runs off, turns its head back toward the place it left. So too G-d, even when He seems to withdraw from Israel, keeps looking back at them. The maamar reads this backward turn as the supernal will, which is above wisdom, turning back down to the lowest level, the physical mitzvos.

וענין משל זה הוא למעלה גם כן מחזיר ראשו לאחוריו היינו בחי' חכים ולא בחכמה ידיעא[203, 204] ואף למעלה מבחינת חכמה

And the matter of this analogy is that Above too He "turns His head backward": that is, the level of "wise, but not with a known wisdom," and even above the level of Chochmah,

> Above, the "head" that turns back is the level above Chochmah, which the Tikkunei Zohar (a companion work to the Zohar) describes as G-d being "wise, but not with a known wisdom."

דהיינו קרקפתא דתפילין גלגלתא דחפיא על מוחא ירד ונשתלשל בבחינת אחוריים היינו בחי' מצות שהם הכל בדברים גשמיים כמו ציצית ותפילין בבחי' אחוריים כו'. ושרשם מבחי' כת"ר תר"ך כו'.

namely "the skull of the tefillin," "the Skull (Gulgalta) that covers the brain," descended and came down by stages into the level of the back, that is, the level of the mitzvos, which are all in physical things, such as tzitzis and tefillin, in the level of the back, etc. And their root is from the level of Keser, [which is] 620, etc.;

> This is the "skull" on which the tefillin are placed, "the Skull that covers the brain," Keser, above intellect. It descended into the "back," the mitzvos, which are performed with physical things such as tzitzis and tefillin; yet they are rooted in Keser, the "620" (the numerical value of כתר).

דהיינו שנמשך ונתלבש רצונו הפשוט שלמעלה מבחי' חכמה אפילו מבחי' חכים ולא בחכמה ידיעא כו' בדברים גשמיים למטה דוקא

that is, His simple will, which is above the level of Chochmah, even above the level of "wise, but not with a known wisdom," etc., was drawn down and enclothed in physical things below, specifically,

> That is, G-d's simple will, above all wisdom, is enclothed specifically in physical things below.

כמו כל המצות כו' (ועמ"ש מזה גם כן בד"ה ויושט המלך לאסתר[205] כו') וזה הכל היה בפסח בחינת יציאת מצרים בחי' דילוג כו'

such as all the mitzvos, etc. (and see what is written about this, too, in the discourse beginning "And the king extended to Esther," etc.). And all this was on Pesach, the level of the Exodus from Egypt, the level of a leap, etc.,

> This is so with every mitzvah; in Torah Ohr, Megillas Esther ("And the king extended to Esther"), the gazelle that turns its head back is G-d enclothing His will and wisdom in physical things. All this was at Pesach, at the Exodus, by a leap.

שלא היו ישראל ראויים לזה שהיו במצרים בתכלית השפלו' ולא היה אתערותא דלתתא כלל רק שנגלה כביכול מעצמו בבחי' דילוג כו'

for Israel were not worthy of this, since in Egypt they were in the utmost lowliness, and there was no arousal from below at all; rather, it was revealed, as it were, of itself, in the level of a leap, etc.

> Israel did not deserve it, for in Egypt they were utterly low, with no arousal from below; the revelation came, as it were, of itself, by a leap.

אבל אח"כ נאמר קומי לך[206] היינו בחי' ספירה היום יום א' לעומר כו' שהיו ישראל סופרים כל ימי הספירה[207] מ"ט יומין והיינו לטהר כל המדות כידוע שיש ז' מדות.

But afterwards it is said, "Arise" (kumi lach), that is, the level of the Counting, "Today is the first day of the Omer," etc. For Israel would count all the days of the Counting, forty-nine days, and that is to purify all the middos; for, as is known, there are seven middos,

> Afterwards comes "Arise": the Counting of the Omer, "Today is the first day of the Omer." Israel counted forty-nine days to purify the seven middos.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה קולי דודי הנה זה בא, **5736**
>
> The Alter Rebbe contrasts Pesach, which had no arousal from below, with the Omer and Shavuos. The Rebbe uses the contrast to explain why leaping belongs to Pesach as "head of the festivals." He adds Sukkos, the ingathering of Elul and Tishrei, as another festival that comes through service. He also stresses that the lowliness itself is what demanded the leap.
>
> The Alter Rebbe: ולא היה אתערותא דלתתא כלל רק שנגלה כביכול מעצמו בבחי' דילוג
>
> The Rebbe: ואדרבא, דוקא מצד זה שהי' במעמד ומצב דאת ערום וערי'
>
> **FROM THE REBBE'S MAAMAR** ד"ה קולי דודי הנה זה בא, **5736**
>
> The Alter Rebbe says the Pesach revelation came with no arousal from below, unlike Shavuos, which came through the Counting. The Rebbe adds Sukkos to this contrast: its joy comes through the prior service of ingathering. He explains that Pesach, as "head of the festivals," draws its leap into the others. He also specifies the minimal "likeness" that was needed from below: the open self-sacrifice of taking Egypt's idol on Shabbos HaGadol, which is itself a leap within service.
>
> The Alter Rebbe: ולא היה אתערותא דלתתא כלל רק שנגלה כביכול מעצמו בבחי' דילוג
>
> The Rebbe: הי' צ"ל עבודת האדם עכ"פ מעין זה. וזהו מה שאז היתה עבודתם במס"נ

23 וכ"א [וכל אחד / וכל אחת] כלולה מז' והוא מ"ט והיינו הכנת עצמם שיהיו בחי' כלי לקבל בחי' גילוי אלקות שיהיה אח"כ בשבועות מתן תורה שאז נגלה ג"כ בחי' גילוי שלמעלה מההשתלשלות בחי' כתר כו'

and each one is comprised of seven, and that is forty-nine. And this was their preparing themselves to be the level of a vessel to receive the level of G-dly revelation that would come afterwards on Shavuos, at the Giving of the Torah, when there was also revealed the level of revelation that is above hishtalshelus, the level of Keser, etc.;

> Each of the seven middos includes all seven, forty-nine in all. The Counting prepared Israel to be vessels for the revelation of Shavuos, when the Torah was given and the level of Keser, above the chain of worlds, was revealed again.

רק שאז נגלה ה' פב"פ [פנים בפנים] כו' כי היו אז ישראל ג"כ בבחי' פנים בחי' כלי לקבל גילוי אלקות ע"י עבודתם וע"י ספירה כו'.

only, then G-d was revealed "face to face," etc., for then Israel too were in the level of "face," the level of a vessel to receive G-dly revelation, through their service and through the Counting, etc.

> On Shavuos, however, G-d spoke "face to face," because Israel too were a "face": vessels prepared by their own service and their counting.

והיינו ע"י אתעדל"ת [אתערותא דלתתא]. אבל לא כמו שהיה בפסח בחי' מצה כו' שלא הספיק בצקת כו'.

And that is through an arousal from below. But it was not as it was on Pesach, the level of matzah, etc., "the dough did not have time," etc.

> This came through an arousal from below, unlike Pesach, when the revelation came before the dough had time to rise.

ואדרבה בשבועות היו מביאים לחם מצה (והיינו לפי שנזדככו המדות כו' ואז ההתנשאות אינה אלא בבחי' הקדושה המתנשא מימות עולם כו' וכמ"ש מזה גבי שבועות בד"ה וידבר אלקים[208] כו' ע"ש).

And on the contrary, on Shavuos they would bring leavened bread (and that is because the middos had been refined, etc., and then self-exaltation is only in the level of holiness, "who is elevated since days of old," etc.; and as is written about this concerning Shavuos, in the discourse beginning "And G-d spoke," etc.; see there).

> On Shavuos, on the contrary, the offering was leavened bread: the two loaves that the Torah commands to be baked chametz (the print reads לחם מצה, but the contrast requires חמץ). Once the middos are refined, "rising" is only in holiness, the exaltation of G-d "who is elevated since days of old": as the Shavuos discourse "And G-d spoke" in Likkutei Torah, Bamidbar, explains, chametz is forbidden on Pesach because self-exaltation feeds the kelipos, but once the middos are refined it no longer can.

וזהו קומי לך בחי' קימה מלמטה למעלה דקאי על בחי' ספירה שאחר הפסח כדי שיהיה בחי' פב"פ [פנים בפנים] ולעתיד יהיה ג"כ בחי' גילוי זה שלמעלה מהשתלשלות סתימו כו' אראנו נפלאות[209] כו':

And this is "Arise": the level of rising from below to above, which refers to the level of the Counting after Pesach, so that there be the level of "face to face." And in the future there will also be the level of this revelation which is above hishtalshelus, "the most hidden," etc.: "I will show him wonders," etc.

> "Arise" is rising from below to above, the Counting after Pesach, which leads to "face to face." In the future the revelation above the chain of worlds, the most hidden, will come again: "I will show him wonders."

IN ONE'S AVODAH

Contemplating that all the life of the worlds is only G-d's Name, while His essence is untouched and far beyond, a person should feel bitterness at his own distance from G-dliness. That bitterness arouses G-d's abundant compassion and leads to the self-nullification of matzah, "Nullify your will," guarded so that it never turns into the self-exaltation of chametz. Israel's own service, the first matzah and the Counting of the Omer that refines the middos, makes them vessels for revelation; and through the Torah and mitzvos done now the hidden revelation of the Exodus is already drawn down, to be revealed in the future.

QUESTIONS FOR DISCUSSION

1. The Haggadah explains matzah by a revelation that came after midnight, yet matzah must be eaten before midnight. How does the maamar's distinction between two matzos answer this?
2. What is the difference between "the kingship of all worlds" and "Your kingship," and why could only the higher level bring Israel out of Mitzrayim?
3. Why is the maror placed on the middle line of the seder plate rather than on the left, and what does this teach about bitterness in serving G-d?
4. Why did the revelation come on one foot through the Patriarchs and on two through the Matriarchs, and how does the same pair appear below as Torah and mitzvos?
5. How does "Arise," the Counting of the Omer, differ from the "leap" of Pesach, and why could leavened bread be offered on Shavuos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **קול דודי**

The Kehot note says that the Mitteler Rebbe's transcript (hanachah) of this discourse is printed there, on p. 40.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ט ע' מ. בבוך 4 נמצא מאמר זה בין מאמרי פסח אחר ד"ה ואכלתם אכול וקודם ד"ה להבין מ"ש בהגדה מצה זו בפי' צו יא, ג. ובזה מתורץ מה שכתוב לקמן יד, ד "וכמ"ש ג"כ (לקמן) בפ' במדבר". במהדו"ק סבר לסדר מאמר זה בין מאמרי פסח. הגהות וקיצורים באוה"ת שה"ש כרך א ע' רמה. וע' רנ (בבוך 1376 רשום עליו "קיצור מד"ה קול דודי שבלק"ת). ע' רנב. ונדפסו גם באוה"ת ויקרא כרך ג ע' תשסח. ביאור שם ע' תשעה. באוה"ת שה"ש כרך ג ע' תתפד מציין כ"ק מהורש"ב "נר' שייך לדרוש קול דודי שבלק"ת" ע"ש. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה. נזכר באוה"ת שופטים ע' תתלה. שה"ש ע' רפב. ובבוך 1039 נרשם בגוכתי"ק הצ"צ ברשימת המאמרים המבארים "ענין מצה". הובא באור התורה בראשית (מ, ב). וע' ביכעל קטן שמינית בויגין שתחי"י (עב, ב). עם תוס' ביאור ע"ז באורך, יעו"ש היטיב. [כ].

2 Rabbi Yehudah reads "The voice of my beloved" as Moshe telling Israel they would be redeemed: they asked how, since G-d had told Avraham four hundred years and only two hundred and ten had passed, and he answered that G-d "leaps" over the reckonings and the appointed ends. The text takes this as the plain meaning of "leaping."

Shir HaShirim Rabbah 2:8:1 שיר השירים רבה ב':ח':א'

סדרא תנינא קוֹל דּוֹדִי הִנֵּה זֶה בָּא, רַבִּי יְהוּדָה וְרַבִּי נְחֶמְיָה וְרַבָּנָן. רַבִּי יְהוּדָה אוֹמֵר: קוֹל דּוֹדִי הִנֵּה זֶה בָּא, זֶה מֹשֶׁה, בְּשָׁעָה שֶׁבָּא וְאָמַר לְיִשְׂרָאֵל, בְּחֹדֶשׁ זֶה אַתֶּם נִגְאָלִין, אָמְרוּ לוֹ מֹשֶׁה רַבֵּנוּ, הֵיאַךְ אָנוּ נִגְאָלִין, וַהֲלֹא אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם (בראשית טו, יג): וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה, וַעֲדַיִן אֵין בְּיָדֵנוּ אֶלָּא מָאתַיִם וְעֶשֶׂר שָׁנָה, אָמַר לָהֶם הוֹאִיל וְהוּא חָפֵץ בִּגְאֻלַּתְכֶם אֵינוֹ מַבִּיט בְּחֶשְׁבּוֹנוֹתֵיכֶם אֶלָּא מַדְלֵג עַל הֶהָרִים, אֵין הָרִים וּגְבָעוֹת הָאֲמוּרִין כָּאן אֶלָּא ...

"The sound of my beloved! Behold, he approaches, he leaps over the mountains and bounds over the hills" (Song of Songs 2:8). "The sound of my beloved! Behold, he approaches," Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis. Rabbi Yehuda says: "The sound of my beloved! Behold, he approaches," this is Moses at the moment when he came and said to Israel: 'During this month you will be redeemed.' They said to him: 'Moses our master, how will we be redeemed? Did the Holy One blessed be He not say to ...

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

3 **קול דודי הנה זה בא מדלג על ההרים מקפץ על הגבעות**

In the Song the maiden hears her beloved approaching: "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The Midrash reads the beloved as G-d hastening to redeem Israel from Egypt; the whole maamar is built on this verse. (context: Steinsaltz Tanakh)

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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4 **קול דודי הנה זה בא . . דומה דודי לצבי**

The words here quote Song of Songs 2:8–9; the passage is shown below.

Song of Songs 2:8–9 שיר השירים ב':ח'-ט'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃ דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills. My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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KEHOT'S NOTE

שה"ש ב, ח-ט.

5 **דומה דודי לצבי**

The maiden likens her beloved, swift and soon out of sight, to "a gazelle or a young hart," who now stands just behind the wall. The maamar returns to this verse in its last chapter. (context: Steinsaltz Tanakh)

Song of Songs 2:9 שיר השירים ב':ט'

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

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

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PARAGRAPH 2

6 **ויהי בחצי הלילה**

"And it came to pass at midnight, that Havayah struck every firstborn in the land of Egypt." The Torah's account of the last plague; the maamar takes it as the hour of the revelation of the King, which came after midnight.

Exodus 12:29 שמות י"ב:כ"ט

וַיְהִי בַּחֲצִי הַלַּיְלָה וַה' הִכָּה כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשֶּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכֹל בְּכוֹר בְּהֵמָה׃

And it came to pass at midnight, that the L-RD smote all the firstborn in the land of Egypt, from the first-born of Pharaoh

that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

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KEHOT'S NOTE

שמות יב, כט. באוה"ת שהי"ש ע' רמה יש הגהה לכאן.

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

Ruth 3:8 רות ג:ח

וַיְהִי בַּחֲצִי הַלַּיְלָה וַיֶּחֱרַד הָאִישׁ וַיִּלָּפֵת וְהִנֵּה אִשָּׁה שֹׁכֶבֶת מַרְגְּלֹתָיו׃

And it came to pass at midnight, that the man was startled, and turned himself; and, behold, a woman lay at his feet.

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8 שהפסח אינו נאכל אלא עד חצות

The Talmud attributes the view that the Pesach offering may be eaten only until midnight to Rabbi Elazar ben Azaryah, and Rava rules that according to him one who eats matzah after midnight nowadays has not fulfilled the obligation, since matzah is likened to the Pesach offering.

Pesachim 120b:8–9 פסחים ק"כ ב:ח'-ט'

אִם כֵּן, מָה תַּלְמוּד לוֹמַר "בַּלַּיְלָה"? יָכוֹל יְהֵא נֶאֱכָל כַּקָּדָשִׁים בַּיּוֹם — תַּלְמוּד לוֹמַר: "בַּלַּיְלָה", בַּלַּיְלָה הוּא נֶאֱכָל, וְאֵינוֹ נֶאֱכָל בְּיוֹם. וְרַבִּי עֲקִיבָא, הַאי "הַזֶּה" מַאי עָבֵיד לֵיקוּ? מִיבְּעֵי לֵיקוּ לְמַעוֹטֵי לַיְלָה אַחֵר הוּא דַּאֲתָא. סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וּפֶסַח קָדָשִׁים קַלִּים, וּשְׁלָמִים קָדָשִׁים קַלִּים — מָה שְׁלָמִים נֶאֱכָלִים לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד, אַף פֶּסַח;

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

KEHOT'S NOTE

פסחים קכ, ב. ושי"נ.

9 על מצות ומרורים

Of the second Pesach, a month after the first: "with matzos and bitter herbs they shall eat it." The verse joins the matzah and the bitter herbs to the Pesach offering (Exodus 12:8 says the same of the first Pesach, in another word order). (context: Steinsaltz Tanakh)

Numbers 9:11 במדבר ט':י"א

בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעַרְבַּיִם יַעֲשׂוּ אֹתוֹ עַל־מַצּוֹת וּמְרֹרִים יֹאכְלֻהוּ׃

in the second month on the fourteenth day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

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KEHOT'S NOTE

במדבר ט, יא.

10 הנה ארז"ל עד שלא נברא העולם

Or HaTorah on Vayikra refers to several works of Kabbalah and Chassidus where the saying "Before the world was created, there were He and His Name alone" is explained; Or HaTorah on Bo also discusses it.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ב ע' תרכו שמציין לכמה ספרי קבלה ודא"ח שמבואר ענין זה. וראה גם באוה"ת פ' בא ע' שח.

11 ארז"ל עד שלא נברא העולם

The explanation on "My Sabbaths you shall keep" in Behar begins from this saying: names are what join the lights with the vessels, as a person's name is how he turns to those who call him, though alone he needs no name.

KEHOT'S NOTE

פדר"א (פ"ג). [כ]. ראה לעיל פ' בהר מג, ב ובמ"מ לשם. באוה"ת שהי"ש ע' רמה יש הגהה לכאן.

12 עד שלא נברא העולם היה הוא ושמו בלבד

"Before the world was created, there were only the Holy One, blessed be He, and His great Name." The text builds on it the distinction between G-d's essence and His "Name," the radiance that gives life to the worlds.

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג':ב'-ג'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹבָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

PARAGRAPH 3

13 ואינו פועל בו שום שינוי כמ"ש אני ה' לא שניתי

G-d tells Israel through Malachi: "For I, Havayah, have not changed; and you, sons of Yaakov, have not been consumed": because He is eternal and unchanging, His people endure. The maamar cites the first half for the essence, which the light that gives life to the worlds does not change. (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג':ו

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

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

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KEHOT'S NOTE

מלאכי ג, ו. ובהמשך תרס"ו ע' תעז-ח אשר (לא רק העדר השינוי שבהשמש הוא משל ל"אני ה' לא שניתי", אלא) גם הפשיטות והעדר השינוים שבהאור — הוא משל לפשיטות האור שלמעלה. — לקו"ש ח"ז ע' 155 הע' 18.

PARAGRAPH 4

14 **יהללו את שם**

At the close of the psalm that calls on heaven and earth to praise: "Let them praise the Name of Havayah, for His Name alone is exalted." The text brings it for the term "Name" as the life-force of the worlds. (context: Steinsaltz Tanakh)

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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

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KEHOT'S NOTE

תהלים קמח, יג.

PARAGRAPH 5

15 **אתה הוא עד שלא נברא העולם כו'**

The note says that Or HaTorah on Shir HaShirim has a gloss on this passage.

KEHOT'S NOTE

באוה"ת שה"ש ע' רמה יש הגהה לכאן.

PARAGRAPH 6

16 **והנה בנוסחא הישנה . . ועתה הוא הנוסחא עד שלא נברא**

The note quotes the Rebbe's explanation of the two versions: earlier generations needed to deny that creation is a true existence, while after the revelation of Kabbalah, a preparation for Chassidus, what must be denied is even the subtlest "existence."

KEHOT'S NOTE

"כי בדורות הראשונים הי' מקום לקס"ד שישנה גם מציאות ממש והי' צריך לשלול קס"ד זה. אבל לאחרי שנתגלתה תורת הקבלה, שזה היה גם הקדמה לגילוי תורת החסידות שבה מודגש ענין אחדותו ית' — בנוגע למציאות ממש, אין מקום לקס"ד כזה, וזה שצריך לשלול הוא שלא ישנו אפילו "מציאות" שבתכלית הדקות אתה הוא עד שלא נברא כו' אתה הוא משנברא כו'" — ד"ה לך אמר לבי תש"כ הערה 49. (נדפס בסה"מ מלוקט ח"ג ע' רפז).

17 The psalmist calls on the heavens, the angels and the stars to praise G-d for their very being: "Let them praise the Name of Havayah, for He commanded and they were created." The passive "they were created" is the text's proof for the version "before [the world] was created." (context: Steinsaltz Tanakh)

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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PARAGRAPH 7

18 **וההפרש בין בראת לנברא**

The note points to Or HaTorah on Megillas Esther for the difference between "You created" and "was created."

KEHOT'S NOTE

ראה אוה"ת מג"א ע' בישסג [בהוצאה החדשה ע' קעב]. מובא בהגהות לד"ה פתח אליהו תרנ"ח ע' לד.

19 **כאלו נברא ממילא**

The Rebbe asks what is new in saying that creation makes no change in G-d, and explains that even an action that comes "of itself" shows that its origin is a source of the action, and such an action makes at least a subtle change.

KEHOT'S NOTE

בד"ה לך אמר לבי תש"כ סעי' ה' הערה 35 (נ' סה"מ מלוקט ח"ג ע' רפה) מבאר "מהו החידוש בזה שהבריאה אינו פועלת שינוי בו' יתי'. והביאור בזה כי גם פעולה הבאה בדרך ממילא מורה שהדבר שממנו באה הפעולה הוא בגדר מקור להפעולה . . דפעולה שבאה מ"מקור" (גם כשהיא באופן דבדרך ממילא) עושה שינוי (בדקות עכ"פ)" ע"ש.

20 **צוה ונבראו**

"For He commanded and they were created." The text reads the passive as saying that the worlds came about as if of themselves.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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PARAGRAPH 8

21 **וזהו מלכותך מלכות כל עולמים**

The note says that the Tzemach Tzedek's Biurei HaZohar refers to this passage.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך א ע' רמא שמציין לכאן.

22 **מלכותך מלכות כל עולמים**

David's praise in Ashrei: "Your kingship is the kingship of all worlds, and Your dominion is in every generation." The text reads "Your kingship" and "the kingship of all worlds" as two levels of Malchus.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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23 **כל הנקרא בשמי**

G-d promises through Isaiah to gather His sons and daughters from the ends of the earth: "Everyone that is called by My Name, and for My glory, I have created him, I have formed him, indeed I have made him." The three

verbs are read as the worlds of Beriah, Yetzirah and Asiyah. (context: Steinsaltz Tanakh)

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

24 כי בריאה הוא יש מאין

In Re'eh, Daas comes through contemplating how creation is something from nothing: the source of coming into being is a radiance and illumination that is as nothing and is called a "name." The same terms (radiance, name, something from nothing) carry the argument here.

KEHOT'S NOTE

ראה לעיל פ' ראה כ, ג. ואתחנן ב, ב ואילך. וראה במ״מ לשם.

PARAGRAPH 9

25 נשמות ישראל עלו במחשבה

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

KEHOT'S NOTE

ב״ר רפ״א.

26 נשמות ישראל עלו במחשבה

Six things preceded the creation of the world: some were created, and some "arose in thought" to be created, among them Israel. The text uses it to place the souls in Beriah, which is like thought.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

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

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

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27 בדבר ה' שמים נעשו

The psalmist praises the Creator: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The angels, the host of heaven, come from divine "speech," the level of Yetzirah.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

28 בד״ה מי מנה

There the verse is read as thought, speech and action: "I have created him" is thought, which is something from nothing; "I have formed him" is speech, the level of form, which shapes the letters that are in thought; "indeed I have made him" is action, a thing apart, unlike speech in relation to thought.

KEHOT'S NOTE

לעיל פ' חקת סז, א: "בראתיו הוא בחי' מחשבה שהוא יש מאין יצרתיו הוא בחי' דיבור שהוא בחי' צורה שמצייר האותיות שבמחשבה אף עשיתיו הוא בחי' המעשה".

29 מי מנה

Bilaam, brought to curse Israel, blesses them instead: "Who can count the dust of Yaakov?" The title of the discourse in Likkutei Torah, Balak, cited here.

Numbers 23:10 במדבר כ״ג:י׳

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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30 ובד״ה שובה ישראל

The note quotes that discourse: "I have created him" is thought, for creation is from nothing to something, and so thought, since the letters were not born before the thought, and the letters of thought are concealed; "I have formed him" is from tzurah, form, which shapes the hylic matter that is concealed, and the form is the revelation of the matter.

KEHOT'S NOTE

לעיל שבת שובה סו, ב: "בראתיו בחי' מחשבה כי בריאה היא מאין ליש כך המחשבה היא מאין שלא נולדו ונתהוו בחי' אותיות קודם המחשבה ואותיות המחשבה הן בבחי' העלם . . ויצרתיו . . מלשון צורה שמצייר חומר ההיולי שהוא בבחי' ההעלם והצורה הוא גילוי להחומר.

31 שובה ישראל

The prophet Hoshea calls to Israel: "Return, O Israel, to Havayah your G-d." The title of the Shabbos Shuvah dis-

course cited here.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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32 **שו״ה ומזלות כו׳**

The note says that Or HaTorah on Shir HaShirim has a gloss on this passage.

KEHOT'S NOTE

באוה״ת שה״ש ע׳ רמו הגהה לכאן.

33 **כל הנקרא בשמי**

"Everyone that is called by My Name": all three worlds of the verse receive their life only from G-d's Name.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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34 **הכלול בשמש עצמו**

The note points to Or HaTorah on Yisro for the image of the radiance as it is included in the sun itself.

KEHOT'S NOTE

ראה אוה״ת יתרו ע׳ תתלד.

35 **בד״ה תקעו בחדש**

There Havayah is the light of the sun itself and Elokim the shield that hides it; without the shield the sun's radiance would be nullified in its source, and in the future G-d will take the sun out of its sheath, the revelation of the Infinite One Himself.

KEHOT'S NOTE

לעיל ר״ה נה, א: "שאם לא הי׳ המגן והמכסה לא היה השמש מאיר בבחי׳ זו כו׳ ולע״ל הקב״ה מוציא חמה מנרתיקה כו׳ ע״ש. וזהו שלמעלה מבחי׳ זו והארה המאיר ע״י מגן ונרתק כו׳ ומזה יובן ההפרש בין מלכות כ״ע ובין מלכותך כו׳" — אוה״ת שה״ש ע׳ רמו הערה לכאן.

36 **ובד״ה שיר השירים**

The opening discourse of Shir HaShirim speaks of two levels called in Kabbalah the supernal Shechinah and the lower Shechinah, the two "brides" of whom the whole Song speaks, and identifies them with the higher and lower unity.

KEHOT'S NOTE

לעיל א, סע״ב.

37 **ובביאור ע״פ שחורה אני**

The explanation on "I am black, yet comely" discusses the radiance and light of the sun that spreads from the sun.

KEHOT'S NOTE

לעיל ח, א במ״ש שם בענין בחי׳ זיו ואור השמש המתפשט מן השמש ע״ש.

38 **שחורה אני ונאוה**

The maiden to the daughters of Jerusalem: "I am black, yet comely." The title of an explanation earlier in Likkutei Torah, Shir HaShirim.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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39 **בבחינת עצמותו הוא ושמו לבד**

The note points to Or HaTorah on Terumah for the Name as included in the essence, "He and His Name alone."

KEHOT'S NOTE

ראה אוה״ת תרומה ע׳ א׳תא.

40 **בפרדס בעה״כ ערך מלך**

The note quotes the Pardes: "What sits better with us is that Melech is Keser, the King who reigns over kings, who are two kings, Chochmah and Binah, kings who reign over seven kings, the seven days of building," and points to Or HaTorah, where this is discussed.

KEHOT'S NOTE

"והיותר מתיישב אצלנו, כי מלך הוא כ״ע והוא מלך המולך על מלכי שהם שני מלכים חכמה ובינה שהם מלכים המולכים על שבעה מלכים שהם שבע׳ ימי הבנין". — אוה״ת ויקרא כרך ב ע׳ תשע. ראה אוה״ת שה״ש ע׳ רנג.

41 **שו״ה שהוא בחינת — מהותו ועצמותו כו׳**

The note says that Or HaTorah on Shir HaShirim has a gloss on this passage.

KEHOT'S NOTE

באוה״ת שה״ש ע׳ רמו הגהה לכאן.

42 **מהלך ת״ק שנה**

The Talmud says that from the earth to the firmament is "a journey of five hundred years," and the firmament is as thick again. The text brings it to show that the physical world is bounded.

Chagigah 13a:3 חגיגה י״ג א:ג׳

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: "יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה". וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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KEHOT'S NOTE

ראה חגיגה יג, א.

43 **וצבא השמים לך משתחוים**

From the Levites' prayer at the renewal of the covenant: "You alone are Havayah ... You give life to them all, and the host of heaven bow down to You." Bowing implies a separate existence that bows, the angels' level of yesh.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא

48 **אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים**

> The last verse of Parshas Shelach, after the mitzvah of tzitzis, which closes the Shema: "I am Havayah your G-d, who brought you out of the land of Egypt." The title of the discourse at the end of Likkutei Torah, Shelach, cited here.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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49 **שו"ה יציאת מצרים — (ועמ"ש . . ס"פ שלח)**

> The note says that Or HaTorah on Shir HaShirim has another gloss and an abridgment of this passage.

KEHOT'S NOTE

באוה"ת שה"ש ע' רמו נמצא הגהה אחרת וקיצור.

PARAGRAPH 11

50 **שארז"ל (ברכות ד"מ סע"א)**

> The note points to Or HaTorah on Vayikra for this saying of the Sages about the child and grain.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ג ע' תשמה.

51 Rabbi Yehudah's proof that the tree of knowledge was wheat: "A child does not know how to call 'Father' and 'Mother' until he tastes the taste of grain." The text reads it as the power of matzah to bring recognition of G-d.

Berakhot 40a:14 ברכות מ' א:י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבְּדָבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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52 **שו"ה יודע לקרות — טעם דגן**

> The note says that Or HaTorah on Shir HaShirim has a gloss on this passage.

KEHOT'S NOTE

באוה"ת שה"ש ע' רמז יש הגהה לכאן.

הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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44 **ובחי' מלך מלכי המלכים היינו בחי' מלכותך**

> In Tzav the "kings" are Netzach, Hod and Yesod, the "kings of kings" Chesed, Gevurah and Tiferes, and the "King of the kings of kings" Chochmah, Binah and Daas, for the Infinite Light rests in Chochmah.

KEHOT'S NOTE

ראה לעיל פ' צו יב, ב. דשם נראה שהוא חב"ד, וראה במ"מ לשם.

PARAGRAPH 10

45 **כל צדיק נכוה מחופתו של חברו**

> On the canopies G-d will make for the righteous, Rabbi Chanina says: "This teaches that each one is burned by the canopy of his fellow." The text uses it to show that the souls are limited, each to its own level.

Bava Batra 75a:15 בבא בתרא ע"ה א:ט"ו

עָשָׂן בַּחוּפָּה לָמָּה? אָמַר רַבִּי חֲנִינָא: שֶׁכָּל מִי שֶׁעֵינָיו צָרוֹת בְּתַלְמִידֵי חֲכָמִים בָּעוֹלָם הַזֶּה, מִתְמַלְּאוֹת עֵינָיו עָשָׂן לָעוֹלָם הַבָּא. וְאֵשׁ בַּחוּפָּה לָמָּה? אָמַר רַבִּי חֲנִינָא: מְלַמֵּד שֶׁכָּל אֶחָד וְאֶחָד נִכְוֶה מֵחוּפָּתוֹ שֶׁל חֲבֵירוֹ. אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָה.

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KEHOT'S NOTE

ראה ב"ב עה, א.

46 **בד"ה בחדש השלישי**

> There Avraham's going up "out of Egypt" is leaving the level of Mitzrayim, the constraint and limit that the body and the animal soul place on the G-dly soul: even when it contemplates G-d's greatness, it cannot by its own power go out of its sheath, the prison of the body.

KEHOT'S NOTE

בתו"א פ' יתרו "לצאת מנרתק נה"ב כו', עד ויעל אברם ממצרים" — אוה"ת שה"ש ע' רנב.

47 **בחדש השלישי לצאת**

> The opening of the Torah's account of Sinai: "In the third month after the Children of Israel went out of the land of Egypt." The title of the Torah Ohr discourse cited here.

Exodus 19:1 שמות י"ט:א'

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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PARAGRAPH 12

53 **דע את אלקי אביך**

David to Shlomo: "Know the G-d of your father, and serve Him with a whole heart." The text reads "know" as recognition and feeling.

I Chronicles 28:9 דברי הימים א כ"ח:ט'

וְאַתָּה שְׁלֹמֹה־בְנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד׃

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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PARAGRAPH 12

54 **ב' בחי' מצה**

Or HaTorah notes that the question still remains: the Haggadah says that "this matzah that we eat," the matzah before midnight, is because the dough had no time to leaven.

Pesachim 36a פסחים ל"ו א

KEHOT'S NOTE

ראה אוה"ת בא ע' שז: שעדיין נשאר הקושיא שהרי אומר מצה זו שאנו אוכלים דהיינו מצה שקודם חצות היא ע"ש שלא הספיק להחמיץ. וראה פסחים לו, א ובמפרשים שם. ירושלמי שם פ"ב ה"ד.

55 **ושמרתם את המצות**

G-d commands Moshe and Aharon: "And you shall guard the matzos," so that they do not leaven, "for on this very day I brought your hosts out of the land of Egypt." The first matzah needs guarding so that it does not become leavened.

Exodus 12:17 שמות י"ב:י"ז

וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם׃

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever.

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KEHOT'S NOTE

שמות יב, יז.

PARAGRAPH 13

56 **בלע מצה יצא**

"If one swallowed matzah, he has fulfilled his obligation": matzah needs no taste. The text sees in this that matzah has no "taste," no self-exaltation.

Pesachim 115b:6–7 פסחים קט"ו ב:ו'-ז'

אָמַר רָבָא: בָּלַע מַצָּה — יָצָא, בָּלַע מָרוֹר — לֹא יָצָא. בָּלַע מַצָּה וּמָרוֹר, יְדֵי מַצָּה — יָצָא, יְדֵי מָרוֹר — לֹא יָצָא. כָּרְכָן בְּסִיב וּבְלָעָן — אַף יְדֵי מַצָּה נָמֵי לֹא יָצָא. אָמַר רַב שִׁימִי בַּר אָשֵׁי: מַצָּה לִפְנֵי כָל אֶחָד וְאֶחָד, מָרוֹר לִפְנֵי כָל אֶחָד וְאֶחָד, וַחֲרוֹסֶת לִפְנֵי כָל אֶחָד וְאֶחָד. וְאֵין עוֹקְרִין אֶת הַשֻּׁלְחָן אֶלָּא לִפְנֵי מִי שֶׁאוֹמֵר הַגָּדָה.

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KEHOT'S NOTE

פסחים קטו, ב.

57 **בטל רצונך**

"Nullify your will before His will, so that He will nullify the will of others before your will." The text uses it for the bittul that matzah stands for.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, 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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58 **שו"ה וכמ"ב — בטל רצונך כו'**

The note says that Or HaTorah on Shir HaShirim has a gloss and an abridgment of this passage.

KEHOT'S NOTE

באוה"ת שה"ש ע' רמט יש הגהה וקיצור לכאן.

59 **קחו מאתכם תרומה**

Moshe calls on the people to give for the Mishkan: "Take from among you an offering." The title of the discourse in Parshas Vayakhel cited here.

Exodus 35:5 שמות ל"ה:ה'

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה' זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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60 **אם תגביה כנשר**

G-d tells proud Edom through Obadiah: "Though you soar as high as the eagle, and though you set your nest among the stars, from there I will bring you down, says Havayah." The text applies it to the coarseness of kelipah, whose height is only to be brought low.

Obadiah 1:4 עובדיה א׳:ד׳

אִם־תַּגְבִּיהַ כַּנָּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה׳

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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61 **שו״ה להיות בחי׳ — כנשר כו׳**

The gloss there, quoted in the note, says that the aim of this elevation is to draw from the level where "darkness is as light before Him" and "if you are righteous ...," so as not to need submission and self-nullification, "and this is chametz"; it discusses this at length.

KEHOT'S NOTE

אוה״ת שה״ש ע׳ רמט הגהה לכאן. ״שהמכוון בהגבהה זו לינק מבחי׳ דקמי׳ כחשכא כאורה ואם צדקת כו׳ כדי שלא יצטרך להכנעה וביטול, וזהו ענין החמץ״ ע״ש בארוכה.

62 **אבי אבות הטומאה**

The note says that Or HaTorah has a gloss here on the meaning of "the father of all fathers of impurity."

KEHOT'S NOTE

באוה״ת שה״ש ע׳ רמט יש הגהה לכאן בפי׳ אבי אבות הטומאה.

63 **גסות נקרא אבי אבות הטומאה**

The note points there for coarseness as "the father of all fathers of impurity."

KEHOT'S NOTE

ראה קונטרס ומעין מאמר ט״ו ואילך. ד״ה אני ישנה — תש״ט סע״י א (ע׳ 119).

64 **ובערת הרע**

"And you shall eradicate the evil from your midst," a phrase that recurs in Deuteronomy. Its verb, u-viarta, is the word for the removal (biur) of chametz before Pesach; the text applies it to the subduing that comes with nullifying one's will.

Deuteronomy 17:7 דברים י״ז:ז׳

יַד הָעֵדִים תִּהְיֶה־בּוֹ בָרִאשֹׁנָה לַהֲמִיתוֹ וְיַד כָּל־הָעָם בָּאַחֲרֹנָה וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃

The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים יז, ז. ועוד.

65 **שו״ה ממילא — ובערת הרע כו׳**

The note says that Or HaTorah on Shir HaShirim has a gloss on this passage.

KEHOT'S NOTE

באוה״ת שה״ש ע׳ רנ יש הגהה לכאן.

PARAGRAPH 14

66 **שו״ה גם מלשון — לבטל היש כו׳**

The note says that Or HaTorah on Shir HaShirim has a gloss on this passage.

KEHOT'S NOTE

באוה״ת שה״ש ע׳ רנ יש הגהה לכאן.

67 **על מצות ומרורים יאכלוהו**

"With matzos and bitter herbs they shall eat it." The text reads it as saying that the first matzah came with maror.

Numbers 9:11 במדבר ט׳:י״א

בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעַרְבַּיִם יַעֲשׂוּ אֹתוֹ עַל־מַצּוֹת וּמְרֹרִים יֹאכְלֻהוּ׃

in the second month on the fourteenth day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

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KEHOT'S NOTE

במדבר ט, יא.

68 **מרור באמצע בחי׳ קו האמצעי**

The note says that this point, the maror in the middle as the middle line, is brought in Or HaTorah on Beha'aloscha too.

KEHOT'S NOTE

מובא גם באוה״ת פ׳ בהעלותך ע׳ תיט.

69 **כי הוא בחי׳ גבורות**

Tanya explains that bitterness of the soul over its distance from G-d is not sadness, for there is life in the heart, a life from the holy Gevuros. The text cites it for bitterness as Gevuros.

Tanya, Likkutei Amarim 31 תניא, חלק ראשון; ליקוטי אמרים ל״א

70 **וכמ״ש ג״כ לקמן**

The note refers back to its first note: in manuscript this discourse stood among the Pesach discourses, before Bamidbar, which is why Parshas Bamidbar is called "below."

KEHOT'S NOTE

ראה הערה בתחילת המאמר.

71 **בביאור ע״פ נשא את ראש בני גרשון**

That explanation discusses the three Levite families as three kinds of Gevuros: through Gershon and Merari the Torah "was given between the two arms," the great hand and the strong hand, while Kehas draws down the supernal union.

KEHOT'S NOTE

ראה לעיל פ׳ נשא כב, ב.

72 **נשא את ראש בני גרשון**

G-d tells Moshe to count the Levite family of Gershon for its work of carrying the Mishkan: "Take a census of the sons of Gershon." The title of the explanation in Likkutei Torah, Naso, on the three Levite families.

Numbers 4:22 במדבר ד׳:כ״ב

נָשֹׂא אֶת־רֹאשׁ גַּם־אֹתָם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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PARAGRAPH 15

73 **אני הוי׳ לא שניתי**

"For I, Havayah, have not changed." The contemplation that leads to bitterness: G-d's essence is unchanged by the worlds.

Malachi 3:6 מלאכי ג׳:ו׳

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

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

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74 **מה רבו מעשיך ה׳**

The psalmist marvels at creation: "How manifold are Your works, Havayah! In wisdom You have made them all." Quoted in the blessing Yotzer Or just before "The King who alone is exalted."

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

75 **ברחמיך הרבים רחם עלינו**

There the prayer is explained: by a person's own measure his bodily needs seem right, but before G-d the soul's descent into them is very great, and His compassion on it is very great.

KEHOT'S NOTE

ראה לעיל פנחס עח, ג.

76 **בביאור ע״פ והנה מנורת זהב**

That discourse asks how abundant compassion is aroused and answers with the same lines of Yotzer Or: "the King" is Malchus, from which all creatures and worlds live, a mere radiance, while He alone is exalted, not enclothed in the worlds, "There is none to compare to You"; so we ask, "In Your abundant compassion, have compassion on us." It refers back to this discourse for why the maror is on the middle line.

KEHOT'S NOTE

לעיל פי בהעלותך.

77 **והנה מנורת זהב**

Zechariah's vision: "I have seen, and behold, a candelabrum of gold, all of it, with its bowl on its top." The title of the discourse in Likkutei Torah, Beha'aloscha, cited here.

Zechariah 4:2 זכריה ד׳:ב׳

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

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

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78 **והיא מרת נפש**

Channah, childless, at the sanctuary in Shiloh: "And she was bitter of soul, and she prayed to (al) Havayah, and wept sorely." Her bitterness brought her to prayer; the parallel discourse in Torah Ohr reads al as "above."

I Samuel 1:10 שמואל א א׳:י׳

וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־ה׳ וּבָכֹה תִבְכֶּה׃

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

ש״א א, י׳.

79 **בד״ה לא תהיה משכלה**

The discourse explains that the Name Havayah, which brings all into being, is true only in relation to the worlds; before G-d Himself all is as nothing, "I, Havayah, have not changed." Channah is the Community of Israel when "barren," not giving birth to love and awe, and her counsel is "she prayed al Havayah": she bound herself above the Name that brings the worlds into being.

KEHOT'S NOTE

תו״א משפטים עט, ב.

80 **וימררוהו**

Yaakov's blessing of Yosef recalls his suffering: "The archers embittered him, and shot at him, and hated him." The text reads this bitterness as what led to the strength of the next verse.

Genesis 49:23 בראשית מ״ט:כ״ג

וַיְמָרְרֻהוּ וְרֹבּוּ וַיִּשְׂטְמֻהוּ בַּעֲלֵי חִצִּים׃

The archers have dealt bitterly with him, And shot at him, and hated him;

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81 **וימררוהו כו׳ ותשב באיתן קשתו**

The words here quote Genesis 49:23-24; the passage is

shown below.

Genesis 49:23–24 בראשית מ״ט:כ״ג-כ״ד

וַיְמָרְרֻהוּ וְרָבּוּ וַיִּשְׂטְמֻהוּ בַּעֲלֵי חִצִּים: וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ וַיָּפֹזוּ זְרֹעֵי יָדָיו מִידֵי אֲבִיר יַעֲקֹב מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל:

The archers have dealt bitterly with him, And shot at him, and hated him; 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, כג-כד.

82 **ותשב באיתן קשתו**

"But his bow abode in strength (eisan)": Yosef stood firm. The text reads it as the result of the bitterness of the previous verse, and the bow as prayer.

Genesis 49:24 בראשית מ״ט:כ״ד

וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ וַיָּפֹזוּ 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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83 **בד״ה ראה אנכי נותן**

In the opening discourse of Parshas Re'eh, eisan is explained as strength, as in "firm (eisan) is your dwelling": it is the bittul of Chochmah, above reason and understanding, which stands firm in every Jew.

KEHOT'S NOTE

לעיל פ' ראה בתחלתו.

84 **ובחרבי ובקשתי**

Yaakov gives Yosef an extra portion, Shechem, "which I took from the hand of the Emori with my sword and with my bow." The text reads it, with Onkelos, as prayer. (context: Steinsaltz Tanakh)

Genesis 48:22 בראשית מ״ח:כ״ב

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי:

Moreover I have given to thee one aportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'

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KEHOT'S NOTE

בראשית מח, כב.

85 **בצלותי ובעותי**

Onkelos renders "with my sword and with my bow" as "with my prayer and with my supplication." The text uses it to show that the "bow" of the previous verse is prayer.

Onkelos Genesis 48:22 תרגום אונקלוס על בראשית מ״ח:כ״ב

וַאֲנָא יְהָבִית לָךְ חוּלַק חַד יַתִּיר עַל אַחָיךְ דִּי נְסִיבִית מִידָא דֶאֱמוֹרָאָה בִּצְלוֹתִי וּבְבָעוּתִי:

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86 **ושמרתם את המצות**

"And you shall guard the matzos." The first matzah must be guarded from leavening.

Exodus 12:17 שמות י״ב:י״ז

וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever.

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87 **בפרדס בעה״כ ערך ושמירה אחת**

The note quotes the Pardes as Or HaTorah brings it: "and it needs guarding, for the kelipah surrounds it."

KEHOT'S NOTE

"והיא צריכה שמירה שסביבה הקליפה כו'" — אוה״ת שה״ש כרך א ע' רנג. אוה״ת בא ע' שב.

88 **בזח״ב (דקל״א א')**

Or HaTorah copies this Zohar passage, on "Watchman, what of the night": the night needs guarding.

KEHOT'S NOTE

נעתק באוה״ת שמות ע' שב "בענין שומר מה מליל ליל אצטריך לנטורא" וראה גם אוה״ת ויקרא כרך ג ע' תשנ.

89 **ליל שמורים**

"It is a night of guarding (leil shimurim) for Havayah, for bringing them out of the land of Egypt": a night G-d waited for and kept, and one that Israel keeps in all their generations. (context: Steinsaltz Tanakh)

Exodus 12:42 שמות י״ב:מ״ב

לֵיל שִׁמֻּרִים הוּא לַה' לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם הוּא־הַלַּיְלָה הַזֶּה לַה' שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם:

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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90 **ליל שמורים**

The Zohar in Bo asks why the verse says "a night of guardings (shimurim)," in the plural, and calls it first leil and then ha-lailah, "this night." It is one of the passages the text gives on guarding.

Zohar, Bo 5:129–6:141 ספר הזהר, בא ה׳:קכ״ט-ו׳:קמ״א

Nothing so miraculous was witnessed since the creation of the world. Come and see,' he said, 'it is written: "It is a night (leyl) of observations unto the L-rd for bringing them out from the land of Egypt; this is that night (ha-layla) of the L-rd, observations to all the children of Israel" (Ex. 12, 42). Now, why "observations" in plural, and "night" first in the masculine gender (layiil), and then in the feminine (layla)? To indicate the union which took place on that night between the Masculine and Feminine ...

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91 **ליל שמורים**

The Zohar in Terumah, on Isaiah's "Watchman, what of the night?": as the Kehot note sums it up, the night needs a guard. One of the text's sources on guarding.

Zohar, Terumah 10:81–88 ספר הזהר, תרומה י׳:פ״א-פ״ח

92 **ודל״ח ב׳**

Or HaTorah on Vayikra copies the wording of this Zohar passage on "a night of guarding," and it is discussed in the other places.

KEHOT'S NOTE

"בענין ליל שמורים" — אוה״ת ויקרא כרך ג ע׳ תשמה שם נעתק הלשון. אוה״ת שה״ש כרך א ע׳ רנג. וראה גם אוה״ת שמות ע׳ שב.

93 **כשושנה בין החוחים**

The beloved answers the maiden: "As a lily among the thorns, so is my love among the daughters." The Zohar opens with this verse.

Song of Songs 2:2 שיר השירים ב׳:ב׳

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת׃

As a lily among thorns, So is my love among the daughters.

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94 **כשושנה בין החוחים לסחרא לה לכנסת ישראל ולנטרא לה**

The Zohar opens with "As a lily among the thorns": the Community of Israel is surrounded by the thirteen attributes of mercy, which encircle and guard her.

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א׳:א׳-ב׳:ד׳

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and ...

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95 **ור״פ בראשית . . ולנטרא לה כו׳**

Or HaTorah explains "from all her sides": because she is among the thorns, the illumination of Keser, the thirteen attributes of mercy, is drawn into her specifically, to guard her from the external forces.

KEHOT'S NOTE

"מכל סטרהא דלפי שהיא בין החוחים ע״כ דוקא נמשך בה הארת הכתר דהיינו י״ג ת״ד כדי לשמרה מן החיצונים" — אוה״ת שה״ש כרך א ע׳ רנג.

96 **בד״ה צו את בנ״י את קרבני**

There "My offering" (es korbani) is read as the letters of the Torah, from alef to tav, which are near to G-d and bring Him near.

KEHOT'S NOTE

לעיל פנחס עו, ב.

97 **צו את בני ישראל את קרבני כו׳ תשמרו להקריב לי**

G-d tells Moshe to command Israel about the offerings: "Command the Children of Israel ... My offering, My bread ... you shall guard to offer to Me in its appointed time," taking care to bring each at its set time. (context: Steinsaltz Tanakh)

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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98 **שמור זו משנה**

The Sages expound "which you shall guard (tishmerun)" as referring to Mishnah, the Oral Torah. The text connects guarding with the Oral Torah, which reveals the supernal will.

Kiddushin 37a קידושין ל״ז א

KEHOT'S NOTE

ראה קידושין לז, א. ספרי ראה נא.

99 **בפרדס ערך מצה**

The note quotes the Pardes as Or HaTorah brings it: shemurah ("guarded") means adorned, waiting for her husband, from the expression shomeres yavam, a widow who waits for her husband's brother.

KEHOT'S NOTE

"שמורה ר״ל מקושטת ממתנת לבעלה לי׳ שומרת יבם" — אוה״ת שה״ש כרך א ע׳ רנד. וראה גם אוה״ת פ׳ בא ע׳

100 **בד״ה זכור ושמור בדבור אחד**

There zachor ("remember") is the flow from above to below, and shamor ("guard") is the recipient, from "and his father kept (shamar) the matter," meaning waited: the recipient's long hope and expectation toward the giver, like a poor man watching for the householder to give.

KEHOT'S NOTE

"בפי׳ שמור מלשון ואביו שמר את הדבר [תו״א עא, ד]" — אוה״ת פ׳ בא ע׳ שב.

101 **לעבדה ולשמרה**

Of Adam in Eden: "And He placed him in the Garden of Eden to work it and to guard it." Another verse on guarding, explained elsewhere.

Genesis 2:15 בראשית ב׳:ט״ו

וַיִּקַּח ה׳ אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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102 **ושמר ה' לך**

Moshe promises Israel that if they heed these laws, "Havayah your G-d will keep for you the covenant and the kindness that He swore to your fathers." The Midrash on this verse is cited for the theme of guarding.

Deuteronomy 7:12 דברים ז:יב

וְהָיָה עֵקֶב תִּשְׁמְעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וּשְׁמַרְתֶּם וַעֲשִׂיתֶם אֹתָם וְשָׁמַר ה' אֱלֹקֶיךָ לְךָ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ׃

And it shall come to pass, because ye hearken to these ordinances, and keep, and do them, that the L-RD thy G-d shall keep with thee the covenant and the mercy which He swore unto thy fathers,

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PARAGRAPH 16

103 **ע"פ ששת ימים תאכל מצות**

There the two matzos are matzas, written without a vav, eaten before midnight, the lower awe that needs guarding, and matzos with a vav, after the revelation of the King at midnight, supernal awe.

KEHOT'S NOTE

לעיל פ' צו.

104 **ששת ימים תאכל מצות**

Moshe's command for the festival: "Six days you shall eat matzos, and on the seventh day shall be an assembly to Havayah your G-d." The title of the discourse in which the two levels of matzah are further explained.

Deuteronomy 16:8 דברים ט"ז:ח

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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105 **מרור זה שאנו אוכלים ע"ש . . שמררו המצרים**

Rabban Gamliel's three things: maror is eaten "because the Egyptians embittered the lives of our fathers in Egypt," the wording of the Haggadah.

Pesachim 116b:2 פסחים קט"ז ב:ב'

מַצָּה — עַל שׁוּם שֶׁנִּגְאֲלוּ אֲבוֹתֵינוּ מִמִּצְרַיִם, [שֶׁנֶּאֱמַר: "וַיֹּאפוּ אֶת הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם וְגוֹ'"]. מָרוֹר — עַל שׁוּם שֶׁמֵּרְרוּ הַמִּצְרִיִּים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: ["וַיְמָרְרוּ אֶת חַיֵּיהֶם וְגוֹ'"].

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

KEHOT'S NOTE

נוסח ההגדה (פסחים קטז, ב).

106 **בפ' שמות בד"ה קול דודי**

In Torah Ohr's discourse on "The voice of my beloved," "our fathers" are the middos, love, awe and compassion, and their life is the mochin, the understanding of G-d's greatness; in Egypt this life of the middos went down into the "strait of the throat" (meitzar ha-garon), and so became bitter.

KEHOT'S NOTE

בתו"א פ' שמות.

PARAGRAPH 17

107 **קול הוא בחי' המשכה**

The note points to Or HaTorah on Beha'aloscha for "voice" as the level of drawing down.

KEHOT'S NOTE

ראה אוה"ת בהעלותך ע' שסז.

108 **קול גדול ולא יסף**

Moshe recalls Sinai: "These words Havayah spoke to all your assembly on the mountain ... a great voice, and it did not cease (velo yasaf)." The words can also mean "and spoke no more"; the maamar reads them, with Onkelos, as a voice that never ceased, the voice that is not heard. (context: Steinsaltz Tanakh)

Deuteronomy 5:19 דברים ה':יט

אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר ה' אֶל־כָּל־קְהַלְכֶם בָּהָר מִתּוֹךְ הָאֵשׁ הֶעָנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסָף וַיִּכְתְּבֵם עַל־שְׁנֵי לֻחֹת אֲבָנִים וַיִּתְּנֵם אֵלָי׃

These words the L-RD spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and it went on no more. And He wrote them upon two tables of stone, and gave them unto me.

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KEHOT'S NOTE

דברים ה, יט.

109 **קלא פנימאה דלא אשתמע**

In Vayigash the Zohar teaches that prayer should be in a whisper, in "that voice which is not heard," like Channah's, "and her voice was not heard"; such prayer is always accepted. One of the passages the text cites on the inner voice.

Zohar, Vayigash 10:99–11:108 ספר הזהר, ויגש י':צ"ט-ק"ח:י"א

The prayer which the Holy One, blessed be He, accepts is that which is performed with earnestness and devotion and proper concentration of the mind on the unity of G-d.'

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110 **קלא דאשתמע**

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

KEHOT'S NOTE

זח"א (נ, ב). [כ].

111 **קלא דאשתמע**

Rabbi Shimon: the Torah stands between two houses, one hidden and supernal, the "great voice" of "a great voice that did not cease," an inner voice that is not heard nor revealed and flows without ceasing; from it comes the voice

that is heard, the voice of Yaakov, the Torah. The text uses these terms for speech and for the "great voice."

Zohar, Bereshit 83:235–86:248-ספר הזהר, בראשית פ״ג:רל״ה-פ״ו:רמ״ח

When, however, he goes forth on a journey, while the celestial Mother still accompanies him, the lower wife is left behind: so when he comes back he has to take measures to encompass himself with two females, as we have said.' Said R. Phineas: 'Even the angels above would not dare to open their mouths before thee.' R. Simeon proceeded: 'In the same way the Torah is situated between two houses, one recondite and on high, and the other more accessible. The one on high is the "Great Voice" referred ...

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112 **ובזח״א בראשית (דף נ׳ ע״ב דר״י ע״א)**

Or HaTorah on Bereishis copies the wording of these Zohar passages, and discusses them again in its fourth volume.

KEHOT'S NOTE

ראה אוה״ת בראשית כרך ב רסד, א שם נעתק הלשון, ובכרך ד תתכה, א. תתצה, ב.

113 **סד״ה הבאים ישרש**

Near the end of this discourse comes "The voice is the voice of Yaakov": a voice reveals what was hidden, and it is made of three, fire and water, which are opposites, and breath (ruach), which mediates and joins them; so Yaakov, compassion, joins them and brings the mitzvos down into deed.

KEHOT'S NOTE

תו״א נד, א.

114 **הבאים ישרש**

In Isaiah the words mean "[In days] to come Yaakov shall take root; Israel shall blossom and bud." The Torah Ohr discourse that opens with them reads "those who come" as Israel, who came down to Egypt first in order to receive the Torah, and near its end it discusses kol. (context: Steinsaltz Tanakh)

Isaiah 27:6-ישעיהו כ״ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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115 **ובד״ה וכל העם רואים**

That discourse asks why the Torah was given with "the sound of the shofar": the shofar is a simple voice that casts awe, and its name, from shapru ("improve"), speaks of drawing delight down from its source.

KEHOT'S NOTE

תו״א עג, ג ואילך.

116 **וכל העם רואים**

At Sinai: "And all the people saw the voices and the flames, and the sound of the shofar." The opening words of a Torah Ohr discourse that asks why the Torah was given with the sound of the shofar.

Exodus 20:15-שמות כ׳:ט״ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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117 **ובד״ה הקל קול יעקב**

The note locates the discourse "The voice is the voice of Yaakov" in the Siddur with Chassidic discourses.

KEHOT'S NOTE

בסידור עם דא״ח יח, ב ואילך. עם הגהות באוה״ת בראשית כרך ד תתכב, א ואילך.

118 **הקל קול יעקב**

Yitzchak, feeling the disguised Yaakov: "The voice is the voice of Yaakov, but the hands are the hands of Eisav."

Genesis 27:22-בראשית כ״ז:כ״ב

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

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

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119 **ובד״ה ויהי קול מעל לרקיע**

The note locates the discourse "And there was a voice from above the firmament" among the Alter Rebbe's discourses on the Prophets and Writings, on Yechezkel.

KEHOT'S NOTE

מאמרי אדה״ז נ״ך — יחזקאל ע׳ רלב. עם הגהות באוה״ת שבועות כרך ו ע׳ א׳תשכד. וראה בהמצויין לשם.

120 **ויהי קול מעל לרקיע**

In Yechezkel's vision of the chariot: "And there was a voice from above the firmament that was over their heads."

Ezekiel 1:25-יחזקאל א׳:כ״ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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121 **ובד״ה משה ידבר**

The note locates it in Torah Ohr, Yisro, which has two discourses that open with this verse (Torah Ohr, Yitro 2 and 4); the first reads "with a voice" as "with Moshe's voice."

KEHOT'S NOTE

בתו״א פ׳ יתרו.

122 **משה ידבר**

As the sound of the shofar grew stronger at Sinai: "Moshe would speak, and G-d would answer him with a voice."

Exodus 19:19 שמות י״ט:י״ט

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

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

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123 **והגדת לבנך כו׳ בעבור זה**

Moshe commands the father to tell his son on Pesach: "It is because of this that Havayah did for me when I came out of Egypt"; the Haggadah reads "this" as the matzah and maror set before you. The text links this zeh ("this") with the zeh of "Behold, this one (zeh) comes."

Exodus 13:8 שמות י״ג:ח׳

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה׳ לִי בְּצֵאתִי מִמִּצְרָיִם׃

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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PARAGRAPH 18

124 **מבשרי אחזה**

Job, in his suffering, insists: "And from my flesh I shall behold G-d." Chassidus reads it as "from my own flesh," from the make-up of the human soul, "I perceive G-dliness": the soul is a model for understanding G-dliness. (context: Steinsaltz Tanakh)

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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125 **ובמורא גדול**

The farmer bringing his first fruits tells how "Havayah brought us out of Egypt with a mighty hand ... and with great awe"; the Haggadah reads "great awe" as the revelation of the Shechinah.

Deuteronomy 26:8 דברים כ״ו:ח׳

וַיּוֹצִאֵנוּ ה׳ מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא גָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים׃

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

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126 **או הנסה אלקים לבא**

Moshe to Israel: "Or has G-d ventured to come and take for Himself a nation from the midst of a nation ... and with great terrors?" No such thing was ever done as what they saw in Egypt: the open revelation at the Exodus.

Deuteronomy 4:34 דברים ד׳:ל״ד

אוֹ הֲנִסָּה אֱלֹקִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם ה׳ אֱלֹקֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ׃

Or hath G-d assayed to go and take Him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the L-RD your G-d did for you in Egypt before thine eyes?

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KEHOT'S NOTE

דברים ד, לד.

127 The Talmud reads "leaping over the mountains" as "in the merit of the Patriarchs," and "skipping over the hills" as "in the merit of the Matriarchs."

Rosh Hashanah 11a:8 ראש השנה י״א א:ח׳

מַאי מַשְׁמַע דְּהַאי "אֵיתָן" לִישָׁנָא דְּתַקִּיפֵי הוּא — כְּדִכְתִיב: "אֵיתָן מוֹשָׁבֶךָ", וְאוֹמַר: "שִׁמְעוּ הָרִים אֶת רִיב ה׳ וְהָאֵיתָנִים מוֹסְדֵי אָרֶץ", וְאוֹמֵר: "קוֹל דּוֹדִי הִנֵּה זֶה בָּא מְדַלֵּג עַל הֶהָרִים מְקַפֵּץ עַל הַגְּבָעוֹת". "מְדַלֵּג עַל הֶהָרִים" — בְּזְכוּת אָבוֹת. "מְקַפֵּץ עַל הַגְּבָעוֹת" — בְּזְכוּת אִמָּהוֹת.

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128 **בזכות הרים היינו אבות**

There "mountains" are the Patriarchs, as the Midrash and the Talmud say: as a mountain rises from the flat earth toward the heavens, so the Patriarchs raise the Community of Israel, "the earth, My footstool," to the heights; and only three are called Patriarchs, Avraham, Yitzchak and Yaakov.

KEHOT'S NOTE

ראה לעיל פ׳ תצא מ, א.

129 **שהמה אברהם יצחק ויעקב מדות דאצילות**

Or HaTorah cites this maamar: "In Likkutei Torah on Shir HaShirim, in the discourse 'The voice of my beloved': 'leaping over the mountains,' which are the Patriarchs, and Yaakov includes them all."

KEHOT'S NOTE

"ובלקו״ת בשה״ש בד״ה קול דודי מדלג על ההרים שהם האבות ויעקב כלול מכולם" — אוה״ת נ״ך כרך ב ע׳ תתג.

130 **ופסח ה׳ על הפתח**

Moshe tells the elders of the blood on the doorposts: "And Havayah will pass over the doorway, and will not let the destroyer enter your houses." Pesach, "passing over," is the Torah's word for the "leap."

Exodus 12:23 שמות י״ב:כ״ג

וְעָבַר ה׳ לִנְגֹּף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזֹת וּפָסַח ה׳ עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל־בָּתֵּיכֶם לִנְגֹּף׃

For the L-RD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two

side-posts, the L-RD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

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KEHOT'S NOTE

שמות יב, כג.

131 **זה השער לה'**

At the gates of the Temple: "This is the gate to Havayah; the righteous shall enter through it." The gate is Malchus.

Psalms 118:20 תהילים קי"ח:כ

זֶה־הַשַּׁעַר לַה' צַדִּיקִים יָבֹאוּ בוֹ׃

This is the gate of the L-RD; The righteous shall enter into it.

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KEHOT'S NOTE

תהלים קיח, כ.

132 **ראשית חכמה יראת ה'**

The psalm's closing line: "The beginning of wisdom is the fear of Havayah." Awe is the entrance to divine service.

Psalms 111:10 תהילים קי"א:י

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

תהלים קיא, י.

133 **מלכות כל עולמים**

"Your kingship is the kingship of all worlds": Malchus that gives life to all the worlds.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

134 **ופסח ה' . . בבחי' פתח**

Yahel Or cites this passage: "And Havayah will pass over the doorway" is the revelation of the Infinite Light by a leap above the order of hishtalshelus, drawn into the "doorway," Malchus; and so the Zohar, Vayera 103b, says that in the future all the supernal lights will be revealed in this "doorway."

KEHOT'S NOTE

ביהל אור ע' תנד מציין שכאן "בפי' ופסח ה' על הפתח שהוא גילוי אור א"ס בבחי' דילוג למעלה מסדר ההשתלשלות וגילוי זה נמשך על הפתח שהוא מל', ועד"ז נת' בזהר וירא קי"ג ע"ב שלע"ל יהיו כל האורות עליונים נמשכים ומתגלים בבחי' פתח הנ"ל".

135 **בפ' אמור דף צ"ה ע"א**

Yahel Or quotes the Zohar in Emor: "You are the opening for Me to enter."

KEHOT'S NOTE

"אנת הוא פתחא לאעלאה לי כוי" — יהל אור ע' תנד.

136 **פתחי לי**

At night the maiden hears her beloved knocking: "Open to me, my sister, my love, my dove, my perfect one." The Zohar reads "Open to me" of Malchus as the doorway. (context: Steinsaltz Tanakh)

Song of Songs 5:2 שיר השירים ה':ב

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

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

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137 **פתחי לי**

According to the Kehot note, the Zohar reads "Open to me" as "You are the opening for Me to enter," Malchus as the doorway.

Zohar, Emor 25:123–26:131 ספר הזהר, אמור כ"ה:קכ"ג-כ"ו:קל"א

138 Kehot's note points to Song of Songs 2:8 for these words.

Song of Songs 2:8 שיר השירים ב':ח

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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PARAGRAPH 19

139 **גבעות הם אמהות**

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

KEHOT'S NOTE

ר"ה (יא, א). [כ].

140 **גבעות הם אמהות**

"Leaping over the mountains": in the merit of the Patriarchs; "skipping over the hills": in the merit of the Matriarchs. The text now explains the second half.

Rosh Hashanah 11a:8 ראש השנה י"א א:ח

מַאי מַשְׁמַע דְּהַאי "אֵיתָן" לִישָׁנָא דְּתַקִּיפֵי הוּא — כְּדִכְתִיב: "אֵיתָן מוֹשָׁבֶךָ", וְאוֹמַר: "שִׁמְעוּ הָרִים אֶת רִיב ה' וְהָאֵיתָנִים מוֹסְדֵי אָרֶץ", וְאוֹמַר: "קוֹל דּוֹדִי הִנֵּה זֶה בָּא מְדַלֵּג עַל הֶהָרִים מְקַפֵּץ עַל הַגְּבָעוֹת". "מְדַלֵּג עַל הֶהָרִים" — בִּזְכוּת אָבוֹת. "מְקַפֵּץ עַל הַגְּבָעוֹת" — בִּזְכוּת אִמָּהוֹת.

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141 **ההפרש בין דילוג וקפיצה**

The note says that the Sefas Emes refers to this passage on the difference between leaping and skipping.

KEHOT'S NOTE

השפת אמת (להאדמו"ר מגור) בדרושים לפסח על הפסוק מקפץ על הגבעות מציין לכאן.

בְּסִדְרָא. סְלַק לְבֵייתָא. אַשְׁכְּחוֹן דְּמֵיכִין. רְבַע לֵיקַהּ עַל סוּלְמָא בְּגִין דְּלָא מַקְשֶׁה עַל תִּרְעָא בְּשׁוּבְתָא. רִבִּי יִרְמְיָה הֲוָה פְּשַׁט עִם בְּרֵיהּ דְּרִבִּי אִימִּי אֲזַל בְּעֵי מִתְעָרְתָא בְּקִרִיצְתָא דְּשׁוּבְתָא. שְׁרֵי ...

"Nor dance." Rebbi Jeremiah, Rebbi Ze`ira in the name of Rav Ḥuna: Jumping: one lifts both legs simultaneously. Dancing: one lifts one and keeps the other down. Rebbi Eleazar said, all sound making is forbidden on the Sabbath. Rebbi Samuel bar Rav Isaac was of the opinion to knock for a new synagogue. Rebbi Hillel son of Rabbi Vales would knock on a cup. Rabbi Ila stayed late at the great assembly. When he went home, he found them sleeping. He lay down on the stairs so as not to ...

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142 **במשנה פ"ח דאהלות**

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

KEHOT'S NOTE

מ"ה.

143 Among the things that neither bring impurity nor block it, the Mishnah lists "one who leaps from place to place and one who skips from place to place." The text takes from it that leaping and skipping are two distinct movements.

Mishnah Oholot 8:5 משנה אהלות ח:ה

אֵלּוּ לֹא מְבִיאִין וְלֹא חוֹצְצִין. הַזְּרָעִים וְהַיְרָקוֹת הַמְחֻבָּרִים לַקַּרְקַע, חוּץ מִן הַיְרָקוֹת שֶׁמָּנוּ, וְכִפַּת הַבָּרָד, וְהַשֶּׁלֶג, וְהַכְּפוֹר, וְהַגְּלִיד, וְהַמֶּלַח, וְהַדּוֹלֵג מִמָּקוֹם לְמָקוֹם, וְהַקּוֹפֵץ מִמָּקוֹם לְמָקוֹם, וְהָעוֹף הַפּוֹרֵחַ, וְטַלִּית הַמְנַפְנֶפֶת, וּסְפִינָה שֶׁהִיא שָׂטָה עַל פְּנֵי הַמָּיִם. קָשַׁר אֶת הַסְּפִינָה בְּדָבָר שֶׁהוּא יָכוֹל לְהַעֲמִידָהּ, כָּבַשׁ אֶת הָאֶבֶן עַל גַּבֵּי הַטַּלִּית, מְבִיאָה אֶת הַטֻּמְאָה. רַבִּי יוֹסֵי אוֹמֵר, הַבַּיִת שֶׁבִּסְפִינָה אֵינוֹ מֵבִיא אֶת הַטֻּמְאָה:

The following neither bring [impurity] nor protect against it:Seeds, plants [still] attached to the ground, except for the plants mentioned above, A lump of hail, snow, frost, ice and salt. [Anything] that hops from one place to another, or leaps from one place to another, a flying bird. A loosely-flapping garment, or a ship floating [freely] on the water. If the ship were tied with something that can keep it steady, or a stone were [placed so as] to hold down the garment, it can bring uncleanness. Rabbi Yose says: ...

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144 **בפי' רבינו עובדיה מברטנורה**

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

KEHOT'S NOTE

"דולג בבהמה וחיה, וקופץ באדם, ויש אומרים דולג וקופץ תרווייהו באדם, אלא דולג שרגלו אחת מונחת בארץ ודולג בשניה, וקופץ בשתי רגליו" עכ"ל. וראה במלאכת שלמה שם "פי' הראשון שהביא רעז"ל הוא פי' הר"ש ז"ל, והפירוש השני הוא להרמב"ם ז"ל וכותיה הסכים הרא"ש ז"ל.

145 **ובפי' המשניות להרמב"ם**

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

KEHOT'S NOTE

"ודולג הוא שיהיה רגלו אחד קיים בארץ וידלג בשני למקום אחר. וקופץ הוא שיסיר ב' רגליו יחד מהארץ ויקפוץ למקום אחר".

146 **בירושלמי פ"ה דביצה**

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

KEHOT'S NOTE

ה"ב.

147 The Jerusalem Talmud defines skipping as lifting both feet at once. The text uses it for the difference between one foot and two.

Jerusalem Talmud Beitzah 5:2:10 תלמוד ירושלמי ביצה ה:ב:י

וְלֹא מְרַקְּדִין. רִבִּי יִרְמְיָה רִבִּי זְעוּרָה בְּשֵׁם רַב חוּנָה. קִיפּוּץ. עוֹקֵר שְׁתֵּי רַגְלָיו כְּאַחַת. רִיקּוּד. עוֹקֵר אַחַת וּמַנִּיחַ אַחַת. אָמַר רִבִּי לָעְזָר. כָּל מַשְׁמִיעֵי קוֹל אָסוּרִין בַּשַּׁבָּת. רִבִּי שְׁמוּאֵל בַּר רַב יִצְחָק סָבַר. מַקּוֹשָׁה דִּכְנִישְׁתָּא חֲדַתָּא. רִבִּי לֵיל בֵּירִבִּי אֶלֹס מְקַשׁ עַל כַּסָּא. רִבִּי אִילָא עָנֵי

148 **ועמדו רגליו ביום ההוא**

Zechariah's prophecy of the last day: "And His feet shall stand on that day upon the Mount of Olives." A revelation through "feet."

Zechariah 14:4 זכריה י"ד:ד

וְעָמְדוּ רַגְלָיו בַּיּוֹם־הַהוּא עַל־הַר הַזֵּיתִים אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַם מִקֶּדֶם וְנִבְקַע הַר הַזֵּיתִים מֵחֶצְיוֹ מִזְרָחָה וְיָמָּה גֵּיא גְּדוֹלָה מְאֹד וּמָשׁ חֲצִי הָהָר צָפוֹנָה וְחֶצְיוֹ־נֶגְבָּה:

And His feet shall stand in that day upon the mount of Olives, Which is before Jerusalem on the east, And the mount of Olives shall cleft in the midst thereof Toward the east and toward the west, So that there shall be a very great valley; And half of the mountain shall remove toward the north, And half of it toward the south.

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KEHOT'S NOTE

זכרי' יד, ד.

149 **והארץ הדום רגלי**

G-d says through Isaiah: "The heavens are My throne, and the earth is My footstool." G-d's "feet" reach the lowest realm.

Isaiah 66:1 ישעיהו ס"ו:א

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

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

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KEHOT'S NOTE

ישע' סו, א.

150 **וע' בלקו"ת ס"פ משפטים**

The Arizal's discourse on the mitzvah of appearing is mentioned in Or HaTorah on Mishpatim and Vayikra, and explained in Or HaTorah on Bereishis.

KEHOT'S NOTE

להאריז"ל. נזכר גם לקמן נא, ג. אוה"ת פ' משפטים ע' אי'קעה. אוה"ת ויקרא כרך א ע' שכו. נתבאר באוה"ת בראשית כרך א רה, ב. שם כרך ה תתקטו,

ב.

151 **וימינו תחבקני**

The maiden imagines her beloved's embrace: "His left hand is under my head, and his right hand embraces me" (so again in 8:3). The right hand is love.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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PARAGRAPH 20

152 **טורי נהורא וטורי חשוכא**

The Zohar in Pinchas speaks of a "mountain of darkness" (tura dechashocha) and a "mountain of light" (tura dinehora): the hind goes into the one and rises from it to the other. The text reads them as the emotions of Arich Anpin, above intellect, and those of Z'eir Anpin, born of intellect.

Zohar III, 249b זח״ג רמט, ב

KEHOT'S NOTE

זח״ג רמט, ב. עד״ה ביום השמיני שלח ספ״א [דרושים לשמ״ע פו, סע״א] בהמוקפים, ודו״ק. וע״ל נשא (דכ״ג, א). ושו״נ מזח״ג (דף רמט, ב). [כ].

153 **ההרים רקדו כאילים**

"The mountains danced like rams, the hills like young sheep." The text reads it as the ascent of the emotions of Z'eir Anpin into the light of Arich Anpin.

Psalms 114:4 תהילים קי״ד:ד׳

הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃

The mountains skipped like rams, The hills like young sheep.

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KEHOT'S NOTE

תהלים קיד, ד.

154 **בד״ה הים ראה**

In the discourse on "The sea saw and fled ... the mountains danced like rams," the mountains are Chesed, Gevurah and Tiferes; at the revelation of the encompassing light they "danced like rams," rising all at once, not step by step, and were included in that light like a candle before a torch.

KEHOT'S NOTE

לעיל פ׳ צו טז, ד.

155 **הים ראה**

The psalm of the Exodus: "The sea saw and fled; the Jordan turned back." The opening of a discourse in Likkutei Torah, Tzav.

Psalms 114:3 תהילים קי״ד:ג׳

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃

The sea saw it, and fled; The Jordan turned backward.

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156 **בביאור ע״פ כי אתה נרי**

There the spreading of light into Malchus comes through Gevuros and contractions, while "For You are my lamp, Havayah" is an added light without contractions; and as a lamp needs oil, the soul needs the "oil" of Torah, which comes from Chochmah.

KEHOT'S NOTE

תו״א מ, ד ובמ״מ לשם.

157 **ע״פ כי אתה נרי**

"For You are my lamp, Havayah; and Havayah will light up my darkness": the first Havayah is that of Z'eir Anpin, which comes through the chain of descent, from the thirteen attributes of mercy; the second, joined by a vav, is that of Arich Anpin, drawn down not by way of hishtalshelus into "my darkness," the generation before Mashiach.

KEHOT'S NOTE

תו״א מא, ג.

158 **בחכמה יסד ארץ**

Kehot's note points to Proverbs 10:19 for these words.

Proverbs 10:19 משלי י׳:י״ט

KEHOT'S NOTE

משלי י, יט.

159 **בחכמה יסד ארץ כונן שמים בתבונה**

Shlomo on the wisdom by which the world was made: "Havayah founded the earth with wisdom; He established the heavens with understanding." Heaven and earth are read as the Patriarchs and the Matriarchs. (Kehot: Proverbs 10:19)

Proverbs 3:19 משלי ג׳:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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160 **ע״פ שימני כחותם**

In the explanation on "Set me as a seal," love from below, the "raised seal," draws from above lights enclothed in vessels, a "sunken seal," while self-nullification and awe from below, the "sunken seal," draw from above a revelation of the Infinite Light not enclothed at all and not by way of hishtalshelus.

KEHOT'S NOTE

לקמן מו, ב.

161 **שימני כחותם**

The maiden asks her beloved: "Set me as a seal upon your heart." The opening of a later discourse in Likkutei Torah, Shir HaShirim.

Song of Songs 8:6 שיר השירים ח׳:ו׳

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

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

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162 אשה כי תזריע וילדה זכר

"When a woman conceives and bears a male." Discussed in that discourse.

Leviticus 12:2 ויקרא י״ב:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דְּוֹתָהּ תִּטְמָא׃

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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163 כל אשר תאמר אליך שרה

G-d tells Avraham to do as Sarah asks: "Whatever Sarah tells you, listen to her voice." Avraham received from Sarah.

Genesis 21:12 בראשית כ״א:י״ב

וַיֹּאמֶר אֱלֹקִים אֶל־אַבְרָהָם אַל־יֵרַע בְּעֵינֶיךָ עַל־הַנַּעַר וְעַל־אֲמָתֶךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקֹלָהּ כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע׃

And G-d said unto Abraham: 'Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall seed be called to thee.

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KEHOT'S NOTE

בראשית כא, יב.

164 שהי׳ אברהם טפל לגבי שרה בנביאות

The note points to Or HaTorah on Bereishis for the saying that Avraham was secondary to Sarah in prophecy.

KEHOT'S NOTE

שמ״ר רפ״א. הובא ברש״י בראשית שם. [תנחומא ר״פ שמות]. רש״י בחומש עזה״פ וגם במדרש אגדה שם יעו״ש. [כ]. ראה אוה״ת בראשית קכא, א.

165 שהיה אברהם טפל לגבי שרה בנביאות

The Midrash learns from "listen to her voice" that Avraham was secondary to Sarah in prophecy.

Shemot Rabbah 1:1 שמות רבה א׳:א׳

... וירע הדבר מאד בעיני אברהם וגו', על שיצא לתרבות רעה. (שם שם, יב): ויאמר אלקים אל אברהם אל ירע בעיניך וגו', מכאן אתה למד, שהיה אברהם טפל לשרה בנביאות, מיד, (שם שם, יד): וישכם אברהם בבקר ויקח לחם וחמת מים, ללמדך, שהיה שונא לישמעאל על שיצא לתרבות רעה, ושלחו הוא ואמו הגר ריקם, וטרדו מביתו על כך. וכי תעלה על דעתך, שאברהם שכתוב בו (שם יג, ב): ואברהם כבד מאד במקנה וגו', היה משלח אשתו ובנו מביתו ריקם, בלא כסות ובלא מחיה?! אלא ללמדך, כיון שיצא לתרבות רעה, לא ...

"These are the names of the children of Israel who came to Egypt with Jacob; each came with his household" (Exodus 1:1). That is what is written: "He who spares his rod hates his son, and he who loves him seeks for him admonition" (Proverbs 13:24). The way of the world is that a person whom another tells him: 'So-and-so struck your son,' he would harass him. What is the meaning when the verse states: "He who spares his rod hates his son"? It is to teach you that anyone ...

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166 שהיה אברהם טפל לגבי שרה בנביאות

Rashi brings the Midrash on "listen to her voice": Avraham was secondary to Sarah in prophecy.

Rashi on Genesis 21:12 רש״י על בראשית כ״א:י״ב

שמע בקולה. לְמַדְנוּ שֶׁהָיָה אַבְרָהָם טָפֵל לְשָׂרָה בִּנְבִיאוּת׃

שמע בקולה HEARKEN UNTO HER VOICE — we may infer that Abraham was inferior to Sarah in respect of prophecy (Exodus Rabbah 1:1).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

167 טובת מראה מאד . . ותרד העינה ותמלא כדה ותעל

The Torah describes Rivkah as Avraham's servant first sees her at the well: "And the maiden was very fair to look upon ... and she went down to the spring, and filled her pitcher, and came up." Rivkah, described as a giver.

Genesis 24:16 בראשית כ״ד:ט״ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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KEHOT'S NOTE

בראשית כד, טז.

168 כ״ד ספרים

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

KEHOT'S NOTE

ראה ת״ז תכ״א (מו, ב).

169 שלשה הטעימן הקב״ה בעוה״ז

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

KEHOT'S NOTE

ב״ב טז, סע״ב.

170 שלשה הטעימן הקב״ה בעולם הזה מעין עולם הבא

Three were given a taste of the World to Come in this world: Avraham, Yitzchak and Yaakov, of whom "with everything," "from everything," "everything" is said.

Bava Batra 16b:17–18 בבא בתרא ט״ז ב:י״ז-י״ח

וְדִילְמָא דֶּרֶךְ חָכְמָתָן קָא חָשֵׁיב לְהוּ! אֶלָּא מֵעַתָּה, "וַיְבָרְכוּ אוֹתוֹ עֵשָׂו וְיַעֲקֹב בָּנָיו", מַאי טַעְמָא לָא חָשֵׁיב לְהוּ דֶּרֶךְ חָכְמָתָן? אֶלָּא מִדְּאַקְדְּמֵיהּ –

176 **הראיני את מראיך**

> "Let me see your appearance, let me hear your voice."

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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177 **עלי באר**

> "Then Israel sang this song: Spring up, O well; sing to it."

Numbers 21:17 במדבר כ״א:י״ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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178 **נעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס״י פ״א, מ״ז.

179 **נעוץ סופן בתחלתן**

> The ten Sefiros: "their end is embedded in their beginning, and their beginning in their end."

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

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

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

180 **השמים כסאי והארץ הדום רגלי**

> "The heavens are My throne and the earth is My footstool," the title of a discourse on the lowest level and its high root.

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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181 **גדול תלמוד שמביא לידי מעשה**

> The Sages asked whether study or action is greater and concluded: study is great, for it leads to action. The text

אַדְבּוֹרֵי אַדְבְּרֵיהּ, וּמְדַאֲדְבְּרֵיהּ - שְׁמַע מִינַּהּ תְּשׁוּבָה עֲבַד בְּיָמָיו. תָּנוּ רַבָּנַן: שְׁלֹשָׁה הִטְעִימָן הַקָּדוֹשׁ בָּרוּךְ הוּא בָּעוֹלָם הַזֶּה

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

171 **נקבה תסובב גבר**

> Jeremiah foresees Israel's return: "For Havayah has created a new thing on the earth: a female shall encompass a male," the woman now seeking the man. Read here as the recipient rising above the giver in the future. (context: Steinsaltz Tanakh) (Kehot: Jeremiah 31:21)

Jeremiah 31:22 ירמיהו ל״א:כ״ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבֵבָה כִּי־בָרָא ה׳ חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר׃

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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KEHOT'S NOTE

ירמיי לא, כא.

172 **אשת חיל עטרת בעלה**

> "A woman of valor is the crown of her husband." The crown is above the head.

Proverbs 12:4 משלי י״ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, ד.

173 **שם בי״ן שרשו**

> The note points to these discussions of the Name Ban being rooted above the Name Mah.

KEHOT'S NOTE

ע״ל ד״ה ואתחנן ספי״ג. [ראה בחקותי מו, ג]. [כ].

174 **שהאבות הטעימן מעין עולם הבא**

> The note points there for the Patriarchs' taste of the World to Come.

KEHOT'S NOTE

ראה ספר החקירה סו, א.

175 **כי על כל כבוד**

> "For over all the glory shall be a canopy," the subject of a later explanation in Likkutei Torah.

Isaiah 4:5 ישעיהו ד׳:ה׳

וּבָרָא ה׳ עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב, ושם אי' החכמה בלא ו' [כ].

187 **בד"ה ראיתי והנה מנורת זהב**

There the mitzvos, in their source, are G-d's will, above Chochmah, while the Torah is Chochmah, the explanation of the mitzvah, and below it; yet to draw this into a person from above to below, "wisdom gives life to its owners": the wisdom is the Torah, and its "owners" are the mitzvos, as in "study is great, for it leads to action."

KEHOT'S NOTE

לעיל פ' בהעלותך לד, ג.

188 **ראיתי והנה מנורת זהב**

Zechariah's vision: "I have seen, and behold, a candelabrum of gold, all of it, with its bowl on its top." The title of the discourse in Likkutei Torah, Beha'aloscha, cited here.

Zechariah 4:2 זכריה ד':ב

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

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

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189 **ישאו הרים שלום**

Shlomo's psalm for the king: "The mountains shall bear peace to the people, and the hills, through righteousness." The mountains are the Torah.

Psalms 72:3 תהילים ע"ב:ג'

יִשְׂאוּ הָרִים שָׁלוֹם לָעָם וּגְבָעוֹת בִּצְדָקָה:

Let the mountains bear peace to the people, and the hills, through righteousness.

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KEHOT'S NOTE

תהלים עב, ג.

190 **ה' עוז לעמו יתן**

The psalm's close: "Havayah will give strength to His people; Havayah will bless His people with peace." The Sages read "strength" as the Torah, so the text uses it to show that the Torah is called peace.

Psalms 29:11 תהילים כ"ט:י"א

ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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KEHOT'S NOTE

reads it in two ways: Torah is greater, and action is greater.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כּוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תַּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקִּדֵּם לְחַלָּה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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

KEHOT'S NOTE

קידושין מ, ב.

182 **נמצא המעשה היא גדולה**

There the saying "study is great, for it leads to action" is read to mean that action is the main thing, and study is great only because it leads to action; one who learns without intent to act would be better not born.

KEHOT'S NOTE

ראה לעיל אחרי כו, ד ובמ"מ לשם. ד"ה השקיפה תשכ"ו (נד' בקונטרס ח"י אלול תש"נ) סעי' ג.

183 **ולא המדרש עיקר**

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

KEHOT'S NOTE

אבות א, יז.

184 **ולא המדרש עיקר אלא המעשה**

Shimon, son of Rabban Gamliel: "It is not study that is the main thing, but action."

Pirkei Avot 1:17 משנה אבות א':י"ז

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה דְּבָרִים, מֵבִיא חֵטְא:

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

185 **תר"ך עמודי אור**

The note points to Likkutei Torah, Bechukosai, for the "620 pillars of light."

KEHOT'S NOTE

ע"ל בחקותי (מז, ד). ושי"נ. [כ].

186 **והחכמה תחי' בעליי'**

Koheles weighs wisdom against wealth: "wisdom gives life to those who possess it." The text reads be'aleha as the "owners" of wisdom, the mitzvos, whose root is higher. (The verse itself has החכמה, without the vav, as the Kehot note says.)

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ:

תהלים כט, יא.

191 **או יחזיק במעוזי**

In Isaiah's song of the vineyard: "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." (Kehot: Isaiah 27:4)

Isaiah 27:5 ישעיהו כ״ז:ה׳

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישע' כז, ד.

192 **והי' מעשה הצדקה שלום**

"And the work of righteousness shall be peace." The mitzvos are called peace.

Isaiah 32:17 ישעיהו ל״ב:י״ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם׃

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישע' לב, יז.

193 **וגבעות בצדקה**

The words here quote Psalms 72:3; the passage is shown below.

Psalms 72:3 תהילים ע״ב:ג׳

יִשְׂאוּ הָרִים שָׁלוֹם לָעָם וּגְבָעוֹת בִּצְדָקָה׃

Let the mountains bear peace to the people, and the hills, through righteousness.

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KEHOT'S NOTE

תהלים עב, ג.

194 **ששרשם מבחי' כתר**

The epistle explains that the supernal will, called Keser, contains 620 pillars of light, enclothed in the 613 commandments of the Torah and the 7 rabbinic ones.

KEHOT'S NOTE

ראה אגה״ק סי' כ״ט. פרדס ש״ח פי״ג.

PARAGRAPH 21

195 **כימי צאתך מאמי״צ אראנו נפלאות**

G-d answers the prophet's prayer for Israel: "As in the days of your going out of the land of Egypt, I will show him wonders." The future redemption will repeat the revelation of the Exodus. (context: Steinsaltz Tanakh)

Micah 7:15 מיכה ז׳:ט״ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת׃

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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KEHOT'S NOTE

מיכה ז, טו.

196 **אשר עשה עמכם להפליא**

Joel's promise of plenty after the locust: "And you shall praise the Name of Havayah your G-d, who has dealt wondrously with you." (context: Steinsaltz Tanakh)

Joel 2:26 יואל ב׳:כ״ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה׳ אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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197 **וראו כל בשר**

Isaiah's words of comfort: "And the glory of Havayah shall be revealed, and all flesh shall see together." The future revelation of what is now hidden.

Isaiah 40:5 ישעיהו מ׳:ה׳

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

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

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198 **ע״פ כי ההרים ימושו**

The discourse on "For the mountains shall depart" in Ki Seitzei explains that the mountains are the Patriarchs: as a mountain rises from the flat earth toward the heavens, so the Patriarchs raise the Community of Israel to the heights.

KEHOT'S NOTE

אולי הכוונה ללעיל פ' תצא מ, א דשם מביא הרים נק' האבות.

199 **כי ההרים ימושו כו' וחסדי מאתך לא ימוש**

G-d's promise to Israel through Isaiah: "For the mountains shall depart and the hills be removed, but My kindness shall not depart from you."

Isaiah 54:10 ישעיהו נ״ד:י׳

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

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

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PARAGRAPH 22

200 **דומה דודי לצבי**

The maiden likens her swift beloved to "a gazelle or a young hart."

Song of Songs 2:9 שיר השירים ב׳:ט׳

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

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

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201 **ארז״ל שנמשל לצבי**

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

KEHOT'S NOTE

זח״ב (יד, א). [כ].

202 **מה צבי מחזיר ראשו לאחוריו**

Rabbi Shimon: no animal does as the gazelle, which flees little by little and keeps turning its head back to the place it left; so Israel ask that if G-d departs from among them, He flee like the gazelle, turning His head back. The text reads it as the supernal will turning "back" into the physical mitzvos.

Zohar, Shemot 24:231–25:240 ספר הזהר, שמות כ״ד:רל״א-כ״ה:ר״מ

These animals, unlike all others, do when running go but a little way, and then look back, turning their faces toward the place from which they came, then running on, do again turn round and look back. So the Israelites say to the Holy One, blessed be He: "If our sins have caused Thee to flee from us, may it be Thy pleasure to run like a gazelle or like a young hart, and look back on us!" And, indeed, is it not written: "And yet for all that, when …

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

203 **חכים ולא בחכמה ידיעא**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אליי).

204 **בחכמה ידיעא**

Eliyahu's prayer that opens the second introduction of the Tikkunei Zohar (Patach Eliyahu): "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The text reads the gazelle's turned-back "head" as this level above Chochmah, and higher still.

Tikkunei Zohar 17b:3–4 תקוני הזהר י״ז ב:ג׳-ד׳

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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205 **בד״ה ויושט המלך לאסתר**

That discourse reads the gazelle that "turns its head backward" the same way: G-d, as it were, drew down and enclothed His will and wisdom in His "back," in physical matters such as the animals of the order of Kodashim and money in the order of Nezikin, so that the inner core of His will and wisdom is enclothed in them.

KEHOT'S NOTE

תו״א צד, ג.

206 **קומי לך**

The maiden tells how her beloved called to her: "Arise, my love, my fair one, and go forth (kumi lach)." Lach can mean "for yourself": the text reads it as the Counting of the Omer, Israel's own rising from below. (context: Steinsaltz Tanakh)

Song of Songs 2:10 שיר השירים ב׳:י׳

עָנָה דוֹדִי וְאָמַר לִי קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ׃

My beloved spoke, and said unto me: 'Rise up, my love, my fair one, and come away.

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207 **שהיו ישראל סופרים . . הספירה**

The note refers to the additions at the end of the Kehot edition on this passage about Israel's counting of the Omer; it does not say what they contain.

KEHOT'S NOTE

ראה בהוספות להערות וציונים כאן.

PARAGRAPH 23

208 **גבי שבועות בד״ה וידבר אלקים**

Of the two loaves of Shavuos it is written, "they shall be baked chametz": chametz is self-exaltation, forbidden on Pesach because it gives the kelipos and the sitra achra their hold; but on Shavuos, when the natural middos have been refined and are included in holiness, exaltation is only in holiness, through the revelation of the supernal will above hishtalshelus.

KEHOT'S NOTE

לעיל פ׳ במדבר.

209 **אראנו נפלאות**

"I will show him wonders": the future revelation, like that of the Exodus.

Micah 7:15 מיכה ז׳:ט״ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת׃

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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