LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 14

ולהבין ענין מדלג על ההרים מקפץ על הגבעות...

To Understand “Leaping over the Mountains, Skipping over the Hills”

◇

Mitzvos are “fruits”: like a seed sown in the earth, the physical deed below is the vessel through which the Infinite Light, which at creation came as a free gift, is now drawn down and revealed. The mitzvos bring both inner light, from the Gevuros, and encompassing light, from the Chasadim, and so they are the “hills” over which G-d skips with both feet.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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

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THE BIG IDEA

Mitzvos are "fruits": like a seed sown in the earth, the physical deed below is the vessel through which the Infinite Light, which at creation came as a free gift, is now drawn down and revealed. The mitzvos bring both inner light, from the Gevuros, and encompassing light, from the Chasadim, and so they are the "hills" over which G-d skips with both feet.

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 Talmud, explaining the eglah arufah, says the "fruits" a murdered person was kept from producing are mitzvos. Fruit grows from the earth's spiritual power of growth, yet only once a seed is sown and rots as its vessel. So too the Infinite Light, given freely at creation, is now revealed only through an arousal from below, the actual doing of mitzvos: "Light is sown for the tzaddik." The counting of the omer is the example. After the leap of Pesach, light is drawn into Malchus day by day; the omer's barley is food for Malchus as "animal," and on Shavuos, with the wheat of the two loaves and the giving of the Torah, Malchus rises to "man." The omer lamb's doubled meal-offering is explained in several ways. Mitzvos are done with physical things whose root is the sparks of Tohu, and they are limbs, food and garments: inner light from the Gevuros of Atik and encompassing light from the Chasadim. So the mountains, the Patriarchs, are leapt over with one foot, and the hills, the Matriarchs and the mitzvos, with both feet together.

OUTLINE

1 **Mitzvos are fruits** ¶1

The verse is approached through the eglah arufah, where the Gemara concludes that the "fruits" a murdered person could have produced are mitzvos.

2 **The seed and the power of growth** ¶2–3

Fruit grows from the earth's spiritual power of growth, but only after a seed, a raising of mayin nukvin, gives it a vessel. So the Infinite Light, freely given at creation, is now drawn down through the deeds of the lower beings: "Light is sown for the tzaddik."

3 **The omer: from leap to counting** ¶4–6

Pesach was a leap from the essence of the Infinite One over Malchus; afterwards light reaches Malchus through the daily count. Malchus is "man" in Atzilus and "animal" in the lower worlds, so the omer is barley, animal food, brought with an unblemished lamb.

4 The doubled meal-offering ¶7

The omer lamb has two tenths of flour but the usual libations. A parenthesis gives several reasons: what rises from below is double, a tithe from below and from above, Malchus as both the tenth and Keser, and Ban as the "doubled" Name. The offering, like tzitzis and tefillin, is a seed that brings down fire from above.

5 From animal to man ¶8–9

The forty-nine days raise Malchus to Keser by Shavuos, when wheat, human food, is offered and the Torah, twenty-two letters, is given. Mitzvos work because they use physical things rooted in the sparks of Tohu, whose root, Ban of Sag, is higher than Mah.

6 Limbs, food and garments ¶10–11

The 248 mitzvos are the King's limbs, filled with life from Keser. Their inner light comes from the Gevuros of Atik and nourishes like food, hence "fruits"; their encompassing light comes from the Chasadim and clothes like garments; and since they give life as charity does, they are called tzedakah.

7 Leaping and skipping ¶12

Leaping is with one foot, the mountains, the Patriarchs; skipping is with both feet, left and right, the inner and encompassing lights of the mitzvos.

8 The Matriarchs and the higher Daas ¶13

The Matriarchs, the mitzvos, are higher than the Patriarchs, as Ban will rise into Sag through boundless love and teshuvah. A closing parenthesis reads the two tenths as the higher and lower Daas, or as inner and encompassing light.

KEY CONCEPTS

Power of growth כח הצומח

The spiritual power in the earth, from the utterance "Let the earth sprout," that makes everything grow. It shows itself only through a sown seed, which serves as its vessel.

Raising of mayin nukvin העלאת מ"ן

Literally "feminine waters": the Kabbalistic term for an arousal from below that calls forth a flow from above. The sown seed and the performed mitzvah are both mayin nukvin.

Returning light (or chozer) אור חוזר

Light that strikes the lowest point and rises back upward. Through it Malchus, the tenth counted from above, becomes Keser, the first counted from below.

The Names Mah and Ban שם מ"ה ושם ב"ן

Two spellings of the Name Havayah, numbering 45 and 52. Now Mah refines Ban; after the refinement Ban, whose root is Ban of Sag, will rise higher than Mah.

Inner and encompassing light אור פנימי ואור מקיף

Light that enters within a recipient, measured to it, and light that surrounds from outside. In the mitzvos the first comes from the Gevuros, like food, and the second from the Chasadim, like garments.

Botzina dekardunisa בוצינא דקרדוניתא

The Zohar's "lamp of darkness," the supernal Gevurah of Atik and the root of the five Gevuros. The maamar places the root of the mitzvos there, higher than the Chasadim.

SECTION 1 · ¶1

Mitzvos are fruits

1 ולהבין ענין מדלג על ההרים מקפץ על הגבעות כו' בביאור היטב.[1] הנה יובן ע"פ מ"ש בעגלה ערופה וערפו אותה אל נחל איתן.[2]

To understand, with a thorough explanation, the meaning of "leaping over the mountains, skipping over the hills, etc.": it will be understood through what is written about the eglah arufah (the calf whose neck is broken), "And they shall break its neck at the nachal eisan [a rugged valley]."

> The maamar sets out to explain thoroughly the verse "Leaping over the mountains, skipping over the hills" (Song of Songs 2:8). It begins with the law of the eglah arufah: when a murdered person is found and the killer is unknown, the elders break a calf's neck at a nachal eisan, a rugged valley (Deuteronomy 21:4).

ופירשו במשנה ובגמרא פ"ט דסוטה (דמ"ו) נחל איתן שהוא קשה[3] שאינו עושה פירות. אמר הקב"ה יבא דבר שלא עשה פירות ויערף[4] כו' ויכפר על מי שלא הניח לעשות פירות

And they explained in the Mishnah and in the Gemara, in the ninth chapter of Sotah (folio 46), that the nachal eisan is hard, that it does not produce fruit. The Holy One, blessed be He, said: "Let a thing that did not produce fruit come and have its neck broken, etc., and atone for the one whom [the killer] did not allow to produce fruit."

> The Mishnah and Gemara in the ninth chapter of Sotah explain that eisan means "hard": ground that bears no fruit. Rabbi Yochanan ben Shaul gives the reason for the law in G-d's words: let a calf, which has produced no fruit, have its neck broken in a place that produces no fruit, and atone for the victim, whom the murderer kept from producing fruit.

מאי פירות אילימה פריה ורביה אלא מעתה אזקן ואסריס הכי נמי דלא ערפינן אלא מצות.[5]

What are the "fruits"? If you say [they are] being fruitful and multiplying, then, if so, for an old man or a eunuch would we likewise not break [the calf's] neck? Rather, [they are] mitzvos.

> The Gemara asks what these fruits are. They cannot be children, for then no calf would be brought for a murdered old man or eunuch, who could not have had children anyway, and one is brought; the fruits are mitzvos, which any living person can still do.

SECTION 2 · ¶2-3

The seed and the power of growth

2 והנה מבואר כאן שקורא מצות בשם פירות.

Now, it is explained here that it calls mitzvos "fruits."

> The Gemara has just called the mitzvos "fruits," and the maamar takes up this name.

ולהבין ענין המשל מפירות שדימה ענין המצות להם והיינו ענין הזריעה שזורעין הגרעין בארץ ונרקב הגרעין ההוא ואח"כ נצמח ממנו אילן ועושה פירות כדוגמת הגרעין ההוא כמו תפוחים וכיוצא.

And to understand the analogy of fruits, to which it likened the mitzvos: this is the matter of sowing, in which one sows the seed in the earth, and that seed rots, and afterwards a tree grows from it and produces fruits after the pattern of that seed, such as apples and the like.

> To understand the comparison, the maamar looks at how fruit comes about. A seed is put into the ground and rots there; then a tree grows from it and bears fruit of the same kind as the seed, so that an apple seed yields apples.

והנה עיקר הצמיחה הוא מכח הצומח שבארץ ממאמר תדשא הארץ דשא[6] כו' והוא בחי' רוחני ויכול להצמיח בלי שיעור

Now, the growth comes chiefly from the power of growth in the earth, from the utterance "Let the earth sprout vegetation, etc."; and it is something spiritual, and it can make things grow without measure;

> Yet the growth itself does not come from the seed. It comes from the power of growth in the earth, placed there by G-d's word "Let the earth sprout vegetation" (Genesis 1:11); this power is spiritual and can bring forth without limit.

וגם התחלקות טעמים שיש בין הפירות מתוקים או חמוצים כו' הכל הוא מכח הצומח הנ"ל

and also the different tastes there are among fruits, sweet or sour, etc.: all of it is from the power of growth mentioned above;

> Even the different tastes of fruits, sweet or sour, come from that same power of growth, not from the seed.

והוא לפי ענין ההרכבה והמזיג' התכללות חסדים בגבורות או גבורות בחסדים כו' (כמ"ש במ"א בד"ה פתח אליהו)[7] [והמזיגה][8] וא"כ צריך להבין למה הוא ענין זריעת הגרעין בארץ.

and it is according to the combination and blending, the inclusion of Chasadim (kindnesses) in Gevuros (restraints) or of Gevuros in Chasadim, etc. (as is written elsewhere, in the discourse beginning "Eliyahu opened"). If so, we must understand what the sowing of the seed in the earth is for.

> The tastes differ according to how the power of growth is blended: kindness (Chasadim) mixed into restraint (Gevuros), or restraint into kindness. In Torah Ohr, Vayera, in the discourse "Eliyahu opened" that the text cites, the Alter Rebbe explains that a fruit's sweetness is drawn from Chesed and its bitterness from Gevurah, spiritual qualities that became physical through the descent of the levels. If everything comes from the earth's power, why is a seed needed at all?

אך ענין זריעת הגרעין הוא בחינת העלאת מ"ן [מיין נוקבין][9] לבחי' כח הצומח שהוא כח רוחני ואינו יכול להתלבש ולהתצמצם כי אם שיהיה מתחלה בחינת כלי ואזי הוא שורה ומתגלה בחינת כח הצומח ומצמיח כדוגמת הגרעין ההוא דוקא

But the sowing of the seed is the raising of mayin nukvin (feminine waters) to the power of growth, which is a spiritual power and cannot be enclothed and contracted unless there is first a vessel; and then the power of growth rests and is revealed, and it makes things grow specifically after the pattern of that seed,

> The answer: sowing the seed is a raising of mayin nukvin, "feminine waters," the Kabbalistic term for an arousal from below that calls forth a flow from above. The spiritual power of growth cannot clothe and contract itself in a particular form unless a vessel is there first; once the seed is there as its vessel, the power rests in it, is revealed, and brings forth specifically the seed's own kind. In Iggeres HaKodesh 20, which the Kehot note cites, the Alter Rebbe adds that fruits grown through sowing, the raising of mayin nukvin, are far finer than what grows from the earth by itself.

כנראה בחוש שלפי הרע שנזרע בארץ כמ"כ [כמו כן] יהיה ענין הצמיחה וההולדה מן הארץ.

as is seen with the senses: according to the seed that is sown in the earth, so will be the growth and what is brought forth from the earth.

> Experience shows it: what grows depends on what was sown (the printed word is הרע, hara, "the evil," read as הזרע, hazera, "the seed").

ועפ"ז [ועל פי זה] יובן ענין המצות שדימה אותן לפירות. כי הנה כתיב אור זרוע לצדיק[10, 11] כו' שאור א"ס הנמשך ונאצל ממנו יתברך נקרא בשם זריעה כנ"ל [ועיין בזהר תרומה קס"ו ב'][12]

And according to this, the matter of the mitzvos, which it likened to fruits, will be understood. For it is written, "Light is sown for the tzaddik [the righteous one], etc.": the Infinite Light (Or Ein Sof), which is drawn forth and emanated from Him, blessed be He, is called "sowing," as above (and see the Zohar, Terumah, 166b).

> This explains why mitzvos are called fruits. Psalms 97:11 says "Light is sown for the tzaddik," the righteous one: the Infinite Light that is drawn and emanated from G-d is called "sowing," in keeping with the analogy above. The text points to the Zohar on Terumah (166b), which says that the Holy One, blessed be He, sowed this light in His garden through the tzaddik, the gardener, and that it grew and bore fruit.

והיינו כי באמת לגבי עצמותו ומהותו יתברך לאו מכל אינון מדות כלל[13, 14] כו'.

That is: in truth, in relation to His essence and being, blessed be He, "[He is] not of any of these attributes at all," etc.

> In truth, measured against His very essence, G-d is "not of any of these attributes at all," as the Tikkunei Zohar says in Eliyahu's opening prayer (Patach Eliyahu).

ואפילו בחי' חכמה היא בחי' עשייה גשמיי' [גשמיים] וכידוע מ"ש בע"ח [בעץ חיים][15] ע"פ מאמר הזהר כד סליק ברעותא[16] למברי עלמא.[17]

And even the level of Chochmah (wisdom) is at the level of physical action, as is known from what is written in Etz Chaim on the saying of the Zohar, "When it arose in the will to create the world."

> Even Chochmah, the highest of the attributes, counts before G-d's essence as no more than physical action. Etz Chaim, the teachings of the Arizal (Rabbi Yitzchak Luria, the sixteenth-century Kabbalist of Safed) as recorded by his disciple Rabbi Chaim Vital, explains this on the Zohar's words "When it arose in the will to create the world." It reads that phrase as the start of the whole order of emanation, which begins with a contraction of the Infinite Light. From this it teaches that before the Ein Sof even Atzilus, the highest world, and its Chochmah count as no more than Asiyah, the world of action.

פי' סליק ברעותא הוא ענין הצמצום והסתלקות בחי' עצמותו כדי שיאצלו בחי' י"ס [י' ספירות] דאצילות בחינת התלבשות אורות בכלים

The meaning: "it arose (salik) in the will" is the tzimtzum (contraction) and the withdrawal (histalkus) of the level of His essence, so that the ten Sefiros of Atzilus (Emanation) might be emanated, the enclothing of lights in vessels.

> The Zohar's salik, "arose," is read here in its other sense, histalkus, "withdrawal": G-d's will to create was a tzimtzum, a withdrawal of His essence, so that the ten Sefiros of Atzilus could be emanated as lights clothed in vessels.

והוא ענין אריכות המוזכר בע"ח [בעץ חיים] ענין קו וחוט וחלל כו' שהוא בחי' צמצומים רבים ועצומים שיתהוה בחי' אצי'

And this is the lengthy [process] mentioned in Etz Chaim, the matter of the kav (line of light), the chut (thread) and the chalal (vacated space), etc., which is many and mighty contractions, so that the level of Atzilus might come into being.

> Etz Chaim describes this at length as the kav (the line of light), the chut (the thread) and the chalal (the vacated space): many great contractions, needed for even the World of Atzilus to come into being.

וזה הי' [היה] בתחלת הבריאה עולם חסד יבנה[18]. אך עתה הכל תלוי במעשה התחתונים דוקא וכידוע סדר ההשתלשלות ובפרט כדי להמשיך אור חדש לזה צריך העלאת מ"ן [מיין נוקבין] ואתעדל"ת [ואתערותא דלתתא].

And this was at the beginning of creation: "The world is built by kindness." But now everything depends specifically on the deeds of the lower beings, as is known [from] the order of the chain of descending worlds (hishtalshelus); and especially, to draw down a new light, for this there must be the raising of mayin nukvin and an arousal from below (isarusa dilesata).

> At the beginning of creation all this came from G-d alone, as "The world is built by kindness" (Psalms 89:3): freely given, with nothing from below. Now, after creation, everything depends on the deeds of the lower beings, according to the order of the chain of descent; above all, drawing down a new light requires mayin nukvin, an arousal from below: the "seed" that people sow.

3 וזהו ענין אור זרוע לצדיק כנ"ל שהוא קיום המצות בפועל ממש דוקא ע"ז שורה ומתגלה אור א"ס להיות בבחי' כלי והשגה עד שיוכלו ליהנות מזיו השכינה בג"ע [בגן עדן] כאו"א [כל אחד ואחד] לפי מדרגתו ועבודתו בקיום התורה ומצות שבעוה"ז.

And this is [the meaning of] "Light is sown for the tzaddik," mentioned above: it is specifically the actual fulfillment of the mitzvos in deed. Through this the Infinite Light (Or Ein Sof) rests and is revealed, so as to be in a vessel and in comprehension, until they can enjoy the radiance of the Shechinah (Divine Presence) in the Garden of Eden, each one according to his rank and his service in fulfilling the Torah and mitzvos in this world.

> "Light is sown for the tzaddik" means the actual performance of mitzvos. Through it the Infinite Light rests and is revealed within a vessel and within comprehension, so that souls in the Garden of Eden can enjoy the radiance of the Shechinah, each according to his rank and his service in Torah and mitzvos in this world.

(ועמ"ש מענין משל הנ"ל דזריעת הגרעין ומהנמשל כו' בפי' בהר בד"ה כי תבואו אל הארץ.[19,20] ובד"ה כי כארץ תוציא צמחה.[21] ובד"ה הבאים ישרש.[22,23,24] ובאג"ה [ובאגרת הקודש] ע"פ זורע צדקות.[25] ומענין אור זרוע לצדיק בד"ה ששים המה מלכות):[26,27,28]

(And see what is written on the analogy mentioned above, of sowing the seed, and on what it illustrates, etc., in Parshas Behar, in the discourse beginning "When you come into the land"; and in the discourse beginning "For as the earth brings forth its growth"; and in the discourse beginning "In days to come he shall take root"; and in Iggeres HaKodesh, in the epistle beginning "He sows righteousness"; and on "Light is sown for the tzaddik," in the discourse beginning "There are sixty queens.")

The text lists where it has written more about the seed analogy and what it illustrates: discourses in Likkutei Torah on Behar and Nitzavim, a discourse in Torah Ohr on Shemos, the epistle in Iggeres HaKodesh on "He sows righteousness," and, on "Light is sown for the tzaddik," the discourse "There are sixty queens" later in Shir HaShirim. In Iggeres HaKodesh 8 the Alter Rebbe explains that charity is called sowing because, as a seed rots and the earth's power of growth then brings forth a tree far greater than the seed, charity is an arousal from below, the raising of mayin nukvin, that draws down G-d's light.

SECTION 3 · ¶4–6

The omer: from leap to counting

4 ב וכמו מצות ספירת העומר[29] שנצטוו בנ"י [בני ישראל] עליו ביום המחרת של פסח והיינו כי ענין הפסח שהי' [שהיה] בלילה הראשון הוא בחי' דילוג כנ"ל מבחי' עצמות א"ס עצמות המאציל כו' על הפתח[30] שהוא בחינת מל' דאצילות

2. Like the mitzvah of counting the omer, which the children of Israel were commanded [to begin] on the morrow of Pesach. That is: Pesach, which was on the first night, is the level of leaping (dilug), as mentioned above, from the level of the essence of the Infinite One (Ein Sof), the essence of the Emanator, etc., over the doorway, which is the level of Malchus (sovereignty) of Atzilus (Emanation).

Section 2 gives an example of a mitzvah that works like sowing: counting the omer, the forty-nine days counted from the day after Pesach, when the omer, an offering of barley, was brought. The first night of Pesach was a "leap" (dilug), like the verse's "leaping": a revelation from the very essence of the Infinite One, the Emanator, that passed over the "doorway," Malchus of Atzilus, the lowest level of the divine world. Pesach itself means "passing over," as G-d "passed over the doorway" (Exodus 12:23).

ומכאן ואילך הוא ע"י המשכת האור במעשה [המצוה זו והוא ענין הספירה שאומרים היום יום א' וכו'.

And from then on it is through drawing down the light by the performance of this mitzvah. And this is the matter of the counting, in which we say, "Today is day one," etc.

> From then on the light must be drawn down by doing the mitzvah: the counting, in which we say "Today is day one," and so on. (The print opens a square bracket here that it does not close.)

יום הוא בגימט' [בגימטריא] אל[31] הוי' כו' והוא רמז על בחי' המשכת האור מבחי' א"ס לבחי' המלכות הנק' עומר[32] כו'.

Yom ("day") has the numerical value of Kel Havayah, etc., and it alludes to the drawing down of the light from the level of the Infinite One to the level of Malchus, which is called omer, etc.

> The word yom, "day," equals 57 with the kolel (one added for the word itself), the same as Kel (31) and Havayah (26) together. So each "day" of the count alludes to light drawn from the Infinite One into Malchus, which is called the omer.

5 והיינו לפי שיש כמה בחינות ומדרגות. המל' שבבחי' אצי' נק' בחי' אדם כמ"ש ודמות פניהם פני אדם[33] כו' ועל דמות הכסא[34] כו'.

That is, because there are several levels and grades. Malchus (sovereignty) at the level of Atzilus (Emanation) is called the level of "man" (adam), as it is written, "And the likeness of their faces was the face of a man, etc.," and "Upon the likeness of the throne, etc."

> The omer is Malchus, and Malchus has several levels. In Atzilus it is called "man" (adam), as in Yechezkel's vision of the chariot, where the creatures had the face of a man and "upon the likeness of the throne" was a likeness like a man.

וכשמתלבשת בעולם הבריאה נק' בחי' בהמה כמ"ש מצמיח חציר לבהמה[35] כו' בהמות בהררי אלף[36] כו' והוא ענין מדרגה התחתונה שבמל' מל' שבמל' שיורדת ומסתתרת בבי"ע ותתן טרף לביתה.[37]

And when she is enclothed in the World of Beriah (Creation), she is called the level of "animal" (behemah), as it is written, "He makes grass grow for the animal, etc.," [and] "the beasts on a thousand mountains, etc." And this is the lowest level in Malchus, Malchus of Malchus, which descends and is hidden in Beriah, Yetzirah and Asiyah: "And she gives food (teref) to her household."

> Clothed in the World of Beriah, Malchus is called "animal" (behemah), as in "He makes grass grow for the animal" and "the beasts on a thousand mountains." This is Malchus of Malchus, the lowest level, which descends and hides in Beriah, Yetzirah and Asiyah to give them life, as the woman of valor "gives food to her household."

6 וזהו מנחת העומר מן שעורים שהוא מאכל בהמה פי' כמו ענין מאכל אדם שעל ידו יתחזק ומתפשט כח החיות שלו באבריו כן הוא ענין מנחת שעורים שהוא מאכל בהמה שעורה שעור[38] ה'.

And this is [why] the meal-offering of the omer is of barley, which is animal food. Meaning: just as with a man's food, through which the power of his life-force (chayus) is strengthened and spreads through his limbs, so it is with the meal-offering of barley, which is animal food: se'orah (barley) is shiur hei (the measure of hei).

> This is why the omer meal-offering is of barley, animal food. As a man's food strengthens his life-force and spreads it through his limbs, so the barley offering nourishes the "animal," Malchus in the lower worlds; the Zohar reads se'orah, "barley," as shiur hei, "the measure of hei," the hei standing for Malchus. In Likkutei Torah, Emor, the Alter Rebbe likewise calls the refinements that Malchus performs se'orah, shiur hei, "the food of that animal."

פי' כי כדי שיתלבש בחי' מל' להחיות נבראים בחי' בע"ג [בעלי גבול / בעל גבול] ותכלית לזה צריך שיומשך הארה מלמעלה

Meaning: in order for the level of Malchus (sovereignty) to be enclothed so as to give life to creatures, which are at the level of limit and finitude, for this a radiance must be drawn down from above;

> For Malchus to be clothed in creatures and give them life, since they are limited and finite, a radiance must be drawn into it from above.

והוא ע"י הקרבן שהקריבו ע"ג [על גבי] המזבח שנעשה ע"פ חכמתו ורצונו ית' דוקא כמו שנאמר בתורה כבש תמים[39] כו'.

and this is through the offering that they offered on the altar, which was done specifically according to His wisdom and will, blessed be He, as it is said in the Torah, "an unblemished lamb, etc."

> That radiance comes through the offering on the altar, done exactly according to G-d's wisdom and will as the Torah prescribes it: "an unblemished lamb," the lamb brought with the omer.

SECTION 4 · ¶7

The doubled meal-offering

7 ומנחתו שני עשרונים[40, 41, 42] דוקא. משא"כ בשאר הקרבנות נאמר ועשרון א' לכבש האחד[43, 44] ונסכה יין רביעית[45] ההין.

And its meal-offering was specifically two tenths [of an ephah], whereas regarding the other offerings it is said, "and one tenth for each lamb." And "its libation [was] wine, a quarter of the hin [a liquid measure]."

The lamb brought with the omer had a meal-offering of two tenths of an ephah of fine flour (Leviticus 23:13), while other offerings have "one tenth for each lamb" (Numbers 29:4). Yet its libation was the usual one for a lamb, "and its libation, wine, a quarter of the hin," in the words of the same verse in Leviticus, which the Kehot note gives as Numbers 28:14, the general rule for a lamb's wine. (The print has היין, "the wine," for ההין, "the hin," here and in the next part.)

ואף השמן שניבלל עם מנחתו לא היה רק רביעית ההין. שאף על פי שמנחתו כפולה לא היו נסכיו כפולים.

And even the oil that was mixed with its meal-offering was only a quarter of the hin; for although its meal-offering was doubled, its libations were not doubled.

Even the oil mixed into the doubled meal-offering was only a quarter of a hin, as for any lamb: the meal-offering was doubled, but the libations were not. The section goes on to ask why.

(ענין שמנחתו כפולה י"ל [יש לומר] ע"ד אין לך טפה יורדת מלמעלה שאין טפיים עולים כנגדה[46] כי העומר עיקרו העלאת ש' [שם] ב"ן [שם ב"ן] כו'.

(The fact that its meal-offering is doubled may be explained along the lines of "There is no drop that descends from above without two drops rising opposite it," for the omer is essentially the elevation of the Name Ban [52], etc.

A first answer: "No drop descends from above without two rising to meet it," the Sages' saying about rain and the waters of the deep, which speaks of a handbreadth where the text says a drop. The omer is essentially the elevation of the Name Ban (the Name Havayah spelled out to the value 52, the Name of Malchus and of what rises from below), and what rises from below is double. In Likkutei Torah, Shelach, the Alter Rebbe joins this saying to the Sages' "eating should exceed drinking," reading both as the elevation from below exceeding the drawing down from above.

א"נ [אי נמי] י"ל [יש לומר] ע"ד מ"ש במ"א גבי צדקה שמדה בינונית ליתן מעשר ועשירי יהי' [יהיה] קדש. ומצוה מן המובחר ליתן חומש כי נעוץ סופן בתחלתן ותחלתן בסופן.[47] כמאמר עשר אעשרנו לך.[48] בי פעמים מעשר מלמטה למעלה ומלמעלה למטה. ועד"ז י"ל [יש לומר] גם כאן.

Alternatively, it may be explained along the lines of what is written elsewhere regarding charity: that the middling measure is to give a tithe, "the tenth shall be holy," and the choicest way of the mitzvah is to give a fifth, for "their end is wedged in their beginning and their beginning in their end," as in the saying, "I will surely give a tenth (aser a'asrenu) to You": twice a tithe, from below upward and from above downward. And along these lines it may be explained here too.

> A second answer comes from the laws of charity. The middling measure is a tenth, as in "the tenth shall be holy"; the finest is a fifth, which is two tenths: a tithe from below upward and a tithe from above downward, for, as Sefer Yetzirah says of the Sefiros, "their end is wedged in their beginning." Yaakov's vow, aser a'asrenu, "I will surely tithe," says "tithe" twice, and the text applies the same to the omer's two tenths.

כי לפי שהעומר היא בחי' מלי' והמלי' היא מלמעלה למטה בחי' עשירית. ומלמטה למעלה היא בחי' כתר. וכמ"ש ע"פ הראיני את מראיך[49,50] כו' שהוא ע"י הפרסא המפסקת בסיום האצי' בוקע האור בבחי' אור חוזר כו' ע"ש.

For since the omer is the level of Malchus (sovereignty), and Malchus, from above downward, is the level of the tenth, while from below upward it is the level of Keser (the Crown); as is written on "Show me your appearance, etc.": that through the partition (parsa) that divides at the end of Atzilus (Emanation), the light breaks through as returning light (or chozer), etc.; see there.

> The omer is Malchus. Counted from above downward, Malchus is the tenth Sefirah; counted from below upward it is Keser, the first, as the discourse on "Show me your appearance" explains: at the partition (parsa) that closes Atzilus, the light strikes and breaks back upward as returning light (or chozer). That discourse, later in Likkutei Torah on Shir HaShirim, compares it to sunlight striking the earth, which makes the air nearest the ground the warmest.

ולכן הואיל וענין העומר הוא העלאת ש' [שם] ב"ן [שם ב"ן] בחי' א"ח [אור חוזר] לכך הכבש הבא עם העומר הי' [היה] מנחתו שני עשרונים כו' בחי' מלי' ובחי' כתר כו' מלמעלה למטה ומלמטה למעלה כאחד.

Therefore, since the omer is the elevation of the Name Ban, the level of returning light, the lamb that came with the omer had a meal-offering of two tenths, etc.: the level of Malchus and the level of Keser, etc., from above downward and from below upward as one.

> Because the omer is the elevation of the Name Ban as returning light, its lamb had two tenths: one for Malchus, the tenth counted from above downward, and one for Keser, which Malchus becomes when counted from below upward: both directions at once.

א"נ [אי נמי] ע"ד מ"ש בזהר פ' חיי שרה[51] ובלק"ת [ובלקוטי תורה (להאריז"ל)] שם[52] דשם ב"ן [שם בן] נק' המכפלה.[55, 54, 53] וע' בפרדס בעה"כ [בערכי הכינויים] בערך עשרון וברע"מ [וברעיא מהימנא] פ' פנחס דף רנ"ה)

Alternatively, along the lines of what is written in the Zohar, Parshas Chayei Sarah, and in Likkutei Torah [of the Arizal] there, that the Name Ban is called "the Machpelah" (the doubled). And see the Pardes, in the Erchei HaKinuyim, under the entry Asaron ("a tenth"), and the Raaya Mehemna [the Faithful Shepherd, a section of the Zohar], Parshas Pinchas, folio 255.)

A further answer: the Zohar on Chayei Sarah and the Arizal's Likkutei Torah there (his teachings on the Torah as Rabbi Chaim Vital recorded them; so the Kehot note) call the Name Ban "the Machpelah," the doubled, for in Etz Chaim the Name Ban, spelled out with heis, is a doubled Havayah; in Torah Ohr, Chayei Sarah, the Alter Rebbe likewise calls the Cave of Machpelah the final hei of the Name Ban. The text also points to the Pardes Rimonim of Rabbi Moshe Cordovero, whose lexicon of Kabbalistic names says all the Sefiros are called asaronim, "tenths," in Malchus, and to the Raaya Mehemna (the "Faithful Shepherd" section of the Zohar) on Pinchas; the parenthesis ends here.

והנה ע"י שהיו מקריבים הקרבן ע"ג [על גבי] המזבח כהלכתו וכמשפטו ע"י הכהן שהי' [שהיה] יודע לכוין בזה הי' [היה] שורה ומתגלה אש שלמעלה על המזבח

Now, through their offering the sacrifice on the altar according to its law and its ordinance, by the kohen [priest], who knew how to direct his intent in this, the fire from above would rest and be revealed upon the altar;

Back to the main point: when the kohen offered the sacrifice on the altar according to its law, with the proper intent, fire from above rested and appeared on the altar.

והוא ענין המשכת והשראת אור א"ס בבחי' מל' ע"י עשיית המצוה זו

and this is the drawing down and resting of the Infinite Light (Or Ein Sof) in the level of Malchus through the performance of this mitzvah;

That fire is the Infinite Light drawn down to rest in Malchus through this mitzvah.

וכדומה בשאר המצות ציצית ותפילין שהמה ממש כדוגמת זריעת הגרעין בארץ שנבלע ונרקב בארץ ועל ידם שורה ומתגלה כח הצומח בבחי' כלי שהוא בחינת מל'.[56]

and likewise with the other mitzvos, tzitzis and tefillin, which are truly like the sowing of the seed in the earth, which is swallowed up and rots in the earth; and through them the power of growth rests and is revealed in a vessel, which is the level of Malchus.

The same holds for the other mitzvos, tzitzis and tefillin: they are just like a seed sown in the earth, which is swallowed up and rots there. Through them the power of growth rests and is revealed in a vessel, Malchus, as the rotting seed brings out the power hidden in the ground.

SECTION 5 • ¶8–9

From animal to man

8 וזהו ענין ספירת מ"ט יום שממשיכים הארה והמשכה לבחי' מל' במ"ט יום עד שבועות שהוא בחי' כתר להיות שוין בקומתן שהוא ענין עליית המלכות ואז נק' בחינת אדם.

And this is the meaning of the counting of forty-nine days, in which we draw a radiance and a drawing-down into the level of Malchus (sovereignty) during the forty-nine days until Shavuos, which is the level of Keser (the Crown), so that they become equal in their stature; this is the ascent of Malchus, and then it is called the level of "man."

> The forty-nine days of the count draw radiance into Malchus until Shavuos, the fiftieth, which is Keser. Then Malchus rises to be equal in stature with what is above it, and is called "man" instead of "animal."

ובשבועות היו מקריבין שתי הלחם שהוא בא מחטים שהוא מאכל אדם כו' חט"ה הוא כ"ב אותיות התורה[57] ואז הוא זמן מתן תורה.

And on Shavuos they would offer the two loaves, which come from wheat, which is the food of man, etc. Chitah ("wheat") is [in numerical value] the twenty-two letters of the Torah, and then is the time of the giving of the Torah.

> So on Shavuos the two loaves were offered from wheat, human food, in place of the barley of the omer, animal food. Chitah, "wheat," has the numerical value 22, the twenty-two letters of the Torah, and Shavuos is the time of the giving of the Torah.

9 והטעם לזה שע"י עשיית המצוה זו נמשך ונתגלה בחינת הארה מלמעלה לפי שקיום המצות הם נעשים מדברים גשמיים דוקא

The reason that through the performance of this mitzvah a radiance from above is drawn down and revealed is that the fulfillment of the mitzvos is done specifically with physical things,

> Why does this mitzvah draw down light from above? Because mitzvos are done specifically with physical things.

כמו קרבנות מכבשים ועזים וכן ציצית מצמר ותפילין מקלף גשמיים ושרשם הם מבחינת רפ"ח ניצוצין שמעולם התהו ואלה המלכים[58] כו'

such as offerings from sheep and goats, and likewise tzitzis from wool and tefillin from parchment, physical [things]; and their root is from the 288 sparks from the World of Tohu (chaos), "And these are the kings, etc."

> Offerings are of sheep and goats, tzitzis of wool, tefillin of parchment. The root of these physical things is the 288 sparks that fell from the World of Tohu, alluded to in "And these are the kings who reigned in the land of Edom" (Genesis 36:31), the kings who died in the shattering of the vessels.

ועל ידי קיום המצות עולה ומתברר הטוב למקומו ושרשו הוא ב"ן דס"ג [שם ב"ן] [דשם ס"ג] שלמעלה משם מ"ה [שם מ"ה][59] המברר שם ב"ן [שם ב"ן]

And through the fulfillment of the mitzvos the good is elevated and refined to its place; and its root is Ban of Sag [63], which is higher than the Name Mah [45] that refines the Name Ban.

> Doing the mitzvah raises and refines the good in these things back to its place. Its root is Ban of Sag, which is higher than the Name Mah, even though Mah is the Name that refines Ban (Mah, Ban and Sag are the Name Havayah spelled out in three ways, adding up to 45, 52 and 63). In Likkutei Torah, Bechukosai, which the Kehot note cites, the Alter Rebbe brings from Etz Chaim that the shattering took place in Sag, in its Ban, and that when Ban is refined "a woman of valor" will be "the crown of her husband."

והוא ענין כל התורה כולה וידבר ה' אל משה לאמר משה הוא בחינת חכמה בחינת מ"ה [שם מ"ה] גילוי אור א"ס בחכמה דבר אל בני ישראל כו' הם בחינת נצח והוד כו' סדר ההשתלשלות והמשכות מלמעלה למטה:

And this is the matter of the whole Torah: "And Havayah spoke to Moshe, saying." Moshe is the level of Chochmah (wisdom), the level of Mah, the revelation of the Infinite Light (Or Ein Sof) in Chochmah; "Speak to the children of Israel, etc." are the level of Netzach (victory) and Hod (splendor), etc., the order of the chain of descending worlds (hishtalshelus) and the drawings-down from above to below.

> The whole Torah follows this order: "And Havayah spoke to Moshe, saying." Moshe is Chochmah, the Name Mah, the revelation of the Infinite Light in Chochmah; "Speak to the children of Israel" is Netzach and Hod, the channels through which the flow comes down step by step from above to below.

SECTION 6 · ¶10–11

Limbs, food and garments

10 ג והנה לזאת נקראו הרמ"ח מצות בשם רמ"ח אברין דמלכי [דמלכא][60] עד"מ כמו החיות המתפשט ומתלבש בכל אבר ואבר לפי מזגו הוא ע"י הדם.

3. Now, for this reason the 248 mitzvos are called "the 248 limbs of the King." By way of analogy: the life-force (chayus) that spreads and is enclothed in each and every limb, according to its temperament, is through the blood.

> Section 3 explains why the 248 positive mitzvos are called "the 248 limbs of the King." In a body, the life-force spreads into each limb, according to its nature, by means of the blood. In Torah Ohr (Megillas Esther) and Likkutei Torah (Bechukosai), which the Kehot note cites, the Alter Rebbe explains that as a limb is a vessel for the life that comes from the brain, so a mitzvah is a vessel for the Infinite Light clothed in it.

כי הדם הוא הנפש[61] והוא חום הטבעי וכידוע שעיקר חיות הנפש הוא ע"י חום הטבעי ורתיחת הדמים משא"כ ח"ו [חס ושלום] בהיפוך הוא הקרירות שהוא הסתלקות החיות מהגוף

For "the blood is the soul," and it is the natural heat; and as is known, the soul's life-force comes chiefly through the natural heat and the boiling of the blood, whereas, G-d forbid, the opposite is coldness, which is the departure of the life-force from the body.

> "The blood is the soul" (Deuteronomy 12:23): the blood carries the body's natural heat, and the soul's life depends on that heat and on the warmth of the blood. Coldness, the opposite, is the life-force leaving the body.

כן הוא ענין המצות ששרשם ומקורם מבחי' כתר תר"ך עמודי אור כו'.

So it is with the mitzvos, whose root and source is from the level of Keser (the Crown), the 620 pillars of light, etc.

> So too the mitzvos carry life, and their root is Keser: the word keser equals 620, the 613 commandments of the Torah and the seven of the Sages, the "620 pillars of light."

11 וכמשל העמוד שע"י נמשך מלמעלה למטה כו'. כן ע"י המצוה נמשך אור א"ס להתלבש בבחי' כלי ועיקר המשכה זו הוא בחי' גבורה[62] דוקא ולא בחי' דין ח"ו [חס ושלום] אלא אדרבה הוא עיקר ההתפשטות החיות

As in the analogy of a pillar, through which [something] is drawn from above downward, etc., so through the mitzvah the Infinite Light (Or Ein Sof) is drawn down to be enclothed in a vessel. And the essence of this drawing-down is specifically the level of Gevurah (restraint), but not the level of judgment, G-d forbid; rather, on the contrary, it is the main spreading of the life-force (chayus).

> As a pillar carries something from above to below, so a mitzvah draws the Infinite Light down to be clothed in a vessel. This drawing-down comes chiefly from Gevurah, the power of restraint, yet not as harsh judgment: on the contrary, Gevurah is what chiefly spreads life.

ושרשם מבחי' ה"ג [חמש גבורות] דעתיק בוצינא דקרדוניתא[63] שלמעלה מבחי' חסדים (ועמ"ש בד"ה כי ביום הזה יכפר[64, 65] בענין ושמתיך בנקרת הצור[66] ובד"ה שוש אשיש[67, 68] בענין תגל נפשי באלקי ובד"ה ושאבתם מים[69, 70] גבי כוס ישועות)[71]

And their root is from the level of the five Gevuros of Atik [the Ancient One], the botzina dekardunisa (the "lamp of darkness"), which is higher than the level of the Chasadim (kindnesses). (And see what is written in the discourse beginning "For on this day He shall atone," on the subject of "I will place you in the cleft of the rock"; and in the discourse beginning "I will greatly rejoice," on the subject of "My soul shall exult in my G-d"; and in the discourse beginning "You shall draw water," regarding "the cup of salvations.")

> Their root is the five Gevuros of Atik (Atik Yomin, the inner level of Keser), the botzina dekardunisa, the Zohar's "lamp of darkness," which is higher than the Chasadim, the kindnesses. In Shaar HaYichud VehaEmunah, which the Kehot note cites, the Alter Rebbe writes that this botzina dekardunisa, the supernal Gevurah of Atik Yomin, is the root of the five Gevuros. The text then names three discourses on this idea: on Yom Kippur, on "I will greatly rejoice," and on drawing water on Sukkos.

כי מבחי' חסדים נעשה בחי' מקיף לבד. כמ"ש וימינו תחבקני[72] כו' בחי' אחוריים לבד.

For from the level of the Chasadim there comes about only an encompassing level (makif), as it is written, "and his right hand embraces me, etc.": only the level of the back (achorayim).

> Kindness by itself produces only an encompassing light, a makif, which surrounds a person without entering within. So the Song says, "and his right hand embraces me": an embrace touches only from outside, the "back" (achorayim). In Likkutei Torah, Nitzavim, the discourse "I will greatly rejoice" just cited, the Alter Rebbe explains that the sukkah surrounds a person on every side like this embrace of the right.

ואף שבזה גדול בחי' כח החסדים שהמה מתפשטים למקום נמוך מאד כמו אברהם שיצא ממנו ישמעאל אך עכ"ז [עם כל זה] הוא רק בבחי' מקיף לבד ולא בבחי' פנימי

And although in this the power of the Chasadim is greater, in that they spread to a very low place, as with Avraham, from whom Yishmael came forth, nevertheless it is solely at the level of an encompassing [light], and not at the level of an inner [light] (pnimi),

> Kindness does have the greater reach, spreading even to very low places, as Yishmael came forth from Avraham, the man of kindness. Even so, it remains only an encompassing light and does not enter within.

כמו שהשפעת הגבורות הם בבחי' פנימי דוקא כמו השפעת החיות בהאבר כו'

whereas the flow of the Gevuros is specifically at the inner level, like the flow of the life-force into the limb, etc.

> The flow of the Gevuros, by contrast, enters within, as life enters a limb.

ולזאת נקראו המצות בשם פירות שהוא עד"מ כמו המזון שהוא פנימי' [פנימיות / פנימית] והוא עיקר חיות הגוף

And therefore the mitzvos are called "fruits," which is, by way of analogy, like food, which is inward and is the main life-force of the body;

> That is why mitzvos are called fruits: fruit is food, which enters the body and is its main source of life.

כי לא יחי' [יחיה] בלי טרף ומזון אף שיתלבש בכמה לבושים אא"כ [אלא אם כן] יאכל אז יתחזקו כוחות הגוף שלו

for a person will not live without nourishment and food, even if he is clothed in many garments; only if he eats will the powers of his body be strengthened.

> Clothes do not keep a person alive, however many he wears; only eating strengthens the powers of the body.

(ועמ"ש ג"כ מזה בד"ה אז ישיר כו' עלי באר[73, 74] וסד"ה כי ההרים[75] ימושו[76] איך ע"י המצות נמשך א"פ [אור פנימי] וא"מ [ואור מקיף]).

(And see what is written about this too in the discourse beginning "Then sang, etc., 'Spring up, O well,'" and at the end of the discourse beginning "For the mountains shall depart," on how through the mitzvos inner light and encompassing light (or pnimi and or makif) are drawn down.)

> The text refers to two more discourses, on the Song of the Well and on "For the mountains shall depart," which explain how mitzvos draw down both inner and encompassing light. In Likkutei Torah, Chukas, the Alter Rebbe explains that the soul's garments in the Garden of Eden are the Infinite Light encompassing it on every side, while the "well" is a love that springs up from below.

וגם המצות נק' בשם לבושים כנודע מאמר הזהר ע"פ ואברהם זקן בא בימים[77] שהם לבושים פי' בחי' מקיף.

And the mitzvos are also called "garments," as is known from the saying of the Zohar on "And Avraham was old, coming with days," that they are garments, meaning the level of an encompassing [light].

> Mitzvos are also called garments. The Zohar reads "Avraham was old, coming with days" (Genesis 24:1) as speaking of garments, and garments are encompassing light.

והיינו כי באמת אין הנשמה יכולה לקבל ולהיות נהנה מזיו ואור ג"ע [גן עדן] העליון בלתי לבוש שהוא לבושי המצות וזהו מ"ש וגבעות בצדקה[78] קאי על מעשה המצות

That is: in truth, the soul cannot receive and take pleasure from the radiance and light of the higher Garden of Eden without a garment, which is the garments of the mitzvos. And this is what is written, "and the hills, through tzedakah [righteousness]": it refers to the performance of the mitzvos;

> Without a garment the soul cannot receive or enjoy the light of the higher Garden of Eden, and its garments are the mitzvos. So "and the hills, through tzedakah" (Psalms 72:3) refers to doing mitzvos.

כי דרך כלל נקראו כל המצות בשם צדקה כמבואר בלק"א [בלקוטי אמרים] והאדם המקיים אותם נק' ג"כ בשם צדיק כו' שהוא עושה צדקה

for in general all the mitzvos are called tzedakah (charity), as explained in Likkutei Amarim; and the person who fulfills them is likewise called tzaddik, etc., for he performs tzedakah,

> In general all mitzvos are called tzedakah, charity, as Likkutei Amarim (Tanya) explains, and one who keeps them is called tzaddik, a doer of tzedakah.

כמו עד"מ מעשה הצדקה בגשמיות שנותן פרוטה לעני ובזה מחייהו כן הוא הענין בקיום המצות נקראו המצות בשם צדקה

as, by way of analogy, with the act of charity in the physical sense, when one gives a perutah (a small coin) to a poor man and thereby gives him life; so it is with the fulfillment of the mitzvos: the mitzvos are called tzedakah,

> One who gives a poor man a coin gives him life; the mitzvos, too, are called tzedakah because they give life, as the next part explains.

כי איהו צדיק ואיהי צדקה בחי' מלכות מקור הגבורות כו' ואז נק' צדק. אך ע"י הצדקה נמשך בה ה' ונק' צדקה כו'.

for "He is tzaddik and she is tzedakah": the level of Malchus (sovereignty), the source of the Gevuros, etc., and as such she is called tzedek [justice]. But through tzedakah the [letter] hei is drawn into her, and she is called tzedakah, etc.

> In the saying "He is tzaddik and she is tzedakah," she is Malchus, the source of the Gevuros, and as such she is called tzedek, strict justice. Through charity the letter hei is drawn into her, and tzedek becomes tzedakah. In the Kabbalistic usage behind this saying, "he," the tzaddik, is Yesod, the attribute that channels the flow downward, and "she" is Malchus, which receives it. Here the mitzvos, given like charity, are what bring that added flow into Malchus.

SECTION 7 · ¶12

Leaping and skipping

12 וזהו ענין מדלג על ההרים[79,80] שהם בחינת אבות ודילוג הוא ברגל א' משא"כ מקפץ על הגבעות שהקפוץ הוא בחי' ב' הרגלים כאחת שהוא בחי' שמאל דוחה וימין מקרבת[81]

And this is the meaning of "leaping over the mountains," which are the level of the Patriarchs: leaping is with one foot; whereas "skipping over the hills": skipping is the level of both feet together, which is the level of "the left pushes away and the right draws near."

> Now the verse can be explained: "leaping over the mountains," the mountains being the Patriarchs, is done with one foot; "skipping over the hills" is done with both feet together, left and right, as the Sages say, "the left pushes away and the right draws near." The Gemara (Rosh Hashanah 11a) also reads the mountains as the Patriarchs and the hills as the Matriarchs.

וכנ"ל שבבחי' המצות יש ב' בחינות אלו פנימי' [פנימיות / פנימית] ומקיפים

And as mentioned above, in the mitzvos there are these two levels, inner [lights] and encompassing [lights].

> Mitzvos, as explained above, carry both kinds of light, inner and encompassing: the two feet.

ובחינת פנימי הוא שמאל דוחה שלא תהי' [תהיה] ההשפעה רק לפי ערך המקבל משא"כ בחינת החסדים שהוא שרש המקיפים יורדים ממקום גבוה למקום נמוך מאד.

And the inner level is "the left pushes away," so that the flow should be only according to the measure of the recipient; whereas the Chasadim (kindnesses), which are the root of the encompassing [lights], descend from a high place to a very low place.

> The inner light is the left hand that pushes away: it holds the flow back, so that it is given only as far as the receiver can take it. The Chasadim, the root of the encompassing lights, by contrast come down from a high place to a very low one.

SECTION 8 · ¶13

The Matriarchs and the higher Daas

13 ולזאת דימה האמהות שהן בחינת המצות כנ"ל לגבעות בצדקה[82] שהם היו במעלה יותר מהאבות ולכך היו עקרות כי נשמותיהם היו בבחינת דכורא כו'.

And therefore it likened the Matriarchs, who are the level of the mitzvos, as mentioned above, to "hills, through tzedakah"; for they were of a higher rank than the Patriarchs, and therefore they were barren, for their souls were at the level of the masculine (dechura), etc.

> This is why the Matriarchs, who are the level of the mitzvos, are likened to "hills, through tzedakah." They stood higher than the Patriarchs; the text gives this as the reason they were barren, for their souls were of the level of dechura, the masculine.

אך עתה הוא שם מ"ה [שם מ"ה] המברר שם ב"ן [שם ב"ן] אבל לאחר הבירור אז יהי' [יהיה] א"ח [אשת חיל] עט"ב [עטרת בעלה] ב"ן [שם ב"ן] יתעלה בס"ג [בשם ס"ג] והוא ע"י בחינת ובכל מאדך[83] שהוא בלי גבול.

But now it is the Name Mah that refines the Name Ban; but after the refinement, then there will be [the fulfillment of] "A woman of valor is the crown of her husband": Ban will ascend into Sag. And this is through the level of "and with all your might (me'odecha)," which is without limit;

> Now, in this world, the Name Mah refines the Name Ban. After the refinement is complete, "a woman of valor is the crown of her husband": Ban will rise into Sag, which is above Mah. This comes through "with all your might" (me'odecha), love without limit.

משא"כ ובכל נפשך עדיין הוא בבחי' כלי אבל בחי' מאד הוא למעלה מבחי' כלי ע"י אתכפייא מבחי' גבורות דוקא כידוע מעלת בעל תשובה שהוא בחילא יתיר כו' וד"ל [ודי למבין].

whereas "and with all your soul" is still at the level of a vessel; but the level of me'od is above the level of a vessel, through subjugation (iskafya), specifically from the level of the Gevuros (restraints), as is known of the superiority of the baal teshuvah (one who returns), who [comes] "with greater strength," etc. And this is sufficient for one who understands.

> "With all your soul" is still within a vessel, a measure, but me'od is above any vessel. It is reached through iskafya, subduing oneself, which comes from the Gevuros, as with the baal teshuvah, who comes "with greater strength."

(ועמ"ש בד"ה ואלה המשפטים[84] בענין וזרעתי את בית ישראל זרע אדם וזרע בהמה[85] כו'

(And see what is written in the discourse beginning "And these are the ordinances," on "And I will sow the house of Israel [with] the seed of man and the seed of beast, etc.":

> A long parenthesis begins. It points to the discourse "And these are the ordinances" in Torah Ohr, Mishpatim, on "I will sow the house of Israel with the seed of man and the seed of beast" (Jeremiah 31:27).

אדם הוא בחי' דעת נשמות דאצילות. בהמה ב"ן [שם ב"ן] נשמות דבריאה ומשם ממשיך בחינת הדעת גם בבי"ע כו' ונתתי עשב בשדך לבהמתך[86] והיינו לפי שהוא מבחי' דעת העליון כו' ע"ש

"man" is the level of Daas (knowledge), the souls of Atzilus (Emanation); "beast" (behemah) is Ban, the souls of Beriah (Creation), and from there one draws down the level of Daas into Beriah, Yetzirah and Asiyah as well, etc.: "And I will give grass in your field for your cattle"; that is, because it is from the level of the higher Daas, etc.; see there.

> There "man" is Daas, the souls of Atzilus, and "beast," behemah, which has the numerical value 52, the same as the Name Ban, is the souls of Beriah. From there Daas is drawn even into Beriah, Yetzirah and Asiyah, as in "I will give grass in your field for your cattle" (Deuteronomy 11:15), because it comes from the higher Daas. In that discourse (Torah Ohr, Mishpatim) the Alter Rebbe explains that the "seed of beast" are almost all the souls of our generations, whose Daas, their feeling of G-dliness, is less deep, and that Moshe draws Daas even into them.

ועד"ז יובן משנ"ת [מה שנתבאר] לעיל בענין עליית המל' מבחי' שנקי בשם בהמה לבחי' אדם והיינו בשבועות מתן תורה שהתורה היא מבחי' דעת היותר עליון כמ"ש הרמ"ז [הרב משה זכות] ר"פ קרח ועי"ז נמשך בחי' דעת בכנס"י [בכנסת ישראל].

And along these lines one can understand what was explained above about the ascent of Malchus (sovereignty) from the level called by the name "animal" to the level of "man": that is, on Shavuos, the giving of the Torah, for the Torah is from the level of the very highest Daas, as the Ramaz [Rabbi Moshe Zacuto] writes at the beginning of Parshas Korach; and through this the level of Daas is drawn into the Community of Israel (Knesses Yisrael).

> In the same way, Malchus rises from "animal" to "man" on Shavuos, at the giving of the Torah, because the Torah comes from the very highest Daas, as the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist and commentator on the Zohar) writes at the beginning of Korach; through it Daas is drawn into the Community of Israel, the source of the souls of Israel.

והנה מבואר במ"א בפ' שלח בד"ה ואם האכל יאכל בענין מנחת נסכים שהסלת הוא המשכת הדעת והשמן והיין הם חו"ב [חכמה ובינה] כו'.

Now, it is explained elsewhere, in Parshas Shelach, in the discourse beginning "And if it is at all eaten," on the meal-offering of the libations, that the fine flour is the drawing down of Daas, and the oil and the wine are Chochmah (wisdom) and Binah (understanding), etc.

> The discourse in Shelach on "And if it is at all eaten" explains the meal-offering brought with the libations: the fine flour is the drawing down of Daas, and the oil and the wine are Chochmah and Binah.

וא"כ לפ"ז [לפי זה] הכבש הבא עם העומר שמנחתו היתה כפולה שני עשרונים[87] סלת י"ל [יש לומר] שהוא ענין המשכת הדעת ממדרגה עליונה יותר.

If so, according to this, regarding the lamb that came with the omer, whose meal-offering was doubled, two tenths of fine flour, it may be explained that this is the drawing down of Daas from a higher level.

> Accordingly, the doubled meal-offering of the omer lamb, two tenths of fine flour, may mean Daas drawn from a higher level.

ואפשר לומר ע"ד שנת' [שנתבאר] בד"ה ואלה המשפטים הנ"ל שכדי להמשיך הדעת גם בבחי' בהמה היינו בבי"ע צ"ל מקור ההמשכה מלמעלה מאצי'.

And it is possible to say, along the lines of what was explained in the discourse beginning "And these are the ordinances," mentioned above, that in order to draw down Daas also into the level of "animal," that is, into Beriah, Yetzirah and Asiyah, the source of the drawing-down must be from above Atzilus.

> Following the discourse on "And these are the ordinances," to bring Daas even into the "animal," into Beriah, Yetzirah and Asiyah, its source must be above Atzilus.

והיינו כמ"ש כי אל דעות[88] הויי שכולל ב' בחי' דעת כו' וכמ"ש ג"כ ע"פ משה ידבר[89] שמשם דייקא נמשך הכח שיהי' [שיהיה] הגילוי גם למטה כו'.

That is as it is written, "For Havayah is a G-d of de'os (knowledges)," which includes two levels of Daas, etc.; and as is also written on "Moshe would speak," that specifically from there the power is drawn for the revelation to be below as well, etc.

> So "a G-d of de'os," knowledges in the plural (I Samuel 2:3), includes two levels of Daas. The text also recalls its explanation of "Moshe would speak" (Exodus 19:19): from that higher level specifically comes the power for revelation below.

וזהו ענין שני עשרונים לרמוז לדעת עליון ודעת תחתון. שעם היות הדעת המתפשט לקיום המדות וחיותן נק' דעת תחתון אך כדי שיומשך ויתפשט גם בבי"ע צ"ל מקור ההמשכה מדעת עליון כו'

And this is the matter of the two tenths: to allude to the higher Daas and the lower Daas. For although the Daas that spreads to sustain the emotive attributes (middos) and give them life is called the lower Daas, in order for it to be drawn down and spread also into Beriah, Yetzirah and Asiyah, the source of the drawing-down must be from the higher Daas, etc.

> The two tenths, then, are the higher Daas and the lower Daas. The lower Daas sustains the emotions, but for it to reach Beriah, Yetzirah and Asiyah it must draw on the higher Daas.

והגם דבחי' זו שמבחינת בהמה מתעלה בבחי' אדם הוא בשבועות דייקא י"ל [יש לומר] דגם בקרבן העומר וספירת העומר צ"ל הכנה לזה להמשיך בחי' דעת שהרי גם להפך המדות דנה"ב [דנפש הבהמית] הוא ע"י הדעת דייקא.

And although this level, in which [Malchus] is elevated from the level of "animal" to the level of "man," is specifically on Shavuos, it may be said that in the omer offering and the counting of the omer too there must be a preparation for this, to draw down the level of Daas; for even transforming the emotive attributes of the animal soul is specifically through Daas.

> Although the rise from "animal" to "man" happens on Shavuos, the omer offering and the counting must already prepare for it by drawing down Daas, since even transforming the emotions of the animal soul is done through Daas.

ועוי"ל [ועוד יש לומר] בענין שני עשרונים סולת ע"פ מ"ש בפע"ח [בפרי עץ חיים] שער ספירת העומר פ"ג [פרק ג'] כי מן הדעת כו' הוא כפול בבחי' א"פ [אור פנימי] ובחי' א"מ [אור מקיף][90] כו'. ועיין עוד בפרדס בעה"כ [בערכי הכינויים] בערך עשרון):

And it may further be explained, regarding the two tenths of fine flour, according to what is written in Pri Etz Chaim, Sha'ar Sefiras HaOmer, chapter 3, that from Daas, etc., it is doubled, at the level of inner light (or pnimi) and the level of encompassing light (or makif), etc. And see further in the Pardes, in the Erchei HaKinuyim, under the entry Asaron.)

> Another explanation: Pri Etz Chaim, the Arizal's teachings on the mitzvos and the prayers (Sha'ar Sefiras HaOmer, ch. 3), says that what comes from Daas is doubled, as inner light and as encompassing light. The text again refers to the Pardes on asaron, "tenth," and the parenthesis closes.

IN ONE'S AVODAH

The light is drawn down by the actual doing of mitzvos with physical things, as a seed must actually be sown, and not by understanding or feeling alone. And the highest level, "with all your might," above every vessel, is reached through iskafya, subduing oneself, as with the baal teshuvah, who comes with greater strength.

QUESTIONS FOR DISCUSSION

1. If all growth comes from the earth's power of growth, why must a seed be sown at all, and what does that teach about doing the mitzvos in deed?
2. Kindness reaches lower than restraint, yet the maamar calls restraint the main spreading of life. How does it resolve this?
3. What does the omer lamb's doubled meal-offering, with libations that are not doubled, show about the omer as an ascent from below?
4. Why are mitzvos called both "fruits" and "garments," and how do the two names fit the two feet of "skipping"?
5. In what sense are the Matriarchs higher than the Patriarchs, and what will change "after the refinement"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ולהבין . . בביאור היטיב**

The Kehot note says that another transcript (hanachah) of this discourse is printed there, on p. 72.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ט ע' עב. וראה באוה"ת שה"ש כרך ג ע' תתפד שנרשם בגוכתי"ק מהורש"ב: "נר' שייך לדרוש קול דודי שבלקו"ת".

2 **וערפו אותה אל נחל איתן**

Moshe gives the law of an unsolved murder: the elders of the nearest city bring the calf down to a nachal eisan, a hard and rugged valley "which is neither worked nor sown," and break its neck there. The text gives the verse in brief. (context: Steinsaltz Tanakh)

Deuteronomy 21:4 דברים כ"א:ד'

וְהוֹרִדוּ זְקֵנֵי הָעִיר הַהִוא אֶת־הָעֶגְלָה אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־יֵעָבֵד בּוֹ וְלֹא יִזָּרֵעַ וְעָרְפוּ־שָׁם אֶת־הָעֶגְלָה בַּנָּחַל:

And the elders of that city shall bring down the heifer unto a rough valley, which may neither be plowed nor sown, and shall break the heifer's neck there in the valley.

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KEHOT'S NOTE

דברים כא, ד.

3 **נחל איתן שהוא קשה**

The Gemara reads eisan in its plain sense, "hard," and brings a proof for it from Scripture.

Sotah 46a:23 סוטה מ"ו א:כ"ג

וּמוֹרִידִין אוֹתָהּ אֶל נַחַל אֵיתָן. "אֵיתָן" כְּמַשְׁמָעוֹ, קָשֶׁה. תָּנוּ רַבָּנָן: מִנַּיִן לְאֵיתָן שֶׁהוּא קָשֶׁה — שֶׁנֶּאֱמַר:

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4 Rabbi Yochanan ben Shaul: G-d said, let a thing that did not produce fruit have its neck broken in a place that does not produce fruit, and atone for the one who was not allowed to produce fruit. The Gemara concludes that the "fruits" are mitzvos.

Sotah 46a:22 סוטה מ"ו א:כ"ב

אָמַר רַבִּי יוֹחָנָן בֶּן שָׁאוּל, מִפְּנֵי מָה אָמְרָה תּוֹרָה: הָבִיא עֶגְלָה בְּנַחַל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: יָבֹא דָּבָר שֶׁלֹּא עָשָׂה פֵּירוֹת, וְיֵעָרֵף בִּמְקוֹם שֶׁאֵין עוֹשֶׂה פֵּירוֹת, וִיכַפֵּר עַל מִי שֶׁלֹּא הִנִּיחוּ[הוּ] לַעֲשׂוֹת פֵּירוֹת. מַאי פֵּירוֹת? אִילֵימָא פְּרִיָּה וּרְבִיָּה — אֶלָּא מֵעַתָּה אַזְקֵן וְאַסְרִיס הָכִי נָמֵי דְּלָא עָרְפִינַן?! אֶלָּא מִצְוֹת.

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5 The beloved, who in the Sages' reading is Israel, hears her lover coming: "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." This is the verse the maamar sets out to explain.

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 2

6 **תדשא הארץ דשא**

On the third day of creation G-d said: "Let the earth sprout vegetation, herbs yielding seed, fruit trees producing fruit after their kind." The maamar sees in this utterance the power of growth that is still in the earth.

Genesis 1:11 בראשית א':י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, יא.

7 **והוא לפי ענין ההרכבה והמזיג'**

The parallel passage in the other transcript reads: "For this is the way and nature of the spiritual, formless power (koach hahiyuli): to clothe itself in the matter prepared for it, and then it becomes a form for that matter according to that matter's preparation; but this is not its essence at all."

KEHOT'S NOTE

בסה"מ תקס"ט ע' עג: "כי זהו דרכו וטבעו של כח ההיולי הרוחני להתלבש בחומר המוכן ואז נעשה צורה לחומר ההוא כפי הכנת אותו החומר, אבל אין זה עצם מהותו כלל".

8 **בד"ה פתח אליהו**

That discourse, on Eliyahu's opening prayer, begins on 13c.

KEHOT'S NOTE

תו"א יג, ד ואילך.

9 **זריעת הגרעין הוא בחינת העלאת מ"ן**

At the end of that epistle the Alter Rebbe writes that some of what grows from the earth comes through raising mayin nukvin, namely what is sown and planted, and that such fruits are far finer than what grows from the earth's power of growth alone; from this one can understand how supernal lights are drawn down through man.

KEHOT'S NOTE

ראה אגה"ק סי' כ בסופו (קלב, ב).

מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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15 **וכידוע מ"ש בע"ח**

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

KEHOT'S NOTE

ע' ש' התיקון פ"ב. ובי מ"ן ומ"ד דרוש ב'. ובשי דרושי נקודות פ"ו. [כ].

16 **כד סליק ברעותא**

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

KEHOT'S NOTE

זח"א פו, סע"ב. [כ].

17 **כד סליק ברעותא למברי עלמא**

"When it arose in the will of the Holy One, blessed be He, to create the world." The text reads salik, "arose," as the withdrawal of the tzimtzum, following Etz Chaim.

Zohar, Lech Lecha 22:225–24:237-ספר הזהר, לך לך כ"ב:רכ"ה-כ"ד:רל"ז

AND MELCHIZEDEK KING OF SALEM BROUGHT FORTH BREAD AND WINE. R. Simeon adduced here the text "In Salem also is his tabernacle" (Ps. 76, 3). He said: 'When G-d decided to create the world, He first produced a flame of a scintillating lamp. He blew spark against spark, causing darkness and fire, and produced from the recesses of the abyss a certain drop which He joined with the flame, and from the two He created the world.

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

18 In a psalm on G-d's kindness and His covenant with David, the psalmist says: "For I said, olam, kindness shall be built"; plainly olam means "forever," kindness built up for all time. The maamar reads olam as "the world": "The world is built by kindness," as it was at the beginning of creation, when the light came without any arousal from below. (context: Steinsaltz Tanakh)

Psalms 89:3-תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

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

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PARAGRAPH 3

19 **בד"ה כי תבואו אל הארץ**

That discourse compares the Torah to bread, the soul's food, which must be absorbed into the "limbs" of the soul as bread becomes the eater's flesh, and then turns to the labors of Shabbos, which the Mishnah lists in the order of making bread.

KEHOT'S NOTE

לעיל פ' בהר מ, ב.

20 **כי תבואו אל הארץ**

G-d tells Moshe the law of the Sabbatical year: "When you come into the land that I give you, the land shall rest a

10 **אור זרוע לצדיק**

In a psalm of G-d's reign, the psalmist says: "Light is sown for the tzaddik, and joy for the upright in heart": the reward of the righteous, not yet seen, is planted like seed and will sprout in its time. The maamar takes "sown" as the way G-d's light itself comes down: it is revealed through what is sown below. (context: Steinsaltz Tanakh)

Psalms 97:11-תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

11 **אור זרוע לצדיק**

The Zohar on Terumah says that without this light the world could not stand even for a day, as it is written, "The world is built by kindness," and that the Holy One, blessed be He, sowed this light in His garden through the tzaddik, the gardener. The text sends the reader here for light that is "sown."

Zohar, Terumah 74:734–76:742-ספר הזהר, תרומה ע"ד:תשל"ד-ע"ו:תשמ"ב

It was this light that the Holy One sowed in the Garden of Eden, and through the agency of the Righteous, who is the Gardener of the Garden, He set it in rows; and He took it and sowed it as the seed of truth in rows in the Garden, where it grew, multiplied, and brought forth fruit which has nourished the world, as it is written: "A light sown to the righteous" (Ps. 97, 11).

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

12 **בזהר תרומה קס"ו ב'**

Torah Ohr quotes there this Zohar on Terumah (166b–167a): the Holy One, blessed be He, sowed this light in His garden through the tzaddik, the gardener, and the sown light always yields fruit.

KEHOT'S NOTE

הלשון נעתק בתו"א מד, ג.

13 **לאו מכל אינון מדות כלל**

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

KEHOT'S NOTE

ת"ז שם.

14 **לאו מכל אינון מדות כלל**

In Eliyahu's opening prayer (Patach Eliyahu), after describing the Sefiros, the Tikkunei Zohar says of G-d: "but not of any of these attributes at all." The text uses it to say that all the Sefiros are as nothing before His essence.

Tikkunei Zohar 17b:5–7-תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך

Sabbath to Havayah." The opening of the discourse in Parshas Behar that the text cites.

Leviticus 25:2 ויקרא כ"ה:ב'

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

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

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21 The prophet likens the coming redemption to plants that spring up from seeds long buried in the ground: "For as the earth brings forth its growth, and as a garden makes its seeds sprout, so will Ado-nai Havayah make righteousness and praise sprout." The opening of the discourse in Nitzavim that the text cites. (context: Steinsaltz Tanakh)

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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22 **ובד"ה כי כארץ תוציא צמחה**

There the verse is applied to the revelation brought about by doing mitzvos, which Scripture speaks of as sowing ("Sow for yourselves in tzedakah," "He sows righteousness").

KEHOT'S NOTE

לעיל פ' נצבים נ, ד.

23 **ובד"ה הבאים ישרש**

There "he shall take root" is the mitzvos, which descended from the supernal will to be clothed in physical things, and "Israel shall bud and blossom" is growth from concealment into revelation.

KEHOT'S NOTE

תו"א נג, ד.

24 **הבאים ישרש**

The prophet foretells Israel's flourishing: "In days to come Yaakov shall take root; Israel shall bud and blossom." The opening of the Torah Ohr discourse the text cites.

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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25 **ובאגה"ק ע"פ זורע צדקות**

That epistle explains why charity is called "sowing": a seed rots in the earth, and the earth's power of growth then brings forth an ear or a tree far greater than the seed; so charity is an arousal from below, which the Arizal's writings call the raising of mayin nukvin, and it draws down the light of G-d.

KEHOT'S NOTE

אגה"ק סי' ח (דף קיג, א).

26 **בד"ה ששים המה מלכות**

That discourse opens with the Sages' reading of the verse: the sixty queens are the sixty tractates, the eighty concubines the beraisos, and the maidens without number the halachos, while "One is she" is the Community of Israel, the source of the souls.

KEHOT'S NOTE

לקמן לח, ב (ושם מציין לכמה מקומות בענין זריעה). וראה ביהל אור ע' שנד סע"י ח.

27 "Light is sown for the tzaddik." Here the text says what the sowing is: the actual doing of mitzvos.

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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28 **ששים המה מלכות**

The lover speaks of the many queens and maidens before he praises his one beloved: "There are sixty queens and eighty concubines, and maidens without number." The opening of the discourse later in Likkutei Torah on Shir HaShirim that the text cites.

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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PARAGRAPH 4

29 **וכמו מצות ספירת העומר**

The other transcript introduces this part: "To understand with further explanation how the mitzvos are like sowing, as above: we see this in the mitzvah of offering the omer," and discusses it there at length.

KEHOT'S NOTE

בסה"מ תקס"ט ע' עה נתבאר "ולהבין בתוסי ביאור בענין המצות איך שהן כדמיון הזריעה כנ"ל הנה אנו רואים במצות הקרבת העומר" ע"ש בארוכה.

30 **על הפתח**

Moshe tells the elders of Israel of the night of the Exodus: "Havayah will pass over the doorway and will not let the destroyer come into your houses." Pesach is named for this "passing over"; the text reads the doorway as Malchus of Atzilus, which the light of Pesach leapt over.

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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31 **יום הוא בגימטי אל הוי'**

The note says the source of this numerical value is given there.

KEHOT'S NOTE

נסמן לעיל פ' אמור לו, ב. בסה"מ תקס"ט ע' עו: "כידוע דגי' דיום הוא נ"ז עם הכולל שהוא ג' דאל הוי".

32 **יום הוא . . הנק' עומר**

The note says this passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' בהעלותך ע' תו.

PARAGRAPH 5

33 **ודמות פניהם פני אדם**

Yechezkel describes the four living creatures that bore the divine chariot: "And the likeness of their faces: the face of a man, and the face of a lion on the right," with an ox on the left and an eagle. The text brings the face of "man" for Malchus of Atzilus.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

34 **ועל דמות הכסא**

Above the creatures Yechezkel sees a throne: "And upon the likeness of the throne was a likeness as the appearance of a man upon it above." The text brings it too for Malchus of Atzilus as "man."

Ezekiel 1:26 יחזקאל א:כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

35 **מצמיח חציר לבהמה**

The psalmist praises G-d for His care of the earth: "He makes grass grow for the animal, and plants for the service of man." The text brings it for Malchus in Beriah as "animal."

Psalms 104:14 תהילים ק"ד:י"ד

מַצְמִיחַ חָצִיר לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ׃

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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KEHOT'S NOTE

תהלים קד, יד.

36 **בהמות בהררי אלף**

G-d tells Israel that He needs none of their offerings: "For every beast of the forest is Mine, the cattle (behemos) on a thousand mountains." A second verse for Malchus as behemah.

Psalms 50:10 תהילים נ:י

כִּי־לִי כָל־חַיְתוֹ־יָעַר בְּהֵמוֹת בְּהַרְרֵי־אָלֶף׃

For every beast of the forest is Mine, and the cattle upon a thousand hills.

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KEHOT'S NOTE

תהלים נ, י.

37 **ותתן טרף לביתה**

In the closing poem of Proverbs, the woman of valor "rises while it is still night and gives food (teref) to her household." The woman of valor stands for Malchus, which descends to give life to the lower worlds.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

PARAGRAPH 6

38 **שעורה שעור ה'**

The Zohar on Balak says that barley is offered because it comes before all other bread, and reads se'orah as the measure of the hei. The text applies it to the omer as food for Malchus.

Zohar III, 188b זח"ג קפח, ב

KEHOT'S NOTE

זח"ג קפח, ב. הטעם נתבאר בסה"מ תקס"ט ע' עז.

39 **כבש תמים**

G-d tells Moshe the laws of the omer: "On the day you wave the omer you shall offer an unblemished lamb in its first year as a burnt-offering to Havayah." This is the lamb whose meal-offering the next paragraph discusses.

Leviticus 23:12 ויקרא כ"ג:י"ב

וַעֲשִׂיתֶם בְּיוֹם הֲנִיפְכֶם אֶת־הָעֹמֶר כֶּבֶשׂ תָּמִים בֶּן־שְׁנָתוֹ לְעֹלָה לַיהוָה׃

And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt-offering unto the L-RD.

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PARAGRAPH 7

40 **ומנחתו שני עשרונים**

G-d tells Moshe what comes with the omer lamb: "And its meal-offering: two tenths of fine flour mixed with oil ... and its libation, wine, a quarter of the hin." The meal-offering is double the usual measure; the wine is not.

Leviticus 23:13 ויקרא כ"ג:י"ג

וּמִנְחָתוֹ שְׁנֵי עֶשְׂרֹנִים סֹלֶת בְּלוּלָה בַשָּׁמֶן אִשֶּׁה לַה' רֵיחַ נִיחֹחַ וְנִסְכּוֹ יַיִן רְבִיעִת הַהִין:

And the meal-offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto the L-RD for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of a hin.

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KEHOT'S NOTE

ויקרא כג, יג.

41 **שני עשרונים**

In Erchei HaKinuyim, under Asaron: all the Sefiros are called "tenths" in Malchus, because through her each is made up of ten; the three Patriarchs are three tenths, and Netzach and Hod are two tenths. The text sends the reader to this entry.

Pardes Rimmonim 23:16:66 פרדס רמונים כ"ג:ט"ז:ס"ו

עשרון כל הספירות נקראים עשרונים במלכות. והטעם שע"י נעשות כולן כלולות מעשר שהיא משלמת המנין כמו שפי' לעיל מהתקונים בעשר. וג' אבות הם שלשה עשרונים על ידה. ועשרון עשרון הם נצח והוד שהם שני עשרונים. כ"פ בתקונים (תקונא י"ז דף ל"א):

Pardes Rimonim (Public Domain)

42 **שני עשרונים**

The Raaya Mehemna on Pinchas links the meal-offerings of Shavuos, three tenths and two tenths, five in all, to the fifty days of the omer, five times ten, and the seven lambs to the seven weeks. The text cites this folio after the Pardes.

Zohar, Pinchas 118:800–120:811 ספר הזהר, פנחס קי"ח:ת"ת-ק"כ:תת"י"א

43 **ועשרון א' לכבש האחד**

The words here quote Numbers 28:13; the passage is shown below.

Numbers 28:13 במדבר כ"ח:י"ג

וְעִשָּׂרוֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה לַה'

and a several tenth part of fine flour mingled with oil for a meal-offering unto every lamb; for a burnt-offering of a sweet savour, an offering made by fire unto the L-RD.

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KEHOT'S NOTE

במדבר כח, יג.

44 **ועשרון א' לכבש האחד**

In the offerings of Rosh Hashanah: "and one tenth for each lamb, for the seven lambs." This is the ordinary measure for a lamb, which the omer lamb doubles. (Kehot: Numbers 28:13)

Numbers 29:4 במדבר כ"ט:ד'

וְעִשָּׂרוֹן אֶחָד לַכֶּבֶשׂ הָאֶחָד לִשְׁבַעַת הַכְּבָשִׂים:

and one tenth part for every lamb of the seven lambs;

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45 **ונסכה יין רביעית ההין**

The words here quote Numbers 28:14; the passage is shown below.

Numbers 28:14 במדבר כ"ח:י"ד

וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יָיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה:

And their drink-offerings shall be half a hin of wine for a bullock, and the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the burnt-offering of every new moon throughout the months of the year.

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KEHOT'S NOTE

במדבר כח, יד.

46 **אין לך טפה . . שאין טפיים עולים כנגדה**

Rabbi Shimon ben Elazar: "There is no handbreadth [of rain] from above that the deep does not come up to meet with three handbreadths"; a baraisa says two, and the Gemara explains that one speaks of plowed ground and the other of unplowed. The Kehot note sends the reader here for the saying the text gives.

Taanit 25b:7–8 תענית כ"ה ב:ז'-ח'

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: אֵין לְךָ טֶפַח מִלְמַעְלָה, שֶׁאֵין תְּהוֹם יוֹצֵא לִקְרָאתוֹ שְׁלֹשָׁה טְפָחִים. וְהָא תַּנְיָא טִפְחַיִים! לָא קַשְׁיָא: כָּאן בַּעֲבוּדָה, כָּאן בְּשֶׁאֵינָהּ עֲבוּדָה. אָמַר רַבִּי אֶלְעָזָר: כְּשֶׁמְּנַסְּכִין אֶת הַמַּיִם בָּחָג, תְּהוֹם אוֹמֵר לַחֲבֵירוֹ: אַבַּע מֵימֶיךָ, קוֹל שְׁנֵי רֵיעִים אֲנִי שׁוֹמֵעַ. שֶׁנֶּאֱמַר: "תְּהוֹם אֶל תְּהוֹם קוֹרֵא לְקוֹל צִנּוֹרֶיךָ וְגוֹ'".

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

Bereshit Rabbah 13:13 בראשית רבה י"ג:י"ג

כמה גשמים יורדין ויהיה בה כדי רביעה? כמלא כלי מחרישה של שלושה טפחים, דברי ר' מאיר. ר' יהודה אומר: בקשה טפח ובינונית טפחיים, ובשבעה שלושה טפחים. ארי שמעון בן אלעזר: אין לך טפה יורד מלמעלה, שאין הארץ עולה כנגדו טפחיים. מה טעם? (תהלים מב): תהום אל תהום קורא לקול צנוריך וגו'. אמר רבי לוי: המים העליונים זכרים, והתחתונים נקבות והן אומרים אלו לאלו: קבלו אותנו, אתם בריותיו של הקדוש ברוך הוא ואנו שלוחיו, מיד הם מקבלים אותן, הדא הוא דכתיב (ישעיה מה): תפתח ארץ, כנקבה זו שהיא פותחת לזכר ויפרו ...

How much rain needs to fall to constitute "permeation"? When [the rain reaches] the depth of a plow blade, which is

three handbreadths, this is the statement of Rabbi Meir. Rabbi Yehuda says: In hard earth, one handbreadth; in moderate earth, two handbreadths; in moist earth, three handbreadths. Rabbi Shimon ben Elazar said: There is no handbreadth of rain falling from above that does not have [the water inside] the earth rise a corresponding two handbreadths. What is the source? "Depths call to depths in the sound of your waterways..." ...

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KEHOT'S NOTE

ראה תענית כה, ב. ב"ר פ"ג, יג. ע"ל פ' שלח (מב, ב). ושי"נ בדיוק. [כ].

47 **נעוץ סופן בתחלתן ותחלתן בסופן**

"Ten Sefiros ... their end is wedged in their beginning and their beginning in their end." Here it means that the tenth counted from above is the first counted from below.

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)

48 **עשר אעשרנו לך**

Yaakov's vow at Beis El: "And of all that You give me, I will surely give a tenth (aser a'asrenu) to You." The doubled verb is read as two tithes, a fifth.

Genesis 28:22 בראשית כ"ח:כ"ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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KEHOT'S NOTE

בראשית כח, כב.

49 **ע"פ הראיני את מראיך**

There "Show me your appearance" is explained as Malchus becoming Keser through returning light: the highest level is revealed below, outside the order of the levels, as sunlight striking the earth makes the lowest air warm.

KEHOT'S NOTE

לקמן כא, א.

50 **הראיני את מראיך**

The lover calls to his beloved, hidden in the clefts of the rock: "Show me your appearance, let me hear your voice." The opening of a later discourse in Likkutei Torah on Shir HaShirim, where Malchus becomes Keser through returning light.

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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51 **בזהר פ' חיי שרה**

The note sends the reader there on this passage of the Zohar on Chayei Sarah.

KEHOT'S NOTE

קכט, א. ראה אוה"ת פ' חיי שרה כרך א קיח, א. ביאוה"ז להצ"צ כרך ב ע' תרמד.

52 **ובלקו"ת שם**

The note points to this entry, beside the Arizal's discourse on the Cave of Machpelah in his Likkutei Torah on Chayei Sarah, for the Name Ban being called Machpelah.

KEHOT'S NOTE

להאריז"ל פ' ח"ש בדרוש ענין מערת המכפלה. וראה במאו"א מ, מג. וראה בביאוה"ז להצ"צ כרך ב ע' תרמד.

53 **דשם ב"ן נק' המכפלה**

That discourse explains that a hei spelled out with another hei is the level of "doubling," as is known from the Cave of Machpelah, which is the final hei of the Name Ban.

KEHOT'S NOTE

ע' ע"ח ש' רפ"ח ניצוצין (ספ"ג) מילוי ההין כפולה ונק' מערת המכפלה. וע' תו"א ד"ה יגלה לו טעמי ר"פ ח"ש. [כ].

54 **דשם ב"ן נק' המכפלה**

On "the cave of the field of the Machpelah" the Zohar asks, "What is Machpelah?" and answers: the hei of the holy Name, which is doubled. The text brings it for the Name Ban being called Machpelah.

Zohar, Chayei Sara 15:114–16:121 ספר הזהר, חיי שרה ט"ו:קי"ד-ט"ז:קכ"א

55 **דשם ב"ן נק' המכפלה**

At the end of the chapter, in the Sha'ar of the 288 Sparks, the Arizal writes that the Name Ban, spelled out with heis, in Malchus, is two Havayahs together, a doubled Havayah, and is called the Cave of Machpelah. The Kehot note points here.

Sefer Etz Chaim 18:3:1 עץ חיים י"ח:ג':א

... הט' אותיות המילוי שהוא גי' ב"ן לא נמנית עם שהוא בחי' הפנים וגם שאינו דומה לשאר מלויים כי לסיבה זו נמנית לעולם המדרגה הז' בע"ב ובס"ג ובמ"ה אבל הנין כמ"ש ענין הוי"ה דשם ב"ן ומה עניינה. דע כי שם של ב"ן דמילוי ההי"ן אשר במלי הוא בי הויות יחד ממש והיא הוי"ה כפולה ונקרא מערת המכפלה כנודע כי וי"ד דמילוי יו"ד גי' י' כחשבון אות הפשוט וכל השאר הם אותיות הוי"ה כפולה ממש. והנה

ענין ב' הויות אלו עניינם הוא כי הוי"ה א' בחי' ז"א והוי"ה הב' הוא בחי' ...

Sefer Etz Chaim (Public Domain)

56 **ועשירי יהי' קדש**

In the law of the animal tithe: "All the tithe of the herd and the flock, whatever passes under the rod, the tenth shall be holy to Havayah." The text brings it for the tithe, the middling measure of charity.

Leviticus 27:32 ויקרא כ"ז:ל"ב

וְכָל־מַעְשַׂר בָּקָר וָצֹאן כֹּל אֲשֶׁר־יַעֲבֹר תַּחַת הַשָּׁבֶט הָעֲשִׂירִי יִהְיֶה־קֹדֶשׁ לַה׳

And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the L-RD.

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PARAGRAPH 8

57 **חטה הוא כ"ב אותיות התורה**

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

KEHOT'S NOTE

ת"ז (תט"ז. תס"ט) דקי"ד ע"ב וע"ד, יע"ש. וע' זח"ג (קפח, ב). [כ].

PARAGRAPH 9

58 **ואלה המלכים**

The Torah lists the kings of Edom: "And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel"; each reigned and died. In Kabbalah these kings are the World of Tohu, whose shattering left the 288 sparks.

Genesis 36:31 בראשית ל"ו:ל"א

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

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

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KEHOT'S NOTE

בראשית לו, לא.

59 **ב"ן . . שלמעלה משם מ"ה**

the passage shares nothing with the note

KEHOT'S NOTE

וע"ל בד"ה אם בחקותי הב' [מז, ג]. ושי"נ. [כ].

PARAGRAPH 10

60 **הרמ"ח מצות בשם רמ"ח אברין דמלכא**

Tanya explains that the soul's garments are thought, speech and deed of the 613 mitzvos, and that love is the root of the 248 positive mitzvos, through which alone one can cleave to G-d.

Tanya, Likkutei Amarim 4:3 תניא, חלק ראשון; ליקוטי אמרים ד':ג'

כִּי הָאַהֲבָה הִיא שֹׁרֶשׁ כָּל רַמ"ח מִצְוֹת עֲשֵׂה, וּמִמֶּנָּה הֵן נִמְשָׁכוֹת, וּבִלְעָדָהּ אֵין לָהֶן קִיּוּם אֲמִתִּי, כִּי הַמַּקְיְמָן בֶּאֱמֶת הוּא הָאוֹהֵב אֶת שֵׁם ה' וְחָפֵץ

לְדָבְקָה בּוֹ בֶּאֱמֶת, וְאִי אֶפְשָׁר לְדָבְקָה בּוֹ בֶּאֱמֶת, כִּי אִם בְּקִיּוּם רַמ"ח פְּקוּדִין, שֶׁהֵם רַמ"ח אֵבָרִין דְּמַלְכָּא כְּבָיָכוֹל, כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר. וְהַיְרָאָה הִיא שֹׁרֶשׁ לְשַׂס"ה לֹא תַּעֲשֶׂה, כִּי יָרֵא לְמְרוֹד בְּמֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ־בָּרוּךְ־הוּא.

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KEHOT'S NOTE

ראה תניא פ"ד. תו"א צו, ג. לעיל פ' בחקותי מה, ג. אוה"ת מג"א ע' ב'שסד.

61 **כי הדם הוא הנפש**

Moshe, on eating meat: "Only be strong not to eat the blood, for the blood is the soul." The text uses it for the blood as the bearer of life in every limb.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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PARAGRAPH 11

62 **ועיקר המשכה זו הוא בחי' גבורה**

The note says this passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת באוה"ת ויקרא כרך ב ע' תרסו.

63 **ה"ג דעתיק בוצינא דקרדוניתא**

There the Alter Rebbe writes that the root of the five Gevuros, which divide the voice into the letters, is the botzina dekardunisa, the supernal Gevurah of Atik Yomin, and that the root of the Chasadim is likewise the Chesed of Atik Yomin.

KEHOT'S NOTE

ע' בסש"ב ח"ב שהיחוה"א ספי"ד. [כ].

64 **בד"ה כי ביום הזה יכפר**

That discourse speaks of a new light drawn on Yom Kippur from the level of "the rock," from the Holy One, blessed be He, Himself, who has no known name and is above both the light that fills and the light that encompasses the worlds; there is the source of forgiveness, for before His very essence no sin applies.

KEHOT'S NOTE

לעיל פ' אחרי כו, ג.

65 **כי ביום הזה יכפר**

G-d tells Moshe of Yom Kippur: "For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be pure." The opening of the discourse in Acharei that the text cites.

Leviticus 16:30 ויקרא ט"ז:ל'

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

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

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66 **ושמתיך בנקרת הצור**

G-d answers Moshe, who asked to see His glory: "And it shall be, when My glory passes by, that I will place you in the cleft of the rock." The subject the text says that discourse treats.

Exodus 33:22 שמות ל"ג:כ"ב

וְהָיָה בַּעֲבֹר כְּבֹדִי וְשַׂמְתִּיךָ בְּנִקְרַת הַצּוּר וְשַׂכֹּתִי כַפִּי עָלֶיךָ עַד־עָבְרִי׃

And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

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67 **ובד"ה שוש אשיש**

There "I will greatly rejoice" and "my soul shall exult" are two kinds of delight.

KEHOT'S NOTE

ראה לעיל פ' נצבים מה, ב.

68 **שוש אשיש**

The prophet, speaking for Israel at the redemption: "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The opening of the discourse in Nitzavim that the text cites, and the subject it names there.

Isaiah 61:10 ישעיהו ס"א:י'

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

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

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69 **ובד"ה ושאבתם מים**

There "you shall draw water with joy" joins Chochmah (the water) and Binah (the joy), "two companions that never part," which must be joined below through an arousal from below.

KEHOT'S NOTE

ראה לעיל סוכות פ, ג.

70 **ושאבתם מים**

In the prophet's song of the redemption: "You shall draw water with joy from the wellsprings of salvation." The opening of the discourse on Sukkos that the text cites.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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71 **כוס ישועות**

The psalmist gives thanks: "I will raise the cup of salvations and call upon the name of Havayah." The subject the text says that discourse treats.

Psalms 116:13 תהילים קט"ז:י"ג

כוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה' אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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72 **וימינו תחבקני**

The beloved, longing for her lover, says: "His left hand is under my head, and his right hand embraces me." The maamar reads the embrace of the right, Chesed, as a light that surrounds from outside.

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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KEHOT'S NOTE

שה"ש ב, ו.

73 **בד"ה אז ישיר כוי עלי באר**

There the garments of the soul in the Garden of Eden are the Infinite Light encompassing it on every side ("the glory of G-d shall gather you in"), and the "well" is a love that springs up from below upward, in "with all your heart and with all your soul."

KEHOT'S NOTE

לעיל פ' חקת סב, ג.

74 **אז ישיר כוי עלי באר**

In the desert, at the well: "Then Israel sang this song: Spring up, O well, sing to it." The opening of the discourse in Chukas that the text cites.

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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75 **וסד"ה כי ההרים**

There "For the mountains shall depart" is read with the words before it, "with great compassion I will gather you": G-d's compassion, unlike compassion within the worlds, which comes from the Gevuros, extends to all, for all are as nothing before Him; and it speaks of teshuvah, in whose place even the perfectly righteous cannot stand.

KEHOT'S NOTE

לעיל פ' תצא מ, ד.

76 **כי ההרים ימושו**

G-d comforts Jerusalem: "For the mountains may depart and the hills be removed, but My kindness shall not depart

from you." The opening of the discourse in Teitzei that the text cites.

Isaiah 54:10 ישעיהו נ"ד:י'

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

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

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77 **ואברהם זקן בא בימים**

The Torah tells of Avraham's old age: "And Avraham was old, well on in days, and Havayah blessed Avraham with everything." Plainly "coming with days" means advanced in years; the Zohar, as the text cites it, takes the days themselves as garments.

Genesis 24:1 בראשית כ"ד:א'

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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78 **וגבעות בצדקה**

In a psalm for Shlomo, a prayer for the just reign of the king: "The mountains shall bear peace to the people, and the hills, through tzedakah (righteousness)." The maamar reads the hills as the mitzvos, which are called tzedakah, "charity."

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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PARAGRAPH 12

79 **מדלג על ההרים**

"Leaping over the mountains, skipping over the hills." The maamar now explains the two verbs.

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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80 **מדלג על ההרים**

The Gemara, showing that eisan means "strong," reads this verse of the Song: "Leaping over the mountains," in the merit of the Patriarchs; "skipping over the hills," in the merit of the Matriarchs. The maamar builds on this reading.

Rosh Hashanah 11a:8 ראש השנה י"א א:ח'

מַאי מַשְׁמַע דְּהַאי "אִיתָן" 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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81 **שמאל דוחה וימין מקרבת**

"Let the left hand always push away and the right draw near," said of how to deal with a student or a child. The maamar uses it for the two feet of skipping: restraint and kindness together.

Sotah 47a:6–7 סוטה מ"ז א:ו'-ז'

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כְּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֱלִישָׁע מַאי הֲוָה? דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרִים", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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PARAGRAPH 13

82 **לגבעות בצדקה**

"And the hills, through tzedakah." Here the hills are the Matriarchs, as the Gemara reads "skipping over the hills" in their merit, and they are the level of the mitzvos.

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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83 **ובכל מאדך**

Moshe, in the Shema: "And you shall love Havayah your G-d with all your heart, and with all your soul, and with all your might (me'odecha)." Plainly, with all one's strength; me'od also means "very much," and the text reads it as a love beyond any measure, above "soul," which is still a vessel.

Deuteronomy 6:5 דברים ו':ה'

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

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

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84 **ואלה המשפטים**

G-d tells Moshe: "And these are the ordinances that you shall set before them." The opening of the discourse in

Torah Ohr, Mishpatim, that the text cites.

Exodus 21:1 שמות כ״א:א׳

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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85 וזרעתי את בית ישראל זרע אדם וזרע בהמה

G-d promises through Yirmeyahu: "Behold, days are coming, says Havayah, when I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of beast," a blessing of many people and cattle in the land; some read the "beast" as people of a lesser level. The text reads man and beast as Daas in Atzilus and in Beriah. (context: Steinsaltz Tanakh)

Jeremiah 31:27 ירמיהו ל״א:כ״ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה׳ וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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86 ונתתי עשב בשדך לבהמתך

In the second paragraph of the Shema, G-d promises: "And I will give grass in your field for your cattle, and you shall eat and be satisfied." The text applies it to Daas drawn down to the level of "beast."

Deuteronomy 11:15 דברים י״א:ט״ו

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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87 שני עשרונים

In Erchei HaKinuyim, under Asaron: all the Sefiros are called "tenths" in Malchus, and Netzach and Hod are two tenths. The text sends the reader to this entry a second time.

Pardes Rimmonim 23:16:66 פרדס רמונים כ״ג:ט״ז:ס״ו

עשרון כל הספירות נקראים עשרונים במלכות. והטעם שע״י נעשות כולן כלולות מעשר שהיא משלמת המנין כמו שפי׳ לעיל מהתקונים בעשר. וג׳ אבות הם שלשה עשרונים על ידה. ועשרון עשרון הם נצח והוד שהם שני עשרונים. כ״פ בתקונים (תקונא י״ז דף ל״א):

Pardes Rimonim (Public Domain)

88 כי אל דעות הוי׳

Chanah, in her prayer of thanks, warns the arrogant: "For Havayah is a G-d of knowledge (de'os)," who knows all deeds. The text reads the plural de'os as two levels of Daas. (context: Steinsaltz Tanakh)

I Samuel 2:3 שמואל א ב׳:ג׳

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה׳ וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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89 משה ידבר

At Sinai, as the sound of the shofar grew stronger: "Moshe would speak, and G-d would answer him with a voice." The text recalls what it explained on this verse.

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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90 כי מן הדעת כו׳ הוא כפול בבחי׳ א״פ ובחי׳ א״מ

Pri Etz Chaim says that just as Z'eir Anpin has inner light it has encompassing light, so the Chasadim spread from its Daas both as encompassing and as inner light, and everything explained there is doubled. The text uses this for the two tenths.

Pri Etz Chaim, Gate of the Omer Count 3:2 פרי עץ חיים, שער ספירת העומר ג׳:ב׳

... מן הדעת שבזי״א, מתפשטין החסדים בבחי׳ א״מ, ובחי׳ א״פ. נמצא כי כל מה שביארנו, הוא כפול, בבחי׳ א״פ ובחי׳ א״מ. והנה האור פנימי, נכנס ויורד דרך הגרון ומתפשט בגוף, אמנם א״מ הזה, הוא יוצא דרך הפה, כי כמו שהפנימי אינו אלא בז״ת, כן המקיף הוא רק בז״ת. והנה להיות כי האורות שבתוך יסוד אמא שהם החו״ג, הם אורות רבים וגדולים, והם במקום צר, כנודע כי מוח החו״ב גדולים מן הדעת, ובפרט בהתפשט יסוד אמא במקום הגרון, כי אז יורדין האורות במקום צר מאוד, עד שלכן בהגיעם למקום צר שהוא ...

Pri Etz Chaim (Public Domain)

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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