LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 15

יונתי בחגוי הסלע בסתר המדרגה

My dove, in the clefts of the rock, in the hidden place of the step: show me your appearance

◇

A soul rises to G-d in one of two ways: the orderly ascent of "Arise for yourself" in prayer, which belonged to the Exodus and on which the Torah and mitzvos depend to draw down G-d's light and His royal garment; or, in exile, when love and awe are hidden, the cry of a soul that remembers it is a mirror, sent down only in order to return. That cry of teshuvah breaks through and draws down even more.

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

A soul rises to G-d in one of two ways: the orderly ascent of "Arise for yourself" in prayer, which belonged to the Exodus and on which the Torah and mitzvos depend to draw down G-d's light and His royal garment; or, in exile, when love and awe are hidden, the cry of a soul that remembers it is a mirror, sent down only in order to return. That cry of teshuvah breaks through and draws down even more.

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

THE MAAMAR IN BRIEF

The maamar contrasts two verses of the Song of Songs. "Arise for yourself, my beloved, my fair one" describes the Exodus: Israel is "my beloved" through the Torah, which sustains, and "my fair one" through the mitzvos, which make a royal garment for G-d. Only a glow of the soul is in the body; the soul as a whole, its mazal, stays above, united with G-d, and at that level Israel is the source of the Torah. Prayer, rising from praise to the Shema, joins the soul below to that root, and then Torah study draws the Infinite Light down. The mitzvos, as the King's commands, draw down the garment of His kingship, but only when done with acceptance of the yoke. In exile, by contrast, Israel is a dove caught in the rocks: love and awe are trapped by the body and its worries. The counsel is "Show me your appearance": the soul must remember that it is a mirror, which descends only to reflect back. Its cry of compassion and teshuvah rises "with greater strength," like water breaking through a barrier, and makes its Torah sweeter and its mitzvos more beautiful.

OUTLINE

1 **Two verses, two times** ¶1–2

"My dove in the clefts of the rock" speaks of exile; "Arise for yourself, my beloved, my fair one" of the Exodus. "My beloved" is through the Torah, which sustains; "my fair one" through the mitzvos, which clothe.

2 **The soul above and the soul below** ¶3–4

Only a glow of the soul enters the body; its whole, called mazal, encompasses it and is "pure," one with G-d. In the body Israel is below the Torah; above, Israel is the Torah's source.

3 **Prayer, then Torah: "Arise for yourself"** ¶5–8

Prayer is a ladder up to the Shema and to love of G-d alone; then Torah lishmah draws the Infinite Light into Chochmah and into the soul. "Arise for yourself" is rising to the soul's root, kaf and yud, the encompassing yechidah and chayah.

4 **The mitzvos as royal garments** ¶9–10

A mitzvah is the King's command, and kingship is a garment of concealment. The mitzvos draw down His royal garment, but only with acceptance of the yoke; with the yoke cast off, the way of the other side that destroyed the Temple, they draw down nothing.

5 **The dove caught in the rocks** ¶11

In exile the wings of love and awe are trapped by the body and the worry of a livelihood; only hidden natural love remains.

6 **The soul as a mirror** ¶12–14

"Show me your appearance": the soul is a mirror that descends only to reflect back upward, unless the thick darkness of forbidden things covers it. Remembering this is the counsel for exile.

7 **The cry of teshuvah** ¶15

Compassion for the fallen spark brings a cry to G-d; teshuvah draws "with greater strength" than the orderly ascent of the righteous, breaking through like blocked water, so that Torah becomes sweeter and the mitzvos shine.

THE MAAMAR IN THE REBBE'S LIGHT

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

The maamar turns on the soul that stays above the body, the root of Israel that „עלו במחשבה" ("arose in thought"), and on how it comes to light below. In a sicha of Shabbos Kedoshim 5727 the Rebbe cites its two levels of Israel, above the Torah in their root and below it once they come down, and draws from them two extremes in every Jew: „אע"פ שחטא ישראל הוא" ("though he sinned, he is a Jew"), and he will surely return. In a letter of summer 5709 he cites its teaching that Gan Eden is only „פרס ופרוסה", a slice, and sets against it the whole: the mitzvah itself, a bond with the Essence. In a sicha of Shabbos Vayera 5730 he brings its reading of "Arise for yourself" as going to one's root, and calls such a going still orderly, within one's bounds; and in his maamar Basi LeGani 5730 he sets out the Tzemach Tzedek's reading of „הראיני את מראיך" ("show me your appearance"): in exile the concealment itself awakens a service beyond limits, in which, he adds, the yechidah (יחידה) is revealed. Perhaps (biur b'derech efshar) a reader can take from these that the soul's root is never lost, and that the descent and the hiding bring it to light beyond the order of the levels.

KEY CONCEPTS

Mazal מזל

The higher part of the soul, which stays above the body and "drips" (nozel) influence down to the part within it; at this level Israel is the source of the Torah.

Encompassing (makif) מקיף

A level too great to enter the body or a vessel, which surrounds it and affects it from beyond: here the soul's higher part, and the yechidah and chayah alluded to by kaf and yud.

“Arise for yourself” (kumi lach) קומי לך

The orderly ascent of the soul to its own root, achieved in prayer; the written form lechi alludes to rising to kaf and yud.

Royal garment (levush malchus) לבוש מלכות

Kingship is a garment that conceals the King so that there can be a people; the mitzvos, the King’s commands, draw this garment down.

Accepting the yoke (kabbalas ol) קבלת עול

Submission to the kingdom of Heaven, without which even all the mitzvos draw nothing down.

Mirror (mar’ah) and returning light (or chozer) מראה / אור חוזר

The soul is like a mirror: it receives light in order to send it back, descending into the body for the sake of ascent.

Teshuvah “with greater strength” תשובה בחילא יתיר

The return of a soul that was far, which rises not step by step but with the force of breaking through, and so stands where even the perfectly righteous cannot.

SECTION 1 · ¶1–2

Two verses, two times

1 יונתי בחגוי הסלע[1,2] בסתר המדרגה. הראיני את מראיך וגו'. הנה פסוק זה נאמר על זמן שאין בהמ"ק [בית המקדש] קיים שכנס"י [שכנסת ישראל] היא בגלות אזי היא בסתר המדרגה

"My dove, in the clefts of the rock, in the hidden place of the step (madregah): show me your appearance, etc." Now, this verse was said of the time when the Holy Temple is not standing: when the Congregation of Israel is in exile, she is then "in the hidden place of the step."

> The maamar opens with Song of Songs 2:14, where G-d calls the Congregation of Israel His dove hiding in the clefts of a rock and asks to see her. The Alter Rebbe reads the verse as a picture of exile, when the Temple is not standing and Israel is "hidden." The word madregah means a step cut in the rock and also a spiritual level; the maamar will use both senses.

(כן הוא ברבות בשיר השירים בשם ר' [רבי] יוסי הגלילי[3] ועי' עוד מענין יונתי[4,5] ברבות בסדר לך לך פמ"ה בשלח פכ"א) ועל זמן יציאת מצרים נאמר כי הנה הסתיו עבר[6] הגשם חלף[7] וגו'.

(So it is in the Midrash Rabbah on Shir HaShirim, in the name of Rabbi Yose HaGelili; and see further on the subject of "My dove" in the Midrash Rabbah on the portion of Lech Lecha, chapter 45, [and on] Beshalach, chapter 21.) And of the time of the Exodus from Egypt it was said, "For behold, the winter is past, the rain has gone by, etc."

> The Midrash on the Song of Songs gives this reading in the name of Rabbi Yose HaGelili, who applies the verse to Israel hidden under the rule of the empires. Other Midrashim on "My dove" speak of the matriarchs, whose prayer G-d longed for, and of Israel trapped at the Sea. The earlier verse, "the winter is past," the Midrash applies to the Exodus: the years of bondage in Egypt are over.

התאנה חנטה פגיה וגו' קומי לך[8] רעיתי יפתי[9] ולכי לך כמ"ש ברבות שיר השירים הובא בפירש"י [בפירש רש"י].

"The fig tree has formed its green figs, etc.; arise for yourself (kumi lach), my beloved (ra'ayasi), my fair one (yafasi), and go for yourself," as is written in the Midrash Rabbah on Shir HaShirim, cited in Rashi's commentary.

> Verse 2:13 continues the Exodus picture: the first figs have formed, and G-d calls Israel to arise and go forth, as the Midrash and Rashi read it. Plainly kumi lach is an idiom, "up, be on your way"; the maamar will read lach as "to yourself," to the soul's own root. The two names "my beloved" (ra'ayasi) and "my fair one" (yafasi) are the terms it now explains.

2 וביאור הענין זה הוא כי הנה ענין רעיתי יפתי הוא ע"י התורה והמצות

The explanation of this matter is as follows. The matter of "my beloved" (ra'ayasi), "my fair one" (yafasi), is through the Torah and the mitzvos.

> The two names in the verse, "my beloved" and "my fair one," correspond to the Torah and the mitzvos; the maamar now explains each.

שהתורה כמו שהיא לחם ומזון לנפש. כך ע"י התורה מפרנסין ישראל[10] לאביהם שבשמים ועי"ז נקרא כנסת ישראל רעיתי ומהמצות נעשים לבושים לנפש בג"ע [בגן עדן] וככה על ידן נקרא כנסת ישראל יפתי שעושה לבוש מלכות למלך מלכי המלכים הקב"ה.

For just as the Torah is bread and food for the soul, so through the Torah Israel provide sustenance for their Father in Heaven, and through this the Congregation of Israel is called "my beloved" (ra'ayasi) [also read as "my provider"]. And from the mitzvos, garments are made for the soul in Gan Eden; and likewise, through them the Congregation of Israel is called "my fair one" (yafasi), for she makes a royal garment for the King of the kings of kings, the Holy One, blessed be He.

> Just as the Torah is bread and food for the soul, so through the Torah Israel "sustain" G-d, as it were, by drawing His light into the worlds; for this Israel is called ra'ayasi, "my beloved," a word that also comes from the root of pasturing and feeding (as a shepherd, ro'eh, feeds his flock), so that it means "the one who sustains Me"; Likkutei Torah reads it this way above (11d). The mitzvos become the soul's garments in Gan Eden and form a royal garment for G-d, and for this Israel is called yafasi, "my fair one."

SECTION 2 · ¶3–4

The soul above and the soul below

3 ולהבין זה היטב הנה נודע שלא כל הנשמה כולה בכללה היא מלובשת בגוף האדם[11] למטה

To understand this well: it is known that not the whole soul, all of it in its entirety, is enclothed in the human body below;

> To explain how Torah and mitzvos do this, the maamar first explains the structure of the soul: not all of it enters the body.

שהרי מלאך בשליש עולם עומד[12] והנשמה היא יותר עליונה. ואיך תוכל להתלבש בגוף האדם למטה שהוא קטן מהכיל.

for "an angel stands in a third of the world," and the soul is higher still. How, then, could it be enclothed in the human body below, which is too small to contain [it]?

> The Midrash says that an angel is a third of the world in size, and the soul stands higher than an angel. Something so great cannot fit inside a small physical body.

אלא קצת הארה מן הנשמה[13] היא המתלבשת בגוף וכל הנשמה כולה היא למעלה בבחינת מקיף ונקרא מזל בלשון רז"ל [רבותינו זכרונם לברכה] שאמרו אע"ג [אף על גב] דאיהו לא חזי[14] מזליה חזי

Rather, a little radiance from the soul is what is enclothed in the body, while the whole soul, all of it, is above, in the aspect of encompassing (makif); and it is called mazal [literally, "constellation"] in the language of our Sages, of blessed memory, who said, "Even though he does not see, his mazal sees."

> Only a small glow of the soul is enclothed in the body; the soul as a whole remains above and "encompasses" the person from without (makif). The Sages call this higher part mazal, literally a constellation, a person's "star," as in the Talmud's saying that when a person is frightened by something he cannot see, "his mazal sees."

ואין הכוונה על מזל ממש שהרי אין מזל לישראל[15] אלא הכוונה על הנשמה שלמעלה שאינה מלובשת בגוף ונקרא מזל מלשון יזל מים מדליו[16] ונוזלים מן לבנון[17]

And the intent is not mazal in its literal sense, for "Israel has no mazal." Rather, the intent is the soul above, which is not enclothed in the body. And it is called mazal from the expression "Water shall flow (yizal) from his buckets," and "streams flowing (nozlim) from Lebanon,"

> Mazal here cannot mean a constellation, since in the Talmud Rabbi Yochanan teaches that "Israel has no mazal": its fate is not ruled by the stars. It means the soul above the body, and the word comes from nozel, "to flow," as in "water shall flow from his buckets" and "streams flowing from Lebanon." In Likkutei Torah, Ha'azinu ("Give ear, O heavens"), the Alter Rebbe explains the same way that "Israel has no mazal" speaks of the stars allotted to the nations, while the soul's source that stays above is called mazal.

שהיא מזלת ומנטפת טפת השפעה והארה מלמעלה להנשמה המלובשת בגוף לקשרה ולחברה בגוף[18] (ועמ"ש בד"ה האזינו השמים[19] ובד"ה ציון במשפט תפדה).[20]

for it lets flow (mazeles) and drips down a drop of influence and radiance from above to the soul that is enclothed in the body, to bind it and join it to the body. (And see what is written in the discourse beginning "Give ear, O heavens," and in the discourse beginning "Zion shall be redeemed with justice.")

> The higher soul is called mazal because it drips a drop of influence down to the part of the soul in the body, binding it and joining it to the body. The Kehot note points out that it says "to bind," not "to give life," since giving life to the body is the work of the nefesh.

וזהו אלהי נשמה שנתת בי טהורה היא אתה בראתה[21] כו'. דלכאורה איפכא[22] הוי ליה למימר אתה בראתה כו' טהורה היא כו' כי קודם שנבראת לא שייך לקרוא אותה בשם טהורה

And this is [the meaning of] "My G-d, the soul that You placed within me is pure; You created it, etc." For seemingly it should have said the reverse, "You created it, etc.; it is pure, etc.," for before it was created it is not fitting to call it by the name "pure."

> The morning blessing says, "My G-d, the soul You placed within me is pure; You created it, You formed it." This seems out of order: before the soul was created it did not exist, so it could not yet be called pure, and "You created it" should have come first.

אלא דטהורה היא קאי על חלק הנשמה שלמעלה מן הגוף בבחינת מקיף שהיא אינה בבחינת בריאה

Rather, "it is pure" refers to the part of the soul that is above the body, in the aspect of encompassing (makif), which is not at the level of creation;

> The answer: "it is pure" speaks of the higher, encompassing part of the soul, which was never "created" at all.

אלא אתה בראתה ואתה יצרתה כו' השתלשלות המדרגה הן רק כדי להתלבש בגוף כי בריאה הוא יש מאין[23, 24] יש דייקא

whereas "You created it and You formed it, etc." are the chain of descent (hishtalshelus) of the level, which is only in order to be enclothed in the body. For creation is "something from nothing": "something" specifically,

> "You created it, You formed it" describes the soul's step-by-step descent, which exists only so that it can enter a body. Creation means "something from nothing," and the stress is on "something": a separate existence.

דהיינו להיות בחינת יש והתחלקות שכל ומדות ושאר כחות הנפש (עמ"ש מזה בפ' בשלח בד"ה אז ישיר משה) והיינו כשהיא בהשתלשלות המדרגות להיות מלובשת בגוף.

that is, to be at the level of "something," and of division into intellect and emotive attributes (middos) and the other powers of the soul (see what is written on this in Parshas Beshalach, in the discourse beginning "Then Moshe sang"); and this is when it is in the chain of descent (hishtalshelus) of the levels, so as to be enclothed in the body.

> Becoming a "something" means becoming divided into separate faculties: intellect, emotions and the soul's other powers. This happens only as the soul descends level by level toward the body; the text refers to its fuller treatment in the discourse "Then Moshe sang," in Torah Ohr, Beshalach.

אבל למעלה היא בבחי' אין וכמו עד שלא נברא העולם היה הוא ושמו בלבד[25,26] הוא לבדו הוא יחיד ומיוחד כו'. כך הנשמה היא בבחינת יחוד למעלה במאצילה ב"ה ושם היא טהורה היא

But above, it is at the level of ayin (nothing), just as before the world was created there was He and His Name alone: He alone, He is singular and unique, etc. So too the soul is at the level of unity above, in its Emanator, blessed be He, and there it is [the level of] "it is pure."

> Above, the soul is ayin, "nothing": not a separate thing at all. It is like the state before creation, which the Sages describe as "He and His Name alone," when there was only G-d's oneness; so the higher soul is united with G-d, its Emanator, and of that level the blessing says "it is pure."

ועמ"ש בפ' משפטים בביאור ע"פ וכעצם השמים[27] לטוהר. לטהירו עילאה[28] כו' ע"ש וגם כאן י"ל [יש לומר] כן בפי' טהורה היא וכמ"ש במ"א.[29]

And see what is written in Parshas Mishpatim, in the explanation of the verse "And like the very essence of the heavens for purity": "to the supernal purity (tehiru ila'ah), etc."; see there. And here too one may explain "it is pure" in the same way, as is written elsewhere.

> In Torah Ohr, Mishpatim (78c), the Alter Rebbe reads "like the very essence of the heavens for purity" (Exodus 24:10) as rising to tehiru ila'ah, the supernal purity, at the very source of all the worlds; here too, he says, "pure" may be understood that way.

4 ועל בחינת נשמה זו אמרו בראשית בשביל ישראל[30] שנקראו ראשית[31] ולא פירש הכתוב בהדיא בישראל כי בישראל יש ב' בחינות. ה א' חלק הנשמה המלובשת בגוף האדם.

And of this level of the soul they said, "Bereishis (In the beginning): for the sake of Israel, who are called reishis (first)." And the verse did not state "Israel" explicitly, because in Israel there are two levels. The first is the part of the soul that is enclothed in the human body.

> The Midrash, cited by Rashi, reads Bereishis as "for the sake of reishis," and Israel is called reishis: the world was created for Israel's sake. This refers to the higher level of the soul. The Torah did not simply say "Israel," because Israel has two levels; the first is the part of the soul within the body.

ועל זה אמרו בזהר תלת קשרין[32] מתקשראן ישראל באורייתא ואורייתא בקוב"ה [בקודשא בריך הוא][33] שישראל הם למטה במדרגה מהתורה

And of this they said in the Zohar, "Three knots are bound together: Israel with the Torah, and the Torah with the Holy One, blessed be He"; for Israel are lower in level than the Torah.

> The Zohar's saying links three things in order: Israel to the Torah, and the Torah to G-d. In that order Israel stands below the Torah, and this describes the soul as it is in the body. The Kehot note observes that the Zohar (3:73a) says "three levels" (dargin), not "knots," though the Alter Rebbe always quotes it as "knots."

אבל הבחינה הבי היא הנשמה שלמעלה בבחי מקיף ועל זה אמרו ישראל שנקרא ראשית ישראל עלו במחשבה[36, 35, 34] קדש ישראל להי[37] ראשית תבואתה שישראל הוא ראשית ומקור התורה[40, 39, 38]

But the second level is the soul above, in the aspect of encompassing (makif). And of this they said, "Israel, who are called reishis (first)"; "Israel arose in thought"; "Israel is holy to Havayah, the first (reishis) of its produce": for Israel is the beginning and the source of the Torah.

> The second level is the soul above, the encompassing part. Of it the Sages say that Israel is reishis, "first," that Israel "arose in thought" before creation, and Yirmeyahu calls Israel "the first of its produce." At this level Israel is the beginning and source of the Torah itself.

כי בכל התורה כולה כתיב דבר אל בני ישראל צו את בני ישראל שכל התורה כולה נבנית ומיוסדת על בחי ישראל.

For throughout the whole Torah it is written, "Speak to the children of Israel," "Command the children of Israel"; for the whole Torah is built and founded upon the level of Israel.

> The proof is that the Torah's commandments are addressed to Israel: "Speak to the children of Israel," "Command the children of Israel." The whole Torah presupposes Israel and is built on them.

ונמצא שבחי ישראל שעלו במחשבה היא המקור והיסוד התורה (וכדאיתא במדרש רבה ר"פ בראשית מחשבתן של ישראל קדמה לכל דבר. דהיינו גם קודם לתורה ע"ש).

It follows that the level of Israel that arose in thought is the source and the foundation of the Torah. (As is found in the Midrash Rabbah at the beginning of Bereishis: "The thought of Israel preceded everything"; that is, it preceded even the Torah. See there.)

> So Israel's higher level, which "arose in thought," is the source and foundation of the Torah. The Midrash says that Israel's thought preceded everything, and the text adds that this includes even the Torah.

וזהו ויקם עדות ביעקב[41] ותורה שם בישראל פירוש ביעקב וישראל שבהם ועל ידם הקים עדות ותורה שם שמהם נמשכה התורה (וע' בזח"ג [בזהר חלק ג] בפ' נשא) (קל"ד א') בפי' הכל תלוי במזל אפילו ס"ת [ספר תורה] בהיכל.[42]

And this is [the meaning of] "He established a testimony in Yaakov and placed a Torah in Israel": that is, in Yaakov and Israel, in them and through them, He established testimony and placed Torah, for from them the Torah was drawn forth. (And see the Zohar, Part III, Parshas Nasso) (folio 134a) on the explanation of "Everything depends on mazal, even a Torah scroll in the Heichal (sanctuary)."

> The verse "He established a testimony in Yaakov and placed a Torah in Israel" is read as: in Yaakov and Israel, and through them, the Torah was set, since it is drawn from them. The text adds the Zohar's reading of "Everything depends on mazal, even a Torah scroll in the Heichal."

פי' היכל תשבע"פ [תורה שבעל פה][43] שהיא כלי לתשב"כ [לתורה שבכתב] והכל נמשכים מבחינת מזלא[44] כו' וכבר נתבאר דשרש נש"י [נשמות ישראל] הוא ג"כ מבחינת מזלא ונוזלים מן לבנון כו' וע' בפרדס בעה"כ [בערכי הכינויים] ערך מזל[45] וערך זכות[46] ובזהר ס"פ אחרי דע"ז ב':[47, 48, 49]

The explanation: the Heichal is the Oral Torah, which is a vessel for the Written Torah, and all are drawn from the level of mazla, etc. And it has already been explained that the root of the souls of Israel is also from the level of mazla, and "flowing (nozlim) from Lebanon," etc. And see the Pardes, in Erchei HaKinuyim, the entry "mazal" and the entry "zechus," and the Zohar at the end of Parshas Acharei, folio 77b.

The Heichal (sanctuary) that holds the Torah scroll is the Oral Torah, the vessel for the Written Torah, and both draw from mazla, the supernal flow. Since the root of Israel's souls is also mazla, "flowing from Lebanon," the souls' root is the Torah's source. The Pardes (Pardes Rimonim, by Rabbi Moshe Cordovero), in its glossary of Kabbalistic terms, explains that Keser is called mazal because it makes flow into all the Sefiros, and the Zohar at the end of Acharei says that the joining of yud and the upper hei "depends on mazla."

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

THE REBBE EXPLAINS

In a sicha of Shabbos Parshas Kedoshim 5727, on Hillel's „אוהב את הבריות ומקרבן לתורה" ("he loves people and brings them close to Torah") as Tanya ch. 32 brings it, the Rebbe asks why a love that comes from the soul's own root, above the Torah, must lead to bringing others close to the Torah.

He sets the Midrash, „מחשבתן של ישראל קדמה לכל דבר" ("the thought of Israel preceded everything"), even the Torah, beside the Zohar's „ישראל מתקשראין באורייתא" ("Israel are bound to the Torah"), and resolves them as our paragraph does, citing it: Jews are higher than the Torah in their root, but once the souls come down below the Torah is higher, and a soul's bond with G-d is through the Torah. From these two levels he draws two extremes in every Jew: „אע"פ שחטא ישראל הוא" ("though he sinned, he is a Jew"), and „בודאי סופו לעשות תשובה" ("he will surely return in the end").

The Alter Rebbe: שישראל הם למטה במדרגה מהתורה אבל הבחינה הב' היא הנשמה שלמעלה בבחי' מקיף

The Rebbe: דאָס וואָס אידן זיינען העכער פון תורה איז עס בשרשם, אָבער ווי נשמות קומען אַראָפּ למטה, איז תורה העכער פון ישראל

Likkutei Sichos, vol. יז, p. 221-222 · ש"פ קדושים ה'תשכ"ז

SECTION 3 • ¶5–8

Prayer, then Torah: "Arise for yourself"

5 ב אך הנה המשכת התורה מבחינת ישראל שלמעלה למטה לבחינת הנשמה המלובשת בגוף הוא ע"י אתערותא דלתתא בתפלה

2. But the drawing down of the Torah from the level of Israel that is above, downward to the level of the soul that is enclothed in the body, is through an arousal from below, in prayer.

> The second section asks how the Torah is drawn from Israel's higher level down to the soul within the body. The answer is an arousal from below, a person's own initiative, and specifically in prayer.

כי תפלה הוא מלשון התחברות[50] שהוא התקשרות והתדבקות הנפש בשרשה ומזל העליון ע"י רעותא דליבא בכל לבבך ובכל נפשך וגו' (ועמ"ש מזה בד"ה האזינו השמים הנ"ל)

For tefillah (prayer) is an expression of joining, which is the binding and cleaving of the soul to its root and to the supernal mazal, through the desire of the heart (re'usa d'liba): "with all your heart and with all your soul, etc." (And see what is written on this in the discourse beginning "Give ear, O heavens," mentioned above.)

> The word tefillah, prayer, is taken in the sense of joining: in prayer the soul binds and cleaves to its root, the "supernal mazal" described above, through the heart's desire (re'usa d'liba), as in "with all your heart and with all your soul." In Torah Ohr, Terumah (79d), the Alter Rebbe derives this from naftulei, "joinings" (Genesis 30:8), and from the Mishnah's word tofel, mending earthenware, and refers there to this very discourse.

כי התפלה היא סולם מוצב ארצה[51,52] וראשו מגיע השמימה[53] שהיא בחי' עליה ממטה למעלה בתחלה פסוקי דזמרה שהם סיפור שבחו של מקום להלהיב לבו להי' ואח"כ יוצר אור והאופנים ברעש גדול כו' עד שמגיע לק"ש [לקריאת שמע][54]

For prayer is "a ladder set on the earth, whose top reaches heavenward": it is the level of ascent from below to above. First, Pesukei deZimrah [the verses of praise in the morning prayers], which recount the praise of the Omnipresent, to set one's heart aflame for G-d; and afterwards, "Who forms light," and "the Ofanim [an order of angels], with a great noise, etc.," until he reaches the recital of Shema.

> Prayer is likened to Yaakov's ladder, standing on earth with its top in heaven: an ascent step by step. It begins with Pesukei deZimrah, the psalms of praise that kindle the heart, continues with the blessing "Who forms light," which describes the angels called Ofanim praising G-d "with a great noise," and so reaches the Shema.

שמע ישראל[55] הוא ישראל העליון דהיינו הנשמה שבבחי' מקיף ושם הוי' אלקינו בחי' ביטול במציאות ממש עד שהוי' אחד בבחינת יחודא עילאה

"Hear, O Israel": this is the supernal Israel, that is, the soul that is in the aspect of encompassing (makif). And there, "Havayah is our G-d" is the level of self-nullification (bittul) of existence itself, until "Havayah is One," at the level of the higher unity (yichuda ila'ah).

> "Hear, O Israel" is addressed to the supernal Israel, the soul's encompassing level; "Havayah is our G-d" is complete self-nullification, not existing as anything apart from G-d; and "Havayah is One" is the higher unity, in which all is nothing before Him.

כי כל התחלקות והשתלשלות ריבוי המדרגות אינן אלא זיו והארה בעלמא ואפילו גן עדן העליון צדיקים יושבין ונהנין[56] מזיו השכינה כו'

For all the division and the chain of descent (hishtalshelus) of the multitude of levels are nothing but a mere radiance and illumination; and even [in] the higher Gan Eden, "the righteous sit and delight in the radiance of the Shechinah (Divine Presence), etc.,"

> The soul is drawn to this oneness because all the divided levels of the descending order are only a glow from G-d, not G-d Himself. Even the higher Gan Eden, where "the righteous delight in the radiance of the Shechinah," is only radiance.

ונקרא בשם קבלת פרס מלשון פרוסה חלק מובדל מעצמיות ב"ה משא"כ בבחי' אין לא שייך שום התחלקות רק שם הוא יחוד אמיתי

and it is called by the name kabbalas peras ("receiving a reward"), from the word perusah ("a portion"): a part separated from His essence, blessed be He; whereas at the level of ayin (nothing), no division at all applies, but rather there it is true unity.

> This is why the reward of Gan Eden is called kabbalas peras: peras is related to perusah, a slice, a portion cut off from the whole. At the level of ayin, by contrast, there is no division at all, only true unity.

ומאחר שישים אל לבו את כל זאת תכלה ותכסוף נפשו אליו לבדו יתי' עד שיבא לקיום ואהבת את[57] הי' אלקיך.

And once he takes all this to heart, his soul will pine and long for Him alone, may He be blessed, until he comes to the fulfillment of "And you shall love Havayah your G-d."

> When a person contemplates this, his soul longs for G-d alone, not for any reward, and he comes to fulfill "And you shall love Havayah your G-d."

פי' ואהבת מלשון אבה[58] שהוא לשון חפץ ורצון וכשבא לגילוי הלב נקרא אהבה בתוספת ה'

That is: ve'ahavta ("and you shall love") is from the word avah, which is an expression of desire and will; and when it comes into revelation in the heart it is called ahavah (love), with the addition of a hei.

> Ve'ahavta is read as coming from avah, "to want"; when the wanting is revealed in the heart it is called ahavah, love, with an added hei. Torah Ohr, Miketz (32c), and Likkutei Torah, Nasso (26b), read ve'ahavta the same way, as will and desire directed to G-d.

וחפץ ורצון זה יהיה שהוי' הוא מקור בחינת הנשמה שלמעלה שהיא בחי' טהורה היא בחינת אין שהיא מיוחדת במאצילה ב"ה יתי' יהיה אלקיך ממש בגילוי בנפש האדם המלובש בגוף בכל לבבך ובכל נפשך למסור נפשו באחד.

And this desire and will shall be that Havayah, who is the source of the level of the soul above, which is the level of "it is pure," the level of ayin, which is united with its Emanator, blessed be He, may He be blessed — shall be "your G-d" in actuality, revealed in the soul of the person that is enclothed in the body, "with all your heart and with all your soul," to give over his soul at [the word] "One."

> The desire is that Havayah, the source of the soul above, which is "pure" and ayin, one with G-d, should become "your G-d" in the soul within the body. This reaches the point of giving over one's soul at the word "One" in the Shema.

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

BACKGROUND FROM THE REBBE

In a letter of summer 5709 to someone who had offered claims and excuses for „העדר הפעולות" ("the lack of activities"), the Rebbe answers that, whatever the arguments, the matter itself remains lacking, and then adds an explanation from Chassidus.

Citing this very section (Likkutei Torah, Shir HaShirim, dibbur hamaschil Yonasi, section 2), the Rebbe writes that the reward of Gan Eden „זהו רק ענין של פרס ופרוסה" ("is only a matter of peras and perusah", a slice), and that of this the Sages said „אל תהיו כוי לקבל פרס" ("Do not be [like servants who serve the master] in order to receive a reward"). What one must want, he writes, is „הכל דוקא" ("the whole, specifically"): the mitzvah itself, which means joining with the One who commands, the very Essence of the Infinite, for „ועצם כשאתה תופס במקצתו אתה תופס בכולו" ("an essence: when you grasp part of it, you grasp all of it"). Perhaps (biur b'derech efshar) this is the other side of our paragraph's contrast: the level of ayin (אין), where „לא שייך שום התחלקות" ("no division at all applies").

The Alter Rebbe: ונקרא בשם קבלת פרס מלשון פרוסה חלק מובדל מעצמיות ב"ה

The Rebbe: אשר שכר ג"ע וכו' זהו רק ענין של פרס ופרוסה, ראה לקו"ת שה"ש ד"ה יונתי פ"ב, וע"ז אמרז"ל אל תהיו כוי לקבל פרס

Mi'Otzar HaMelech (the Rebbe's handwritten letters and notes, with transcription), vol. ג, p. 93–94 · letter, summer 5709 (חלק ממכתב מקיץ תש"ט)

6 וכמ"ש אליך ה' נפשי אשא[59] ואזי ודברת בם[60] כו' מלשון ידבר עמים[61,62] שהוא לשון הנהגה והמשכה שהוא ממשיך התורה למטה

As it is written, "To You, Havayah, I lift up my soul." And then: "And you shall speak of them (vedibarta bam), etc.," from the expression "He subdues, or leads (yadber), peoples," which is an expression of leading and drawing forth: that he draws the Torah downward.

> "To You, Havayah, I lift up my soul" describes the ascent of prayer. After it comes "And you shall speak of them," the study of Torah; vedibarta is read as related to yadber, which the maamar takes as "he leads," so it means leading and drawing the Torah down.

שבהמשכות התורה בבחי' זו נקרא עוסק בתורה לשמה לשם התורה כדי שתהיה בבחי' תורה שיהיה אור א"ס ב"ה שורה ומתגלה בה

For when the Torah is drawn down in this way, it is called "engaging in Torah lishmah (for its own sake)": for the sake of the Torah, so that it be at the level of Torah, that the Infinite Light (Or Ein Sof), blessed be He, rest and be revealed in it.

> When the Torah is drawn down this way, after such prayer, this is what Torah lishmah truly means: study "for the sake of the Torah," so that it becomes Torah in the full sense, a place where the Infinite Light rests and is revealed.

כי אורייתא מחכמה נפקת[63] והרי הוא יתברך רם ונשא כו' וכולם בחכמה עשית[64] עשיה גשמיות וכולא קמיה כלא וכו'.[65]

For "the Torah comes forth from Chochmah (wisdom)"; and behold, He, may He be blessed, is high and exalted, etc.; and "You made them all with Chochmah," [even] the physical [World of] Asiyah (Action); and "all before Him is as nothing," etc.

> This is possible because the Torah comes from Chochmah, and G-d, though exalted beyond all, made everything, down to the physical world, through Chochmah, while all is as nothing before Him. Through Chochmah, then, the Torah can bring His light down.

7 והנה המשכה זו להיות התלבשות אור א"ס ב"ה בחכמה הוא על ידי אתערותא דלתתא בתפלה דוקא אם ישים אליו לבו[66] וכו' רוח אייתי רוח ואמשיך רוח.[67]

Now, this drawing forth, that the Infinite Light (Or Ein Sof), blessed be He, be enclothed in Chochmah, is through an arousal from below in prayer specifically: "if he sets his heart to Him," etc.; "a spirit brings a spirit and draws forth a spirit."

> The Infinite Light becomes enclothed in Chochmah, and so in the Torah, specifically through the arousal from below in prayer. The Zohar's rule is "spirit brings spirit": a person's own spirit, roused in prayer, draws down a spirit from above.

וזהו לעשות את כל דברי התורה הזאת[68] שישראל הם העושים את התורה (ועיין מ״ש בד״ה שיר השירים[69,70] ובד״ה השמים כסאי[71,72] ובד״ה תורה צוה לנו משה)[73,74] וממשיך גילוי זה למטה על נפשו היא ההארה המלובשת בגוף.

And this is [the meaning of] "to do (la'asos) all the words of this Torah": for Israel are the ones who make (osim) the Torah (and see what is written in the discourse beginning "Song of Songs," and in the discourse beginning "The heavens are My throne," and in the discourse beginning "The Torah that Moshe commanded us"). And he draws this revelation downward upon his soul, that is, the radiance that is enclothed in the body.

> "To do all the words of this Torah" is read as "to make" the Torah: Israel make it into Torah, a vessel for G-d's light. In Torah Ohr, Bereishis ("The heavens are My throne"), the Alter Rebbe likewise reads "and you shall do them" (va'asisem osam) as if osam were atem, "you," for a person is the one who makes the Torah. A person draws this revelation down onto his own soul, the glow that is in his body.

וזהו שאמרו רז״ל [רבותינו זכרונם לברכה] א״ת [אל תקרי] בניך אלא בוניך[75] שבונים את ההארה המלובשת בגוף להיות שורה ומתגלה בה המשכת יחוד אור א״ס ב״ה על ידי עסק התורה.

And this is what our Sages, of blessed memory, said: "Do not read 'your children' (banayich) but 'your builders' (bonayich)": for they build the radiance that is enclothed in the body, so that there rest and be revealed in it the drawing forth of the unity of the Infinite Light, blessed be He, through engaging in the Torah.

> The Sages read "your children" (banayich) as "your builders" (bonayich). Those who learn Torah "build" the glow of the soul in the body into a dwelling where the unity of the Infinite Light rests and is revealed.

8 וזהו קומי לך[76] פי׳ לך לעצמך דהיינו לבחי׳ הנשמה שלמעלה דהיינו להיות דביקות הנפש שלמטה בשרשה שלמעלה.

And this is [the meaning of] "Arise for yourself (kumi lach)": lach means "to yourself," that is, to the level of the soul above; that is, that there be a cleaving of the soul below to its root above.

> "Arise for yourself" is read as "rise to your self": to the soul's higher level, its root above. The soul below is to cleave to that root.

ואזי תוכל להיות רעיתי להמשיך מזון התורה שאזי נקרא התורה מזון כמו מזון עד"מ הוא המחבר ומקשר חיות הנשמה להתפשט בתוך הגוף כמו הלחם אשר הוא אוכל שעליו יחיה האדם ויתקיים.

And then you can be "my beloved" (ra'ayasi), drawing down the food of the Torah; for then the Torah is called food, just as food, by way of analogy, is what joins and binds the life-force (chayus) of the soul so that it spreads within the body, like the bread that he eats, by which a person lives and endures.

> Then Israel can be ra'ayasi, the one who sustains, drawing the Torah down as food. Food is what joins the soul's life-force to the body, as bread keeps a person alive.

וכך הנה כתיב לכו לחמו בלחמי[77] שהתורה נקרא לחם ומזון שבה ועל ידה נמשך חיות מאור א"ס ב"ה והתלבשות אור א"ס ב"ה בחכמה עילאה רק אם ישים אליו לבו[78] להיות קומי לך

So too it is written, "Come, eat of My bread": for the Torah is called bread and food, since in it and through it life-force is drawn from the Infinite Light (Or Ein Sof), blessed be He, and [there is] the enclothing of the Infinite Light, blessed be He, in supernal Chochmah: but only if he sets his heart to Him, so as to be [in the state of] "Arise for yourself."

> Scripture calls the Torah bread: "Come, eat of My bread." Through the Torah, life-force from the Infinite Light is drawn down, and the Infinite Light becomes enclothed in supernal Chochmah, but only when a person sets his heart to G-d, in the ascent of "Arise for yourself."

(ועמ"ש ע"פ אלה מסעי[79] בנ"י [בני ישראל][80] בפי' ואלה מסעיהם למוצאיהם).[81]

(And see what is written on the verse "These are the journeys of the children of Israel," in the explanation of "And these are their journeys according to their goings forth.")

> The text refers to its discourse on "These are the journeys." In Likkutei Torah, Masei, the Alter Rebbe reads "and these are their journeys according to their goings forth" as the souls' ascent from below all the way to their source.

והנה הקרי לך והכתיב לכי שאותיות הכתיב מרמזות על שרש ומקור הנפש שהוא בחי' כ"ף ויו"ד כלומר קומי לבחי' כ"ף ויו"ד שע"י זה תהיה רעיתי

Now, the keri (how it is read) is lach and the kesiv (how it is written) is lechi, for the letters of the written form allude to the root and source of the soul, which is the level of kaf and yud. That is to say, "Arise to the level of kaf and yud," for through this you will be "my beloved" (ra'ayasi)

> In the verse the word is read lach but written lechi (לכי), with an added yud. The written letters kaf and yud allude to the soul's root: "arise to kaf and yud," and through that ascent you will be "my beloved."

(וכ"ף ויו"ד היינו ב' מקיפים יחידה וחיה שהם מקיפים על בחי' נר"ן [נפש רוח נשמה] שמלובשים בפנימיות האדם):

(and kaf and yud are the two encompassing levels (makifim), yechidah and chayah [the soul's two highest levels], which encompass the levels of nefesh, ruach and neshamah [the soul's three lower levels], which are enclothed in the inner dimension (pnimiyus) of the person).

Kaf and yud stand for the soul's two encompassing levels, yechidah and chayah. These surround the three inner levels, nefesh, ruach and neshamah, which are enclothed within the person.

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

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Vayera 5730, on why Avraham's story is split into two parshiyos, Lech Lecha and Vayera, the Rebbe explains the name "Lech Lecha" as Avraham's going out of his own former bounds, before his circumcision.

The Rebbe reads Avraham's „לך לך" as a going out of his former bounds, „לך-לך לשרשך" ("going to your root"), and his note sends the reader to this maamar's reading of „קומי לך וגו' לכי לך" ("arise for yourself … go for yourself"). Yet he stresses that all such levels, however high, are still „הליכה מסודרת מלמטה למעלה" ("an orderly going, from below to above"), a rising that is not above all one's bounds, while Vayera, after the circumcision, goes beyond them. Perhaps (biur b'derech efshar) this is the same mark the maamar gives "Arise for yourself" at its end (¶15): an ascent „כסדר המדרגות" ("in the order of the levels").

The Alter Rebbe: וזהו קומי לך פי' לך לעצמך דהיינו לבחי' הנשמה שלמעלה

The Rebbe: אמנם כל המדריגות כולן הן עדיין בחי' "הליכה" מסודרת מלמטה למעלה

Likkutei Sichos, vol. י, p. 53 · ש"פ וירא התשי"ל

SECTION 4 · ¶9–10

The mitzvos as royal garments

9 ג וביאור ענין יפתי שהם המצות שנקראו לבושים יובן בהקדים ביאור לשון מצוה שנקרא כך על שם שהיא מצות המלך[82,83] וצוויו ופקודתו אשר יצא דבר מלכות מלפניו[84] ומחוייבים כל עמו לשמוע אליו.

3. And the explanation of "my fair one" (yafasi), which are the mitzvos, which are called garments, will be understood by first explaining the term mitzvah. It is so called because it is the command (mitzvas) of the king, his order and his charge, as "a royal word goes forth from before him," and all his people are obligated to obey him.

The third section explains "my fair one," the mitzvos, which are called garments. It begins with the word mitzvah itself: the command of a king, which goes forth from him and which all his people must obey.

10 והנה בחינת מלכות היא בחינת לבוש. כמ"ש יביאו לבוש מלכות[85] וכתיב ה' מלך גאות לבש[86] וגו'

Now, the level of Malchus (sovereignty) is the level of a garment, as it is written, "Let them bring a royal garment," and it is written, "Havayah reigns; He is clothed in majesty, etc."

> Now the maamar explains why the mitzvos are "garments." Malchus, kingship, is itself a garment: Scripture speaks of "a royal garment," and says that when G-d reigns He is "clothed in majesty."

שעיקר בחינת מלוכה היא כמו לבוש עד"מ שהיא כיסוי עשוי לכסות בו את הגוף שלא יהי' [יהיה] בגילוי וכך היא בחי' מלכותו ית'

For the essence of the level of kingship is like a garment, by way of analogy, which is a covering made to cover the body with, so that it not be revealed. And so is the level of His Malchus, may He be blessed.

> Kingship works like clothing, which covers the body so that it is not seen. G-d's kingship likewise covers and conceals Him.

כי הנה בגילוי אלהותו ית' לעתיד לבא כשיקוים ונגלה כבוד[87] ה' וגו' כתיב כי שמים כעשן נמלחו[88] והארץ כבגד תבלה

For behold, at the revelation of His G-dliness, may He be blessed, in the time to come, when "And the glory of Havayah shall be revealed, etc." is fulfilled, it is written, "For the heavens shall vanish like smoke, and the earth shall wear out like a garment":

> When G-dliness is fully revealed in the time to come, the physical heavens and earth will "vanish like smoke" and "wear out like a garment." Their existence as they are now depends on G-d being hidden.

שלא יהי' [יהיה] שמים וארץ גשמיים רק השמים החדשים[89] וארץ החדשה אשר אני עושה אני דייקא (עמ"ש סד"ה את שבתותי תשמרו בפי' אני)

that is, there will be no physical heavens and earth, but only "the new heavens and the new earth that I make": "I" specifically (see what is written at the end of the discourse beginning "Keep My Shabbos days," in the explanation of "I").

> In their place there will be "the new heavens and the new earth that I make," and the stress on "I" shows that G-d Himself will be revealed in them. In Likkutei Torah, Behar ("Keep My Shabbos days"), the Alter Rebbe explains "I" (ani) as His very essence.

ומה שכהיום נראו שמים וארץ גשמיים הוא מבחינת עולם מלשון העלם והעלם זה הוא מבחי' מלכותו יתי'

And that today physical heavens and earth are seen is from the level of olam (world), from the word he'elem (concealment); and this concealment is from the level of His Malchus, may He be blessed.

> The present physical world exists through concealment: olam, "world," is related to he'elem, "concealment." This concealment comes from G-d's kingship.

שלפי שאין מלך בלא עם[90,91] כו'. לכן העלים גילוי אלהותו יתי' שלא יהיה בבחי' גילוי ושיהיו נראים שמים וארץ גשמיים וכל הדרים כו' כדי שיהיה נקרא שמו ומלכותו כו'

For since "there is no king without a people," etc., therefore He concealed the revelation of His G-dliness, may He be blessed, so that it not be in a state of revelation, and so that physical heavens and earth, and all who dwell, etc., be seen, in order that His Name and His kingship be proclaimed, etc.

> For a king needs a people, subjects who are separate from him: "there is no king without a people." So G-d hid His G-dliness and allowed the heavens, the earth and all who live on it to appear as things in their own right, so that His Name and kingship could be proclaimed.

והגורם המשכת לבוש מלכות זה הן המצות שע"י מצות המלך שמקיימים למטה נמשך מלמעלה להיות לבוש מלכותו

And what brings about the drawing down of this royal garment is the mitzvos: through the commands (mitzvos) of the King that are fulfilled below, there is a drawing down from above, to become the garment of His kingship.

> What draws down this "royal garment" is the mitzvos: when the King's commands are fulfilled below, the garment of His kingship is drawn down from above.

וזהו יפתי שעושה בחינת לבושים יפים וכמ"ש הוד והדר לבשת[92] (ועמ"ש בד"ה תקעו בחדש שופר[93, 94]

מענין ה' מלך גאות לבש כו' שבחי' מלכות נקרא לבוש ושההמשכה להיות מלך העולם הוא על ידי המצות כו'

And this is [the meaning of] **"my fair one" (yafasi), for she makes the level of beautiful garments, as it is written, "You have clothed Yourself in glory and splendor."** (And see what is written in the discourse beginning "Sound the shofar at the New Moon," on the subject of "Havayah reigns; He is clothed in majesty, etc.": that the level of Malchus is called a garment, and that the drawing forth so that [He] be "King of the world" (melech ha'olam) is through the mitzvos, etc.

> So Israel is called yafasi, "my fair one," for through the mitzvos she makes beautiful garments, as in "You have clothed Yourself in glory and splendor." The text begins a list of discourses on this; the first, in Likkutei Torah for Rosh Hashanah ("Sound the shofar at the New Moon"), explains the blessing before a mitzvah: the drawing down so that He be "Havayah our G-d" and "King of the world" comes through "who has sanctified us with His commandments." The printed text here reads לך העולם, evidently a slip for מלך העולם, the phrase used in that discourse and in the blessing explained below.

וע' מזה בד"ה בשעה שהקדימו[95] ישראל נעשה לנשמע[96] גבי עושי דברו[97] כו' ועמ"ש בד"ה יביאו לבוש מלכות[98] ובפ' תצוה סד"ה ועשית בגדי קדש[99, 100]

And see on this the discourse beginning "When Israel put 'we will do' before 'we will hear,'" concerning "who do His word," etc.; and see what is written in the discourse beginning "Let them bring a royal garment," and in Parshas Tetzaveh, at the end of the discourse beginning "And you shall make holy garments."

> The list continues with the discourse on Israel's saying "we will do" before "we will hear," connected with the angels "who do His word": in Likkutei Torah, Bamidbar (13d), "we will do" is the drawing down of His will to be King of the world through the mitzvos. It also names discourses on "a royal garment" (Torah Ohr, Megillas Esther, 90c, where that garment depends on an arousal from below) and on the priestly garments (Torah Ohr, Tetzaveh, 82d).

ועוד נתבאר מענין לבושי הנפש מהמצות בפסוק ואלה המשפטים[101,102] גבי שש שנים יעבוד[103] וסד"ה לא תהיה משכלה[104] כו' את מספר ימיך אמלא[105] ובפ' חיי שרה בד"ה להבין משארז"ל [מה שאמרו רבותינו זכרונם לברכה][106] יפה שעה אחת בתשובה ומעשים טובים[107] וכמה דוכתי).

And it is further explained, on the subject of the garments of the soul [that come] from the mitzvos, on the verse "And these are the ordinances," concerning "six years shall he serve"; and at the end of the discourse beginning "There shall be none that miscarries, etc.; the number of your days I will fill"; and in Parshas Chayei Sarah, in the discourse beginning "To understand what our Sages, of blessed memory, said: 'Better is one hour of teshuvah and good deeds'"; and in many places.)

> The soul's garments made from the mitzvos are also discussed in discourses on Parshas Mishpatim and on Parshas Chayei Sarah, and in many other places. In Torah Ohr, Mishpatim (75d), the "days" of the soul are garments made from the Torah and mitzvos of each day, through which it can enjoy the radiance of the Shechinah.

אך להיות המשכת בחי' לבוש זה צריך להקדים גם כן בחי' קומי לך ולכי לכ"ף ויו"ד כנ"ל להיות בחי' אליך ה' נפשי אשא.

But for the drawing down of this level of garment, there must also first be the level of "Arise for yourself" and of lechi, to kaf and yud, as mentioned above: to be at the level of "To You, Havayah, I lift up my soul."

> To draw down this garment, the mitzvos need the prior ascent of "Arise for yourself": rising to the soul's root, kaf and yud, as in "To You, Havayah, I lift up my soul."

כי הנה כתיב אלביש שמים קדרות[108, 109, 110, 111, 112, 113, 114, 115] שמים אש ומים[116] שהם המדות חסד דרועא ימינא[117, 118] כו' שמתלבשת במעשה המצות

For it is written, "I clothe the heavens with blackness." Shamayim (heavens) is esh and mayim (fire and water), which are the emotive attributes (middos): Chesed (kindness), "the right arm," etc., which is enclothed in the performance of the mitzvos.

> The reason begins from Yeshayahu's words, "I clothe the heavens with blackness." Shamayim, heavens, is read as esh and mayim, fire and water, that is, the emotive attributes, such as Chesed, which the Tikkunei Zohar calls "the right arm." In holiness this light of the attributes is enclothed in the performance of the mitzvos. The reading comes from a baraisa in the Talmud (Chagigah 12a): G-d brought fire and water, blended them together and made the firmament from them. The maamar takes these two opposites as the emotive attributes, water being Chesed and fire Gevurah.

ויש זה לעומת זה[119, 120] קדרות וחושך כמ"ש ואני בתוך כו'[121] שמתלבשת ליתן חיות ושפע לקליפות וסטרא אחרא

And there is, "one opposite the other," blackness and darkness, as it is written, "And I was in the midst, etc.," which is enclothed so as to give life-force and abundance to the kelipos and the sitra achra (the other side),

> But "one opposite the other," there is a parallel blackness and darkness, as in "And I was in the midst [of the exile]," where Divine light is enclothed to give life to the kelipos and the sitra achra.

שהם היפוך הקדושה שבקדושה כולם מקבלים עליהם עול מלכות שמים מה שאין כן בסטרא אחרא הוא פריקת עול שהחריבו בית המקדש

which are the opposite of holiness. For in holiness, all of them accept upon themselves the yoke of the kingdom of Heaven, whereas in the sitra achra there is casting off of the yoke; [it is they] who destroyed the Holy Temple.

> The difference between the two sides is the yoke: in holiness all accept the yoke of Heaven, while the sitra achra is the casting off of the yoke, and it destroyed the Holy Temple.

(ועיין בזהר בפ' וישב) (דקפ"ב סע"א [סוף עמוד א]) **ובפ' אחרי** (ע"ה א') **ועוד בפ' ויגש** (דר"י סע"א [סוף עמוד א]) **שמות** (י"ח א') **חקת** (קפ"א ב'). **ואתחנן** (רס"ז א'). **האזינו** (רצ"ג סע"ב [סוף עמוד ב]).[122]

(And see the Zohar, in Parshas Vayeshev) (folio 182, end of side a), and in Parshas Acharei (folio 75a), and further in Parshas Vayigash (folio 210, end of side a), Shemos (folio 18a), Chukas (folio 181b), Va'eschanan (folio 267a), Haazinu (folio 293, end of side b).

> The text lists places in the Zohar that all expound "I clothe the heavens with blackness" in connection with the destruction of the Temple and the exile; the Kehot note says they are copied in Or HaTorah on that verse.

ועמ"ש בדי"ה כי ההרים ימושו[123, 124] בענין אם ישראל עושין תשובה נגאלין[125] כו' ואגודתו על ארץ[126] כו' מה שאין כן כו' ע"ש

And see what is written in the discourse beginning "For the mountains may depart," on the subject of "If Israel do teshuvah, they are redeemed," etc., and "He founded His band upon the earth," etc., which is not so [otherwise], etc.; see there.

> The text also refers to its discourse on "For the mountains may depart," on the teaching "If Israel do teshuvah, they are redeemed" and on "He founded His band upon the earth." In Likkutei Torah, Ki Seitzei (40d), the Alter Rebbe explains that in Temple times Israel were bound together as one "band," the Kohanim at their service, the Levites on their platform and Israel at their stations, whereas when the Temple is not standing they are scattered, and so redemption depends on teshuvah.

וז"ש [וזהו שכתוב] כאן שכדי להמשיך הלבוש על ידי המצות צריך להיות בתחלה בחינת קומי לך כו' דייקא.

And this is what is said here: that in order to draw down the garment through the mitzvos, there must first be the level of "Arise for yourself," etc., specifically.

> The point for this maamar: to draw down the garment through the mitzvos, there must first be "Arise for yourself," the ascent that brings acceptance of the yoke.

והנה רוח אייתי רוח ואמשיך רוח[127] אם ישים אליו לבו[128] כו'. דהיינו כשיהיה קבלת עול מלכות שמים אזי יכול להמשיך

Now, "a spirit brings a spirit and draws forth a spirit" if "he sets his heart to Him," etc. That is, when there is acceptance of the yoke of the kingdom of Heaven (kabbalas ol), then he can draw [it] down;

> "A spirit brings a spirit" only when a person sets his heart to G-d, that is, when he accepts the yoke of the kingdom of Heaven; then his mitzvos can draw the garment down.

מה שאין כן בפריקת עול אפילו אם מקיים כל המצות אינו ממשיך כלום (ועמ"ש על פסוק ועתה יגדל נא[129, 130] וע"פ אסרי לגפן[131] בענין כבס ביין לבושו)[132]

whereas with casting off the yoke, even if he fulfills all the mitzvos, he draws down nothing at all. (And see what is written on the verse "And now, I pray, let [it] be great," and on the verse "Binding to the vine," on the subject of "He washes his garment in wine.")

> With the yoke cast off, even keeping all the mitzvos draws down nothing. In Torah Ohr, Vayechi (46c), the Alter Rebbe says likewise that even the sinners of Israel, though "full of mitzvos like a pomegranate," draw down nothing. In Likkutei Torah, Sh'lach (39a), "let the power of Ado-nai be great" is the Infinite Light drawn down through accepting His kingship in doing the mitzvos.

וזהו אשר קדשנו במצותיו וצונו שקדשנו בקדש העליון וצונו בהתחברות והתקשרות למצוה זו על נטילת ידים או להניח תפילין וכיוצא בהם שנתאחד עמהם בבחינת ביטול וקבלת עול והיינו על ידי קומי לך.

And this is [the meaning of] "Who has sanctified us with His commandments and commanded us": "who has sanctified us" with the supernal holiness, "and commanded us" (vetzivanu) with joining and binding to this mitzvah, of washing the hands or of putting on tefillin and the like, so that we become one with them in a state of self-nullification (bittul) and accepting the yoke; and this is through "Arise for yourself."

> This is the meaning of the blessing "who has sanctified us with His commandments and commanded us." "Sanctified" is with the supernal holiness, and "commanded" (vetzivanu) is read as tzavta, "joining": through a mitzvah such as washing the hands or tefillin we become one with it, in bittul and acceptance of the yoke.

וזהו פי' הברכה שקודם המצוה ברוך שנמשך בחי' הוי' אלקינו היינו בחינת תורה היא בחינת אברים הפנימי' [הפנימיות / הפנימית]

And this is the meaning of the blessing that precedes a mitzvah: "Blessed" (baruch), that there be drawn down the level of "Havayah our G-d," that is, the level of Torah, which is the level of the inner organs.

> The blessing's words fit the two levels. "Blessed" (baruch) means drawing down, as in the Mishnah's word for bending a vine down into the soil (Kilayim 7:1); "Havayah our G-d" is the Torah, compared to the body's inner organs.

ומלך העולם היינו בחי' מעשה המצות שהם לבושין ובחי' אברים החיצונים שע"י המצות נמשך לבוש להיות מלך העולם. והיינו ע"י אשר קדשנו וצונו כו':

And "King of the world" is the level of the performance of the mitzvos, which are garments, and the level of the outer limbs; for through the mitzvos a garment is drawn down, so that [He] be "King of the world." And this is through "who has sanctified us and commanded us," etc.

> "King of the world" is the performance of the mitzvos, the garments and the outer limbs, through which G-d becomes King of the world. All this is achieved through "who has sanctified us and commanded us."

SECTION 5 · ¶11

The dove caught in the rocks

11 ד והנה כל הבחי' הללו נאמרו בזמן יציאת מצרים כשהיו ישראל בבחינת אחרי הוי' תלכו וכמ"ש לכתך אחרי במדבר[133] שבבחינה זו נאמר קומי לך ולהיות רעיתי יפתי.

4. Now, all these levels were said at the time of the Exodus from Egypt, when Israel were at the level of "After Havayah you shall walk," as it is written, "your going after Me in the wilderness"; of this level it was said, "Arise for yourself," and to be "my beloved, my fair one."

> The fourth section returns to the verses. Everything said so far, "Arise for yourself," "my beloved," "my fair one," belongs to the Exodus, when Israel followed G-d into the wilderness with open love.

אך בזמן שאין[134] בה"מ [בית המקדש] קיים כתיב יונתי בחגוי הסלע בסתר המדרגה[135]

But at the time when the Holy Temple is not standing, it is written, "My dove, in the clefts of the rock, in the hidden place of the step."

> In exile, when the Temple is not standing, the verse "My dove in the clefts of the rock" applies. The image is a dove hiding in a crack in the rock.

שכשהיונה היא בחגוי סלע דהיינו בין חקיקת הסלעים אי אפשר לה לפרוש כנפים לעוף שהכנפים נאחזים ונלכדים שם

For when the dove is in the clefts of a rock, that is, between the hollows cut into the rocks, it is impossible for her to spread [her] wings to fly, for the wings are caught and trapped there.

> Wedged between the rocks, the dove cannot spread its wings to fly; its wings are caught.

כך בזמן הגלות הנה הכנפים הם האהבה והיראה דבלא רחימו ודחילו לא פרחא לעילא[136] הן נאחזות ונלכדות בפח הגוף הגשמי שמתלבשות בו ונמשכות אחרי דאגת הפרנסה שהיא בחי' שעבוד מלכיות וגלות כו' עמ"ש בד"ה מים רבים[137, 138] כו' מי נח[139] כו'

So too, in the time of exile: the wings are love and awe, for "without love and awe it does not fly upward"; they are caught and trapped in the snare of the physical body in which they are enclothed, and are drawn after the worry of making a living, which is the level of subjugation to the kingdoms, and exile, etc.; see what is written in the discourse beginning "Many waters, etc.," [on] "the waters of Noach, etc."

> So too in exile: the soul's wings are love and awe, for, as the Tikkunei Zohar says of the Torah, without love and awe it "does not fly upward." These wings are trapped in the physical body and drawn after worries over a livelihood, which is itself the subjugation of exile. In Torah Ohr, Noach ("Many waters"), the worry of earning a living is called "many waters" and "the waters of Noach," which cannot quench the soul's hidden love.

בסתר המדרגה פירוש שאין האהבה ויראה בהתגלות לבו רק בחינת אהבה טבעית לבד המסותרת ומלובשת בלבוש שק[140] וכו' וכמ"ש במ"א.[141,142]

"In the hidden place of the step" means that the love and awe are not revealed in his heart; there is only the level of natural love alone, which is hidden and clothed in a garment of sackcloth, etc., as is written elsewhere.

> "In the hidden place of the step (madregah)" means that love and awe, the soul's madregah or level, are hidden: the heart feels only the natural love that every Jew has, concealed and "clothed in sackcloth."

SECTION 6 · ¶12–14

The soul as a mirror

12 והעצה היעוצה לזה היא הראיני את מראיך[143] וגו'. והענין כי כנס"י [כנסת ישראל] נקראת מראה בפסוק מראות אלקים במראה אליו[144] אתודע והוא כי הנה ענין המראה עד"מ הוא שמראה הצורה המסתכלת בה לפי שהוא מצופה בציפוי הכסף הידוע

And the counsel given for this is "Show me your appearance (mar'ayich), etc." The matter is that the Congregation of Israel is called a mirror (mar'ah), in the verse "visions (mar'os) of G-d," "in a vision (mar'ah) I make Myself known to him." For the nature of a mirror, by way of analogy, is that it shows the form that looks into it, because it is coated with the well-known coating of silver;

> The remedy for exile is "Show me your appearance (mar'ayich)." The maamar reads mar'ayich in the light of mar'ah, a mirror: in "visions (mar'os) of G-d" and "in a vision (mar'ah) I make Myself known," it takes the Congregation of Israel to be called a mirror. A mirror shows the face that looks into it because of its silver backing.

ולכן היא מעכבת את הראיה מן העין הרואה שלא יראה מעבר לעבר כמו בזכוכית פשוטה רק מהפכת וחוזרת הראיה אל הרואה שרואה חזרת הראיה אליו.[145]

and therefore it holds back the sight from the seeing eye, so that it does not see through from side to side as with plain glass; rather, it turns back and returns the sight to the one seeing, so that he sees the return of the sight to himself.

> The silver stops the sight from passing through, as it would through clear glass, and turns it back to the viewer. A mirror's whole function is to return what reaches it.

13 וזהו דוקא כשהיא מצופה ומכוסה בכיסוי וציפוי דק וקלוש כמו הכסף אבל כשהיא מכוסה בכיסוי עב וחשך לא יראה בה כלום ומעכבת את הראיה לגמרי כך נקרא כנסת ישראל בחינת מראה

And this is specifically when it is coated and covered with a thin and fine covering and coating, like the silver; but when it is covered with a thick and dark covering, nothing at all will be seen in it, and it blocks the sight entirely. So too the Congregation of Israel is called the level of a mirror.

> A mirror works only when its backing is thin and fine, like silver; a thick, dark covering blocks the sight completely, and nothing is reflected. The Congregation of Israel is called a mirror in this sense.

כי הירידה והתלבשות הנשמה בגוף לצורך עליה היא לחזור ממטה למעלה להתכלל באור ה' ולדבקה בו יתברך על ידי ירידה זו כמשל אור השמש כשנופל על הארץ מכה בכח וחוזר ועולה ממטה למעלה (ולכן אויר התחתון חם ביותר) כידוע.

For the descent and enclothing of the soul in the body is for the sake of an ascent: to return from below to above, to be included in the light of G-d and to cleave to Him, may He be blessed, through this descent. As in the analogy of the light of the sun: when it falls upon the earth it strikes with force, and returns and rises from below to above (and therefore the lower air is the hottest), as is known.

> The soul descends into the body for the sake of an ascent: to return upward and be absorbed in G-d's light, rising through the very descent. It is like sunlight that strikes the ground with force and rebounds upward, which is why the air near the ground is warmest.

אך היינו כשאין הנשמה מלובשת בגוף כל כך אלא בצרכי עולם הזה המותרים שבנוגה

But this is when the soul is not enclothed in the body so much, but only in the permitted needs of this world, which are of nogah [the glowing husk];

> The soul "reflects" in this way only when its involvement with the body is limited to the permitted needs of this world, which belong to nogah, the intermediate realm that can be raised to holiness.

אבל אם נטמאה וירדה השלשה קליפות הטמאות לגמרי הרי היא אסורה וקשורה בהם ואינה יכולה לעלות וצריכה לתשובה לעורר רחמים רבים על ירידת ניצוץ אלהות כו'.

but if it has become defiled and has descended into the three kelipos that are entirely impure, it is bound and tied up in them and cannot rise, and it needs teshuvah (return), to arouse great compassion over the descent of a spark of G-dliness, etc.

> But if the soul has been defiled and has gone down into the three entirely impure kelipos, the realm of the forbidden, it is bound up in them like a mirror with a thick backing and cannot rise. It then needs teshuvah, which begins by arousing great compassion for the spark of G-dliness that has fallen so low.

14 וזהו יונתי בחגוי הסלע[146] שהיא אחוזה וקשורה בחריצי הסלעים ואינה יכולה לעורר את האהבה והיראה לעלות.

And this is [the meaning of] "My dove, in the clefts of the rock": she is held and bound in the crevices of the rocks, and cannot arouse the love and the awe to rise.

> Now the verse is applied: the dove "in the clefts of the rock" is the soul held fast in the crevices, unable to stir its love and awe to rise.

זאת העצה הראיני את מראיך שיזכור וישים אל לבו איך שהוא אינו אלא בבחינת מראה שירד רק לצורך עליה וחזרה.

This is the counsel: "Show me your appearance": that he remember and take to heart how he is nothing but the level of a mirror, which descended only for the sake of ascent and return.

> The counsel of "Show me your appearance" is that the person remember he is only a mirror: he came down into this world only in order to rise and return.

SECTION 7 · ¶15

The cry of teshuvah

15 ועל ידי זה יעורר רחמים רבים על ירידת ניצוץ אלהות שבנפשו שירדה מאיגרא רמה[147] כו'.

And through this he will arouse great compassion over the descent of the spark of G-dliness in his soul, which descended "from a high roof," etc.

> Remembering this, the person feels great compassion for the spark of G-dliness in his soul, which fell, in the Talmud's words, "from a high roof [to a deep pit]."

ויצעק אל[148] ה' בצר לו ועל ידי זה נמשך מלמעלה למטה בחי' קולך ערב ומראיך נאוה[149] קול הוא ענין המשכת התורה יהיה בבחינת עריבות ומתיקות יותר

And he will cry out to G-d in his distress; and through this there is drawn from above to below the level of "your voice is sweet and your appearance is comely." "Voice" is the matter of drawing down the Torah: it will be in a state of greater pleasantness and sweetness,

> He cries out to G-d from his distress, and in answer there is drawn down "your voice is sweet and your appearance is comely." "Voice" is the Torah he learns: it becomes sweeter and more pleasing.

כי במקום שבעלי תשובה עומדין צדיקים גמורים אין יכולים לעמוד דמשכין ליה בחילא יתיר[150] וכו׳.

for "in the place where ba'alei teshuvah [those who return] stand, perfect tzaddikim [righteous ones] cannot stand," for "they draw it with greater strength," etc.

> This is because ba'alei teshuvah, those who return, stand where the perfectly righteous cannot: in the Zohar's words as the maamar gives them, they "draw it with greater strength," so that the flow from above comes down to them with more force. In the Zohar itself, the strength is that of their striving to come near the King.

ומראיך נאוה בחינת מצות שהן יפת י תהיינה בבחינת נאוה יותר כמאמר תשובה ומעשים טובים שעל ידי התשובה יהי׳ [יהיה] המעשים טובים שיהיו מאירים כמו שכתוב את האור כי טוב[151] וגו׳

And "your appearance is comely" is the level of the mitzvos, which are "my fair one" (yafasi): they will be at the level of "comely" all the more, as in the saying "teshuvah and good deeds": through teshuvah the deeds will be good, so that they shine, as it is written, "the light, that it was good, etc."

> "Your appearance is comely" is the mitzvos, "my fair one": they too become more beautiful. Through teshuvah the deeds become "good" in the sense of shining, as G-d saw that the light of creation "was good."

(ועי׳ [ועיין] מענין יונתי בחגוי הסלע[152] בזהר בפרשה לך לך) (דפ״ד ע״ב) ובפ׳ אחרי (דס״א ע״א).

(And see on the subject of "My dove, in the clefts of the rock" in the Zohar, in the portion of Lech Lecha) (folio 84b), and in Parshas Acharei (folio 61a).

> The text refers to the Zohar on "My dove in the clefts of the rock": in Lech Lecha (84b) the clefts of the rock are Jerusalem and "the hidden place of the madregah" is the Holy of Holies, where the Shechinah was hidden; in Acharei (61a) they are the Torah scholars, from whom the Shechinah never departs.

וההפרש שבין בחינת הראיני את מראיך שהוא בחי׳ אור חוזר לבחי׳ קומי לך שהוא גם כן העלאה ממטה למעלה להיות דביקת הנפש בשרשה שלמעלה

And as for the difference between the level of "Show me your appearance," which is the level of returning light (or chozer), and the level of "Arise for yourself," which is also an ascent from below to above, so that the soul cleave to its root above:

> The maamar now compares the two kinds of ascent. "Show me your appearance" is or chozer, returning light, like the mirror; "Arise for yourself" is also an ascent of the soul to its root. What, then, is the difference?

אפשר דהיינו כי קומי לך היינו כסדר המדרגות ממטה למעלה והיא מדרגת הצדיקים ההולכים לפני ה׳ ממדרגה למדרגה.

it may be this: that "Arise for yourself" is in the order of the levels (madregos), from below to above, and this is the rank of the tzaddikim, who go before G-d from level to level.

> The suggested answer: "Arise for yourself" is an orderly ascent, level by level, the path of the tzaddikim who "walk before G-d" and rise step by step.

אבל כשכנסת ישראל היא בסתר המדרגה אזי ההעלאה היא בבחינת ויצעקו אל[153] ה׳ בצר להם

But when the Congregation of Israel is "in the hidden place of the step (madregah)," then the ascent is at the level of "They cried out to Havayah in their distress,"

> But when Israel is "in the hidden place of the step," when the madregah, the level itself, is hidden and there is no revealed level to climb from, the ascent is the cry from distress: "They cried out to Havayah in their distress."

שהוא בחינת תשובה בחילא יתיר וכנודע דתשובה אינו דוקא על עבירות אלא על הריחוק כו׳

which is the level of teshuvah, "with greater strength." And as is known, teshuvah is not necessarily for transgressions, but for the distance, etc.

> That cry is teshuvah, which draws "with greater strength." Teshuvah here is not only for sins; it is a return from distance from G-d.

ועמ״ש בד״ה שובה ישראל[154, 155] והנה יעקב אמר כסדר המדרגות כו׳ והנה סדר התשובה הוא שלא כסדר השתלשלות המדרגות כו׳ ע״ש

And see what is written in the discourse beginning "Return, O Israel": "Now, Yaakov said according to the order of the levels, etc.," and "Now, the order of teshuvah is not in the order of the chain of descent (hishtalshelus) of the levels, etc."; see there.

> The text refers to the discourse "Return, O Israel," in Likkutei Torah, Shabbos Shuvah, quoting the lines that open its sections 3 and 4. There "Yaakov" stands for the ascent in the order of the levels, the path of the tzaddikim, while teshuvah does not follow the order of the descending chain but leaps above it; and its counsel for one who has sinned is "they cried out to Havayah," a cry from the depth of the heart.

ועמ"ש בד"ה אלה מסעי[156] ממשל מרוצת המים כשיש דף המונע ומעכב מרוצתם והם בכחם בוקעים ועוברים על דבר המונעם אזי תגדל מרוצתם ביתר שאת ויתר עז[157] כו'

And see what is written in the discourse beginning "These are the journeys," from the analogy of the rushing of water: when there is a board that blocks and holds back their rush, and they, with their force, break through and pass over the thing that blocks them, then their rush grows greater, with "excess of dignity and excess of power," etc.

> Another illustration comes from the discourse "These are the journeys," in Likkutei Torah, Masei: water whose flow is blocked by a board gathers its force, breaks through and passes over the obstacle, and then runs with more force than before, "with excess of dignity and excess of power."

ועד"ז יובן ענין הראיני את מראיך כו' ועמ"ש בד"ה וישב יעקב[159, 158] בפי' ובקשתם משם[160] כו'

And in the same way the matter of "Show me your appearance," etc., will be understood. And see what is written in the discourse beginning "And Yaakov settled," in the explanation of "And from there you will seek," etc.

> So too, "Show me your appearance": the soul that was blocked in exile rises with greater force when it returns. The text also refers to the discourse "And Yaakov settled," in Torah Ohr, Vayeshev (27a), which reads "And from there you will seek" of the exile: from there, by contemplating how far one is from G-d, the heart turns wholly to Him.

ועמ"ש עוד מענין שנק' כנס"י [כנסת ישראל] מראה בפ' בראשית ע"פ אעשה לו עזר כנגדו[161] ובפ' מקץ בד"ה ת"ר [תנו רבנן] מצות נר חנוכה יום ראשון[162] כו' גבי ענין מראות הצובאות:[165, 164, 163]

And see what is written further on the subject of the Congregation of Israel being called a mirror, in Parshas Bereishis, on the verse "I will make him a helper opposite him," and in Parshas Miketz, in the discourse beginning "Our Rabbis taught: the mitzvah of the Chanukah lamp, on the first day, etc.," concerning "the mirrors of the women who assembled."

> Finally the text lists other places that explain why the Congregation of Israel is called a mirror: in Torah Ohr, on "a helper opposite him" in Bereishis, and in a Chanukah discourse in Miketz, concerning the mirrors of the women who assembled at the Tent of Meeting.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE REBBE AND THE REBBE RAYATZ**
>
> "As is known, teshuvah is not only for transgressions but for the distance": the commentary gives the sense but no source for this "as is known".
>
> "Teshuvah" here is not only repentance for sin. The Rebbe says the same, with the same "as is known", in a sicha on Parshas Masei: „נאָר אויפן ריחוק, אַז דער ענין פון תשובה איז ניט נאָר אויף עבירות, וכידוע" ("as is known, teshuvah is not only for sins, but for the distance from G-d that comes of the soul's descent below into a body"), so that it is found in

tzaddikim too; his note points to the beginning of Haazinu in Likkutei Torah. The Rebbe Rayatz says likewise in a maamar of 12 Tammuz 5709, that the soul's very descent makes it a ba'al teshuvah, for „כי״א שהוא אופן בעבודה יותר, דענין התשובה אין הכוונה על חטא ועוון ח״ו" ("teshuvah does not mean sin and iniquity, G-d forbid, but a higher mode of service"). Perhaps (biur b'derech efshar) this is the "distance" our paragraph means.

the Rebbe: Likkutei Sichos, vol. כח, p. 226 · the Rebbe Rayatz: Sefer HaMaamarim 5709, vol. תש״ט, p. 184

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

BACKGROUND FROM THE REBBE

In the edited maamar Basi LeGani of Yud Shevat 5730 (on chapter 20 of the Rebbe Rayatz's Basi LeGani 5710), explaining why, of the three lines of service, prayer is the one called „עבודה" ("service"), since it gives the strength for the toil in all three, the Rebbe notes in section יב that the advantage of the time of exile is stressed in prayer too, and sets out the Tzemach Tzedek's maamar „ועבדתם את הוי׳ אלקיכם" ("You shall serve Havayah your G-d"), which brings this maamar (the Rebbe's note 104).

As the Tzemach Tzedek explains there, in Temple times the soul in the body rose to its root above through love and awe (אהבה ויראה); but in exile, when „יונתי בחגוי הסלע" ("my dove is in the clefts of the rock") and love and awe are hidden, the counsel is "show me your appearance": „מראה הוא אור חוזר" ("a mirror is returning light"), the service "with all your might" that the concealment itself awakens, a rise to the root by leaping, above the orderly rise of love and awe. The Rebbe then adds his own point: in Temple times the yechidah (יחידה) only joins the soul's other services, but in exile, when the service itself is self-sacrifice, the yechidah itself is revealed, and being revealed through a person's service is an elevation for the yechidah itself.

The Alter Rebbe: וההפרש שבין בחינת הראיני את מראיך שהוא בחי׳ אור חוזר לבחי׳ קומי לך

The Rebbe: ובזמן הגלות, כאשר יונתי בחגוי הסלע בסתר המדרגה, שהאהבה והיראה דהנשמה הם בהסתר, העצה היא הראני את מראיך

Sefer HaMaamarim Melukat, vol. ד, p. קמז-קמה · יו״ד שבט הי׳תש״ל

IN ONE'S AVODAH

In prayer, a person should contemplate that every level of the worlds is only a glow of G-d until his soul longs for G-d alone, and only then turn to Torah study and the mitzvos, doing them with acceptance of the yoke of Heaven. And when love and awe feel hidden and trapped by worries over a livelihood, he should remember that his soul is a mirror that came down only in order to return; this arouses compassion for the G-dly spark within him and a cry to G-d, the teshuvah that rises with greater strength.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that "Israel is lower than the Torah" and also that Israel is "the source of the Torah"? How do the two levels of the soul resolve this?
2. What does it mean that prayer must come before Torah study for the Torah to be "Torah lishmah"?
3. Why does kingship need concealment, and how do mitzvos done without acceptance of the yoke fail to draw down the royal garment?
4. How is the soul like a mirror, and what makes a mirror stop reflecting?
5. Why can the cry of someone "in the hidden place of the step" achieve more than the orderly ascent of the righteous?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **יונתי בחגוי הסלע**

The Kehot note first refers the reader to a note of the Rebbe printed earlier among the notes and references, at 19d.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, ד. המאמר הוא משבת פ' משפטים תקס"ו. חלק מהמאמר נמצא בס' מאמרי אדה"ז כתובים ח"ב ע' קטז. הנחת הר"פ נדפס באוה"ת שה"ש ע' שיב עם הגהות. עוד הנחה באוה"ת שה"ש ע' של, שלו. קיצורים למאמר זה נדפס באוה"ת שה"ש ע' שנג ואילך ושם חילוק הסעיפים שונה מהנדפס כאן. לסעי' א' — ראה סה"מ תרכ"ז [הוצאת תש"ס] ע' י ובמ"מ לשם.

2 **יונתי בחגוי הסלע**

In the Song the lover calls to his beloved, who hides like a dove in the clefts of the rock and in the covert of the cliff: "show me your appearance, let me hear your voice, for your voice is sweet and your appearance comely." Plainly madregah is a step or ledge in the rock; the maamar, with the Midrash, reads the verse as Israel in exile, hidden "in the concealment of the level," and later reads mar'ayich, "your appearance," as a mirror (mar'ah) (context: Steinsaltz Tanakh).

שיר השירים ב:יד **Song of Songs 2:14**

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.'

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

KEHOT'S NOTE

שה"ש ב, יד.

3 **בשם ר' יוסי הגלילי**

Rabbi Yose HaGelili applies the verse to the empires: "My dove in the clefts of the rock" is Israel hidden under the rule of the kingdoms. In the same passage "your voice is sweet" is Torah study and "your appearance comely" is good deeds, much as the maamar will later read "voice" as Torah and "appearance" as mitzvos.

שיר השירים רבה ב:יד:ה **Shir HaShirim Rabbah 2:14:5**

רַבִּי יוֹסֵי הַגְּלִילִי פָּתַר קְרָיָה בְּמַלְכְיוֹת, יוֹנָתִי בְּחַגְוֵי הַסֶּלַע, שֶׁחֲבוּיִין בְּסִתְרָן שֶׁל מַלְכְיוֹת. הַרְאִינִי אֶת מַרְאַיִךְ, זֶה הַתַּלְמוּד. הַשְׁמִיעֵנִי אֶת קוֹלֵךְ, זֶה מַעֲשֶׂה הַטּוֹב. וּכְבָר נִמְנוּ פַּעַם אַחַת בְּבֵית עֲלִיַּת עָרִים בְּלוֹד וְאָמְרוּ מִי גָדוֹל הַתַּלְמוּד אוֹ הַמַּעֲשֶׂה, רַבִּי טַרְפוֹן אוֹמֵר גָּדוֹל הוּא הַמַּעֲשֶׂה, רַבִּי עֲקִיבָא אוֹמֵר גָּדוֹל הוּא הַתַּלְמוּד, נִמְנוּ וְגָמְרוּ גָּדוֹל הוּא הַתַּלְמוּד שֶׁמֵּבִיא לִידֵי מַעֲשֶׂה. כִּי קוֹלֵךְ עָרֵב, זֶה הַתַּלְמוּד. וּמַרְאַיִךְ נָאוֶה, זֶה מַעֲשֶׂה הַטּוֹב.

Rabbi Yosei HaGelili interpreted the verse regarding the kingdoms. "My dove, in the clefts of the rock," as [Israel is] shadowed in the recesses of the kingdoms. "Show me your appearance," this is [Torah] study. "Let me hear your voice," this is a good deed. They already once voted in the house of Aliyat Arim in Lod and they said: 'Which is greater, study or action?' Rabbi Tarfon said: 'Action is greater.' Rabbi Akiva said: 'Study is greater.' They voted and concluded: Study is greater, as it engenders action. "For …

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4 **מענין יונתי**

Why were the matriarchs barren? Because the Holy One, blessed be He, longs for their prayer and their speech, as it says, "My dove in the clefts of the rock… show me your appearance, let me hear your voice."

בראשית רבה מ"ה:ד **Bereshit Rabbah 45:4**

ויבא אל הגר ותהר - רבי לוי בר חייתא אמר: מביאה ראשונה נתעברה. אמר רבי אלעזר: לעולם אין האשה מתעברת מביאה ראשונה, והכתיב: ותהרין שתי בנות לוט מאביהן?! אמר רבי תנחומא: שלטו בעצמן והוציאו ערותן ונתעברו, כמביאה שניה. אמר רבי חנינא בן פזי: הקוצין הללו, אינן לא מתנכשין ולא נזרעים מאיליהן, הן יוצאים ומתמרים ועולים. החטים הללו, כמה צער וכמה יגיע, עד שלא יעלו. ולמה נתעקרו האמהות? ר' לוי משם רבי שילא דכפר תמרתא, ורבי חלבו בשם ר' יוחנן: שהקב"ה מתאוה לתפלתן ומתאוה לשיחתן, שנאמר (שיר ב): יונתי בחגוי הסלע. …

"He consorted with Hagar, and she conceived; she saw that she conceived, and her mistress was diminished in her eyes" (Genesis 16:4). "He consorted with Hagar, and she conceived" - Rabbi Levi bar Ḥayata said: She conceived from the initial act of intercourse. Rabbi Elazar said: A woman never conceives from her initial act of intercourse. But is it not written: "Lot's two daughters conceived from their father"? (Genesis 19:36). Rabbi Tanḥuma said: They manipulated themselves, broke their hymens, and conceived as though it were from a second act of …

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5 **מענין יונתי**

G-d calls Israel "My dove": toward Him they are like an innocent dove, doing all that He decrees. The passage goes on to Israel at the Sea, hemmed in on every side and crying out to G-d, who brought them to it because He longed to hear their prayer.

שמות רבה כ"א:ה **Shemot Rabbah 21:5**

דבר אחר: מה תצעק אלי, הדא הוא דכתיב (שיר ב, יד): יונתי בחגוי הסלע. היה לומר: יונה בחגוי הסלע, ומהו שאמר יונתי? אלא אמר רבי יוחנן, אמר הקדוש ברוך הוא לישראל: יונתי, ראה מה כתיב (הושע ז, יא): ויהי אפרים כיונה פותה, אין לב, אמר הקדוש ברוך הוא: אצלי הם כיונה פותה, כל מה שאני גוזר עליהם עושים ושומעים לי, אבל אצל עובדי כוכבים, קשים הם כחיות, שנאמר (בראשית מט, ט): גור

is the four hundred years. He also notes the extra yud in the written form לכי ("arise to receive the Ten Commandments," yud being ten), which the maamar will explain in its own way.

Rashi on Song of Songs 2:13רש"י על שיר השירים ב:יג:ה'-ז

קוּמִי לָךְ. זָרֵז עַצְמֵךְ, "וְיִשְׁאַלוּ אִישׁ מֵאֵת רֵעֵהוּ": כִּי הִנֵּה הַסְּתָו עָבָר. אֵלּוּ אַרְבַּע מֵאוֹת שָׁנָה, דִּלַּגְתִּים לְמָנוֹתָם מִשֶּׁנּוֹלַד יִצְחָק: הַגֶּשֶׁם. שֶׁהוּא טָרְחוּתוֹ שֶׁל סְתָו, חָלַף וְהָלַךְ לוֹ. כְּלוֹמַר, שְׁמוֹנִים וְשֵׁשׁ שָׁנָה שֶׁל קְשִׁי הַשִּׁעְבּוּד נִגְזְרוּ עֲלֵיכֶם וְהָלְכוּ לָהֶם. מִשֶּׁנּוֹלְדָה מִרְיָם, הִקְשׁוּ הַמִּצְרִים שִׁעְבּוּד עַל יִשְׂרָאֵל, וּלְכָךְ נִקְרֵאת מִרְיָם עַל שֶׁמֵּרְרוּם:

Rise up. Hurry yourself, "and let each man borrow from his neighbor." For behold, the winter is past. These are the four hundred years of [exile]. I skipped them by counting them from Yitzchok's birth. The rain. Which is the hardship of winter, is over and gone, i.e., eighty-six years of harsh slavery were decreed upon you, and they have passed. From the time that Miryam was born, the Egyptians intensified the bondage upon Yisroel; and therefore, she was called Miryam [= מִרְיָם, because they made it bitter [= מַר for …

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9 התאנה חנטה פגיה וגו׳ קומי לך רעיתי יפתי

The lover's call continues: "The fig tree has formed its green figs, and the vines in blossom give off fragrance; arise, my beloved, my fair one, and go." Plainly it invites the beloved out into the spring (Rashi: a young man urging his bride to follow him); the maamar reads kumi lach as "arise to yourself," to the soul's root, and the two names as Torah and mitzvos. The text quotes it with וגו׳, skipping the vines.

Song of Songs 2:13שיר השירים ב:יג

הַתְּאֵנָה חָנְטָה פַגֶּיהָ וְהַגְּפָנִים סְמָדַר נָתְנוּ רֵיחַ קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ:

The fig-tree putteth forth her green figs, And the vines in blossom give forth their fragrance. Arise, my love, my fair one, and come away.

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KEHOT'S NOTE

שה"ש ב, יג.

PARAGRAPH 2

10 מפרנסין ישראל

There "I have likened you, my beloved" is read as "I have sustained you": Israel sustain and are sustained, that is, they draw life-force and the Infinite Light into the worlds through Torah and mitzvos, as food draws life-force from the brain to the other limbs.

KEHOT'S NOTE

נסמן לעיל יא, ד.

אריה יהודה. (שם שם, כז): בנימין זאב יטרף. (שם שם, יז): יהי דן נחש עלי דרך. לפיכך, הם …

That is what is written: "My dove in the cleft of the rock" (Song of Songs 2:14). It should have said "a dove in the cleft of the rock." Why did it say "my dove?" It is as Rabbi Yoḥanan said: The Holy One blessed be He said to Israel: "My dove." See what is written: "Ephraim is like a foolish dove, with no understanding" (Hosea 7:11). The Holy One blessed be He said: To Me they are like a foolish dove; everything that I decree for them, they do …

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6 כי הנה הסתיו עבר

Part of the lover's call to his beloved as spring comes: "For behold, the winter is past, the rain has gone by and is gone." The Midrash and Rashi read it as the end of the bondage in Egypt, so the call that follows, "arise for yourself," belongs to the Exodus. The text quotes the beginning of the verse.

Song of Songs 2:11שיר השירים ב:יא

כִּי־הִנֵּה הַסְּתָו עָבָר הַגֶּשֶׁם חָלַף הָלַךְ לוֹ:

For, lo, the winter is past, The rain is over and gone;

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KEHOT'S NOTE

שה"ש ב, יא.

7 כי הנה הסתיו עבר הגשם חלף

The Midrash: "The winter is past" is the four hundred years decreed upon our fathers in Egypt; "the rain has gone by" is the harshest part of the bondage, eighty-six years from the birth of Miriam. This is the reading of these verses as the time of the Exodus.

Shir HaShirim Rabbah 2:11:1שיר השירים רבה ב:יא:א

כִּי הִנֵּה הַסְּתָו עָבָר, אֵלּוּ אַרְבַּע מֵאוֹת שָׁנָה שֶׁנִּגְזְרוּ עַל אֲבוֹתֵינוּ בְּמִצְרַיִם. הַגֶּשֶׁם חָלַף הָלַךְ לוֹ, אֵלּוּ מָאתַיִם וְעֶשֶׂר שָׁנִים, וְלֹא הוּא הַגֶּשֶׁם וְלֹא הוּא הַסְּתָו. אָמַר רַבִּי תַּנְחוּמָא עִקַּר טַרְחוּתָא מִטָּרָא הוּא, כָּךְ עִקַּר שִׁעְבּוּדָן שֶׁל יִשְׂרָאֵל בְּמִצְרַיִם שְׁמוֹנִים וְשֵׁשׁ שָׁנִים הָיוּ מִשָּׁעָה שֶׁנּוֹלְדָה מִרְיָם [פרושה, שלכך נקרא שמה מרים, על שום שנאמר (שמות א, יד): וימררו את חייהם, כי מרים לשון מרור הוא].

"For, behold, the winter is past, the rain is over and gone" (Song of Songs 2:11). "For, behold, the winter is past," these are the four hundred years that were decreed upon our ancestors in Egypt. "The rain is over and gone," these are the two hundred and ten years. Is the rain not identical to the winter? Rabbi Tanḥuma said: The primary trouble [of the winter] is the rain. Similarly, the main enslavement of Israel was eighty-six years, from the time Miriam was born. vay-mareru] their lives" (Exodus 1:14), …

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8 קומי לך

Rashi reads these verses as G-d's call to Israel at the Exodus, spoken through Moshe and Aharon: "arise for yourself" means "bestir yourself," and "the winter is past"

PARAGRAPH 3

11 **שלא כל הנשמה . . מלובשת בגוף האדם**

According to the note, a passage of this discourse is quoted there.

KEHOT'S NOTE

קטע מובא באוה"ת פ' ראה ע' תשסב.

12 **מלאך בשליש עולם עומד**

Expounding Yaakov's ladder, the Midrash says that an angel is a third of the world, learning it from Daniel's vision of an angel whose body was like tarshish. The maamar uses this to show how great the soul, which is higher than an angel, must be.

Bereshit Rabbah 68:12 בראשית רבה ס"ח:י"ב

... מה החבל הזה, פחות מגי אין מפקיעין אותו, כך האבות, אין פחות מגי. ר' ברכיה אמר: עולם, ושליש עולם הראה לו. עולים, אין פחות משנים. ויורדים, שנים. ומנין שהמלאך שלישו של עולם? שנאמר (דניאל י): וגויתו כתרשיש, ופניו כמראה ברק, ועיניו כלפידי אש, וזרועותיו ומרגלותיו כעין נחושת קלל. ר' חייא ורבי ינאי, חד אמר: עולים ויורדין בסולם. וחד אמר: עולים ויורדים ביעקב. מאן דאמר: עולים ויורדים בסולם, ניחא. ומאן דאמר: עולים ויורדים ביעקב, מעלים ומורידים בו, אפזים בו, קפזים בו, שונטים בו, שנאמר (ישעיה מט): ישראל אשר בך אתפאר, ...

"He dreamed, and behold, a ladder was set on the earth, its top was reaching the heavens, and behold, the angels of G-d were ascending and descending on it" (Genesis 28:12). "He dreamed, and behold, a ladder" - Rabbi Abbahu said: The content of dreams has no effect. There was a certain person who came before Rabbi Yosei bar Ḥalafta. He said to him: 'I saw in my dream that they were saying to me: Go and inherit your father's business in Cappadocia.' He said to him: 'Has your father ...

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KEHOT'S NOTE

ראה ב"ר פס"ח, יב. ע"ל האזינו ג' (עד, סע"ד). [כ].

13 **אלא קצת הארה מן הנשמה**

There it is explained that this small glow is only nefesh, ruach and neshamah, and that it is the service that proceeds in order and gradation, in the mind and heart; the note adds vol. 2, p. 830, and many other places.

KEHOT'S NOTE

בהמשך תער"ב ח"א ע' קמב מבאר שזה בחי' נר"ן לבד והיא העבודה שבסדר והדרגה במוח ולב כו' ע"ש. וראה שם כרך ב ע' תתל ובכ"מ.

14 **אע"ג דאיהו לא חזי**

Ravina: when a person is frightened though he sees nothing, "even though he does not see, his mazal sees"; the remedy is to recite the Shema. The maamar takes this mazal to be the higher part of the soul.

Megillah 3a:14 מגילה ג' א:י"ד

אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעֵית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לֵיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בְּמָקוֹם הַטָּנוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עֵיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א.

15 **אין מזל לישראל**

Rabbi Yochanan: "Israel has no mazal," learned from "Do not be dismayed at the signs of the heavens." So the mazal that "sees" cannot be a star.

Shabbat 156a:12–13 שבת קנ"ו א:י"ב-י"ג

אִיתְּמַר, רַבִּי חֲנִינָא אוֹמֵר: מַזָּל מַחְכִּים, מַזָּל מַעֲשִׁיר, וְיֵשׁ מַזָּל לְיִשְׂרָאֵל. רַבִּי יוֹחָנָן אָמַר: אֵין מַזָּל לְיִשְׂרָאֵל. וְאַזְדָּא רַבִּי יוֹחָנָן לְטַעְמֵיהּ, דְּאָמַר רַבִּי יוֹחָנָן: מִנַּיִן שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? שֶׁנֶּאֱמַר: "כֹּה אָמַר ה' אֶל דֶּרֶךְ הַגּוֹיִם אַל תִּלְמָדוּ וּמֵאוֹתוֹת הַשָּׁמַיִם אַל תֵּחַתּוּ כִּי יֵחַתּוּ הַגּוֹיִם מֵהֵמָּה" — הֵם יֵחַתּוּ, וְלֹא יִשְׂרָאֵל. וְאַף רַב סָבַר אֵין מַזָּל לְיִשְׂרָאֵל, דְּאָמַר רַב יְהוּדָה אָמַר רַב: מְנַיִין שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? — שֶׁנֶּאֱמַר: "וַיּוֹצֵא אוֹתוֹ הַחוּצָה", אָמַר אַבְרָהָם לְפָנַי הַקָּדוֹשׁ ...

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KEHOT'S NOTE

שבת קנו, א. ראה סה"מ תרל"ג ע' רלט. בסה"מ תרנ"ח ע' קפ מציין ללקו"ת פ' האזינו עג סע"ב "פי' שבחי' טל הוא למעלה משרש ומקור נש"י שמקורם הוא במזלות דונוצר ונקה". וראה בסה"מ תרנ"ח ע' קט בשם הפע"ח דבחי' מזל הי"ג ונקה שהוא שרש נשמות ישראל שרשו גבוה ממזל ונוצר ע"ש. ראה לעיל פ' האזינו עא, ד ובמ"מ לשם.

16 **יזל מים מדליו**

From Bilam's blessing of Israel, whose abundance he pictures as water: "Water shall flow from his buckets." The verb yizal shows that mazal means something that flows down.

Numbers 24:7 במדבר כ"ד:ז'

יִזַּל־מַיִם מִדָּלְיָו וְזַרְעוֹ בְּמַיִם רַבִּים וְיָרֹם מֵאֲגַג מַלְכּוֹ וְתִנַּשֵּׂא מַלְכֻתוֹ׃

Water shall flow from his branches, And his seed shall be in many waters; And his king shall be higher than Agag, And his kingdom shall be exalted.

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KEHOT'S NOTE

במדבר כד, ז.

17 **ונוזלים מן לבנון**

The lover praises his bride as a garden spring: "a well of living waters, and streams flowing from Lebanon."

Nozlim, "flowing," is from the same root as mazal.

Song of Songs 4:15 שיר השירים ד:ט״ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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KEHOT'S NOTE

שה״ש ד, טו.

18 **לקשרה ולחברה בגוף**

The text does not say "to give life," since giving life comes from the level of nefesh; this is explained at length there.

KEHOT'S NOTE

אינו מזכיר "להחיות" שזהו מצד בחי׳ נפש, ראה בארוכה בהמשך תער״ב ח״ג ע׳ א׳תד.

19 **בד״ה האזינו השמים**

That discourse says the same: not all of the soul descends into the body, only a radiance of it; the soul and its source remain above and are called mazal, from nozel, the source from which influence flows down to the soul below, which is never wholly cut off from its root.

KEHOT'S NOTE

לעיל פ׳ האזינו עא, ד.

20 **ובד״ה ציון במשפט תפדה**

That discourse, "Zion shall be redeemed with justice," asks what ascent the soul gains by descending into a body, since souls already "arose in thought" before the world was created, and begins its answer from "the soul You placed within me is pure."

KEHOT'S NOTE

לעיל דברים א, א.

21 **אלהי נשמה שנתת בי טהורה היא אתה בראתה**

The Talmud gives this blessing for waking: "My G-d, the soul You placed within me is pure; You formed it in me, You breathed it into me...." The text quotes it as said in prayer, with "You created it" before "You formed it."

Berakhot 60b:4 ברכות ס׳ ב:ד׳

כִּי מִתְעַר אוֹמֵר: ״אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לְעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה׳ אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה׳, הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים״.

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

22 **דלכאורה איפכא הוי ליה למימר**

The note refers there on the question why the blessing calls the soul "pure" before "You created it"; that passage is quoted in Sefer HaMaamarim 5633.

KEHOT'S NOTE

ראה אוה״ת פ׳ מטות ע׳ א׳רנו. מובא בסה״מ תרל״ג ח״ב ע׳ שכז. וע׳ שעב. וראה גם סה״מ תרע״ח ע׳ שלו. המשך תער״ב ח״ג ע׳ א׳תד שיש ב׳ פי׳ א׳ דטהורה קאי על אצי׳ והבי שקאי על טהירו עילאה הוא בחי׳ אוא״ס שלפני הצמצום. וראה שם ע׳ א׳תו.

23 **בריאה הוא יש מאין**

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

KEHOT'S NOTE

רמב״ן ר״פ בראשית.

24 **בריאה הוא יש מאין**

Ramban explains that the holy tongue has only one word for bringing something out of nothing: bara, "created." The maamar stresses the "something" this produces.

Ramban on Genesis 1:1:3–4 רמב"ן על בראשית א׳:א׳:ג׳-ד׳

... וּלְפִי דַּעְתִּי, לֹא נִבְרָא בְּיוֹם רִאשׁוֹן רַק הָאוֹר. וְהַקְּשָׁיָא לְרַבֵּינוּ שְׁלֹמֹה בַּפְּרוּשׁ הַזֶּה, כִּי אָמַר, שֶׁאִם בָּא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה בְּאֵלּוּ לוֹמַר שֶׁהֵם קָדְמוּ - הָיָה לוֹ לִכְתֹּב "בָּרָאשׁוֹנָה", שֶׁאֵין "רֵאשִׁית" בַּמִּקְרָא שֶׁאֵינוֹ סָמוּךְ. וְהִנֵּה "מַגִּיד מֵרֵאשִׁית אַחֲרִית" (ישעיהו מו י). וְאִם יִסְמֹךְ אוֹתוֹ לְ"דָבָר", גַּם זֶה תִּסְמֹךְ אוֹתוֹ. וְעוֹד, "וַיַּרְא רֵאשִׁית לוֹ" (דברים לג כא). וְטָעַן בָּזֶה עוֹד טָעָנוֹת. וְעַתָּה שְׁמַע פֵּרוּשׁ הַמִּקְרָא עַל פְּשׁוּטוֹ נָכוֹן וּבָרוּר. הקב״ה בָּרָא כָּל הַנִּבְרָאִים מֵאֶפֶס מֻחְלָט. וְאֵין אֶצְלֵנוּ ...

IN THE BEGINNING. Rashi wrote: "If you wish to explain it [the word bereshith] in accordance with its plain meaning, explain it thus: at the beginning of the creation of the heaven and earth, and the earth was formless and void and there was darkness, the Holy One, blessed be He, said, Let there be light." If so, the whole text leads into the creation of light. Rabbi Abraham ibn Ezra explained it in an identical way. However, he established that the letter vav in the word ve-ha'aretz (and the ...

Vocalized Edition (CC0) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

25 **עד שלא נברא העולם היה הוא ושמו בלבד**

At 1b the saying is examined: how can there be a "Name" before the world was created, when no one yet existed to call Him by it? The explanation begins from "the Holy One, blessed be He," which means holy and set apart.

KEHOT'S NOTE

נסמן לעיל א, ב. ובפי בהר מג, ב.

26 **עד שלא נברא העולם היה הוא ושמו בלבד**

"Before the world was created, there were only the Holy One, blessed be He, and His great Name." The soul above is likewise in a state of unity with G-d.

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

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה

holy to Havayah, the first of its produce." The same passage reads "He established a testimony in Yaakov" of heaven and earth.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

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

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

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Vayikra Rabbah 36:4 ויקרא רבה ל״ו:ד׳

KEHOT'S NOTE

רש״י ורמב״ן ר״פ בראשית. וראה ב״ר פ״א, ד. ויק״ר פל״ו, ד. תנחומא כ״י [באבער] בראשית סי׳ ג. ובלקח טוב (שם). ובמדרש אגדה (שם). [כ].

31 בראשית בשביל ישראל שנקראו ראשית

Rashi: this verse says "interpret me," as the Sages did: the world was created for the sake of the Torah, called "the beginning (reishis) of His way," and for the sake of Israel, called "the first (reishis) of His produce" (Jeremiah 2:3).

Rashi on Genesis 1:1:2 רש"י על בראשית א׳:א׳:ב׳

בראשית ברא אין הַמִּקְרָא הַזֶּה אוֹמֵר אֶלָּא דָּרְשֵׁנִי, כְּמוֹ שֶׁדָּרְשׁוּהוּ רַבּוֹתֵינוּ בִּשְׁבִיל הַתּוֹרָה שֶׁנִּקְרֵאת רֵאשִׁית דַּרְכּוֹ (משלי ח׳), וּבִשְׁבִיל יִשְׂרָאֵל שֶׁנִּקְרְאוּ רֵאשִׁית תְּבוּאָתוֹ (ירמיה ב׳); וְאִם בָּאתָ לְפָרְשׁוֹ כְּפְשׁוּטוֹ, כָּךְ פָּרְשׁוּהוּ בְּרֵאשִׁית בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וְלֹא בָא הַמִּקְרָא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה לוֹמַר שֶׁאִלּוּ קָדְמוּ, שֶׁאִם בָּא לְהוֹרוֹת כָּךְ, הָיָה לוֹ לִכְתֹּב בָּרִאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגוֹ' שֶׁאֵין לְךָ רֵאשִׁית בַּמִּקְרָא שֶׁאֵינוֹ דָּבוּק ...

בראשית ברא IN THE BEGINNING GOD CREATED — This verse calls aloud for explanation in the manner that our Rabbis explained it: G-d created the world for the sake of the Torah which is called (Proverbs 8:22) "The beginning (ראשית) of His (G-d's) way", and for the sake of Israel who are called (Jeremiah 2:3) "The beginning (ראשית) of His (G-d's) increase''. If, however, you wish to explain it in its plain sense, explain it thus: At the beginning of the Creation of heaven and earth when the earth was ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְּבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

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

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

27

Of the vision at Sinai seen by Moshe, Aharon, Nadav, Avihu and the seventy elders: "and under His feet was like a work of sapphire brick, and like the very essence of the heavens for purity." The text points to its explanation of this verse as the supernal purity.

Exodus 24:10 שמות כ״ד:י׳

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and like of the very heaven for clearness.

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

28 בביאור ע״פ וכעצם השמים לטוהר לטהירו עילאה

There "the essence of the heavens" is the letters of the name מ״ה of Z'eir Anpin rising to the supernal purity (tehiru ila'ah), which according to Emek HaMelech (the Kabbalistic work of Rabbi Naftali Bacharach) is above Adam Kadmon, the primordial level that precedes all the worlds, and according to the tradition of Rabbi Chaim Vital is Adam Kadmon itself.

KEHOT'S NOTE

תו״א עח, ג. וראה במ״מ לשם. וראה בהמשך תער״ב ח״ג ע׳ אית.

29

"Then Moshe and the children of Israel sang this song." The text names the discourse on this verse.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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PARAGRAPH 4

30 בראשית בשביל ישראל

Rabbi Berechiah: heaven and earth were created only in the merit of Israel, for reishis is Israel, as it says, "Israel is

32 **אמרו בזהר תלת קשרין**

The note cites this discourse for its observation that the Alter Rebbe seems always to have said "three knots," since that wording appears in all the discourses, although the Zohar at 3:73a says "three levels."

KEHOT'S NOTE

צ"ע דבזח"ג עג, א לא נאמר ג' קשרין, כ"א ג' דרגין כו' אמנם בודאי נמצא באיזה מקום בזהר או בתי' בל' ג' קשרין. וכפי הנראה אדה"ז אמר בכל פעם בל' ג' קשרין שכן נזכר הל' בכל הדרושים (ד"ה ובכן יתקדש תרנ"ז בהחלק שלא הועתק).

33 **תלת קשרין מתקשראן ישראל באורייתא ואורייתא בקוב"ה**

The Zohar says: "Three levels are bound to one another: the Holy One, blessed be He, the Torah, and Israel," each with a hidden and a revealed level. As the Kehot note observes, it says "levels" (dargin), not "knots."

Zohar, Achrei Mot 49:296–50:305 ספר הזהר, אחרי מות מ"ט:רצ"ו-נ:ש"ה

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

34 **ישראל עלו במחשבה**

There the G-dly soul is described as truly a part of G-d above: "the souls of Israel arose in thought," drawn from His thought and wisdom as a child is drawn from the father's mind.

KEHOT'S NOTE

זח"ב (קיט, סע"א). ובזח"א (א, ב. כד, א). ובזח"ג (רכט, סע"ב. שו, ב). ובתי"ז (ו, א. כג, ב. עט, ב. פ, א. צט, ב. ק, א. קב, ב. קסז, ב. [תז"ח קח, ד]). וע' בסש"ב ח"א רפ"ב. [כ].

35 **ישראל עלו במחשבה**

The Zohar: "Israel arose in thought," as the Name Havayah spelled out in full (yud, hei, vav, hei). One of the places the Kehot note gives for this saying.

Zohar, Mishpatim 16:460–17:467 ספר הזהר, משפטים ט"ז:ת"ס-י"ז:תס"ז

36 **ישראל עלו במחשבה**

"Israel arose in thought to be created": machshavah (thought) is read as chashav mah, in which the holy Name is found. Another of the places the Kehot note gives.

Zohar, Bereshit 17:193–18:204 ספר הזהר, בראשית י"ז:קצ"ג-י"ח:ר"ד

and straightway the doors of seven palaces fly open. The first palace is the palace of love; the second, of fear; the third, of mercy; the fourth, of prophecy through the clear mirror; the fifth, of prophecy through the hazy mirror; the sixth, of righteousness; the seventh, of justice.1From here to razin t'mirin on 24b is a dissertation on the relation of prayer to the various Sefimth, involving much manipulation of Hebrew letters and vowel-points, and therefore unsuitable for translation.2The translation resumes on line 29 of the Hebrew text.

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

37 **קדש ישראל לה'**

Through Yirmeyahu, G-d recalls Israel's devotion when they followed Him into the wilderness: "Israel is holy to Havayah, the first of its produce; all who devour it shall be guilty." Like the first fruits, Israel is set apart for G-d; the Sages learn from it that Israel is called reishis (context: Steinsaltz Tanakh).

Jeremiah 2:3 ירמיהו ב':ג'

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמי' ב, ג.

38 **כי בישראל יש ב' בחינות . . ראשית תבואתה . . הוא ראשית ומקור התורה**

This passage is quoted there with the comment that the Torah is called "its produce" (tevuasah) because חטה, wheat, has the numerical value twenty-two, the twenty-two letters of the Torah.

KEHOT'S NOTE

מובא באוה"ת שה"ש כרך ג ע' תתקנח ומבאר: "ר"ל שהתורה נקראת תבואתה חטה כ"ב אתוון דאורייתא".

39 **שישראל הוא ראשית ומקור התורה**

There it is noted that here reishis is explained as the source of the soul above, called mazla, which is above the Torah and therefore called "the first of its produce," the Torah; whereas Torah Ohr 53c explains it as the soul in the body, in which "its produce" is sown.

KEHOT'S NOTE

מובא באוה"ת פ' שמות ע' עט, וכ' דכאן מפרש ראשית זהו מקור הנשמה שלמעלה הנק' מזלי' שהוא למעלה מהתורה ע"כ נק' ראשית לתבואתה שהיא התורה ובת"א נג, ג מבאר דקאי על הנשמה שבגוף שבה נזרע תבואתה . . ומבאר שיש לקיים ב' הענינים. בהמשך תער"ב ח"א ע' קמו ובח"ג ע' א'תג מבאר בארוכה ענין שפעם מצינו דנשי"י גבוהים במעלתן מן התורה. ופעם מצינו להיפך שהתורה גבהה מעלתה על נשי".

40 **ומקור התורה**

There, explaining that the roots of the souls are drawn from Chochmah, the Alter Rebbe refers back to this discourse: the soul's mazal, its encompassing level explained in "My dove, in the clefts of the rock," is the level of "Israel arose in thought," the highest level of Chochmah, joined to Keser; and he concludes that the truest mazal of the soul is from Keser of Atzilus, "the primordial thought."

KEHOT'S NOTE

ראה לקמן כו, ד.

41 ויקם עדות ביעקב

The psalmist recounts G-d's deeds for the generations: "He established a testimony in Yaakov and placed a Torah in Israel, which He commanded our fathers to make known to their children." Plainly He gave the Torah to Israel; the maamar reads "in Yaakov … in Israel" as "in them and through them," the Torah being drawn from Israel's root.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

42 הכל תלוי במזל אפילו ס"ת בהיכל

In the Idra Rabba Rabbi Elazar expounds "Everything depends on mazal, even a Torah scroll in the Heichal": the precious thread of the beard on which all the hairs hang is called mazal, and a Torah scroll receives its ten holinesses only when it enters the Heichal.

Zohar, Idra Rabba 17:147–21:157 ספר הזהר, האדרא רבא י"ז:קמ"ז-כ"א:קנ"ז

43 פי' היכל תשבע"פ

The note refers there for the Heichal as the Oral Torah.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ז תתשעח, א ובמ"מ לשם.

44 מבחינת מזלא

At the end of Acharei the Zohar says that Chesed joins the vav and the final hei, but the joining of yud with the upper hei "does not depend on Chesed; it depends on mazla," and they never part.

Zohar, Achrei Mot 62:370–64:378 ספר הזהר, אחרי מות ס"ב:ש"ע-ס"ד:שע"ח

45 בפרדס בעה"כ ערך מזל

The Pardes is quoted there: Keser is called mazal because it is the source of influence that makes flow into all the Sefiros and combines them; as the mazal is supreme, so this is supreme over all of Atzilus.

KEHOT'S NOTE

הלשון נעתק באוה"ת בראשית כרך ד תשנו, ב: "הכתר נק' מזל ע"ש והטעם כי הוא המשפיע ומזיל ומרכיב לכל הספירות וכמו שהמזל הוא עליון כן זה עליון לכל האצי' עכ"ל".

46 וערך זכות

The note refers there for the Pardes's entry "zechus."

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך א ע' מד ואילך.

47 בהמשך תער"ב ח"ג ע' א'תה מבאר

Quoted in the note: the soul enclothed in the body is a created being, with limitation, and its joining to the Infinite Light, which has no limitation ("the Holy One, blessed be He"), is through the Torah.

KEHOT'S NOTE

"שהנשמה המלובשת בגוף שהיא בחי' נברא ובע"ג וכדי שתתחבר לאוא"ס הבלתי בע"ג שזהו בחי' קוב"ה זהו ע"י התורה". ע"ש באריכות. וראה גם שם בח"א ע' קמג.

48 ובזהר ס"פ אחרי (דע"ז ב')

It summarizes the Zohar there: the union of vav and hei is through Chesed ("If a man takes his sister, it is Chesed"), but the joining of yud and hei does not depend on Chesed; it depends on mazla.

KEHOT'S NOTE

"דיחוד ו"ה הוא ע"י החסד ואיש כי יקח אחותו חסד הוא, אך יחוד י"ה לא תלייה חיבורא דלהון בחסד אלא במזלא תליא" — ביאוה"ז להצ"צ כרך א ע' מד. ונזכר לעיל פ' מטות פו, ב. שמע"צ צ, ב.

49 "Streams flowing from Lebanon": nozlim is from the same root as mazal, the supernal flow that is the root of the souls.

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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PARAGRAPH 5

50 תפלה הוא מלשון התחברות

In the discourse "Who will make you like a brother to me" (79d), the cherubim rise to Atzilus, where He and His life-forces and His vessels are one, "and therefore tefillah is an expression of joining, as in naftulei ('wrestlings')" and as in the Mishnah's tofel, mending earthenware; so too in divine service prayer is the binding and cleaving of the soul to its root, "as is written in the discourse beginning 'My dove,'" this discourse.

KEHOT'S NOTE

ראה תו"א עט, ד.

51 התפלה היא סולם מוצב ארצה

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

KEHOT'S NOTE

זח"א בהשמטות רסו, ב.

52 סולם מוצב ארצה

In the Ra'aya Mehemna printed in the addenda (hashmatos) to Part I, the place the Kehot note gives: "And he dreamed, and behold a ladder: this is prayer. Set on the

earth: for people pray it on earth... and it reaches heaven."

Zohar, Addenda, Volume I 50:362–373 ספר הזהר, תוספות, כרך א נ:שס"ב-שע"ג

53 **סולם מוצב ארצה וראשו מגיע השמימה**

Yaakov's dream on his way to Charan: "a ladder set on the earth, whose top reached heavenward, and angels of G-d were going up and down on it." The maamar applies the image to prayer, which rises step by step.

Genesis 28:12 בראשית כ"ח:י"ב

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי אֱלֹקִים עֹלִים וְיֹרְדִים בּוֹ׃

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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54 **עד שמגיע לק"ש**

According to the note, this passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך א ע' פט.

55 **שמע ישראל**

Moshe's words to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar reads each phrase as a stage of the ascent: "Israel" is the soul above, "Havayah our G-d" is bittul, and "One" is the higher unity.

Deuteronomy 6:4 דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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56 **צדיקים יושבין ונהנין**

Rav: in the World to Come there is no eating or drinking; rather, the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The maamar notes that even this is only a radiance.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַתְקִיף לַהּ רַב יוֹסֵף: מַאי קָא עָבְדִינַן הָתָם? אִי אֲכִילָה וְשָׁתְיָה הָכָא נָמֵי אִית לַן! אֶלָּא לָאו דְּלָא אֲכִילָה וְלָא שָׁתְיָה וְלָא פְּרִיָה וְרִבְיָה וְלָא מַשָּׂא וּמַתָּן וְלָא קִנְאָה וְלָא שִׂנְאָה וְלָא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות י"ז, א.

57 **ואהבת את ה"א**

Moshe's command that follows the Shema: "And you shall love Havayah your G-d with all your heart and with all your soul and with all your might." The text also quotes "with all your heart and with all your soul" from this verse.

Deuteronomy 6:5 דברים ו:ה

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

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

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KEHOT'S NOTE

דברים ו, ה.

58 **ואהבת מלשון אבה**

In Nasso, too, ahavah is explained from avah, will: the intent is that a person's will and desire be directed to G-d, which is why loving G-d is written first.

KEHOT'S NOTE

ראה לעיל פ' נשא כו, ב ושי"נ. בלק עא, ב. פח, ד. ואתחנן ט, ב. תו"א לב, ג.

PARAGRAPH 6

59 **אליך ה' נפשי אשא**

David's prayer: "To You, Havayah, I lift up my soul." The maamar uses it for the soul's ascent in prayer, which must come before the Torah is drawn down.

Psalms 25:1 תהילים כ"ה:א

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא׃

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

60 **ודברת בם**

Moshe's words after "And you shall love": "And you shall teach them to your children and speak of them (vedibarta bam) when you sit in your house...." Plainly vedibarta means to speak of these words; the maamar reads it as "lead, draw them down," from yadber, as Torah study follows prayer.

Deuteronomy 6:7 דברים ו:ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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61 **ודברת . . מלשון ידבר עמים**

The note refers there for vedibarta as related to yadber, leading.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תרנב.

62 **ידבר עמים**

The psalmist calls all peoples to acclaim G-d, the great King, who "subdues peoples under us and nations beneath our feet." Plainly yadber means "subdues"; the maamar takes it in the sense of leading and drawing, and reads vedibarta the same way.

Psalms 47:4 תהילים מ״ז:ד׳

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

He subdueth peoples under us, and nations under our feet.

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63 **אורייתא מחכמה נפקת**

"The Torah comes forth from supernal Chochmah"; other opinions there say from Binah, or from both. The second place the Kehot note gives.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

64 **וכולם בחכמה עשית**

The psalmist marvels at creation: "How many are Your works, Havayah; You made them all with wisdom." Even the physical world is made through Chochmah.

Psalms 104:24 תהילים ק״ד:כ״ד

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

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

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65 **אורייתא מחכי׳ נפקת**

"The Torah comes forth from Chochmah," from the place called "holy," and Chochmah comes forth from the place called "holy of holies."

Zohar II, 121a זח״ב קכא, א

KEHOT'S NOTE

זח״ב קכא, א. וראה שם פה, א.

PARAGRAPH 7

66 **אם ישים אליו לבו**

Elihu says of G-d: "If He sets His heart to him, He gathers to Himself his spirit and his breath." Plainly "He" is G-d, who could take back man's spirit at will; the Zohar (2:162b) gives the verse as the sign for "spirit brings spirit," and the maamar reads it as a person setting his heart to G-d.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

67 **רוח אייתי רוח ואמשיך רוח**

"All things of the world depend only on will (re'usa): a spirit draws a spirit and brings a spirit," with "if he sets his heart to Him" as its sign; this follows a discussion of "and you shall love" with all your heart, soul and might.

Zohar II, 162b זח״ב קסב, ב

KEHOT'S NOTE

זח״ב קסב, ב.

68 **לעשות את כל דברי התורה הזאת**

After the song of Ha'azinu, Moshe tells Israel: "Set your hearts to all the words… that you command your children to take care to do all the words of this Torah." Plainly la'asos means to perform; the maamar reads it as making the Torah.

Deuteronomy 32:46 דברים ל״ב:מ״ו

וַיֹּאמֶר אֲלֵהֶם שִׂימוּ לְבַבְכֶם לְכָל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מֵעִיד בָּכֶם הַיּוֹם אֲשֶׁר תְּצַוֻּם אֶת־בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

he said unto them: 'Set your heart unto all the words wherewith I testify against you this day; that ye may charge your children therewith to observe to do all the words of this law.

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KEHOT'S NOTE

דברים לב, מו.

69 **בד״ה שיר השירים**

There "for your love is better than wine" is the revelation of His very being and essence, drawn through Torah and mitzvos: the level of "Song of Songs," the revelation of His great Name.

KEHOT'S NOTE

לעיל ב, א.

70 **שיר השירים**

"The Song of Songs, which is Shlomo's." The text names the discourse that begins with this verse.

Song of Songs 1:1 שיר השירים א׳:א׳

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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71 **ובד״ה השמים כסאי**

the passage shares nothing with the note

KEHOT'S NOTE

תו״א פ׳ בראשית.

72 **השמים כסאי**

G-d's words through Yeshayahu: "The heavens are My throne and the earth My footstool." The text names the

discourse on this verse, in Torah Ohr, Bereishis.

Isaiah 66:1 ישעיהו ס״ו:א׳

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

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

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73 **ובד״ה תורה צוה לנו משה**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פ׳ ברכה.

74 **תורה צוה לנו משה**

From Moshe's blessing before his death: "The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." The text names the discourse on this verse.

Deuteronomy 33:4 דברים ל״ג:ד׳

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

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

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75 **א״ת בניך אלא בוניך**

Rabbi Elazar in the name of Rabbi Chanina: Torah scholars increase peace in the world, as it says, "All your children (banayich) shall be taught of Havayah"; do not read "your children" but "your builders" (bonayich).

Berakhot 64a:14 ברכות ס״ד א:י״ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה׳ אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א. וש״נ.

PARAGRAPH 8

76 **קומי לך**

"Arise, my beloved, my fair one, and go": the first "go" is written לכי and read לך. The maamar builds on both forms.

Song of Songs 2:13 שיר השירים ב׳:י״ג

הַתְּאֵנָה חָנְטָה פַּגֶּיהָ וְהַגְּפָנִים סְמָדַר נָתְנוּ רֵיחַ קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ׃

The fig-tree putteth forth her green figs, And the vines in blossom give forth their fragrance. Arise, my love, my fair one, and come away.

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KEHOT'S NOTE

שה״ש ב, י״ג.

77 **לכו לחמו בלחמי**

Wisdom, pictured as a hostess, invites the simple to her feast: "Come, eat of my bread and drink of the wine I have mixed." The maamar reads it of the Torah, the soul's bread.

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

78 **אם ישים אליו לבו**

"If He sets His heart to him." As above, the maamar reads it as a person setting his heart to G-d.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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79 **ע״פ אלה מסעי**

That discourse asks why "Moshe wrote their goings forth according to their journeys" but then "these are their journeys according to their goings forth"; it reads the second as the ascent from below to above, up to the soul's source.

KEHOT'S NOTE

לקו״ת פ׳ מסעי.

80 **אלה מסעי בנ״י**

"These are the journeys of the children of Israel, who went out of the land of Egypt." The text names the discourse on this verse.

Numbers 33:1 במדבר ל״ג:א׳

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

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the

hand of Moses and Aaron.

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81 **ואלה מסעיהם למוצאיהם**

"And these are their journeys according to their goings forth." The part of that discourse the text points to.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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PARAGRAPH 9

82 **מצוה . . מצות המלך**

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

KEHOT'S NOTE

אסתר (ג, ג). ובזח"ג (קעה, ב). [כ].

83 **מצות המלך**

The king's servants ask Mordechai, "Why do you transgress the king's command (mitzvas hamelech)?" Here a mitzvah is plainly a king's command.

Esther 3:3 אסתר ג':ג'

וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ לְמָרְדֳּכָי מַדּוּעַ אַתָּה עוֹבֵר אֶת מִצְוַת הַמֶּלֶךְ׃

Then the king's servants, that were in the king's gate, said unto Mordecai: 'Why transgressest thou the king's commandment?'

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84 **יצא דבר מלכות מלפניו**

Memuchan's advice to King Achashverosh about Vashti: "If it please the king, let a royal word go forth from before him." The text uses the phrase for a king's decree.

Esther 1:19 אסתר א':י"ט

אִם־עַל־הַמֶּלֶךְ טוֹב יֵצֵא דְבַר־מַלְכוּת מִלְּפָנָיו וְיִכָּתֵב בְּדָתֵי פָרַס־וּמָדַי וְלֹא יַעֲבוֹר אֲשֶׁר לֹא־תָבוֹא וַשְׁתִּי לִפְנֵי הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרֵעוּתָהּ הַטּוֹבָה מִמֶּנָּה׃

If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus, and that the king give her royal estate unto another that is better than she.

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PARAGRAPH 10

85 **יביאו לבוש מלכות**

Haman's advice to Achashverosh on honoring a man: "Let them bring a royal garment which the king has worn."

Kingship is expressed through a garment.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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KEHOT'S NOTE

אסתר ו, ח.

86 **ה' מלך גאות לבש**

The psalm of G-d's reign: "Havayah reigns; He is clothed in majesty, Havayah is clothed, He has girded Himself with strength." Reigning is described as being clothed.

Psalms 93:1 תהילים צ"ג:א'

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

87 **ונגלה כבוד ה'**

Yeshayahu's prophecy of comfort: "And the glory of Havayah shall be revealed, and all flesh together shall see." The full revelation of the time to come.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

88 **כי שמים כעשן נמלחו**

G-d's words through Yeshayahu: "For the heavens shall vanish like smoke, and the earth shall wear out like a garment," but His salvation will be forever. The maamar reads it of the time to come, when the present heavens and earth will not stand before the revelation.

Isaiah 51:6 ישעיהו נ"א:ו'

שְׂאוּ לַשָּׁמַיִם עֵינֵיכֶם וְהַבִּיטוּ אֶל־הָאָרֶץ מִתַּחַת כִּי־שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבֶּגֶד תִּבְלֶה וְיֹשְׁבֶיהָ כְמוֹ־כֵן יְמוּתוּן וִישׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא תֵחָת׃

Lift up your eyes to the heavens, And look upon the earth beneath; For the heavens shall vanish away like smoke, And the earth shall wax old like a garment, And they that dwell therein shall die in like manner; But My salvation shall be for ever, And My favour shall not be abolished.

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KEHOT'S NOTE

ישע' נא, ו.

89 **השמים החדשים**

G-d's promise through Yeshayahu: "For as the new heavens and the new earth that I make stand before Me," so will Israel's seed and name endure. The maamar stresses "I."

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע״ סו, כב. סד״ה את שבתותי תשמרו׃

90 **שאין מלך בלא עם**

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

KEHOT'S NOTE

פדר״א (פ״ג). [כ].

91 **שאין מלך בלא עם**

The Torah answers G-d's counsel about creating the world: if there is no host and no camp for the King, over whom will He reign, and if there is no people to praise the King, where is His glory? The maamar cites this as "there is no king without a people."

Pirkei DeRabbi Eliezer 3:5 פרקי דרבי אליעזר ג׳:ה׳

... בִּי נִתְעַצֵּץ הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹא אֶת הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ח, יד): "לִי עֵצָה וְתוּשִׁיָּה" וְכוּ'. מִכָּאן אָמְרוּ חֲכָמִים: כָּל מַלְכוּת שֶׁאֵין לָהּ יוֹעֲצִים, אֵין מַלְכוּתָהּ מַלְכוּת. וּמִנַּיִן אָנוּ לְמֵדִים? מִמַּלְכוּת בֵּית דָּוִד שֶׁהָיוּ לָהּ יוֹעֲצִים, שֶׁנֶּאֱמַר (דה״א כז, לב): "וְיהוֹנָתָן דּוֹד דָּוִיד יוֹעֵץ אִישׁ מֵבִין וְסוֹפֵר הוּא". וּלְמַלְכוּת בֵּית דָּוִד הָיוּ לוֹ יוֹעֲצִים, וּשְׁאָר כָּל אָדָם עַל כַּמָּה וְכַמָּה שֶׁהִיא טוֹבָה לָהֶם, שֶׁנֶּאֱמַר (משלי יב, טו): "וְשֹׁמֵעַ לְעֵצָה חָכָם". וְכָתוּב אֶחָד אוֹמֵר (משלי יא, יד): "וּתְשׁוּעָה בְּרֹב יוֹעֵץ".

Forthwith the Holy One, blessed be He, took counsel with the Torah whose name is Tushijah (Stability or Wisdom) with reference to the creation of the world. (The Torah) replied and said to Him: Sovereign of the worlds ! if there be no host for the king and if there be no camp for the king, over whom does he rule? If there be no people to praise the king, where is the honour of the king? The Holy One, blessed be He, heard this and it pleased Him. The ...

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

92 **הוד והדר לבשת**

"Havayah my G-d, You are very great; You have clothed Yourself in glory and splendor." The beautiful garments that the mitzvos make.

Psalms 104:1 תהילים ק״ד:א׳

בָּרְכִי נַפְשִׁי אֶת־ה' ה' אֱלֹקַי גָּדַלְתָּ מְאֹד הוֹד וְהָדָר לָבָשְׁתָּ׃

Bless the L-RD, O my soul. O L-RD my G-d, Thou art very great; Thou art clothed with glory and majesty.

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KEHOT'S NOTE

תהלים קד, א.

93 **בד״ה תקעו בחדש שופר**

There "Havayah reigns; He is clothed in majesty" means that He clothed Himself in the trait of majesty to be King, and the blessing before each mitzvah is explained: the drawing down from the supernal will so that He be "Havayah our G-d" and "King of the world" follows "who has sanctified us with His commandments." That discourse in turn refers back to this one: when the yoke is cast off, it says, there is "I clothe the heavens with blackness."

KEHOT'S NOTE

לעיל דרושים לר״ה נג, ד ואילך.

94 **תקעו בחדש שופר**

"Sound the shofar at the New Moon." The text names the Rosh Hashanah discourse on this verse.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

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

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95 **בד״ה בשעה שהקדימו**

There "we will do" is the drawing down of His will to be King of the world through the performance of the mitzvos ("who has sanctified us with His commandments"), and it comes before "we will hear," which is bittul of one's very existence before Him.

KEHOT'S NOTE

לעיל פ׳ במדבר יג, ד.

96 **בשעה שהקדימו ישראל נעשה לנשמע**

When Israel put "we will do" before "we will hear," a heavenly voice asked who revealed to them the secret used by the ministering angels, of whom it says "who do His word, hearkening to the voice of His word": first doing, then hearing.

Shabbat 88a:7-8 שבת פ״ח א:ז׳-ח׳

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בַּרְבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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97 **עושי דברו**

"Bless Havayah, His angels, mighty in strength, who do His word, hearkening to the voice of His word." The angels do before they hear, as Israel said "we will do" first.

Psalms 103:20 תהילים ק״ג:כ׳

בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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98 **בד"ה יביאו לבוש מלכות**

There (90c) "Let them bring a royal garment" is the trait of majesty that draws down His kingship, and "let them bring" shows that it depends on an arousal from below: the Infinite Light shines openly in the things with which the mitzvos are done.

KEHOT'S NOTE

תו"א מג"א צ, ג.

99 **סד"ה ועשית בגדי קדש**

There even the plain performance of the practical mitzvos by all Israel, from hidden natural love alone, draws down a supernal garment, a royal garment, through wholehearted acceptance of the yoke of Heaven ("You shall set a king over you").

KEHOT'S NOTE

תו"א פב, ד.

100 **ועשית בגדי קדש**

"And you shall make holy garments for Aharon your brother, for glory and for splendor." The text names the discourse on this verse.

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

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

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101 **בפסוק ואלה המשפטים**

There ("Six years he shall serve") the "days" are garments made for the soul from Torah and mitzvos each day, through which it can enjoy the radiance of the Shechinah; a day without a mitzvah leaves the garment lacking.

KEHOT'S NOTE

תו"א עה, ד.

102 **ואלה המשפטים**

"And these are the ordinances that you shall set before them." The text names the discourse on this verse.

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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103 **שש שנים יעבוד**

"If you acquire a Hebrew servant, six years he shall serve." The part of that discourse that speaks of the soul's garments.

Exodus 21:2 שמות כ"א:ב'

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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104 **וסד"ה לא תהיה משכלה**

There "your days" are the garments, which it is up to you to make, and "the number (mispar) of your days" is the light within those days, which G-d promises to fill.

KEHOT'S NOTE

תו"א עט, ג.

105 **לא תהיה משכלה כו' את מספר ימיך אמלא**

"None shall miscarry or be barren in your land; the number of your days I will fill." The text names the discourse on this verse.

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֶּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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106 **ובפ' חיי שרה בד"ה להבין משארז"ל**

There it is asked: the purpose of teshuvah and good deeds is that they become garments for the soul, so that it can enjoy the radiance of the Shechinah in the World to Come; why, then, is one hour of them in this world better than all the life of the World to Come?

KEHOT'S NOTE

תו"א טז, א.

107 **יפה שעה אחת בתשובה ומעשים טובים**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The text names the discourse that explains this saying.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

108 **אלביש שמים קדרות**

G-d declares through Yeshayahu His power over creation: "I clothe the heavens with blackness, and make sackcloth their covering." The maamar reads "heavens" as the emotive attributes and the "blackness" as the light given over to the other side.

Isaiah 50:3 ישעיהו נ':ג'

אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם׃

I clothe the heavens with blackness, And I make sackcloth their covering.

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KEHOT'S NOTE

ישע' נ, ג.

109 אלביש שמים קדרות

On the verse "I clothe the heavens with blackness": from the day the Temple was destroyed, the heavens have not stood in their light, for blessings rest only where male and female are found together.

Zohar, Vayeshev 5:57–68 ספר הזהר, וישב ה':נ"ז-ס"ח

According to another interpretation, the words, "so marred was his visage unlike that of a man" are illustrated by the verse: "I clothe the heavens with blackness, and I make sackcloth their covering" (Ibid. 50, 3). For after the Temple was destroyed the heavens did not retain their former illumination.

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110 אלביש שמים קדרות

When the Temple was burned, the people exiled and the Matrona (the Shechinah) banished, the streams of blessing were withheld, and then "the heavens donned blackness."

Zohar, Achrei Mot 54:332–56:340 ספר הזהר, אחרי מות נ"ד:של"ב-נ"ו:ש"מ

1The first 18 lines of the Hebrew text are not found in our translation.THE NAKEDNESS OF THY FATHER'S WIFE SHALT THOU NOT UNCOVER. Who is meant by thy father's wife? Said R. Simeon: 'We have learnt: As long as the Matrona is with the King and giveth suck to thee, she is called "thy mother". Now, however, that she is banished with thee and is removed from the King, she is called "thy father's wife". She is his wife, because he has not divorced her, although she is in exile. …

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111 אלביש שמים קדרות

Over the Shechinah's exile, with the sitra achra ruling over the Holy Land, even heaven and earth mourned, as it says, "I clothe the heavens with blackness."

Zohar, Vayigash 10:99–11:108 ספר הזהר, ויגש י':צ"ט-י"א:ק"ח

The celestial angels all raised their voices in lamentation, as it says: "Behold, the angels cry without; the angels of peace weep bitterly" (Is. 33, 7). The sun and the moon mourned and their light was darkened, as we read: "The sun shall be darkened in his going forth, etc." (Ibid. 13, 10). For what reason? Because the other side had obtained sway over the Holy Land.

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112 אלביש שמים קדרות

When the Master is sorrowful, even the angels of peace weep bitterly; and of those below it is written, "I clothe the heavens with blackness and make sackcloth their covering."

Zohar, Shemot 39:310–42:322 ספר הזהר, שמות ל"ט:ש"י-מ"ב:שכ"ב

R. Judah once visited R. Eleazar. He found him sitting deep in thought, his hand pressed to his mouth in sadness. 'What are you thinking about?' he asked. R. Eleazar replied: 'It says "In the light of the king's countenance there is life" (Prov. 16, 15), but if our Master is cast down in spirit, and even sighing and weeping, what can his ministers do but follow His example? Therefore it is written, "Behold, their valiant ones (angels) cry without, the angels of peace weep bitterly" (Is. 33, 7). Why …

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113 אלביש שמים קדרות

On the lament over "the virgin of Israel": on her account the right arm was broken and the "body," the sun, was darkened, as it says, "I clothe the heavens with blackness"; the same pattern is then seen in the death of Miriam.

Zohar, Chukat 6:35–43 ספר הזהר, חקת ו':ל"ה-מ"ג

Then the right hand was broken, as it says, "Let Aaron be gathered to his people", and finally the sun was darkened, when G-d said to Moses, "And die in the mountain", etc.

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114 אלביש שמים קדרות

From the day Israel were exiled from their land, there has been no joy before the Holy One, blessed be He, as it says, "I clothe the heavens with blackness."

Zohar, Vaetchanan 20:134–21:142 ספר הזהר, ואתחנן כ':קל"ד-כ"א:קמ"ב

Since the day that Israel were banished from their land there has been no joy before the Holy One, blessed be He. Therefore because of the love which G-d shows to Israel it is written, "thou shalt love the L-rd thy G-d", which means that man should bind himself to Him with very strong love, and that all service performed by man to G-d should be with love, since there is no service like the love of the Holy One, blessed be He.' R. Abba said: 'These words are the …

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115 אלביש שמים קדרות

In the Idra Zuta: "He cast down from heaven to earth the glory of Israel," because it is written, "I clothe the heavens with blackness."

Zohar, Idra Zuta 31:134–32:144 ספר הזהר, האדרא זוטא ל"א:קל"ד-ל"ב:קמ"ד

116 שמים אש ומים

The Gemara on the word shamayim, "heaven": a baraita teaches that it is esh umayim, "fire and water," which the Holy One, blessed be He, brought together and blended to make the firmament. The maamar reads the two as the emotive attributes, Chesed and the others.

Chagigah 12a:19 חגיגה י"ב א:י"ט

מַאי "שָׁמַיִם"? אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: שֶׁשָּׁם מַיִם. בְּמַתְנִיתָא תָּנָא: אֵשׁ וּמַיִם, מְלַמֵּד שֶׁהֵבִיאָן הַקָּדוֹשׁ בָּרוּךְ הוּא וּטְרָפָן זֶה בָּזֶה, וְעָשָׂה מֵהֶן רָקִיעַ.

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117 חסד דרועא ימינא

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

KEHOT'S NOTE

118 **חסד דרועא ימינא**

In Eliyahu's opening prayer (Pesach Eliyahu): "Chesed is the right arm, Gevurah the left arm," and so on through the Sefiros.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

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119 **זה לעומת זה**

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

KEHOT'S NOTE

קהלת (ז, יד). [כ].

120 **זה לעומת זה**

Koheles advises: in a good day be glad, and in a bad day consider, for "G-d has made the one opposite the other." In Chassidus this is the source for holiness and the other side corresponding to each other.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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121 **ואני בתוך כו'**

Yechezkel opens his prophecy: "And I was in the midst of the exile, by the river Kevar." The text quotes the first words; the maamar applies them to Divine light enclothed among the kelipos in exile.

Ezekiel 1:1 יחזקאל א':א

וַיְהִי בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים׃

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א.

122 **ועיין בזהר בפ' וישב . . האזינו רצ"ג סע"ב**

According to the note, all these Zohar passages are copied there, on the verse "I clothe the heavens with blackness."

KEHOT'S NOTE

נעתקו באוה"ת נ"ך כרך ב ע' תתח ואילך על הפסוק אלביש שמים.

123 **בד"ה כי ההרים ימושו**

There (40d) "If Israel do teshuvah they are redeemed" means that redemption depends on teshuvah even for those who commit no transgression: in Temple times the mitzvos drew down G-d's will with all its aspects bound together, as "He founded His band upon the earth," the Kohanim, Levites and Israelites united as one band; but when the Temple is not standing they are scattered, and so teshuvah is needed specifically.

KEHOT'S NOTE

לעיל תצא מ, ד.

124 **כי ההרים ימושו**

G-d's promise through Yeshayahu: "For the mountains may depart and the hills be removed, but My kindness shall not depart from you." The text names the discourse on this verse, in Likkutei Torah, Ki Seitzei.

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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125 **אם ישראל עושין תשובה נגאלין**

Rabbi Eliezer: "If Israel do teshuvah, they are redeemed; and if not, they are not redeemed."

Sanhedrin 97b:14–15 סנהדרין צ"ז ב:י"ד-ט"ו

אָמַר רַב: כָּלוּ כָּל הַקִּיצִין, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים. וּשְׁמוּאֵל אָמַר: דַּיּוֹ לָאָבֵל שֶׁיֵּעָמוֹד בְּאֶבְלוֹ. כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, וְאִם לָאו - אֵין נִגְאָלִין. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: אִם אֵין עוֹשִׂין תְּשׁוּבָה אֵין נִגְאָלִין? אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מַעֲמִיד לָהֶן מֶלֶךְ שָׁגְזֵרוֹתָיו קָשׁוֹת כְּהָמָן, וְיִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמַחְזִירָן לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ ...

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126 **ואגודתו על ארץ**

Amos describes G-d's power: He "builds His upper chambers in the heavens and has founded His band (agudaso) upon the earth." The discourse the text cites reads "His band" as Israel bound together as one in Temple times.

Amos 9:6 עמוס ט':ו'

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

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

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127 רוח אייתי רוח ואמשיך רוח

> "All things of the world depend only on will: a spirit draws a spirit and brings a spirit," with "if he sets his heart to Him" as its sign.

Zohar, Terumah 64:660–66:669 ספר הזהר, תרומה ס״ד:תר״ס-ס״ו:תרס״ט

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" …

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128 אם ישים אליו לבו

> "If He sets His heart to him." The maamar reads it as a person setting his heart to G-d, in acceptance of His yoke.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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129 ע״פ ועתה יגדל נא

> There Ado-nai is His kingship, the doing of the mitzvos as the King's commands, and "the power of Ado-nai" is the Infinite Light that encompasses all worlds, drawn down through accepting His kingship in performing the mitzvos.

KEHOT'S NOTE

לעיל שלח לט, א.

130 ועתה יגדל נא

> Moshe's prayer after the spies: "And now, I pray, let the power of Ado-nai be great." The text names the discourse on this verse, in Likkutei Torah, Sh'lach.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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131 וע״פ אסרי לגפן

> There (46c) the mitzvos make garments for the soul, since through them the encompassing light is drawn down; yet even the sinners of Israel, "full of mitzvos like a pomegranate," draw down nothing, for the supernal holiness is drawn only through the joy of the mitzvah.

KEHOT'S NOTE

תו״א מו, ג.

132 אסרי לגפן בענין כבס ביין לבושו

> Yaakov's blessing of Yehudah: "Binding his foal to the vine… he washes his garment in wine." The text names the discourse that explains this verse.

Genesis 49:11 בראשית מ״ט:י״א

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

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

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PARAGRAPH 11

133 לכתך אחרי במדבר

> G-d's words through Yirmeyahu: "I remember for you the kindness of your youth… your going after Me in the wilderness, in a land not sown." Israel's open love at the Exodus.

Jeremiah 2:2 ירמיהו ב׳:ב׳

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה׳ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמי׳ ב, ב.

134 אך בזמן שאין בהמ״ק קיים

> The note refers there in connection with this passage on the time when the Temple is not standing.

KEHOT'S NOTE

ראה אוה״ת שה״ש ע׳ עז.

135 יונתי בחגוי הסלע בסתר המדרגה

> The opening verse, now explained as the state of exile.

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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136 דבלא רחימו ודחילו לא פרחא לעילא

> In Tikkun 10: "The Torah without fear and love does not fly upward." Love and awe are the wings of divine service.

Tikkunei Zohar 25b:12 תקוני הזהר כ״ה ב:י״ב

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ״א ובהאי נשר)

Constantinople, 1740 (CC-BY-NC)

137 בד״ה מים רבים

> That discourse (8c) calls the toil and worry of earning a living "many waters" and "the waters of Noach," which

cannot quench the soul's love, and through which the soul is in fact raised.

KEHOT'S NOTE

תו"א ח, ג ואילך.

138 **מים רבים**

"Many waters cannot quench the love." The text names the discourse on this verse.

Song of Songs 8:7 שיר השירים ח׳:ז׳

מַ֣יִם רַבִּ֗ים לֹ֤א יוּכְלוּ֙ לְכַבּ֣וֹת אֶת־הָאַהֲבָ֔ה וּנְהָר֖וֹת לֹ֣א יִשְׁטְפ֑וּהָ אִם־יִתֵּ֨ן אִ֤ישׁ אֶת־כָּל־הׇ֙וֹן בֵּיתוֹ֙ בָּאַהֲבָ֔ה בּ֥וֹז יָבֻ֖וזוּ לֽוֹ׃

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

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139 **מי נח**

"For this is as the waters of Noach to Me." Part of the discourse the text refers to.

Isaiah 54:9 ישעיהו נ״ד:ט׳

כִּֽי־מֵ֤י נֹחַ֙ זֹ֣את לִ֔י אֲשֶׁ֤ר נִשְׁבַּ֙עְתִּי֙ מֵֽעֲבֹ֣ר מֵי־נֹ֔חַ עוֹד֙ עַל־הָאָ֔רֶץ כֵּ֥ן נִשְׁבַּ֖עְתִּי מִקְצֹ֣ף עָלַ֑יִךְ וּמִגְּעָ֖ר־בָּֽךְ׃

For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

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140 **בלבוש שק**

"For none may enter the king's gate clothed in sackcloth." The hidden love is "clothed in sackcloth," covered over.

Esther 4:2 אסתר ד׳:ב׳

וַיָּבֹ֖וא עַד לִפְנֵ֣י שַׁ֣עַר־הַמֶּ֑לֶךְ כִּ֣י אֵ֤ין לָבוֹא֙ אֶל־שַׁ֣עַר הַמֶּ֔לֶךְ בִּלְב֖וּשׁ שָֽׂק׃

and he came even before the king's gate; for none might enter within the king's gate clothed with sackcloth.

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141 **דבלא דו"ר לא פרחא לעילא**

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

KEHOT'S NOTE

ת"ז ת"י.

142 **אחרי הוי' תלכו**

Moshe's command to Israel: "After Havayah your G-d you shall walk, and Him you shall fear." The maamar takes it as the state of Israel at the Exodus.

Deuteronomy 13:5 דברים י״ג:ה׳

אַחֲרֵ֣י ה׳ אֱלֹקֵיכֶ֥ם תֵּלֵ֖כוּ וְאֹת֣וֹ תִירָ֑אוּ וְאֶת־מִצְוֹתָ֣יו תִּשְׁמֹ֔רוּ וּבְקֹלֹ֖ו תִּשְׁמָ֑עוּ וְאֹת֣וֹ תַעֲבֹ֔דוּ וּבֹ֖ו תִּדְבָּקֽוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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PARAGRAPH 12

143 **הראיני את מראיך**

"Show me your appearance, let me hear your voice." The maamar reads "appearance" as the soul becoming a mirror.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי֙ בְּחַגְוֵ֣י הַסֶּ֔לַע בְּסֵ֥תֶר הַמַּדְרֵגָ֖ה הַרְאִינִ֣י אֶת־מַרְאַ֑יִךְ הַשְׁמִיעֵ֨נִי֙ אֶת־קוֹלֵ֔ךְ כִּי־קוֹלֵ֥ךְ עָרֵ֖ב וּמַרְאֵ֥יךְ נָאוֶֽה׃

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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144 **במראה אליו**

G-d rebukes Aharon and Miriam: of an ordinary prophet He says, "I, Havayah, make Myself known to him in a vision (mar'ah)," unlike Moshe. Here too mar'ah is read as "mirror."

Numbers 12:6 במדבר י״ב:ו׳

וַיֹּ֖אמֶר שִׁמְעוּ־נָ֣א דְבָרָ֑י אִם־יִהְיֶ֥ה נְבִיאֲכֶ֛ם ה׳ בַּמַּרְאָ֥ה אֵלָ֖יו אֶתְוַדָּ֣ע בַּחֲלֹ֑ום אֲדַבֶּר־בֹּֽו׃

And He said: 'Hear now My words: if there be a prophet among you, I the L-RD do make Myself known unto him in a vision, I do speak with him in a dream.

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KEHOT'S NOTE

במדבר יב, ו.

145 **מראות אלקים**

Yechezkel, among the exiles by the river Kevar: "The heavens were opened, and I saw visions (mar'os) of G-d." The maamar reads mar'os as "mirrors."

Ezekiel 1:1 יחזקאל א׳:א׳

וַיְהִ֗י בִּשְׁלֹשִׁ֤ים שָׁנָה֙ בָּרְבִיעִ֔י בַּחֲמִשָּׁ֖ה לַחֹ֑דֶשׁ וַאֲנִ֗י בְּתוֹךְ־הַגּוֹלָה֙ עַל־נְהַר־כְּבָ֔ר נִפְתְּח֖וּ הַשָּׁמָ֑יִם וָאֶרְאֶ֖ה מַרְא֥וֹת אֱלֹקִֽים׃

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א.

PARAGRAPH 14

146 **יונתי בחגוי הסלע**

"My dove, in the clefts of the rock… show me your appearance." Both halves of the verse are now applied to the soul in exile.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי֙ בְּחַגְוֵ֣י הַסֶּ֔לַע בְּסֵ֥תֶר הַמַּדְרֵגָ֖ה הַרְאִינִ֣י אֶת־מַרְאַ֑יִךְ הַשְׁמִיעֵ֨נִי֙ אֶת־קוֹלֵ֔ךְ כִּי־קוֹלֵ֥ךְ עָרֵ֖ב וּמַרְאֵ֥יךְ נָאוֶֽה׃

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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PARAGRAPH 15

147 **מאיגרא רמה**

When Rebbi reached the verse "He cast down from heaven to earth" in Eichah, the scroll fell from his hand and he said, "From a high roof to a deep pit." The maamar applies it to the spark of G-dliness in the soul.

Chagigah 5b:16 חגיגה ה' ב:ט"ז

רַבִּי הֲוָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בְּגַוֵּיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נְפַל מִן יְדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא.

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

148 **ויצעק אל ה' בצר לו**

The psalm tells of travelers lost in the wilderness, hungry and thirsty: "Then they cried out to Havayah in their distress; He saved them from their straits." The Kehot note also cites it for "he will cry out to G-d in his distress."

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

ראה תהלים קז, ו.

149 **קולך ערב ומראיך נאוה**

The end of the opening verse: "for your voice is sweet and your appearance comely." The maamar reads "voice" as Torah and "appearance" as mitzvos.

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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150 **דמשכין לי' בחילא יתיר**

Rabbi Yose: perfect tzaddikim may not stand in the place of ba'alei teshuvah, because ba'alei teshuvah are closer to the King and draw themselves with greater desire of the heart and with great strength to come near the King.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

151 **את האור כי טוב**

"And G-d saw the light, that it was good." Good deeds are "good" in the sense of shining, like that first light.

Genesis 1:4 בראשית א':ד'

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

152 **יונתי בחגוי הסלע**

Rabbi Yose: "My dove" is the Congregation of Israel, which never leaves the Holy One, blessed be He; "the clefts of the rock" are Torah scholars, who have no rest in this world; and "your voice is sweet," for no voice is heard above except the voice of those who toil in Torah.

Zohar, Achrei Mot 12:86–14:94 ספר הזהר, אחרי מות י"ב:פ"ו-י"ד:צ"ד

R. Jose took as his text the verse: "O my dove that art in the clefts of the rock, in the covert of the steep place" (S.S. 2, 14). 'The "dove" here is the Community of Israel, which like a dove never forsakes her mate, the Holy One, blessed be He. "In the clefts of the rock": these are the students of the Torah, who have no ease in this world. "In the covert of the steep place": these are the specially pious among them, the saintly and G-d-fearing, from ...

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

153 **ויצעקו אל ה' בצר להם**

The words here quote Psalms 107:6; the passage is shown below.

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

154 **בד"ה שובה ישראל**

There "Return, O Israel, unto Havayah your G-d" is teshuvah so deep in the heart that one is nullified in the Infinite Light, above Havayah; the counsel for one who has sinned is "they cried out to Havayah," a cry from the depth of the heart; and the order of teshuvah is not the order of the descending chain from below to above but a leap above it, because "you have stumbled in your iniquity." That discourse also refers back to this one.

KEHOT'S NOTE

לעיל שיש סד, ד ואילך.

155 **שובה ישראל**

Hoshea's call: "Return, O Israel, to Havayah your G-d, for you have stumbled in your iniquity." The text names the discourse on this verse.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ:

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

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156 **אלה מסעי**

"These are the journeys of the children of Israel." The text names the discourse on this verse, with its analogy of blocked water.

Numbers 33:1 במדבר ל״ג:א׳

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

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

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157 **ביתר שאת ויתר עז**

Yaakov to Reuven: "excess of dignity and excess of power." The phrase describes the greater force of water that has broken through.

Genesis 49:3 בראשית מ״ט:ג׳

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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158 **בד״ה וישב יעקב**

There (27a): in Temple times the heart's desire was drawn from the revelation of the Infinite Light in the Holy of Holies, but in exile "from there you will seek" means from there specifically, by contemplating how utterly far one is from G-d; and if He sustains even those who transgress His will, how much more will His supernal will, above the order of the levels, be drawn to those who turn their whole heart to Him.

KEHOT'S NOTE

תו״א כז, א.

159 **וישב יעקב**

"And Yaakov settled in the land of his father's sojournings." The text names the discourse on this verse.

Genesis 37:1 בראשית ל״ז:א׳

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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160 **ובקשתם משם**

Moshe foretells the exile: "And from there you will seek Havayah your G-d, and you will find Him, if you seek Him with all your heart and with all your soul." The text names its explanation of this verse in the discourse "And Yaakov settled."

Deuteronomy 4:29 דברים ד׳:כ״ט

וּבִקַּשְׁתֶּם מִשָּׁם אֶת־ה׳ אֱלֹקֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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161 **אעשה לו עזר כנגדו**

"I will make him a helper opposite him." The text names its explanation of this verse, where the Congregation of Israel is called a mirror.

Genesis 2:18 בראשית ב׳:י״ח

וַיֹּאמֶר ה׳ אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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162 **מצות נר חנוכה יום ראשון**

"Our Rabbis taught: the mitzvah of Chanukah is a lamp for a man and his household… on the first day one lights one." The text names the Chanukah discourse that begins with this teaching.

Shabbat 21b:5 שבת כ״א ב:ה׳

תָּנוּ רַבָּנַן: מִצְוַת חֲנוּכָּה, נֵר אִישׁ וּבֵיתוֹ. וְהַמְהַדְּרִין, נֵר לְכָל אֶחָד וְאֶחָד. וְהַמְהַדְּרִין מִן הַמְהַדְּרִין, בֵּית שַׁמַּאי אוֹמְרִים: יוֹם רִאשׁוֹן מַדְלִיק שְׁמֹנָה, מִכָּאן וְאֵילָךְ פּוֹחֵת וְהוֹלֵךְ. וּבֵית הִלֵּל אוֹמְרִים: יוֹם רִאשׁוֹן מַדְלִיק אַחַת, מִכָּאן וְאֵילָךְ מוֹסִיף וְהוֹלֵךְ.

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163 **במקום שבע״ת עומדין**

Rabbi Abahu: "In the place where ba'alei teshuvah stand, perfect tzaddikim do not stand," for it says "Peace, peace to the far and to the near," the far first.

Berakhot 34b:22–23 ברכות ל״ד ב:כ״ב-כ״ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרִישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what …

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KEHOT'S NOTE

ברכות לד, ב. וראה הערת כ״ק אדמו״ר בסה״מ ה׳תש״ט ע׳ 183-4. ובכ״מ.

164 **"My dove" is the Congregation of Israel; "the clefts of the rock" is Jerusalem; "the hidden place of the madregah" is the Holy of Holies, where the Shechinah was hidden like a modest wife.**

Zohar, Lech Lecha 19:176–20:187-ספר הזהר, לך לך י״ט:קע״ו-כ׳:קפ״ז

The reason is to be found in the verse "My dove that art in the clefts of the rock, in the coverts of the steep place" (S. S. 2, 14). "My dove" refers to the community of Israel; "the clefts of the rock" refers to Jerusalem, which is firm and eminent like a rock; "the coverts of the steep place" refer to the place which is called "holy of holies", the heart of the world.

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

165 **מראות הצובאות**

The laver was made "of the mirrors of the women who assembled at the entrance of the Tent of Meeting." Another place where Israel is likened to a mirror.

Exodus 38:8-שמות ל״ח:ח׳

וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת כַּנּוֹ נְחֹשֶׁת בְּמַרְאֹת הַצֹּבְאֹת אֲשֶׁר צָבְאוּ פֶּתַח אֹהֶל מוֹעֵד׃

And he made the laver of brass, and the base thereof of brass, of the mirrors of the serving women that did service at the door of the tent of meeting.

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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